

# Paul's Parallels

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*An Echoes Synopsis*

By

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## Foreword

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The writings of Paul contained in the New Testament have had an extraordinary influence on the history of Christianity. The effects of a remarkable, driven, and much-maligned person, in his own lifetime, are still very much with us. How are we to understand these, sometimes, complex texts for ourselves? Centuries of tradition and the received wisdom of Christian churches inevitably condition the ways in which we read Paul's letters. If we want to try and understand for ourselves, we need to engage with these texts in ways which can open the background and the ways in which Paul dealt with the small groups of fellow-believers, whose lives were changed by their engagement with this itinerant preacher, by relating them to other texts from antiquity. This will mean primarily texts from the Bible, though historical scholarship has over the last two hundred years done much to also provide analogies from contemporary literature, whether Jewish, Greek or Roman.

When we try and make sense of what we read, we find ourselves drawing analogies from our own experience, or from what we have been taught in order to understand what lies before. This is just as true of reading the Bible. I can understand Paul's letters better by knowing what else he said, or what other passages may have inspired him in what he said, or even what others who were Christians at the same time as him said about similar issues. The opening up of the meaning of texts by use of parallel material is at the heart of what we mean by exegesis, the interpretation, or exposition, of texts. Unlike most of us, Paul carried the Bible in his head and that meant for him what we now know as the Old Testament, or at least parts of it (we cannot be exactly sure what was regarded as Holy Scripture in Paul's day). That meant that he couldn't help himself picking on words or phrases to say what he wanted to say,

even when he wasn't consciously and deliberately quoting Scripture. It's something like what happens to us when we find ourselves quoting a familiar passage such as "Sufficient unto the day is the evil thereof" (Matthew 6:34). Biblical phraseology and ideas are the furniture of Paul's thought and language in ways which are rare in the modern world, though this doesn't mean that he is always deliberately quoting the Bible—far from it, so much as having his mental furniture furnished with its words and themes.

What Patricia Terrell's book does is offer an innovative contribution to enable us to understand the context of Paul within the Bible and thereby inform the ways in which we can better understand his writings. Of course, the parallels will not explain Paul's thoughts for us, but they will do three things. First of all, we have a tool which will enable us to do the interpretative job ourselves and not rely on what the experts tell us is the case. Secondly, by giving us analogous passages we shall be better informed about the wider biblical context. Thirdly, and, in my view, most importantly, the method of this book gives us an example of how we should go about biblical interpretation: looking for analogies is at the heart of how we go about finding meaning in texts. It isn't just other biblical passages which provide analogies to Paul (or other parts of the Bible), for we may find that analogies from our contemporary world may illuminate the Bible and shed light on its impact. It can do this as much by way of differences between the Bible and our world as close parallels. Either way it will remind us that the analogical method is the way in which we go about making sense of a particular passage, and this book will be of assistance in helping us do just that.



## Abbreviations

### JEWISH WRITINGS (originally in Hebrew dialects), Canonical Order

Genesis	Gen	Proverbs	Prov
Exodus	Ex	Ecclesiastes	Eccl
Leviticus	Lev	Song of Songs	Sg
Numbers	Num	Wisdom	Wis
Deuteronomy	Dt	Sirach	Sir
Joshua	Jos	Isaiah	Is
Judges	Jdg	Jeremiah	Jer
Ruth	Ru	Lamentations	Lam
1 Samuel	1 Sam	Baruch	Bar
2 Samuel	2 Sam	Ezekiel	Ezek
1 Kings	1 Kgs	Daniel	Dan
2 Kings	2 Kgs	Hosea	Hos
1 Chronicles	1 Chr	Joel	Joel
2 Chronicles	2 Chr	Amos	Amos
Ezra	Ezr	Obadiah	Ob
Nehemiah	Neh	Jonah	Jon
Tobit	Tb	Micah	Mic
Judith	Jdt	Nahum	Nah
Esther	Est	Habakkuk	Hb
1 Maccabees	1 Mac	Zephaniah	Zep
2 Maccabees	2 Mac	Haggai	Hg
Job	Job	Zechariah	Zach
Psalms	Ps(s)	Malachi	Mal

### NEW TESTAMENT (Apostolic writings were originally in Greek), Canonical Order

Matthew	Mt	1 Timothy	1 Tim
Mark	Mk	2 Timothy	2 Tim
Luke	Lk	Titus	Tit
John	Jn	Philemon	Phlm
Acts of the Apostles	Acts	Hebrews	Heb
Romans	Rom	James	Jas
1 Corinthians	1 Cor	1 Peter	1 Pet
2 Corinthians	2 Cor	2 Peter	2 Pet
Galatians	Gal	1 John	1 Jn
Ephesians	Eph	2 John	2 Jn
Philippians	Phil	3 John	3 Jn
Colossians	Col	Jude	Jud
1 Thessalonians	1 Thes	Revelation	Rev
2 Thessalonians	2 Thes		

### NON-CANONICAL TEXTS, Date Ordering

Lost Sayings of Q	Q-Quelle	40–80 AD	Fayyum Fragment	Fayyum	70–200 AD
Didache	Did	50–120 AD	Epistle of Barnabas	EpisBar	80–120 AD
Gospel of Thomas	GThom	50–140 AD	Papyrus Egerton	PEger	80–120 AD
Oxyrhynchus	Oxy	50–140 AD	1 Clement	1 Clem	80–140 AD
Epistle of James	EpisJas	70–100 AD	Gospel of Egyptians	GEgyp	80–150 AD
Gospel of Peter	GPet	70–160 AD	Gospel of Hebrews	GHeb	80–150 AD

Flavius Josephus	Josephus	93 AD	Gospel of Judas	GosJud	130–170 AD
Apocalypse of Peter	ApocPet	100–150 AD	Infancy Gospel of James	In Jas	140–170 AD
Protoevangelium James	PJas	100–150 AD	Infancy Gospel of Thomas	In Thom	140–170 AD
Gospel of Ebionites	GEbi	100–160 AD	Justin Martyr	Jus	150–160 AD
Gospel of Nazoreans	GNaz	100–160 AD	Acts of Pilate	Act Pi	150–400 AD
Ignatius of Antioch	Ignat	105–115 AD	Irenaeus	Iren	175–185 AD
Polycarp	Polycp	110–140 AD	1 Apocalypse of James	1 ApocJas	180–250 AD
Gospel of Mary	Gos Ma	120–180 AD	Gospel of Philip	Gos Phil	180–250 AD
2 Apocalypse of James	2 ApocJas	120–180 AD	Clement	Clem	182–202 AD
2 Clement	2 Clem	130–160 AD	Origen	Ori	203–250 AD

# Introduction

## Who Is Paul?

St. Paul, an apostle and the founder of several original Christian churches, was a key figure in teaching and demonstrating the power of Jesus' revelation for the Greek Gentiles who would become believers.

Paul's birth name was Saul. He was named after the first leader of Israel and was born a Jew and a Roman citizen. His early years reveal only that he trained under the finest Jewish scholar of his time, Gamaliel. As a gifted religious man, Paul wished to protect his Jewish faith from bad teachings and believing Christians to be heretical, he persecuted many. The chronology of St. Paul's life suggests, but has not confirmed, that he may have been present when Jesus was crucified, as an antagonist, and that Saul stood over the stoning of St. Stephen, the first Christian martyr. Shortly after Stephen's death, Saul underwent a dramatic transformation. As he and his party were traveling to Damascus, they saw a flash of lightening and heard thunderous sounds from heaven. It blinded Saul, but God instructed Ananias, a Christian, to go to him and pray for his eyes to be opened. Ananias did not want to go because he heard Saul was zealous in eliminating Christianity, but he went because God commanded it. In fact, Saul regained his sight and a new name—Paul. When God gave Saul a new name, as he had done with others, it signified Paul belonged to God.

Paul's miracle opened his eyes to the truth of Jesus' message and he zealously pursued the new Way. Paul went into the desert for ten years in order to familiarize himself with all that Jesus said and did. Then Paul began evangelizing Jews explaining all that Jesus taught, but they would not hear him so he opened the Word to Greeks, also known as Gentiles or Hellenists. He journeyed from Israel, across present-day Turkey (known as East Greece), and throughout Greece. The Hellenists received the news with joy and several churches began in the Eastern Mediterranean regions. Many of Paul's letters were named after those churches.

Luke, the evangelist, traveled extensively with Paul and wrote a gospel about Jesus as well as a sequel, Acts of the Apostles, which recorded the history of Peter's and Paul's Christian vocations. In narrative form, Luke's gospel illustrated Jesus Christ's message. The book of Acts testified to the fact that Jesus' Resurrection made the "acts of the Holy Spirit" available to all believers. Paul wrote letters advising his church congregations even before Luke or any of the evangelists raised a pen. Those letters, often called epistles, are a major part of the New Testament.

