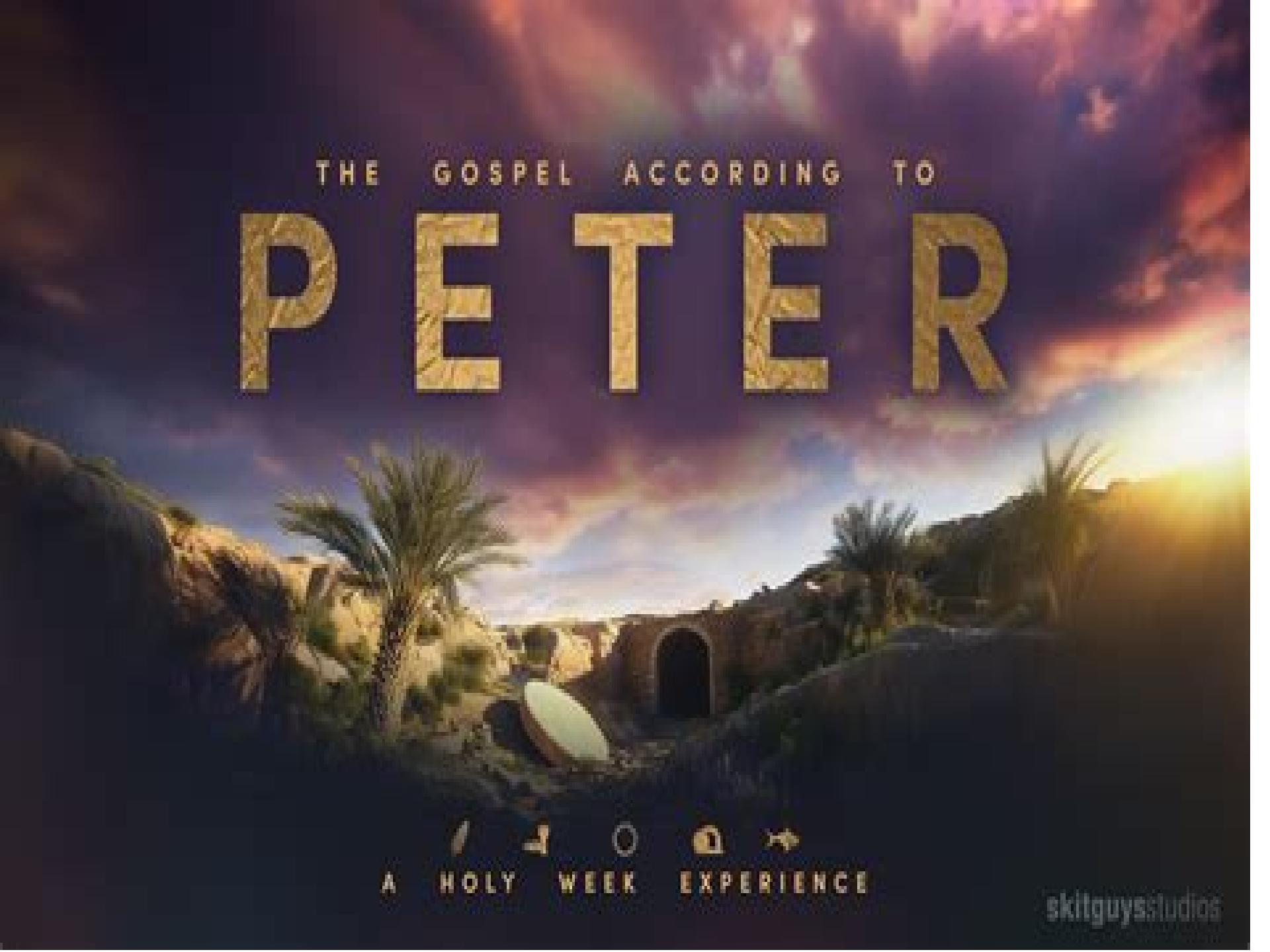


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# The Gospel Of Peter

**Walter Richard Cassels**

## **The Gospel Of Peter:**

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

**The Gospel According to Peter** Walter Richard Cassels, 1894 Walter Richard Cassels superb explanation of the Gospel of Peter remains one of the best evaluations yet committed to paper This edition includes Cassel's original notes The original manuscript was discovered in Egypt in the late 19th century by French archaeologist Urbain Bouriant in a monk's grave which showed signs of a dignified burial The unearthing of a new document dating to the time of the New Testament caused a sensation among theologians who eagerly awaited its initial publication in 1892 Two years after The Gospel of Peter first appeared W R Cassels published this translation with a close reading and analysis The controversial elements among them Pontius Pilate being exonerated of condemning Jesus to death are discussed along with the unusually detailed descriptions of Jesus crucifixion and resurrection Cassels also makes comparative analyses of this document with the canonical gospels of Matthew Mark Luke and John In the modern day the Gospel of Peter is considered by scholars to apocryphal the name it bears is likely not the true composer However given that it is referenced by the historian Eusebius it is likely that the paper dates to around the mid to late 2nd century The work's origins and its exact relation to the other Gospels of the New Testament remain a mystery and a source of fascination for Biblical scholars

**The Gospel of Peter** Bernhard Pick, 2015-05-07 I 1 But of the Jews none washed his hands neither Herod nor any of his judges And when they had refused to wash them Pilate rose up 2 And then Herod the King commanded that the Lord be taken saying to them What things soever I command you to do do unto him II 3 And there stood Joseph the friend of Pilate and of the Lord and knowing that they would crucify him he came to Pilate and asked the body of the Lord for burial 4 And Pilate sent to Herod and asked his body 5 And Herod said Brother Pilate even if no one had asked for him we should have buried him For the Sabbath is drawing on for it is written in the law that the suit set not upon one that hath been put to death And he delivered him to the people on the day before the feast of the unleavened bread their feast III 6 And they took the Lord and pushed him as they ran and said Let us drag away the Son of God since we have him in our power 7 And they clothed him with purple and set him on the seat of judgment and said Judge righteously O King of Israel 8 And one of them brought a crown of thorns and put it on the head of the Lord 9 And others stood and spat in his eyes and others smote his cheeks others pricked him with a reed and some scourged him saying With this honor let us honor the Son of God

*The Lost Gospel of Peter* Roberts, Peter, 2017-07-18 The

