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NT Passages In Apostolic Fathers; Gerberding; S.T.M., 1961

REFLECTIONS OF NEW TESTAMENT PASSAGES FOUND IN THE APOSTOLIC FATHERS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

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by

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May 1961

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INTRODUCTION

This paper will attempt to determine the attitude of the Apostolic Fathers toward the canonical New Testament writings on the basis of their references to and use of passages and phrases from those writings. Answers will be sought to the following questions. Which books of the New Testament are used by the Apostolic Fathers? Are these books used in a comparatively equal degree by all of the Fathers? Do the Fathers quote the New Testament writings and refer to them directly? If not, how do they introduce the New Testament material which they use? Do they copy passages from the New Testament directly, or do they freely adapt the language of the disciples and apostles to their own form of presentation? Do they borrow only from books included in our canon of the New Testament, or only from writings of apostolic origin, or do they use materials from other sources as well? The answers to these questions will be sought on a basis of a study of those Apostolic Fathers which are included in Lightfoot's edition and are dated by him as being composed prior to 150 A. D. These are Barnabas, 1 Clement, Ignatius, Polycarp, Didache, Hermas, and 2 Clement.

Assuming that these writings accurately reflect the attitudes of these authors toward the books of the New Testament, and also of the church in their time, the value and purpose of this study is to understand part of that process by which the books of the New Testament were eventually

included in the canon. The study will reveal which books of the New Testament were probably known and used by these Fathers, and which books contained the messages that they considered to be important for the church in their day. Though some have objected that such a study of the Fathers is hampered by the natural tendency of copyists to revise Patristic texts to match New Testament passages, a recent writer states that this problem should not be exaggerated. M. J. Suggs has suggested that especially the trained copyist would be inclined to verbal accuracy, and that "there is little evidence of systematic revision of New Testament citations except in translated works, and this is paralleled by the practice of modern translators of theological works."[1] Moreover, the writings of the Fathers contain so many phrases and echoes from the New Testament books that a copyist would have had to completely revise a writing of the Apostolic Fathers to give it the New Testament form of expression which, as shall be demonstrated, those writings contain.

The method of procedure consists of a study of those passages in the Apostolic Fathers which seem to reflect a certain passage in the New Testament, to see if it can be demonstrated that the Father borrowed the passage or thought from a certain single book of the New Testament. The degree

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[1]M. J. Suggs, "The Use Of Patristic Evidence In The Search For A Primitive New Testament Text," New Testament Studies, IV (1957-1958), 140.

of probability of dependence is categorized in one of five classes. Basically, Class 1 consists of direct quotations of New Testament passages. Class 2 consists of passages which are not quotations or direct references, but show a high degree of similarity to a certain New Testament passage. Class 3 consists of those which show a fair degree of similarity, and Class 4 consists of those which show a weak degree of similarity. Class 5 consists of those passages which show a very uncertain degree of similarity, or of those passages which are similar to New Testament passages occurring in more than one New Testament writing.

Class 1 consists of those passages in the Apostolic Fathers in which a direct quotation is made of a New Testament passage, or a direct reference is made to a passage. Though there are many examples of this in the Fathers writing after 150 A.D., there are only two certain occurrences in the Apostolic Fathers. The one is in 1 Clement, and the other is in Polycarp's Letter to the Philippians, where the author presents a maxim found in Paul's First Corinthians and enforces it with the words, "as Paul teaches." Each of these is discussed below.

Class 2 consists of those passages which show a high degree of similarity to certain passages of the New Testament. This means that they will be identical or nearly identical in vocabulary, thought, and context.

Class 3 consists of those passages which show a fair degree of similarity to certain New Testament passages,

falling slightly short of Class 2 in regard to the three constituent requirements mentioned. For instance, this class includes those passages which are nearly identical verbally and in thought, but are found in dissimilar contexts. Or they may be passages which, though found in similar contexts, are not identical in either verbal or thought similarity. The point of resemblance which is most important in this class is thought similarity, without which a passage can hardly be included. Though a passage placed in Class 2 proves dependence without a doubt, there can be some question as to whether a passage placed in Class 3 sufficiently demonstrates borrowing from the New Testament by the Father.

Class 4 consists of those passages which show a fair degree of similarity, the lowest of the classes which can be utilized to support a claim for dependency. Yet even when a passage is placed in Class 4, it is more similar to a passage from a certain New Testament book than to any passages from any other writing. Included in this category are those verses from the Apostolic Fathers which show a weak verbal and thought similarity in a dissimilar context; those which have either a strong verbal or a strong thought resemblance, but not both, in a dissimilar context; or those which have a very weak verbal and thought resemblance in a similar context. Also included occasionally in this class are those one, two, or three word phrases which are identical with New Testament phrases in vocabulary alone, but which are not

found elsewhere in our literature. By 'elsewhere in our literature' the definition of Arndt-Gingrich is intended, which limits the scope to the Christian writings of the New Testament era, the Apostolic Fathers, the Didache, the Epistle to Diognetus, and the Martyrdom of Polycarp.[2]

Class 5 consists of those passages which at first glance appear to have some kind of similarity to New Testament verses, but are too weak to be used as evidence of dependency. Passages which may be dependent on more than one New Testament writing are also included in this group.

These classes are to serve as guidelines in categorizing those passages which appear to deserve consideration. In given cases there are other factors which may rate attention, and final decisions may often tend to be difficult and arbitrary. But the concluding impressions which will be indicated concerning the dependence of an Apostolic Father on any given book of the New Testament will be subject to little question. In most cases there will be other passages which could have been included in the very doubtful Class 5. The citations which have been given are in such cases to be considered as a representative amount of possible echoes.

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[2]William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon Of The New Testament (Chicago: The University of Chicago Press, c.1957), p. xxvii.

All passages which are written in the text in English are from Goodspeed's translations of the New Testament and of the Apostolic Fathers. All passages which are given in the text will be found in their classification in Appendix B, and those which are in Class 1 through 4 are written there in full in the Goodspeed translations.

Major work in this area was begun by Charteris in 1880, as recorded in the work listed in the Bibliography under his name. Some of the most important passages to be considered are omitted in his monumental effort, and many passages which he has included cannot be used to evidence dependence on particular New Testament books. The product of the Oxford committee of 1905, listed in the Bibliography, is a careful study that rarely has omitted anything worthy of note, though it may have a tendency to be over-critical, especially in suspecting that an Apostolic Father has used a source unknown to us where there does not seem to be an apparent reason for forcing one to make that assumption. Their study used four categories of classification instead of the five used here, which hopefully are slightly more definitive. It is also hoped that the consideration of each book of the New Testament in the order in which it now appears in our Bibles, instead of in the order of classes of degree of dependency as is done by the Oxford committee, will facilitate finding the discussion of that New Testament writing in which one is interested. Other work in this area has been carried out by historians of the early church, and by commentators on

New Testament books as well as those who have made special studies of individual Apostolic Fathers. Notable among the last is the work by Harrison on Polycarp, listed in the Bibliography.

BARNABAS

Barnabas uses legei, usually with a proper name, and hōs gegraptai to introduce his citations. The latter is used to introduce Old Testament and apocryphal passages, as well as one saying that seems to be taken from Matthew. Barnabas seems to trust to his memory when quoting Old Testament passages, reproducing freely and inexactly, as may be seen from a comparison of Barnabas 6:8 with Exodus 33:1-3. One can therefore expect a loose reproduction of New Testament thoughts in any cases of supposed dependence.

In Barnabas 4:14 we read, "As it is written, 'many invited, but few chosen,'" in the same words which occur in Matthew 22:14. Barnabas uses the same thought again in 8:3 and 10:57. Matthew 20:16 has the same phrase in some manuscripts and translations. At least one modern commentator feels that "it is impossible to see any source of this passage except the canonical Gospel according to Saint Matthew,"[1] but the general form of the saying appears in 4 Ezra 8:3: polloi men ektisthēsan, oligoi de sōthēsontai. If the passage was a familiar maxim, it is not recorded elsewhere in our literature. Yet Barnabas does not use it in the same context in which it appears in Matthew. There are

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[1]F. E. Vokes, The Riddle Of The Didache (London: Society For Promoting Christian Knowledge, 1938), p. 114.

at least three other possible allusions,[2] in addition to the fact that in Barnabas' use of Synoptic material he often shows a slight preference for Matthew's variations.

Barnabas 5:9 gives a saying of Jesus that "he had not come to call the upright, but the irreligious" in the same words in which it occurs in all three Synoptists (Matt. 9:13; Mark 2:16-17; different form in Luke 5:30,32). But Barnabas includes an inference as to the sinful character of the disciples which is not included in the Synoptists. The context which follows in Barnabas is closer to the thought of 1 Timothy 1:15 and 3:16, as well as to that of Ephesians 3:8. Yet the saying does not occur in Jewish or Christian literature elsewhere until Origen, who traces the inference mentioned to Barnabas.[3] Barnabas 12:10-11 reproduces the argument recorded in Matthew 22:41-45, Mark 12:35-37, and Luke 20:41-44 regarding Christ as the son of David and as his Lord. The use of Psalm 110:1 and its application is quite similar to the Synoptists' record. Barnabas uses material in 5:11 and 7:9 that is quite similar to the Synoptic parallels, as shown in Appendix B, which also shows

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[2]The phrase 'possible allusions' is usually employed here to designate those passages which were rejected as far as demonstrating dependency is concerned, and thus were placed in Class 5. All of these passages are listed in their places in Appendix B. All passages mentioned throughout the paper are included in Appendix B.

[3]Origen, Contra Celsum I. 63. The New Testament In The Apostolic Fathers (Oxford: The Clarendon Press, 1905), p. 19.

that there are at least three other instances in which dependence on Synoptic material might possibly be asserted. There are no cases in which it can be maintained that Barnabas was dependent on either Mark or Luke alone. In every case of dependency on Synoptic material, Matthew cannot be excluded as a possible source, so that one might well imagine that Barnabas was acquainted with the Gospel according to St. Matthew or at least with the Matthaean tradition. Very likely he used it, to the extent that he found this necessary, to the exclusion of others.

Though there may be conceptual and theological relationships between Barnabas and John, none of the passages suggested are sufficiently striking to warrant claims of dependence in either direction.

Barnabas seems to be following Romans 4:3 in 13:7:

> What then, does he say to Abraham, when he alone had faith and was ordained to be upright? 'Behold, I have made you, Abraham, the father of the heathen who though uncircumcized will believe (tōn pisteuontōn di' akrobustias) in God.'

Barnabas follows the Romans 4:3 interpretation of Genesis 15:6 and 17:4f., though it is possible that this was known and used outside its occurrence in Paul's Romans. In Barnabas 20:2 the phrase ou kollomenoi agathō, as found in Romans 12:9, occurs in a context which could be a negative expansion of the Romans idea. The phrase occurs elsewhere in our literature only in Didache 5:2. Since both passages, Barnabas 20:2 and Didache 5:2, are included in that body of material which they hold in common, that of the 'Two Ways,' it is

possible that dependency on another source is indicated.[4] Barnabas was probably acquainted with Romans but certainly did not use it extensively, as we have only one passage in which dependency is fairly sure, and only a few other possible allusions.

Barnabas 3:6, which speaks of God's foreseeing and preparing of his people in Jesus, rates Class 4 as a reflection of Ephesians 1:4-6. Another Class 4 reference is Barnabas 6:11ff., which speaks of our being renewed by the forgiveness of sins to be 'new creations,' that our hearts might be holy temples, habitations (katoiktērion) for the Lord. These thoughts are expressed in Ephesians 2:10, 4:22, 3:17, and 2:21.

Another New Testament epistle which supplies two Class 4 citations in Barnabas is Titus. Barnabas 1:3-6 speaks of the outpouring of the spirit in the hope of life, somewhat similar to Titus 3:5-7, where regeneration by the Holy Spirit gives possession of eternal life in fulfillment of our hope, in the hope of eternal life (Titus 1:2). Barnabas 14:5 mentions the appearance of the Lord Jesus to redeem us from

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[4]It has been suggested that Christians used manuals of instructional materials in the 'Two Ways' form, as found in Barnabas and the Didache, in much the same manner in which these teachings were employed in Jewish catechisms and in manuals for instructing proselytes in the Hellenistic synagogues. See the following:

Philip Carrington, The Early Christian Church (Cambridge: The University Press, 1957), I, 481ff.

Johannes Quasten, Patrology (Westminster, Maryland: The Newman Press, 1950), I, 31.

darkness and to prepare a holy people for himself, quite similar to the expression of Titus 2:14. It is not inconceiveable that Barnabas could have independently combined the Old Testament thoughts which must have led Paul to write in that manner to Titus. These thoughts are found in Psalm 130:8, Exodus 19:5, and repeated elsewhere in the Old Testament.

In the early centuries of Christianity, at least the Western church held that Hebrews was written by Barnabas.[5] While this theory has been rejected, it is quite true that "nothing short of literary dependence seems to explain the appearance in Barnabas, alone in its age, of so much distinctive of Hebrews."[6] Though there are no direct references to Hebrews, nor even any striking passages on the basis of which a claim of dependency could be established by itself, the cumulative effect of the several passages conveys a strong impression that Barnabas knew Hebrews. Barnabas 5:5-6 tells of the Lord of all the world, to whom God said at the foundation of the world, "Let us make man in our image and likeness," and who endured suffering at the hands of men that he might bring death to naught, having been revealed in the flesh, and showing the resurrection from the dead.

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[5]Adolf Harnack, Geschichte Der Altchristlichen Literatur Bis Eusebius (Leipzig: J. C. Hinrichs Verlag, 1958), I, 1, 62.

[6]The New Testament In The Apostolic Fathers, p. 8.

The passage is similar to Hebrews 1:2-13, 2:9-15, 12:2, and 13:12. The combination of the thoughts is remarkable, though they do occur elsewhere in part, as in Philippians 2:8, 1 Peter 2:21, 3:18, and 4:1. Barnabas 6:17-19 (cf. 14:4-6; 4:30) speaks of the subjection of everything to man as described in Hebrews 2:8 (cf. Heb. 1:2; 7:22). Barnabas 8:1 compares the ritual of the heifer with Jesus as bringing the forgiveness in the new covenant. (Hebrews 9:13ff.) In the same connection Barnabas 14:4-5 is parallel to Hebrews 3:5 and 12:24. Barnabas 19:9 exhorts to "love as the apple of your eye everyone who speaks the word of the Lord you." This is quite close to Hebrews 13:7, but again the same passage occurs in Didache 4:1, as part of the 'Two Ways' material. There are at least six more possible allusions in Barnabas to Hebrews, so that it seems probable that Barnabas was influenced by Hebrews.

Less probable is the dependence of Barnabas on Revelation. Barnabas 7:9 mentions the appearance of the one with the scarlet robe (podērē) on that day, when those who pierced (katakentēsantes) him will see him. The event is described in Revelation 1:7,13. Podērēs is used only in these two places in our literature, though it does occur about twelve times in the Septuagint. Katakenteō is used only in Barnabas 7:8,9, but ekkenteō is used only in Revelation 1:7 and John 19:37. Yet Barnabas could have been merely describing the situation as recorded in the Gospels, especially Matthew 27:28 and Mark 15:17, and been further influenced by Zechariah 12:10.

Barnabas 6:13 quotes a saying of the Lord, "Behold I am making the last things like the first," and states that he has made a second creation (plasin). The saying does not in itself seem to be more parallel to Revelation 21:5 than to Isaiah 43:19 but the context seems to point to the Lord who is "seated upon the throne" of the Apocalypse. Plasis means here "the spiritual new creation through Christ."[7] There is another possible reference to Revelation, but the evidence does not seem to be sufficient to support a case for dependence.

Barnabas does not quote any canonical New Testament writing, nor does he evidence any direct use of New Testament material. With the possible exception of the 'Two Ways' material, much of his 'letter' indicates original composition, in contrast to a collection of New Testament passages as compiled by Polycarp. Yet it does seem most likely that Barnabas knew and used Hebrews and Matthew, and was possibly also influenced by Romans, Ephesians, and Titus.

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[7]William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Cambridge: The University Press, 1957), p. 672.

1 CLEMENT

There is one passage in 1 Clement in which a conflated citation from the Synoptists apparently is used. 1 Clement 46:8 reads:

> Remember the words of our Lord Jesus, for he said: 'Alas for that man! It would have been better for him if he had never been born than to make one of my chosen fall. He might better have had a millstone hung around his neck and have been sunk (katapontizō) in the sea than to pervert one of my chosen.'

Though the thoughts are contained in the Synoptists, the form is not identical to any of them. But this is to be expected. Clement has frequent references to the Old Testament, more than to the New Testament, yet even his quoting of the Old Testament is very inexact. A case in point is 1 Clement 3:1, where he says, "And the scripture was fulfilled," and quotes Deuteronomy 32:15 in an altered arrangement. At other places he alters and fuses, or seems to be quoting from memory, as could be expected from one who would have to unroll a bulky scroll in order to quote the authority exactly. One of the three passages listed as showing relationship to Synoptic material but unusable for proving dependence is 1 Clement 13:1f. About half of its phrases are not paralleled in the Synoptists, but are found in other non-canonical writings. An analysis shows that it is impossible to say with any confidence what Clement's

source for the passage is.[1]

There are at least four passages which seem to be reflecting Johannine terminology, but though there is a similar coloring, none of them have thoughts or words found uniquely in John.

1 Clement 18:1 contains a combination of Psalm 88(89): 21 and 1 Samuel 13:14 which could be explained by a borrowing in similar form from Acts 13:22. But the context is different, and this passage, combined with two possible allusions to Acts material, is insufficient for claiming any use of Acts by Clement.

A passage which indicates the dependency of Clement on Paul's letter to the Romans is 1 Clement 35:5-6:

> Casting from us all iniquity (adikian) and wickedness, covetousness (pleonexian), quarreling (ereis), ill-nature (kakoētheias) and deceit, gossip (psithurismous), slander (katalalias), hatred of God (theostugian), overbearingness (huperēphanian) and boastfulness (alazoneian), vain glory and inhospitality. For those that do these things are hateful to God, and not only those that do them, but those that applaud them.

