

# *Pauline Parallels*

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A COMPREHENSIVE GUIDE

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# Introduction

In 1975 Fred Francis and Paul Sampley published the first edition of *Pauline Parallels*, with a second edition appearing in 1984.<sup>1</sup> Based on the Revised Standard Version, the volume presents ten of the apostle's letters in canonical order and divided into paragraphs, with relevant passages from elsewhere in the Pauline corpus set alongside each paragraph for easy comparison. Given how often we find Paul addressing the same topic in two or more places, the utility of such a reference tool is obvious, making it possible to see at a glance what in a particular text is characteristic of his thought and what is distinctive. This current attempt to compile Pauline parallels builds on the success of Francis and Sampley's fine work, which has proved valuable to so many students and pastors over the years.

## Features of This Volume

1. In selecting parallels for their volume, Francis and Sampley were guided primarily by considerations for the similarity of literary structure and/or form between passages. Among other things, this meant that their selections tended to be quite long and as a result incorporated material that was not always thematically pertinent to the primary text. By contrast, the inclusion of parallels for this volume is based on the similarity of specific terms, concepts, and/or images between passages. These represent the sort of cross-references familiar to students from study Bibles, commentaries, and other basic research tools.<sup>2</sup> The version chosen for this volume, the New American Standard Bible, is particularly well suited for the presentation of such parallels, since it is among the most literal translations available.<sup>3</sup>

1. Fred O. Francis and J. Paul Sampley, eds., *Pauline Parallels*, 2nd ed. (Philadelphia: Fortress Press, 1984).

2. Students with knowledge of Greek will also be familiar with the references provided in the outer margin of Eberhard Nestle, Erwin Nestle, Kurt Aland, et al., eds., *Novum Testamentum Graece*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993); cf. Kurt Aland and Barbara Aland, *The Text of the New Testament* (Grand Rapids: Eerdmans; Leiden: Brill, 1987), 248–49.

3. The margins of the NASB also provide an abundance of cross-references; cf. Steven M. Sheeley and Robert N. Nash, *The Bible in English Translation: An Essential Guide* (Nashville: Abingdon Press, 1997), 38–41.

2. This volume covers all thirteen New Testament letters attributed to Paul, presented in canonical order. Paragraph divisions ordinarily follow those of the NASB, though on occasion larger paragraphs (e.g., Eph. 2:11–22) have been divided and shorter paragraphs (e.g., Gal. 1:6–9, 10) have been combined.

3. The biblical parallels for each paragraph are organized into three sections: (1) parallels from the same letter as the paragraph; (2) parallels from other Pauline letters; (3) parallels from biblical texts outside the Pauline corpus. Within each section parallels are presented in canonical order. For many paragraphs a fourth section, with noncanonical parallels, is also provided. In order to conserve space, parallels from the paragraphs that immediately precede and immediately follow a given paragraph are not included. So, for example, parallels for Ephesians 2:1–10 from Ephesians 1:15–23 and 2:11–16 are not provided in the section for that paragraph (see below).

4. Key words and word forms that the paragraph has in common with the parallels are italicized in the latter.<sup>4</sup> Ordinarily, if the common word or word form occurs more than once in a given parallel, it is italicized either the first time it occurs or in the place where its usage most clearly approximates that in the paragraph. So, for example, among the parallels for Romans 3:21–26 is Galatians 2:16 (“ . . . not justified by the works of the Law but through faith in Christ Jesus, even we have *believed* in Christ Jesus, so that we may be *justified* by faith . . .”), with *believed* corresponding to “believe” in Romans 3:22, and the second instance of *justified* corresponding to the use of “justified” in Romans 3:24. Unless they are part of a longer phrase, common terms such as “God,” “Christ,” and “Lord” are usually not italicized.

5. The capitalization of text in the New Testament of the NASB (as, e.g., in Rom. 9:27–33) as used “to indicate Old Testament quotations or obvious references to Old Testament texts” has been retained yet with small caps changed to full caps.<sup>5</sup> To conserve space, poetic writings are not printed with the NASB’s paragraph breaks but as a continuous text, though the capitalization of the first word of each line is retained so as to show the text’s structure (e.g., Prov. 3:27: “Do not withhold good from those to whom it is due, When it is in your power to do it.”).

## Suggestions for Using This Volume

This study tool is meant to be employed as part of a comprehensive approach to the interpretation of Paul’s letters. For a basic orientation, readers are encouraged to consult John Hayes and Carl Holladay’s *Biblical Exegesis: A Beginner’s Handbook*.<sup>6</sup> Among other things, they emphasize the importance of doing concordance

4. Note that this differs from the text of the NASB, where italics are used “to indicate words which are not found in the original Hebrew, Aramaic, or Greek but implied by it” (from the NASB’s “Explanation of General Format”).

5. See the NASB’s “Explanation of General Format.”

6. John H. Hayes and Carl R. Holladay, *Biblical Exegesis: A Beginner’s Handbook*, 3rd ed. (Louisville, KY: Westminster John Knox Press, 2007).

work when exegeting a passage, preferably with an analytical concordance. It should be emphasized that the current volume in no way represents a substitute for such work. In addition, it is important for students to acquire a working knowledge of the entire collection of Paul's writings, their major themes, and the challenges associated with their interpretation. Among many excellent guides, mention may be made of Charles Cousar's *The Letters of Paul*.<sup>7</sup> Before focusing on a particular passage, it is also important to gain an overview of the letter in which it occurs. For this, relevant material from a Bible encyclopedia, such as the *Anchor Bible Dictionary*,<sup>8</sup> or an introductory textbook, such as Luke Johnson's *The Writings of the New Testament*,<sup>9</sup> will be helpful. Such sources also provide bibliographies of commentaries and other publications where more detailed information can be found. Study Bibles, such as the *New Oxford Annotated Bible*,<sup>10</sup> will also provide brief introductions to each text as well as annotations to each passage.

Bearing all this in mind, readers are encouraged to consider the following suggestions when using this book:

- One of the first tasks for the interpreter is to determine the boundaries of the passage under investigation, being particularly careful not to be misled by paragraph or chapter divisions. For example, a study of “the prince of the power of the air” in Ephesians 2:2 would need to take into consideration not only the material in 2:1–10, but also what Paul has just said about “power” in the immediately preceding paragraph, 1:15–23. Since parallels from adjacent paragraphs are not included in this volume (see no. 3 above), it is essential in any interpretation to cut across such textual boundaries and read one's passage within its immediate literary context.
- The first section following each paragraph contains parallels from the same letter as that paragraph. In perusing these, students will want to be attentive to how Paul may be developing a particular theme or argument over the course of the letter. A glance at the parallels for 2 Corinthians 1:3–11, for example, indicates that when he mentions the experience of affliction in 1:4 he is actually introducing a term to which he will repeatedly return later in the letter. Particular attention should be paid to parallels that contain clusters of common words. For example, among the parallels for 2 Corinthians 2:5–13 is 2 Corinthians 7:5–15, with which it shares a number of terms (sorrow, comfort, obedience, Macedonia, Titus), suggesting that the latter is in some sense a resumption or continuation of the former.
- The second section following each paragraph contains parallels from other Pauline letters. Examining these provides an opportunity to read across the different letters, comparing the different ways in which the apostle articulates

7. Charles B. Cousar, *The Letters of Paul* (Nashville: Abingdon Press, 1996).

8. David Noel Freedman, ed., *The Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992).

9. Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation*, rev. ed. (Minneapolis: Fortress Press, 1999).

10. Michael D. Coogan, ed., *The New Oxford Annotated Bible*, 3rd ed. (Oxford: Oxford University Press, 2001).

the same concept or argument. Romans 8:29, for example, refers to the process of being conformed to the image of Christ, an idea that is at work in 1 Corinthians 15:49; 2 Corinthians 3:18; Philippians 3:10, 21; and Colossians 3:9–10 as well, though in each case there are certain distinct variations and emphases depending on the epistolary context.

- The third section following each paragraph contains parallels from biblical texts outside the Pauline corpus. With regard to Old Testament parallels, attention should be paid not only to obvious citations (Rom. 3:9–20 has multiple examples), but also to the possibility of more subtle allusions and echoes. The description of the *parousia* in 1 Thessalonians 4:13–18, for example, shares a number of elements (descent of the Lord, meeting, cloud, trumpet) with the theophany in Exodus 19:16–18, even if Paul does not refer to that text directly. Parallels with New Testament texts, especially Acts, are helpful in shedding light on some of the specific figures and events to which he alludes (e.g., compare 2 Cor. 11:30–33 with Acts 9:22–25). Such comparisons can also illuminate some of the places where the apostle may be utilizing traditional concepts and language. For example, comparison of the christological affirmation in Romans 1:3–4 with Acts 2:36; 13:32–33; and 1 Peter 3:18 suggests that here Paul draws on or incorporates some sort of preexisting confessional statement.
- Following many paragraphs is a fourth section with noncanonical parallels. Consideration for these texts reveals some of the ways in which Paul’s thought and language participate in the broader religious and cultural trends of his time. Returning to Romans 1:3–4, comparison with 4Q174 indicates that the early Christians would not have been alone in describing a messianic figure descended from the line of David and referred to as God’s Son. For those interested, a number of helpful guides to such parallels are available, including the *Hellenistic Commentary to the New Testament*.<sup>11</sup>
- In assessing parallels, readers should be alert to how the same word or phrase can be employed in different ways or with different connotations. For example, in Romans 7:17–18, Paul laments that sin “dwells” in him. A bit later he resorts to the same imagery, though in a contrastive way, not with reference to sin but with reference to the Spirit of God (Rom. 8:9; cf. 1 Cor. 3:16). Similarly, a glance at the parallels for 1 Timothy 1:12–17 indicates that it would not have been unusual for Paul to open a letter by giving thanks for divine grace. However, in a passage like 1 Corinthians 1:4, it is for the readers’ experience of grace that he gives thanks, while in 1 Timothy it is for the grace that he has experienced himself. In this regard the 1 Timothy passage more closely resembles Galatians 1:13–16, though the autobiographical reflections in that passage manifest their own set of priorities.

11. M. Eugene Boring, Klaus Berger, and Carsten Colpe, eds., *Hellenistic Commentary to the New Testament* (Nashville: Abingdon Press, 1995).

- Although the italicized words can serve as an aid to identifying interconnections between texts, they hardly exhaust the possible comparisons that can be made between the parallels and the main passage. Indeed, in many instances some of the most important parallels come from texts that have no italicized words at all. This is evident, for example, in the portrayal of Christ’s death as a “propitiation in His blood” in Romans 3:25. Although the term “propitiation” does not occur elsewhere in the Pauline corpus (cf. Heb. 2:17; 1 John 2:2), comparison may nevertheless be made with Romans 8:3 (which describes Christ’s death as a sin offering) as well as 1 Corinthians 5:7 and Ephesians 5:2 (which describes it as a sacrifice).
  
