

## “Generation 3”

ID	Edn	Gen	Slant	L1	L2	Links	Text & Notes	Translation
Clement of Alexandria (150-215)	Früchtel, Stählin and Treu 1960–1970; Bardy 1952-1958; Migne <i>PCCG</i>	3	O	E		Page 139 Cf. <i>RPpp.</i> 121, 148	<p>Frequently cites Kerygma Petrou; also Apoc. Peter (in Eclog. Proph.41.2; 48.1; 49.1), apparently as authentic.</p> <p><b>Strom. 3.6.52</b> – Πέτρος μὲν γὰρ καὶ Φίλιππος ἐπαιδοποιήσαντο...</p> <p><b>Strom. 3.18.110</b> – καὶ ὁ Πέτρος ἐν τῇ ἐπιστολῇ τὰ ὅμοια λέγει... (i.e. one epistle; cf. 4.20.129 – ὁ Πέτρος ἐν τῇ ἐπιστολῇ φησι)</p> <p><b>Strom. 6.5.39-41</b> – Πέτρος ἐν τῷ Κηρύγματι λέγει· γινώσκετε οὖν ὅτι εἷς θεός ἐστιν, ὃς ἀρχὴν πάντων ἐποίησεν, καὶ τέλους ἐξουσίαν ἔχων ... τοῦτον τὸν θεὸν σέβεσθε μὴ κατὰ τοὺς Ἑλλήνας ... μηδὲ κατὰ Ἰουδαίους σέβεσθε· καὶ γὰρ ἐκεῖνοι μόνοι οἰόμενοι τὸν θεὸν γινώσκειν οὐκ ἐπίστανται, λατρεύοντες ἀγγέλοις καὶ ἀρχαγγέλοις ... νέαν ἡμῖν διέθετο· τὰ γὰρ Ἑλλήνων καὶ Ἰουδαίων παλαιά, ἡμεῖς δὲ οἱ</p>	<p><b>Strom. 3.6.52</b> – For Peter and Philip had children...</p> <p><b>Strom. 3.18.110</b> – And Peter says the same things in his Letter ...</p> <p><b>Strom. 6.5.39-41</b> – Peter in his <i>Preaching</i> says, ‘Therefore you know that there is One God who made the beginning of all things and has perfect power... worship this God not as the Greeks do ... nor should you worship him as the Jews do. For while they think they alone know God, they do not in fact understand him, serving angels and archangels... He appointed the new [worship] for us. For what belongs to the Greeks and Jews is old, but we Christians worship him</p>

							<p>καινω̄ς αὐτὸν τρίτῳ γένει σεβόμενοι Χριστιανοί.</p> <p><b>Strom. 6.5.43</b> – διὰ τοῦτό φησιν ὁ Πέτρος εἰρηκέναι τὸν κύριον τοῖς ἀποστόλοις· “ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοήσας διὰ τοῦ ὀνόματός μου πιστεύειν ἐπὶ τὸν θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι. μετὰ δὲ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον. μή τις εἴπῃ· ‘οὐκ ἤκούσαμεν.’”</p> <p><b>Strom. 6.8.68</b> – Ἰάκωβος, Πέτρος, Ἰωάννης, Παῦλος καὶ οἱ λοιποὶ ἀπόστολοι.</p> <p><b>Strom. 7.11.63</b> – φασὶ γοῦν τὸν μακάριον Πέτρον θεασάμενον τὴν αὐτοῦ γυναῖκα ἀγομένην τὴν ἐπὶ θάνατον, ἡσθῆναι μὲν τῆς κλήσεως χάριν καὶ τῆς εἰς οἶκον ἀνακομιδῆς, ἐπιφωνῆσαι δὲ εὖ μάλα προτρεπτικῶς τε καὶ παρακλητικῶς, ἐξ ὀνόματος προσειπόντα “μέμνησο, ὦ αὖτη, τοῦ κυρίου.” τοιοῦτος ἦν ὁ τῶν μακαρίων γάμος καὶ ἡ μέχρι τῶν φιλτάτων τελεία διάθεσις. (also quoted in Eusebius Eccl. hist. 3.30.2; cf. 2 Tim 2.8.)</p>	<p>in a new way as the third race.”</p> <p><b>Strom. 6.5.43</b> – Wherefore Peter says, that the Lord said to the apostles: “If any one of Israel then, wishes to repent, and by my name to believe in God, his sins shall be forgiven him, after twelve years. Go forth into the world, that no one may say, We have not heard. (ANF)</p> <p><b>Strom. 6.8.68</b> – James, Peter, John, Paul and the other apostles.</p> <p><b>Strom. 7.11.63</b> – They say, accordingly, that the blessed Peter, on seeing his wife led to death, rejoiced on account of her call and conveyance home, and called very encouragingly and comfortingly, addressing her by name, “Remember thou the Lord.” Such was the marriage of the blessed and their perfect</p>
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Dura Europos Fresco (ca. 230)		3	O	S		Pages 41, 175	Jesus reaches out to help Peter.	
