

# Generation 1

ID	Edn	Gen	Slant	L1	L2	Links	Text & Notes	Translation
Ephesians (?ca. 65/85)	Aland et al. 1993	1	O	A	R	Pages 21, 158	<b>Possible Allusions:</b> 2:20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧς ὁ ἀκρογωνιαίος αὐτοῦ Χριστοῦ Ἰησοῦ. Cf. Matt 16, 1 Pet; Rev 21:14.	<b>2.20</b> – ...built upon the foundation of the apostles and prophets, with Christ Jesus himself the chief cornerstone. (NRSV)
Luke, Gospel of (ca. 90?)	Aland et al. 1993	1	O	R		Pages 132-42	Luke 5:8; 6:14; 8:45, 51; 9:20, 28, 32–33; 12:41; 18:28; 22:8, 34, 54–55, 58, 60–61; 24:12	
*Acts (ca. 90?)	Aland et al. 1993	1	O	R		Pages 127-30, 140-42	Acts 1:13-22; 2:14-41; 3:1–6, 11–12; 4:8–19; 5:1-10, 15-16, 29; 8:14–25; 9:32-43; 10:1-48; 11:1-18; 12:3-18; 15:7	
Revelation (95?)	Aland et al. 1993	1	O	A			<b>11:3-9</b> (sometimes improbably thought to represent the martyrdom of Paul and Peter in Rome)	<b>11:3-9</b> – And I will grant my two witnesses authority to prophesy for one thousand two hundred sixty days, wearing sackcloth.” These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone wants to harm them, fire pours from their mouth and consumes their foes; anyone who wants to harm them must be killed in this manner. They have authority to shut the sky, so that no rain may fall during the days of their prophesying,

								and they have authority over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they desire. When they have finished their testimony, the beast that comes up from the bottomless pit will make war on them and conquer them and kill them, and their dead bodies will lie in the street of the great city that is prophetically called Sodom and Egypt, where also their Lord was crucified. For three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb (NRSV)
Clement of Rome (fl. ca. 96)	Ehrman 2003	1	O	R		Pages 124-27 Cf. <i>RP</i> pp. 124-30	<b>1 Clem 5:1-4</b> – Ἄλλ’ ἵνα τῶν ἀρχαίων ὑποδειγμάτων παυσώμεθα, ἔλθωμεν ἐπὶ τοὺς ἔγγιστα γενομένους ἀθλητάς· λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναῖα ὑποδείγματα. Διὰ ζῆλον καὶ φθόνον οἱ μέγιστοι καὶ δικαιοτάτοι στῦλοι ἐδιώχθησαν καὶ ἕως θανάτου ἠθλησαν. Λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγαθοὺς ἀποστόλους· Πέτρον, ὃς διὰ ζῆλον ἄδικον οὐχ ἓνα οὐδὲ δύο, ἀλλὰ πλείονας ὑπήνεγκεν πόνους καὶ οὕτω	<b>1 Clem 5:1-4</b> – Let us take the noble examples furnished in our own generation. Through envy and jealousy, the greatest and most righteous pillars [of the Church] have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy,

						μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης.	endured not one or two, but numerous labours, and when he had finally suffered martyrdom, departed to the place of glory due to him.	
*2 Peter (ca. 100?)	Aland et al. 1993	1	O	R?		Pages 105-08	2 Peter 1:1	
Ignatius (ca. 35-110)	Camelot 1969	1	O	S	R	Pages 62-66; Cf. <i>RP</i> pp. 86-93	<p><b>Rom. 4.3</b> – Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν. Ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος.</p> <p><b>Smyrn. 3.2</b> – Καὶ ὅτε [Ἰησοῦς] πρὸς τοὺς περὶ Πέτρον ἦλθεν...Διὰ τοῦτο καὶ θανάτου κατεφρόνησαν, ἠϋρέθησαν δὲ ὑπὲρ θάνατον.</p>	<p><b>Rom. 4.3</b> – “I do not give you orders as Peter and Paul did. They were apostles, I condemned. They were free, I a slave until now.”</p> <p><b>Smyrn. 3.2</b> “And when [Jesus] came to those around Peter...For this reason they despised even death and were found to be beyond death” (modified from Ehrmann, LCL)</p>
Tacitus (56-117)	LCL	1	P	R		Page 172	<p><b>Annals 15.44.3</b> (c. AD 120. Links Judaeans superstitio with Rome, certainly within living memory of the followers’ arrival there) – ergo abolendo rumori Nero subdidit reos et quaesitissimis poenis adfecit, quos per flagitia invisos vulgus Chrestianos appellabat. auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat; repressaque in praesens exitiabilis superstitio rursum erumpebat, non modo per Iudaeam, originem eius mali, sed per urbem etiam</p>	<p><b>Annals 15.44.3</b> – Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands</p>

