

Generation 2

ID	Edn	Gen	Slant	L1	L2	Links	Text & Notes	Translation
Epistula Apostolorum (c.140)		2	O	S		Page 67	Preserved completely only in Ethiopic with fragments in Coptic and Latin	<p>2 – We, John, Thomas, Peter, Andrew, James, Philip, Batholomew, Matthew, Nathanael, Judas Zelotes, and Cephas, write unto the churches of the east and the west, of the north and the south, the declaring and imparting unto you that which concerneth our Lord Jesus Christ.</p> <p>11-12 – Then said he unto us: Wherefore doubt ye still, and are unbelieving? I am he that spake unto you of my flesh and my death and my resurrection. But that ye may know that I am he, do thou, Peter, put thy finger into the print of the nails in mine hands, and thou also, Thomas, put thy finger into the wound of the spear in my side; but thou,</p>

							<p>Andrew, look on my feet and see whether they press the earth; for it is written in the prophet: A phantom of a devil maketh no footprint on the earth. And we touched him, that we might learn of a truth whether he were risen in the flesh</p> <p>15 – But do ye commemorate my death. Now when the Passover (Easter, pascha) cometh, one of you shall be cast into prison for my name's sake; and he will be in grief and sorrow, because ye keep the Easter while he is in prison and separated from you, for he will be sorrowful because he keepeth not Easter with you. And I will send my power in the form of mine angel Gabriel, and the doors of the prison shall open. And he shall come forth and come unto you and keep the night-watch with you until the cock crow. And when ye have accomplished the memorial</p>
--	--	--	--	--	--	--	--

								which is made of me, and the Agape (love-feast), he shall again be cast into prison for a testimony, until he shall come out thence and preach that which I have delivered unto you. (Trans from R. H. Charles)
Hegesippus (fl 155)	Bardy 1952-1958	2	O	R		Pages 28, 111	<p>Succession list in Eusebius, Eccl. Hist. 4.22.1-3 (poss. reproduced in Epiphanius, Haer. 27.6); Iren. Haer. 3.1-5; Eus. EH 3.2.1; 5.6.1-5; etc.) Heg. Travelled to Rome to see Anicetus (AD 155-166). Asserts that Rome & Corinth hold the same views about OT & Christian origins:</p> <p>Eus. EH 4.22.1 – ὅτι τὴν αὐτὴν παρὰ πάντων παρέιληφεν διδασκαλίαν</p> <p>Eus. EH 4.22.3 – ἐν ἐκάστη δὲ διαδοχῇ καὶ ἐν ἐκάστη πόλει οὕτως ἔχει ὡς ὁ νόμος κηρύσσει καὶ οἱ προφητῆται καὶ ὁ κύριος</p>	<p>Eus. EH 4.22.1 – Because he received the same teaching from everyone...</p> <p>Eus. EH 4.22.3 – And in each line of successors in each city, it holds thus as one preaches the law and the prophets and the Lord.</p>

Dionysius of Corinth (fl. 160)	Bardy 1952-1958	2	O	R		Pages 120-21	Eus. EH 2.25.8: καὶ γὰρ ἄμφω καὶ εἰς τὴν ἡμετέραν Κόρινθον φυτεύσαντες ἡμᾶς ὁμοίως ἐδίδαξαν, ὁμοίως δὲ καὶ εἰς τὴν Ἰταλίαν ὁμόσε διδάξαντες ἐμαρτύρησαν κατὰ τὸν αὐτὸν καιρὸν) Date before AD 175.	Eus. EH 2.25.8 – For both [Peter and Paul] also planted in our city of Corinth and taught us; and so after teaching likewise in Italy, they became martyrs at the same time.
Justin Martyr (100-165)	Goodspeed 1915	2	O	R		Pages 61-62 Cf. <i>RP</i> pp. 83-86	Apostolic ‘Memoirs’: 1 Apol. 66.3 – οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ’ αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια...(cf. 67.4-5; Dial. 100.4; 101.3; 102.5; 103.6, 8; 104.1; 105.1, 5, 6; 106.1, 3, 4; 107.1). Presence of Simon Magus in Rome in early 40s: 1 Apol 26.2 – Σίμωνά μὲν τινα Σαμαρέα, τὸν ἀπὸ κόμης λεγομένης Γίτθων, ὃς ἐπὶ Κλαυδίου Καίσαρος διὰ τῆς τῶν ἐνεργούντων δαιμόνων τέχνης δυνάμεις ποιήσας μαγικὰς ἐν τῇ	1 Apol. 66.3 – For the Apostles, in their memoirs which are called ‘gospels’... 1 Apol. 26.2 – There was a Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Caesar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him. He was considered a god, and as a god was honoured by you with a statue, which statue was erected on the river Tiber, between the two bridges, and bore this inscription, in the language

						<p>πόλει ὑμῶν βασιλίδι Ῥώμη θεὸς ἐνομίσθη καὶ ἀνδριάντι παρ' ὑμῶν ὡς θεὸς τετίμηται, ὃς ἀνδριάς ἀνεγήγερται ἐν τῷ Τίβερι ποταμῷ μεταξὺ τῶν δύο γεφυρῶν, ἔχων ἐπιγραφὴν Ῥωμαϊκὴν ταύτην· Σίμωνι δεωσάγκτω. (cf. 56.2; Dial 120.6)</p>	<p>of Rome: “To Simon the holy God.”</p>
<p>Acts of Paul (ca. 180?)</p>	<p>Schmidt and Schubart 1936 Origin: GCS vol 4 p 342 l. 9-11</p>	2	O	R		<p>H-S 10 – Ἀρτέμων ὁ κυβερνήτης τοῦ πλοίου ἦν λελουμένος ὑπὸ Πέτρου Quo vadis scene: (fragment in Origen Comm in Jo. 20.12) ἄνωθεν μέλλω σταυροῦσθαι.</p>	<p>H-S 10 – Artemon, the captain of [Paul’s] ship was washed by Peter. Fragment in Origen Comm in Jo. 20.12 – I am about to be crucified again</p>
<p>*Acts of Peter, <i>Actus Petri cum Simone</i> (ca. 180?; cf. Vercelli Acts, POxy 849)</p>	<p>Lipsius–Bonnet 1891 (Latin); Vouaux 1922 (Greek)</p>	2	O	R	<p>Pages 73, 106, 119, 124, 149, 151, 156, 163<i>passim</i>; <i>RP</i>, pp. 199-202</p>	<p>1a Peter’s paralysed daughter (Coptic manuscript) 5 – Lugentibus autem eis et ieunantibus, iam instruebat duos in futuram Petrum in Hierosolymis. Adimpletis duodecim annis quod illi praeceperat dominus, Christus ostendit illi uisionem talem, dicens ei: Petre, quem tu eiecisti de</p>	<p>1a – On the first day of the week, that is, on the Lord’s day, a multitude gathered together, and they brought unto Peter many sick that he might heal them. And one of the multitude adventured to say unto Peter: Lo, Peter, in our presence thou hast made many blind to see and the deaf to hear and the lame to</p>