Commodian (fl. 250)		3	O	R			<p>Drawing on <i>Acts of Peter</i>:  <b>Carmen Apologeticum 5.626</b> – Balaam caedenti asinam suam colloqui fecit / Et canem, ut</p>	<p><b>Carmen Apologeticum 5.626</b> – As Balaam beat his donkey God made it speak / and also a dog, so</p>

							<p>Simoni diceret: Clamaris a Petro!  <b>Carmen Apologeticum 5.629-30</b>– Deinde, quod ipsa non patitur nostra natura, / Infantem fecit quinto mense proloqui uulgo.</p>	<p>that it would say to Simon: you are called by Peter.  <b>Carmen Apologeticum 5.629-30</b> – Thus, although our nature itself does not bear it, / he made a five-month old infant speak out in public.</p>
Origen (185-254)	Borret 1967-1969; Blanc 1970; Klostermann 1935-1937; Bardy 1952-1958; Rauer 1959	3	O	E	R/S	<p>Pages 64, 68, 106; 118, 149n307  Cf. <i>RPp.</i> 131</p>	<p><b>C.Cels. 2.1.24-27, 41-47</b> – ὁ Πέτρος δὲ μέχρι πολλοῦ φαίνεται τὰ κατὰ τὸν Μωϋσέως νόμον ἰουδαϊκὰ ἔθη τετηρηκέναι, ὥς μηδέπω ἀπὸ τοῦ Ἰησοῦ μαθὼν ἀναβαίνειν ἀπὸ τοῦ κατὰ τὸ γράμμα νόμου ἐπὶ τὸν κατὰ τὸ πνεῦμα... Ὅρα γὰρ ἐν τούτοις, τίνα τρόπον παρίσταται τὰ ἰουδαϊκὰ ἔθη περὶ καθαρῶν καὶ ἀκαθάρτων ἔτι τηρῶν ὁ Πέτρος. Καὶ ἐκ τῶν ἐξῆς δηλοῦται ὅτι ὀπτασίας ἐδεήθη, ἵνα κοινωνήσῃ τῶν λόγων τῆς πίστεως τῷ μὴ κατὰ σάρκα Ἰσραηλίτῃ Κορνηλίῳ καὶ τοῖς σὺν αὐτῷ ὥς ἔτι Ἰουδαῖος καὶ κατὰ τὰς Ἰουδαίων παραδόσεις ζῶν, καταφρονῶν τῶν ἔξω τοῦ ἰουδαϊσμοῦ.  <b>Comm. On John Bk 5.3</b> – Πέτρος δέ, ἐφ' ᾧ οἰκοδομεῖται ἡ Χριστοῦ ἐκκλησία, ἥς πύλαι ἄδου</p>	<p><b>C.Cels. 2.1.24-47</b> – Nay, Peter himself seems to have observed for a considerable time the Jewish observances enjoined by the law of Moses, not having yet learned from Jesus to ascend from the law that is regulated according to the letter, to that which is interpreted according to the spirit... Now observe how, by this instance, Peter is represented as still observing the Jewish customs respecting clean and unclean animals. And from the narrative that follows, it is manifest that he, as being yet a Jew, and living according to their</p>

						<p>οὐ κατισχύσουσιν, μίαν ἐπιστολήν ὁμολογουμένην καταλέλοιπεν, ἔστω δὲ καὶ δευτέραν· ἀμφιβάλλεται γάρ. (cf. 6.18; Comm. On Matt. 2; Comm on Num 13).</p> <p><b>Comm. On John Bk 10.8.31</b>– Τάχα γὰρ τῇ ἐπινοίᾳ εὕρισκόμενος ὑπὸ τοῦ ἰδίου ἀδελφοῦ Σίμων Ἀνδρέου καὶ ἀκούων “Σὺ κληθήσῃ Κηφᾶς”, ἕτερός ἐστιν, παρὰ τὸν ὁρώμενον ἅμα τῷ ἀδελφῷ ὑπὸ τοῦ περιπατοῦντος παρὰ τὴν θάλασσαν τῆς Γαλιλαίας Ἰησοῦ, καὶ ἀκούοντα ἅμα ἐκείνῳ τῷ Ἀνδρέᾳ· “Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.”