## Paul's Letters and Written Testimony

### *Purpose of the Letters to the Churches*

In the first century, Paul wrote epistles (letters) in the local Greek vernacular to particular congregations. They were circulated among Christian communities, just as we read them today. Scholars believe his letters developed an understanding of the Christian faith according to the needs of each Church. In them, he also argued venomously against false teachings that crept into his communities, usually generated by religious Jews, anti-Christian sects, and men claiming divine knowledge from different sources.

Paul wanted to tell others how to live so they might experience the fullness of God's promise—in a language they could understand. It was apparent in reading the epistles that Paul analyzed his own life and struggled with his own attitudes and former ways. His boasting turned to meekness over time and trial. Paul went through a process of change from following Judaism to Christianity that involved strict lifestyle behavioral guidelines, but he continued to reiterate deep faith *in and of* Jesus [*pistou christou*] as the centrifugal force.

### *Christian Transition from Jewish Law to Jewish Principles*

The book of "Acts" explained that Paul had to confront the Christian leaders in Jerusalem because the apostles had reverted to practicing Jewish Law way beyond the pale of Jesus' teaching. Paul convinced Peter and James, leaders of the council that was emerging in the Jerusalem church, that Gentiles should not be required to observe Jewish practices because it compromised the Christian doctrine, which asked one to live a Christlike lifestyle. The Jerusalem council was impressed by the faith of Gentile converts as well as the swift spread of Christianity so they blessed Paul and his companions as they set forth on missionary journeys.

Commissioning Paul and Jesus' disciples for mission ultimately became the new basis for the rites of ordination (Holy Orders). In Jewish law, leadership was inherited through the Levitical bloodline. With the Resurrection of Jesus, the Holy Spirit initiated a new order of priesthood and the diaconate. The power of Jesus' anointing flowed through the Good News preached by apostolic ministry and this post-Resurrection Christian faith was recorded in the New Testament.

### Transmission of the Faith

Paul knew and, therefore, influenced the apostles through discussions, travel, and friendship. They ate and drank together, comparing important milestones about what marked Christian principles. Paul's enlightenment experience combined with a great education made him a more articulate spokesperson earlier than any of the others. By the end of Paul's lifetime, many of the patterns of persecution, humiliation, and sacrifice seen in Jesus' life and ministry were echoed in Paul's own Christian walk. Jesus had indeed passed the baton, so to speak, and Paul was wise to see that all of civilization could be transformed by the Christian faith.

Like Judaism, Christianity was passed from generation to generation by oral tradition. The writing materials to make the scrolls for the Jewish temple were very expensive and not many Jews possessed holy writ in their homes. St. Paul could afford to put his thoughts into writing, which enabled Christian oral tradition a legacy of written records. Years later, St. Luke, a Gentile who was an educated and eloquent Greek physician, documented Jesus' life, death, and resurrection. Truly grateful for the Christian life, he also authored a type of history of the Holy Spirit in the "Acts of the Apostles." Matthew's written version was longer and, as a repentant tax collector, he still had resources to evangelize Jesus' ministry—with a Jewish accent. Mark was Paul's first missionary companion. He became Peter's scribe and may have borrowed bits from conversations with Paul for the gospel of "Mark." Mark's was a shorter gospel and it is possible that writing materials were just too dear for a fisherman, that is, Peter. Paul shared ideas with fellow believers that they used later in their own written testimonies. Could Paul be the "Q" source hypothesized for the synoptic gospels? That answer must be reserved for another project.

Holy texts spanned the corridors of time. It is part of their authenticity. It is a "living word" that seeps into natural thought processes. Scripture flowed effortlessly from the lips and writings of devoted Christians. Often called saints, their autographs contained continual scripture citations—the higher the number of citations, the greater one's endowment of holiness.

### New Testament Collection of Writings

Oral tradition over the millennia held to a high level accountability for transmitting Holy Writ. The Hebrew language was itself a holy vessel. The translation of the Jewish sacred texts into Greek formulated the *Septuagint*. In bearing God's Word, the Greek was sacred. Texts took many forms. Some were written in small cursive letters (minuscule), while others had all capital letters (uncial). Writing materials included papyrus (woven reeds), dried sheep or animal skins, which were rolled into scrolls, or bound into a codex—all were catalogued copies of copies (no originals survived).

The dating and geography of the New Testament writings are not certain, but Paul began writing them about fifteen years after Jesus was crucified. A scribe assisted Paul, which was typical for the early Mediterranean era.

In the collection of Paul's writings, Paul speaks of "εὐαγγέλιον" (*euangelion*) as the "gospel of God" or the "gospel of Christ" and sometimes he wrote "my gospel" or "our gospel." His letters were an early gospel occasioned by situations in which new Christians

needed his attention. Paul's *euangelion* was a collection of expressions and the growing pains of early church communities adopting a Christian lifestyle. It was his particular style of communicating Christ's message. The epistles were written prior to the four gospels and were a *bona fide* interpretation of the gospel of God through Paul's lens and experience. His letters were placed in the Bible directly following Matthew, Mark, Luke, John, and Luke's Acts of the Apostles. The epistles were arranged by length. The Epistle to the Romans was longest so it was the first and it was the most mature of Paul's writings.

The Greek New Testament is not only a composition of writings by several authors, but Paul's epistles came from discoveries of fragmented documents found at several locations, over centuries, usually in Greek. Each fragment was identified by the family name of the discoverer or the place from which it was excavated. Bruce Metzger's and Kurt Aland's *Greek New Testament* has annotations about specific fragments that assist textual critics with fragment details and variances. From a textual criticism point-of-view, Paul's parallels are really "echoes" affirming established traditions and principles, without an exact replication of wording, such as is seen in the synoptic gospels.

## Purpose and Organization of Paul's Parallels

### Highlights

*Paul's Parallels* is the first and only New Testament resource text in tables format presenting Paul's verses first, followed by a row of parallels, echoes, or like-minded quotes from Old and New Testament resources as well as other recently translated extant biblical materials. The passages are cited in full.

The King James Bible (KJB) is the English translation or version (KJV) of choice since it was accessible while remaining closest to the original biblical languages, according to Alister McGrath, Laurence Vance, Herman Hanko, and numerous KJV experts. The KJV, with rights retained by the Crown of the United Kingdom, lends its 400-year old authenticity to this Pauline exposition.

This master of the epistolary writings gives a verse-by-verse demonstration of Paul's thoughts, his ethic, and his actions that were picked up by later Christian writers as well as copied by pseudo-Pauline admirers. It delineates some as distinctively Christian while others remained only in Paul's writing.

The Apostle Paul is the most written about personality in the New Testament and this text provides an instant reference for all of St. Paul's writings. It is a valuable time-saver and a perfect desktop tool.

### St. Paul, Acts of the Apostles

In Section I, Paul's life and ministry from Luke's "Acts of the Apostles" offers a sacred, factual, eyewitness account (Lk 1:2–4). This provides the reader with a chrono-historical context for cross-evaluation with Paul's letters, assisted by a table showing Luke's and Paul's overlapping accounts. Luke focused on Christian eternal values so Luke's first-century history is presented differently

than that of a twenty-first-century historian. Another notable variance is the attention given to Jesus' exact words in Luke's gospel vis-à-vis his tendency to paraphrase speeches in Acts.

The Acts Section is exclusive to Paul's story alone. The "theme" of each verse appears in the first column next to the verse itself, recited in full. Analogous citations were aligned in a columnar format. Documenting the Lukan *in situ* history of Paul's ministry in the same book as the epistles allows the reader to instantly give a context to the particular message, while investigating serious textual, literary, or genre types, as well as other theological characteristics. Without losing one's place, the mind can reflect upon Paul's conversion, his change of heart and mind, Paul's audience, his living situation, and lifestyle to connect the overall picture to the epistle. There remain unresolved time-place discrepancies in the reports given by Luke's "Acts" and what is known about Paul's epistles. Here are two differing styles of writing, whose authors complement Christian goals.

#### Pauline Epistles

The section featuring Paul's letters ordered the writings canonically, that is by length, rather than chronology. The New Testament canon is: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, and Philemon. Romans, 1 and 2 Corinthians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, and Philemon have strong internal and external attestation as to their Pauline authorship. Ephesians, 1 and 2 Timothy, and Titus were close imitations of Paul's writing, which was normative during that era for one who was admired and revered. These pseudo-Pauline documents were faithful to the Christian teachings and were canonical on that basis, long before the modern critical methods. Above each table is a reference giving the date, geography, or environment affecting the verse.

This book was designed to make the Pauline comparisons readily accessible in English. The table contains full citations. Each row begins with a "theme" offering a simple theology for the verse or pericope to which it applies. Paul's verse appears next to other biblical resources. Columnar order is: Matthew, Mark, Luke (including Luke-Acts), John (including 1, 2, 3 John), Paul (including pseudo-Paul), New Testament (Hebrews, James, 1 and 2 Peter, Jude, and Revelation), Jewish Writings (including 1, 2 Maccabees, and Josephus), and Other (general or more recently translated biblical resources).