						<p>Iudea adprobatum magnum Simonem, iterum praeoccupauit uos Romae. Et in breui sicase: omnes enim qui in me crediderunt dissoluit astutia sua et inergia sua satanas, cuius uirtute se adprobat esse. Sed noli moras facere: crastina die proficiscere, et ibi inuenies nauem paratam, nauigantem in Italiam; et in paucos dies ostendam tibi gratiam meam quae non habet inuidiam nullam. (cf. Hippolytus Ref. 6.20.2 ἕως καὶ τῇ Ῥώμῃ ἐπιδημήσας ἀντέπεσε τοῖς ἀποστόλοις· πρὸς ὃν πολλὰ Πέτρος ἀντικατέστη, μαγείαις πλανῶντα πολλούς; Eusebius).</p> <p>8 – Paenitentes autem fraters rogabant Petrum, ut expugnaret Simonem.</p> <p>26-27 – Et dixit Petrus domino pueri: Vade, tene dexteram eius et habebis eum uiuum et tecum ambulantem. Agrippa vero praefetus cucurrit et venit</p>	<p>walk, and hast succoured the weak and given them strength: but wherefore hast thou not succoured thy daughter, the virgin, which grew up beautiful and hath believed in the name of God? For behold, her one side is wholly palsied, and she lieth there stretched out in the corner helpless. We see them that have been healed by thee: thine own daughter thou hast neglected...</p> <p>5 – And as they prayed and fasted, God was already teaching Peter at Jerusalem of that which should come to pass. For whereas the twelve years which the Lord Christ had enjoined upon him were fulfilled, he showed him a vision after this manner, saying unto him: Peter, that Simon the sorcerer whom thou didst cast out of Judaea, convicting him, hath again come before thee (prevented thee) at Rome.</p>
--	--	--	--	--	--	--	---

						<p>ad puerum et tenens manum eius suscitauit eum. Uidentes autem turbas omnes subclamauerunt: Unus deus, unus deus Petri...et continuo mortuus se leuauit, et uidentes turbe mirate [sic] sunt, et populo clamante: Tu, deus saluator, tu Petri deus, deus inuisibilis et saluator. Et dicebant inter se, uere mirantes hominis uerbo inuocantis dominum suum uirtutem, et in sanctificationem acciperunt.</p> <p>35 – Ὡς δὲ ἐξῆλθει τὴν πύλιν, εἶδεν τὸν κύριον εἰσερχόμενον εἰς τὴν Ῥώμην. Καὶ ἰδὼν αὐτὸν εἶπεν· Κύριε, ποῦ ὤδε; Καὶ ὁ κύριος αὐτῷ εἶπεν· Εἰσερχομαι εἰς τὴν Ῥώμην σταυρωθῆναι. Καὶ ὁ Πέτρος εἶπεν αὐτῷ· Κύριε, πάλιν σταυροῦσαι; Εἶπεν αὐτῷ· Ναί, Πέτρε, πάλιν σταυροῦμαι. Καὶ ἐλθὼν εἰς ἑαυτὸν ὁ Πέτρος καὶ θεασάμενος τὸν κύριον εἰς οὐρανὸν ἀνελθόντα,</p>	<p>And that shalt thou know shortly (or, and that thou mayest know in few words): for all that did believe in me hath Satan made to fall by his craft and working: whose Power Simon approveth himself to be. But delay thee not: set forth on the morrow, and there shalt thou find a ship ready, setting sail for Italy, and within few days I will show thee my grace which hath in it no grudging</p> <p>8 – And the brethren repented and entreated Peter to fight against Simon:</p> <p>26-27 – And Peter said unto the master of the lad: Go, take hold on his right hand, and thou shalt have him alive and walking with thee. And Agrippa the prefect ran and went to the lad and took his hand and raised him up. And all the multitude seeing it cried: One is the God, one is the God of Peter.... And immediately the dead man</p>
--	--	--	--	--	--	---	---

						<p>ὑπέστρεψεν εἰς τὴν Ῥώμην ἀγαλλιώμενος καὶ δοξάζων τὸν κύριον, ὅτι αὐτὸς εἶπεν· Σταυροῦμαι· ὃ εἰς τὸν Πέτρον ἤμελλεν γίνεσθαι.</p> <p>37 – Ὡρα δέ σοι, Πέτρε, παραδοῦναι τὸ σῶμα τοῖς λαμβάνουσιν. Ἀπολάβετε οὖν, οἷς ἐστὶν ἴδιον. Ἀξιῶ οὖν ὑμᾶς τοὺς δημίους, οὕτως με σταυρώσατε, ἐπὶ τὴν κεφαλὴν καὶ μὴ ἄλλως· καὶ διὰ τί, τοῖς ἀκούουσιν ἐρῶ.</p> <p>General Outline</p> <p>1-4 – Miscellaneous material about Paul leading up to material about Peter</p> <p>5 – Vision of Christ telling Peter to go to Rome. <i>En route</i>, he gradually converts & baptizes and celebrates the Eucharist with Theon, the ship's captain.</p>	<p>rose up, and the multitudes saw it and marvelled, and the people cried out: Thou art God the Saviour, thou, the God of Peter, the invisible God, the Saviour. And they spake among themselves, marvelling indeed at the power of a man that called upon his Lord with a word; and they received it unto sanctification.35 – And as he went forth of the city, he saw the Lord entering into Rome. And when he saw him, he said: Lord, whither goest thou thus (or here)? And the Lord said unto him: I go into Rome to be crucified. And Peter said unto him: Lord, art thou (being) crucified again? He said unto him: Yea, Peter, I am (being) crucified again. And Peter came to himself: and having beheld the Lord ascending up into heaven, he returned to Rome, rejoicing, and glorifying the Lord, for that he said: I am</p>
--	--	--	--	--	--	--	---

