

In my talk the other night at Unity Village, called “Are there Forgeries in the New Testament?” (or maybe I called it something even more provocative, like “Is the New Testament Forged?”), I started out, as I indicated in my previous post, by discussing several forgeries that are found *outside* the New Testament, as a way of introducing the audience to what I meant by the term “forgery” (which I use in a strict and technical sense to refer to books whose authors claim to be someone famous, knowing full well they are someone else; this kind of false authorial claim, of course, has little or no bearing on whether anything else found in the writing could or should be considered “true”) and as a way of “easing them into” the idea that there could be forgeries within the New Testament as well.

And so I chose three later forgeries, all done in the name of Jesus’ disciple Simon Peter. In my previous post I mentioned the Gospel of Peter, as the first of the three I discussed. The second is a much less well known writing known as the Letter of Peter to James. This letter is found as one of the opening documents for the Pseudo-Clementine writings. This gets a little complicated.

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