Church Fathers and Roman historians collected meaningful texts and some were outside the canon. In this volume one may find: Lost Sayings of Q (Quelle, 40–80 AD), Didache (50–120 AD), Gospel of Thomas (50–140 AD), Oxyrhynchus (50–140 AD), Epistle of James (70–100 AD), Gospel of Peter (70–160 AD), Fayyum Fragment (70–200 AD), Epistle of Barnabas (80–120 AD), 1 Clement (80–140 AD), Gospel of the Egyptians (80–150 AD), Gospel of Hebrews (80–150 AD), Christian Sibyllines (80–250 AD), Flavius Josephus (93 AD), Apocalypse of Peter (100–150 AD), Gospel of the Ebionites (100–160 AD), Gospel of the Nazoreans (100–160 AD), Ignatius of Antioch (105–115 AD), Polycarp (110–140 AD), Gospel of Mary (120–180 AD), 2 Apocalypse of James (120–180 AD), 2 Clement (130–160 AD), Gospel of Judas (130–170 AD), Infancy Gospel of James (140–170 AD), Infancy Gospel of Thomas (140–170 AD), Justin Martyr (150–

60 AD), Acts of Pilate (150–400 AD), Irenaeus (175–185 AD), 1 Apocalypse of James (180–250 AD), Gospel of Philip (180–250 AD), Clement (182–202 AD), and Origen (203–250 AD).

As Jesus' message reverberated across cultures and ages, the Greek rendition, often taught as "classic," was supplemented when Jerome made an official Latin translation for the Catholic Church, known as the "Vulgate" (cf. vulgar or common language of the community). Latin was only for the eyes of educated, tonsured clerics who wanted to protect the official Church interpretation. Translating the Bible so ordinary people could understand it was only a few generations away. Today, Bibles can be found in a myriad of languages. Current translations often emphasize a smoother reading over exact translation.

#### English Translations

This volume is for English readers. While the *King James Bible* was the version authorized by royal decree, it was the successor to several good English translations.

Tyndale (1525)  
Coverdale (1535)  
The Matthew Bible (1539)  
The Great Bible (1539)  
Geneva Bible (1560)  
The Bishop's Bible (1568)  
King James (1611)

#### King James Version

The King James Bible (KJB) serves the purposes of this reference text because it is in English, very closely translated from the original Greek New Testament fragments, and it was polished over the years. (This is not to say KJV improved on the scripture itself.) The King James Bible is a distinguished literary masterpiece. It was a Shakespearean resource. Families that could afford only one book usually owned a Bible and one learned English from the King James Bible.

The meaning of English words and colloquialisms on England's side of the pond varies from American English. Early English used double vowels and consonants, "e" ended many words, "u" appeared in place of "v", -eth [and -ith] identified a singular thou (second person), like a child's lisp, and "s" represented a plural "you," just to name a few.

Alister McGrath explained certain "politically correct" factors. "Thereof" was used to avoid "its" or the masculine gender possessive pronoun. "Church" was not to be translated "congregation" or *ecclesia*. YHWH (Tetragrammaton) was rendered as LORD (caps), or LORD GOD; Adonai YHWH was "Lord YHWH" and Jesus is "Lord."

There is a glossary at the back of *Paul's Parallels and Echoes*, informed by the 1828 version of Webster's dictionary to assist the reader in finding the meaning intended by England's translators. The glossary offers a basic definition and this author presumed the reader could differentiate and cross reference a given word to its use as a pronoun, noun, verb, etc.

The King James project is widely used today since it made a monumental impact on society at its appointed time in history.

### King James' Family

King James was devoted to creating a Bible that was accessible in English, precisely accurate, and readable in the translation, and some of his motivations were political. The 1603 historical vortex of the coronation of James framed many changes. The crown passed from the Tudors to the Stewarts. His mother, Mary Stewart, Queen of Scots, was an avid defender of Roman Catholicism, and her cousin Elizabeth Tudor, Queen of England, was the descendant of Henry VIII who protested papal authority and, hence, was a Protestant. After Elizabeth's death, James VI of Scotland was crowned King James I of England and inherited a land needing unification. England had extremely diverse English dialects arising from Norman and Anglo-Saxon Germanic invaders, the French tongues from William the Conqueror's court as well as an aristocratic group that the Middle Ages siefdom linguistically separated from its serfs. England did not want any more invading rulers. While the Church of England practiced the faith according to its Catholic heritage, it had replaced the Roman "Papa" or Pope with England's own monarch, which created a schism, drawing its own orthodoxy under a magnifying glass. The Puritans asked the Realm to justify itself biblically and King James wanted to protect his authority from the counterproductive "comments" in the notes section of the most popular English Bible of the day, the Geneva Bible, which was widely read among Protestants.

### Commissioning the King James Bible

Hence, King James established a commission to collaborate on the King James Bible (i.e., KJB; or, KJV, King James Version). It consisted of fifty-four well-educated members working at Westminster, Cambridge, and Oxford, forty-seven of whom remained actively engaged in the translations. Specific mandates were followed to retain the highest authenticity, including preserving large portions (80 percent) of the existing Tyndale translation because it was so well done. The groups consulted sources from Greek, Latin, Hebrew, Aramaic, French, German, Italian, Spanish, Latin, as well as requesting interpretative affirmations from ordained priests. Six groups performed the majority of the work. Genesis to 2 Kings was translated at Westminster by Lancelot Andrewes, William Bedwell, Francis Burleigh, Richard Clarke, Jeffrey King, John Layfield, John Overall, Hadrian Saravia, Richard Thomson, and Robert Tighe. 1 Chronicles to the Song of Solomon was translated at Cambridge by Roger Andrews, Andrew Bing, Lawrence Chaderton, Francis Dillingham, Thomas Harrison, Edward Lively, John Richardson, and Robert Spaulding. The Oxford scholars translating Isaiah to Malachi were Richard Brett, Daniel Fairclough, John Harding, Thomas Holland, Richard Kilby, John Rainolds [Reynolds], and Miles Smith. The Gospels, Acts of the Apostles, and John's Revelation were completed by Oxford's George Abbot, Richard Eedes, John Harmar, John Peryn, Ralph Ravens, Thomas Ravis, Sir Henry Savile, and Giles Tomson. Westminster was given the Epistles, with translations by William Barlow, William Dakins, Roger Fenton, Ralph Hutchenson, Robert Rabbet, Thomas Sanderson, and John Spencer. Cambridge translated the Apocrypha with John Aglionby, Richard Bancroft, Thomas Bilson, John Bois, William Brantwaite, Andrew Downes, John Dupont, Leonard Huton, Jeremiah Radcliffe, John Ward, and Samuel Ward steering the helm. Exact translations, in some cases, would render the texts

awkwardly. The experts read the Bible aloud to obtain the highest degree of resonance and dignity. The translations were examined by two other commissions and, finally, by Archbishop Laud, Canterbury. John Miles explained in the KJB Preface that it was a "revision" of the earlier English Bible. This project sought unity for the Church of England and the nation.