- No translation, even a rigorously literal one, can always follow its source strictly and consistently. So even with the NASB, one cannot assume that a particular Greek term is always rendered with the same English term, or that a particular English term always corresponds to the same Greek term. To give just one example, we may compare Ephesians 6:22 (“I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts”) and Colossians 4:8 (“For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts”). In Greek the two verses are exactly the same. However, besides other differences, in the former the NASB translates the Greek verb *parakalein* as “comfort,” while in the latter it is translated as “encourage.” Meanwhile, in 1 Thessalonians 5:14, the term “encourage” is used to translate not *parakalein*, but an entirely different verb, *paramytheisthai*. When examining the material in this volume, then, and especially the italicized material, it is important to bear in mind that the parallels are based on the NASB and not the original text. By consulting commentaries, one may gain a clearer sense of the Greek upon which the English translation is based. Students should also be in the practice of using the NASB in conjunction with other versions, such as the NIV or NRSV.

# Romans

## Romans 1:1–7

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Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, <sup>2</sup>which He promised beforehand through His prophets in the holy Scriptures, <sup>3</sup>concerning His Son, who was born of a descendant of David according to the flesh, <sup>4</sup>who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, <sup>5</sup>through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake, <sup>6</sup>among whom you also are the called of Jesus Christ; <sup>7</sup>to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

### ROMANS PARALLELS

#### Romans 6:5–6

For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His *resurrection*, <sup>6</sup>knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.

#### Romans 9:23–24

And He did so to make known the riches of His glory upon vessels of mercy, which He prepared *beforehand* for glory, <sup>24</sup>even us, whom He also *called*, not from among Jews only, but also from among *Gentiles*.

#### Romans 11:13–14

But I am speaking to you who are *Gentiles*. Inasmuch then as I am an *apostle* of *Gentiles*, I magnify my ministry, <sup>14</sup>if somehow I

might move to jealousy my fellow countrymen and save some of them.

#### Romans 15:15–16

But I have written very boldly to you on some points so as to remind you again, because of the *grace* that was given me from God, <sup>16</sup>to be a minister of Christ Jesus to *the Gentiles*, ministering as a priest *the gospel of God*, so that my offering of the *Gentiles* may become acceptable, sanctified by the Holy Spirit.

#### Romans 16:25–26

Now to Him who is able to establish you according to my *gospel* and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, <sup>26</sup>but now is manifested, and by *the Scriptures* of the *prophets*, according to the commandment of the eternal God, has been made known to all the nations, leading to *obedience of faith*.

### OTHER PAULINE PARALLELS

#### 1 Corinthians 1:1–3

*Paul*, called as an *apostle* of Jesus Christ by the will of God, and Sosthenes our brother, <sup>2</sup>To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, *saints* by *calling*, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours: <sup>3</sup>*Grace to you and peace from God our Father and the Lord Jesus Christ*.

#### Galatians 1:15–16

But when God, who had *set me apart* even from my mother's womb and *called me* through His *grace*, was pleased <sup>16</sup>to reveal



His Son in me so that I might preach Him among *the Gentiles*, I did not immediately consult with flesh and blood.

*Galatians 2:7, 9*

But on the contrary, seeing that I had been entrusted with *the gospel* to the uncircumcised, just as Peter had been to the circumcised . . . <sup>9</sup>and recognizing the *grace* that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to *the Gentiles* and they to the circumcised.

*Philippians 1:1–2*

Paul and Timothy, *bond-servants of Christ Jesus*, To all the *saints* in Christ Jesus who are in Philippi, including the overseers and deacons: <sup>2</sup>*Grace to you and peace from God our Father and the Lord Jesus Christ.*

*Philippians 3:8, 10–11*

More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, . . . <sup>10</sup>that I may know Him and the *power* of His resurrection and the fellowship of His sufferings, being conformed to His death; <sup>11</sup>in order that I may attain to *the resurrection from the dead.*

*1 Timothy 3:16*

By common confession, great is the mystery of godliness: He who was revealed in *the flesh*, Was vindicated in *the Spirit*, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

*2 Timothy 2:8–9*

Remember Jesus Christ, risen *from the dead*, descendant of *David*, according to my *gospel*, <sup>9</sup>for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned.

*Titus 1:1–4*

Paul, a *bond-servant* of God and an *apostle* of Jesus Christ, for the *faith* of those chosen of God and the knowledge of the truth which is according to godliness, <sup>2</sup>in the hope of eternal life, which God, who cannot lie,

*promised* long ages ago, <sup>3</sup>but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior, <sup>4</sup>To Titus, my true child in a common faith: *Grace and peace from God the Father and Christ Jesus* our Savior.

**OTHER BIBLICAL PARALLELS**

*Jeremiah 23:5*

“Behold, the days are coming,” declares the LORD, “When I will raise up for *David* a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.”

*Matthew 1:1*

The record of the genealogy of Jesus the Messiah, the son of *David*, the son of Abraham . . .

*Acts 2:36*

“Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

*Acts 9:15–16*

But the Lord said to him [Ananias], “Go, for he is a chosen instrument of Mine, to bear My name before *the Gentiles* and kings and the sons of Israel; <sup>16</sup>for I will show him how much he must suffer for My *name’s sake.*”

*Acts 13:2*

While they were ministering to the Lord and fasting, the Holy Spirit said, “*Set apart* for Me Barnabas and Saul for the work to which I have *called* them.”

*Acts 13:32–33*

“And we preach to you the good news of the *promise* made to the fathers, <sup>33</sup>that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.’”

*1 Peter 3:18*

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in *the flesh*, but made alive in *the spirit.*

#### NONCANONICAL PARALLELS

4QFlorilegium (4Q174) 1–3 1.11–13

“ . . . I will be a father to him and he will be a son to me.” This (refers to the) “branch of David,” who will arise with the Interpreter of the law who <sup>12</sup>[will rise up] in Zi[on] in the last days, as it is written: “I will raise up the hut of David which has fallen.” This (refers to) “the hut of <sup>13</sup>David which has fallen,” who will arise to save Israel.

## Romans 1:8–15

First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. <sup>9</sup>For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, <sup>10</sup>always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. <sup>11</sup>For I long to see you so that I may impart some spiritual gift to you, that you may be established; <sup>12</sup>that is, that I may be encouraged together with you while among you, each of us by the other’s faith, both yours and mine. <sup>13</sup>I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles. <sup>14</sup>I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup>So, for my part, I am eager to preach the gospel to you also who are in Rome.

#### ROMANS PARALLELS

Romans 11:13

But I am speaking to you who are *Gentiles*. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry.

Romans 15:15–16

But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God, <sup>16</sup>to be a minister of Christ Jesus to the *Gentiles*, ministering as a priest the *gospel* of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

Romans 15:20, 22–25

And thus I aspired to *preach the gospel*, not where Christ was already named, so that I would not build on another man’s foundation; . . . <sup>22</sup>For this reason I have often been prevented from coming to you; <sup>23</sup>but now, with no further place for me in these regions, and since I have had for many years a longing to come to you <sup>24</sup>whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while— <sup>25</sup>but now, I am going to Jerusalem serving the saints.

Romans 15:30–32

Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your *prayers* to God for me, <sup>31</sup>that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints; <sup>32</sup>so that I may come to you in joy by the will of God and find refreshing rest in your company.

Romans 16:19

For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil.

Romans 16:25

Now to Him who is able to establish you according to my *gospel* and the *preaching* of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past.

#### OTHER PAULINE PARALLELS

1 Corinthians 1:26–27

For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; <sup>27</sup>but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong.

1 Corinthians 9:16

For if I preach the *gospel*, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the *gospel*.

1 Corinthians 14:12

So also you, since you are zealous of *spiritual gifts*, seek to abound for the edification of the church.

2 Corinthians 1:8

For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life.

Ephesians 1:15–16

For this reason I too, having heard of the *faith* in the Lord Jesus which exists among you and your love for all the saints,<sup>16</sup>do not cease giving thanks for you, while making mention of you in my prayers.

Philippians 1:3–4, 8

I thank my God in all my remembrance of you, <sup>4</sup>always offering prayer with joy in my every prayer for you all. . . . <sup>8</sup>For God is my witness, how I long for you all with the affection of Christ Jesus.

Colossians 3:11

. . . a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

1 Thessalonians 1:2, 8

We give thanks to God always for all of you, making mention of you in our prayers; . . . <sup>8</sup>For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your *faith* toward God has gone forth, so that we have no need to say anything.

1 Thessalonians 2:17–18

But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more *eager* with great desire to see your face. <sup>18</sup>For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us.

1 Thessalonians 3:2, 6

And we sent Timothy, our brother and God’s fellow worker in the *gospel* of Christ, to strengthen and encourage you as to your *faith*. . . . <sup>6</sup>But now that Timothy has come to

us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you.

1 Timothy 4:14

Do not neglect the *spiritual gift* within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

2 Timothy 1:3–4

I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, <sup>4</sup>longing to see you, even as I recall your tears, so that I may be filled with joy.

OTHER BIBLICAL PARALLELS

1 Samuel 20:12

Then Jonathan said to David, “The LORD, the God of Israel, be witness! When I have sounded out my father about this time tomorrow, or the third day, behold, if there is good feeling toward David, shall I not then send to you and make it known to you?”

Acts 19:21

Now after these things were finished, Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, “After I have been there, I must also see Rome.”

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Romans 1:16–17

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For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup>For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”

ROMANS PARALLELS

Romans 2:9–10

There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, <sup>10</sup>but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

Romans 3:1–2

Then what advantage has *the Jew*? Or what is the benefit of circumcision? <sup>2</sup>Great in every respect. First of all, that they were entrusted with the oracles of God.

Romans 3:21–22

But now apart from the Law *the righteousness of God* has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup>even the righteousness of God through *faith* in Jesus Christ for all those who *believe*; for there is no distinction.

Romans 4:4–5

Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup>But to the one who does not work, but *believes* in Him who justifies the ungodly, his *faith* is credited as *righteousness*.

Romans 9:30–31

What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the *righteousness* which is by *faith*; <sup>31</sup>but Israel, pursuing a law of righteousness, did not arrive at that law.

Romans 10:10–12

For with the heart a person *believes*, resulting in *righteousness*, and with the mouth he confesses, resulting in *salvation*. <sup>11</sup>For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” <sup>12</sup>For there is no distinction between *Jew* and *Greek*; for the same Lord is Lord of all, abounding in riches for all who call on Him.

Romans 15:15–16, 18–19

But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God, <sup>16</sup>to be a minister of Christ Jesus to the Gentiles, ministering as a priest *the gospel* of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. . . . <sup>18</sup>For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, <sup>19</sup>in the *power* of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

OTHER PAULINE PARALLELS

1 Corinthians 1:23–24

But we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, <sup>24</sup>but to those who are the called, both *Jews* and *Greeks*, Christ *the power of God* and the wisdom of God.

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that we might become *the righteousness of God* in Him.

Galatians 3:11–12

Now that no one is justified by the Law before God is evident; for, “*THE RIGHTEOUS MAN SHALL LIVE BY FAITH.*” <sup>12</sup>However, the Law is not of faith; on the contrary, “*HE WHO PRACTICES THEM SHALL LIVE BY THEM.*”

Philippians 3:8–10

More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, <sup>9</sup>and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the *righteousness* which comes from God on the basis of *faith*, <sup>10</sup>that I may know Him and the *power* of His resurrection and the fellowship of His sufferings, being conformed to His death.