						<p>6 Stays with Ariston at Puteoli and with Narcissus in Rome. Initial preaching.</p> <p>8-11 The Roman Church and Senator Marcellus; rescue from Simon Magus's influence (being called out of his house by means of a dog); statue of Simon, miraculous restoration of Caesar's statue.</p> <p>12-15 Dispute with Simon, misc. miracles (fish made alive; a speaking baby etc.).</p> <p>16-18 Peter's vision, narrative about Simon in Judaea.</p> <p>19-22 further miracles. 23-29 public contest with Simon in the forum.</p> <p>30-34 Chryse's gift of money;</p> <p>31 further healings.</p> <p>32 Demise of Simon: Forum of Julius, Via Sacra, on a 'high place'. Wounded, he is carried</p>	<p>being crucified: the which was about to befall Peter.</p> <p>37 – [Peter's final monologue] But now it is time for thee, Peter, to deliver up thy body unto them that take it. Receive it then, ye unto whom it belongeth. I beseech you the executioners, crucify me thus, with the head downward and not otherwise: and the reason wherefore, I will tell unto them that hear. (MR James)</p>
--	--	--	--	--	--	--	---

						<p>down the Via Appia to Aricia (cf Horace Sat 5) and then to the harbour city of Terracina.</p> <p>33 Concubines of Agrippa and Xanthippe wife of Albinus adopt celibacy leads to a threat on Peter's life.</p> <p>35-39 'Quo vadis?' episode; Peter is arrested and (37-38) crucified upside down at his own request after a parting speech (quoting an agraphon) and (39) prayer.</p> <p>40 Marcellus buries him in his own vault.</p> <p>41 From this point on, Nero stopped persecuting the Christians.</p>	
Canon Muratori (ca.180)	***	2	O	R	Pages 39 (n 62), 109 (n 243)	<p>[1] quibus tamen interfuit et ita posuit.</p> <p>[25-26] sicut et semote passionem Petri evidenter declarat, sed et profectionem Pauli ab urbe ad Spaniam proficiscentis.</p> <p>[43] apocalypses etiam</p>	<p>[1] But he [Mark] was present among them, and so he put [the facts down in his Gospel].</p> <p>[25-26] as he [Luke] also evidently relates the death of Peter and also Paul's departure from the city as</p>

							Iohannis, et Petri, tantum recipimus, quam quidam ex nostris legi in ecclesia nolunt, 1-2 Peter omitted (though Jude, 1-2 John are accepted).	he was proceeding to Spain. [43] We accept the Apocalypses of John and of Peter, although some of us do not want them read in the Church.
Gaius (fl. 200)	Bardy 1952-1958	2	O	R		Pages 162-63	Eus. EH 2.25.7 – ἐγὼ δὲ τὰ τρόπαια τῶν ἀποστόλων ἔχω δεῖξαι. ἐὰν γὰρ θελήσης ἀπελθεῖν ἐπὶ τὸν Βασικανὸν ἢ ἐπὶ τὴν ὁδὸν τὴν Ὠστίαν, εὐρήσεις τὰ τρόπαια τῶν ταύτην ἰδρυσαμένων τὴν ἐκκλησίαν. (Eusebius understands this of Peter and Paul. NB the context is the Montanist Proclus’s claim about the tomb at Hierapolis of the (non-martyr) Apostle Philip and his four prophetic daughters. Trophaia of Peter and Paul are the attempt to outdo this claim by reference to martyrs’ tombs).	Eus. EH 2.25.7 – Now I can show the “trophies” of the apostles. For if you want to go out on the Vatican or on the Ostian Road you will find the “trophies” of those who established this church.
Irenaeus (130-200)	Doutreleau and	2	O	R		Pages 31, 60-61, 118	AH 1.23.1 – Et cum adhuc magis non credidisset Deo,	AH 1.23.1 – He [Simon Magus], then, not putting

	Rousseau 1974; Bardy 1952-1958					<p>Cf. <i>RP</i>pp. 101, 120</p> <p>et cupidus intendit contendere adversus apostolos, uti et ipse gloriosus videretur esse, et universam magiam adhuc amplius scrutans, ita up in stuporem cogeret multos hominum: quipped cume esset sub Claudio Caesare, a quo etiam statua honoratus esse dicitur propter magiam.</p> <p>AH 3.1.1 – τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν</p> <p>AH 3.1.10 – Μετὰ δὲ τὴν τούτων ἔξοδον, Μᾶρκος, ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκεν.</p> <p>AH 3.3.1-6</p> <p>– Θεμελιώσαντες οὖν καὶ οἰκοδομήσαντες οἱ μακάριοι ἀπόστολοι τὴν ἐκκλησίαν, Λίνῳ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν· τούτου τοῦ</p>	<p>faith in God a whit the more, set himself eagerly to contend against the apostles [in Rome?], in order that he himself might seem to be a wonderful being, and applied himself with still greater zeal to the study of the whole magic art, that he might the better bewilder and overpower multitudes of men. Such was his procedure in the reign of Claudius Cæsar, by whom also he is said to have been honoured with a statue, on account of his magical power. (ANF)</p> <p>AH 3.1.1 – [The gospel of Matthew was written] while Peter and Paul were in Rome preaching the good news and establishing the church</p> <p>AH 3.1.10 – After their [Peter and Paul's] passing, Mark too, the disciple and interpreter of Peter, handed on to us in writing the things that Peter had preached</p>
--	--------------------------------------	--	--	--	--	---	--