Gospel of Peter or Gospel according to Peter is one of the non canonical gospels rejected as apocryphal by the Church Fathers and the Catholic Church's synods of Carthage and Rome which established the New Testament canon. It was the first of the non canonical gospels to be rediscovered preserved in the dry sands of Egypt. A major focus of the surviving fragment of the Gospel of Peter is the passion narrative which ascribes responsibility for the crucifixion of Jesus to Herod Antipas rather than to Pontius Pilate. The true author of the gospel remains a mystery. Although there are parallels with the three Synoptic Gospels, Peter does not use any of the material unique to Matthew or unique to Luke. Raymond E. Brown and others find that the author may have been acquainted with the synoptic gospels and even with the Gospel of John. Brown The Death of the Messiah even suggests that the author's source in the canonical gospels was transmitted orally through readings in the churches i.e. that the text is based on what the author remembers about the other gospels together with his own embellishments. Ron Cameron and others have further speculated the Gospel of Peter was written independently of the synoptic gospels using an early proto gospel. A consequence of this is the potential existence of a source text that formed the basis of the passion narratives in Matthew, Luke and Mark as well as in Peter. Origen makes mention of the Gospel of Peter as agreeing with the tradition of the Hebrews. The relationship to the Gospel according to the Hebrews becomes more clear when Theodoret states that the Nazarenes made use of the Gospel of Peter for we know by the testimony of the Fathers generally that the Nazarene Gospel was that commonly called the Gospel according to the Hebrews. The same Gospel was in use among the Ebionites and in fact as almost all critics are agreed the Gospel according to the Hebrews under various names such as the Gospel according to Peter according to the Apostles the Nazarenes Ebionites Egyptians etc with modifications certainly but substantially the same work was circulated very widely throughout the early Church. The Gospel of Peter was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim sixty miles north of Nag Hammadi. The 8th or 9th century manuscript had been respectfully buried with an Egyptian monk. The fragmentary Gospel of Peter was the first non canonical gospel to have been rediscovered preserved in the dry sand of Egypt. Publication delayed by Bouriant until 1892 occasioned intense interest. From the passion sequence that is preserved it is clear that the gospel was a narrative gospel but whether a complete narrative similar to the canonical gospels or simply a Passion cannot be said. *The gospel according to Peter, a study, by the author of 'Supernatural religion'*. Walter Richard Cassels, 1894. Studying the Historical Jesus Bruce David Chilton, Craig Alan Evans, 1998. This coordinated collection of studies provides important critical assessments of recent progress in Life of Jesus research. Topics treated include Jesus and Palestinian politics the parables and miracles of Jesus and the Jesus tradition in extracanonical sources. *The Gospel and the Gospels* Simon J. Gathercole, 2022-08-11. A robust scholarly defense of the distinctiveness of the canonical Gospels. Do the four New Testament gospels share some essence that distinguishes them from noncanonical early Gospels. The tendency among biblical scholars of late has been to declare the answer to this question no that Matthew, Mark, Luke and John were