						<p>[soon after?], quo cuncta undique atrocita aut pudenda confluunt celebranturque. igitur primum correpti qui fatebantur [μαρτυροῦν?], deinde indicio eorum multitudo ingens [cf. Livy 39.13 etc.] haud proinde in crimine incendii quam odio humani generis [cf. Jews!] convicti sunt. et pereuntibus addita ludibria, ut ferarum tergis coniecti laniatu canum interirent aut crucibus adfixi [aut flammandi atque], ubi defecisset dies, in usu[m] nocturni luminis urerentur. hortos suos ei spectaculo Nero obtulerat, et circense ludicrum edebat, habitu aurigae permixtus plebi vel curriculo insistens. unde quamquam adversus sontes et novissima exempla meritos miseratio oriebatur, tamquam non utilitate publica, sed in saevitiam unius absumerentur.</p>	<p>of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for</p>
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							criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.
'Two Ways'	Cf. van de Sandt and Flusser 2002; Aldridge 1999	1	OJ	S		Possbily a Petrine Sermon of Two Ways (Aldridge 1999)? Cf. Barn. 18-21; Did. 1-6; Ps.-Clem. Hom. 7.6-8; 20.2; Rec 8; Rufinus' "Iudicium Petri."	
Ascension of Isaiah	Bettiole & Norelli 1995	1	JO	S	Page 61	4.2-3 – ὁ βασιλεὺς οὗτος τὴν φυτ[ε]ίαν ἣν φυτεύουσιν οἱ δώδεκα ἀπόστολοι τοῦ ἀγαπητοῦ διώξε[ι], καὶ [τ]ῶν δώδεκα [εἷς] ταῖς χερσὶν αὐτοῦ πα[ραδ]οθήσεται	4.2-3 – This king [Nero] will persecute the plant which the twelve apostles of the beloved have planted and one of the twelve will be given over into his hands. (R. H. Charles)
John the Presbyter (ca. 100? Cited in Papias below)	Bardy 1952-58	1	O	S	R	Page 198 In Papias in Eus. EH 3.39.15– Μάρκος μὲν ἐρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει τὰ ὑπὸ τοῦ κυρίου ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσεν τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ, ὡς ἔφην, Πέτρῳ· ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λογίων, ὥστε οὐδὲν ἤμαρτεν Μάρκος οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν. ἐνὸς γὰρ ἐποίησατο πρόνοιαν,	In Papias in Eus. EH 3.39.15– 'Mark became Peter's interpreter and wrote accurately all that he remembered not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity

						τοῦ μηδὲν ὧν ἤκουσεν παραλιπεῖν ἢ ψεύσασθαι τι ἐν αὐτοῖς	demanded but not making, as it were, an arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them.' (Used by Irenaeus?)
Glaucias (fl. 110?)	Früchtel & Treu 1970	1	G	E	R?	Pages 21, 160	<b>Clem.Strom. 7.17.106</b> – καθάπερ ὁ Βασιλείδης, κἂν Γλαυκίαν ἐπιγράφεται διδάσκαλον, ὡς αὐχοῦσιν αὐτοί, τὸν Πέτρου ἐρμηνέα. ὡσαύτως δὲ καὶ Οὐαλεντῖνον Θεοδᾶ διακηκοέναι φέρουσιν·  <b>Clem.Strom. 7.17.106</b> – Just as Basilides so also Glaucias inscribed a teaching, as they boast, interpreted from Peter, and also they say even Valentinus listened carefully to Theudas.
Papias (ca. 60-130; see John the Presbyter)	Bardy 1952-1958	1	O	S		Pages 29-30, 84; Cf. <i>RP</i> pp. 28-29	<b>Eus. EH 2.15.1-2</b> – τοσοῦτον δ' ἐπέλαμψεν ταῖς τῶν ἀκροατῶν τοῦ Πέτρου διανοίαις εὐσεβείας φέγγος, ὡς μὴ τῇ εἰς ἅπαζ ἱκανῶς ἔχειν ἀρκεῖσθαι ἀκοῇ μηδὲ τῇ ἀγράφῳ τοῦ θείου κηρύγματος διδασκαλίᾳ· παρακλήσεσιν δὲ παντοίαις Μᾶρκον, οὗ τὸ εὐαγγέλιον φέρεται ἀκόλουθον ὄντα Πέτρου, λιπαρῆσαι, ὡς ἂν καὶ διὰ γραφῆς ὑπόμνημα τῆς διὰ λόγου παραδοθείσης αὐτοῖς καταλείψοι διδασκαλίας, μὴ πρότερόν τε ἀνεῖναι ἢ κατεργάσασθαι τὸν ἄνδρα, καὶ ταύτη αἰτίους γενέσθαι τῆς τοῦ λεγομένου κατὰ Μᾶρκον εὐαγγελίου γραφῆς. γνόντα δὲ τὸ πραχθέν φασὶ τὸν ἀπόστολον ἀποκαλύψαντος αὐτῷ τοῦ  <b>Eus. EH 2.15.1-2</b> – And so greatly did the splendor of piety illumine the minds of Peter's hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument