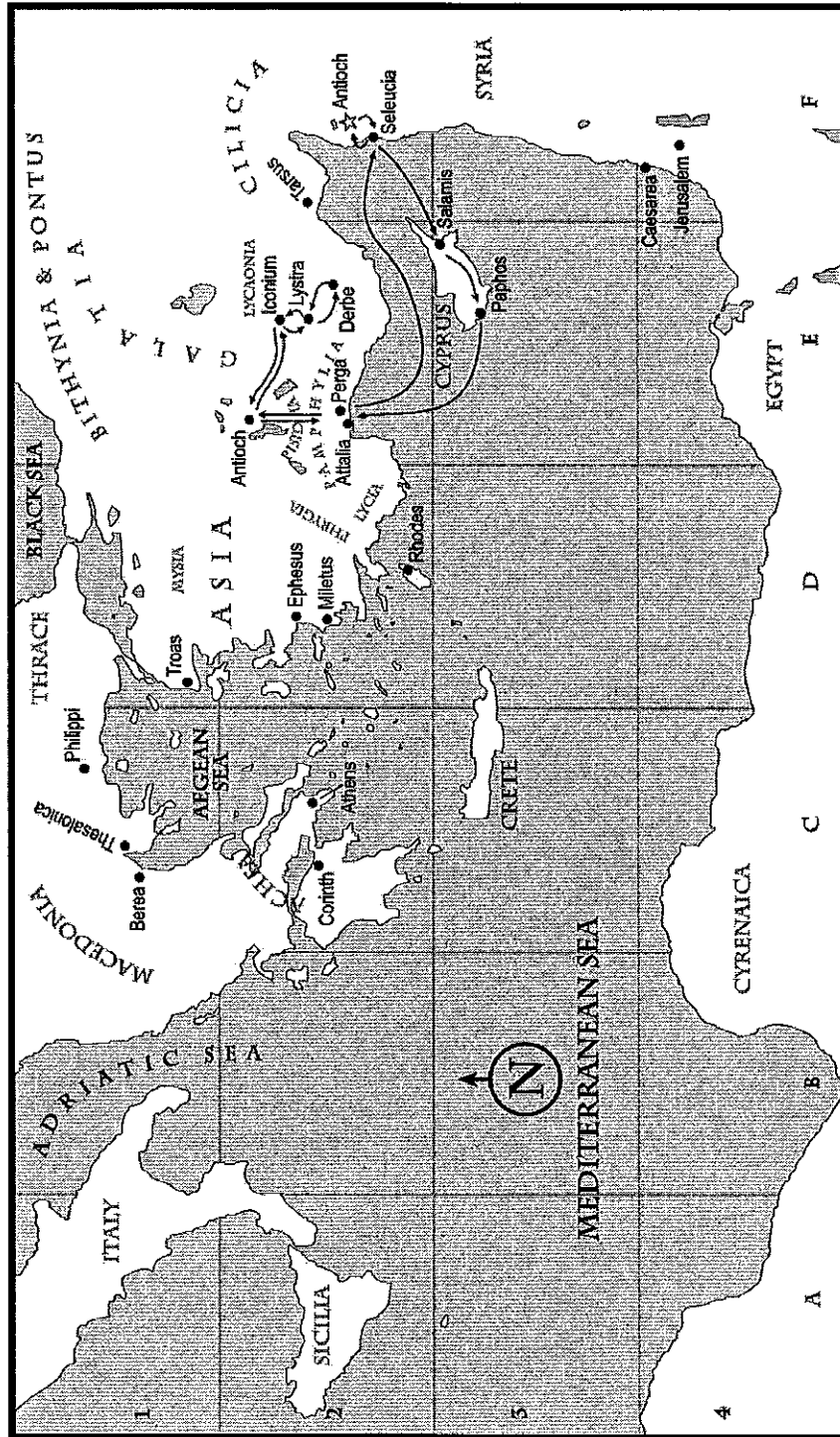
The King James Bible was published in 1611 and became the Authorized Version. By the eighteenth century, several misprints begged for corrected editions until Oxford's Benjamin Blayney achieved the 1769 Authorized Version, which was The English translation for about 250 years. The Apocrypha was placed in the English Bible between the Old and New Testaments, except where certain interests excluded the Apocrypha all together, for financial expediency as well as to limit the Bible to canonical books. Since the 1950s, a variety of English translations were published and circulated. The KJV had a more conservative style, with a few expressions that are archaic to readers from the twenty-first century, but it retained a rhythm in English that has been listened to and remembered for over two and a half centuries.

Cambridge University Press represents the British Crown's publication rights for the King James Bible (KJB or KJV). In 2005, Cambridge modernized the spelling of the King James Version. Adopting the KJV for *Paul's Parallels* guaranteed a high quality, well accepted English translation that honored the original languages.

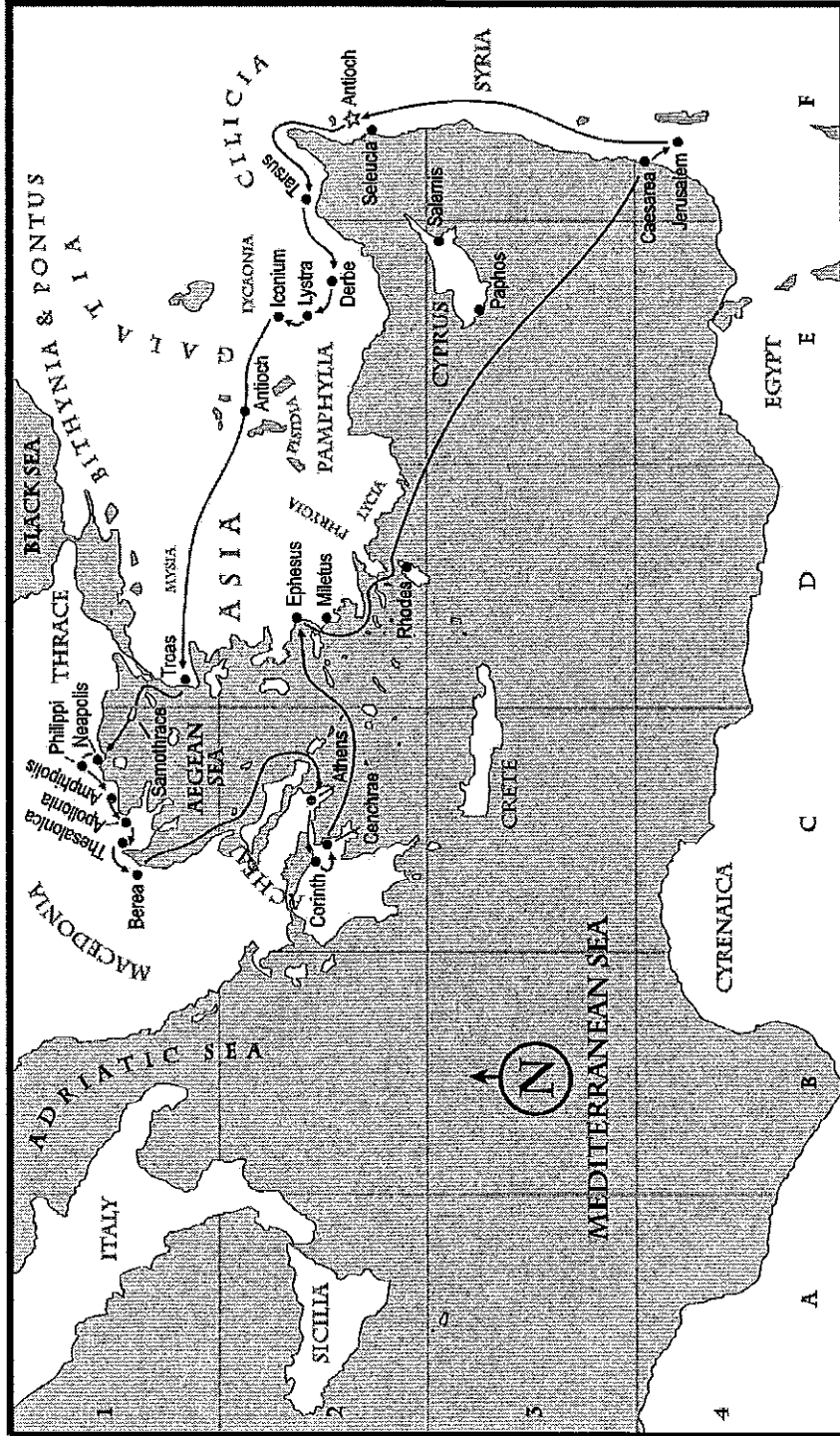
### FEATURES

- This is the *first and only* New Testament reference text featuring all of the Pauline and Pseudo-Pauline writings in the first column of a tables format cross-referencing parallel, echoing, and the most up-to-date translated like-minded biblical studies texts—side-by-side and cited in full.
- *It is a desktop resource* for theology teachers and professors, literary and early history researchers, ministry and seminary professionals, students of Christianity and biblical studies, as well as anyone researching the most written about personality in the biblical world—that is, the Apostle Paul.
- *Until this book featuring Paul's verses in the primary field, writers favored gospel verses as the focal point*, in part due to the primacy of Jesus' exemplary life, but also because scholarly interests during those decades held to the intrigues of synoptic comparisons. Mining synoptic textual similarities has many resources, but interests change and grow. One who was concerned about chronological matters, while researching Paul, needed a more complete composition to study. Leading with Paul's verses reveals that Paul worked through the challenges of "articulating the inarticulate" in full view of the apostles.
- *This approach to scriptural research offers a new perspective to New Testament studies* because Paul's themes, his theology, his interpretation of Jesus' teachings, and his imitation of Christ become an *independent focal point* and, from this book, it is clear he influences a sea of later writings, including the gospels and copyists.
- *New research, theses, dissertations, books, articles, and literature of all types will result due to this new perspective featuring Paul's initiating influence.* Extracting Paul's verses from the "opponents theses" in which much of the writing is cast, allows Christian

