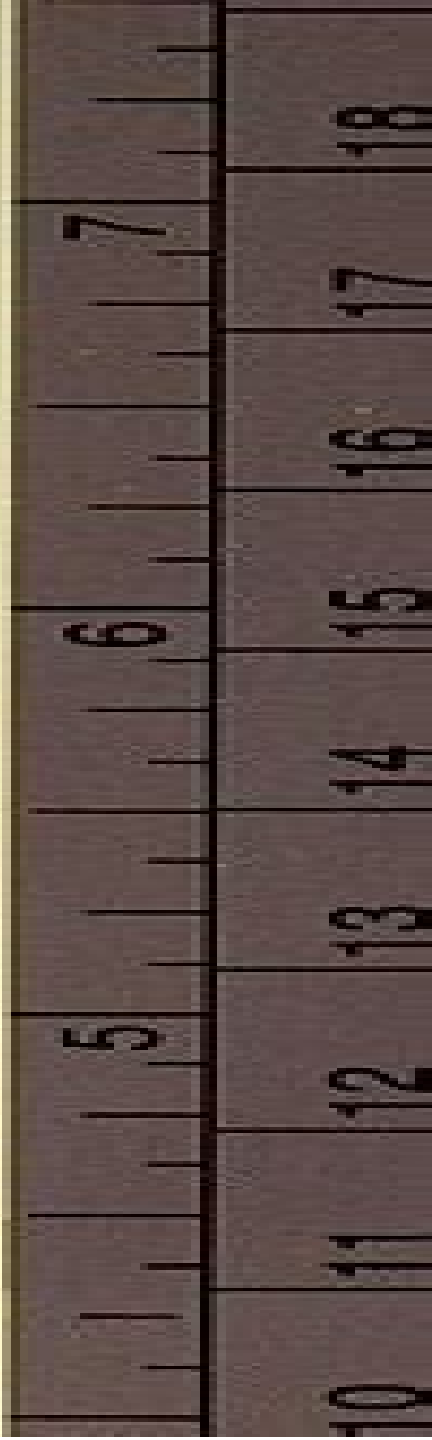


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# The Gospel Of Peter

**Dr. Samuel Wyndham**



## **The Gospel Of Peter:**

**The Gospel of Peter** Paul Foster, 2010-09-24 Since its discovery in 1886-87 there has been no full scale English language treatment of the Gospel of Peter This book rectifies that gap in scholarship by discussing a range of introductory issues and debates in contemporary scholarship providing a new critical edition of the text and a comprehensive commentary New arguments are brought forward for the dependence of the Gospel of Peter upon the synoptic gospels The theological perspectives of the text are seen as reflecting second century popular Christian thought This passion account is viewed as a highly significant window into the way later generations of Christians received and rewrote traditions concerning Jesus

*The Gospel According to Peter* Walter Richard Cassels, 2018-09-20 Reproduction of the original *The Gospel According to Peter* by Walter Richard Cassels *The gospel according to Peter, a study, by the author of 'Supernatural religion'*. Walter Richard Cassels, 1894 *The Gospel of Peter* Bernhard Pick, 2015-05-07 I 1 But of the Jews none washed his hands neither Herod nor any of his judges And when they had refused to wash them Pilate rose up 2 And then Herod the King commanded that the Lord be taken saying to them What things soever I command you to do do unto him II 3 And there stood Joseph the friend of Pilate and of the Lord and knowing that they would crucify him he came to Pilate and asked the body of the Lord for burial 4 And Pilate sent to Herod and asked his body 5 And Herod said Brother Pilate even if no one had asked for him we should have buried him For the Sabbath is drawing on for it is written in the law that the suit set not upon one that hath been put to death And he delivered him to the people on the day before the feast of the unleavened bread their feast III 6 And they took the Lord and pushed him as they ran and said Let us drag away the Son of God since we have him in our power 7 And they clothed him with purple and set him on the seat of judgment and said Judge righteously O King of Israel 8 And one of them brought a crown of thorns and put it on the head of the Lord 9 And others stood and spat in his eyes and others smote his cheeks others pricked him with a reed and some scourged him saying With this honor let us honor the Son of God The Lost Gospel of Peter Roberts, Peter, 2017-07-18 The Gospel of Peter or Gospel according to Peter is one of the non canonical gospels rejected as apocryphal by the Church Fathers and the Catholic Church's synods of Carthage and Rome which established the New Testament canon It was the first of the non canonical gospels to be rediscovered preserved in the dry sands of Egypt A major focus of the surviving fragment of the Gospel of Peter is the passion narrative which ascribes responsibility for the crucifixion of Jesus to Herod Antipas rather than to Pontius Pilate The true author of the gospel remains a mystery Although there are parallels with the three Synoptic Gospels Peter does not use any of the material unique to Matthew or unique to Luke Raymond E Brown and others find that the author may have been acquainted with the synoptic gospels and even with the Gospel of John Brown The Death of the Messiah even suggests that the author's source in the canonical gospels was transmitted orally through readings in the churches i e that the text is based on what the author remembers about the other gospels together with his own embellishments Ron Cameron and others have further speculated