						<p>Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται. Διαδέχεται δὲ αὐτὸν Ἀνέγκλητος. Μετὰ τοῦτον δὲ τρίτῳ τόπῳ ἀπὸ τῶν ἀποστόλων τὴν ἐπισκοπὴν κληροῦται Κλήμης.</p> <p>AH 3.12.7 – Imperfectus igitur secundum hos Petrus, imperfecti autem et reliqui apostolic; et oportebit eos reuiuiscetes horum fieri discipulos, ut et ipsi perfecti fiant.(cf. Tert. Praescr. 23)</p> <p>AH 3.13.1 – Eos autem qui dicunt solum Paulum veritatem cognovisse, cui per revelationem manifestatum est mysterium, ipse Paulus conuincat eos dicens unum et ipse Deum operatum Petro in apostalatum circumcisionis et sibi in gentes. Ipsius ergo Dei Petrus erat apostolus cuius et Paulus.</p> <p>Letter to Florinus (Eus. Eccl. Hist. 5.20.5-7): εἶδον γάρ σε, παῖς ἔτι ὢν, ἐν τῇ</p>	<p>AH 3.3.1-6 – When the blessed apostles established, then, and built up the church, they ordained the ministry of episcopacy for Linus. (Paul mentions this Linus in his letters to Timothy.) Anencletus succeeded him. After him, in the third place from the apostles, Clement inherited the episcopacy.</p> <p>AH 3.12.7 – According to them, therefore, Peter was imperfect, and the rest of the apostles were imperfect; and so it would be fitting that they, coming to life again, should become disciples of these men, in order that they too might be made perfect. (ANF)</p> <p>AH 3.13.1 – With regard to those (the Marcionites) who allege that Paul alone knew the truth, and that to him the mystery was manifested by revelation, let Paul himself convict them, when he says, that one and the</p>
--	--	--	--	--	--	---	---

						<p>κάτω Ἀσία παρὰ Πολυκάρπῳ,... ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος, καὶ τὰς προόδους αὐτοῦ καὶ τὰς εἰσόδους καὶ τὸν χαρακτήρα τοῦ βίου καὶ τὴν τοῦ σώματος ιδέαν καὶ τὰς διαλέξεις ἃς ἐποιεῖτο πρὸς τὸ πλῆθος, καὶ τὴν μετὰ Ἰωάννου συναναστροφὴν ὡς ἀπήγγελλεν καὶ τὴν μετὰ τῶν λοιπῶν τῶν ἐορακόντων τὸν κύριον...</p>	<p>same God wrought in Peter for the apostolate of the circumcision, and in himself for the Gentiles. Peter, therefore, was an apostle of that very God whose was also Paul. (ANF)</p> <p>Letter to Florinus – For when I was a boy, I saw you in lower Asia with Polycarp... I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life, and his physical appearance, and his discourses to the people, and the accounts which he gave of his intercourse with John and with the others who had seen the Lord.</p>
Polycrates (fl. 190)	Bardy 1952-1958	2	O	R	Pages 119, 162 Cf. <i>RPp.</i> 128n57	<p>Eus. EH 3.31.3; 5.24.2-8 – καὶ γὰρ κατὰ τὴν Ἀσίαν μεγάλα στοιχεῖα κεκοίμηται. (Letter to Pope Victor appeals to local</p>	<p>Eus. EH 3.31.3; 5.24.2-8 – For in Asia great stars [i.e. apostles and martyrs] have fallen asleep.</p>

							memory of the apostles John and Philip, as well as Polycarp. Involves implicit appeal to Roman memory of Peter & Paul.)	
‘Semoni Sanco’ statue	CIL VI.567. Vat. Museum, Galleria Lapidaria 1.Dii	2	O	R		Page 119, 163 Cf. <i>RPp.</i> 83	On a statue on an island in the Tiber (rediscovered in 1574), expatriate Christians misread the inscription in honour of the Sabine deity (‘Semoni Sanco Deo Fidio’) for (‘Simoni Deo Sancto). Cf. Acts of Peter 4.10; Justin 1Apol 26.2; Eus. EH 2.13.3; Cyril of Jerus., Procat. 6.14.	
Serapion (d. 211)	Bardy 1952-1958	2	O	S		Pages 58-61 Cf. <i>RPpp.</i> 78-83	Eus. EH 6.12.2 – ἕτερός τε συντεταγμένος αὐτῷ λόγος Περὶ τοῦ λεγομένου κατὰ Πέτρον εὐαγγελίου, ὃν πεποιήται ἀπελέγχων τὰ ψευδῶς ἐν αὐτῷ εἰρημένα διὰ τινὰς ἐν τῇ κατὰ Ῥωσσὸν παροικίᾳ προφάσει τῆς εἰρημένης γραφῆς εἰς ἑτεροδόξους διδασκαλίας ἀποκεῖλαντας· ἀφ’ οὗ εὐλογον βραχείας παραθέσθαι λέξεις, δι’ ὧν	Eus. EH 6.12.2 – and still another work composed by him on the so-called Gospel of Peter. He wrote this last to refute the falsehoods which that Gospel contained, on account of some in the parish of Rhossus who had been led astray by it into heterodox notions. It may be well to give some brief extracts

							ἦν εἶχεν περὶ τοῦ βιβλίου γνώμην προτίθισιν	from his work, showing his opinion of the book.
‘Tomb of Peter’	Thiede 2000; Thümmel 1999; Guarducci 2000	2	O	R		Pages 164-165	Tropaion of Peter at the Vatican – Inscription Πέτρος ἐνι? Identification of bones (Guarducci) less certain. Tradition attested since mid-2 nd cent. graffiti at Vatican & (temporarily) S. Sebastiano.	Inscription – “Peter within” Or “Peter in Peace”?
2 Clement	Ehrman 2003	2	OJ	S	R?		2 Clem. 5.3 – ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει· Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; (Not from Gospel of the Egyptians, <i>pace</i> Berger 1981:261. Cf. Gospel of Peter, P.Oxy 4009 line 9-10 [Lührmann 1993]? But Lührmann & Schlarb 2000:132 more cautious about an identification.)	2 Clem. 5.3 (Peter to Jesus) Responding, Peter said to him, ‘What if the wolves should tear the lambs?’
Ebionites, Gospel of the	Holl 1915-1933	2	OJ	S		Page 69	Frg 1 (Epiph. Haer. 30.13.2-3): ἐγένετό τις ἀνὴρ ὀνόματι Ἰησοῦς, καὶ αὐτὸς ὥς ἐτῶν τριάκοντα, ὃς ἐξελέξατο ἡμᾶς. καὶ ἐλθὼν εἰς Καφαρναοὺμ εἰσῆλθεν	Frg 1 – There was a certain man by the name of Jesus, aged about thirty years, who chose us. He entered Capernaum and went into the house of Simon, also