2 Timothy 1:12

For this reason I also suffer these things, but *I am not ashamed*; for I know whom I have *believed* and I am convinced that He is able to guard what I have entrusted to Him until that day.

OTHER BIBLICAL PARALLELS

Psalms 31:1

In You, O LORD, I have taken refuge; Let me never be *ashamed*; In Your *righteousness* deliver me.

Psalms 98:2

The LORD has made known His *salvation*; He has *revealed* His *righteousness* in the sight of the nations.

Isaiah 46:13

"I bring near My *righteousness*, it is not far off; And My *salvation* will not delay. And I will grant salvation in Zion, And My glory for Israel."

Habakkuk 2:4

"Behold, as for the proud one, His soul is not right within him; *But the righteous* will live by his *faith*."

Luke 9:26

"For whoever is *ashamed* of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels."

Acts 3:12, 26

But when Peter saw this, he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk? . . . <sup>26</sup>For you *first*, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."

Acts 15:7, 9

After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of *the gospel* and *believe*. . . . <sup>9</sup>and He made no distinction between us and them, cleansing their hearts by *faith*."

Hebrews 10:36–39

For you have need of endurance, so that when you have done the will of God, you may receive what was promised. <sup>37</sup>FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. <sup>38</sup>BUT MY *RIGHT-EOUS ONE SHALL LIVE BY FAITH*; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. <sup>39</sup>But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

## Romans 1:18–25

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness

of men who suppress the truth in unrighteousness, <sup>19</sup>because that which is known about God is evident within them; for God made it evident to them. <sup>20</sup>For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. <sup>21</sup>For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. <sup>22</sup>Professing to be wise, they became fools, <sup>23</sup>and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. <sup>24</sup>Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. <sup>25</sup>For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

### ROMANS PARALLELS

Romans 5:8–9

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, having now been justified by His blood, we shall be saved from *the wrath of God* through Him.

Romans 6:19

I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to *impurity* and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

Romans 13:14

But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its *lusts*.

### OTHER PAULINE PARALLELS

1 Corinthians 1:20

Where is the *wise* man? Where is the scribe? Where is the debater of this age? Has not God made *foolish* the wisdom of the world?

Ephesians 2:1–3

And you were dead in your trespasses and sins, <sup>2</sup>in which you formerly walked accord-

ing to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. <sup>3</sup>Among them we too all formerly lived in the *lusts* of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of *wrath*, even as the rest.

*Ephesians 4:17–19*

So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the *futility* of their mind, <sup>18</sup>being *darkened* in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their *heart*; <sup>19</sup>and they, having become callous, have given themselves over to sensuality for the practice of every kind of *impurity* with greediness.

*2 Thessalonians 2:11–12*

For this reason God will send upon them a deluding influence so that they will believe what is false, <sup>12</sup>in order that they all may be judged who did not believe *the truth*, but took pleasure in wickedness.

*1 Timothy 1:17*

Now to the King *eternal*, immortal, *invisible*, the only God, be *honor* and glory forever and ever. Amen.

**OTHER BIBLICAL PARALLELS**

*Exodus 20:4–5*

“You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. <sup>5</sup>You shall not *worship* them or *serve* them; for I, the LORD your God, am a jealous God.”

*Deuteronomy 4:15–18*

“So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, <sup>16</sup>so that you do not act corruptly and make a graven *image* for yourselves in the form of any figure, the likeness of male or female, <sup>17</sup>the likeness of any *animal* that is on the earth, the likeness of any winged *bird* that flies in the sky, <sup>18</sup>the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth.”

*Psalms 19:1–2*

The heavens are telling of *the glory of God*; And their expanse is declaring the work of His hands. <sup>2</sup>Day to day pours forth speech, And night to night reveals knowledge.

*Psalms 81:11–12*

“But My people did not listen to My voice, And Israel did not obey Me. <sup>12</sup>So I *gave them* over to the stubbornness of their *heart*, To walk in their own devices.”

*Psalms 106:19–20*

They made a calf in Horeb And *worshiped* a molten *image*. <sup>20</sup>Thus they *exchanged* their *glory* For the image of an ox that eats grass.

*Isaiah 40:26*

Lift up your eyes on high And *see* who has *created* these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His *power*, Not one of them is missing.

*Acts 14:16–17*

“In the generations gone by He permitted all the nations to go their own ways; <sup>17</sup>and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

**NONCANONICAL PARALLELS**

*Wisdom of Solomon 13:1, 5, 10*

For all people who were ignorant of God were *foolish* by nature; and they were unable from the good things that are *seen* to know the one who exists, nor did they recognize the artisan while paying heed to his works; . . . <sup>5</sup>For from the greatness and beauty of *created* things comes a corresponding perception of their *Creator*. . . . <sup>10</sup>But miserable, with their hopes set on dead things, are those who give the name “gods” to the works of human hands, gold and silver fashioned with skill, and likenesses of *animals*, or a useless stone, the work of an ancient hand.

*Wisdom of Solomon 14:11–12, 27*

Therefore there will be a visitation also upon the heathen idols, because, though part of what God *created*, they became an abomination, snares for human souls and a

trap for the feet of the *foolish*.<sup>12</sup>For the idea of making idols was the beginning of fornication, and the invention of them was the corruption of life; . . .<sup>27</sup>For the *worship* of idols not to be named is the beginning and cause and end of every evil.

1 Enoch 99:7–9

(And those) who worship stones, and those who carve *images* of gold and silver and wood and clay, . . . they shall get no manner of help in them.<sup>8</sup>They shall become wicked on account of the folly of their *hearts*; their eyes will be blindfolded on account of the fear of their hearts. . . .<sup>9</sup>They shall become wicked and fearful through them, for they wrought all their deeds in falsehood and *worshipped* stone.

2 Baruch 54:17–18

But now, turn yourselves to destruction, you *unrighteous* ones who are living now, for you will be visited suddenly, since you have once rejected the understanding of the Most High.<sup>18</sup>For his works have not taught you, nor has the artful work of his *creation* which has existed always persuaded you.

## Romans 1:26–32

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,<sup>27</sup>and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.<sup>28</sup>And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,<sup>29</sup>being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,<sup>30</sup>slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,<sup>31</sup>without understanding, untrustworthy, unloving, unmerciful;<sup>32</sup>and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

## ROMANS PARALLELS

Romans 7:5

For while we were in the flesh, the sinful *passions*, which were aroused by the Law, were at work in the members of our body to bear fruit for *death*.

Romans 12:2

And do not be conformed to this world, but be transformed by the renewing of your *mind*, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Romans 13:9

For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

Romans 13:13–14

Let us behave *properly* as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in *strife* and jealousy.<sup>14</sup>But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

## OTHER PAULINE PARALLELS

1 Corinthians 6:9–10

Or do you not know that the *unrighteous* will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,<sup>10</sup>nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

2 Corinthians 12:20

For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be *strife*, jealousy, angry tempers, disputes, *slanders*, *gossip*, *arrogance*, disturbances.

Galatians 5:19–21

Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,<sup>20</sup>idolatry, sorcery, enmities, *strife*, jealousy, outbursts of anger, disputes, dissensions,

factions, <sup>21</sup>*envying*, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that *those who practice such things* will not inherit the kingdom of God.

*Colossians 3:5–8*

Therefore consider the members of your earthly body as dead to immorality, impurity, *passion*, evil desire, and *greed*, which amounts to idolatry. <sup>6</sup>For it is because of these things that the wrath of God will come upon the sons of disobedience, <sup>7</sup>and in them you also once walked, when you were living in them. <sup>8</sup>But now you also, put them all aside: anger, wrath, *malice*, *slander*, and abusive speech from your mouth.

*1 Thessalonians 4:3–5*

For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; <sup>4</sup>that each of you know how to possess his own vessel in sanctification and honor, <sup>5</sup>not in lustful *passion*, like the Gentiles who do not know God.

*1 Timothy 1:8–10*

But we know that the Law is good, if one uses it lawfully, <sup>9</sup>realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for *murderers* <sup>10</sup>and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching.

*1 Timothy 6:3–5*

If anyone advocates a different doctrine and does not agree with sound words, . . . <sup>4</sup>he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise *envy*, *strife*, abusive language, evil suspicions, <sup>5</sup>and constant friction between men of *depraved mind* and deprived of the truth, who suppose that godliness is a means of gain.

*2 Timothy 3:2–4*

For men will be lovers of self, lovers of money, *boastful*, *arrogant*, revilers, *disobedient to parents*, ungrateful, unholy, <sup>3</sup>*unloving*, irreconcilable, malicious *gossips*, without

self-control, brutal, haters of good, <sup>4</sup>*treacherous*, reckless, conceited, lovers of pleasure rather than lovers of God.

**OTHER BIBLICAL PARALLELS**

*Leviticus 18:22*

“You shall not lie with a male as one lies with a female; it is an abomination.”

*Psalms 81:11–12*

“But My people did not listen to My voice, And Israel did not obey Me. <sup>12</sup>So I *gave them over* to the stubbornness of their heart, To walk in their own devices.”

*Matthew 15:19*

“For out of the heart come evil thoughts, *murders*, adulteries, fornications, thefts, false witness, *slanders*.”

**NONCANONICAL PARALLELS**

*Wisdom of Solomon 14:22, 24–27, 30–31*

Then it was not enough for them to err about the knowledge of God, but though living in great *strife* due to ignorance, they call such great evils peace. . . . <sup>24</sup>they no longer keep either their lives or their marriages pure, but they either treacherously kill one another, or grieve one another by adultery, <sup>25</sup>and all is a raging riot of blood and *murder*, theft and *deceit*, corruption, faithlessness, tumult, perjury, <sup>26</sup>confusion over what is good, forgetfulness of favors, defiling of souls, sexual perversion, disorder in marriages, adultery, and debauchery. <sup>27</sup>For the worship of idols not to be named is the beginning and cause and end of every *evil*. . . . <sup>30</sup>But just penalties will overtake them on two counts: because they thought wrongly about God in devoting themselves to idols, and because in deceit they swore unrighteously through contempt for holiness. <sup>31</sup>For it is not the power of the things by which people swear, but the just *penalty* for those who sin, that always pursues the transgression of the *unrighteous*.

*Pseudo-Phocylides, Sentences 190–92*

Do not exceed *natural* sexual unions for illicit *passion*; <sup>191</sup>unions between males are not pleasing even to beasts. <sup>192</sup>Let not women mimic the sexual role of men at all.



Plato, *Laws* 636C

When male and female join for procreation the resulting pleasure appears to be *natural*, but when male joins with male or female with female it is *unnatural*.

## Romans 2:1–11

Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. <sup>2</sup>And we know that the judgment of God rightly falls upon those who practice such things. <sup>3</sup>But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? <sup>4</sup>Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? <sup>5</sup>But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup>who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: <sup>7</sup>to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; <sup>8</sup>but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. <sup>9</sup>There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, <sup>10</sup>but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. <sup>11</sup>For there is no partiality with God.

### ROMANS PARALLELS

Romans 1:16

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 1:18, 20

For the *wrath* of God is revealed from heaven against all ungodliness and *unrighteousness* of men who suppress *the truth* in unrighteousness. . . . <sup>20</sup>For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without *excuse*.