The verbal parallels are indicated in transliteration. Even though there are other lists of vices in our literature, none of them show the extensive parallelism between the passage above and Romans 1:29-32. Supporting this impression of Clement's use of Romans are two passages

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[1]For an extended discussion of this passage see The New Testament In The Apostolic Fathers, edited by a committee of the Oxford Society of Historical Theology (Oxford: The Clarendon Press, 1905), pp. 58-61.

placed in Class 3 (1 Clement 50:6-7; 1 Clement 33:1), one passage placed in Class 4 (1 Clement 32:2), and at least seven placed in Class 5 as possible echoes. That which usually has relegated a passage or phrase to Class 5 is the occurrence of a similar phrase elsewhere in the Pauline corpus. This is true also of most of the passages included in Class 5 of Clement's similarities to 1 Corinthians, to 2 Corinthians, and to the rest of the letters of St. Paul, so that even the Class 5 passages build a strong case for Clement's appreciation, absorption, and use of Pauline scripture.

It cannot be doubted that Clement knew and used St. Paul's First Corinthians. The passage which achieves Class 1, as an identifiable direct reference, is 1 Clement 47:3, dependent on 1 Corinthians 1:11-13:

> Take up the letter of the blessed Paul, the apostle. What did he first write to you, in the beginning of the preaching of the gospel? Certainly he wrote you under the Spirit's influence about himself and Cephas and Apollos, for even then you had formed parties.

In 1 Clement 37:5-38:1, Paul's discussion of the body in 1 Corinthians 12:12-27 is copied. 1 Clement 49:5 seems to be drawn from 1 Corinthians 13:4-7. 1 Corinthians 15: 20-23, with its peculiar sense of 'first-fruits' (<u>aparchē</u>) reappears in 1 Clement 24:1. These three passages are in Class 2. In each passage Clement seems to be taking over the material of St. Paul without acknowledging his source. The fact that Clement is applying the Pauline messages in

the same contexts to similar problems in the same congregation leads one to surmise that the Corinthians might well have recognized the source of the exhortations, and did not need a stated reminder from Clement that these were the teachings of St. Paul.

The Apostolic Fathers often employ their sources without admitting dependence. Even without Clement's direct reference to Paul's writing to the Corinthians (47:3), we should have no doubt that Clement used 1 Corinthians. 1 Clement 34:8 uses the form of 1 Corinthians 2:9 in presenting the message of Isaiah 64:4 and 65:16. 1 Clement 48:5 uses terminology strongly reminiscent of 1 Corinthians 12:8-9, and 1 Clement 24:5 has the same thought with excellent contextual similarity to that found in 1 Corinthians 15:36-42. These three Class 3 references combine with two Class 4 citations and at least seven Class 5 possible allusions to support the impression created by those passages given above in which the use of 1 Corinthians by Clement is unquestionable.

There are no obvious cases of citing either 2 Corinthians or Galatians, but Clement does contain several possible allusions to each.

The 'one' passage of Ephesians 4:4-6 is reproduced with variations in 1 Clement 46:6. Added to this single Class 3 passage is one Class 4 citation, 1 Clement 59:3, an apparent echo of Ephesians 1:18, and four possible allusions in Class 5. This represents a weak case for dependency of 1 Clement

on Paul's letter to the Ephesians.

Scholars have also detected resemblances to Philippians, Colossians, 1 Thessalonians, 1 Timothy, and 2 Timothy. These have here been placed in Class 5.

Paul's exhortation to Titus to "train the younger women to be loving wives and mothers" (Titus 2:4-5) may possibly have been thought of by Clement when he addressed the Corinthians concerning their women (1 Cl. 1:3b), but this one passage is certainly insufficient to sustain any theory of direct use and dependence.

The similarities between Clement and the canonical Hebrews are so noticeable that in the past a common authorship has been claimed for the two.[2] Jerome mentioned that Clement used both the thought and the words of that letter to the Hebrews supposedly written by Paul.[3] Clement does not mention Hebrews, but his use of the letter is without doubt. The reflection in 1 Clement 36:2-5 of Hebrews 1:1-14 rates Class 2:

> Through him (Jesus Christ) the Master has willed that we should taste immortal knowledge. He being the reflection of God's majesty, is as much greater than the angels as his title is superior to theirs. "For thus it is written, 'He who makes his angels winds, and his attendants a flame of fire.'" But of his Son the Master spoke thus, "You are my Son! I

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[2]A. H. Charteris, Canonicity (Edinburgh: William Blackwood And Sons, 1880), p. xii.

[3]Jerome, De Vir. III. 15, quoted in Charteris, op. cit., p. 274.

> have today become your Father. Ask me, and I will give you the heathen for your inheritance, and the ends of the earth for your possession." And again he says to him, "Sit at my right hand, until I make your enemies your footstool!"

The fact that Psalm 103(104):4 is included in the combination of quotations makes it most unlikely that both authors were dependent on a common collection of Messianic passages. Two passages from Clement rate a Class 3 in showing dependence on Hebrews. 1 Clement 36:1 speaks of Jesus as the high-priest in a manner similar to Hebrews 2:18 and 3:1. The term 'high-priest' (archiereus) as used of Christ in Hebrews occurs elsewhere in our literature only three times (1 Cl. 36:1; 61:3; 64). The eight examples given in Appendix B in Class 4 strongly support the case for dependency of Clement on Hebrews. 1 Clement 7:1-13:1 presents a parade of heroes of the faith very similar to that found in Hebrews 11:5-12:1. 1 Clement 43:1 and 17:5 are slightly closer to Hebrews 3:2 and 5 than to Numbers 12:7 in portraying Moses as the faithful servant (therapōn) in God's house, since the use of autou in Clement suggests the influence of Hebrews. 1 Clement 21:9 describes God as the discerner of thoughts as Hebrews 4:12 does. 1 Clement 27:1 speaks of God as "Him that is faithful to his promises," as do Hebrews 10:23 and 11:11. 1 Clement 17:1 mentions the men who, clothed in the skins of sheep and goats, gained God's approval, as pictured by Hebrews 11:37-39. 1 Clement 19:2 reminds one of Hebrews 12:1-2. 1 Clement 56:2-16 uses the idea of the good father disciplining the sons whom he loves, as found in Hebrews 12:

5-11. A few possible Class 5 allusions complete the evidence which points to the use of Hebrews by Clement.

One passage in Clement, "Let the wise man show his wisdom not in words but in good deeds" (38:2c), shows some similarity to James (3:13). Even with the five possible allusions given, one could hardly assert that Clement consciously used James.

Two passages in Clement show a slight similarity to 1 Peter. 1 Clement 7:2,4 picks up the precious blood of Christ concept expressed in 1 Peter 1:18-19, and applies it in the same manner. The idea of redemption through the blood of Christ is not in itself unique in Peter. The "Love covers up a host of sins" of 1 Peter 4:8 is reproduced exactly in 1 Clement 49a, though the same idea is found in Proverbs 10:12 and James 5:20. These two Class 4 passages combine with at least eight possible allusions, and the fact that Clement used two words[4] found elsewhere only in 1 Peter in our literature, to present a weak case for the use of 1 Peter by 1 Clement.

1 Clement 34:3 may be dependent on Revelation 22:12. The combination of Isaiah 40:10; 62:11; Psalm 28:4; 62:13; Jeremiah 17:10; and Proverbs 24:12 is found only in these two passages.

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[4]Agathopoiia and adelphotēs are used only in 1 Clement and 1 Peter in our literature. Poimnion is used only four other times in our literature besides its occurrence in 1 Clement and 1 Peter.

It is evident then, that 1 Clement directly referred to 1 Corinthians, saying that the 'blessed Paul' wrote under the Spirit's influence, and referring to the letter as an authority to be used. In addition to using 1 Corinthians, Clement also knew and used Romans and Hebrews. He may have been influenced by Ephesians and Titus, and perhaps also by Acts, James, and 1 Peter.

IGNATIUS

Though in the past there has been much discussion as to which Ignatian letters and which recensions are authentic, "the seven genuine letters are now established beyond question."[1]

A glance at Ignatius' quotations of and references to Old Testament material and his use of New Testament material will show that

> Ignatius always quotes from memory; that he is inexact even as compared with his contemporaries; and that he appears sometimes to have a vague recollection of a phrase when he is not thinking of or wishing to remind his readers of, the original context.[2]

There are three very weak Class 4 parallels to material that the Synoptists have in common, and perhaps two other possible allusions, but the Gospel which Ignatius seems to have known well is Matthew. The Oxford Committee comments that "the much closer parallels with Matthew than with Mark or Luke are a remarkable phenomenon, but one which frequently meets us in the earliest sub-Apostolic literature."[3]

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[1]Philip Carrington, The Early Christian Church (Cambridge: The University Press, 1957), I, 447.
P. N. Harrison, Polycarp's Two Epistles To The Philippians (Cambridge: The University Press, 1936), p. 43, agrees, adding that this is "a verdict which is now generally accepted as authoritative and final."

[2]The New Testament In The Apostolic Fathers, edited by a committee of the Oxford Society of Historical Theology (Oxford: The Clarendon Press, 1905), p. 64.

[3]Ibid., p. 76.

A passage in which it seems very likely that Ignatius was dependent on Matthew's Gospel occurs in his letter to the Smyrnaeans, "Baptized by John so that all uprightness might be fulfilled by him (hina plērōthē pasa dikaiosunē)" (1:1). Only Matthew 3:15 gives this reason for the baptism of Jesus by John.

Three Class 3 passages show a fair degree of dependency on Matthew. Writing to Polycarp, Ignatius exhorts, "Be wise like a serpent in all things, and always guiltless like a dove" (2:2). The context is not the same as that of Matthew 10:6, though Ignatius is addressing Polycarp pastorally, even as Jesus was counselling his ministers. Philadelphians 3:1 reads, "Keep away from evil pastures which Jesus Christ does not tend (geōrgei), for they are no planting of the Father (phuteian patros)," and the same thought was sent to the Trallians, "For these are not a planting of the Father" (11:1). Matthew 15:13 records Jesus' words, "Any plant (pasa phuteia) that my heavenly Father did not plant must be uprooted." The Ignatian contexts compare favorably with Matthew 15:9 in its warning against the commandments of men. Although phuteia was a normal word in daily Greek use, it is used only in these three passages in our literature. Smyrnaeans 6:1 contains the "Let him accept it who can" of Matthew 19:12.

Among the passages which show a weak degree of dependency on Matthew could be included Ignatius to the Romans 9:3 and perhaps also Ephesians 6:1, which speak of welcoming one in

Jesus' name, reminiscent of Matthew 10:40. Ephesians 5:2 mentions the power of the prayer of one or two, reminding one of Matthew 18:19-20. Magnesians 5:2 uses the picture of the two coinages, "the one that of God, the other that of the world, and each has its own stamp on it," which recalls Matthew 22:19. Nomisma is used only in these two passages in our literature. Ephesians 17:1 mentions the pouring of ointment on Jesus' head, in phrasing that favors Matthew 26:7 rather than Mark 14:3 and John 12:3.[4] There are at least four other possible allusions to Matthew's Gospel. It seems most likely that Ignatius was acquainted with Matthew's presentation of the gospel.

There are just two Class 4 weak instances in which Ignatius may have been dependent on Luke's Gospel. Ignatius wrote to the Smyrnaeans, "Truly nailed for us in body under Pontius Pilate and Herod the governor" (1:2). Only Luke describes Herod's part in the Passion, but Ignatius certainly could have gained this knowledge from the oral tradition. In Smyrnaeans 3:2 Ignatius writes, "And when he came to those who were with Peter, he said to them, 'Take me and feel of me, and see that I am no incorporeal phantom,'" an incident recorded in Luke 24:39.

Ignatius' use of the Fourth Gospel is quite probable. Two passages in Ignatius show a Class 3 degree of dependency.

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[4]The New Testament In The Aoostolic Fathers, p. 78.

Ignatius to the Romans 7:2-3 mentions the 'living water' of John 4:10,14, and 7:38, the abstention from the 'pleasures of this life', even as according to John 6:27 Jesus would have men work for the food 'which lasts for eternal life', and in the same passage the "bread of God (artos tou theou), which is the flesh of Christ." Artos tou theou occurs in John 6: 32f., and elsewhere in our literature only in Ignatius to the Ephesians 5:2. The other Class 3 passage is Magnesians 7:1 and 8:1, which mentions that the Lord did nothing without the Father, and all things that he did were pleasing to the Father, very similar to the expression in John 8:28-29. A passage which shows a weak degree of dependency on John is Ignatius to Polycarp 7:1, "The spirit (to pneuma) is not misled, for it is from God. For it knows where it comes from and where it is going," which is quite parallel to John 3:8 and 8:14. Philadelphians 9:1 describes Jesus as the door (thura) to the Father, as Jesus depicts himself in John 10:9. The idea of Jesus being the door through which the saints of all time must enter occurs also in John 14:6, though thura is not used there. There are at least three other possible uses of John by Ignatius, supporting the probability of Ignatius' acquaintance with John's Gospel.

There are two very weak cases suggesting that Ignatius may have been familiar with the Acts of the Apostles. Magnesians 5:1 reads, "Each one is going to go to his own place (eis ton idion topon)," reminding one of the statement made about Judas in Acts 1:25. Smyrnaeans 3:3 states that

"After the resurrection he ate and drank with them," which is nearly verbally identical with Acts 10:41, but the thought must have been common.

There are three passages which present a weak case for dependency on Paul's Romans. Smyrnaeans 1:1 and Ephesians 18:2 describe Christ as being from the line of David and from the Holy Spirit in terms reminiscent of Romans 1:3f.

Ephesians 19:3 uses the phrase eis kainotēta aidiou zōēs in a context that resembles the similar phrase in Romans 6:4. Kainotēs appears in our literature only twice in Romans (6:4 and 7:6) and three times in Ignatius. Ignatius to the Ephesians 8:2 describes the difference between the 'spiritual' and those 'of the flesh' in terms similar to Romans 8:5 and 8. The Ignatian passage is less similar to 1 Corinthians 2:14 and Galatians 5:16f. There are at least three other examples showing possible use of Romans by Ignatius, but the evidence is not convincing enough to assert that direct borrowing occurred.

It can be maintained that Ignatius knew 1 Corinthians, and that although he does not quote it directly, his letters are filled with the thought and language of Paul's Letter. Two passages have been placed in the Class 2 degree of dependence on 1 Corinthians. Ephesians 18:1 reads,

> My spirit is a humble sacrifice (peripsēma) to the cross, which is revolting to unbelievers (skandalon tois apistousin), but to us is salvation and eternal life. Where is your philosopher (pou sophos)? Your reasoner (pou suzētētēs)? Where is the boasting (pou kauchēsis) of the so-called intelligent (sunetōn)?

All of this is closely paralleled in 1 Corinthians 1: 18-20,23,29; 4:13, and also compares with 1:17,21,24,31 and 2:2-5. Peripsēma is used only in 1 Corinthians 4:13 in the New Testament, and elsewhere in our literature only twice in Barnabas. The 'pou' questions of Isaiah 19:11, 33:18, 44:25, and Job 12:17 do not include the pou suzētētēs of Ignatius and St. Paul. The other passage which shows a high degree of dependency on 1 Corinthians is Ignatius to the Romans 9:2,

> I am ashamed to be called one of them, for I do not deserve it, for I am the last of them and born at the wrong time (ektrōma), but if I reach the presence of God I have obtained mercy.

The parallelism to 1 Corinthians 15:8-10 is unmistakable.

Five passages are listed in the appendix which show a fair degree of dependency. The inscription of the letter to the Smyrnaeans mentions that they are 'lacking in no spiritual gift,' using the same words which occur in 1 Corinthians 1:7. The words of 1 Corinthians 4:4, "that does not prove that I am innocent," are reproduced exactly in Ignatius to the Romans 5:2. Magnesians 10:2 applies the picture of the stale, sour yeast and the new yeast to the Christian, even as it was previously done in 1 Corinthians 5:7. The predominantly sexual list of crimes in 1 Corinthians 6:9-10, with its mē planasthe, such "will not have any share in God's kingdom," is echoed strongly in Ephesians 16:1, even though the phrase in quotation marks appears in similar form in 1 Corinthians 15:50, Paul's Ephesians 5:5 and Galatians 5:21.

Paul's words in 1 Corinthians 9:27, "So that . . . I may not be disqualified myself," are repeated with the same thought, that of an athletic race, in Trallians 12:3.

Ten passages are listed in the appendix as showing a weak Class 4 degree of dependency. In a context similar to 1 Corinthians 2:10, Philadelphians 7:1 notes that "The spirit . . . exposes secret things." Ignatius has to write to the Trallians (5:1) as though they were babies (nēpiois), in a manner more similar to Paul's words in 1 Corinthians 3:1 than to 1 Thessalonians 2:7, 1 Peter 2:2, or Hebrews 5:12. Trallians 2:3 mentions that the ministers of the mysteries of Jesus Christ are eager to please all in every way, reminiscent of 1 Corinthians 4:1 and 10:33. Philadelphians 3:3, though not as close to 1 Corinthians 6:9 as is Ephesians 16:1, discussed above, is still closer to 1 Corinthians 6:9 than it is to 1 Corinthians 15:50, Ephesians 5:5, or Galatians 5:21. Philadelphians 7:2, "Keep your body as the temple of God," is reminiscent of 1 Corinthians 6:19, but the idea can be found in other places also (compare John 2:19,21; Barnabas 6:15; 4:11; 16:6f.; 2 Clement 9:3). Trallians 6:1, "Yet not I but the love of Christ," bears a form similar to 1 Corinthians 7:10. Ignatius wrote to the Romans (4:3) that "if I suffer, I shall be emancipated (apeleutheros) by Jesus Christ," reminiscent of 1 Corinthians 7:22 and 9:1. Apeleutheros is used only in 1 Corinthians 7:22 and in the Ignatius passage in our literature; nor is it used in the Septuagint. Romans 6:1 records the words of the martyr, "It is better for me to

die in Jesus Christ than to be king of the ends of the earth," using the same form employed by Paul in 1 Corinthians 9:15. Ignatius writes to the Philadelphians, "Be zealous, therefore, to practice one giving of thanks, for there is one flesh of our Lord Jesus Christ, and one cup in token of union in his blood, one altar . . ." (4:1), strongly reminiscent of 1 Corinthians 10:16-17. Philadelphians 7:2, "Be imitators of Jesus Christ as he was of his Father," is not exactly parallel to 1 Corinthians 11:1, but the same form is employed. There are at least a dozen more passages in Ignatius in which he may be said to be possibly borrowing from 1 Corinthians. The weight of evidence is sufficient to claim without a doubt that Ignatius knew 1 Corinthians, and that he expressed himself in its thought and language.