						<p>εἰς τὴν οἰκίαν Σίμωνος τοῦ ἐπικληθέντος Πέτρου καὶ ἀνοίξας τὸ στόμα αὐτοῦ εἶπεν· παρερχόμενος παρὰ τὴν λίμνην Τιβεριάδος ἐξελεξάμην Ἰωάννην καὶ Ἰάκωβον, υἱοὺς Ζεβεδαίου, καὶ Σίμωνα καὶ Ἀνδρέαν καὶ Θαδδαῖον καὶ Σίμωνα τὸν ζηλωτὴν καὶ Ἰούδαν τὸν Ἰσκαριώτην, καὶ σὲ τὸν Ματθαῖον καθεζόμενον ἐπὶ τοῦ τελωνίου ἐκάλεσα καὶ ἠκολούθησάς μοι. ὑμεῖς οὖν βούλομαι εἶναι δεκαδύο ἀποστόλους εἰς μαρτύριον τοῦ Ἰσραὴλ. (Irenaeus knows of this gospel. Possibly composed in Transjordan, where the Ebionites thrived and where Epiphanius saw the gospel.)</p>	<p>called Peter. He opened his mouth and said, “While I was walking along the lake of Tiberias I chose John and James, the sons of Zebedee, and Simon and Andrew and Thaddeus and Simon the Zealot and Judas Iscariot and you, Matthew, as you sat at your tax office, and you followed me. Therefore I want you all to be twelve apostles as a witness for Israel”</p>
‘House of Peter’		2	OJ	S	Pages 53-54	<p>Petrus Diaconus, <i>De Locis Sanctis</i> V.2 – in Capharnaum autem ex domo apostolorum principis ecclesia facta est, qui parietes usque hodie ita stant, sicut fuerunt. Ibi paraliticum Dominus</p>	<p>Petrus Diaconus, <i>De Locis Sanctis</i> V.2 – In Capernaum, however, the church of the prince of apostles was made out of a house. The walls stand there until today, just as they were. There the Lord</p>

							curavit. Illuc est et synagoga, etc. (Apparent continuous local tradition of Peter's house in Capernaum. Earliest written sources include Egeria cited by Petrus Diaconus in Petrus Diaconus, Itin. Hier. CSEL 39:112-13 Geyer) and graffiti. 110 inscriptions (Testa 1972:49): in Greek (3 rd cent.), Aramaic (10x, 2 nd or 3 rd cent.), Syriac (6x, ?4 th cent.). Explicit mention of Peter: Nos. 47 (3 rd cent., Gk.: PETRO[S]), 128 (3 rd -5 th cent., Latin in Gk. Letters: PETRVS + [but this seems an optimistic reading]).)	healed the paralytic. Beside it is also a synagogue...
*Peter, Gospel of		2	OG	S		Pages 68-69 Cf. <i>RP</i> pp. 78-83	Folkloric narration of Passion & Resurrection in first person singular, possibly incorporating some independent oral tradition. 7(26) – Ἐγὼ δὲ μετὰ τῶν ἐταίρων ἐλυπούμην, καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυβόμεθα· ἐζητούμεθα	7(26) – But I mourned with my companions and, being wounded in heart, we hid ourselves for we were neing sought after by them as if we were evil-doers and as persons who wanted to set fire to the temple. (trans. James)

							<p>γὰρ ὑπ’ αὐτῶν ὥς κακοῦργοι καὶ ὥς τὸν ναὸν θέλοντες ἐμπρῆσαι. (No resurrection appearances; simply an angelic vision to Mary Magdalene.)</p> <p>14(60) – Ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ λῖνα ἀπήλθαμεν εἰς τὴν θάλασσαν· καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ τοῦ Ἀλφαίου, ὃν Κύριος ... (Text breaks off.) (Docetic, anti-Jewish)</p>	<p>14(60) – But I, Simon Peter, and my brother Andrew took our nets and went to the sea. And there was with us Levi, the son of Alphaeus, whom the Lord...(trans. James)</p>
*Apocalypse of Peter	James 1931	2	J	S	R	Pages 66-67, 106-107	<p>Preserved in Ethiopic with Greek fragments. Ethiopic version preferable to Akhmimic; Rainer fragment where available</p> <p>14.4 – (Rainer fragment): πορεύου εἰς πόλιν .αρχουσαν δύσεως, καὶ πίε τὸ ποτήριον ὃ ἐπηγγειλάμην σοι ἐν χειφοῖν (? χερσὶν) τοῦ υἱοῦ Ἰδου, ἵνα ἀρχὴν λάβῃ αὐτοῦ ἡ ἀφάνεια (James 1931:37).</p> <p>17 – preserved in Ethiopic (cf. Matt 20.22; Mark</p>	<p>14.4 – [Jesus says] “Go into a city that rules over the west, and drink the cup which I promised you, at the hands of the some of him who is in hades, that his destruction may have a beginning. (Rainer frag)</p> <p>17 – And I [Peter] said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh</p>

							10.38) Cited by Theophilus of Antioch Ad Autol 2.19. Sozomen HE 7.19: read in Palestinian churches annually on Good Friday.	war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness. (trans. James)
Nazarenes, Gospel of the	Klostermann 1935-1937	2	J	S		Page 69	<p>16 (Origen <i>Comm. Matt.</i> 15.14) – et conversus dixit Simoni discipulo suo sedenti apud se: Simon, fili Ionae, facilius est camelum intrare per foramen acus quam divitem in regnum caelorum.</p> <p>33 – in unpublished medieval text <i>Historia passionis Domini</i>, MS [14th-15th cent]</p>	<p>16 – And he turned and said to Simon, his disciple, who was sitting by him: Simon, son of Jona, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven. (trans. James)</p> <p>33 – In the Gospel of the Nazaraeans the reason is given why John was known to the highpriest: As he was the son of the poor fisherman Zebedee, he had often brought fish to the palace of the high priests</p>