</p> <p><b>Comm. On Matt. 12.10</b> – ἐὰν ὡς ὁ Πέτρος λέγωμεν, οὐ σαρκὸς καὶ αἵματος ἡμῖν ἀποκαλύψαντος ἀλλὰ φωτὸς ἡμῶν τῇ καρδίᾳ ἐλλάμψαντος ἀπὸ τοῦ ἐν οὐρανοῖς πατρός, καὶ αὐτοὶ γινόμεθα ὅπερ καὶ ὁ Πέτρος, ὁμοίως αὐτῷ μακαριζόμενοι... εἰ δὲ φήσαντες καὶ ἡμεῖς ὡς ὁ Πέτρος· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος οὐχ ὡς σαρκὸς καὶ αἵματος ἡμῖν</p>	<p>traditions, and despising those who were beyond the pale of Judaism, stood in need of a vision to lead him to communicate to Cornelius (who was not an Israelite according to the flesh), and to those who were with him, the word of faith. (ANF)</p> <p><b>Comm. On John Bk 5.3</b> – And Peter, on whom the Church of Christ is built, against which the gates of hell shall not prevail left only one epistle of acknowledged genuineness. Suppose we allow that he left a second; for this is doubtful. (ANF)</p> <p><b>Comm. On John Bk 10.8.31</b> – For there is a difference in thought perhaps between Simon who is found by his own brother Andrew, and who is addressed “Thou shalt be called Cephas,” and him who is seen by Jesus when walking by the sea of Galilee, along with his</p>
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						<p>ἀποκαλυψάντων, ἀλλὰ φωτὸς ἡμῶν τῇ καρδίᾳ ἐλλάμπαντος ἀπὸ τοῦ ἐν οὐρανοῖς πατρός, γινόμεθα Πέτρος, καὶ ἡμῖν ἂν λέγοιτο ἀπὸ τοῦ θεοῦ λόγου τὸ σὺ εἶ Πέτρος καὶ τὰ ἐξῆς. πέτρα γὰρ πᾶς ὁ Χριστοῦ μιμητής</p> <p><b>Comm. On Matt. 12.14</b> – Μετὰ ταῦτα ἴδωμεν πῶς λέλεκται τῷ Πέτρῳ καὶ παντὶ Πέτρῳ τὸ δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν....διδόντος τοῦ σωτῆρος τοῖς μὴ κρατηθεῖσιν ὑπὸ τῶν τοῦ ὄδου πυλῶν τοσαύτας κλεῖδας ὅσαι εἰσὶν αἱ ἀρεταί, ἀνοιγούσας ἰσαρίθμους πύλας, καταλλήλους κατὰ τὴν ἀποκάλυψιν τῶν μυστηρίων ἐκάστη ἀρετῇ. ... ἐπεὶ δὲ οἱ τὸν τόπον τῆς ἐπισκοπῆς ἐκδικοῦντες χρῶνται τῷ ῥητῷ ὡς Πέτρος, καὶ τὰς κλεῖδας τῆς τῶν οὐρανῶν βασιλείας ἀπὸ τοῦ σωτῆρος εἰληφότες διδάσκουσί τε τὰ ὑπ’ αὐτῶν δεδεμένα τουτέστι καταδεδικασμένα καὶ ἐν οὐρανοῖς δεδέσθαι καὶ τὰ ὑπ’ αὐτῶν λελυμένα τουτέστιν ἄφεςιν εἰληφότα καὶ ἐν οὐρανοῖς λελύσθαι, λεκτέον ὅτι ὑγιῶς λέγουσιν, εἰ ἔχουσιν ἔργον δι’ ὃ εἴρηται ἐκεῖνω τῷ Πέτρῳ· σὺ εἶ</p>	<p>brother, and addressed conjointly with that brother, “Come after Me, and I will make you fishers of men.” (10.6 in ANF trans.)</p> <p><b>Comm. On Matt. 12.10</b> – if we say it as Peter, not by flesh and blood revealing it unto us, but by the light from the Father in heaven shining in our heart, we too become as Peter, being pronounced blessed as he was ... And if we too have said like Peter, “Thou art the Christ, the Son of the living God,” not as if flesh and blood had revealed it unto us, but by light from the Father in heaven having shone in our heart, we become a Peter, and to us there might be said by the Word, “Thou art Peter,” etc. For a rock is every disciple of Christ (ANF)</p> <p><b>Comm. On Matt. 12.14</b> – And after this let us see in what sense it is said to</p>