There are two cases of the weak Class 4 degree of dependency on Galatians. In Philadelphians 1:1 Ignatius mentions a bishop who obtained his ministry "not of himself or through men," reminding one of Paul's words in Galatians 1:1, and the thought of 1:11. The other passage is Trallians 10:1, "Then I am dying in vain (dōrean apothnēskō)," which recalls Galatians 2:21. Three other possible allusions are listed for Galatians, but there is not enough evidence to suggest that Ignatius certainly knew this Epistle.

The evidence for dependence of Ignatius on Paul's Epistle to the Ephesians is slightly better. Two passages are placed in the Class 3 degree of dependence. The inscription of Ignatius' Epistle to the Ephesians shows many points of simi-

larity to the first chapter of Paul's Epistle to the Ephesians, especially verses 3,4,5,7,10,11, and 12, as the comparison in the appendix demonstrates. The other passage showing a fair degree of dependence is the exhortation of Ignatius to Polycarp (5:1) that the brethren should love their wives as the Lord loves the church, the message given by Paul in Ephesians 5:25 and 29. Two passages fall into the Class 4 weak degree of dependency. Smyrnaeans 1:2 contains a phrase reminiscent of Ephesians 2:16, "In the one body of his church." The contexts of both Ephesians and Smyrnaeans refer to the uniting of Jew and Gentile. The contexts of both contain references to Isaiah. The idea of the church as the body of Christ occurs elsewhere, notably in Ephesians 1:23 and Colossians 1:18. The other Class 4 passage is Polycarp 1:2, "Bear with all men in love," reminiscent of Ephesians 4:2. The contexts of each are similar. There areat least seven other passages in which Ignatius may possibly have been relying on Paul's Ephesians. It seems quite possible that Ignatius was acquainted with Ephesians and was influenced by it.

Two passages from Ignatius show a weak degree of dependency on Philippians. Smyrnaeans 11:3 speaks of a mature perfection in the Christian that is reminiscent of Philippians 3:15. But the sentiment was perhaps common in the church, as 1 Corinthians 2:16 and 14:20 seem to suggest. In Smyrnaeans 4:2 Ignatius writes, "I can endure it all, since he who became perfect man gives me strength (me endunamountos)," which is

quite similar to Paul's words in Philippians 4:13. But Christ is the source of Paul's power also in a similar passage in 1 Timothy 1:12. There are two other possible allusions to Philippians, but we do not have enough evidence to assert that Ignatius used Philippian material.

There is one passage which seems to show a weak degree of dependence on Colossians. Trallians 5:2 describes the 'things seen and unseen' of Colossians 1:16. The thought is the same but the contexts are different. The phrase appears to occur elsewhere in our literature only in Ignatius to the Romans 5:3 and to Polycarp 2:2. There are five other passages which may possibly show dependence on Colossians, but the evidence is not sufficient to show that Ignatius used this Epistle.

A passage which shows a weak degree of dependence on 1 Timothy is Ignatius to Polycarp 4:3, which exhorts the slaves to be better slaves to the glory of God, reminding one of Paul's words in 1 Timothy 6:2. There are a few other possible allusions to 1 Timothy, but we have nothing on which to rest a case for dependency.

The relation of Ignatius to 2 Timothy is slightly more demonstrable. Polycarp 6:2, "Please him under whom you serve," shows a fair degree of dependency on 2 Timothy 2:4. The contexts of both passages speak of suffering and working hard together. However the idea of spiritual soldiering does occur also in Ephesians 5, 1 Timothy 1:18, and 1 Clement 37:2. Smyrnaeans 10:1f. and Ephesians 2:1 show a weak degree of

dependency on 2 Timothy 2:4. Ignatius speaks of the way in which certain Christians rested and refreshed him, as Paul prays that the Lord will show mercy to the household of Onesiphorus for the way in which Onesiphorus cheered (anepsuche) him, and was not ashamed of his chains. There are at least three other possible allusions to 2 Timothy. The evidence is not extensive, though it is impressive to notice such a seeming use of Paul's brief Second Letter to Timothy.

It has not been mentioned here that there are also a few passages in Ignatius which may possibly show dependence also on 2 Corinthians, 1 Thessalonians, 2 Thessalonians, Titus, and Philemon. This means that conceivably Ignatius was acquainted with all thirteen of the epistles of Paul. One can observe from the appendix that the reason why many Ignatian passages, which seemed to show dependence on one of the Pauline epistles, were placed in Class 5 was the appearance of that same thought in another of the Pauline epistles. For instance, Ephesians 8:2 had seemed to show dependence on 1 Corinthians 2:14, but Galatians 5:17 and Romans 8:5-8 contained the same thought as 1 Corinthians 2:14, so the passage had to be placed in Class 5 as far as showing dependence on 1 Corinthians was concerned.

Still the passage (Ign. Eph. 8:2) does show a strong dependence on Pauline material. Thus many of the passages in Class 5 of the various Pauline Epistles strongly attest dependency of Ignatius on Paul. Westcott, speaking of the

Ignatian writings, stated that "The image of St. Paul is stamped alike upon their language and their doctrine . . . . Familiar words and phrases show that he was a model constantly before the writers eyes."[5] Paul and his writings must have been authoritative both for Ignatius and for his readers in the churches to which he wrote, for his brief letters are overrun with direct borrowings of, similarities to, and echoes from the epistles of St. Paul.

Hebrews 4:13 receives weak support from Magnesians 3:2, which hints at the inevitability of being scrutinized by the eye of God who knows what is secret. A thought somewhat similar occurs also in Wisdom 1:6, Psalms of Solomon 1:3, and Romans 14:12. Another passage which shows a weak degree of dependency is Philadelphians 9:1, which talks about the greater high priest, who has been entrusted with what is holy, with the secrets of God, and is the door through which the saints of all time must enter to the Father. The same ideas had been expressed in Hebrews 2:17, 3:1, 4:14, 5:5,10, 6:20, 7:7,19,20,22,23 to 26, 8:1, 9:7 to 12, and 10:19 to 21, as illustrated in Appendix B. Perhaps Ignatius was influenced by Hebrews, as these two cases would lead us to believe, but there is not sufficient evidence to warrant the assertion that he did know and use Hebrews.

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[5]Brooke Foss Westcott, A General Survey Of The History Of The Canon Of The New Testament (London: Macmillan and Co., 1875), p. 33.

By way of summary, it can be observed that Ignatius is certainly dependent on 1 Corinthians. The Gospel of Matthew is the only one which Ignatius gives conclusive evidence of knowing and using as his own. Ignatius was probably also influenced by John and Ephesians. He may have been familiar with the entire Pauline corpus, including especially Romans, Galatians, 2 Timothy, Philippians, 1 Timothy, and Colossians. In addition, Ignatius was possibly influenced by Hebrews and the Acts.

POLYCARP

Polycarp's Letter to the Philippians contains just thirty-eight verses, the shortest book of the Apostolic Fathers. Yet it contains more references to the New Testament than any other, presenting at least a faint echo of nearly every writing in our canonical New Testament. Harrison's editing of the text of Polycarp, with different type characters for the passages and phrases which seem to echo New Testament material, demonstrates vividly how Polycarp thought in New Testament language, for there are few verses or phrases which do not recall either the New Testament, or occasionally Septuagint material not reproduced in the New Testament.[1]

With four notable exceptions, discussed as they occur in the passages below, there are no quotations or direct references to passages from either the New Testament or the Old Testament. There are places where Polycarp seems to be dependent on Old Testament passages, but instead of quoting them, he works the thoughts and phrases into his own presentation. It seems that Polycarp used material from our New Testament writings in the same way, working it into the structure of his own sentences. This method gives the impression that the author was one who had absorbed the message of certain

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[1]P. N. Harrison, Polycarp's Two Epistles To The Philippians (Cambridge: The University Press, 1936), pp. 327-335.

writings and quoted from memory. Still we shall see, in the case of Paul, a vivid memory of and special regard for the writings themselves qua written literature.

It cannot be proven that Polycarp used any of the Synoptic Gospels to the exclusion of the others. However, there are more similarities to Matthew and Luke than to Mark. One passage which shows a good degree of dependence on the Synoptic tradition is Polycarp 7:2, "Beseeching the all-seeing God not to subject us to temptation, just as the Lord said, 'One's spirit is eager, but flesh and blood are weak.'" Polycarp's first phrase is identical to the sixth petition as recorded in Matthew 6:13 and Luke 11:4, but since it is also very similar to the first phrase of Matthew 26:41 and Mark 14:38, in the same verse with Polycarp's second phrase, these latter passages are most likely the source for the entire passage in Polycarp. All of the components of Polycarp 2:3b can be found in Matthew 5:3,10, and Luke 6:20, but the general nature of the saying, and its proximity to 2:3a, discussed below, make it possible that Polycarp was dependent on another source. Another parallel showing a weak similarity is Polycarp 12:3c, which talks about praying for those who 'persecute and hate you,' similar to Matthew 5:44 and Luke 6:27. There are three other possible usages of the Synoptists, but the reflections are only of the first and third Gospels, though one passage, Polycarp 5:2b, seems to be parallel to a phrase found only in Mark 9:35. One of the three passages which may possibly show use of Matthew and Luke is Polycarp 2:3. Polycarp

shows strong similarities here to 1 Clement 13:1f. also. But Polycarp's passage contains some material found neither in the Synoptists nor in 1 Clement, and his order shows similarity to none of the writings which preceded him. Polycarp may have been dependent upon some other writing unknown to us for this saying, which he describes as taught by the Lord, or perhaps he was composing on the basis of the phrases which are identifiable as coming from Matthew, Luke, and 1 Clement, expanding with his own comments in the same spirit.

There is a slight possibility that Polycarp 5:2c, "even as he promised to raise us from the dead," reflects the promise of John 5:21,25, and 6:44. But immediately following this phrase is one which seems to reflect more strongly the thought of 2 Timothy 2:11 to 12. There is another possible usage of John's Gospel.

Bauer is among those who feel that "certainly also the Acts of the Apostles has been employed" by Polycarp.[2] But there is really only one passage which can be used to indicate a dependence on Acts, and that is Polycarp 1:2b, "Whom God raised, setting aside the pains of death," nearly identical

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[2]Walter Bauer, Die Briefe des Ignatius von Antiochia und der Polycarpbrief, Vol. XVII of Handbuch Zum Neuen Testament, edited by Hans Lietzmann (Tuebingen: J. C. B. Mohr, 1920), p. 284.

to Acts 2:24.[3] There are, however, at least three other passages in Polycarp which may possibly show dependence on Acts. The evidence is insufficient to prove the Acts was known by the famous martyr.

One passage, Polycarp 6:2, "We must all stand at the judgment seat of Christ, and each give an account of himself," shows a fair degree of dependence on Romans 14:10 and 12. A similar thought occurs in 2 Corinthians 5:10, and there it is the judgment seat 'of Christ' as in Polycarp, instead of the judgment seat 'of God' of Romans. But the Koine texts of Romans 14:10 also read 'of Christ,' so that it is possible for Polycarp to have copied all of his material from a text of Romans 14:10 and 12. The other similarities in that passage of Polycarp to Romans favor the latter over 2 Corinthians as Polycarp's source. Polycarp 10:1b shows a weak degree of affinity to Romans 12:10. Both passages could be translated as Lightfoot does, "In love of the brotherhood kindly affectioned one to another."[4] Philostorgoi, 'loving dearly', equivalent to the diligentes in the Latin text of Polycarp 10, is found only in Romans 12:10 in our literature. But the thought must have been common (Compare 1 Peter 2:17).

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[3]For discussions of the interesting textual problem involved in this comparison see Harrison, op. cit., pp. 288-290, and The New Testament In The Apostolic Fathers, edited by a committee of the Oxford Society of Historical Theology (Oxford: The Clarendon Press, 1905), p. 98.

[4]J. B. Lightfoot, The Apostolic Fathers (London: Macmillan and Co., c.1891), p. 188.

There are at least four other possible allusions to Romans, so it is quite possible that Polycarp was influenced by Romans.

There can be no doubt that Polycarp knew and used Paul's 1 Corinthians. This is affirmed by a passage in Polycarp 11:2, "Or do we not know that God's people (sancti) are to be the judges of the world, as Paul teaches?" This passage is placed in Class 1, as a direct reference to and quotation of Paul's teaching in 1 Corinthians 6:2. Polycarp 5:3b, "Neither people who are immoral or sensual or given to unnatural vice will have any share in God's kingdom," shows a Class 2 high degree of dependence on 1 Corinthians 6:9f. There is verbal agreement except for the words omitted by Polycarp. Polycarp 3:3 shows a weak degree of dependence on 1 Corinthians 13:13 in that it mentions faith, hope, and love, in that order, and seems to ascribe the most important role to love. But these three gifts are grouped together also in Colossians 1:4 and 1 Thessalonians 1:3. There are at least seven other possible allusions to 1 Corinthians.

Polycarp 2:2 shows a fair degree of dependence on 2 Corinthians 4:14 in the words "He who raised him from the dead will raise us also." But a similar thought is expressed in Polycarp 5:2, where dependence seems to be on 2 Timothy 2:11 and John 5:21. There are four other possible allusions to 2 Corinthians, but the evidence is insufficient to demonstrate that Polycarp knew this Epistle.

Galatians 4:26 seems to be copied in Polycarp 3:3, "Faith . . . is the mother of us all." Polycarp 5:1, "Knowing (eidotes) then, that God is not to be sneered at," presents an even stronger parallel to Galatians 6:7, "God is not to be sneered at." Eidotes hoti is one of Polycarp's introductory formulas. It is used to introduce phrases that appear to be parallel to Ephesians and 1 Timothy, but it is also used in Polycarp 6:1 to introduce an apparent quotation the source for which would be unknown to us. Muktērizō is used in the passive only in these two places in our literature. There are at least three other possible allusions to Galatians. It seems reasonable to assume that Polycarp may have been acquainted with this Epistle.

Two passages in Polycarp that seem to be dependent on Ephesians are introduced by two different formulae of citation. The first is Polycarp 1:3, introduced by eidotes hoti, which seems to show a Class 2 high degree of similarity to Ephesians 2:8,

> For you know that (eidotes hoti) you have been saved by his favor, not by what you have done (chariti este sesōsmenoi, ouk ex ergōn), but by the will of God through Jesus Christ.

This seems to be the thought of Ephesians 2:5 to 9. Such Pauline antithesis of faith and works is not common in the Apostolic Fathers, and it is difficult to avoid the conclusion that Polycarp is directly indebted to Paul's Epistle to the Ephesians at this point. The second passage introduced by a formula of citation, Polycarp 12:1, is hardly less convincing,

> Confido enim vos bene exercitatos esse in sacris literis, ... Modo ut his scripturis dictum est, "Irascimini et nolite peccare," et "Sol non occidat super iracundiam vestram."

The first half of the passage quoted by Polycarp is identical to Psalm 4:5 and Ephesians 4:26a. But the fact that the second half of the passage seems to occur only in Ephesians 4:26b makes it very probable that Polycarp learned of the sayings from or at least knew that they were recorded together in Ephesians 4:26. Since Polycarp mentions Paul three times in this brief letter, and since in the second verse of chapter 11 Polycarp expressly quoted Paul's teaching in 1 Corinthians 6:2, we might well understand his reference to 'the scriptures' (his scripturis) as indicating a collection of Paul's writings. This would then place this passage in Class 1 as a direct quotation. If we could be sure that in this passage Polycarp was equating his scripturis with sacris literis, as it may be possible to conclude, then, though we have nothing in Polycarp which would define his understanding of sacris literis, we should at least be able to state confidently that Polycarp had a very high regard for Paul's writings. Ephesians 6:18 may possibly be the source of Polycarp 12:3a, "Pray for all the saints." There are at least two other possible allusions to Ephesians. Though the evidence is not extensive, the two passages discussed make it nearly mandatory to conclude that Polycarp had heard or read Ephesians.

Since Polycarp's Epistle is addressed to the Philippians

any possible dependency on Paul's Epistle to the Philippians would be viewed with interest. Polycarp has not disappointed us. In 3:2 he writes,

> For neither I nor anyone else like me can follow the wisdom of the blessed and glorious Paul, who, when he was among you, face to face with the men of that time, carefully and steadfastly uttered his teaching about truth, and when he was absent wrote you letters, by poring over which you will be able to build yourselves up in the faith that has been given to you.

The passage is certainly a strong testimony to the high regard in which Paul's writings were held. Their contents were the means for upbuilding in the faith. The passage also testifies that at least one of Paul's 'letters' to the Philippians was known. Lightfoot adduced several parallels showing that the plural epistolas can refer to a single letter,[5] in which he was followed by Charteris,[6] but not by the Oxford committee.[7] The parallels do not prove that Polycarp was thinking of only one letter. Harrison also admits that Polycarp "might conceivably have had in mind other letters written by the Apostle to the same Church," but goes on to say that in view of the other echoes of Philippians there is no shadow of doubt that Polycarp was referring to the Philippians known by us.[8]

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[5]J. B. Lightfoot, St. Paul's Epistle To The Philippians (London: Macmillan and Co., 1869), p. 138.

[6]A. H. Charteris, Canonicity (Edinburgh: William Blackwood And Sons, 1880), p. 244.

[7]The New Testament In The Apostolic Fathers, p. 94.