								Annas and Caiphas. But John went out to the damsel that kept the door and secured from her permission for his companion Peter, who stood weeping loudly before the door, to come in. (trans. Schneemelcher)
Apocryphon of James (NH I,2)		2	G	S		Page 67 Cf. <i>RPp.</i> 122n27	Preserved in Coptic: James' letter to Cerinthus about a secret revelation to Peter and James from the risen Christ, 550 days after the resurrection.	5.9-10 – (Jesus speaks) “Or do you not know that you have yet to be abused, to be unjustly accused, to be shut up in prison, to be unlawfully condemned, to be crucified <without> reason and to be <shamefully> buried, just like myself, by the evil one?” (trans. Schneemelcher)
Basilides (fl. 135)	Früchtel, Stählin and Treu 1960–1970; Marcovich 1986	2	G	E		Pages 28, 32	Clem. Strom. 7.17.106.4-107.2 – ἡ δὲ τῶν ἀποστόλων αὐτοῦ μέχρι γῆς Παύλου λειτουργίας ἐπὶ Νέρωνος τελειοῦται, κάτω δὲ περὶ τοὺς Ἀδριανοῦ τοῦ βασιλέως χρόνους οἱ τὰς αἱρέσεις ἐπινοήσαντες	Clem. Strom. 7.17.106.4-107.2 – And that of the apostles, embracing the ministry of Paul, ends with Nero. It was later, in the times of Adrian the king, that those who invented the heresies arose; and they

						<p>γεγόνασι, καὶ μέχρι γε τῆς Ἀντωνίνου τοῦ πρεσβυτέρου διέτειναν ἡλικίας, καθάπερ ὁ Βασιλείδης, καὶ Γλαυκίαν ἐπιγράφεται διδάσκαλον, ὥς αὐχοῦσιν αὐτοί, τὸν Πέτρου ἐρμηνέα. ὡσαύτως δὲ καὶ Οὐαλεντίνον Θεοδᾶ διακηκοέναι φέρουσιν· γνώριμος δ' οὗτος γέγονει Παύλου. Μαρκίων γὰρ κατὰ τὴν αὐτὴν αὐτοῖς ἡλικίαν γενόμενος ὥς πρεσβύτης νεωτέροις συνεγένετο. μεθ' ὃν Σίμων ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου ὑπήκουσεν.Hippolytus, Haer. 7.20.1 – Βασιλείδης τοίνυν καὶ Ἰσίδωρος, ὁ Βασιλείδου παῖς γνήσιος καὶ μαθητής, φασὶν εἰρηκέναι Ματθίαν αὐτοῖς λόγους ἀποκρύφους, οὓς ἤκουσε παρὰ τοῦ σωτῆρος κατ' ἰδίαν διδαχθεῖς.</p>	<p>extended to the age of Antoninus the eider, as, for instance, Basilides, though he claims (as they boast) for his master, Glaucias, the interpreter of Peter. Likewise they allege that Valentinus was a hearer of Theudas. And he was the pupil of Paul. For Marcion, who arose in the same age with them, lived as an old man with the younger [heretics]. And after him Simon heard for a little the preaching of Peter. (ANF) Hippolytus, Haer. 7.20.1 – Basilides, therefore, and Isidorus, the true son and disciple of Basilides, say that Matthias communicated to them secret discourses, which, being specially instructed, he heard from the Saviour. (trans. ANF Hipp, Haer. 7.8.1)</p>
Marcion (d. 160)	Holl 1915-1933	2	G	R	Pages 121-22 Cf. <i>RP</i> <i>passim</i>	<p>Marcion's text deleted a number of episodes: Epiphanius Haer.</p>	<p>Epiphanius Haer. 42.11.6.61(GCS 2:115) – Again, he deleted this</p>

							<p>42.11.6.61 (GCS 2:115) – Πάλιν παρέκοψε ταῦτα...”Καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς, ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα ” (cf. Luke 22.8; see refutation 61 (GCS 2:148-49)</p> <p>Epiphanius Haer.</p> <p>42.11.6.67 (GCS 2:116) – Παρέκοψεν ὁ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως. (cf. Luke 22.50; see refutation 67 in 42.11.17 (GCS 2:151))</p> <p>Note also his methodological predilection for Paul’s position vs Peter in the Antioch incident</p>	<p>...”And he [Jesus] said to Peter and the rest, go and prepare [a place] so that we may eat the Passover meal”</p> <p>Epiphanius Haer.</p> <p>42.11.6.67(GCS 2:116) – And he deleted what Peter did when he struck and cut off the ear of the high priest’s slave.</p>
Mary, Gospel of (BG 8502, 1)	Tuckett 2007	2	G	E		Page 70	<p>POxy 3525 ll. 14-15 (BG 10.1-6) – λεγει Πετρος προς Μαριαμμην αδελφη οιδαμεν οιτι πολλα αγαπα υπο του σοτηρος ως ουκ αλλη γυνηιτομ ουν ημειν οσους συ γινωσκεις λογους του σωτηρος ους ημεις ουκ ηκουσαμεν</p> <p>PRyl 463 21.11-22.2 (BG</p>	<p>BG 7.10 – Peter said to him [Jesus], Since you have explained everything to us, tell us this also: What is the sin of the world?</p> <p>BG 10.1-6– Peter said to Mary, Sister we know that the Savior loved you more than the rest of woman. Tell us the words of the Savior</p>

							<p>17.16-18.10) – πετρος λεγει περι τοιουτων πραγμα των εξεταζομεος ο σωτηρ λαθρα γυναικι ελαλει και ου φανερωσ ινα παντες ακουσωμεν μη αξιολογωτεραν ημων ...του σωτηρος Λευεις λεγει Πετρω αει σοι το οργειλον παρακειται και αρτι ουτως συνζητεις τη γυναικι ως αντικειμενοι αυτη.</p>	<p>which you remember which you know, but we do not, nor have we heard them. BG 17.16-18.10– Peter answered and spoke concerning these same things. He questioned them about the Savior: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us? Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Savior? Levi answered and said to Peter, Peter you have always been hot tempered. And now you are arguing against the woman like the adversaries.”</p>
Thomas, Gospel of	Kasser 1961	2	G	S		Pages 69-70	<p>13 – λέγει ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ὁμοιοῦτέ με, λέγετέ μοι, τίνι ὁμοιός εἰμι· εἶπεν αὐτῷ Σίμων Πέτρος, ὁμοιος εἶ ἀγγέλῳ</p>	<p>13 – Jesus said to his disciples, ‘Compare me, tell me, who am I like?’ Simon Peter said to him, ‘You are like a just messenger [or</p>