the Gospel of Peter was written independently of the synoptic gospels using an early proto gospel. A consequence of this is the potential existence of a source text that formed the basis of the passion narratives in Matthew, Luke, and Mark as well as in Peter. Origen makes mention of the Gospel of Peter as agreeing with the tradition of the Hebrews. The relationship to the Gospel according to the Hebrews becomes more clear when Theodoret states that the Nazarenes made use of the Gospel of Peter for we know by the testimony of the Fathers generally that the Nazarene Gospel was that commonly called the Gospel according to the Hebrews. The same Gospel was in use among the Ebionites and in fact as almost all critics are agreed the Gospel according to the Hebrews under various names such as the Gospel according to Peter according to the Apostles the Nazarenes Ebionites Egyptians etc with modifications certainly but substantially the same work was circulated very widely throughout the early Church. The Gospel of Peter was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim, sixty miles north of Nag Hammadi. The 8th or 9th century manuscript had been respectfully buried with an Egyptian monk. The fragmentary Gospel of Peter was the first non canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Publication delayed by Bouriant until 1892 occasioned intense interest. From the passion sequence that is preserved it is clear that the gospel was a narrative gospel but whether a complete narrative similar to the canonical gospels or simply a Passion cannot be said.

*The Gospel of Peter* Dr. Samuel Wyndham, 2025-05-15. The Hidden Gospels: Exploring the Lost Texts of Early Christianity. The Gospel of Peter. In The Gospel of Peter part of the Hidden Gospels series discover a dramatic and supernatural retelling of Jesus' Passion and Resurrection. This ancient fragmentary text rediscovered in the 19th century presents a vivid and otherworldly account that contrasts sharply with the canonical Gospels including the striking image of a talking cross. Explore how this gospel challenges traditional Christian views with its cosmic portrayal of the Resurrection and uncover the mystical elements that have been overlooked in mainstream Christianity. Through this book you will gain insight into early Christian diversity and the radical spiritual ideas that were suppressed by the early Church. Ideal for those seeking a deeper transformative understanding of faith. The Gospel of Peter invites readers to explore the mystical and supernatural dimensions of Christianity.

*The Gospel of Peter* Henry Barclay Swete, 2001-05-22. The intention of Ancient Texts and Translations (ATT) is to make available a variety of ancient documents and document collections to a broad range of readers. The series will include reprints of long out of print volumes, revisions of earlier editions, and completely new volumes. The understanding of ancient societies depends upon our close reading of the documents, however fragmentary, that have survived.

K. C. Hanson, Series Editor. **The Gospel of Peter and Early Christian Apologetics** Timothy P. Henderson, 2011. Slightly revised version of the author's thesis. Ph.D. Marquette University, 2010.

ANF09. *The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, the Vision of Paul, The Apocalypse of the Virgin and Sedrach, The Te*, **The Ante-Nicene Fathers: Gospel of Peter, Diatessaron of Tatian, [etc.], Apology of Aristides, [etc.], Origen's Commentary on John, books I-X, and Commentary on Matthew, books I, II,**

**and X-XIV**, 1912      The Gospel According to Peter Walter Richard Cassels, 2017-09 Walter Richard Cassels superb explanation of the Gospel of Peter remains one of the best evaluations yet committed to paper This edition includes Cassel s original notes The original manuscript was discovered in Egypt in the late 19th century by French archaeologist Urbain Bouriant in a monk s grave which showed signs of a dignified burial The unearthing of a new document dating to the time of the New Testament caused a sensation among theologians who eagerly awaited its initial publication in 1892 Two years after The Gospel of Peter first appeared W R Cassels published this translation with a close reading and analysis The controversial elements among them Pontius Pilate being exonerated of condemning Jesus to death are discussed along with the unusually detailed descriptions of Jesus crucifixion and resurrection Cassels also makes comparative analyses of this document with the canonical gospels of Matthew Mark Luke and John In the modern day the Gospel of Peter is considered by scholars to apocryphal the name it bears is likely not the true composer However given that it is referenced by the historian Eusebius it is likely that the paper dates to around the mid to late 2nd century The work s origins and its exact relation to the other Gospels of the New Testament remain a mystery and a source of fascination for Biblical scholars      **The Gospel According to Peter** Walter Richard Cassels, 1894 Walter Richard Cassels superb explanation of the Gospel of Peter remains one of the best evaluations yet committed to paper This edition includes Cassel s original notes The original manuscript was discovered in Egypt in the late 19th century by French archaeologist Urbain Bouriant in a monk s grave which showed signs of a dignified burial The unearthing of a new document dating to the time of the New Testament caused a sensation among theologians who eagerly awaited its initial publication in 1892 Two years after The Gospel of Peter first appeared W R Cassels published this translation with a close reading and analysis The controversial elements among them Pontius Pilate being exonerated of condemning Jesus to death are discussed along with the unusually detailed descriptions of Jesus crucifixion and resurrection Cassels also makes comparative analyses of this document with the canonical gospels of Matthew Mark Luke and John In the modern day the Gospel of Peter is considered by scholars to apocryphal the name it bears is likely not the true composer However given that it is referenced by the historian Eusebius it is likely that the paper dates to around the mid to late 2nd century The work s origins and its exact relation to the other Gospels of the New Testament remain a mystery and a source of fascination for Biblical scholars      The Newly-recovered Gospel of St. Peter James Rendel Harris, 1893      Peter's Last Sermon James M. Dawsey, 2010 What Christian would not want to hear Mark s gospel as the first believers heard it Using the tools of modern scholarship Peter s Last Sermon takes seriously Mark s audience The community would have heard rather than read the gospel It would have encountered the story as a whole instead of piecemeal in short texts for sermons Missing would have been the static of Matthew Luke and John As for the speaker While most modern scholars table the question of authorship the post apostolic writers of the second and third centuries claim with one voice that though penned by Mark the gospel actually went back to Peter So to hear the gospel as