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						<p>Πέτρος, καὶ εἰ τηλικούτοί εἰσιν, ὥς ἐπ’ αὐτοῖς ὑπὸ Χριστοῦ οἰκοδομεῖσθαι τὴν ἐκκλησίαν, καὶ ἐπ’ αὐτοὺς εὐλόγως τοῦτο ἀναφέροντ’ ἅν. πύλαι δὲ ἄδου οὐκ ὀφείλουσι κατισχύειν τοῦ θέλοντος δεσμεῖν καὶ λύειν. (cf. 12.32)</p> <p><b>Hom. In Luc. 6</b> (GCS 34) – episcopum Antiochae post Petrum secundum (cf. Eus EH 3.36.2; Eus. Chronicon p. 179).</p> <p><b>Hom. In Luc. 7 (GCS 43-44)</b>– Regarding the parentage of Jesus’ siblings. ἐτόλμησέ τις εἰπεῖν κατὰ τῆς Μαρίας, ὥς ἄρα ὁ σωτὴρ αὐτὴν ἠρνήσατο, ἐπεὶ, φησὶν, συνήφθη μετὰ τὴν ἀπότεξιν τὴν τοῦ σωτῆρος τῷ Ἰωσήφ....οἱ γὰρ υἱοὶ Ἰωσήφ οὐκ ἦσαν ἀπὸ τῆς Μαρίας, οὐδὲ ἔχει τις τοῦτο παραστήσαι ἀπὸ τῆς γραφῆς.</p> <p><b>Comm. in Gen.</b> (in Eus EH 3.1.2)– Peter was crucified upside down at his own request, in Rome, in Eus EH 3.1.2: Πέτρος δ’ ἐν Πόντῳ καὶ Γαλατίᾳ καὶ Βιθυνίᾳ Καππαδοκίᾳ τε καὶ Ἀσίᾳ κεκηρυχέναι τοῖς [ἐκ] διασπορᾶς</p>	<p>Peter, and to every Peter, “<i>I will give unto thee the keys of the kingdom of heaven.</i>“... the Saviour giving to those who are not mastered by the gates of Hades as many keys as there are virtues, which open gates equal in number, which correspond to each virtue according to the revelation of the mysteries. ...But when those who maintain the function of the episcopate make use of this word as Peter, and, having received the keys of the kingdom of heaven from the Saviour, teach that things bound by them, that is to say, condemned, are also bound in heaven, and that those which have obtained remission by them are also loosed in heaven, we must say that they speak wholesomely if they have the way of life on account of which it was said to that Peter, “Thou art Peter; ”</p>
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							<p>Ἰουδαίοις ἔοικεν· ὃς καὶ ἐπὶ τέλει ἐν Ῥώμῃ γενόμενος, ἀνεσκολοπίσθη κατὰ κεφαλῆς, οὕτως αὐτὸς ἀξιώσας παθεῖν. τί δεῖ περὶ Παύλου λέγειν, ἀπὸ Ἱερουσαλὴμ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκότος τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ὕστερον ἐν τῇ Ῥώμῃ ἐπὶ Νέρωνος μεμαρτυρηκότος; ταῦτα Ὠριγένης κατὰ λέξιν ἐν τρίτῳ τόμῳ τῶν εἰς τὴν Γένεσιν ἐξηγητικῶν εἴρηται. (cf. EH 2.25)</p>	<p>and if they are such that upon them the church is built by Christ, and to them with good reason this could be referred; and the gates of Hades ought not to prevail against him when he wishes to bind and loose. (ANF)</p> <p><b>Hom. In Luc. 6</b> – [Ignatius] Antioch's the second bishop after Peter.</p> <p><b>Hom. In Luc. 7</b> – A certain person dares to speak against Mary, how the saviour repudiated her since, he says, she had intercourse with Joseph after the birth of the saviour...Now Joseph's sons were not by Mary, nor does any of this [accusation] have any support from scripture.</p> <p><b>Comm. on Gen.</b> – Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion. And at last,</p>
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							having come to Rome, he was crucified head-downwards; for he had requested that he might suffer in this way. What do we need to say concerning Paul, who preached the Gospel of Christ from Jerusalem to Illyricum, and afterwards suffered martyrdom in Rome under Nero? These facts are related by Origen in the third volume of his Commentary on Genesis.