Romans 9:22

What if God, although willing to demonstrate His *wrath* and to make His power known, endured with much *patience* vessels of wrath prepared for destruction?

Romans 11:22

Behold then the *kindness* and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

Romans 14:1, 10

Now accept the one who is weak in faith, but not for the purpose of *passing judgment* on his opinions. . . . <sup>10</sup>But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the *judgment seat of God*.

### OTHER PAULINE PARALLELS

1 Corinthians 4:5

Therefore do not go on *passing judgment* before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

1 Corinthians 15:53

For this perishable must put on the imperishable, and this mortal must put on *immortality*.

Colossians 3:25

For he who does wrong will receive the consequences of the wrong which he has done, and that without *partiality*.

1 Timothy 1:15–16

It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. <sup>16</sup>Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect *patience* as an example for those who would believe in Him for *eternal life*.

### OTHER BIBLICAL PARALLELS

Deuteronomy 9:6–7

“Know, then, it is not because of your righteousness that the LORD your God is giving

you this good land to possess, for you are a *stubborn* people. <sup>7</sup>Remember, do not forget how you provoked the LORD your God to *wrath* in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD.”

Deuteronomy 10:17

“For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does *not* show *partiality* nor take a bribe.”

Deuteronomy 32:34–35

“Is it not laid up in *store* with Me, Sealed up in My treasuries? <sup>35</sup>Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.”

Proverbs 24:12

If you say, “See, we did not know this,” Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not *render* to man *according* to his work?

Joel 2:13

Now return to the LORD your God, For He is gracious and compassionate, Slow to anger, abounding in lovingkindness And relenting of evil.

Zephaniah 1:14–15

Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly. <sup>15</sup>A *day of wrath* is that day, A day of trouble and *distress*, A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness.

Matthew 7:1–2

“Do not *judge* so that you will not be *judged*.  
<sup>2</sup>For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”

Acts 10:34–35

Opening his mouth, Peter said: “I most certainly understand now that God is *not* one to show *partiality*, <sup>35</sup>but in every nation the man who fears Him and does what is right is welcome to Him.”

James 3:14, 16

But if you have bitter jealousy and *selfish ambition* in your heart, do not be arrogant and so lie against *the truth*. . . . <sup>16</sup>For where jealousy and selfish ambition exist, there is disorder and every evil thing.

2 Peter 3:9

The Lord is not slow about His promise, as some count slowness, but is *patient* toward you, not wishing for any to perish but for all to come to *repentance*.

## NONCANONICAL PARALLELS

Wisdom of Solomon 11:23

But you are merciful to all, for you can do all things, and you overlook people’s sins, so that they may *repent*.

Sirach 18:11–12

That is why the Lord is *patient* with them and pours out his mercy upon them. <sup>12</sup>He sees and recognizes that their end is miserable; therefore he grants them forgiveness all the more.

## Romans 2:12–16

For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; <sup>13</sup>for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified. <sup>14</sup>For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, <sup>15</sup>in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, <sup>16</sup>on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

## ROMANS PARALLELS

Romans 2:27

And he who is physically uncircumcised, if he keeps *the Law*, will he not *judge* you who though having the letter of the Law and circumcision are a transgressor of the Law?

Romans 3:19–20

Now we know that whatever the Law says,

it speaks to those who are *under the Law*, so that every mouth may be closed and all the world may become accountable to God; <sup>20</sup>because by the works of the Law no flesh will be *justified* in His sight; for through the Law comes the knowledge of sin.

*Romans 5:12-13*

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all *sinned*— <sup>13</sup>for until *the Law* sin was in the world, but sin is not imputed when there is no law.

*Romans 14:10*

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the *judgment seat* of God.

**OTHER PAULINE PARALLELS**

*1 Corinthians 4:5*

Therefore do not go on passing *judgment* before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's *hearts*; and then each man's praise will come to him from God.

*1 Corinthians 8:7*

However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their *conscience* being weak is defiled.

*1 Corinthians 9:20-21*

To the Jews I became as a Jew, so that I might win Jews; to those who are *under the Law*, as under the Law though not being myself under the Law, so that I might win those who are under the Law; <sup>21</sup>to those who are *without law*, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.

**OTHER BIBLICAL PARALLELS**

*Deuteronomy 31:12*

"Assemble the people, the men and the women and children and the alien who is in your town, so that they may *hear* and learn and fear the LORD your God, and be careful to observe all the words of this *law*."

*Jeremiah 31:33*

"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My *law* within them and on their *heart* I will write it; and I will be their God, and they shall be My people."

*Luke 18:9-14*

And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: <sup>10</sup>"Two men went up into the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup>The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. <sup>12</sup>I fast twice a week; I pay tithes of all that I get.' <sup>13</sup>But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' <sup>14</sup>I tell you, this man went to his house *justified* rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

*Acts 10:34-35, 42*

Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, <sup>35</sup>but in every nation the man who fears Him and does what is right is welcome to Him. . . . <sup>42</sup>And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as *Judge* of the living and the dead."

*Hebrews 9:13-14*

For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, <sup>14</sup>how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your *conscience* from dead works to serve the living God?

*James 1:22-25*

But prove yourselves *doers* of the word, and not merely *hearers* who delude themselves. <sup>23</sup>For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; <sup>24</sup>for once he has

looked at himself and gone away, he has immediately forgotten what kind of person he was. <sup>25</sup>But one who looks intently at the perfect *law*, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

James 4:11

Do not speak against one another, brethren. He who speaks against a brother or *judges* his brother, speaks against the law and judges the law; but if you judge the law, you are not a *doer of the law* but a judge of it.

1 John 3:7

Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous.

#### NONCANONICAL PARALLELS

2 Esdras (4 Ezra) 3:35–36

“When have the inhabitants of the earth not *sinned* in your sight? Or what nation has kept your commandments so well? <sup>36</sup>You may indeed find individuals who have kept your commandments, but nations you will not find.”

Testament of Judah 20:1–2

“So understand, my children, that two spirits await an opportunity with humanity: the spirit of truth and the spirit of error. <sup>2</sup>In between is the *conscience* of the mind which inclines as it will.”

Josephus, Against Apion 2.218

Each one, having the *witness* of his *conscience*, the prophecies of the lawgiver, and the mighty assurance of divine sanction, is convinced that to those who defend *the laws* and, if necessary, willingly die for them, God has given a new and better life at the turn of the age.

## Romans 2:17–24

But if you bear the name “Jew” and rely upon the Law and boast in God, <sup>18</sup>and know His will and approve the things that are essential, being instructed out of the Law, <sup>19</sup>and are confident that you yourself are a guide to the

blind, a light to those who are in darkness, <sup>20a</sup>a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, <sup>21</sup>you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? <sup>22</sup>You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup>You who boast in the Law, through your breaking the Law, do you dishonor God? <sup>24</sup>For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written.

#### ROMANS PARALLELS

Romans 3:27

Where then is *boasting*? It is excluded. By what kind of law? Of works? No, but by a law of faith.

Romans 9:4–5

. . . who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of *the Law* and the temple service and the promises, <sup>5</sup>whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Romans 12:2

And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the *will* of God is, that which is good and acceptable and perfect.

Romans 13:9

For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

#### OTHER PAULINE PARALLELS

Galatians 6:12–13

Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. <sup>13</sup>For those who are circumcised do not even keep *the*

Law themselves, but they desire to have you circumcised so that they may *boast* in your flesh.

*Philippians 1:9–10*

And this I pray, that your love may abound still more and more in real knowledge and all discernment,<sup>10</sup> so that you may *approve* the things that are excellent, in order to be sincere and blameless until the day of Christ.

*1 Timothy 1:6–7*

For some men, straying from these things, have turned aside to fruitless discussion,<sup>7</sup> wanting to be *teachers of the Law*, even though they do not understand either what they are saying or the matters about which they make *confident* assertions.

**OTHER BIBLICAL PARALLELS**

*Psalms 50:16–21*

But to the wicked God says, “What right have you to tell of My statutes And to take My covenant in your mouth?<sup>17</sup> For you hate discipline, And you cast My words behind you.<sup>18</sup> When you see a thief, you are pleased with him, And you associate with *adulterers*.<sup>19</sup> You let your mouth loose in evil And your tongue frames deceit.<sup>20</sup> You sit and speak against your brother; You slander your own mother’s son.<sup>21</sup> These things you have done and I keep silence; You thought that I was just like you; I will reprove you and state the case in order before your eyes.”

*Isaiah 42:6–7*

“I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a *light* to the nations,<sup>7</sup> To open *blind* eyes, To bring out prisoners from the dungeon And those who dwell in *darkness* from the prison.”

*Isaiah 52:5*

“Now therefore, what do I have here,” declares the LORD, “seeing that My people have been taken away without cause?” Again the LORD declares, “Those who rule over them howl, and My *name* is continually *blasphemed* all day long.”

*Ezekiel 36:20–21*

“When they came to the nations where they went, they profaned My holy *name*, because

it was said of them, ‘These are the people of the LORD; yet they have come out of His land.’<sup>21</sup> But I had concern for My holy name, which the house of Israel had profaned among the nations where they went.”

*Matthew 15:14*

“Let them alone; they are blind *guides of the blind*. And if a blind man guides a blind man, both will fall into a pit.”

*Matthew 23:2–3*

“The scribes and the Pharisees have seated themselves in the chair of Moses;<sup>3</sup> therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them.”

*John 3:10*

Jesus answered and said to him, “Are you the *teacher* of Israel and do not understand these things?”

**NONCANONICAL PARALLELS**

Testament of Levi 14:4–5

“For what will all the nations do if you become darkened with impiety? You will bring down a curse on our nation, because you want to destroy the *light of the Law* which was granted to you for the enlightenment of every man, *teaching* commandments which are opposed to God’s ordinances.<sup>5</sup> You plunder the Lord’s offerings; from his share you *steal* choice parts, contemptuously eating them with whores.”

Seneca, On Anger 2.28.7–8

But where will you find a judge this fair? He who lusts after everyone else’s wife . . . will not have his own wife looked at; . . . he who prosecutes lying is himself a perjurer; . . .<sup>8</sup> The vices of others we keep before our eyes, our own behind our back. . . . The tyrant rages at a murderer and the *temple robber* punishes theft.

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**Romans 2:25–29**

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For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.<sup>26</sup> So if the uncircumcised man keeps the requirements of the Law, will not his

uncircumcision be regarded as circumcision?<sup>27</sup> And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?<sup>28</sup> For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.<sup>29</sup> But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

#### ROMANS PARALLELS

*Romans 2:12–13*

For all who have sinned without *the Law* will also perish without the Law, and all who have sinned under the Law will be judged by the Law;<sup>13</sup> for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

*Romans 3:29–30*

Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,<sup>30</sup> since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

*Romans 7:6*

But now we have been released from *the Law*, having died to that by which we were bound, so that we serve in newness of *the Spirit* and not in oldness of *the letter*.

*Romans 8:3–4*

For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,<sup>4</sup> so that *the requirement of the Law* might be fulfilled in us, who do not walk according to *the flesh* but according to *the Spirit*.