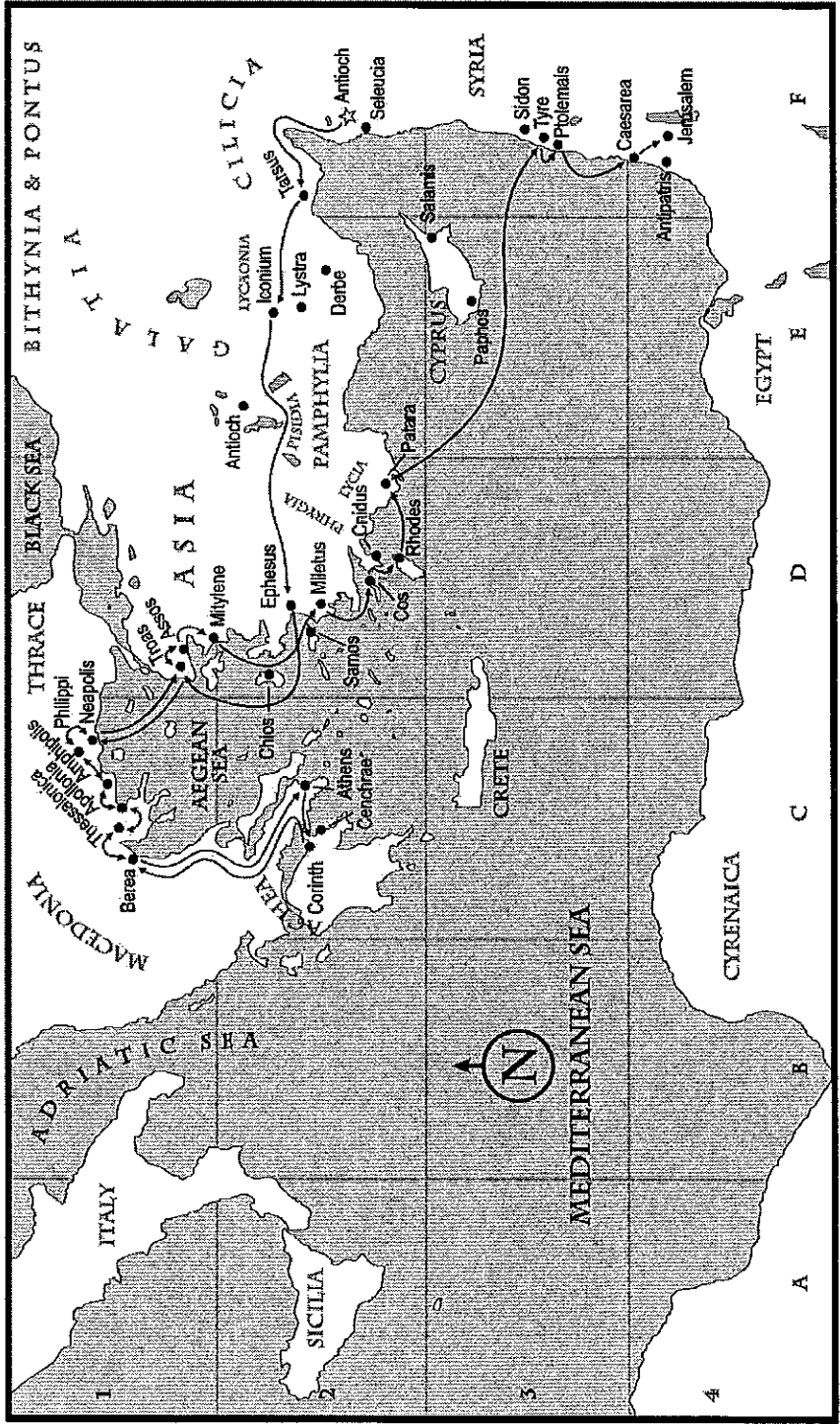
- themes to breathe. One may view Paul as a natural person who is in the process of being converted from a rough, legalistic, religious personality into a little Jesus (also seen in Luke's "Acts").
- *This book liberates Paul from positioning behind the gospel writers so researchers can study ways in which Paul shaped gospel scholarship [because he wrote before the evangelists]. This reference book cites Paul first and lets chronology speak for itself.*
  - *Paul made scholarly contributions to the gospel writers, which can be tested through this material. The educated Jewish Pharisee, Paul, showed the gospel writers which Jewish material mattered and ways to organize it.*
  - *Paul informed readers about aspects of his journey that ultimately led to the holy mysteries intended for all humankind. Paul's descriptions seem peculiar, but one who ventures into the holy life will recognize the meaning when it happens—this is a real phenomenon and the particulars can be teased out using this book. Paul's life, ministry, revelatory faith experiences, and their articulation preceded gospel authorship. Paul taught the evangelists how to better express Jesus' demonstration of the holy mysteries through his own enlightenment.*
  - *A theme is enunciated for each verse and its biblical complements to guide the reader and keep him/her focused on the subject.*
  - *The tables format points out the major themes Paul makes use of in converting the Gentiles throughout his missionary journeys—these are plain and repetitive. Professional missionaries can be reassured of their methods and current activities in light of Paul's missionary activities as guided by the Holy Spirit.*
  - *This book is a seminal reference text for teachers, professors, students, theologians, seminarians, religion teachers, pastors, ministers, priests, and any biblical studies researcher.*
  - *Every student and researcher of Pauline and Pseudo-Pauline literature has the fingertip ability to see how verses relate to one another and the frequency of citation.*
  - *Theology teachers and students as well as ministers preparing sermons have a clear reference about where Paul's life and ministry echoed Jesus' own experiences, without having to backtrack from the gospel parallels—to find the Pauline precedents.*
  - *Readers can quickly view the biblical sources that supported Paul's proclamation [from whom/where he derived his positions].*
  - *The reader can see who cited Paul, including ardent pseudo-Pauline enthusiasts and, perhaps, the evangelists who wrote the gospels much later than Paul.*
  - *Pseudo-Pauline texts quickly show cross-references to Paul's original recitations—and other supporting resources.*
  - *Theologians and ministers can easily and competently organize Paul's words and events into a more reliable historical sequence (Paul's epistles were sequenced by length, not date). Corinthians and Philippians were composed of fragments from differing time periods; this resource recognized that the project must be done carefully and with integrity, examining each verse. The format offers researchers more opportunity to organize Paul's texts into a historical sequence because Paul's verses and themes are independent.*
  - *The researcher who energetically endeavors to sequence Paul's spiritual growth, Christian awareness, and transformation will find this reference invaluable in developing a more accurate timeline of Paul's experiences and psychological development—research with credibility.*
  - *The reader can develop new Pauline systematic theology techniques using this resource.*
  - *This reference text allows the reader to explore the impact Paul made upon the gospel writers and his co-workers in Christ.*
  - *This book relieves the researcher of laboriously searching through concordances and biblical notes to cross-reference Paul's verses with supporting information.*
  - *The book is intellectually and linguistically accessible using the King James translation because KJV is closest to the original Greek New Testament writings, according to KJV experts Alister McGrath, Laurence Vance, Herman Hanko, and others.*
  - *Preachers see the Christian experience through Paul's eyes, as one who imitated Jesus' lifestyle, encountered God, and wrote about the resulting events—this creates many new preaching possibilities.*
  - *This reference text has a universal audience for those interested in the Bible and the Apostle Paul. Like all biblical resources, accessibility to this material depends on its translation into other modern languages*



Paul's First Missionary Journey



Paul's Second Missionary Journey



Paul's Third Missionary Journey



**Cover Map. Map of the Ancient World Known to Paul, the Apostles, and the Early Christian Communities**



ACTS OF THE APOSTLES:  
SECTION I

## Identifying Missionary Journeys in Acts and the Epistles

Verse	Acts	Verse	Epistle
9:1–22	Damascus	Gal 1:17c	Conversion near Damascus
		Gal 1: 17b	To Arabia
		Gal 1:17c	Return to Damascus (3 years)
9:23–25	Flight from Damascus	2 Cor 11:32–33	Flight from Damascus
9:26–29	To Jerusalem	Gal 1:18–20	To Jerusalem
9:30	Caesarea and Tarsus	Gal 1:21–22	Regions of Syria and Cilicia
11:26	Antioch		
11:29–30, 12:25	Jerusalem		
13:1–4a	Mission 1—Antioch		
13:4b–12	Seleucia, Salamis, Cyprus		
13:13–14:25	South Galatia	Phil 4:15	Churches evangelized prior to Macedonian Philippi
14:26–28	Antioch		
15:1–12	Jerusalem	Gal 2:1	Up to Jerusalem for Council
15:35	Antioch—Mission 2	Gal 2:11–14	Antioch encounter
15:41	Syria and Cilicia		
16:1–5	South Galatia		
16:6	Phrygia, N. Galatia	1 Cor 16:1 Gal 4:13	Galatia evangelized first
16:7–10	Mysia, Troas		
16:11–40	Philippi	1 Thes 2:2 2 Cor 11:9	Philippi Macedonia
17:1–9	Amphipolis, Apollonia, Thessalonica	1 Thes 2:2  1 Thes 3:6 Phil 4:15–16	Thessalonica
17:10–14	Beroea		
17:15–34	Athens	1 Thes 3:1 1 Thes 2:17–18	Athens
18:1–18a	Corinth for 18 months	2 Cor 1:19 2 Cor 11:7–9	Evangelization of Corinth
18:5	Silas and Timothy return from Macedonia	1 Thes 3:6  1 Thes 1:1	Timothy arrives in Corinth accompanied by Silvanus
18:18b	Paul departs at Cenchreae		
18:19–21	Priscilla and Aquila remain at Ephesus		
18:17	Priscilla and Aquila send Apollos to Achaia [Greece]	1 Cor 16:12	While in Ephesus, Paul urges Apollos to go to Corinth
18:22a	Paul goes to Caesarea Maritima		
18:22b	Paul to Jerusalem		
18:22c	Paul in Antioch		
18:23	Mission 3—North Galatia and Phrygia	Gal 4:13	Second visit to North Galatia