[8]Harrison, op. cit., p. 291.

There are at least four passages in Polycarp which individually present a weak Class 4 case for dependency, but cumulatively, with a few other possible allusions to Philippians, support Harrison's opinion. Polycarp 9:2 states "that all these have not run in vain," using the very words of Philippians 2:16, though a slightly similar passage occurs in a different context in Galatians 2:2. Polycarp 1:1 reflects Philippians 4:4,10; 2:17, and 3:10 in the words of Polycarp to those at Philippi, "I rejoice with you greatly in our Lord Jesus Christ." Sungchairō occurs three times in Luke, twice in 1 Corinthians, and twice in Philippians in the New Testament. It occurs twice in the Septuagint, and is rare in classical literature. Philippians 3:18 may have been the source of Polycarp 12:3d, "Pray also for the enemies of the cross," though the contexts of the two passages are different. Polycarp 2:1c seems to reflect Philippians 3:21 and 2:10 in the words, "To whom everything in heaven and on earth (epourania kai epigeia) is subject." The idea of subjection of all things to Christ is also in 1 Corinthians 15:27 and Hebrews 2:8, but the Philippians 2:10 idea does not seem to be found elsewhere. The context in Polycarp definitely points to Christ as the subject. It is impossible to imagine that Polycarp should know of letters which Paul had written to the Philippians and yet be unaware of that Epistle which the church included in the canon of the New Testament, and the parallels in Polycarp to our Philippians increase the probability that in 3:2 Polycarp was conscious of Paul's Epistle

to the Philippians.

Polycarp 11:3 shows a fair degree of dependence on 2 Thessalonians 1:4. Polycarp is writing to the Philippians,

> But I have not found or heard of any such thing among you, among whom the blessed Paul labored, and who are mentioned in the beginning of a letter of his. For he boasts of you in all the churches.

In the beginning of 2 Thessalonians Paul wrote, "We ourselves speak of you with pride in the churches of God." Polycarp thought that the words which he was quoting were addressed to the Philippians. The proximity of Thessalonica to its Macedonian neighbor Philippi could easily account for the error. Polycarp 11:4 shows a fair degree of similarity to 2 Thessalonians 3:15 in the words, "Do not look on such people as enemies, but call them back as ailing members. The evidence is slight, but it does not seem impossible that Polycarp was acquainted with 2 Thessalonians.

No other Apostolic Father provides the degree of testimony to 1 and 2 Timothy that is found in Polycarp. Dependence on 1 Timothy seems to be certain. The chief passage is Polycarp 4:1,

> Love of money is the beginning of all troubles. So knowing that we brought nothing into the world, and can take nothing out of it either, ...

This is nearly identical to 1 Timothy 6:10 and 6:7. The length of the passage warrants its position in the Class 2 category showing a high degree of dependency. <u>Philarguria</u> is used in our literature only in 1 Timothy 6:10, four times in Polycarp, and once in 2 Clement, a writing of a date later

than Polycarp's Letter. There are four passages which show a weak degree of dependency on 1 Timothy. Polycarp 8:1, "Our hope . . . , that is Jesus Christ (Christos Iēsous)," is reminiscent of 1 Timothy 1:1, "Christ Jesus our Hope." The unusual word order of Christos Iēsous does not appear elsewhere in Polycarp. Polycarp 12:3b exhorts the Philippians to "Pray also for emperors (regibus)," as Paul instructed Timothy to do in 1 Timothy 2:1. Polycarp 5:2 recommends a way of life for the deacons that sounds like an expansion of 1 Timothy 3:8. Polycarp 4:3 includes an exhortation to prayer among the duties of the widows, similar to 1 Timothy 5:5. There are at least two other possible allusions in Polycarp to 1 Timothy.

The evidence for Polycarp's use of 2 Timothy is only slightly less convincing. A passage that has been placed in Class 3 is Polycarp 9:2b, "For they did not love the present world (ton nun ēgapēsan aiōna), which is the negative of the thought in 2 Timothy 4:10. Ho nun aiōn occurs in the New Testament only in 1 Timothy and Titus. Among the passages which show a weak degree of dependency on 1 Timothy is Polycarp 12:1b, "Which I believe is the case with you," which is similar to a phrase in 2 Timothy 1:5 in a similar context. 2 Timothy 2:11 to 13 seems to be echoed in Polycarp 5:2d,

> If we please him in this present world, we will receive the world to come also, even as he promised to raise us from the dead, and if we conduct ourselves in a way worthy of him, we shall also reign with him (sumbasileuomen), provided we have faith.

The first line does remind one of Philippians 1:27 and 1 Clement 21:1, but the entire thought is contained in 2 Timothy 2:11 to 13. Sumbasileuō occurs elsewhere in our literature only in a different context in 1 Corinthians 4:8. Polycarp 11:4 offers another weak case for dependency in its similarity to 2 Timothy 2:25, where Polycarp wrote, "May the Lord grant them true repentance."

Harrison gives a few possible echoes of Titus in Polycarp,[9] but the evidence does not compare to that which indicates that Polycarp used the first two Pastorals. We therefore have evidence that Polycarp was acquainted with ten of Paul's letters, and there are echoes of the others as well. As in Ignatius, there are many passages which testify to the Pauline influence, but were listed in Class 5 of the various letters because the material occurred in more than one Pauline epistle. Polycarp displays the highest regard for Paul, both by mention of his name and by use of his writings.

There is little in Polycarp on the basis of which we could claim acquaintance with Hebrews. Polycarp 12:2 shows a weak degree of dependency in its 'eternal high priest' (sempiternus pontifex), on Hebrews 6:20 and 7:3. Polycarp 6:3 mentions serving God with all 'concern' (eulabeias), similar to Hebrews 12:28. Eulabeias occurs in our literature

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[9]Ibid., p. 295.

only in Hebrews 12:28, 5:7, and Polycarp 6:3. The addition of a few other possible allusions does not improve the case for dependency of Polycarp on Hebrews.

Polycarp borrowed more from 1 Peter than from any other single writing of the New Testament. The similarity of Polycarp's letter to that of St. Peter was noted already as early as the time of Eusebius.[10] There are no direct references to Peter, or direct quotations of his material, but the borrowing is obvious. Polycarp 1:3a, "Though you have not seen him, you believe with unutterable, triumphant joy," is nearly identical to 1 Peter 1:8. Polycarp 10:2b, "Live irreproachable lives among the heathen, so that you may be praised for your good deeds, and the Lord may not be ill spoken of through you," shows solid dependence on 1 Peter 2:12. The third Class 2 passage is Polycarp 8:1f.,

> Jesus Christ, who carried the burden of our sins in his own body on the cross, who committed no sin and deceit was never on his lips, but he endured it all for us, so that we might live in union with him. . . . If we suffer for his sake, let us glorify him (doxazōmen). For he set us this example (hupogrammon) in himself.

A high degree of dependence is shown on 1 Peter 2:21 to 24, and 4:16. A Class 3 fair degree of dependence is displayed in the following passages. Polycarp 2:1 exhorts the readers to gird up their loins to serve and trust in God who raised our Lord Jesus from the dead, repeating the message of 1 Peter 1:13 and 21. A slightly similar thought is contained in

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[10] Ibid., p. 296.

Psalm 2:11 and Ephesians 6:14. Polycarp 5:3a, "For it is right to refrain from the passions in the world, for every passion is at war (strateuetai) with the Spirit," was probably borrowed from 1 Peter 2:11. Polycarp 2:2 reads, "Not returning evil for evil, or abuse for abuse," in words identical to those found in 1 Peter 3:9. However the general thought is contained also in Matthew 5:39, Romans 12:17, 1 Corinthians 4:12, and 1 Thessalonians 5:15. 1 Peter 4:7 very possibly suggested Polycarp 7:2, "Be collected and prayerful (nēphontes pros tas euchas)," and Polycarp 11:4, "So be self-controlled (sobrii ergo estote)." Both phrases occur in contexts of eschatological urgency. Polycarp 1:3b, "Which many desire to share (eis hēn polloi epithumousin eiselthein)," is a weak reflection of 1 Peter 1:12. But the immediate context is a sure quotation of 1 Peter 1:8, as discussed above. There are at least seven more possible cases of borrowing from 1 Peter. 1 Peter was without a doubt part of Polycarp's Bible.

There is one passage, Polycarp 7:1, "For anyone who does not acknowledge that Jesus Christ has come in the flesh is antichrist," which immediately recalls 1 John 4:2 to 3, as well as 2 John 7. The immediate context of the verse above also betrays the influence of John. Beyond this passage, however, we have no sure evidence that Polycarp used the Johannine Epistles.

It seems certain that Polycarp knew 1 Corinthians and 1 Peter, and probably also Ephesians, Philippians, and

1 Timothy. He may have used Romans, Galatians, and 2 Timothy. Perhaps he was also acquainted with Acts, 2 Corinthians, 2 Thessalonians, Hebrews, and 1 John.

With the exception of a phrase in Polycarp 6:1, introduced by his formula eidotes hoti, there do not seem to be any references to literature outside of the Septuagint and our New Testament. Even 6:1 may be an echo of Romans 8:12. And indeed, as shown by Harrison's appendix, discussed above, there is little space for quotations from or references to any other source. Polycarp's Epistle is almost a compilation of New Testament passages, phrases, and conflations of the language of more than one writing. Polycarp must have felt that the messages of the New Testament books which he used formed that which it was fitting for him to reproduce. That these messages were considered to be sufficient by him displays his attitude toward those writings which he chose to utilize.

DIDACHE

The formulae of citation in the Didache are as follows. Didache 1:6 reads, "But of this it was also said (eirētai), 'Let your charity sweat in your hands until you know to whom to give,'" the source of which is unknown to us. Didache 8:2 reads, "As the Lord commanded in his gospel (hōs ekeleusen ho Kurios en tō euangeliō)." Didache 9:5 reads, "the Lord said (eirēken ho Kurios)." These last two will be discussed in connection with New Testament passages. Introducing Old Testament passages are 14:3, "what was said by the Lord (hē hretheisa hupo Kuriou)," and 16:7, "as it was said (hōs errethē)." It can be seen that the one Old Testament passage, Zechariah 14:5, is introduced in Didache 16:7 in the same way that the quotation from the unknown source is brought in. And the New Testament passage in 9:5 is introduced with the same words used to introduce the other Old Testament passage in 14:3, Malachi 1:11,14, not quoted exactly as is the brief phrase from Zechariah, but in capsule form.

It has been suggested that the Didache is not an homogeneous whole,[1] that it is an artless compilation of existing texts and regulations which had been in use for some

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[1]The New Testament In The Apostolic Fathers, edited by a committee of the Oxford Society of Historical Theology (Oxford: The Clarendon Press, 1905), p. 24.

time,[2] and that the Didache merely used the materials of Barnabas and made them conform more closely to the scriptural source.[3] Even if we grant no originality to the author of the Didache, we still gain an impression of the author's attitude or that of the church at his time toward at least one of the New Testament writings, namely the Gospel of St. Matthew.

In Didache 9:5 a saying of the Lord is introduced by "The Lord said." Then the exact words of Matthew 7:6 are reproduced, "Do not give dogs what is sacred." The saying is not found elsewhere, though the application in the Didache is different than that given in Matthew. Didache 7:1 and 7:3 contain the Trinitarian formula of Matthew 28:19 in connection with the method of baptism. The formula is not repeated elsewhere in our literature, and its occurrence in the Didache must reflect at least a recognition of its recording in Matthew, in addition to pointing to its liturgical use. The fact that the words of Didache 1:5b are identical to Matthew 5:26, may not be sufficient evidence to exclude from consideration the occurrence of the same thought in different words in Luke 12:59.

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[2] Johannes Quasten, Patrology (Westminster, Maryland: The Newman Press, 1950), I, 36.

[3] F. E. Vokes, The Riddle of The Didache (London: Society For Promoting Christian Knowledge, 1938), p. 38.

Didache 8:1-2 exhorts that fasts and prayers be not offered in the manner of the hypocrites, and then gives a version of the Lord's Prayer that is very similar to Matthew's. Matthew provides the same material in chapter 6:5,9-13, and 16. The only differences in the text of the Lord's Prayer in the Didache from that in Matthew are the changing of tois ouranois in Matthew to tō ouranō in the Didache, ta opheilēmata to tēn opheilēn, and aphēkamen to aphiemen. The Didache also appends a doxology, which seems to suggest dependency on liturgical usage, or it may merely indicate a Koine text of Matthew. The introductory formula in the Didache to the Lord's Prayer is "As the Lord commanded in his gospel." The first thought that comes to mind at hearing this phrase is that the author of the Didache must have had a single written copy of the gospel before him, undoubtedly that of Matthew. Yet much later we find written in Pseudo-Cyprian, Adversus Aleatores, the words "The Lord says in the Gospel."[4] And Irenaeus, who certainly knew all four canonical Gospels, says "the four-shaped gospel (tetramorphon to euangelion)."[5] So, the author of the Didache may only have had a recollection of gospel words in his mind, and yet that conforms to Matthew's version. In Didache 13:1f. we find the admonition

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[4]W. Hartel, editor, S. Thasci Caecili Cypriani, Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna: C. Geroldi Filium Bibliopolam Academiae, 1871), III, 3, 94.

[5]Vokes, op. cit., p. 113.

to nourish the true teacher, who like the workman is worthy of his food, expressed in the same terminology found in Matthew 10:10. The thought is expressed differently in Numbers 18:31, Luke 10:7, and 1 Timothy 5:18. In Didache 15:3 we have an unusual phrase, "Do not reprove one another in wrath, but in peace as you find it in the gospel (hōs echete en tō euangeliō)." Since it probably refers to words spoken by Jesus, we see that there is a greater emphasis placed on the record containing those words than in the ordinary formulae of citation, which emphasize the speaker. Jesus' words on reproving the brother occur in Matthew, in the parable of the ungrateful servant (18:15-35), though Luke 17:3-4 contains a condensation of the same material, and also in the message concerning reconciliation with the brother before offering a gift at the altar (Matt. 5:22ff.).

There are at least ten more possible usages of Matthaean material. The impression received is that the Didache relies heavily on Matthew as a written authority, so much so that Carrington was moved to state that "the Didache assumes possession of and knowledge of Matthew," that the Didache was put out as a supplement to Matthew, and that "Our document is an appendix to Matthew, to which the readers of the Didache are explicitly referred no less than four times."[6]

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[6]Philip Carrington, The Early Christian Church (Cambridge: The University Press, 1957), I, 495,500.

Glover's evidence for his theory that the Didache is dependent on a non-Markan source used by Matthew and Luke is not conclusive, but the possibility is one that deserves consideration.[7] Yet an examination of the employment of the Synoptic material will show that in nearly every case Matthew could have been the source of the material used by the Didache.

The author of the Didache uses Synoptic material, in his own form, for which he would not have had to reach beyond the Gospels of Matthew and Luke. Didache 1:3 is paralleled in Matthew 5:44-47, and Luke 6:27-33. Didache 1:4-5a is paralleled in Matthew 5:39-42,48 and Luke 6:29-30. The combination of material from Matthew and Luke in these sections may indicate some kind of Logia on which the two Synoptists were dependent, or it may indicate an early harmony as the source of the Didache's material, such as the later Diatessaron of Tatian, which does contain most of the material in Didache 1:4-5a. Didache 11:7 speaks of the sin against the spirit, similar to the Synoptists, in Matthew 12:31, Mark 3:28-29, and Luke 12:10. The form is slightly closer to Matthew, and one might list it there as the Oxford Committee does, but the same thought is in Mark and Luke.

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[7]Richard Glover, "The Didache's Quotations And The Synoptic Gospels," New Testament Studies (1958-1959), V, 12-29.

Most of the following Class 4 citations could show affinity to Matthew also, if a slight preference were permitted. Didache 1:2b contains the negative form of the 'Golden Rule' of Matthew 7:12 and Luke 6:31, but the negative form does occur in poorly attested variants at Acts 15:20 and 29, as well as often in the writings of Judaism (Cf. Tobit 4:15). The Acts variants suggest that the saying became a common-place in Christian thought, but it still may have gained its popularity from the Synoptic accounts. Didache 1:2a contains a combination of Deuteronomy 6:5 and Leviticus 19:18 previously joined in Matthew 22:37-39 and Mark 12:30-31. The thought of the first half also occurs in Ecclesiastes 7:30, and that of the second half also occurs in Matthew 5:30, Romans 13:9, Galatians 5:14, and James 2:8. One receives the impression that the eschatological material of Didache 16:3-7 is primarily parallel to Matthew 24:10-31, though some of the same thoughts are contained in Mark 13:13,26-27, and Luke 21:27. Didache 16:1 shows as much affinity to Luke 12:35 and 40 as to Matthew 24:42 and 44, 7:15 and 25:13. There are a few other possible allusions to Synoptic material.

One passage which may have been borrowed from Romans 12:9 is that of Didache 5:2, <u>kollōmenoi agathō</u>, from the 'Two Ways' section, paralleled in Barnabas 20:2. There is another possible allusion to Romans.

The unique <u>maran atha</u> of 1 Corinthians 16:22b, appears again in our literature only in the Didache, 10:6b. Both

in 1 Corinthians and in the Didache the words are used to enforce a warning. The phrase is not recorded again in Christian literature until the fourth and fifth century in the writings of Salamis,[8] and then in the Fourth Council of Toledo in 633 A. D. There is one other possible allusion to 1 Corinthians.

Another passage from the 'Two Ways' material, Didache 4:1 and Barnabas 19:9b, may show dependence on Hebrews 13:7. Didache 9:2 also contains a possible allusion to Hebrews.

Didache 1:4 contains an exhortation to abstain from Physical (and bodily) cravings that is similar to 1 Peter 2:11. Both passages occur in contexts discussing the Christian's relationship to outsiders.

The Didache does not quote any New Testament writing or refer to one directly. The references to the 'gospel' and the repeated use of Matthaean material make it highly possible that the author knew and used Matthew or that the compiler used sources directly dependent upon Matthew's Gospel. The author may also have been influenced by 1 Corinthians and 1 Peter, Romans and Hebrews, though all these are very doubtful.