*Romans 9:6–7*

But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;<sup>7</sup> nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

#### OTHER PAULINE PARALLELS

*1 Corinthians 7:19*

*Circumcision* is nothing, and *uncircumcision* is nothing, but what matters is the keeping of the commandments of God.

*2 Corinthians 3:5–6*

Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God,<sup>6</sup> who also made us adequate as servants of a new covenant, not of *the letter* but of *the Spirit*; for the letter kills, but the Spirit gives life.

*Galatians 5:2–3*

Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.<sup>3</sup> And I testify again to every man who receives *circumcision*, that he is under obligation to *keep the whole Law*.

*Galatians 6:13–15*

For those who are circumcised do not even *keep the Law* themselves, but they desire to have you circumcised so that they may boast in your *flesh*.<sup>14</sup> But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.<sup>15</sup> For neither is *circumcision* anything, nor *uncircumcision*, but a new creation.

*Ephesians 2:11*

Therefore remember that formerly you, the Gentiles in the flesh, who are called "*Uncircumcision*" by the so-called "*Circumcision*," which is performed *in the flesh* by human hands . . .

*Philippians 3:2–3*

Beware of the dogs, beware of the evil workers, beware of the false *circumcision*;<sup>3</sup> for we are the true circumcision, who worship in *the Spirit* of God and glory in Christ Jesus and put no confidence in *the flesh*.

*Colossians 2:11–12*

And in Him you were also circumcised with a *circumcision* made without hands, in the removal of the body of *the flesh* by the circumcision of Christ;<sup>12</sup> having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

## OTHER BIBLICAL PARALLELS

Genesis 17:11, 14

“And you shall be *circumcised in the flesh* of your foreskin, and it shall be the sign of the covenant between Me and you. . . .<sup>14</sup>But an *uncircumcised* male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

Deuteronomy 30:6

“Moreover the LORD your God will *circumcise* your *heart* and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.”

1 Samuel 16:7

“Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the *outward* appearance, but the LORD looks at the *heart*.”

Jeremiah 4:4

“*Circumcise* yourselves to the LORD And remove the foreskins of your *heart*, Men of Judah and inhabitants of Jerusalem, Or else My wrath will go forth like fire And burn with none to quench it, Because of the evil of your deeds.”

Jeremiah 9:25

“Behold, the days are coming,” declares the LORD, “that I will punish all who are *circumcised* and yet *uncircumcised*.”

Matthew 23:28

“So you, too, *outwardly* appear righteous to men, but *inwardly* you are full of hypocrisy and lawlessness.”

Acts 7:51–52

“You men who are stiff-necked and *uncircumcised in heart* and ears are always resisting the Holy Spirit; you are doing just as your fathers did. <sup>52</sup>Which one of the prophets did your fathers not persecute?”

## NONCANONICAL PARALLELS

Philo, Questions and Answers on Exodus 2.2

Why does [Scripture] in admonishing, “Thou shalt not oppress a sojourner,” add “For ye were sojourners in the land of the

Egyptians”? [Scripture] first makes it clearly apparent and demonstrable that in reality the sojourner is one who *circumcises* not his *uncircumcision* but his desires and sensual pleasures and the other passions of the soul.

Josephus, Jewish Antiquities 20.41

He [Ananias] said that the King [Izates] would be able to worship God without *circumcision* if in fact he was fully committed to embracing the customs of the Jews, for this is more important than circumcision.

## Romans 3:1–8

Then what advantage has the Jew? Or what is the benefit of circumcision? <sup>2</sup>Great in every respect. First of all, that they were entrusted with the oracles of God. <sup>3</sup>What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? <sup>4</sup>May it never be! Rather, let God be found true, though every man be found a liar, as it is written, “THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.” <sup>5</sup>But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) <sup>6</sup>May it never be! For otherwise, how will God judge the world? <sup>7</sup>But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? <sup>8</sup>And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.

## ROMANS PARALLELS

Romans 1:18

For the *wrath* of God is revealed from heaven against all ungodliness and *unrighteousness* of men who suppress the *truth* in unrighteousness.

Romans 2:16–18

. . . on the day when, according to my gospel, God will *judge* the secrets of men through Christ Jesus. <sup>17</sup>But if you bear the name “Jew” and rely upon the Law and boast in God, <sup>18</sup>and know His will and approve the things that are essential, being instructed out of the Law . . .

Romans 6:1–2

What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup>May it never be! How shall we who died to sin still live in it?

Romans 9:4–5

. . . who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, <sup>5</sup>whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Romans 9:14–15

What shall we say then? There is no injustice with God, is there? *May it never be!* <sup>15</sup>For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.”

Romans 9:19–20

You will say to me then, “Why does He still find fault? For who resists His will?” <sup>20</sup>On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

Romans 11:20, 23

Quite right, they were broken off for their *unbelief*, but you stand by your faith. Do not be conceited, but fear; . . . <sup>23</sup>And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.

#### OTHER PAULINE PARALLELS

1 Corinthians 10:29–30

I mean not your own conscience, but the other man's; for why is my freedom *judged* by another's conscience? <sup>30</sup>If I partake with thankfulness, why am I *slandered* concerning that for which I give thanks?

Galatians 2:20–21

“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup>I do not *nullify* the grace of God, for if *righteousness*

comes through the Law, then Christ died needlessly.”

Galatians 5:2

Behold I, Paul, say to you that if you receive *circumcision*, Christ will be of no *benefit* to you.

1 Timothy 1:12–13

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, <sup>13</sup>even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in *unbelief*.

2 Timothy 2:13

If we are faithless, He remains *faithful*, for He cannot deny Himself.

#### OTHER BIBLICAL PARALLELS

Deuteronomy 7:9

“Know therefore that the LORD your God, He is God, the *faithful God*, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments.”

Psalms 51:4

Against You, You only, I have sinned And done what is evil in Your sight, So that You are *justified* when You speak And blameless when You *judge*.

Psalms 116:11

I said in my alarm, “All men are *liars*.”

Psalms 147:19–20

He declares His words to Jacob, His statutes and His ordinances to Israel. <sup>20</sup>He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the LORD!

Acts 7:38

“This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was with our fathers; and he received living *oracles* to pass on to you.”

Hebrews 4:2

For indeed we have had good news preached to us, just as they also; but the



word they heard did not profit them, because it was not united by faith in those who heard.

#### NONCANONICAL PARALLELS

Psalms of Solomon 8:26, 28–29

We have proven your name right, which is honored forever, for you are the God of *righteousness*, judging Israel in discipline. . . .<sup>28</sup>Bring together the dispersed of Israel with mercy and goodness, for your *faithfulness* is with us. <sup>29</sup>For we stiffened our necks, but you are the one who disciplines us.

### Romans 3:9–20

What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;<sup>10</sup> as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; <sup>11</sup>THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; <sup>12</sup>ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”<sup>13</sup> “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING,” “THE POISON OF ASPES IS UNDER THEIR LIPS”;<sup>14</sup> “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS”;<sup>15</sup> “THEIR FEET ARE SWIFT TO SHED BLOOD, <sup>16</sup>DESTRUCTION AND MISERY ARE IN THEIR PATHS, <sup>17</sup>AND THE PATH OF PEACE THEY HAVE NOT KNOWN.”<sup>18</sup> “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”<sup>19</sup> Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;<sup>20</sup> because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

#### ROMANS PARALLELS

Romans 2:9, 12–13

There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek. . . .<sup>12</sup>For all who have sinned without the Law will also perish without the Law, and all who have sinned *under the Law* will be judged by the Law;<sup>13</sup> for it is not the hearers of the Law

who are just before God, but the doers of the Law will be *justified*.

Romans 3:28

For we maintain that a man is *justified* by faith apart from *works of the Law*.

Romans 5:13, 20

For until *the Law* sin was in the world, but *sin* is not imputed when there is no law. . . .<sup>20</sup>The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more.

Romans 7:7

What shall we say then? Is *the Law* sin? May it never be! On the contrary, I would not have come to *know sin* except through the Law.

Romans 11:30–32

For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,<sup>31</sup> so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy.<sup>32</sup> For God has shut up all in disobedience so that He may show mercy to all.

#### OTHER PAULINE PARALLELS

Galatians 2:15–16

“We are Jews by nature and not sinners from among the Gentiles;<sup>16</sup> nevertheless knowing that a man is not *justified* by the *works of the Law* but through faith in Christ Jesus . . .”

Galatians 3:10–12, 22

For as many as are of *the works of the Law* are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.”<sup>11</sup> Now that no one is *justified* by the Law before God is evident; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”<sup>12</sup> However, the Law is not of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.” . . .<sup>22</sup> But the Scripture has shut up everyone *under sin*, so that the promise by faith in Jesus Christ might be given to those who believe.

## OTHER BIBLICAL PARALLELS

*Psalm 5:9*

There is nothing reliable in what they say;  
Their inward part is destruction itself. *Their  
throat is an open grave; They flatter with  
their tongue.*

*Psalm 10:7*

His *mouth is full of curses* and deceit and  
oppression; Under his *tongue* is mischief  
and wickedness.

*Psalm 14:1–3*

The fool has said in his heart, “There is no  
God.” They are corrupt, they have commit-  
ted abominable deeds; There is no one who  
does good. <sup>2</sup>The LORD has looked down  
from heaven upon the sons of men To see if  
there are any *who understand, Who seek  
after God.* <sup>3</sup>They *have all turned aside,  
together they have become corrupt; There is  
no one who does good, not even one.*

*Psalm 36:1*

Transgression speaks to the ungodly within  
his heart; *There is no fear of God before his  
eyes.*

*Psalm 59:7–8*

Behold, they belch forth with their *mouth*;  
Swords are in their *lips*, For, they say, “Who  
hears?” <sup>8</sup>But You, O LORD, laugh at them;  
You scoff at all the nations.

*Psalm 140:3*

They sharpen their *tongues* as a serpent;  
*Poison of a viper is under their lips.*

*Psalm 143:2*

And do not enter into judgment with Your  
servant, For *in Your sight* no man living is  
righteous.

*Proverbs 1:16*

For *their feet* run to evil And they hasten to  
*shed blood.*

*Ecclesiastes 7:20*

Indeed, *there is not a righteous man* on earth  
who continually *does good* and who never  
sins.

*Isaiah 59:7–8*

*Their feet* run to evil, And they hasten to  
*shed innocent blood;* Their thoughts are

thoughts of iniquity, Devastation and  
*destruction* are in their highways. <sup>8</sup>They do  
*not know* the way of *peace*, And there is no  
justice in their tracks; They have made their  
*paths* crooked, Whoever treads on them  
does not know peace.

*James 3:8*

But no one can tame the *tongue*; it is a rest-  
less evil and full of deadly *poison.*

## NONCANONICAL PARALLELS

1 Enoch 81:5

Then the seven holy ones brought me and  
placed me on the ground in front of the gate  
of my house, and said to me, “Make every-  
thing known to your son, Methuselah, and  
show to all your children that *no one of the  
flesh* can be just before the Lord; for they  
are merely his own creation.”

2 Baruch 15:5–6

It is true that man would not have under-  
stood my judgment if he had not received  
*the Law* and if he were not instructed with  
understanding. <sup>6</sup>But now, because he tres-  
passed, having understanding, he will be  
punished.