grouped together by happenstance and are defended as canonical today despite there being no essential commonalities between them Simon Gathercole challenges this prevailing view and argues that in fact the theological content of the New Testament Gospels distinguishes them substantially from noncanonical Gospels Gathercole shows how the Gospels of Matthew Mark Luke and John each include four key points that also formed the core of early Christian preaching and teaching Jesus s identity as messiah the saving death of Jesus the resurrection of Jesus and Scripture s foretelling of the Christ event In contrast most noncanonical Gospels like the Gospel of Thomas the Gospel of Truth and Marcion s Gospel only selectively appropriated these central concerns of early Christian proclamation

### **The Fourth Gospel in Four Dimensions**

Dwight Moody Smith,2008 Compelling perspectives on the Gospel of John from a premiere scholar of the subject This multidimensional volume from the leading American scholar of Johannine studies brings together D Moody Smith s germinal works from the past two decades along with some original articles published here for the first time The resulting collection augments current understanding of the Gospel of John with fresh insights and research and points the way toward opportunities for new inquiry The collection is structured around four focal issues that define contemporary studies of John In the first section Smith places the book within its Jewish milieu attempting to account for the tension between the work s seeming anti Jewishness and its familiarity with Jewish life and thought Next Smith engages the relationship between John and the historical figure of Jesus especially the extent to which John s representation of Jesus reflects knowledge of independent traditions as well as the self consciousness of his own community The third section examines John s account against the Synoptic Gospels assessing the evidence of John s access to an independent record of the passion and the possibility that John adopted the gospel genre from Mark Finally Smith explores how the Gospels and especially that of John evolved into scripture and how they have come to be interpreted in conjunction with one another

*"The" Gospel According to St. Mark* Michael Ferrebee Sadler,1884      **The Gospel According to Peter** Walter Richard Cassels,2017-09 Walter Richard Cassels superb explanation of the Gospel of Peter remains one of the best evaluations yet committed to paper This edition includes Cassel s original notes The original manuscript was discovered in Egypt in the late 19th century by French archaeologist Urbain Bouriant in a monk s grave which showed signs of a dignified burial The unearthing of a new document dating to the time of the New Testament caused a sensation among theologians who eagerly awaited its initial publication in 1892 Two years after The Gospel of Peter first appeared W R Cassels published this translation with a close reading and analysis The controversial elements among them Pontius Pilate being exonerated of condemning Jesus to death are discussed along with the unusually detailed descriptions of Jesus crucifixion and resurrection Cassels also makes comparative analyses of this document with the canonical gospels of Matthew Mark Luke and John In the modern day the Gospel of Peter is considered by scholars to apocryphal the name it bears is likely not the true composer However given that it is referenced by the historian Eusebius it is likely that the paper dates to around the mid to late 2nd