						<p>δικαίῳ. 114 – εἶπεν Σίμων Πέτρος αὐτοῖς, ἐξεργέσθω Μαριὰμ ἐξ ἡμῶν, ὅτι οὐκ εἰσιν αἱ γυναῖκες ἀξίαι τῆς ζωῆς. εἶπεν Ἰησοῦς, ἰδοὺ ἐλκύσω αὐτήν ἵνα ποιῶ εἰς ἄνδρα... ὅτι γυνὴ πᾶσα ἀνὴρ γενομένη εἰσελεύσεται εἰς τὴν βασιλείαν τῶ οὐρανῶν (cf. Ps.-Clem. Hom. 3.22-25 (=KP); also the androgynous theories of Gos. Thom. Elsewhere: 15, 79-80, 61)</p>	<p>angel]’ 114 – Simon Peter said to them, ‘Make Mary leave us, for females are not worthy of life.’ Jesus said, ‘Look, I will guide her to make her male... Every female who becomes male will enter the kingdom of Heaven.’</p>
Phlegon (fl 140)	FGH 2B: 257 F 16e	2	P	R	Pages 122-24	<p>Origen C.Cels. 2.14: <i>De Mirabilibus</i> Bk. 13/14 – Φλέγων μέντοι ἐν τρισκαιδεκάτῳ ἢ τεσσαρεσκαιδεκάτῳ οἶμαι τῶν Χρονικῶν καὶ τὴν περὶ τινῶν μελλόντων πρόγνωσιν ἔδωκε τῷ Χριστῷ, συγχυθεὶς ἐν τοῖς περὶ Πέτρου ὡς περὶ τοῦ Ἰησοῦ, καὶ ἐμαρτύρησεν ὅτι κατὰ τὰ εἰρημένα ὑπ’ αὐτοῦ τὰ λεγόμενα ἀπῆντησε.</p>	<p>Origen C.Cels. 2.14 – Now Phlegon, in the thirteenth or fourteenth book, I think, of his Chronicles, even granted to Christ a foreknowledge of certain future events – although he was confused in ascribing to Jesus some things that had to do with Peter; and he testified that the events turned out as Jesus predicted.</p>

Acts of Andrew	Prieur 1989:6.615; MacDonald 1990:268	2		S		Pages 182, 176 Cf. <i>RPp.</i> 200	<p>Epitome of Gregory of Tours 20 – Et ecce adstiterunt mihi dilectissimi fratres Petrus et Iohannes apostoli; et Iohannes quidem, extensa manu Petro apostolo, levabat eum in vertice montis, et conversus ad me, rogabat ascendere post Petrum, dicens: Andreas, poculum Petri bibiturus es. Et extensis manibus, ait: Adpropinqua mihi et extende manus tuas, ut coniugantur manibus meis, et caput tuum capite meo societur. Quod cum fecissem, inventus sum brevior esse Iohanni; et post haec ait mihi: Vis cognoscere imaginem huius rei quam cernis, vel quis sit qui tibi loquitur? Et ego aio: Desidero ista cognoscere. Et ait mihi: Ego sum Verbum crucis, in qua pendebis in proximo propter nomen eius quem praedicas. (MacDonald 1990:59 date before 200, poss. Alexandria. Prieur in ABD</p>	<p>Epitome of Gregory of Tours 20 – And lo, there stood by me my beloved brethren the apostles Peter and John; and John reached his hand to Peter and raised him to the top of the mount, and turned to me and asked me to go up after Peter, saying: “Andrew, thou art to drink Peter’s cup.” And he stretched out his hands and said: “Draw near to me and stretch out thy hands so as to join them unto mine, and put thy head by my head.” When I did so I found myself shorter than John. After that he said to me: “Wouldst thou know the image of that which thou seest, and who it is that speaketh to thee?” and I said: “I desire to know it.” And he said to me: “I am the word of the cross whereon thou shalt hang shortly, for his name’s sake whom thou preachest.” (Trans. M.R. James)</p>
----------------	---------------------------------------	---	--	---	--	---------------------------------------	---	---

							1:246 closer to 150 than 200.)	
Rabbinic Ben Stada texts		2		S		Page 70; Cf. <i>RP</i> , pp. 149-50	t. Sanh. 10.10 ; y. Yeb. 16.15d; cf. Schwartz 1995	t. Sanh. 10.10 – Against all those who are liable to the death penalty in the Torah they do not hide witnesses except for the one who beguiles others to idolatry. How [do they do it]? They assemble two sages in an inside room, and he sits in an outside room and they light a candle so that they can see him. And they listen to what he says. And so did they to Ben Stada in Lod. They appointed against him two sages [and in consequence of what they heard and saw] they stoned him. (trans. Neusner; modern printed texts replaced “Ben Stada” with “a certain man” <i>ish ekhad</i>) y. Yeb. 16.15d – How is he [the one who leads others to idolatry] tricked? They did two witnesses in the inner room and place him in the outer room. And they light

								a candle near him in order that they should seem him and they listen to his voice. For thus they did to Ben Sitra in Lod. They hid two sages and brought him to court and stoned him. (trans Neusner)
‘Anti-Marcionite’ Prologue	Regul 1969	2+	O	R			Hic discipulus et interpres fuit Petri, quem secutus est sicut ipsum audierat referentem. rogatus Romae a fratribus hoc breve evangelium in Italiae partibus scripsit. quod cum Petrus audisset, probavit ecclesiaeque legendum sua auctoritate firmavit. verum post discessum Petri assumpto hoc evangelio quod ipse confecerat, perrexit Aegyptum...	He [Mark] was the disciple and interpreter of Peter whom he followed as he heard him reporting. He was asked by some brothers from Rome to write this brief gospel in Italy. When Peter heard this, he approved its reading in the church and supported its authority. Indeed after the passing of Peter, taking up this gospel, he completed it by himself, he went to Egypt...
Hippolytus (170-236)	Lefèvre 1947 (Comm. In Dan.), Marcovich 1986 (Ref.)	2+	O	R		Pages 66, 117, 119	Comm. in Dan. 2.36.3 – Ἐρρύσατο καὶ τὸν Πέτρον ἐκ χειρὸς Ἡρώδου ἐξαγαγὼν αὐτὸν ἐκ τῆς φυλακῆς, ἐπεὶ καὶ τοῦτον ἔτι ζῆν ἠθέλησεν·	Comm. in Dan. 2.36.3 – He rescued Peter from the hand of Herod, leading him out of the prison, because he wanted him still to live. In due time he was granted