Jubilees 21:21

I see, my son, every deed of mankind, that  
(they are) *sin* and evils; and all of their  
deeds are defilement and corruption and  
contamination; and there is no *righteousness*  
with them.

Halakhic Letter (4QMMT) 106–8, 112–13

And we are aware that part of the blessings  
and curses have occurred <sup>107</sup>that are written  
in the b[ook of Mo]ses. And this is the end  
of days, when they will return in Israel <sup>108</sup>to  
the L[aw]. . . . <sup>112</sup> . . . And also we have writ-  
ten to you <sup>113</sup>some of *the works* of the Torah  
which we think are good for you and your  
people.

## Romans 3:21–26

But now apart from the Law the righteousness  
of God has been manifested, being witnessed  
by the Law and the Prophets, <sup>22</sup>even the right-  
eousness of God through faith in Jesus Christ  
for all those who believe; for there is no

distinction; <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup>whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; <sup>26</sup>for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

#### ROMANS PARALLELS

*Romans 1:16–17*

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who *believes*, to the Jew first and also to the Greek. <sup>17</sup>For in it *the righteousness of God* is revealed from *faith* to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”

*Romans 4:5*

But to the one who does not work, but *believes* in Him who *justifies* the ungodly, his *faith* is credited as *righteousness*.

*Romans 5:1–2, 9*

Therefore, having been *justified* by *faith*, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom also we have obtained our introduction by faith into this *grace* in which we stand; and we exult in hope of *the glory of God*. . . . <sup>9</sup>Much more then, having now been justified by His *blood*, we shall be saved from the wrath of God through Him.

*Romans 8:3–4*

For what *the Law* could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for *sin*, He condemned sin in the flesh, <sup>4</sup>so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

*Romans 10:4, 12*

For Christ is the end of *the law* for *righteousness* to everyone who *believes*. . . . <sup>12</sup>For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.

#### OTHER PAULINE PARALLELS

*1 Corinthians 5:7*

Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.

*2 Corinthians 5:21*

He made Him who knew no sin to be *sin* on our behalf, so that we might become *the righteousness of God* in Him.

*Galatians 2:16*

“. . . Nevertheless knowing that a man is not justified by the works of *the Law* but through *faith* in Christ Jesus, even we have *believed* in Christ Jesus, so that we may be *justified* by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

*Galatians 3:13–14*

Christ *redeemed* us from the curse of *the Law*, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”— <sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through *faith*.

*Galatians 3:22–24*

But the Scripture has shut up everyone under sin, so that the promise by *faith* in Jesus Christ might be given to those who *believe*. <sup>23</sup>But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. <sup>24</sup>Therefore *the Law* has become our tutor to lead us to Christ, so that we may be *justified* by faith.

*Ephesians 1:7–8*

In Him we have *redemption* through His *blood*, the forgiveness of our trespasses, according to the riches of His *grace* <sup>8</sup>which He lavished on us.

*Ephesians 2:8*

For by *grace* you have been saved through *faith*; and that not of yourselves, it is the *gift* of God; not as a result of works, so that no one may boast.

*Ephesians 5:2*

. . . And walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

*Colossians 1:13–14*

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins.

#### OTHER BIBLICAL PARALLELS

*Leviticus 16:11, 15–16*

“Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household. . . . <sup>15</sup>Then he shall slaughter the goat of the sin offering which is for the people, and bring its *blood* inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat. <sup>16</sup>He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their *sins*.”

*Acts 10:43*

“Of Him all *the prophets* bear witness that through His name everyone who *believes* in Him receives forgiveness of *sins*.”

*Hebrews 2:17*

Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make *propitiation* for the *sins* of the people.

*Hebrews 9:13–15*

For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, <sup>14</sup>how much more will the *blood* of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup>For this reason He is the mediator of a new covenant, so that, since a death has taken place for the *redemption* of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

*1 John 2:1–2*

And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; <sup>2</sup>and He Himself is the *propitiation* for our *sins*; and not for ours only, but also for those of the whole world.

#### NONCANONICAL PARALLELS

*4 Maccabees 17:20–22*

These, then, who have been consecrated for the sake of God, are honored, not only with this honor, but also by the fact that because of them our enemies did not rule over our nation, <sup>21</sup>the tyrant was punished, and the homeland purified—they having become, as it were, a ransom for the *sin* of our nation. <sup>22</sup>And through the *blood* of those devout ones and their death as an atoning sacrifice, divine Providence preserved Israel that previously had been mistreated.

### Romans 3:27–31

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Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

<sup>28</sup>For we maintain that a man is justified by faith apart from works of the Law. <sup>29</sup>Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup>since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. <sup>31</sup>Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

#### ROMANS PARALLELS

*Romans 2:17, 23*

But if you bear the name “Jew” and rely upon the Law and *boast* in God . . . <sup>23</sup>You who boast in *the Law*, through your breaking the Law, do you dishonor God?

*Romans 2:25–26*

For indeed *circumcision* is of value if you practice *the Law*; but if you are a transgressor of the Law, your circumcision has become uncircumcision. <sup>26</sup>So if the *uncircumcised* man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

Romans 3:20

... because by the *works of the Law* no flesh will be *justified* in His sight; for through the Law comes the knowledge of sin.

Romans 5:1–2

Therefore, having been *justified by faith*, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Romans 6:15

What then? Shall we sin because we are not under law but under grace? *May it never be!*

Romans 8:3–4

For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, <sup>4</sup>so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Romans 9:23–24

And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, <sup>24</sup>even us, whom He also called, not from among Jews only, but also from among *Gentiles*.

Romans 9:30–31

What shall we say then? That *Gentiles*, who did not pursue righteousness, attained righteousness, even the righteousness which is by *faith*; <sup>31</sup>but Israel, pursuing a law of righteousness, did not arrive at that law.

Romans 10:12

For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.

#### OTHER PAULINE PARALLELS

1 Corinthians 1:30–31

But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, <sup>31</sup>so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

Galatians 2:15–16

"We are Jews by nature and not sinners from among the *Gentiles*; <sup>16</sup>nevertheless knowing that a man is not justified by the *works of the Law* but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be *justified by faith* in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified."

Galatians 2:19–21

"For through the Law I died to the Law, so that I might live to God. <sup>20</sup>I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by *faith* in the Son of God, who loved me and gave Himself up for me. <sup>21</sup>I do not *nullify* the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

Galatians 3:8–10

The Scripture, foreseeing that God would *justify* the *Gentiles* by *faith*, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." <sup>9</sup>So then those who are of faith are blessed with Abraham, the believer. <sup>10</sup>For as many as are of the *works of the Law* are under a curse.

Galatians 3:24

Therefore the Law has become our tutor to lead us to Christ, so that we may be *justified by faith*.

Ephesians 2:8–9

For by grace you have been saved through *faith*; and that not of yourselves, it is the gift of God; <sup>9</sup>not as a result of *works*, so that no one may *boast*.

#### OTHER BIBLICAL PARALLELS

Deuteronomy 6:4

"Hear, O Israel! The LORD is our God, the LORD is one!"

Acts 10:34–35

Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality, <sup>35</sup>but in every nation the man who fears Him and does what is right is welcome to Him."

Acts 13:38–39

“Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you,<sup>39</sup> and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.”

James 2:14, 18, 24, 26

What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? . . .<sup>18</sup> But someone may well say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.” . . .<sup>24</sup> You see that a man is *justified* by works and not by *faith* alone. . . .<sup>26</sup> For just as the body without the spirit is dead, so also faith without works is dead.

## Romans 4:1–8

What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” <sup>4</sup>Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup>But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, <sup>6</sup>just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: <sup>7</sup>“BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. <sup>8</sup>BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

### ROMANS PARALLELS

Romans 1:3

. . . concerning His Son, who was born of a descendant of *David* according to the flesh.

Romans 2:23

You who *boast* in the Law, through your breaking the Law, do you dishonor God?

Romans 3:19–24

Now we know that whatever the Law says, it speaks to those who are under the Law, so

that every mouth may be closed and all the world may become accountable to God; <sup>20</sup>because by the works of the Law no flesh will be *justified* in His sight; for through the Law comes the knowledge of *sin*. <sup>21</sup>But now apart from the Law the *righteousness* of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup>even the righteousness of God through *faith* in Jesus Christ for all those who *believe*; for there is no distinction; <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus.

Romans 4:20–24

. . . Yet, with respect to the promise of God, he did not waver in unbelief but grew strong in *faith*, giving glory to God, <sup>21</sup>and being fully assured that what God had promised, He was able also to perform. <sup>22</sup>Therefore *IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS*. <sup>23</sup>Now not for his sake only was it written that it was credited to him, <sup>24</sup>but for our sake also, to whom it will be credited, as those who *believe* in Him who raised Jesus our Lord from the dead.

Romans 5:6–7

For while we were still helpless, at the right time Christ died for *the ungodly*. <sup>7</sup>For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

Romans 11:6

But if it is by grace, it is no longer on the basis of *works*, otherwise grace is no longer grace.

### OTHER PAULINE PARALLELS

2 Corinthians 5:18–19

Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, <sup>19</sup>namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

Galatians 2:16

“Nevertheless knowing that a man is not *justified* by the works of the Law but through *faith* in Christ Jesus, even we have *believed* in Christ Jesus, so that we may be justified

by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

*Galatians 3:5–9*

So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? <sup>6</sup>Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. <sup>7</sup>Therefore, be sure that it is those who are of faith who are sons of Abraham. <sup>8</sup>The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.” <sup>9</sup>So then those who are of faith are blessed with Abraham, the believer.

*Galatians 3:13–14*

Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—<sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

*Colossians 2:13*

When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions.

**OTHER BIBLICAL PARALLELS**

*Genesis 15:5–6*

And He took him [Abram] outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” <sup>6</sup>Then he believed in the LORD; and He reckoned it to him as righteousness.

*Psalms 32:1–2*

How blessed is he whose transgression is forgiven, Whose sin is covered! <sup>2</sup>How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!

*Hebrews 11:8*

By faith Abraham, when he was called, obeyed by going out to a place which he was

to receive for an inheritance; and he went out, not knowing where he was going.

*James 2:21–24*

Was not Abraham our father justified by works when he offered up Isaac his son on the altar? <sup>22</sup>You see that faith was working with his works, and as a result of the works, faith was perfected; <sup>23</sup>and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God. <sup>24</sup>You see that a man is justified by works and not by faith alone.

**NONCANONICAL PARALLELS**

*1 Maccabees 2:51–52*

Remember the deeds of the ancestors, which they did in their generations; and you will receive great honor and an everlasting name. <sup>52</sup>Was not Abraham found faithful when tested, and it was reckoned to him as righteousness?

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## Romans 4:9–15

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Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.” <sup>10</sup>How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; <sup>11</sup>and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, <sup>12</sup>and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. <sup>13</sup>For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. <sup>14</sup>For if those who are of the Law are heirs, faith is made void and the promise is nullified; <sup>15</sup>for the Law brings about wrath, but where there is no law, there also is no violation.