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[8]Gerhardt Kittel, editor, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer GMBH, 1943), IV, 633.

HERMAS

It is the nature of the Shepherd of Hermas not to quote directly from any New Testament writing, but rather to borrow ideas suggested by New Testament passages, and to alter material from a New Testament source to suit a different purpose. Many of the suggestions which are borrowed are forced into the frame of apocalyptic picture language.[1] In the words of J. Drummond, a member of the Oxford committee, "It is the custom of Hermas to transform ideas of which he avails himself, and adapt them to his own composition."[2]

There are a large number of passages in Hermas which seem to reflect material contained in our Gospels. But there are no quotations or direct references, and no sayings designated as spoken by the Lord. The only writing quoted is 'Eldad and Modat' (V 2,3,4), an apocryphal book named in the "Synopsis of Athanasius," Engus Kurios tois epistrephomenois, hōs gegraptai en tō Eldad kai Mōdat. Charteris felt that there is only one quotation in Hermas from the New Testament that can be identified (V 2,2,8, cf.

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[1]Berthold Altaner, Patrology (Freiburg, West Germany: Herder Druck, c.1960), p. 84, calls Hermas an apocryphal apocalypse, and feels it should be omitted from the list of Apostolic Fathers.

[2]The New Testament In The Apostolic Fathers, edited by a committee of the Oxford Society of Historical Theology (Oxford: The Clarendon Press, 1905), p. 119.

Matthew 10:33),[3] though he added that there are many passages which merely remind us of the Gospels. Carrington feels that all of the Gospel references of Hermas can be explained as due to the influence of Mark, with a little help from oral tradition.[4] Dr. C. Taylor adduced an argument in favor of the opinion that Hermas based his concept of the church upon the four Gospels.[5] Yet there is nothing to prove use of any particular Gospel. The thoughts of the New Testament Gospels are woven into the texture of Hermas, so that the conclusions which can be derived as to use of any one Gospel will be based on none too certain similarities.

Hermas may be dependent on Matthew 13:37-38 in this passage from the Similitudes, 5,5,2:

> The field is this world, and the owner of the field is he who created all things and perfected them and gave them power. The slave is the Son of God, and the vines are this people which he himself planted.

Sim. 3,3 and 4,2 should be compared with the context of Matthew 13, especially verses 30 and 40. There are at least fifteen other possible allusions to Matthew's account.

The sentiment of Sim. 9,20,3, "It is hard for such men to enter the kingdom of God," is not unique, but the

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[3]A. H. Charteris, Canonicity (Edinburgh: William Blackwood and Sons, 1880), p. xxiv.

[4]Philip Carrington, The Early Christian Church (Cambridge: The University Press, 1957), I, 392.

[5]The New Testament In The Apostolic Fathers, p. 117.

use of duskolos in that verse is paralleled only in Mark 10:24. The adjective duskolos appears elsewhere in our literature only twice in Ignatius. With only about six other cases of possible dependence upon Mark alone, this one promising citation presents a poor case.

The appendix lists seven instances of possible dependence upon Luke's Gospel, but none of these display striking similarities.

The appendix lists four passages as showing Class 3 dependence on the Synoptists. Visions 4,2,6 might have been borrowed from the tradition embodied in its Synoptic counterparts, Matthew 26:24, Mark 14:21, and Luke 22:22. Though the quotation in 1 Clement 56:8 does not attach the saying to a particular Gospel, its occurrence proves that the warning was known in Rome. The changes in the form of the saying from the Synoptic presentation are no greater than one might expect where there is no express quotation. Sim. 4,3 contains a saying quite similar in form to Luke 6:44, which alone with Hermas has the hekastos, and Matthew 7:16,20, and 12:33. Sim. 9,20,1, parallel to Mark 4:18,19, Matthew 7:16, 13:7,22, and Luke 8:14, and Sim. 9,20,2b, parallel to Mark 10:23, Matthew 19:23, and Luke 18:24, look as though they might have been drawn from the Mark passages, especially since Sim. 9,20,3 shows dependence on Mark 10:24, as discussed previously. Yet the tribolos of Sim. 9,20,1 does not occur in Mark 4:18, nor in the same passage in Matthew 13:7, but it does occur with the akanthai of Sim. 9,20,1 in

Matthew 7:16. Of course, if Hermas had Mark 10:23-24 before him as he was writing Sim. 9,20,2-3, he might well have quoted from memory a passage as far forward in the scroll as Mark 4:18 would have been. It could just as well be argued that Hermas recalled all his gospel material from memory, though in his visions Hermas talks about copying letter by letter the letters of the little scroll (Vis. 2,1, 4). No one would wish to press this apocalyptic imagery.

Four citations are listed in Class 4, showing a fair degree of similarity to the Synoptic material. It seems probable that Hermas was acquainted with the Synoptic tradition, and favored the Gospel of Matthew, as do most of the Apostolic Fathers, and the Petrine, Roman, Mark. Of the six possible allusions to the Gospel of John which are listed, none show any striking similarity.

The thought of 'salvation through no other name' of Acts 4:12 is restated in several passages in Hermas, four times in Sim. 9,12, once each in Sim. 9,15,2, Sim. 9,16,3, and Vis. 4,2,4. Sim. 9,12,5b is typical:

> A man cannot enter the kingdom of God in any other way than through the name of his Son.

Or compare Vis. 4,2,4:

> Believing that you cannot be saved by anything but his great and glorious name.

The idea of entering the kingdom of God reminds one of Jesus' words in the Gospels, and thus casts a shadow of doubt on the case for dependence on Acts. The 'mighty works of God' of Acts 2:11 is echoed in Sim. 10,2,3 and Sim. 10,

4,1. The 'men who have given their lives for the sake of the Lord Jesus' of Acts 15:26 reoccurs in Sim. 9,28,2. The passage, "They are those who have heard the message and wish to be baptized in the name of the Lord," occurring in Vis. 3,7,3, reminds one of Acts 19:5. There are at least three other possible allusions to Acts. Though the language of the passages given above resembles closely that of Acts, none of the phrases have the unique characteristics that would strongly demonstrate knowledge and use of the Book of Acts.

Romans 1:20 seems to be faintly echoed in Vis. 1,3,4:

> Behold the God of hosts, . . . who has by his mighty power (ho aoratō dunamei kai krataia) and his great understanding created the world, and by his glorious design clothed his creation with beauty.

There is at least one other possible allusion to Romans, but we should expect more obvious parallels to appear had the author of Hermas been well acquainted with Romans.

The teaching of Hermas concerning 'to marry or not to marry', occurring in Mand. 4,4,1-2, seems to have been drawn directly from Paul's teaching in 1 Corinthians 7:28-39. There is no subtraction verbally from the 1 Corinthian passage, though Hermas does expand slightly. This passage has been placed in Class 2, showing a very high degree of dependency. Two passages placed in the Class 4 degree of dependency are Sim. 9,12,1, which speaks of the rock which is the Son of God, older than all creation, similar to 1 Corinthians 10:4, and Sim. 5,7,2, which speaks of defiling

the flesh in which the Spirit lives, similar to 1 Corinthians 3:17. There are at least four other possible allusions to 1 Corinthians. The testimony to 1 Corinthians is not extensive, though we do have one strong parallel.

Hermas seems to be influenced by Ephesians at several points. The 'evil talk coming out of the mouth' of Ephesians 4:29 occurs in Sim. 9,30,4. The 'one' passage in Ephesians 4:4 seems to be employed by Hermas in Sim. 9,13,5,9,17,4 and 9,18,4. Another Class 3 set of passages, Mand.3,4 and Mand. 10:2,1-5, reminds one strongly of Ephesians 4:30. Compare also Mand. 10,3,2, "Because he grieves the holy Spirit which was cheerful when it was given to the man," with Ephesians 5:18ff., which tells of the joy which the Spirit gives.

Among the Class 4 passages showing dependence on Ephesians is listed Sim. 9,16,2f., which reminds us of Paul's message in Ephesians 2:1-5 that Christ makes alive those who were formerly dead through their trespasses and sins. Sim. 9,4,3 and Sim. 9,15,4 picture the 'foundation of the tower,' with prophets, apostles, and teachers, reminding one of Ephesians 2:20 and 4:11. Mand. 12,2,4a suggests arming oneself for resistance in a manner which recalls Ephesians 6:13-14. There are at least three other possible allusions to Ephesians. Though none of the Hermas parallels to Ephesians prove dependency independently, cumulatively they convey the impression that Hermas was impressed with the thought of Paul's epistle.

There are a few possible allusions in Hermas to Philippians, Colossians, and 1 Thessalonians.

Two passages have a fair degree of resemblance to passages found elsewhere only in Hebrews. Vis. 2,3,2 and 3,7,2 speak of 'falling away from the living God' as found in Hebrews 3:12. Sim. 1,1 describes the servants of God as residing in a foreign country, away from their own city, as expressed in Hebrews 11:13-16 and 13:14. However, similar thoughts are also expressed in 1 Chronicles 29:15 and Genesis 47:9. There are at least four other possible allusions in Hermas to Hebrews, but we would expect more parallels if Hermas had had a high regard for the Epistle to the Hebrews.

There are certainly no direct references in Hermas to St. James, but one cannot but be impressed by the number of passages which seem to reflect this epistle. Westcott finds that as the form of Hermas is connected with that of the Apocalypse, its tone is most closely associated with James. He notes that whole sections of the Shepherd are filled with evident recollections of St. James' Epistle. He finds a similarity between the two works in their frequent allusions to nature.[6] Swete supports the opinion of Westcott and others in seeing the same relation of Hermas to James as

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[6]Brooke Foss Westcott, A General Survey Of The History Of The Canon Of The New Testament (London: Macmillan And Co., 1875), p. 198.

that seen in Barnabas to the Epistle to the Hebrews, and adds, "Both in regard to doctrine and to practical Christianity there is an affinity between Hermas and St. James."[7] The section of Hermas which shows the greatest likelihood of having been borrowed from James is the ninth of the Mandates. This passage is closely parallel to James 1:4-8 in its warning against offering petitions to God with doubting double-mindedness, hesitation, or wavering. The word which is used in both Hermas and James to describe one who thus prays is dipsuchos, which besides its two occurrences in James is used elsewhere in our literature only once each in 1 Clement and 2 Clement, and fifteen times in Hermas, appearing twice in this ninth Mandate. The noun dipsuchia is used fifteen times in Hermas; eight of these occurrences are in Mandate 9. It is used elsewhere in our literature only once in 2 Clement. The verb dipsucheō is used seventeen times in Hermas, four times in Mandate 9, and once each in 1 Clement, 2 Clement, Barnabas and the Didache. The emphasis in James 1:6 on faith appears in verses 11 and 12 of Mandate 9. Both James and Hermas apply the idea of 'double-mindedness' to the situation in which one is asking something of the Lord. The 'Giver-God' of James 1:5 appears again in the same participial form in Mandate 9:8. The God who does not revile of James 1:5 is the God who does not bear a grudge,

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[7]Henry Barclay Swete, Patristic Study (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1911), p. 25.

Mandate 3. Both use the exhortative form, and promise that the one who asks can expect to receive. Charteris is most confident that Mandate 9 is evidently based on the Epistle of St. James.[8] Two other instances in which Mandate 9 seems to be dependent upon James are discussed below.[9]

The other section which provides a fair case for dependency on James is Mandate 12, especially Mand. 12,2, 4b, Mand. 12,4,7, and Mand. 12,5,2. The testimony of the first passage is somewhat weakened by its proximity to Mand. 12,2,4a, which seems to reflect Ephesians 6:13 and 14. Otherwise the words and thoughts of the passage are sufficiently close to James 4:7 to justify the conclusion that they are probably based on James. That the sentiment expressed may be common can be evidenced by an inspection of Tobit 6:18, 1 Peter 5:9, and Testament of the Twelve Patriarchs, Simeon 3, Isachar 7, and Naphtali 8. 1 Peter 5:9 has the first phrase but does not complete the thought as it is found only in James and Hermas. Naphtali 8 has the pheuxetai of the second phrase, but does not have the first

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[8]Charteris, op. cit., p. 295.

[9]O. J. F. Seitz, "Afterthoughts On The Term 'Dipsychos'," New Testament Studies IV (1957-1958), 327-334, feels that Hermas Mandate 9 and the parallel in James are both dependent on some other source in their use of the term dipsuchos, perhaps the Book of Eldad and Modad, but perhaps also the Thanksgiving Scroll of the Dead Sea Scrolls. But the use of James by Hermas throughout his book makes it more likely by far that James was the source for Mandate 9 also.

phrase. The verb anthistēmi occurs in Ephesians 6:13 in a context that is somewhat similar, but its use there is actually different. The entire context of Mandate 12 seems to be derived from the attitude expressed in James 4:7.

There are thirteen passages from Hermas which have been placed in the Class 4 category, showing a weak degree of dependency on James. Their effect when considered cumulatively cannot be easily dismissed. The privilege of the one who asks in faith for a gift from God, described in James 1:5f., is declared again in Sim. 9,2,6 and Sim. 5,4,3. That which is prayed for in both passages is wisdom, something that God gladly and graciously gives. Faith is by implication a necessary ingredient in the process of petitioning, for the effective prayer comes from the slave of God who confesses that God alone is the source of true wisdom. That which is designated as the hindrance to the effectiveness of such prayer is the hesitancy of doubting. James 1:17 reveals that every good gift is from above, from the Father. James 3:15-17 mentions specifically that wisdom from above has a special character in contrast to that which is earthly, unspiritual, and devilish. Similar thoughts are expressed in Hermas Mandate 9,11 and Mandate 11,5. The same words are used in both passages for 'from above' (anōthen), which occurs in James 1:17 and 3:15,17, and for 'earthly' (epigeion), which occurs in James 3:15. The contrast which appears between the two words in James 3:15 reappears in the

Hermas passages. The ideas of unspirituality and of devilishness reoccur in the Hermas passage also, but the contexts are somewhat different. The 'word which is able to save your souls' of James 1:21 is echoed in Sim. 6,1,1. The rare word chalinagōgeō occurs in our literature only in James 1:26, James 3:2, Hermas Mand. 12,1,1, and once in Polycarp. The ideas of willing and taming are present in the Hermas passage on self-control, as well as in the context, as they are also in the James 3:2 passage. James 1:27 and Hermas Mandate 2,7 have in common a slightly similar thought and the words kathara kai amiantos. The warning against speaking evil in James 4:11 and 3:8 is repeated in expanded form in Mandate 2,2 and 3. Katalaleō is used elsewhere in the New Testament only in 1 Peter, where it refers to the slander which Christians can expect from the world, rather than the slander which infects the brotherhood. The noun katalalia seems to be used in the sense of slander in 1 Peter 2:1 and 2 Cor. 12:20. But there it does not receive the detailed attention which it is given in James and Hermas. Akatastatos occurs only in James 1:8 and 3:8, and in Hermas Mand. 2,3 in our literature. The change from kakon to daimonion weakens the case slightly. James 4:12 and Mand. 12,6,3 both describe Him 'who is able to save and destroy' (dunamenon sōsai kai apolesai). The presence of phobeō in the same sentence in Hermas reminds one of the warning in Matthew 10:28, and thus somewhat weakens the case for dependency on James. The context is similar to that of

James 4. Sim. 9,23,4 is also close to the thought of James 4:12.

Visions 3,9 is one of those sections which reminds us of James throughout. Visions 3,9,6 resembles James 5:4 with its concern for the cries of the defrauded, cries which have reached the ears of the Lord. The Hermas passage and its context convey the message which is implied in James 1:10, 2:2 and 3, 4:13 to 16, as well as the context of 5:4, verses 1 to 6. Sim. 6,1,6 and 6,2,4 are similar to James 5:5. Truphaō, used in each of these passages, occurs in our literature only in James 5:5 and about ten times in this sixth parable of Hermas. Spatalaō is used only once each in 1 Timothy and Barnabas, besides twice in Hermas and in James 5:5. There are several other points of comparison between the two passages. Mandate 9,2 uses polusplangchia to describe God's mercy, a word which occurs elsewhere in our literature only three other times in Hermas. James 5:11 uses the adjectival form, polusplangchnos, for the same purpose, a word which occurs elsewhere in our literature only twice, each time in Hermas. Neither form occurs in the Septuagint. Sim. 1,8 and Mand. 8,10 have several points of comparison with James 1:27 and 5:4 in regard to caring for the afflicted.

There are at least twenty other cases in which it is possible that Hermas was influenced by James. Moreover at least thirty of the rare words used by James are also used by Hermas. It is also interesting to note that nearly half

of the rare words and over half of the passages considered for dependency have their parallels in the first chapter of James. Hermas' use of the first chapter of James, that which gives formal theological expression to the thought of the entire Epistle, may indicate that he was expressing himself according to that theology of James which had impressed itself upon him. Dibelius claims that "die Hypothese Herm. habe Jac. benutzt (oder umgekehrt) doch nicht als ausreichend gesichert gelten."[10] But he himself mentions several previous commentaries, all of which point to the similarities between Mand. 9,1 to 3 and James 1:7 or 8. To suggest that James is dependent on Hermas seems impossible, not only because of the many indications of the early date of James and late date of Hermas, but also because it is Hermas that uses the same material repeatedly and in expanded form. Moreover the parallels are sufficiently close, allowing for freedom of expression and construction in a different literary form, to suggest literary dependence. The author of Hermas certainly knew the Epistle of St. James and used it in writing the Shepherd.

There are several passages in Hermas which show fairly weak similarities to 1 Peter. Vis. 4,3,4 uses the picture of gold being tested by fire, but applies it to Christians

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[10] Martin Dibelius, Der Hirt des Hermas, Handbuch Zum Neuen Testament, edited by Hans Lietzmann (Tuebingen: J. C. B. Mohr, 1923), XX, 529.

themselves rather than to their faith as in 1 Peter 1:7. Sim. 9,16,5 and Vis. 3,3,5 contain baptismal references which suggest 1 Peter 3:19-21. Four passages, Sim. 8,6,4, Sim. 9,14,6, Sim. 9,21,3, and 9,28,5 repeat the theme of 1 Peter 4:15-16, though expression of the idea is not peculiar to 1 Peter. Sim. 8,6,4 also shows affinity to James 2:7. The probability that Hermas is dependent here on 1 Peter is supported by Polycarp's use of the same sentence following a passage in which he certainly used 1 Peter (Polycarp 8:1f.). There are at least four more possible allusions to 1 Peter. It seems possible to assert that Hermas may have known 1 Peter.

