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 named “law” and “account”.

Fragment #2A (Cléméns of Alexandria: Stromata 6.5:39-41, 6.6:7:57)
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; 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 carried1 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 use2—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,3 revered them. And the things which God has given to them for4 feeding on—s/he> 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 offering5 dead things to dead things as if to gods, they are being-ungrateful6 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-point8 of what9 is being sought:

So-then, you* also (learning sacredly and rightly 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 5:3:7)

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 (Origenes: Commentary on John 13:17)
But it is too much now to set-before as the words of “Hérákleōn 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 things10 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 Alexandreia: 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:11

“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 (Apollônios (according to Eusebius 5.18:14))
The Savior ordered his emissaries not to be separated from Jerusalem for12 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-authorization and with-express-words are naming the Anointed-One Jesus) found even his presence,13 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, presenting14 here:

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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 “cosmical-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 these things, and we are saying nothing apart-from7 writings.

UNCERTAIN FRAGMENTS

Possible Fragment #1A (Ōrigenés: On First Principles, Preface.8)\[19\] ([lm] 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))
For\[21\] I have come-to-know22 and am having-faith that he is, even after the standing-up, in flesh. And when he came\[23\] near Petros’ party,\[23\] 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.\[24\] 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-marvellously, “and to every person who escaped a danger there is more appropriation\[25\] 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 #1\[27\] (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 long-suffering 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. All of you* rich persons, surely gain-insight, that 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.”

\[16\] literally “them”
\[17\] literally “devour”
\[18\] 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 one 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 Origénés.
\[19\] 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 Eusebius’ 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. (Eusebius 3.36.11: “But the same man [Ignatios], writing to the Smyrneans, used the following words about the Anointed

\[21\] Gk / (Gk(Eusebius) “he has come”
\[22\] Gk (all manuscripts, Eusebius) Jerome “have seen”
\[23\] Gk / (Gk(Eusebius) “the one around Petros”
\[24\] Gk(M-L), Lat, Sah (It. “the spirit” / likely referring to his pulse, which is considered an “invisible-power” / “spirit” / Arm “the blood”
\[25\] literally “taking-into-his-own-house”
\[26\] The two doubtful fragments are likely from a teaching Petros of Alexandria, not Petros the emissary.
\[27\] one does not have this title / Latin adds / 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”
\[28\] Gk / Latin adds
\[29\] may also be translated “creatures”
\[30\] may also be translated “the foreign things”
\[31\] literally “the foreign things”