San Callisto catacomb		3	O	R		Page 116	Tomb of Pomponius Graecinus, grandson of Pomponia Graecina, accused in AD 57 (or 42-43?) of superstitio externa but perhaps alive until AD 83 (cf. Tacitus Annals 13.32 – Schnabel 2002 and others think she was a Christian; cf. more neutrally Lampe 2003:196-97).
S. Sebastiano catacomb		3	O	R		Page 162 Cf. <i>RP</i> pp. 80-129	Peter & Paul's bones (temporarily?) buried at S. Sebastiano catacombs during Valerian's persecution, until Constantine's construction of

							<p>basilicas. Attested by 3<sup>rd</sup>cent. graffiti. Domus Petri assertion is based on a medieval pilgrim's graffiti misled by the use of 'habitasse' in the Damasus inscription (cf. Klauser 1956:26n34).</p>	
Tomb of 'Petronilla'		3	O	R		Page 162	<p>Traditional Links with Peter's daughter in Acts of Peter (attested from C5<sup>th</sup>/6<sup>th</sup>). She is thought to have been Aurelia Petronilla, a scion of the gens Flavius, the family of Vespasian and Domitian. She was also related to St. Domitilla, who was exiled in the 1<sup>st</sup> century to Pandateria, whose property on the Via Ardentina became a catacomb cemetery (Domitilla; nr SS Nereus &amp; Achilleus with titulus Fasciolae of the bandages Peter lost on his flight). Inscriptions there describe Petronilla as a martyr. During the papacy of Siricius (384-399), a basilica was built on the site of her tomb.</p>	
*Epistle of Peter to James	Irmscher, Paschke, and Rehm 1969	3	J	S		Pages 71-72	<p><b>1.2</b> – Εἰδὼς σε, ἀδελφέ μου, εἰς τὸ κοινῇ πᾶσιν ἡμῖν συμφέρον σπεύδοντα προθύμως, ἀξιῶ καὶ</p>	<p><b>1.2</b> – Knowing, my brother, your eager desire after that which is for the</p>

(& Contestatio)					Cf. <i>RP</i> pp. 94-113	<p>δέομαι τῶν ἐμῶν κηρυγμάτων ἃς ἔπεμψά σοι βίβλους μηδενὶ τῶν ἀπὸ τῶν ἐθνῶν μεταδοῦναι μήτε ὁμοφύλῳ πρὸ πείρας, ἀλλ' ἐάν τις δοκιμασθεὶς ἄξιος εὔρεθῇ, τότε αὐτῷ κατὰ τὴν ἀγωγὴν παραδοῦναι, καθ' ἣν καὶ τοῖς ἐβδομήκοντα ὁ Μωυσῆς παρέδωκε τοῖς τὴν καθέδραν αὐτοῦ παρειληφόσιν.</p> <p><b>2.3-4</b> – τινὲς γάρ τῶν ἀπὸ ἐθνῶν τὸ δι' ἐμοῦ νόμιμον ἀπεδοκίμασαν κήρυγμα, τοῦ ἐχθροῦ ἀνθρώπου ἄνομόν τινα καὶ φλυαρώδη προσηκάμενοι διδασκαλίαν</p> <p><b>2.4-5</b> – καὶ ταῦτα ἔτι μου περιόντος ἐπεχείρησάν τινες ποικίλαις τισὶν ἐρμηνείαις τοὺς ἐμοὺς λόγους μετασχηματίζειν εἰς τὴν τοῦ νόμου κατάλυσιν, ὥς καὶ ἐμοῦ αὐτοῦ οὕτω μὲν φρονοῦντος</p> <p><b>Contestatio 1.1</b> – Ἀναγκαίως καὶ πρεπόντως περὶ τῆς ἀληθείας ἀσφαλίζεσθαι ὁ ἡμέτερος ὑπέμνησε Πέτρος (Grappe 1995:30 dates to 2<sup>nd</sup> cent, with Lüdemann 1983:2.255)</p>	<p>advantage of us all, I beg and beseech you not to communicate to any one of the Gentiles the books of my preachings which I sent to you, nor to any one of our own tribe before trial; but if any one has been proved and found worthy, then to commit them to him, after the manner in which Moses delivered <i>his books</i> to the Seventy who succeeded to his chair. (ANF)</p> <p><b>2.3-4</b> – For some from among the Gentiles have rejected my legal preaching, attaching themselves to certain lawless and trifling preaching of the man who is my enemy.