Verse	Acts	Verse	Epistle
19:1-20 19:20-31	3 years at Ephesus At Ephesus 25 months (calendar difference)	1 Cor 16:1-8	Ephesus
		1 Cor 1:11 1 Cor 16:17 1 Cor 7:1	Visit Chloe, Stephanas and others. Bring letter to Paul at Ephesus
		1 Cor 15:32 2 Cor 1:8	Paul in prison
		1 Cor 4:17 1 Cor 16:10	Timothy sent to Corinth
		2 Cor 13:2	Paul visits Corinth second time and is disheartened. He returns to Ephesus
		2 Cor 2:13	Titus sent to Corinth with letter expressing Paul's grief
19:21	Visit Macedonia, Achaia [Greece], Jerusalem, Rome	1 Cor 16:3 2 Cor 1:15-16	Visit Macedonia, Corinth, Jerusalem-Judea
		2 Cor 2:12	Troas
20:1b	Macedonia	2 Cor 2:13 2 Cor 7:5 2 Cor 9:2b-4 2 Cor 7:6	To Macedonia Arrival of Titus
		2 Cor 7:16-17 Rom 15:19	Titus goes ahead to Corinth Illyricum
20:2-3	3 months in Greece [Achaia]	Rom 16:26 Rom 16:1 2 Cor 13:1	Achaia [Greece] Third visit to Corinth by Paul
20:3 20:3b-6a	Paul leaves toward Syria via Macedonia and Philippi		
20:6b-12	Troas		
20:15c-38	Miletus		
21:7-14	Tyre, Ptolemais, Caesarea		
21:15-23:30	Jerusalem	Rom 15:22-27	Planned visits to Jerusalem, Rome, Spain
23:31-26:32	Caesarea		
27:1-28:14	To Rome	Rom 15:22-27	Planned visits to Jerusalem, Rome, Spain
28:15-31	Rome		

\*Joseph A. Fitzmyer, S.J., *Paul and His Theology: A Brief Sketch* (Englewood Cliffs, NJ: Prentice-Hall, 1989), 3-8.

## Paul's Parallels: An Echoes Synopsis

ACTS 1-8—Luke's biblical history gives accounts of the Holy Spirit's activities after Jesus' ascension. First, Peter's wonders are discussed, then Paul's evangelical mission that develops the church community and institution. Verses from Acts 1:1-2:13 introduce the Holy Spirit as the gift that flowed through Jesus' Resurrection to guide Christian life toward the Kingdom of Heaven. Paul's first appearance is when he is persecuting the church at Stephen's stoning in Acts 7:51-8:3

### ACTS 1:1-2—Promise of the Spirit (1:1-5)

Theme	ACTS	Mt	Mk
Prologue.1	<p><b>1:1-2</b></p> <p><sup>1</sup>The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach<sup>2</sup>Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:</p>	<p><b>28:19-20</b></p> <p><sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.</p>	<p><b>1:1</b></p> <p><sup>1</sup>The beginning of the gospel of Jesus Christ, the Son of God;</p>

### ACTS 1:1-2—Promise of the Spirit (1:1-5) (continued)

Theme	ACTS	Paul
(Cont.) Prologue.1	<p><b>1:1-2</b> (above)</p>	<p><b>1 Tim 3:16 (Pseudo)</b></p> <p><sup>16</sup>And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.</p>

Lk	Jn
<p><b>1:1-4</b></p> <p><sup>1</sup>Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, <sup>2</sup>Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; <sup>3</sup>It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, <sup>4</sup>That thou mightest know the certainty of those things, wherein thou hast been instructed.</p> <p><b>24:44-49</b></p> <p><sup>44</sup>And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. <sup>45</sup>Then opened he their understanding, that they might understand the scriptures, <sup>46</sup>And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup>And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup>And ye are witnesses of these things. <sup>49</sup>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</p>	<p><b>15:27</b></p> <p><sup>27</sup>And ye also shall bear witness, because ye have been with me from the beginning.</p> <p><b>20:22</b></p> <p><sup>22</sup>And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:</p>

Other
<p><b>Josephus, Against Apion, 1.1.1-3</b></p> <p><sup>1</sup>I suppose that by my books of the Antiquity of the Jews, most excellent Epaphroditus, have made it evident to those who peruse them, that our Jewish nation is of very great antiquity, and had a distinct subsistence of its own originally; as also, I have therein declared how we came to inhabit this country wherein we now live. Those Antiquities contain the history of five thousand years, and are taken out of our sacred books, but are translated by me into the Greek tongue. However, since I observe a considerable number of people giving ear to the reproaches that are laid against us by those who bear ill-will to us, and will not believe what I have written concerning the antiquity of our nation, while they take it for a plain sign that our nation is of a late date, because they are not so much as vouchsafed a bare mention by the most famous historiographers among the Grecians. I therefore have thought myself under an obligation to write somewhat briefly about these subjects, in order to convict those that reproach us of spite and voluntary falsehood, and to correct the ignorance of others, and withal to instruct all those who are desirous of knowing the truth of what great antiquity we really are. As for the witnesses whom I shall produce for the proof of what I say, they shall be such as are esteemed to be of the greatest reputation for truth, and the most skillful in the knowledge of all antiquity by the Greeks themselves. I will also show, that those who have written so reproachfully and falsely about us are to be convicted by what they have written themselves to the contrary. I shall also endeavor to give an account of the reasons why it hath so happened, that there have not been a great number of Greeks who have made mention of our nation in their histories. I will, however, bring those Grecians to light who have not omitted such our history, for the sake of those that either do not know them, or pretend not to know them already. <i>(Continued)</i></p>

Acts 1:1-2 continued on next page

## ACTS 1:1-2—Promise of the Spirit (1:1-5) (continued)

Theme	ACTS	Other
(Cont.) Prologue.1	1:1-2 (above)	<p><b>Josephus, Against Apion (continued)</b></p> <p><sup>2</sup>And now, in the first place, I cannot but greatly wonder at those men, who suppose that we must attend to none but Grecians, when we are inquiring about the most ancient facts, and must inform ourselves of their truth from them only, while we must not believe ourselves nor other men; for I am convinced that the very reverse is the truth of the case. I mean this, if we will not be led by vain opinions, but will make inquiry after truth from facts themselves; for they will find that almost all which concerns the Greeks happened not long ago; nay, one may say, is of yesterday only. I speak of the building of their cities, the inventions of their arts, and the description of their laws; and as for their care about the writing down of their histories, it is very near the last thing they set about. However, they acknowledge themselves so far, that they were the Egyptians, the Chaldeans, and the Phoenicians (for I will not now reckon ourselves among them) that have preserved the memorials of the most ancient and most lasting traditions of mankind; for almost all these nations inhabit such countries as are least subject to destruction from the world about them; and these also have taken especial care to have nothing omitted of what was [remarkably] done among them; but their history was esteemed sacred, and put into public tables, as written by men of the greatest wisdom they had among them. But as for the place where the Grecians inhabit, ten thousand destructions have overtaken it, and blotted out the memory of former actions; so that they were ever beginning a new way of living, and supposed that every one of them was the origin of their new state. It was also late, and with difficulty, that they came to know the letters they now use; for those who would advance their use of these letters to the greatest antiquity pretend that they learned them from the Phoenicians and from Cadmus; yet is nobody able to demonstrate that they have any writing preserved from that time, neither in their temples, nor in any other time. However, there is not any writing which the Greeks agree to be genuine among them ancienter than Homer's Poems, who must plainly be confessed later than the siege of Troy; nay, the report goes, that even he did not leave his poems in writing, but that their memory was preserved in songs, and they were put together afterward, and that this is the reason of such a number of variations as are found in them. As for those who set themselves about writing their histories, I mean such as Cadmus of Miletus, and Acusilaus of Argos, and any others that may be mentioned as succeeding Acusilaus, they lived but a little while before the Persian expedition into Greece. But then for those that first introduced philosophy, and the consideration of things celestial and divine among them, such as Pherceydes the Syrian, and Pythagoras, and Thales, all with one consent agree, that they learned what they knew of the Egyptians and Chaldeans, and wrote but little. And these are the things which are supposed to be the oldest of all among the Greeks; and they have much ado to believe that the writings ascribed to those men are genuine.</p> <p><sup>3</sup>How can it then be other than an absurd thing, for the Greeks to be so proud, and to vaunt themselves to be the only people that are acquainted with antiquity, and that have delivered the true accounts of those early times after an accurate manner? Nay, who is there that cannot easily gather from the Greek writers themselves, that they knew but little on any good foundation when they set to write, but rather wrote their histories from their own conjectures? Accordingly, they confute one another in their own books to purpose, and are not ashamed to give us the most contradictory accounts of the same things; and I should spend my time to little purpose, if I should pretend to teach the Greeks that which they know better than I already, what a great disagreement there is between Hellanicus and Acusilaus about their genealogies; in how many eases Acusilaus corrects Hesiod: or after what manner Ephorus demonstrates Hellanicus to have told lies in the greatest part of his history; as does Timeus in like manner as to Ephorus, and the succeeding writers do to Timeus, and all the later writers do to Herodotus nor could Timeus agree with Antiochus and Philistius, or with Callias, about the Sicilian History, no more than do the several writers of the Athide follow one another about the Athenian affairs; nor do the historians the like, that wrote the Argolics, about the affairs of the Argives. And now what need I say any more about particular cities and smaller places, while in the most approved writers of the expedition of the Persians, and of the actions which were therein performed, there are so great differences? Nay, Thucydides himself is accused of some as writing what is false, although he seems to have given us the exactest history of the affairs of his own time.</p>