						<p>παρέλαβεν κατὰ χρόνον ὑπὲρ τοῦ ὀνόματος σταυρωθέντα, ὅτε αὐτὸς ἠθέλησεν</p> <p>Ref. 6.20.2 – οὗτος ὁ Σίμων μαγείαις πολλοὺς πλανῶν ἐν τῇ Σαμαρείᾳ ὑπὸ τῶν ἀποστόλων ἠλέγχθη· καὶ ἐπάρατος γενόμενος, καθὼς ἐν ταῖς Πράξεσι γέγραπται, ἀπευδοκήσας ὕστερον (5) ταῦτα ἐπεχείρησεν, ἕως καὶ τῇ Ῥώμῃ ἐπιδημήσας ἀντέπεσε τοῖς ἀποστόλοις· πρὸς ὃν πολλὰ Πέτρος ἀντικατέστη, μαγείαις πλανῶντα πολλούς. Οὗτος ἐπὶ τέλει ἐλθὼν ἐν τ(ῇ) Γί(τ)τῃ, ὑπὸ πλάτανον καθεζόμενος ἐδίδασκε. καὶ δὴ λοιπὸν ἐγγὺς τοῦ ἐλέγχεσθαι γινόμενος διὰ τὸ ἐγχρονίζειν, ἔφη ὅτι εἰ χωσθεῖν ζῶν ἀναστήσεται τῇ τρίτῃ ἡμέρᾳ. καὶ δὴ ζεῖν, ἔφη ὅτι εἰ χωσθεῖν ζῶν ἀναστήσεται τῇ τρίτῃ ἡμέρᾳ. καὶ δὴ τάφρον κελεύσας ὀρυγῆναι ὑπὸ τῶν μαθητῶν ἐκέλευσε χωσθῆναι· οἱ μὲν οὖν τὸ</p>	<p>to be crucified for the name, because he himself wanted [this to take place].</p> <p>Ref. 6.20.2 – This Simon, deceiving many in Samaria by his sorceries, was reproved by the Apostles, and was laid under a curse, as it has been written in the Acts. But he afterwards abjured the faith, and attempted these (aforesaid practices). And journeying as far as Rome, he fell in with the Apostles; and to him, deceiving many by his sorceries, Peter offered repeated opposition. This man, ultimately repairing to...(and) sitting under a plane tree, continued to give instruction (in his doctrines). And in truth at last, when conviction was imminent, in case he delayed longer, he stated that, if he were buried alive, he would rise the third day. And accordingly, having ordered a trench to be dug by his disciples, he directed</p>
--	--	--	--	--	--	---	---

						προσταχθέν ἐποίησαν, ὁ δὲ ἀπέμεινεν ἕως νῦν· οὐ γὰρ ἦν ὁ Χριστός. (Account of Simon's death completely different from that in Acts of Peter: 6.20.3)	himself to be interred there. They, then, executed the injunction given; whereas he remained (in that grave) until this day, for he was not the Christ. (ANF)
Tertullian (160-225)	Migne – <i>PL</i>	2+	O/Mont	R	Pages 121 and <i>passim</i> Cf. <i>RP</i> <i>passim</i>	<p>De Praescr. 36 [c. 200] – Ista quam felix Ecclesia! cui totam doctrinam Apostoli cum sanguine suo profuderunt; ubi Petrus passioni dominicae adaequatur</p> <p>De Praescr. 24 – Petrus Paulo et in martyrio adaequatur</p> <p>De Praescr. 32.2 – Clementem a Petro ordinatum edit.</p> <p>De Praescr. 33.12 – Simonianae autem magiae disciplina angelis seruiens utique et ipsa inter idololatrias deputabatur, et a Petro apostolo in ipso Simone damnabatur (Acts 8?). Apol. 5.2-3 [c. 197] – Tiberius ergo, cuius tempore nomen Christianum in</p>	<p>De Praescr. 36 – How happy is its church, on which apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord's! (ANF)</p> <p>De Praescr. 24 – Peter is on the same level with Paul in the very glory of martyrdom (ANF)</p> <p>De Praescr. 32.2 – as also the church of Rome, which makes Clement to have been ordained in like manner by Peter. (ANF)</p> <p>De Praescr. 33.12 – The doctrine, however, of Simon's sorcery, which inculcated the worship of angels, was itself actually reckoned amongst idolatries and condemned by the Apostle Peter in Simon's</p>

						<p>saeculum introivit, adnuntiata sibi ex Syria Palaestina, quae illic veritatem ipsius divinitatis revelaverant, detulit ad senatum cum praerogativa suffragii sui. Senatus, quia non ipse probaverat, respuit, Caesar in sententia mansit, comminatus periculum accusatoribus Christianorum</p> <p>Apol. 21.25 – Romae postremo per Neronis saevitiam, sanguinem Christianum seminaverunt.</p> <p>Adv. Marc. 4.5.1 [c. AD 207] – Romani de proximo sonent, quibus evangelium et Petrus et Paulus sanguine quoque suo signatum reliquerunt.</p> <p>De Baptismo 4 [c. AD 205] quos Petrus in Tiberi tinxit.</p> <p>Scorp. 15 [c. AD 213] – Quod Petrus caeditur, quod Stephanus opprimitur, quod Iacobus immolatur, quod Paulus distrahitur, ipsorum sanguine scripta sunt...</p>	<p>own person. (ANF)Apol. 5.2-3 – Tiberius accordingly, in whose days the Christian name made its entry into the world, having himself received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the senate, with his own decision in favour of Christ. The senate, because it had not given the approval itself, rejected his proposal. Caesar held to his opinion, threatening wrath against all accusers of the Christians. (ANF)</p> <p>Apol. 21.25 – Nero's cruel sword sowed the seed of Christian blood at Rome. (ANF)</p> <p>Adv. Marc. 4.5.1 – what utterance also the Romans give, so very near (to the apostles), to whom Peter and Paul conjointly bequeathed the gospel even</p>
--	--	--	--	--	--	---	--

							<p>Tunc Petrus ‘ab altero cingitur’, cum cruci adstringitur. (Interpreting John 21. For Paul see also Adv. Marc. 4.3; 5.3.)</p>	<p>sealed with their own blood. (ANF)</p> <p>De Bapt. 4 – Peter baptized them in the Tiber.</p> <p>Scorp. 15 – That Peter is struck, that Stephen is overwhelmed by stones, that James is slain as is a victim at the altar, that Paul is beheaded has been written in their own blood... Then is Peter girt by another, when he is made fast to the cross.</p>
--	--	--	--	--	--	--	---	---