</p> <p><b>2.4-5</b> – And these things some have attempted while I am still alive, to transform my words by certain various interpretations, in order to the dissolution of the law;</p>
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								as though I also myself were of such a mind. <b>Contestatio 1.1</b> – Our Peter has strictly and becomingly charged us concerning the establishing of the truth
Kerygmata Petrou (in Ps-Clem. Honilies)		3	J	S		Pages 36, 71 Cf. <i>RPpp.</i> 94-113	<p><b>Ps.-Clem. H. 3.22.1-2</b> – πλὴν τούτῳ σύζυγος συνεκτίσθη θήλεια φύσις, πολὺ ἀποδέουσα αὐτοῦ, ὥς οὐσίας μετουσία, ὥς ἡλίου σελήνη, ὥς φωτὸς τὸ πῦρ. αὕτη τοῦ νῦν κόσμου ὥς θήλεια ὁμοίου ἄρχουσα πρώτη προφητὶς εἶναι πεπίστευται, μετὰ πάντων τῶν “ἐν γεννητοῖς γυναικῶν” προφητείαν ἐπαγγελλομένη. ὁ δὲ ἕτερος, ὥς “υἱὸς ἀνθρώπου” ἄρσιν ὦν, καὶ τὰ διαφέροντα ὥς ἄρσιν τῷ μέλλοντι αἰῶνι προφητεύει. (cf. H 2.31.1-25.4; G. Thomas 114)</p> <p><b>H. 2.38.1-2</b> – πολλὰ γὰρ ψευδῆ κατὰ τοῦ θεοῦ προσέλαβον αἱ γραφαὶ λόγῳ τούτῳ· τοῦ προφήτου Μωυσέως γνώμη τοῦ θεοῦ ἐκλεκτοῖς τισιν ἐβδομήκοντα τὸν νόμον σὺν ταῖς ἐπιλύσεσιν παραδεδοκότος πρὸς τὸ καὶ αὐτοὺς ἐφοδιάζειν τοῦ</p>	<p><b>Ps.-Clem. H. 3.22.1-2</b> – (Peter says) But a companion was created along with him, a female nature, much differing from him, as quality from substance, as the moon from the sun, as fire from light. She, as a female ruling the present world as her like, was entrusted to be the first prophetess, announcing prophecy with all amongst those born of woman. But the other, as the son of man, being a male, prophesies better things to the world to come as a male. (ANF)</p> <p><b>H. 2.38.1-2</b> – (Peter says) For the Scriptures have had joined to them many</p>

						<p>λαοῦ τοὺς βουλομένους, μετ’ οὐ πολὺ γραφεῖς ὁ νόμος προσέλαβέν τινα καὶ ψευδῇ κατὰ τοῦ μόνου θεοῦ τοῦ τὸν οὐρανὸν καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς δημιουργήσαντος, τοῦτο τοῦ πονηροῦ δικαίῳ τινὶ λόγῳ ἐνεργῆσαι τετολμηκότος. (cf. 3.47.1-4; 3.48-52; see 2.43.-44 for scriptural misconceptions of God)</p> <p><b>H. 2.16-17</b> – ταύτῃ τῇ τάξει ἀκολουθοῦντα δυνατὸν ἦν νοεῖν τίνος ἐστὶν Σίμων, ὁ πρὸ ἐμοῦ εἰς τὰ ἔθνη πρῶτος ἐλθὼν, καὶ τίνος ὦν τυγχάνω, ὁ μετ’ ἐκεῖνον ἐληλυθὼς καὶ ἐπελθὼν ὡς σκότῳ φῶς, ὡς ἀγνοίᾳ γνῶσις, ὡς νόσῳ ἴασις. οὕτως δὲ, ὡς ὁ ἀληθὴς ἡμῖν προφήτης εἶρηκεν, πρῶτον ψευδὲς δεῖ ἐλθεῖν εὐαγγέλιον ὑπὸ πλάνου τινὸς καὶ εἴθ’ οὕτως μετὰ καθαίρεσιν τοῦ ἁγίου τόπου εὐαγγέλιον ἀληθὲς κρύφα διαπεμφθῆναι εἰς ἐπανόρθωσιν τῶν ἐσομένων αἱρέσεων· (cf. 17.13-19)</p> <p><b>H. 17.19.3-4</b> – πῶς δέ σοι