

PREACHING OF PETROS (FRAGMENTS)

Fragment #1 (Cléméns of Alex.: Stromata 1.29:182; 2.15:68 / Ecl. Proph. 58)
But in the Preaching of Petros, you* would find the Lord being surmamed “law” and “account”.

Fragment #2A (Cléméns of Alexandria: Stromata 6.5:39-41, 6.6.7:57)¹
But that *the* most-tried-and-approved of *the* Hellenes have not come-to-know God according-to recognition, *but* instead according-to a declaration-about *him*, Petros, in the Preaching, is saying:

Therefore, *all of you** be knowing that there is one god, who made *the* beginning of all *things*, and *who* is having authority of *the* end.

And:

The Invisible-One, who is seeing all the *things*; the Uncontainable-One, who is containing all the *things*; the Unneeding-One, whom all the *things* are needing and for whose sake they are; the Ungraspable-One;² the Perpetually-Flowing-One; the Incorruptible-One; the Unmade-One, who made all the *things* by-means-of an account of a power of his {of the knowable writing, that being of the Son}.

Next, he brings-up:

*All of you**, be revering this God, not according to the Hellenes...

Petros... brings-up:

Because, *while* they are carried³ away by-means-of ignorance and are not understanding God {as **we** do according-to the knowledge, the complete *knowledge*}, after they gave-form-to *things* over which he gave to them authority to use⁴—*pieces* of wood and stones, bronze and iron, gold and silver—they, <forgetting> their material and use, after they stood-up the *things* enslaved to their existence,⁵ revered *them*. And the *things* which God has given to them for⁶ feeding on—<the> flying-creatures of the air, and the floating-creatures of the sea, and the creepers of the earth, and the beasts along with four-footed livestock of the field, both weasels and mice, both cats and dogs and apes, and their own solid-foods—they are sacrificing *as* sacrifices to mortal-creatures. And *while* they are offering⁷ dead *things* to dead *things* as *if* to gods, they are being-ungrateful⁸ to God, denying, through these *practices*, that he is *existing*...

But do not be revering *him* in-accordance-with *the* Judeans. For even those *individuals*, imagining that *they* alone are knowing God, are not understanding, worshipping messengers and chief-messengers, month and moon. And if-at-any-time a moon might not be-made-to-appear, they are not leading a *celebration* of the day being said to be a first sabbath. But-neither are they leading a *celebration* of a new-moon, nor a *celebration* of unleavened bread, nor a festival, nor a great day.

Next, he brings-up-in-addition the top-point⁹ of what¹⁰ *is* being sought:

So-then, **you*** also (learning sacredly and righteously what we are delivering to you*) be observing *it*, newly revering God through the Anointed-One. For we found in the writings, exactly-as the Lord says:

Behold, I am covenanting a new covenant with you*, not as I covenanted with your* fathers in Mount Horeb.

(Deuteronomy 5:3?)

He covenanted a young *one* with you*. For the ways of *the* Hellenes and *the* Judeans are old. But **we** are the *ones* who are newly revering him as a third race: Christians.

Fragment #2B (Órigenés: Commentary on John 13:17)

But it is *too* much now to set-before *us* the words of °Hérakleōn which are being taken-aside from the book on which has been written ‘Preaching of Petros’... that Petros taught:

It is not necessary to bow-down-to *God* in-accordance-with *the* Hellenes—who are welcoming the material things¹¹ and are worshipping *pieces* of wood and stones; nor to be revering the Divine power in-accordance-with *the* Judeans—since they themselves also, imagining *that* they alone are understanding a god, are being-ignorant of him, worshipping messengers and month and moon.

Fragment #3A (Cléméns of Alexandria: Stromata 6.6:48)

At once, in the Preaching of Petros, the Lord declares to the learners after the standing-up from out of dead humans:

“I selected you* twelve learners (after I judged you* worthy of **me**, whom the Lord wanted, and after I deemed you* to be faithful emissaries), sending you* to the world to be proclaiming-a-good-message for the humans throughout the inhabited-earth to be knowing that there is one god (making-clear the *things* which were going to come-to-be through the faith of the Anointed-One) so-that the *ones* who heard and had-faith might be saved, but that the *ones* who did not have-faith, after they heard, might testify, not having a verbal-defense to speak, ‘We did not hear.’”

Fragment #3B (Cléméns of Alexandria: Stromata 6.5:43)

Petros declares that the Lord has spoken to the emissaries:

“Therefore indeed, if-at-any-time someone of Israel might want, after he changed-his-mind, to be having-faith on God through my name, the sins will be forgiven to him. After twelve years, come-out into the world, lest someone might speak, ‘We did not hear.’”

Fragment #3C (Cléméns of Alexandria: Stromata 6.6:48)

But to all the souls, the rational *souls*, it has been spoken from-above:¹²

“As-many-things-as any *one* of you* did in ignorance, not having come-to-know God obviously, if-at-any-time, after he recognized *them*, might change-his-mind, all the sins will be forgiven to him.”

Fragment #3D (Apollōnios (according to Eusebius 5.18:14))

The Savior ordered his emissaries not to be separated from Jerusalem for¹³ twelve years.

Fragment #4 (Cléméns of Alexandria: Stromata 6.15:128)

Petros, in the Preaching, saying *things* about emissaries, declares:

But **we**, after we unfurled the books which we have of the prophets (indeed who through parables, but who through enigmas, but who through with-authenticity and with-express-words *are* naming the Anointed-One Jesus) found even his presence,¹⁴ and the death, and the cross, and all remaining chastisements (as-many-as the Judeans did to him), and the arising, and the taking-up into heavens, before the *event* for Jerusalem to be created, exactly-as it had been written: These *are* all the *things* which it was necessary for him to suffer, and the *things* which will be after him. Therefore, after we recognized these *things*, we had-faith in God through the *things* having been written in-reference-to him.