**ACTS 1:1–2—Promise of the Spirit (1:1–5) (continued)**

Theme	ACTS	Other
<p>(Cont.) Prologue.1</p>	<p>1:1–2 (above)</p>	<p><b>Josephus, Wars 2.1.1</b></p> <p>Now there was about this time Jesus, a wise man if it be lawful to call him a man, for he was a doer of wonders, A Teacher of such men as receive the truth with pleasure. He drew many after him both of the Jews and the Gentiles. He was the Christ. When Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and then thousand other wonderful things about him, and the tribe of Christians, so named from him, are not extinct at this day.</p> <p><b>Philo, On the Life of Moses, 1.1.1–4</b></p> <p>I have conceived the idea of writing the life of Moses, who, according to the account of some persons, was the lawgiver of the Jews, but according to others only an interpreter of the sacred laws, the greatest and most perfect man that ever lived, having a desire to make his character fully known to those who ought not to remain in ignorance respecting him,<sup>2</sup>for the glory of the laws which he left behind him has reached over the whole world, and has penetrated to the very furthest limits of the universe; and those who do really and truly understand him are not many, perhaps partly out of envy, or else from the disposition so common to many persons of resisting the commands which are delivered by lawgivers in different states, since the historians who have flourished among the Greeks have not chosen to think him worthy of mention,<sup>3</sup>the greater part of whom have both in their poems and also in their prose writings, disparaged or defaced the powers which they have received through education, composing comedies and works full of Sybaritish profligacy and licentiousness to their everlasting shame, while they ought rather to have employed their natural endowments and abilities in preserving a record of virtuous men and praiseworthy lives, so that honourable actions, whether ancient or modern, might not be buried in silence, and thus have all recollection of them lost, while they might shine gloriously if duly celebrated; and that they might not themselves have seemed to pass by more appropriate subjects, and to prefer such as were unworthy of being mentioned at all, while they were eager to give a specious appearance to infamous actions, so as to secure notoriety for disgraceful deeds. <sup>4</sup>But I disregard the envious disposition of these men, and shall proceed to narrate the events which befell him, having learnt them both from those sacred scriptures which he has left as marvellous memorials of his wisdom, and having also heard many things from the elders of my nation, for I have continually connected together what I have heard with what I have read, and in this way I look upon it that I am acquainted with the history of his life more accurately than other people. [<sup>**</sup>Yonge's full title, A Treatise on the Life of Moses or On the Theology and Prophetic Office of Moses, Book I.]</p> <p><b>GThom</b></p> <p>The Coptic Gospel of Thomas. These are the secret sayings which the living Jessu [Jesus] spoke and which Didymos Judas Thomas wrote down.</p> <p><b>In Thom 1:1</b></p> <p><sup>1</sup>I, Thomas the Israelite, make this report to all of you, my brothers among the Gentiles, that you may know the magnificent childhood activities of your Lord Jesus Christ—all that he did after being born in our country. The beginning is as follows:</p>

**ACTS 1:4-8—Promise of the Spirit (1:1-5)**

Theme	ACTS	Mt	Mk
<p><b>Jesus instructs disciples on resurrection and departure</b></p>	<p><b>1:4-8</b></p> <p><sup>4</sup>And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. <sup>5</sup>For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup>And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.</p> <p><b>11:16</b></p> <p><sup>16</sup>Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.</p>	<p><b>3:11</b></p> <p><sup>11</sup>I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:</p>	<p><b>1:8</b></p> <p><sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.</p>

**Lk****3:16**

<sup>16</sup>John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

**9:22**

<sup>22</sup>Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

**9:44**

<sup>44</sup>Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

**9:45**

<sup>45</sup>But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

**17:25**

<sup>25</sup>But first must he suffer many things, and be rejected of this generation.

**18:31-33**

<sup>31</sup>Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.<sup>32</sup>For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:<sup>33</sup>And they shall scourge him, and put him to death: and the third day he shall rise again.

**18:34**

<sup>34</sup>And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

**22:22**

<sup>22</sup>And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

**24:6-8**

<sup>6</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,<sup>7</sup>Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.<sup>8</sup>And they remembered his words,

**24:25-27**

<sup>25</sup>Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:<sup>26</sup>**Ought not Christ to have suffered these things, and to enter into his glory?** <sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

**24:44-49**

<sup>44</sup>And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.<sup>45</sup>Then opened he their understanding, that they might understand the scriptures,<sup>46</sup>And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:<sup>47</sup>And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.<sup>48</sup>And ye are witnesses of these things.<sup>49</sup>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

*Acts 1:4-8 continued on next page*

**ACTS 1:4–8—Promise of the Spirit (1:1–5) (continued)**

Theme	ACTS	Jn
<b>(Cont.) Jesus instructs his disciples on resurrection and departure</b>	<b>1:4–8 (above)</b>  <b>11:16 (above)</b>	<b>1:26</b> <sup>26</sup> John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;  <b>14:16</b> <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;  <b>17:26</b> <sup>26</sup> And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.  <b>20:19–23</b> <sup>19</sup> Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. <sup>20</sup> And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.  <b>20:24–29</b> <sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. <sup>26</sup> And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. <sup>28</sup> And Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

**ACTS 1:5—Promise of the Spirit (1:1–5)**

Theme	ACTS	Mt	Lk
<b>Baptism by John the Baptist and by the Holy Spirit</b>	<b>1:5</b> <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.  <b>11:16</b> <sup>16</sup> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.	<b>1:15</b> <sup>15</sup> And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;  <b>3:11</b> <sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:	<b>3:16</b> <sup>16</sup> John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:  <b>6:43–44</b> <sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Paul	Other
<p><b>Eph 1:13 (Pseudo)</b></p> <p><sup>13</sup>In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,</p>	<p><b>ActPil 14.1</b></p> <p><sup>1</sup>Now a certain priest named Phinees and Addas a teacher and Aggaeus (Ogias Copt., Egias lat.) a Levite came down from Galilee unto Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying: We saw Jesus and his disciples sitting upon the mountain which is called Mamilch (Mambre or Malech lat., Mambrech Copt.), and he said unto his disciples: Go into all the world and preach unto every creature (the whole creation): he that believeth and is baptized shall be saved, and he that disbelieveth shall be condemned. [And these signs shall follow upon shall be condemned. [And these signs shall follow upon them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall not hurt them: they shall lay hands upon the sick and they shall recover.] And while Jesus yet spake unto his disciples we saw him taken up into heaven. (Early Christian texts website, ActPil, GNicodemus)</p> <p><b>Ign, Smyr 3.2</b></p> <p><sup>2</sup>For I know that after His resurrection also He was still possessed of flesh, and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit." And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors. And after his resurrection He did eat and drink with them, as being possessed of flesh, although spiritually He was united to the Father.</p> <p><b>Q-Quelle</b></p> <p>Preaching of John: Acts 1:4-8; [Mt 3:7-10], Mt 3:11-12/Mk 1:7-8/[Lk 3:7-9 (QS4)], Lk 3:15-18 (QS 5)</p>

Jn	Paul
<p><b>1:26</b></p> <p><sup>26</sup>John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;</p> <p><b>8:39</b></p> <p><sup>39</sup>They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.</p>	<p><b>Eph 1:13 (Pseudo)</b></p> <p><sup>13</sup>In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,</p>