did those early Christians was to hear it as if coming from him Does it make a difference to our understanding of Mark's message if from Peter Yes And the result is surprising Peter's Last Sermon takes us on a journey through Roman and Jewish texts to meet the Jesus not of the modern Church but of Peter's proclamation in Rome Nero's persecution had left the community in crisis What was Peter's message for his time Christ was different from expected he said but how James Dawsey shows that Christ broke the messianic expectations of his Galilean followers and the Jerusalem religious elite of his day And as the reader of Peter's Last Sermon will see he surprised Mark's hearers a generation later The Gospel of Mark still confronts us in new ways

**Peter's Portrait of Jesus** J. B. Phillips, 2012-07-01 Through the eyes of the Prince of the Apostles we see Jesus as he really was in Palestine and in his transforming impact on Christians around the first century Mediterranean J B Phillips one of the best known translators of the new Testament into modern English interprets with simplicity and clarity the Gospel of Mark and the letters of Peter basing what he says on his own latest translation His conviction that the Gospel of Mark is nothing less than the writing down of Peter's own memoirs of his master and that the First Letter of Peter is authentic although the Second Letter is not making this an especially exciting commentary

*The Gospel According to Peter* Walter Cassels, 2016-11-02 It is curious that the Apocalypse of Peter is only a fragment beginning and ending abruptly with a page left blank for continuation Did the scribe hastily copy stray leaves of each work which had fortuitously come in his way leaving room for more should he be able to secure the rest or did he break off his copy of the one to take up the other and with equal restlessness leave it also unfinished We shall never know exactly but considering the value of books at that epoch the probability seems to be that he hastily copied such portions of writings as had come into his possession time or accident preventing the completion of his task The fragment of the Gospel of course does not bear any name or superscription nor indeed does the Apocalypse but the title is clearly deduced from the work itself the writer saying directly but I Simon Peter and thus proving that the narrative takes the form of a composition by that Apostle It may be remarked merely in passing that it is a curious if not in any way a significant fact that the two Christian fragments in this little volume should both profess to have been written by the Apostle Peter Are the peculiarities of the fragments which we have described due to the passage of some one having in his possession two works selected as being believed to emanate from the chief of the Apostles from which there was only time to make these extracts There is some reason for thinking that the parchment may have previously been used for some other writing obliterated to make way for these fragments The little volume has not altogether escaped injury in its long rest by the side of the dead and parts of the text have had to be supplied by conjecture but on the whole the writing is fairly legible and by the invaluable aid of photography it has been copied and published with complete fidelity Before this was done that the first transcription by M Bouriant should have contained errors and omissions which led scholars into mistaken conclusions is very intelligible but the text may now be considered fairly settled and the following is a rather close and unpolished translation of the Gospel according to Peter

*The Ante-Nicene*

*Fathers: The gospel of Peter, The diatesseron of Tatian, The apocalypse of Peter, The visio Pauli, The apocalypses of the Virgin and Sedrach, The testament of Abraham, The acts of Xantippe and Polyxena, The narrative of Zosimus, The apology of Aristides, The epistles of Clement (complete text), Origen's commentary on John, books I-IX, and commentary on Matthew, books I, II, and X-XIV*, 1897      **The See of Peter** James T. Shotwell, Louise Ropes Loomis, 1927 A documentary study containing extracts of essential texts relating to the history of the rise of the papacy General introd      **"The" Gospel According to St. Mark** Michael Ferrebee Sadler, 1884      **Critical and Exegetical Hand-book to the Gospels of Mark and Luke** Heinrich August Wilhelm Meyer, 1884

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