Mand. 3,1c, "For the Lord is truthful in every word, and with him there is no falsehood," echoes 1 John 2:27. The context has Johannine coloring reminiscent of chapters 8,16, and 17 of John's Gospel. The addition of four possible allusions to 1 John does not strengthen the case sufficiently for assuming that Hermas knew 1 John.

A number of Hermas passages remind one of the Book of Revelation. Vis. 2,2,7b, Vis. 4,2,5, Vis. 4,3,6, Vis. 4,1, 1, and Vis. 2,3,4 echo Revelation 7:14, "they who have come out of the great tribulation." Mandate 10,3,2 speaks of the petition which ascends to the altar of God, reminiscent of Revelation 8:3. Vis. 3,7,5 describes a temporal period of torture, as does Revelation 9:5. Vis. 4,1,10 describes an amazing beast, reminiscent of Rev. 13:1, 11:7, 12:3, and

17:8. Revelation 21:2 seems to reappear in Vis. 4,2,1, "Behold, a girl met me, dressed as if she were coming from a bridal chamber, all in white . . . I knew from my earlier visions that she was the church." Vis. 3,5,1 describes the stones which are apostles and bishops and teachers and deacons which are part of a building, reminiscent of Rev. 21:14. But a similar picture is constructed also in Ephesians 2:20. There are more than ten other possible allusions to Revelation. Among the other images used by both writings are the Book of Life and the conquerors distinguished by their white robes and palms and crowns, the Spirit conveying the author through waterless places, the great coming tribulations, and the East as the sacred recess of the universal sacred place. Many commentators have been convinced that Hermas was dependent on the Apocalypse, and indeed it seems very possible that he was influenced in in writing by the language and form of Revelation. But it is also quite possible that there is no direct literary connection, and that the pictures used by Hermas "were familiar concepts in the poetic tradition quite apart from the gospel."[11] In many instances it is obvious that Hermas could have been influenced by Old Testament and Jewish apocalyptic.

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[11]Carrington, op. cit., p. 401.

It seems certain that Hermas knew and used James, and also probably Ephesians and 1 Corinthians. In addition he may have been influenced by Acts, 1 Peter, and Revelation, and possibly also by Hebrews.

2 CLEMENT

2 Clement introduces sayings of the Lord with the following phrases: 'For he says', 'For the Lord says in the gospel', 'And the Lord says', 'And another scripture says', 'For the Lord said' (eipen). Sayings that closely resemble Synoptic material are introduced with "And he (Christ) himself says (legei)" (2 Cl. 3:2), and "And the Lord says" (2 Cl. 6:1-2). Sayings that show a lesser resemblance to their Synoptic counterparts are introduced by "And another scripture says" (2 Cl. 2:4), following immediately after a quotation of Isaiah 54, and by "For the Lord said" (2 Cl. 9:10). In this latter passage, the form of 2 Clement is actually less similar to the Synoptic material than it is to a passage in Clement of Alexandria, Ecl. Proph. 20, which suggests that these two authors may have used in common a written Gospel other than our canonical Gospels. In 2 Clement 8:5 the homilist, after introducing a dominical saying "For the Lord says in the gospel," presents in that saying the thought of Luke 16:10. But again, the thought is altered, fitting rather that of sayings recorded in Irenaeus (Adv. Haer. 2,34,3) and Hippolytus (Refut. 10:33). This would seem to indicate, at least, that the saying was current outside of its inscription in Luke's Gospel. That Clement appealed to an authority (or authorities) other than our canonical Gospels is made clear from his use of the same introductory formulas, "For the Lord says," and

"The Lord said," to present sayings of the Lord which are not recorded in our Gospels.(2 Cl. 4:5; 5:2). In 2 Clement 12:2 there is a passage which Clement of Alexander also cites (Strom. 3,13,92), giving as its source the Gospel according to the Egyptians.

The affection of the Apostolic Fathers for the Gospel of Matthew seems to be shown slightly also in 2 Clement. The author speaks of the "promise of Christ" which "is great and wonderful" to introduce words begun in chapter five and continuing in six and eight which echo thoughts recorded only in Matthew (11:28; 25:45-46). A slight preference is shown for Matthew in 2 Clement 4:2, and at three other places there are possible references to Matthew.

In addition to the one reference to Luke listed above, there are at least two other possible allusions.

Single cases of possible dependency on John and Acts, as well as the three listed for Romans, are too weak to evidence any use of these books by 2 Clement.

2 Clement 11:7 combines the same Old Testament passages (Isaiah 52:15; 64:3; Jeremiah 3:16) which are used in Paul's 1 Corinthians 2:9. But the meaning seems to be closer to the passage as found in 1 Clement 34:8 as well as to that intended at the occurrence of the same passage often in non-canonical New Testament and later patristic literature.[1] There are at

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[1]The New Testament In The Apostolic Fathers, edited by a committee of the Oxford Society of Historical Theology (Oxford: The Clarendon Press, 1905), p. 43.

least two other possible allusions to 1 Corinthians.

The passage in 2 Clement 14:2 describing Christ as the man and the church as the wife may owe its origin to Paul's letter to the Ephesians (1:22-23; 5:23). There are two other passages in which dependency on Ephesians might possibly be considered.

Though the thought is found similarly in 1 Corinthians 10:13, the phrase "For he is faithful who has promised" (pistos gar estin ho epangeilamenos) of 2 Clement 11:6 is identical to that of Hebrews 10:23. A second Class 4 passage is 2 Clement 1:6, which has a high degree of verbal parallelism to Hebrews 12:1, though the thought is quite different. These passages, along with two other possible cases of dependency, caused the Oxford committee to note that it is "difficult to resist the conclusion that the language of 2 Clement is unconsciously influenced by that of Hebrews."[2]

A combination of ideas in 2 Clement 15:1 and 16:4 reminds one of James 5:16 and 20, even though the actual words of 2 Clement 16:4, "Love covers up a host of sins," are identical to 1 Peter 4:8, while the 'Love' is omitted from the same phrase in James 5:20. Perhaps 2 Clement had the James passage in mind but was influenced in his actual selection of words by his acquaintance with the Peter

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[2]Ibid., p. 126.

passage.[3] There are at least two other possible references to James.

A thought parallel between 2 Clement 14:2 and 1 Peter 1:20, in addition to other possible allusions, permit the thought that 2 Clement was acquainted with 1 Peter.

Even where 2 Clement does seem to use material from the books of our canonical New Testament, he does not indicate that he is doing so and makes no attempt to quote exactly. Though he does credit gospel sayings to the Lord, he does not necessarily indicate a written source. If we assume 2 Clement as representative of Christian opinion in Alexandria around 130-140 A. D., we can assert that the canonical Gospels were not regarded as the only acceptable record of the teaching of the Lord there at that time.

It seems fairly possible that the Matthæan tradition was known by 2 Clement. He may also have been influenced by Luke, 1 Corinthians, Ephesians, Hebrews, James, and 1 Peter.

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[3]Alfred Resch, Agrapha, in Vol. XXX of Texte Und Untersuchen, edited by Oscar Von Gebhardt and Adolf Harnack (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1906), p. 310f., maintains that the saying was a verbum Christi not recorded in our Gospels.

CONCLUSION

We have seen that all the Apostolic Fathers used the New Testament writings. As illustrated in Appendix A, Polycarp used the New Testament writings far more than any other Father, especially for the size of his Letter. Ignatius is next in order in amount of material borrowed and in degree of demonstrable dependence, followed by 1 Clement and Hermas. 2 Clement, the Didache, and Barnabas show much weaker degrees of dependence than the first four. In general, the latter three use Gospel material, Hebrews, and sometimes 1 Peter and Romans, but they do not make use of Paul, especially the Didache and 2 Clement; and this is surprising because most scholars assume dates of from 120 to 140 A. D. for the Didache and 2 Clement. Other than this the Fathers quote somewhat evenly from those books which were most frequently employed.

The rating of testimony to the New Testament books as explained in Appendix A shows that 1 Corinthians is used far more than any other New Testament writing. Most important is the fact that the only two sure references to New Testament writings are to 1 Corinthians. Only Barnabas does not contain any passages which cannot be placed in a category showing more than a Class 5 dependence on 1 Corinthians. The Fathers' use of Synoptic material is rated next, that is in cases where it seems reasonable to believe that the Fathers

at least could have obtained all the Gospel material in a passage from the Synoptists. The Apostolic Fathers definitely favor St. Matthew's Gospel, or at least the Matthaean tradition. Matthew would receive approximately a rating of 31 as compared to a 10 for Luke and 6 for Mark. Paul's Epistle to the Ephesians would receive also a rating of about 31 for demonstrable dependence on it by the Fathers. Ephesians is used almost equally by Polycarp, Ignatius, 1 Clement, and Hermas, and to a lesser extent by Barnabas and 2 Clement. Romans and Hebrews are used to nearly the same degree that Ephesians is, and they both were undoubtedly known by all of the Apostolic Fathers. 1 Peter seems to have been used by at least five of the Fathers. John, Acts, James, 1 Timothy, 2 Timothy, Philippians, Luke, Revelation, and 1 John were used infrequently, and Galatians, 2 Corinthians, Colossians, and Titus only once or twice if at all. We have practically no evidence that would indicate that Mark, 1 Thessalonians, 2 Thessalonians, 2 Peter, Jude, Philemon, 2 John, and 3 John were known at all.

We have seen that with only a few exceptions, the Apostolic Fathers do not quote the New Testament writings. In the few direct references that we have to New Testament writings a reverent attitude is displayed toward those writings and toward their authors. But there are very few stated claims of special authority for those writings. There is no verbal assertion that any certain writing

from the hand of any one disciple or apostle has sole authority as the word of God. Though occasionally material from the canonical New Testament writings is introduced by some kind of informal formula of citation, most often by far the sayings of the Lord and the words of the apostles are woven into the text and message of the Fathers. With the exception of the references to Paul in 1 Clement and Polycarp, it is the message which the New Testament writing contains that is important and thus lends authority to the writing; the fact that a certain disciple or apostle was the author was evidently not considered an essential matter at this time. There is no attempt made to copy material exactly, but very much of the New Testament material is copied freely and used liberally to help convey the word that is being delivered. At times the pertinent passages and phrases from the New Testament seem to appear in that part of the sentence or paragraph where the chief argument occurs, as though the readers would recognize the authoritative ring of the words which were first spoken by the Lord or by an apostle. Polycarp might be considered an exception to this observation, for his letter is a mosaic of New Testament language and thought woven into every sentence. In this way the Fathers have made a claim concerning those New Testament writings on which they, in such an early time, have shown dependence. The message of the New Testament writings was considered by them to be the word which was to be repeated. They did not feel

the need to make a verbal claim concerning those writings, but their extensive use of those writings is a forceful indirect claim. It is true that occasionally some of the Fathers, notably 2 Clement, Hermas, and perhaps also Ignatius and, at one point, Polycarp, use non-canonical material. But the number of passages in which it seems possible that the author is using material from sources other than the Septuagint or New Testament, insofar as such occurrences are recognizable, is minute. These passages are certainly rare in comparison with the multitude of passages in which dependence on the New Testament can be readily asserted. Thus the Apostolic Fathers are a valuable witness to the reception of those New Testament writings which they employed. They have provided one step in the process which led to the canonization of these scriptures.

APPENDIX A

RESUME OF CLASSIFICATION

	Barn.	1 Clem.	Ignat.	Polyc.	Didac.	Hermas	2 Clem.
Synop.	345	45	45	345	345	345	345
Matt.	3 5	5	2345		345	3 5	345
Mark			5	5		3 5	
Luke	5	5	45		5	5	45
John	5	5	345	45	5	5	5
Acts	5	45	4	45	5	45	5
Romans	345	23 5	45	345	45	45	5
1 Cor.	5	12345	2345	12 45	3 5	2 45	45
2 Cor.	5	5	5	3 5			
Gal.		5	45	3 5			5
Eph.	45	345	345	2 45		345	45
Phil.		5	45	345		5	
Col.	5	5	45	5		5	
1 The.		5	5			4	
2 The.			5	3			
1 Tim.	5	5	45	2 45			5
2 Tim.	5		345	34		5	
Titus	4	3 5	5				
Hebr.	45	2345	4	45	45	345	45
James		45	5	5		345	45
1 Pet.	5	45	5	2345	3	45	45
2 Pet.		5				5	5
1 John	5	5		3 5	5	45	
Revel.	45	4	5			45	5

CLASSES IN WHICH NEW TESTAMENT BOOKS ARE REPRESENTED
(The numbers in parentheses indicate the number of Apostolic Fathers in which the New Testament book is thus represented.)

Class 1: 1 Corinthians (2).

Class 2: Matthew, Romans, 1 Corinthians (4), Ephesians, 1 Timothy, Hebrews, 1 Peter.

Class 3: Matthew (5), Mark, Synoptists (5), John, Romans (3), 1 Corinthians (3), 2 Corinthians, Galatians, Ephesians (3), Philippians, 2 Thessalonians, 2 Timothy (2), Titus, Hebrews (2), James, 1 Peter (2), 1 John.

Class 4: Matthew (3), Luke (2), Synoptists (7), John (2), Acts (4), Romans (5), 1 Corinthians (5), Galatians, Ephesians (6), Philippians (2), Colossians, 1 Thessalonians, 1 Timothy (2), 2 Timothy (2), Titus, Hebrews (7), James (3), 1 Peter (4), 1 John, Revelation (3).

Class 5: 2 and 3 John have none, 2 Thessalonians and Philemon have only one, 1 Thessalonians, Titus, and Jude have only two, Mark and 2 Peter only three.

RATING OF TESTIMONY TO NEW TESTAMENT BOOKS
(Rating made on the basis of five points for each writing of the Apostolic Fathers which shows a Class 1 dependence on the New Testament book, four points for each Class 2, three points for each Class 3, two points for each Class 4, and one point for each Class 5.)

1 Corinthians	52	1 John	10
Synoptists	36	Revelation	10
Matthew	31	Galatians	9
Ephesians	31	2 Corinthians	7
Romans	30	Colossians	7
Hebrews	30	Titus	7
1 Peter	24	Mark	6
John	14	1 Thessalonians	4
Acts	14	2 Thessalonians	4
James	14	2 Peter	3
1 Timothy	13	Jude	2
2 Timothy	13	Philemon	1
Philippians	13	2 John	
Luke	10	3 John	

LIST OF CLASSES SHOWING THE REPRESENTATION OF THE FATHERS

BARNABAS
Class 3: Matthew, Synoptists.
Class 4: Synoptists, Romans, Ephesians, Titus, Hebrews, Rev.

1 CLEMENT
Class 1: 1 Corinthians.
Class 2: Romans, 1 Corinthians, Hebrews.
Class 3: Romans, 1 Corinthians, Ephesians, Titus, Hebrews.
Class 4: Synoptists, Acts, 1 Corinthians, Ephesians, Hebrews, James, 1 Peter, Revelation.

IGNATIUS
Class 2: Matthew, 1 Corinthians.
Class 3: Matthew, John, 1 Corinthians, Ephesians, 2 Timothy.
Class 4: Matthew, Luke, Synoptists, John, Acts, Romans, 1 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Timothy, 2 Timothy, Hebrews.

POLYCARP
Class 1: 1 Corinthians.
Class 2: 1 Corinthians, Ephesians, 1 Timothy, 1 Peter.
Class 3: Synoptists, Romans, 2 Corinthians, Galatians, Philippians, 2 Thessalonians, 2 Timothy, 1 Peter.
Class 4: Synoptists, John, Acts, Romans, 1 Corinthians, Ephesians, Philippians, 1 Timothy, 2 Timothy, Hebrews, 1 Peter.

DIDACHE
Class 3: Matthew, Synoptists, 1 Corinthians, 1 Peter.
Class 4: Matthew, Synoptists, Romans, Hebrews.

HERMAS
Class 2: 1 Corinthians
Class 3: Matthew, Mark, Synoptists, Ephesians, Hebrews, James.
Class 4: Synoptists, Acts, Romans, 1 Corinthians, Ephesians, 1 Thessalonians, Hebrews, James, 1 Peter, 1 John, Revelation.

2 CLEMENT
Class 3: Matthew, Synoptists.
Class 4: Matthew, Luke, Synoptists, 1 Corinthians, Ephesians, Hebrews, James, 1 Peter.

RATING (as on page 83)

Polycarp	67	2 Clement	22
Ignatius	51	Didache	20
1 Clement	48	Barnabas	18
Hermas	44		

APPENDIX B

CLASSIFICATION OF PASSAGES

BARNABAS - MATTHEW

Class 3

Matt. 22:14: For many are invited but few chosen.

Barn. 4:14b: As it is written, "many invited, but few chosen.

Class 5	Matthew	Barnabas
	16:24 (Acts 14:22)	7:11
	20:16; 19:30	6:13
	27:34,48 (Mk. 15:36; John 19:29)	7:3,5

BARNABAS - LUKE

Class 5	Luke 1:73	Barnabas 14:1

BARNABAS - SYNOPTISTS

Class 3

Matt. 9:13; Mark 2:16f; Luke 5:30,32 Barnabas 5:9

Matt. 22:41-45; Mark 12:35-37; Luke 20:41-44.

Barn. 12:10-11: Since they were going to say that Christ is the son of David, David himself prophesied, fearing and understanding the error of the sinners, "The Lord has said to my lord, Sit at my right hand until I make your enemies your footstool." See how David calls him Lord, and does not call him son.