καὶ ὥφθη, ὅποτε αὐτοῦ τὰ ἐναντία τῇ διδασκαλίᾳ φρονεῖς; εἰ δὲ ὑπ’ ἐκείνου μιᾶς ὥρας ὀφθεῖς καὶ μαθητευθεὶς ἀπόστολος ἐγένου,</p>	<p>falsehoods against God on this account. The prophet Moses having by the order of God delivered the law, with the explanations, to certain chosen men, some seventy in number, in order that they also might instruct such of the people as chose, after a little the written law had added to it certain falsehoods contrary to the law of God, who made the heaven and the earth, and all things in them; the wicked one having dared to work this for some righteous purpose. (ANF)</p> <p><b>H. 2.17</b> – (Peter says) It were possible, following this order, to perceive to what series Simon belongs, who came before me to the Gentiles, and to which I belong who have come after him, and have come in upon him as light upon darkness, as knowledge upon ignorance, as healing upon disease. And thus, as</p>
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							<p>τὰς ἐκεῖνου φωνὰς κήρυσσε, τὰ ἐκεῖνου ἐρμήνευε, τοὺς ἐκεῖνου ἀποστόλους φίλει, ἐμοὶ τῷ συγγενομένῳ αὐτῷ μὴ μάχου· πρὸς γὰρ στερεὰν πέτραν ὄντα με, θεμέλιον ἐκκλησίας, ἐναντίος ἀνθέστηκάς μοι.</p> <p><b>H. 11.30.1</b>– Use of Jewish halakhah: τίτι δὲ οὐ φαίνεται ὅτι κρεῖττον ἐστὶν γυναικὶ ἐν γυναικείοις οὔση μὴ συνελθεῖν ἀλλὰ καθαρθεῖση καὶ βαπτισθεῖση; ἀλλὰ καὶ μετὰ κοινωνίαν βαπτίζεσθαι δεῖ. εἰ δὲ τοῦτο ποιεῖν ὀκνεῖτε, ἀναπολήσατε πῶς τὰ τῆς ἀγνείας μέρη μετεδιώκετε, ὅτε ἀναισθήτοις εἰδώλοις ἐθρησκεύετε. (cf. 11.33.4)</p> <p>NB Existence of KP as entity separate from the Grundschrift is seriously doubted by Wehnert 1983 et al. Cf. critique in Grappe 1995:29-30, who reaffirms Anabathmoi Iacobou in R 1.33-71</p>	<p>the true Prophet has told us, a false prophet must first come from some deceiver; and then, in like manner, after the removal of the holy place, the true Gospel must be secretly sent abroad for the rectification of the heresies that shall be.</p> <p><b>H. 17.19.3-4</b> – (Peter says to Simon Magus) And how did He appear to you, when you entertain opinions contrary to His teaching? But if you were seen and taught by Him, and became His apostle for a single hour, proclaim His utterances, interpret His sayings, love His apostles, contend not with me who companied with Him. For in direct opposition to me, who am a firm rock, the foundation of the Church you now stand.</p> <p><b>H. 11.30.1</b> – Use of Jewish halakhah: (Peter says) But who is there to whom it is not manifest that it is</p>
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								better not to have intercourse with a woman in her separation, but purified and washed. And also after copulation it is proper to wash. But if you grudge to do this, recall to mind how you followed after the parts of purity when you served senseless idols.