*Acts 1:5 continued on next page*

## ACTS 1:5—Promise of the Spirit (1:1–5) (continued)

Theme	ACTS	Other
<p>(Cont.) Baptism by John the Baptist and by the Holy Spirit</p>	<p>1:5 (above)</p> <p>11:16 (above)</p>	<p><b>1 ApocJas</b></p> <p>It is the Lord who spoke with me: "See now the completion of my redemption. I have given you a sign of these things, James, my brother. For not without reason have I called you my brother, although you are not my brother materially. And I am not ignorant concerning you; so that when I give you a sign—know and hear."</p> <p>"Nothing existed except Him-who-is. He is unnameable and ineffable. I myself am also unnameable, from Him-who-is, just as I have been given a number of names—two from Him-who-is. And I, I am before you. . . . The Lord said, "James, he who spoke concerning this scripture had a limited understanding. I, however, shall reveal to you what has come forth from him who has no number. I shall give a sign concerning their number. As for what has come forth from him who has no measure, I shall give a sign concerning their measure." . . . The Lord said, ". . . unnumbered hosts. Him-who-is, however, has been given [ . . . ] on account of [ . . . ] Him-who-is [ . . . ] they are unnumbered. If you want to give them a number now, you will not be able to do so until you cast away from your blind thought, this bond of flesh which encircles you. And then you will reach Him-who-is. And you will no longer be James; rather you are the One-who-is. And all those who are unnumbered will all have been named." . . . You walked in mud, and your garments were not soiled, and you have not been buried in their filth, and you have not been caught. . . . And I was not like them, but I clothed myself with everything of theirs. . . . There is in me forgetfulness, yet I remember things that are not theirs. . . . There is in me [ . . . ], and I am in their [ . . . ] knowledge [ . . . ] not in their sufferings [ . . . ]. But I have become afraid before them, since they rule. For what will they do? What will I be able to say? Or what word will I be able to say that I may escape them?" The Lord said, "James, I praise your understanding and your fear. If you continue to be distressed, do not be concerned for anything else except your redemption. For behold, I shall complete this destiny upon this earth as I have said from the heavens. And I shall reveal to you your redemption." . . . The Lord said, "James, after these things I shall reveal to you everything, not for your sake alone but for the sake of the unbelief of men, so that faith may exist in them. For a multitude will attain to faith and they will increase in [ . . . ]. . . . But now I shall go. Remember the things I have spoken and let them go up before you." James said, "Lord, I shall hasten as you have said." The Lord said farewell to him and fulfilled what was fitting. . . . The Lord said to him, "James, behold, I shall reveal to you your redemption. . . . They are to inherit these things and the understanding of him who [ . . . ] exalts. And they are to receive [ . . . ] through him from his intellect. Now, the younger of them is greater. And may these things remain hidden in him until he comes to the age of seventeen years [ . . . ] beginning [ . . . ] through them. They will pursue him exceedingly, since they are from his [ . . . ] companions. He will be proclaimed through them, and they will proclaim this word. Then he will become a seed of [ . . . ]." . . . James said, "I am satisfied [ . . . ] and they are [ . . . ] my soul. . . . Yet another thing I ask of you: who are the seven women who have been your disciples? And behold all women bless you. I also am amazed how powerless vessels have become strong by a perception which is in them." The Lord said, "You [ . . . ] well [ . . . ] a spirit of [ . . . ], a spirit of thought, a spirit of counsel of a [ . . . ], a spirit [ . . . ] a spirit of knowledge [ . . . ] of their fear. [ . . . ] when we had passed through the breath of this archon who is named Adonaïos [ . . . ] him and [ . . . ] he was ignorant [ . . . ] when I came forth from him, he remembered that I am a son of his. He was gracious to me at that time as his son. And then, before &lt;I&gt; appeared here, &lt;he&gt; cast them among this people. And from the place of heaven the prophets [ . . . ]." . . . James said, "Rabbi, [ . . . ] I [ . . . ] all together [ . . . ] in them especially [ . . . ]." The Lord said, "James, I praise you [ . . . ] walk upon the earth [ . . . ] the words while he [ . . . ] on the [ . . . ]. For cast away from you the cup which is bitterness. For some from [ . . . ] set themselves against you. For you have begun to understand their roots from beginning to end. Cast away from yourself all lawlessness. And beware lest they envy you. When you speak these words of this perception, encourage these four: Salome and Mariam and Martha and Arsinoe [ . . . ] since he takes some [ . . . ] to me he is [ . . . ] burnt offerings and [ . . . ]. But I [ . . . ] not in this way; but [ . . . ] first-fruits of the [ . . . ] upward [ . . . ] so that the power of God might appear. The perishable has gone up to the imperishable and the female element has attained to this male element." . . . James said, "Rabbi, into these three (things), then, has their [ . . . ] been cast. For they have been reviled, and they have been persecuted [ . . . ]. Behold [ . . . ] everything [ . . . ] from anyone [ . . . ]. For you have received [ . . . ] of knowledge. And [ . . . ] that what is the [ . . . ] go [ . . . ] you will find [ . . . ]. (Continued)</p>

**ACTS 1:5—Promise of the Spirit (1:1–5) (continued)**

Theme	ACTS	Other
<p>(Cont.)  <b>Baptism by John the Baptist and by the Holy Spirit</b></p>	<p><b>1:5</b> (above)   <b>11:16</b> (above)</p>	<p><b>I ApocJas (continued)</b></p> <p>But I shall go forth and shall reveal that they believed in you, that they may be content with their blessing and salvation, and this revelation may come to pass." . . . And he went at that time immediately and rebuked the twelve and cast out of them contentment concerning the way of knowledge [ . . . ] [ . . . ]. And the majority of them [ . . . ] when they saw, the messenger took in [ . . . ]. The others [ . . . ] said, "[ . . . ] him from this earth. For he is not worthy of life." These, then, were afraid. They arose, saying, "We have no part in this blood, for a just man will perish through injustice" James departed so that [ . . . ] look [ . . . ] for we [ . . . ] him.</p> <p>The Apocalypse of James</p> <p><b>GEbi 2 and 3</b></p> <p><sup>2</sup>For by chopping off the genealogies of Matthew they made their gospel begin as we indicated before, with the words: "And so in the days of Herod, King of Judea, when Caiaphas was high priest, a certain one named John came baptizing a baptism of repentance in the Jordan River." (Epiphanius, Panarion, 30, 14, 3) <sup>3</sup>And so John was baptizing, and Pharisees came to him and were baptized, as was all of Jerusalem. John wore a garment of camel hair and a leather belt around his waist; and his food was wild honey that tasted like manna, like a cake cooked in oil. (Epiphanius, Panarion, 30, 13, 4-5)</p> <p><b>Q-Quelle</b></p> <p>Preaching of John: Acts 1:5/[Mt 3:7-10], Mt 3:11-12/ [Mk 1:7-8]/[Lk 3:7-9 (QS4)], Lk 3:15-18 (QSS); Fruits: Acts 1:5/[Mt 7:15-20, 12:33-35]/Lk 6:43-45 (QS13/[Thom 45])</p>

**ACTS 1:7—Ascension of Jesus (1:6–12)**

Theme	ACTS	Mt
Only God knows eschatology	1:7 <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.	24:36 <sup>36</sup> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

**ACTS 1:9–11—Ascension of Jesus (1:6–12)**

Theme	ACTS	Mk	Lk	Jn	Paul
Heavenly ascent	1:9–11 <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.	16:19 <sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.	24:51 <sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.	20:17 <sup>17</sup> Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	Eph 4:8–10 (Pseudo) <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

**ACTS 2:13—Coming of Spirit (2:1–13)**

Theme	ACTS	Paul
Effects of the Spirit	2:13 <sup>13</sup> Others mocking said, These men are full of new wine.	1 Cor 14:23 <sup>23</sup> For God is not the author of confusion, but of peace, as in all churches of the saints.

<b>Paul</b>
<b>1 Thes 5:1-2</b>
<sup>1</sup> But of the times and the seasons, brethren, ye have no need that I write unto you. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

NT	Jewish Writings	Other
<p><b>1 Pet 3:22</b></p> <p><sup>22</sup>Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.</p> <p><b>Rev 1:7</b></p> <p><sup>7</sup>Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.</p>	<p><b>2 Kgs 2:11</b></p> <p><sup>11</sup>And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.</p>	<p><b>ActPil 14:1</b></p> <p><sup>1</sup>Now a certain priest named Phinees and Addas a teacher and Aggaeus (Ogius Copt., Egius lat.) a Levite came down from Galilee unto Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying: We saw Jesus and his disciples sitting upon the mountain which is called Mamilch (Mambre or Malech lat., Mambrech Copt.), and he said unto his disciples: Go into all the world and preach unto every creature (the whole creation): he that believeth and is baptized shall be saved, and he that disbelieveth shall be condemned. [And these signs shall follow upon shall be condemned. [And these signs shall follow upon them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall not hurt them: they shall lay hands upon the sick and they shall recover.] And while Jesus yet spake unto his disciples we saw him taken up into heaven.</p>