Class 4	Synoptists	Barnabas
	Mt. 23:34; Lk. 11:49	5:11
	Mt. 27:28; 26:63f; Mk. 15:17; 14:61f; Lk. 22:69f.	7:9
Class 5	Mt. 24:6,22; Mk. 13:7	4:3
	Mt. 26:31; Mk. 14:27 (Zech. 13:7)	5:12
	Mt. 27:35; Mk. 15:24; Lk. 23:34	6:6

BARNABAS - JOHN

Class 5	John	Barnabas
	3:14f. (Col. 1:6)	12:7
	6:51,58 (Rev. 2:7; 22:2)	11:10b (6:3; 8:5; 9:2)
	19:24	6:6
	19:34	11:1f, 8

BARNABAS - ACTS

Class 5	Acts 4:32 (Gal. 6:6)	Barnabas 19:8

BARNABAS - ROMANS

Class 3

Romans 4:3: For what does the Scripture say? "Abraham had faith in God, and it was credited to him as uprightness." 10: In what circumstances? . . . Not after he was circumcized, but before (en akrobustia); 11b: So that he should be the forefather of all who, without being circumcized, have faith (tōn pisteuontōn di' akrobustias).

Barn. 13:7: What then, does he say to Abraham, when he alone had faith and was ordained to be upright? "Behold I have made you, Abraham, the father of the heathen who though uncircumcized will believe (tōn pisteuontōn di' akrobustias) in God.

Class 4

Romans 12:9: kollomenoi agathō. Barn. 20:2: kollomenoi agathō.

Class 5 Romans 9:7-13 (Gen. 25:21-23) Barnabas 13:2f.

BARNABAS - 1 CORINTHIANS

Class 5	1 Corinthians	Barnabas
	3:1,16,18	4:11
	3:16; 6:19 (2 Cor. 5:17; Eph. 2:10,21; Col. 3:9)	6:11,13-15
	4:13	6:5; 4:9

BARNABAS - 2 CORINTHIANS

Class 5 2 Cor. 5:10 (1 Pet. 1:17 Rom. 2:11; Gal. 2:6) Barnabas 4:11f.

BARNABAS - EPHESIANS

Class 4

Eph. 1:4-6: Through him he chose us out before the creation of the world . . . He foreordained us to become his sons through Jesus Christ . . . so that we might praise the splendid blessing which he has given us through his beloved son.

Barn. 3:6: Foreseeing that the people he had prepared in his Beloved (ētoimasen en tō ēgapēmenō autou) would believe in guilelessness, made all plain to us beforehand. (In 4:8 the 'Beloved' is Jesus.)

Eph. 2:10: For he has made us, creating us through our union with Jesus Christ for the life of goodness . . . . 4:22: You must lay aside with your former habits your old self. You must adopt a new attitude of mind, and put on the new self which has been created in likeness to God. 3:17: And through your faith to let Christ . . .

make his home in your hearts. 2:21: Through him every part of the building is closely united and grows into a temple sacred through its relation to the Lord, and you are yourselves built up into a dwelling (katoikterion) for God through the Spirit.

Barn. 6:11: So since he has renewed us by the forgiveness of sins, he has made us another type, so that we should have the souls of children, as though he were creating us anew. 13b: At last he has made a second creation. And the Lord says, "Behold, I am making the last things like the first." 14: Notice then, we have been created anew . . . "Behold, says the Lord, I will take out of them . . . their hearts of stone, and put in them hearts of flesh," because he was going to be manifested in the flesh and to live among us. For the habitation (katoikterion) of our hearts, my brethren, is a temple, holy to the Lord. (Compare also Barnabas 16:8,10; 4:11. Similar thoughts are also expressed in Col. 3:9f., 2 Cor. 5:17, and 1 Cor. 3:16f.)

Class 5	Ephesians 2:2; 5:16	Barnabas 2:1

BARNABAS - COLOSSIANS

Class 5	Colossians 1:16 (John 3:14f.)	Barnabas 12:7

BARNABAS - 1 TIMOTHY

Class 5	1 Timothy	Barnabas
	1:15; 3:16 (Eph. 3:8; 1 Cor. 15:9; Luke 5:8)	5:9
	3:16 (2 Tim. 1:10; 1 Pet. 1:20; Heb. 2:14)	5:6
	5:24f. (Rom. 2:11; Gal. 2:6; 1 Pet. 1:17; 2 Pet. 3:8)	4:12

BARNABAS - 2 TIMOTHY

Class 5	2 Timothy 4:1 (Acts 10:42)	Barnabas 7:2

BARNABAS - TITUS

Class 4

Titus 3:5-7: He saved us . . . through the bath of regeneration and renewal by the holy Spirit, which he has poured out upon us abundantly through Jesus Christ our Savior, so that we might be made upright through his mercy and become possessors of eternal life in fulfillment of our hope. 1:2: In the hope of eternal life.

Barn. 1:3-6: In you I really see that the spirit has been poured out upon you from the rich Lord of the fountain . . . because great faith and love dwell in you, in the hope of his life. 6: The hope of life is the beginning and end of our faith.

Titus 2:14: He gave himself for us, to free us from all wickedness and purify for himself a people of his own, eager to do right.

Barn. 14:5: The Lord Jesus . . . who was prepared for this purpose, to appear and redeem from farkness our hearts, already destroyed by death, and given up to the iniquity of error . . . to redeem us from darkness and prepare a holy people for himself.

BARNABAS - HEBREWS

Class 4

Hebrews 1:2-13: Through whom he had made the world . . . . "You, Lord, in the beginning founded the earth." 2:9-17: Jesus, who was "made for a little while inferior to angels, crowned with glory and honor," because he suffered death, so that by the favor of God he might taste the bitterness of death on behalf of every human being. 14: The same mortal nature, Jesus also shared it, like them, that by his death he might dethrone the lord of death. 12:2: Submitted to a cross (hupemeine stauron). 13:12: Jesus . . . suffered death outside the city gate.

Barn. 5:5-6: If the Lord endured it to suffer for our life, though he was the Lord of all the world, to whom God said, at the foundation of the world, "Let us make man in our image and likeness," then how did he endure

it, to suffer at the hands of men? . . . in order to bring death to naught, and show the resurrection from the dead, because he had to be revealed in flesh, he endured it. (Cf. 14:4; 16:9.)

Hebrews 2:8: You have put everything under his feet . . . . In thus making everything subject to man, God left nothing that was not subjected to him. But we do not as yet see everything made subject to him, but we do see Jesus.

Barn. 6:17-19: We will live and take possession of the earth. "For he said before, 'And let them increase and multiply and rule the fish.'" . . . So if this is not now the case, then he has told us when it will be; when we ourselves are perfected to become heirs of the Lord's covenant.

Hebrews 9:13ff: For if sprinkling ceremonially defiled persons . . . purifies them physically, how much more surely will the blood of Christ . . . purify our consciences . . . . And this is why he is the negotiator of a new agreement, in order that as someone has died to deliver them from the offenses committed under the old agreement, those who have been offered it may receive the unending inheritance they have been promised. 3:5: Now the faithfulness of Moses in all the house of God was that of a servant (therapōn) . . . but Christ's faithfulness was that of a son set over the house of God. And we are that house. (Cf. 12:24.)

Barn. 8:1: But what do you think it typifies, that Israel was commanded that the men whose sins were full grown should offer a heifer, and slaughter it . . . and then the boys should take the ashes and should sprinkle the people one by one, so that they may be purified from their sins? . . . The calf is Jesus . . . the boys who sprinkled are those who preached to us the forgiveness of sins and the purification of the heart. 14:5: And he was revealed . . . that we might receive the agreement (diathēkēn) through the Lord Jesus . . . . 14:4: Moses was a servant (therapōn) when he received it, but the Lord himself gave it to us, as the people entitled to the inheritance . . .

Hebrews 13:7: Do not forget your former leaders, the men who brought you God's message (mnēmoneuete . . . hoitines elalēsan humin ton logon tou theou).

Barn. 19:9b: You shall love as the apple of your eye everyone who speaks the word of the Lord to you (panta ton lalounta soi ton logon kuriou. Mnēsthēsē . . .).

Class 5	Hebrews	Barnabas
	4:1; 10:24f.	4:9-10,13
	4:1-11	15
	6:1; 12:23 (2:10; 5:9; 7:28; 9:9; 10:1,14; 11:40)	6:19
	12:22, 18ff.	1:8; 4:9a; 21:2,7
	12:24; 13:12 (1:3; 9:13,15, 19,21; 10:22; 13:11ff.)	5:1

BARNABAS - PETER and 1 JOHN

Class 5		
	1 Peter 1:10	Barnabas 5:5,6
	1 Peter 2:6-8	Barnabas 6:2-4
	2 Peter 3:8a	Barnabas 15:4b
	1 John 4:2	Barnabas 5:10

BARNABAS - REVELATION

Class 4

Rev. 1:13: Like a man, wearing a long robe (podērē).
1:7: See! He is coming on the clouds, and every eye will see him, even the men who pierced him (exekentēsan).

Barn. 7:9: Because then, on that day, they will see him with the scarlet robe (podērē) about his body, reaching to his feet, and they will say, "Is not this he whom we once crucified, setting him at naught, and piercing (katakentēsantes) him?"

Rev. 21:5: Then he who sat upon the throne said. "See, I am making everything new!"

Barn. 6:13: Again I will show you how he refers to us. At last he has made a second creation (plasin). And the Lord says, "Behold, I am making the last things like the first."

Class 5 Revelation 22:10,12 Barnabas 21:3

1 CLEMENT

1 CLEMENT - LUKE

Class 5	Luke	1 Clement
	1:52	59:3
	1:75	48:4

1 CLEMENT - SYNOPTISTS

Class 4

Matthew 18:6; 26:4; Mark 9:42; 14:21; Luke 17:1; 22:22.

> 1 Clement 46:8: Remember the words of our Lord Jesus, for he said, "Alas for that man! It would have been better for him if he had never been born than to make one of my chosen fall! He might better have had a millstone hung around his neck and have been sunk in the sea than to pervert one of my chosen."

Class 5	Synoptists	1 Clement
	Mt. 5:7; 6:14; Mk. 9:42; 14:21; Lk. 17:1; 22:22	13:1f.
	Mt. 13:3; Mk. 4:3; Lk. 8:5	24:5
	Mt. 15:8; Mk. 7:6	15:2

1 CLEMENT - JOHN

Class 5	John	1 Clement
	3:21	31:32
	6:51; 15:13 (Gal. 1:4)	49:6
	17:3 (1 John 5:20)	43:6
	14:15,23 (1 John 5:1-3)	49:1

1 CLEMENT - ACTS

Class 4

Acts 13:22: "Then he removed him and raised David up to be their king, bearing testimony to him: 'I have found in David the son of Jesse a man after my own heart, who will do all that I desire.'"

1 Clement 18:1: David, of whom God said, "I have found a man after my own heart in David, the son of Jesse; I have annointed him with eternal mercy."

Class 5	Acts	1 Clement
	20:35	2:1
	26:18 (Col. 1:9-13; 1 Peter 2:9; Ephesians 1:6)	59:2

1 CLEMENT - ROMANS

Class 2

Romans 1:29-32: They revel in every kind of wrongdoing, wickedned, greed, and depravity. They are full of envy, murder, quarreling, deceit, and ill-nature. They are gossips, slanderers, abhorent to God, insolent, overbearing, boastful, ingenious in evil, undutiful, conscienceless, treacherous, unloving, and unpitying. They know God's decree that those who act in this way deserve to die, yet they not only do it, but applaud any who do.

1 Clement 35:5f: Casting from us all iniquity and wickedness, covetousness, quarreling, ill-nature and deceit, gossip, slander, hatred of God, overbearingness and boastfulness, vain glory and inhospitality. For those that do these things are hateful to God, and not only those that do them, but those that applaud them.

Class 3

Romans 4:7-9: Happy are those whose violations of the Law have been forgiven, whose sins are covered up. Happy is the man whose sin the Lord will take no account of. Does this happiness apply to those who are circumcized,

or to those who are uncircumcized as well?

1 Clement 50:6f: For it is written, "How happy are those whose iniquities are forgiven and whose sins are covered up. How happy is the man whose sin the Lord will take no account of, and in whose mouth there is no deceit. This blessing has come to those who have been chosen by God through Jesus Christ our Lord . . . . (Clement quoted the words of Psalm 31(32):1f. with additions similar to Romans 4. Clement answers the question put forth by Paul.)

Romans 6:1: Then what shall we conclude? Are we to continue to sin to increase the spread of mercy? Certainly not!

1 Clement 33:1: What are we to do then, brethren? Are we idly to refrain from doing good and forsake love? May the Master never allow that to happen to us at least, but let us hasten earnestly to perform every good deed.

Class 4

Romans 9:5: Israelites . . . and the patriarchs, and from them physically Christ came.

1 Clement 32:2: For from Jacob . . . from him physically (to kata sarka) the Lord Jesus came.

Class 5	Romans	1 Clement
	1:21 (Eph. 4:18)	36:2c
	1:21	51:5
	2:29 (1 Cor. 4:5)	30:6
	11:33 (1 Cor. 2:10)	40:1
	14:1	38:2a
	12:4 (1 Pet. 2:8; 4:10; 5:5; 1 Cor. 6:15; 12:12; Eph. 4:4; 5:30)	38:1; 46:7
	13:1 (1 Pet. 2:13f; 1 Tim. 2:1)	60:4b-61:1

1 CLEMENT - 1 CORINTHIANS

1 Cor. 1:11-13: Factions among you . . . quarrels are going on among you. One of you says, "I am a follower of Paul . . . Apollos . . . Cephas . . . ." (Cf. 3:3-9.)

1 Clement 47:3: Take up the letter of the blessed Paul,

the apostle. What did he first write to you, in the beginning of the preaching of the gospel? Certainly he wrote you under the Spirit's influence about himself and Cephas and Apollos, for even then you had formed parties.

Class 2

1 Cor. 12:12ff: For just as the body is one and yet has many parts, and all the parts of the body, many as they are, form one body, so it is with Christ. 14: For the body does not consist of one part but of many. 21: The eye cannot say to the hand, "I do not need you." or the head to the feet, "I do not need you." On the contrary, the parts of the body that are considered most delicate are indispensable . . . . Now you are Christ's body, and individually parts of it. And God has placed . . . first . . . second . . . third . . . .

1 Clement 37:5-38:1: Let us take our body; the head is nothing without the feet, just as the feet are nothing without the head. The smallest parts of our body are necessary and useful to the whole body. But they all coalesce and experience a common submission, in order to preserve the whole body. So let our whole body be preserved through Jesus Christ, and let each one be subject to his neighbor, as he has been placed by his spiritual gift.

1 Cor. 13:4-7: Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its own rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything.

1 Clement 49:5: Love will bear anything, it is patient about everything. There is nothing vulgar, nothing vain, about love. Love knows no schism, love creates no discord, love does everything in harmony.

1 Cor. 15: 20-23: Christ was raised from the dead, the first (aparchē) to be raised of those who have fallen asleep. 23: But each in his own turn; Christ first (aparchē), and then . . . .

1 Clement 24:1: Let us consider, dear friends, how the Master is continually proving to us that there

is to be a resurrection, of which he made the Lord Jesus the first fruits when he raised him from the dead.

Class 3

1 Cor. 2:9: But as the Scripture says, there are things "Which no eye ever saw and no ear ever heard, And never occured to the human mind, Which God has provided for those who love him."

1 Clement 34:8: For it says, "No eye has seen and no ear heard, nor has the human mind imagined the things that God has provided for those that wait for him."

1 Cor. 12:8-9: One man receives through the Spirit the power to speak wisely, another, by the same Spirit, receives the power to express knowledge, another, from his union with the same Spirit receives faith.

1 Clement 48:5: Let a man be faithful (pistos), let him be able to utter knowledge (gnōsis), let him be wise in his interpretation of words (sophos en diakrisei logon), let him be pure in conduct.

1 Cor. 15:36ff: The very seed you sow never comes to life without dying first; and when you sow it, it has not the form it is going to have . . . and God gives it just such a form as he pleases . . . . 42: It is so with the resurrection of the dead. The body is sown in decay, it is raised free from decay.

1 Clement 24:5: The sower goes out and sows each seed in the ground. They fall into the ground dry and bare, and decay; then from their decay the greatness of the Master's providence raises them up, and from a single grain many spring up and bear fruit. (Cf. above in Class 2, 1 Cor. 15:20-23 on 1 Clement 24:1.)

Class 4

1 Cor. 9:24f: Do you not know that in a race the runners all compete, but only one wins the prize (brabeion)? Any man who enters an athletic contest goes into strict training, to win a wreath that will soon wither.

1 Clement 5:1,5: But to pass from ancient examples, let us come to those who have most recently proved champions (athlētas); Paul pointed the way to the reward (brabeion) of endurance.

1 Cor. 15:23: Each in his own turn.

1 Clement 37:3: Each one in his own rank. (The Greek is identical in both phrases, but the context of the 1 Clement passage is different. However that context does strongly reflect 1 Corinthians 12:12, which see above in Class 2.)

Class 5	1 Corinthians	1 Clement
	2:10 (Rom. 11:33)	40:1
	4:5 (Rom. 2:29	30:6
	6:15; 12:12 (1 Pet. 2:8; 4:10; 5:5; Rom. 12:4; Eph. 4:4,25; 5:30)	38:1; 46:7
	10:24,33 (Phil. 2:4)	48:6
	13:3	55:2
	15:38	20:4
	16:17 (2 Cor. 9:12; 11:9; Phil. 2:30)	38:2b

1 CLEMENT - 2 CORINTHIANS

Class 5	2 Corinthians	1 Clement
	9:8 (Tit. 3:1; 2 Tim. 2:21; 3:17)	2:7
	9:12; 11:9 (1 Cor. 16:17; Phil. 2:30)	38:2b
	11:23-27	5:5f.

1 CLEMENT - GALATIANS

Class 5	Galatians	1 Clement
	2:9	5:2
	3:1	2:1

1 CLEMENT - EPHESIANS

Class 3

Eph. 4:4-6: There is but one body and one Spirit, just as there is but one hope that belongs to the summons you

received. There is but one Lord, . . . one baptism, one God and Father of all. (Cf. also 1:18.)