						<p>πνεύματος, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ κυρῶσαι τε τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις. Κλήμης ἐν ἑκτῷ τῶν Ὑποτυπώσεων παρατέθειται τὴν ἱστορίαν, συνεπιμαρτυρεῖ δὲ αὐτῷ καὶ ὁ Ἱεραπολίτης ἐπίσκοπος ὀνόματι Παπίας. τοῦ δὲ Μάρκου μνημονεύειν τὸν Πέτρον ἐν τῇ προτέρᾳ ἐπιστολῇ· ἦν καὶ συντάξαι φασὶν ἐπ’ αὐτῆς Ῥώμης, σημαίνειν τε τοῦτ’ αὐτόν, τὴν πόλιν τροπικώτερον Βαβυλῶνα προσειπόντα διὰ τούτων. “ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱός μου.”</p> <p><b>ΕΗ 3.39.3</b> – ὅσα ποτὲ παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα</p> <p><b>ΕΗ 3.39.4</b> – εἰ δέ που καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους· τί Ἀνδρέας ἢ τί Πέτρος εἶπεν ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ Ἰάκωβος ἢ τί Ἰωάννης ἢ Ματθαῖος ἢ τις ἕτερος τῶν τοῦ κυρίου μαθητῶν, ἃ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης, τοῦ κυρίου μαθηταί, λέγουσιν.</p> <p><b>ΕΗ 3.39.15</b> – Καὶ τοῦθ’ ὁ πρεσβύτερος ἔλεγεν· Μᾶρκος μὲν ἐρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ κυρίου ἢ λεχθέντα ἢ πραχθέντα· οὔτε γὰρ ἤκουσεν τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ’ οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λογίων, ὥστε οὐδὲν ἤμαρτεν Μᾶρκος, οὕτως ἔνια γράψας ὡς</p>	<p>of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark. And they say that Peter — when he had learned, through a revelation of the Spirit, of that which had been done — was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotypeses gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: The church that is at Babylon, elected together with you, salutes you; and so does Marcus my son.</p> <p><b>ΕΗ 3.39.3</b> – whatever I learned</p>
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							<p>ἀπεμνημόνευσεν· ἐνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσεν παραλιπεῖν ἢ ψεύσασθαι τι ἐν αὐτοῖς.” Ταῦτα μὲν οὖν ιστόρηται τῷ Παπῖα· περὶ τοῦ Μάρκου.</p> <p><b>EH 3.39.17</b> – κέχρηται δ’ ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας ἐπιστολῆς καὶ ἀπὸ τῆς Πέτρου ὁμοίως</p>	<p>well from the presbyters and remembered well.<b>EH 3.39.4</b> – “But if anyone ever came who had followed the presbyters, I inquired in to the words of the presbyters, what Andrew or Peter or Philip or Thomas or James or John or Matthew, or any other of the Lord’s disciples had said, and what Aristion and the presbyter John, the Lord’s disciples, were saying.”<b>EH 3.39.15</b> – And the elder said this, ‘Mark became Peter’s interpreter and wrote accurately all that he remembered not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord’s oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he</p>
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							had heard and to make no false statements in them.’  <b>EH 3.39.17</b> – And the same writer [Papias] used testimony from the first letter of John and likewise from that of Peter
Mark 16.9 v.l. (shorter ending: ca. 125?)	Aland et al. 1993	1	O	S?		Page 152; <i>RP</i> , p. 89	<b>Mark 16:9 v. 1</b> – τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγείλαν (cf. Ign. Smyrn. 3.1).  <b>Mark 16:9 v. 1</b> – he explained briefly to those around Peter. (cf. Ign. Smyrn. 3.1)
Mark 16.9-20 (ca. 125?)	Aland et al. 1993	1	O	R		Page 152	No Petrine reference aside from implicit inclusion in the “eleven.”
Polycarp (69-155)	Bardy 1952-58	1	O	A		Pages 29, 31, 61; <i>RP</i> pp. 23-26	<b>Eus. EH 3.39.1-2</b> – “ταῦτα δὲ καὶ Παπίας ὁ Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἐταῖρος γεγονώς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν ἑαυτοῦ βιβλίων. ἔστιν γὰρ αὐτῷ πέντε βιβλία συντεταγμένα.” καὶ ὁ μὲν Εἰρηναῖος ταῦτα. Note the connection between Polycarp and Papias, who has connections with Petrine memory (see above). Polycarp himself is connected with Johannine memory (cf. Iren. <i>Haer.</i> 3.3.5)  <b>Eus. EH 3.39.1-2</b> – “These things are attested by Papias, an ancient man who was a hearer of John and a companion of Polycarp, in his fourth book. For five books have been written by him.” These are the words of Irenæus. (LCL)
Suetonius (70-130)	Rolfe 1914 (LCL)	1	P	R		Page 115	<b>Claudius 25.4</b> – Iudæos impulsore Chresto assidue tumultuantes Roma expulit (Jewish disturbances in Rome in AD 49).  <b>Claudius 25.4</b> – He [Claudius] expelled from Rome the Jews who were continually rioting at the instigation of Chrestus [read: Christ].

Kerygma Petrou (c.135)	Cambe 2003	1	OJ	S/E	Pages 36, 117;RP, pp. 78, 114	Used by Heracleon; Clem. Alex. <i>Hyp.</i> In Eus. <i>Eccl. Hist.</i> 6.14.1; possibly also Theophilus of Antioch <i>Ad Autol.</i> 1.14 For texts and translations, see Clement of Alexandria below	
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