## ROMANS PARALLELS

Romans 2:26, 28–29

So if the *uncircumcised* man keeps the requirements of *the Law*, will not his *uncircumcision* be regarded as *circumcision*? . . .  
<sup>28</sup>For he is not a Jew who is one outwardly, nor is *circumcision* that which is outward in the flesh. <sup>29</sup>But he is a Jew who is one inwardly; and *circumcision* is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Romans 3:1–2

Then what advantage has the Jew? Or what is the benefit of *circumcision*? <sup>2</sup>Great in every respect. First of all, that they were entrusted with the oracles of God.

Romans 3:20–22

. . . because by the works of the Law no flesh will be justified in His sight; for through *the Law* comes the knowledge of sin. <sup>21</sup>But now apart from the Law the *righteousness* of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup>even the righteousness of God through *faith* in Jesus Christ for all those who *believe*; for there is no distinction.

Romans 5:13, 20

. . . For until *the Law* sin was in the world, but sin is not imputed when *there is no law*. . . <sup>20</sup>The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more.

Romans 7:7–8

What shall we say then? Is *the Law* sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.” <sup>8</sup>But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

Romans 9:7–8

. . . Nor are they all children because they are *Abraham’s descendants*, but: “THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.” <sup>8</sup>That is, it is not the children of the flesh who are children of God, but the

children of the *promise* are regarded as descendants.

## OTHER PAULINE PARALLELS

1 Corinthians 15:56

The sting of death is sin, and the power of sin is the *law*.

Galatians 3:7–10

Therefore, be sure that it is those who are of *faith* who are sons of *Abraham*. <sup>8</sup>The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.” <sup>9</sup>So then those who are of faith are blessed with Abraham, the believer. <sup>10</sup>For as many as are of the works of *the Law* are under a curse.

Galatians 3:16–18

Now the promises were spoken to *Abraham* and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ. <sup>17</sup>What I am saying is this: *the Law*, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to *nullify* the *promise*. <sup>18</sup>For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

Galatians 3:26, 29

For you are all sons of God through *faith* in Christ Jesus. . . . <sup>29</sup>And if you belong to Christ, then you are *Abraham’s descendants*, *heirs* according to *promise*.

## OTHER BIBLICAL PARALLELS

Genesis 15:5–6

And He took him [Abram] outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your *descendants* be.” <sup>6</sup>Then he *believed* in the LORD; and He reckoned it to him *as righteousness*.

Genesis 17:4, 10–11

“As for Me, behold, My covenant is with you, And you will be the *father* of a multitude of nations. . . . <sup>10</sup>This is My covenant, which you shall keep, between Me and you and your *descendants* after you: every male



among you shall be *circumcised*.<sup>11</sup>And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.”

*Genesis 18:17–18*

The LORD said, “Shall I hide from Abraham what I am about to do,<sup>18</sup>since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?”

*Matthew 3:9*

“And do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.”

*Hebrews 6:13–14, 17–18*

For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,<sup>14</sup>saying, “I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU.” . . .<sup>17</sup>In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,<sup>18</sup>so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

NONCANONICAL PARALLELS

*Sirach 44:19–21*

Abraham was the great father of a multitude of nations, and no one has been found like him in glory.<sup>20</sup>He kept the law of the Most High, and entered into a covenant with him; he certified the covenant in his flesh, and when he was tested he proved faithful.<sup>21</sup>Therefore the Lord assured him with an oath that the nations would be blessed through his offspring; that he would make him as numerous as the dust of the earth, and exalt his offspring like the stars, and give them an inheritance from sea to sea and from the Euphrates to the ends of the earth.

Romans 4:16–25

For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,<sup>17</sup>(as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.<sup>18</sup>In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”<sup>19</sup>Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb;<sup>20</sup>yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,<sup>21</sup>and being fully assured that what God had promised, He was able also to perform.<sup>22</sup>Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.<sup>23</sup>Now not for his sake only was it written that it was credited to him,<sup>24</sup>but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,<sup>25</sup>He who was delivered over because of our transgressions, and was raised because of our justification.

ROMANS PARALLELS

*Romans 3:21–24*

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,<sup>22</sup>even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;<sup>23</sup>for all have sinned and fall short of the glory of God,<sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus.

*Romans 4:3–5*

For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”<sup>4</sup>Now to the one who works, his wage is not credited as a favor, but as what is due.<sup>5</sup>But to the one who does not work, but

believes in Him who justifies the ungodly, his *faith* is credited as righteousness.

Romans 8:24–25, 32

For in *hope* we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? <sup>25</sup>But if we hope for what we do not see, with perseverance we wait eagerly for it. . . . <sup>32</sup>He who did not spare His own Son, but *delivered* Him over for us all, how will He not also with Him freely give us all things?

Romans 9:7–8

Nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR *DESCENDANTS* WILL BE NAMED." <sup>8</sup>That is, it is not the children of the flesh who are children of God, but the children of the *promise* are regarded as descendants.

Romans 10:9

If you confess with your mouth Jesus as Lord, and *believe* in your heart that God *raised* Him from the dead, you will be saved.

Romans 15:8–9

For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the *promises* given to the fathers, <sup>9</sup>and for the Gentiles to glorify God for His mercy.

#### OTHER PAULINE PARALLELS

1 Corinthians 15:20

But now Christ has been *raised from the dead*, the first fruits of those who are asleep.

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that we might become the *righteousness* of God in Him.

Galatians 3:6–7, 29

Even so Abraham *BELIEVED* GOD, AND *IT WAS RECKONED TO HIM AS RIGHT-EOUSNESS*. <sup>7</sup>Therefore, be sure that it is those who are of *faith* who are sons of Abraham. . . . <sup>29</sup>And if you belong to Christ, then you are Abraham's *descendants*, heirs according to *promise*.

Ephesians 1:18–20

I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, <sup>19</sup>and what is the surpassing greatness of His power toward us who *believe*. These are in accordance with the working of the strength of His might <sup>20</sup>which He brought about in Christ, when He *raised* Him from the dead and seated Him at His right hand in the heavenly places.

#### OTHER BIBLICAL PARALLELS

Genesis 15:5–6

And He took him [Abram] outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "*So shall your descendants be.*" <sup>6</sup>Then he *believed* in the LORD; and He reckoned it *to him as righteousness*.

Genesis 17:5

"No longer shall your name be called Abram, But your name shall be *Abraham*; For I will *make you the father* of a multitude of *nations.*"

Genesis 17:17

Then *Abraham* fell on his face and laughed, and said in his heart, "Will a child be born to a man *one hundred years old*? And will *Sarah*, who is ninety years old, bear a child?"

Genesis 18:11

Now *Abraham* and *Sarah* were old, advanced in age; *Sarah* was past childbearing.

Isaiah 53:5

But He was pierced through for our *transgressions*, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.

Hebrews 11:11–12

By *faith* even *Sarah* herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had *promised*. <sup>12</sup>Therefore there was born even of one man, and him *as good as dead* at that, as many *descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE*.

Hebrews 11:17–19

By *faith* Abraham, when he was tested, offered up Isaac, and he who had received the *promises* was offering up his only begotten son; <sup>18</sup>it was he to whom it was said, “IN ISAAC YOUR DESCENDANTS SHALL BE CALLED.” <sup>19</sup>He considered that God is able to *raise* people even *from the dead*, from which he also received him back as a type.

#### NONCANONICAL PARALLELS

Philo, On the Special Laws 4.187

God . . . wills only the good. And this was demonstrated in both the creation and ordering of the world. For God *called that which does not exist* into existence and from disorder produced order.

### Romans 5:1–5

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. <sup>3</sup>And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup>and perseverance, proven character; and proven character, hope; <sup>5</sup>and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

#### ROMANS PARALLELS

Romans 3:23–24, 28

For all have sinned and fall short of *the glory of God*, <sup>24</sup>being justified as a gift by His *grace* through the redemption which is in Christ Jesus; . . . <sup>28</sup>For we maintain that a man is *justified by faith* apart from works of the Law.

Romans 8:11, 18

But if *the Spirit* of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. . . . <sup>18</sup>For I consider that the sufferings of this present time are not worthy to be compared with the *glory* that is to be revealed to us.

Romans 8:23–25

And not only this, but also we ourselves, having the first fruits of *the Spirit*, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. <sup>24</sup>For in *hope* we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? <sup>25</sup>But if we hope for what we do not see, with *perseverance* we wait eagerly for it.

Romans 8:29–30

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup>and these whom He predestined, He also called; and these whom He called, He also *justified*; and these whom He justified, He also *glorified*.

Romans 8:35, 38–39

Who will separate us from the love of Christ? Will *tribulation*, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . <sup>38</sup>For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup>nor height, nor depth, nor any other created thing, will be able to separate us from *the love of God*, which is in Christ Jesus our Lord.

Romans 12:10, 12

Be devoted to one another in brotherly love; give preference to one another in honor; . . . <sup>12</sup>rejoicing in *hope*, *persevering* in *tribulation*, devoted to prayer.

#### OTHER PAULINE PARALLELS

2 Corinthians 4:17–18

For momentary, light affliction is producing for us an eternal weight of *glory* far beyond all comparison, <sup>18</sup>while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

Galatians 4:6

Because you are sons, God has sent forth *the Spirit* of His Son into our *hearts*, crying, “Abba! Father!”

*Ephesians 2:13–14*

But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup>For He Himself is our *peace*, who made both groups into one and broke down the barrier of the dividing wall.

*Colossians 1:26–27*

. . . that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, <sup>27</sup>to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the *hope of glory*.

*Titus 3:5–6*

He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the *Holy Spirit*, <sup>6</sup>whom He poured out upon us richly through Jesus Christ our Savior.

#### OTHER BIBLICAL PARALLELS

*Psalms 22:5*

To You they cried out and were delivered; In You they trusted and were *not disappointed*.

*Isaiah 32:17*

And the work of righteousness will be *peace*, And the service of righteousness, quietness and confidence forever.

*Joel 2:28*

“It will come about after this That I will pour out My *Spirit* on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.”

*John 16:33*

“These things I have spoken to you, so that in Me you may have *peace*. In the world you have *tribulation*, but take courage; I have overcome the world.”

*Hebrews 6:13–14, 17–19*

For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, <sup>14</sup>saying, “I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU.” . . . <sup>17</sup>In the same way God, desiring even more to show to the heirs of the promise the unchange-

ableness of His purpose, interposed with an oath, <sup>18</sup>so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the *hope* set before us. <sup>19</sup>This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil.

*James 1:2–4, 12*

Consider it all joy, my brethren, when you encounter various trials, <sup>3</sup>knowing that the testing of your *faith* produces endurance. <sup>4</sup>And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. . . . <sup>12</sup>Blessed is a man who *perseveres* under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

*1 Peter 5:12*

Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true *grace* of God. *Stand* firm in it!

## Romans 5:6–11

For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup>For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup>But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. <sup>10</sup>For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. <sup>11</sup>And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

#### ROMANS PARALLELS

*Romans 1:18*

For the *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.

Romans 3:23–25

For all have *sinned* and fall short of the glory of God, <sup>24</sup>being *justified* as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup>whom God displayed publicly as a propitiation in *His blood* through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed.

Romans 4:5

But to the one who does not work, but believes in Him who *justifies the ungodly*, his faith is credited as righteousness.

Romans 4:25

He who was delivered over because of our transgressions, and was raised because of our *justification*.