*Acts of Peter & 12 Apostles (NH VI,1)	Molinari 2000a	3	GJ?	S			Preserved in Coptic. Fictional engagement of Peter & the 12 with Lithargoel/Christ in an island city in the middle of the sea. Little evidence of tradition other than Matt 16. Date post-250.	He said to Peter, "Peter!" And Peter was frightened, for how did he know that his name was Peter? Peter responded to the Savior, "How do you know me, for you called my name?" Lithargoel answered, "I want to ask you who gave the name Peter to you?" He said to him, "It was Jesus Christ, the son of the living God. He gave this name to me." He answered and said, "It is I! Recognize me, Peter." He loosened the garment, which clothed him – the one into which he had

								changed himself because of us – revealing to us in truth that it was he. (trans D. M. Parrott and R. Mcl. Wilson)
*Apocalypse of Peter, Gnostic (NH VII, 3)		3	G	S		Page 67 Cf. <i>RPp.</i> 122n27	Preserved in Coptic.	<p><b>VII,3.71</b> – But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. (trans. Brashler and Bullard)</p> <p><b>VII,3.74</b> – And he [the Saviour] said to me [Peter], “Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near</p>

							him is the living Savior (trans. Brashler and Bullard)
*Epistle of Peter to Philip (NH VIII,2)		3	G	S			Preserved in Coptic.  <b>VIII,2.132.12-133.8</b> – The Letter of Peter which he sent to Philip: “Peter, the apostle of Jesus Christ, to Philip, our beloved brother and our fellow apostle ... Now I want you to know, our brother, that we received orders from our Lord and the Savior of the whole world that we should come together to give instruction and preach in the salvation which was promised us by our Lord Jesus Christ. But as for you, you were separate from us, and you did not desire us to come together and to know how we should organize ourselves in order that we might tell the good news. Therefore would it be agreeable to you, our brother, to come according to the orders of our God Jesus?”

								<p><b>VIII,2.138.15-21</b> – And they returned to Jerusalem. And while coming up they spoke with each other on the road concerning the light which had come. And a remark was made concerning the Lord. It was said, “If he, our Lord, suffered, then how much (must) we (suffer)?” Peter answered saying, “He suffered on our behalf, and it is necessary for us too to suffer because of our smallness.”</p> <p><b>VIII,2.138.7-139.14</b> – [At the temple in Jerusalem]: And Peter opened his mouth, he said to his (fellow) disciples, “Did our Lord Jesus, when he was in the body, show us everything? For he came down. My brothers, listen to my voice.” And he was filled with a holy spirit. He spoke thus: [an account of Jesus’ bodily crucifixion follows]</p>
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Statue & Paintings at Caesarea Philippi	Bardy 1952-1958	3	P?	S		Page 58	<p><b>Eus. EH 7.18.1-4</b> – Caesarea Philippi has bronze statue of woman with the flow of blood, kneeling before Jesus (seen by Eusebius): καὶ θαυμαστὸν οὐδὲν τοὺς πάλαι ἐξ ἐθνῶν εὐεργετηθέντας πρὸς τοῦ σωτῆρος ἡμῶν ταῦτα πεποιηκέναι, ὅτε καὶ τῶν ἀποστόλων αὐτοῦ τὰς εἰκόνας Παύλου καὶ Πέτρου καὶ αὐτοῦ δὴ</p>	<p><b>Eus. EH 7.18.1-4</b> – Nor is it strange that those of the Gentiles who, of old, were benefited by our Saviour, should have done such things, since we have learned also that the likenesses of his apostles Paul and Peter, and of Christ himself, are preserved in paintings, the</p>

							<p>τοῦ Χριστοῦ διὰ χρωμάτων ἐν  γραφαῖς σφζομένας ἱστορήσαμεν,  ὥς εἰκός, τῶν παλαιῶν  ἀπαραφυλάκτως οἷα σωτήρας  ἐθνικῇ συνηθείᾳ παρ’ ἑαυτοῖς  τοῦτον τιμᾶν εἰωθότων τὸν  τρόπον.</p>	<p>ancients being  accustomed, as it is likely,  according to a habit of the  Gentiles, to pay this kind  of honor indiscriminately  to those regarded by them  as deliverers.</p>
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