And after a little, he again brings-up, that the prophecies have come-to-be by-means-of divine foresight, presenting¹⁵ here:

¹ It is not always clear where the quotation ends and Cléméns commentary begins. Statements that are clearly Cléméns commentary have been omitted. Those of which are uncertain have been {bracketed}, but there may yet remain others.

² literally “Unable-to-be-received-down-One”

³ usually translated “brought”

⁴ literally “into a use”

⁵ may also be translated “possession”

⁶ literally “into”

⁷ literally “bringing-to”

⁸ more literally “unthankful”

⁹ literally “colossal-voice”

¹⁰ literally “the”

¹¹ literally “the things of the material”

¹² may be translated with the understand “from-the-start”

¹³ literally “on”

¹⁴ literally “being-present”

¹⁵ literally “causing-to-stand-by”

For we knew that God really ordered these¹⁶ things, and we are saying nothing apart-from¹⁷ writings.

you* are being indebted to minister, after you* received more than you* yourselves are having-need-of. Learn, that *people* different from you* are lacking the things which are exceeding to you*. Be ashamed, while you* are retaining the things of-another.³¹ Imitate equality of a god, and no-one will be poor.”

UNCERTAIN FRAGMENTS

Possible Fragment #1A (Ōrigenés: On First Principles, Preface.8)¹⁸

{[In] that little book which is called *the Teaching of Petros*,¹⁹ there is a passage where *the Savior* is seen to say to *some learners*:

“I am not a bodiless demon.”²⁰

Possible Fragment #1B (Ignatios: To the Smyrneans 1:13~17(3:1-3))

For²¹ I have come-to-know²² and am having-faith that he is, even after the standing-up, in flesh. And when he came²³ near Petros' party,²⁴ he was declaring to them, “Receive, physically-feel me, and see that I am not a bodiless demon.” And straightaway they touched him and had-faith, after they were mixed with his flesh and his spirit.²⁵ Due to this, they also despised death, but were found to be above death. But after the standing-up, he ate-together and drank-together with them as *being* fleshly, even-though having been spiritually made-one with the Father.

Possible Fragment #2 (Grégorios the Nazianzenos: Letter 20 & Oration 17.5)

“For a soul which is-wearying is near to a god,” Petros declares somewhere, saying most-marvelously, “and to every *person who* escaped a danger there is more appropriation²⁶ concerning the *one who* saved him from the things around him.”

Possible Fragment #3 (Oecumenius: On James 5.16)

And the *word* of the happy Petros comes-to-be to us:

“One is building and one is taking-down; they profited nothing from the labor.”

Doubtful Fragment #1²⁷ (Johannes of Damascus: Sacred Parallels 336C)

From out-of the Teaching of Petros:²⁸

“I am wretched; not-even was I reminded, that God is seeing *the* mind and is keeping-watch-over a voice of a soul. While the enemy was working-together with a sin, I was saying to myself, ‘God is merciful, and he will tolerate me.’ And after I was not immediately smitten, I did not cease myself; instead, I rather despised *his* concession, and I wastefully spent *the* longsuffering of a god.”

Doubtful Fragment #2 (Johannes of Damascus: Sacred Parallels 475D)

From out-of the Teaching of Petros:²⁹

“Rich is that *person*, the *one who* is showing-mercy to many and the *one who*, in-accordance-with imitating a god, gave things over to others from out-of the things he has. For a god, all-in-all, gave from out of his creations.³⁰ All of you* rich persons, surely gain-insight, that

¹⁶ literally “them”

¹⁷ literally “devoid”

¹⁸ It is possibly that this may simply be a variant or paraphrase of Luke 23:39 “Be seeing my hands and my feet, that I am he. Physically-feel me and see, because a spirit is not having flesh and bones exactly-as you* are perceiving me to be having.” However, there are enough authorities that would bring this conclusion into question. / This first quotation only survives in a Latin translation of an original Greek writing by Ōrigenés.

¹⁹ It is uncertain if “Teaching of Petros” is the same book as “Preaching of Petros.”

²⁰ According to Jerome (Illustrious Men 16), this saying is also found in the Good-Message according to the Hebrews (though due to Eusebios' ignorance of the source of this saying, while he himself knew about the Good-Message according to the Hebrew, most question Jerome's reliability regarding this statement) / It is also quoted by Ignatios / Which of these documents is the source is unknown. (Eusebios 3.36:11: “But the same man [Ignatios], writing to the Smyrneans, used the following words about the Anointed-One, taken I know not from-where...”)

²¹ Gk / Gk(Eusebios) “But”

²² Gk(all manuscripts, Eusebios) / Jerome “have seen”

²³ Gk / Gk(Eusebios) “he has come”

²⁴ literally “the ones around Petros”

²⁵ Gk(M-L), Lat, Sah (lit. “the spirit” / likely referring to his pulse, which is considered an “invisible-power”/“spirit”) / Arm “the blood”

²⁶ literally “taking-into-his-own-house”

²⁷ The two doubtful fragments are likely from a teaching Petros of Alexandria, not Petros the emissary.

²⁸ one does not have this title / Latin add / some Gk instead add “from out-of the Teaching of the holy Petros” / elsewhere this quotation is attributed to “From out of the Teaching of the Holy Petros of Alexandria”

²⁹ Gk / Latin adds

³⁰ may also be translated “creatures”

³¹ may also be translated “the foreign things”