century The work's origins and its exact relation to the other Gospels of the New Testament remain a mystery and a source of fascination for Biblical scholars Peter's Last Sermon James M. Dawsey, 2010 What Christian would not want to hear Mark's gospel as the first believers heard it Using the tools of modern scholarship Peter's Last Sermon takes seriously Mark's audience The community would have heard rather than read the gospel It would have encountered the story as a whole instead of piecemeal in short texts for sermons Missing would have been the static of Matthew Luke and John As for the speaker While most modern scholars table the question of authorship the post apostolic writers of the second and third centuries claim with one voice that though penned by Mark the gospel actually went back to Peter So to hear the gospel as did those early Christians was to hear it as if coming from him Does it make a difference to our understanding of Mark's message if from Peter Yes And the result is surprising Peter's Last Sermon takes us on a journey through Roman and Jewish texts to meet the Jesus not of the modern Church but of Peter's proclamation in Rome Nero's persecution had left the community in crisis What was Peter's message for his time Christ was different from expected he said but how James Dawsey shows that Christ broke the messianic expectations of his Galilean followers and the Jerusalem religious elite of his day And as the reader of Peter's Last Sermon will see he surprised Mark's hearers a generation later The Gospel of Mark still confronts us in new ways The Influence of the Gospel of Saint Matthew on Christian Literature Before Saint Irenaeus: The first ecclesiastical writers Edouard Massaux, 1990 The Gospel according to st. Mark, with maps, notes, and intr. by T.M. Lindsay. (Comm. for Bible-classes). Mark (st), 1893 The Gospel of the Savior Michael J. Kruger, 2005 This volume is the first complete analysis of the apocryphal gospel fragment P Oxy 840 since its initial discovery nearly a century ago The various palaeographical and historical questions raised by this apocryphal story are examined particularly its descriptions of first century ritual purity practices and its relationship to early Jewish Christian communities

**The Gospel of Mark**  
William L. Lane, 1974-04-14 Lane's work on the Gospel of Mark is a contribution to The New International Commentary on the New Testament Prepared by some of the world's leading scholars the series provides an exposition of the New Testament books that is thorough and fully abreast of modern scholarship yet faithful to the Scriptures as the infallible Word of God

*People's Commentary on the Gospel According to John* Edwin Wilbur Rice, 1893 The Newly-Recovered Gospel of St. Peter J. Rendel Harris, 2006-02-16 In the following pages I have tried to give an account of the most recent discovery in theological literature the Gospel attributed to St Peter in such a form as to familiarise the mind of the non technical reader with some of the results which are being arrived at by Biblical scholars and which ought to be as encouraging to our faith as they are stimulating to the understanding The Gospel of Peter even in the imperfect form in which it has come down to us is the breaking of a new seal the opening of a fresh door to those who are engaged in the problems presented by Biblical and Patristic criticism We may expect anything in the world of Christian letters after such an astonishing discovery if we do not realise our expectations it will certainly be because either at home or abroad in labours philological or archaeological we are

wicked and slothful servants from the Preface *Commentary on the Gospel of st. John, by W. Milligan and W.F. Moulton* William Milligan,1898 [Evidence for God](#) William A. Dembski,Michael R. Licona,2010-07-01 There have always been challenges to belief in God as he is revealed in the Bible and each new year seems to add more questions to the doubters arsenal In Evidence for God leading apologists provide compelling arguments that address the most pressing questions of the day about God science Jesus the Bible and more including Is Intelligent Design really a credible explanation of the origins of our world Did Jesus really exist Is Jesus really the only way to God What about those who have never heard the gospel Is the Bible today what was originally written What about recently publicized gospels that aren't in the Bible and much more

*Paul and the Gospels* Michael F. Bird,Joel Willitts,2013-05-01 This volume which collects together the work of several established scholars attempts to situate the Apostle Paul the Pauline writings and the earliest Christian Gospels together in the context of early Christianity It addresses the issue of how the Christianity depicted in and represented by the individual Gospels relates to the vision of Christianity represented by Paul and the Pauline writings This raises such questions as to what extent did Paul influence the canonical and non canonical Gospels In what way are the Gospels reactions to Paul and his legacy A comparison of the Gospels and Paul on topics such as Old Testament Law Gentile mission Christology and early church leadership structures represents a fruitful area of study While a number of volumes have appeared that attempt to assess the relationship between the historical Jesus and the Apostle Paul relatively few studies on Paul and the Gospels have been published This volume excellently fills this gap in New Testament Studies and makes a valuable contribution to studies on Christian Origins Pauline research and the Gospels

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