Romans 8:38–39

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup>nor height, nor depth, nor any other created thing, will be able to separate us from the *love* of God, which is in Christ Jesus our Lord.

Romans 10:8–9

But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, <sup>9</sup>that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be *saved*.

Romans 11:13–15

Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, <sup>14</sup>if somehow I might move to jealousy my fellow countrymen and *save* some of them. <sup>15</sup>For if their rejection is the *reconciliation* of the world, what will their acceptance be but life from the dead?

#### OTHER PAULINE PARALLELS

2 Corinthians 5:18–19

Now all these things are from God, who *reconciled* us to Himself through Christ and gave us the ministry of *reconciliation*, <sup>19</sup>namely, that God was in Christ reconciling the world to Himself, not counting their

trespasses against them, and He has committed to us the word of reconciliation.

Galatians 2:20

“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who *loved* me and gave Himself up for me.”

Galatians 4:4–5

But when the fullness of the *time* came, God sent forth His Son, born of a woman, born under the Law, <sup>5</sup>so that He might redeem those who were under the Law, that we might receive the adoption as sons.

Ephesians 2:3–5

Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of *wrath*, even as the rest. <sup>4</sup>But God, being rich in mercy, because of His great *love* with which He loved us, <sup>5</sup>even when we were dead in our transgressions, made us alive together with Christ (by grace you have been *saved*).

Ephesians 5:2

And walk in love, just as Christ also *loved* you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Colossians 1:21–22

And although you were formerly alienated and hostile in mind, engaged in evil deeds, <sup>22</sup>yet He has now *reconciled* you in His fleshly body *through death*, in order to present you before Him holy and blameless and beyond reproach.

1 Thessalonians 5:9–10

For God has not destined us for *wrath*, but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup>who *died for us*, so that whether we are awake or asleep, we will live together with Him.

#### OTHER BIBLICAL PARALLELS

John 3:16

“For God so *loved* the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

John 15:13

“Greater *love* has no one than this, that one lay down *his life* for his friends.”

Hebrews 7:24–25

But Jesus, on the other hand, because He continues forever, holds His priesthood permanently.<sup>25</sup> Therefore He is able also to *save* forever those who draw near to God through Him, since He always lives to make intercession for them.

1 Peter 3:18

For Christ also *died* for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.

1 John 4:10

In this is love, not that we loved God, but that He *loved* us and sent His Son to be the propitiation for our sins.

#### NONCANONICAL PARALLELS

Seneca, Moral Epistles 9.10

Why, then, do I acquire a friend? In order to have someone for whom I may *die*, in order to have someone I may follow into exile, someone against whose death I may pledge and stake my life.

## Romans 5:12–21

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—<sup>13</sup>for until the Law sin was in the world, but sin is not imputed when there is no law.<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.<sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.<sup>16</sup> The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.<sup>17</sup> For if by the trans-

gression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.<sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.<sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.<sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,<sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

#### ROMANS PARALLELS

Romans 3:20–25

Because by the works of the Law no flesh will be justified in His sight; for through *the Law* comes the knowledge of *sin*.<sup>21</sup> But now apart from the Law the *righteousness* of God has been manifested, being witnessed by the Law and the Prophets,<sup>22</sup> even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;<sup>23</sup> for *all* have *sinned* and fall short of the glory of God,<sup>24</sup> being *justified* as a *gift* by His *grace* through the redemption which is in Christ Jesus;<sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed.

Romans 4:14–15

For if those who are of *the Law* are heirs, faith is made void and the promise is nullified;<sup>15</sup> for the Law brings about wrath, but where *there is no law*, there also is no violation.

Romans 4:25

He who was delivered over because of our *transgressions*, and was raised because of our *justification*.

Romans 6:23

For the wages of *sin* is *death*, but the *free gift* of God is eternal *life* in Christ Jesus our Lord.

Romans 7:7-10

What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know *sin* except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."<sup>8</sup> But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.<sup>9</sup> I was once alive apart from the Law; but when the commandment came, sin became alive and I died;<sup>10</sup> and this commandment, which was to result in *life*, proved to result in *death* for me.

OTHER PAULINE PARALLELS

1 Corinthians 15:21-22

For since by a man came *death*, by a man also came the resurrection of the dead.<sup>22</sup> For as in *Adam* all *die*, so also in Christ all will be made alive.

1 Corinthians 15:45-49, 54-56

So also it is written, "The first MAN, *Adam*, BECAME A LIVING SOUL." The last *Adam* became a life-giving spirit.<sup>46</sup> However, the spiritual is not first, but the natural; then the spiritual.<sup>47</sup> The first man is from the earth, earthy; the second man is from heaven.<sup>48</sup> As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.<sup>49</sup> Just as we have borne the image of the earthy, we will also bear the image of the heavenly. . . .<sup>54</sup> But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory.<sup>55</sup> O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"<sup>56</sup> The sting of *death* is *sin*, and the power of sin is *the law*.

Galatians 3:19

Why *the Law* then? It was added because of *transgressions*, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

Philippians 2:8

Being found in appearance as a man, He humbled Himself by becoming *obedient* to the point of death, even death on a cross.

2 Timothy 2:11-12

It is a trustworthy statement: For if we died with Him, we will also live with Him;<sup>12</sup> If we endure, we will also *reign* with Him; If we deny Him, He also will deny us.

OTHER BIBLICAL PARALLELS

Genesis 2:16-17

The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;<sup>17</sup> but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely *die*."

Genesis 3:17, 19

Then to *Adam* He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life. . . .<sup>19</sup> By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

Isaiah 53:11-12

As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the *Righteous One*, My Servant, will *justify* the many, As He will bear their iniquities.<sup>12</sup> Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the *transgressors*; Yet He Himself bore the *sin* of many, And interceded for the *transgressors*.

Hosea 6:7

But like *Adam* they have *transgressed* the covenant; There they have dealt treacherously against Me.

Revelation 22:5

And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will *reign* forever and ever.

## NONCANONICAL PARALLELS

2 *Esdras* (4 *Ezra*) 7:118–19

O *Adam*, what have you done? For though it was you who *sinned*, the fall was not yours alone, but ours also who are your descendants. <sup>119</sup>For what good is it to us, if an immortal time has been promised to us, but we have done deeds that bring *death*?

2 *Baruch* 54:15, 19

For, although *Adam sinned* first and has brought *death* upon all who were not in his own time, yet each of them who has been born from him has prepared for himself the coming torment. . . . <sup>19</sup>*Adam* is, therefore, not the cause, except only for himself, but each of us has become our own *Adam*.

## Romans 6:1–11

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What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup>May it never be! How shall we who died to sin still live in it? <sup>3</sup>Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup>Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. <sup>5</sup>For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, <sup>6</sup>knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup>for he who has died is freed from sin. <sup>8</sup>Now if we have died with Christ, we believe that we shall also live with Him, <sup>9</sup>knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. <sup>10</sup>For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. <sup>11</sup>Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

## ROMANS PARALLELS

*Romans* 3:8

And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.

*Romans* 7:4–6

Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was *raised from the dead*, in order that we might bear fruit for God. <sup>5</sup>For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our *body* to bear fruit for death. <sup>6</sup>But now we have been released from the Law, having *died* to that by which we were bound, so that we serve in *newness* of the Spirit and not in oldness of the letter.

*Romans* 7:22–24

For I joyfully concur with the law of God in the inner man, <sup>23</sup>but I see a different law in the members of my *body*, waging war against the law of my mind and making me a prisoner of the law of *sin* which is in my members. <sup>24</sup>Wretched man that I am! Who will set me *free* from the body of this death?

*Romans* 8:3–4, 12–13

For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned *sin* in the flesh, <sup>4</sup>so that the requirement of the Law might be fulfilled in us, who do not *walk* according to the flesh but according to the Spirit. . . . <sup>12</sup>So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— <sup>13</sup>for if you are living according to the flesh, you must die; but if by the Spirit you are putting to *death* the deeds of the *body*, you will live.

## OTHER PAULINE PARALLELS

1 *Corinthians* 15:20, 23–26

But now Christ has been *raised from the dead*, the first fruits of those who are asleep. . . . <sup>23</sup>But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming. <sup>24</sup>then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. <sup>25</sup>For He must reign until He has put all His enemies under His feet. <sup>26</sup>The last enemy that will be abolished is *death*.



1 Corinthians 15:42–43

So also is the *resurrection* of the dead. It is sown a perishable *body*, it is raised an imperishable body; <sup>43</sup>it is sown in dishonor, it is *raised in glory*; it is sown in weakness, it is raised in power.

2 Corinthians 4:10

. . . always carrying about in the *body* the *dying* of Jesus, so that the *life* of Jesus also may be manifested in our body.

2 Corinthians 5:14–15

For the love of Christ controls us, having concluded this, that one *died* for all, therefore all died; <sup>15</sup>and He died for all, so that they who *live* might no longer live for themselves, but for Him who died and rose again on their behalf.

Galatians 2:19–21

“For through the Law I *died* to the Law, so that I might *live* to God. <sup>20</sup>I have been *crucified* with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup>I do not nullify the *grace* of God, for if righteousness comes through the Law, then Christ died needlessly.”

Galatians 3:27

For all of you who were *baptized* into Christ have clothed yourselves with Christ.

Galatians 5:24

Now those who belong to Christ Jesus have *crucified* the flesh with its passions and desires.

Philippians 3:10–11

. . . that I may know Him and the power of His *resurrection* and the fellowship of His sufferings, being conformed to His *death*; <sup>11</sup>in order that I may attain to the resurrection from the dead.

Colossians 2:11–13

And in Him you were also circumcised with a circumcision made without hands, in the removal of the *body* of the flesh by the circumcision of Christ; <sup>12</sup>having been *buried with Him* in *baptism*, in which you were also raised up with Him through faith in the

working of God, who *raised Him from the dead*. <sup>13</sup>When you were dead in your transgressions and the uncircumcision of your flesh, He made you *alive* together with Him, having forgiven us all our transgressions.

Colossians 3:1, 3, 9–10

Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. . . . <sup>3</sup>For you have *died* and your *life* is hidden with Christ in God. . . . <sup>9</sup>Do not lie to one another, since you laid aside the *old self* with its evil practices, <sup>10</sup>and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.

2 Timothy 2:11–12

It is a trustworthy statement: For if we *died* with Him, we will also *live* with Him; <sup>12</sup>If we endure, we will also reign with Him; If we deny Him, He also will deny us.

OTHER BIBLICAL PARALLELS

Acts 2:24

But God *raised Him* up again, putting an end to the agony of *death*, since it was impossible for Him to be held in its power.

1 Peter 2:24

And He Himself bore our sins in His body on the cross, so that we might *die to sin* and *live* to righteousness; for by His wounds you were healed.

1 Peter 3:18

For Christ also *died* for *sins once for all*, the just for the unjust, so that He might bring us to God, having been put to *death* in the flesh, but made *alive* in the spirit.

NONCANONICAL PARALLELS

Apuleius, Metamorphoses 11.21

For the gates of death and the assurance of life were in the power of the goddess [Isis], and the rite of initiation was performed in the manner of a voluntary *death* and of a life obtained by *grace*. . . . By her power she caused them in some manner to be reborn and set on a *new course of life*.