1 Clement 46:6: Have we not one God and one Christ and one spirit of grace that has been poured out upon us? And is there not one call through Christ?

Class 4

Eph. 1:18: Enlightening the eyes of your mind.

1 Clement 59:3: Opening the eyes of our mind. (The preceding context is similar to Eph. 1:4-6, 17.)

Class 5	Ephesians	1 Clement
	1:6 (Acts 26:18; 1 Pet. 2:9; Col. 1:9-13)	59:2
	1:18	36:2b
	4:4,15; 5:30 (1 Pet. 2:8; 4:10; 5:5; Rom. 12:4; 1 Cor. 6:15)	38:1; 46:7
	4:18 (Rom. 1:21)	36:2c

1 CLEMENT - PHILIPPIANS

Class 5	Philippians	1 Clement
	1:27	3:4; 21:1
	2:4 (1 Cor. 10:24,33)	48:6
	2:5	16:1
	2:30 (1 Cor. 16:17; 2 Cor. 9:12; 11:9)	38:2b
	4:15 (1 Cor. 1:11)	47:2

1 CLEMENT - COLOSSIANS

Class 5	Colossians	1 Clement
	1:9-13 (Acts 26:18; 1 Pet. 2:9; Eph. 1:6)	59:2
	2:1	2:4

1 CLEMENT - 1 THESSALONIANS

Class 5	1 Thessalonians	1 Clement
	5:18	38:4
	5:23	38:1

1 CLEMENT - 1 TIMOTHY

Class 5	1 Timothy	1 Clement
	1:17 (Rev. 15:3)	61:2
	2:1 (1 Pet. 2:13f; Rom. 13:1)	60:4b-61:1
	2:8	29:1
	3:13	54:1
	5:4; 2:3	7:3

1 CLEMENT - 2 TIMOTHY

Class 5	2 Timothy 2:21; 3:17 (Tit. 3:1; 2 Cor. 9:8)	1 Clement 2:7;24:4

1 CLEMENT - TITUS

Class 3

Titus 2:4f: Train the younger women to be loving wives and mothers, and to be sensible, pure-minded, domestic, kind, and submissive to their husbands, so as not to bring reproach on God's message.

1 Clement 1:3b: And women you charged to do everything with a blameless, devout, and pure conscience, showing their husbands rightful affection; and you taught them to respect their sphere of subjection and to keep house with dignity.

Class 5	Titus 3:1 (2 Tim. 2:21 3:17; 2 Cor. 9:8)	1 Clement 2:7; 24:4

Class 2

Heb. 1:1ff: Verse 3: He is the reflection of God's glory. 4: Showing himself to be as much greater than the angels as his title is superior to theirs. 7: In speaking of the angels he says, "He who changes his angels into winds, and his attendants into blazing fire!" 5: For to what angel did God ever say, "You are my Son! I have today become your Father?" 13: But to what angel did he ever say, "Sit at my right hand, until I make your enemies a footstool for you?"

1 Clement 36:2-5: Through him (Jesus Christ) the Master (despotēs) has willed that we should taste immortal knowledge. He being the reflection of God's majesty, is as much greater than the angels as his title is superior to theirs. "For thus it is written, 'He who makes his angels winds, and his attendants a flame of fire.'" But of his Son the Master spoke thus, "You are my Son! I have today become your Father. Ask me, and I will give you the heathen for your inheritance, and the ends of the earth for your possession." And again he says to him, "Sit at my right hand, until I make your enemies your footstool!"

Class 3

Heb. 2:18: For because he has himself been tempted in what he has suffered he is able to help others who are in trial. 3:1: Therefore, my fellow-Christians, who have likewise heard the heavenly invitation, observe how faithful Jesus, the commissioner and high priest of our religion . . . .

1 Clement 36:1: This is the way, dear friends, by which we find our salvation, Jesus Christ, the high priest of our offerings, the protector and helper of our weakness.

Class 4

Heb. 11:5: Faith caused Enoch to be taken up from the earth without experiencing death. 7: Faith led Noah, when he was warned by God of things no one then saw, in obedience to the warning to build an ark in which to save his family. 8: Faith enabled Abraham to obey when God summoned him to leave his home for a region which he was to have for his own, and to leave home without knowing where he was going . . . . 12: And so from one

man, for any prospect of descendants as good as dead, there sprang a people in number like the stars in the heavens or the countless sands on the seashore. 17: Faith enabled Abraham, when he was put to the test, to offer Isaac as a sacrifice . . . . 31: Faith saved Rahab the prostitute from being destroyed with those who disobeyed God, because she had given a friendly welcome to the scouts. 12:1: Therefore, let us too, with such a crowd of witnesses about us, throw off every impediment . . . .

1 Clement 7:1: Let us survey all the generations and learn that . . . the Master has offered those who wished to turn to him an opportunity to repent. 9:2: Let us look closely at those who have perfectly served his sublime glory. Let us take Enoch, who was found upright in obedience and was taken up, and did not experience death. Noah was found faithful and through his service proclaimed rebirth to the world . . . . 10:1: Abraham, who was called "the friend," proved faithful when he obeyed the commands of God. He went forth obediently from his country . . . . 7: Because of his faith and his hospitality a son was given him in his old age, and in his obedience he offered him in sacrifice to God . . . . 12:1: Because of her faith and hospitality Rahab the harlot was saved. For when the scouts were sent out to Jericho by Joshua . . . . 3: So the hospitable Rahab took them in and hid them in the upstairs room under the stalks of flax. 7: You, dear friends, that there was not only faith but prophecy in this woman, know well. 13:1 So let us be humble-minded, brethren, and put aside all pretensions . . . . (Cf. 5:1f; 6:1f.)

Heb. 3:5: Now the faithfulness of Moses in all the house of God was that of a servant (therapōn) . . . . 3:2 Faithful Jesus . . . just as Moses was, in all the house of God.

1 Clement 43:1: When the blessed Moses, also, "a faithful servant (therapōn) in all his house." 17:5: Moses was called faithful in all God's house.

Heb. 4:12: A discerner of the thoughts and intents of the heart.

1 Clement 21:9: For he is the searcher of thoughts and desires; his breath is in us . . . will take it away.

Heb. 10:23: He who has given us his promise, may be trusted. 11:11: He who had made the promise would keep it.

1 Clement 27:1: Him that is faithful to his promises.

Heb. 11:32: And why should I go on? who . . . shut the mouths of lions . . . . Still others had to endure . . . fetters and prison. They were stoned to death, they were tortured to death . . . destitute . . . persecuted . . . . 12:1: Therefore, let us too, with such a crowd of witnesses about us . . . .

1 Clement 45:1: Be emulous, brethren . . . . Upright men were persecuted . . . thrown into prison . . . stoned . . . killed. In suffering these things, they endured them nobly. Was Daniel thrown into the den of lions . . . . But those that trustingly endured attained glory and honor. 46:1: To such examples, brethren, we too must cling.

Heb 11:37,39: Clothed in the skins of sheep or goats, they were driven from place to place . . . . Yet though they all gained God's approval (marturethentes) by their faith, they none of them received what he had promised.

1 Clement 17:1: Let us also be imitators of those who went about in the skins of goats and sheep, preaching the coming of Christ; I mean Elijah and Elisha, and Ezekiel too, the prophets, and besides them the famous men (tous momarturēmenous).

Heb. 12:1: Therefore, let us too, with such a crowd of witnesses about us . . . . 2: Fixing our eyes upon Jesus, our leader and example in faith . . . .

1 Clement 19:2: So since we have had a share in many great and glorious deeds, let us run toward the goal of peace . . . and let us fix our eyes on the Father and Creator of the whole world . . . . Let us see him with our mind and look with the eyes of the soul . . . .

Heb. 12:5-11: You have forgotten the challenge addressed to you as God's sons. 6: For it is those whom the Lord loves that he disciplines, and he chastises every son that he acknowledges." You must submit to it as discipline . . . .

1 Clement 56:2-16: Let us accept correction . . . . For the holy word says, "The Lord has disciplined me severely, and he has not given me up to death. For it is he whom the Lord loves that he disciplines, and he chastises every son that he acknowledges . . . ." 16: For as a good father he disciplines us . . . .

Class 5 Hebrews	1 Clement
6:18 (Tit. 1:2; 1John 5:6,10)	27:2

Hebrews 11:31 (James 2:25) 1 Clement 12:1

1 CLEMENT - JAMES

Class 4

James 3:13: What wise, intelligent man is there among you? Let him show by his good life that what he does is done in the humulity of wisdom.

1 Clement 38:2c: Let the wise man show his wisdom not in words but in good deeds.

Class 5 James	1 Clement
1:5,9; 5:7 (2 Pet. 3:3f.)	23:1
2:21	31:2
2:21-23	10:1,7
2:23	17:2
2:25 (Heb. 11:31)	12:1

1 CLEMENT - 1 PETER

Class 4

1 Pet. 1:18f: For you know that you have not been ransomed with anything perishable like silver or gold, from the futile way of living in which you were brought up, but with precious blood, like that of an unblemished, spotless lamb, the blood of Christ.

1 Clement 7:2,4: Therefore let us give up idle, vain considerations, and let us turn to the renowned and solemn standard that has come down to us . . . . Let us fix our eyes on the blood of Christ and learn how precious it is to his Father, because it was shed for our salvation, and brought the blessing of repentance.

1 Pet. 4:8: Love covers up a host of sins.

1 Clement 49:5a: Love covers up a host of sins.

Class 5	1 Peter	1 Clement
	1:1f.	Inscr.
	1:17	1:3a
	2:1; 5:5 (James 4:6)	30:1f; 57:1
	2:8; 4:10; 5:5 (Rom. 12:4; 1 Cor. 6:15; 12:12; Eph. 4:4,25)	38:1; 46:7
	2:9 (Acts 26:18; Col. 1:9-13; Eph. 1:6)	59:2
	2:13f. (Rom. 13:1; 1 Tim. 2:1)	60:4b-61:1
	2:17; 5:9	2:4
	4:19	2:2

1 CLEMENT - 2 PETER

Class 5	2 Peter	1 Clement
	1:17	9:2
	3:3f. (James 1:5,9; 5:7)	23:1

1 CLEMENT - 1 JOHN

Class 5	1 John 4:18	1 Clem. 49:5c; 50:3

1 CLEMENT - APOCALYPSE

Class 4

Apoc. 22:12: See! I am coming very soon, bringing with me my rewards, to repay everyone for what he has done.

1 Clement 34:3: Here comes the Lord, with his reward before his face, to pay every man according to his work.

IGNATIUS

IGNATIUS - MATTHEW

Class 2

Matt. 3:15: (Jesus speaking at his baptism by John) "It is right for us to do everything that God requires (plērōsai pasan dikaiosunēn)."

S 1:1: Baptized by John so that all uprightness might be fulfilled by him (hina plērothē pasa dikaiosunē).

Class 3

Matt. 10:16: So you must be wise like serpents, and guileless like doves.

P 2:2: Be wise like a serpent in all things, and always guileless like a dove.

Matt. 15:13: Any plant (pasa phuteia) that my heavenly Father did not plant must be uprooted.

Ph. 3:1: Keep away from evil pastures which Jesus Christ does not tend (geōrgei), for they are no planting of the Father (phuteian patros). T 11:1 For these are not a planting of the Father (phuteia patros).

Matt. 19:12: Let him accept it who can (ho dunamenos chōrein chōreitō).

S 6:1: Let him accept it who can (ho chōrōn chōreitō).

Class 4

Matt. 10:40: Whoever welcomes you welcomes me, and whoever welcomes me welcomes him who has sent me.

R 9:3: The churches that have welcomed me in the name of Jesus Christ.

Matt. 18:19-20: Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven. For wherever two or three are gathered as my followers . . . .

E 5:2: For if the prayer of one or two has such power.

Matt. 22:19: Show me the poll-tax coin (nomisma).

M 5:2: For just as there are two coinages (nomismata), the one that of God, the other that of the world, and each has its own stamp on it.

Matt. 26:7: A woman came up to him with an alabaster flask of very expensive perfume and poured it on his head, while he was at table.

E 17:1: It was for this reason that the Lord let the ointment be put upon the church.

Class 5	Matthew	Ignatius
	8:17	P 1:2-3
	10:40; 21:33 (John 13:20)	E 6:1b
	23:27	Ph 6:1
	27:52 (1Pet. 3:19; 4:6)	M 9:3

IGNATIUS - MARK

Class 5	Mark	Ignatius
	9:43 (Mt. 3:12; Lk. 3:17)	E 16:2

IGNATIUS - LUKE

Class 4

Luke 6-12: (Herod's part in the Passion.)

S 1:2: Truly nailed for us in body under Pontius Pilate and Herod the governor.

Luke 24:39: Feel of me and see, for a ghost has not flesh and bones, as you see I have.

S 3:2: And when he came to those who were with Peter, he said to them, "Take me and feel of me, and see that I am no incorporeal phantom."

IGNATIUS - SYNOPTISTS

Class 4	Synoptists	Ignatius
	Mt. 3:7; Lk. 3:7	E 11
	Mt. 5:13; Mk. 9:49; Lk. 14:34	M 10:2
	Mt. 12:33; 7:20; Lk. 6:44	E 14:2b

Class 5	Synoptists	Ignatius
	Mt. 16:26; Mk. 8:36; Lk. 9:25	R 6:1
	Mk. 8:38; Lk. 9:26	S 10:2

IGNATIUS - JOHN

Class 3

John 4:10: You would have asked him, and he would have given you living water. 14: The water that I will give him will become a spring of water within him, bubbling up for eternal life. 6:27: Work for the food which lasts for eternal life. 33: for it is God's bread (artos tou theou) that comes down out of heaven and gives life to the world. 7:38: If anyone believes in me, streams of living water, as the Scripture says, shall flow forth from his heart.

R 7:2-3: There is no material passion in me, but living water, speaking within me, saying to me from within "Come to the Father." I do not enjoy perishable food or the pleasures of this life. I want the bread of God (artos tou theou), which is the flesh of Jesus Christ . . . . E 5:2: artos tou theou.

John 8:28-29: I do nothing of my own accord, but speak as the Father has instructed me. And he who has sent me is with me; he has not left me alone, for I always do what pleases him.

M 7:1: So just as the Lord did nothing without the Father, since he was united with him . . . . M 8:1: One God, who has manifested himself through Jesus Christ his Son, who in all things was pleasing to him that sent him.

Class 4

John 3:8: The wind (to pneuma) blows wherever it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. 8:14: For I know where I have come from and where I am going (pothen ēlthon kai pou hupagō).

P 7:1: The spirit (to pneuma) is not misled, for it is from God. For it knows where it comes from and where it is going (pothen erchetai kai pou hupagei).

John 10:9: So Jesus said again, "I tell you, I am the door(thura) of the sheepfold."

Ph 9:1: He is himself the door (thura) to the Father.

Class 5	John	Ignatius
	10:10-12	Ph 2
	12:31; 14:30; 16:11	E 17:1; T 4:2; R 7:1
	13:20 (Mt. 10:40)	E 6:1b

IGNATIUS - ACTS

Class 4

Acts 1:25: To take this place of service as an apostle which Judas left to go where he belonged (eis ton topon ton idion).

M 5:1: Each one is going to go to his own place (eis ton idion topon).

Acts 10:41: Witnesses . . . that is, by us, who ate and drank with him after he had risen from the dead.

S 3:3: After the resurrection he ate and drank with them.

IGNATIUS - ROMANS

Class 4

Rom. 1:3f: His Son, who was physically descended from David (ek spermatos David kata sarka), and decisively (en dunamei) declared Son of God (horisthentos huiou theou) in his holiness of spirit (kata pneuma hagiōsunes) . . . .

S 1:1: He was in truth physically of the line of David (ek genous Daveid kata sarka), Son of God by the will and power of God.
E 18:2: Of the line of David and of the holy Spirit (ek spermatos men Daveid pneumatos de hagiou).

Rom. 6:4: We too may live a new life (en kainotēti zōēs).

E 19:3: God appeared in human form, to bring us new eternal life (eis kainotēta aidiou zōēs).

Rom. 8:5,8: People who are controlled by the physical think what is physical, and people who are controlled by the spiritual think of what is spiritual. 8: Those who are physical cannot please God.

E 8:2: Those who are of the flesh cannot do spiritual things, nor can those who are spiritual do the things of the flesh.

Class 5	Romans	Ignatius
	7:23 (2 Tim. 3:6)	E 17:1
	12:4-5 (1 Cor. 12:2; Eph. 5:30)	T 11:2
	15:29	E Inscr.

IGNATIUS - 1 CORINTHIANS

Class 2

1 Cor. 1:18-20: For to those who are on the way to destruction, the story of the cross is nonsense, but to us who are to be saved, it means all the power of God . . . "I will thwart the shrewdness of the shrewd (sunetōn)." Where now is your philosopher (pou sophos)? Your scribe? Your reasoner (suzetētēs) of today? 23: An idea that

is revolting (skandalon) to Jews. 29: So that in his presence no human being might have anything to boast of (hopōs mē kauchēsētai pasa sarx enōpion tou theou). 4:13 The dregs (peripsēma) of th world (pantōn).

E 18:1: My spirit is a humble sacrifice (peripsēma) to the cross, which is revolting to unbelievers (skandalon tois apistousin), but to us is salvation and eternal life. Where is you philosopher (pou sophos)? Your reasoner (pou suzētētēs)? Where is the boasting (pou kauchēsis) of the so-called intelligent (sunetōn)?

1 Cor. 15:8-10: And finally he was seen by me also, as though I were born at the wrong time (ektrōmati). For I am the least important of the apostles, and am not fit to be called an apostle . . . . But by God's favor I have become what I am . . . .

R 9:2: I am ashamed to be called one of them, for I do not deserve it, for I am the last of them and born at the wrong time (ektrōma), but if I reach the presence of God I have obtained mercy . . . .

Class 3

1 Cor. 1:7: And there is no gift that you lack (hōste humas mē hustereisthai en mēdeni charismati).

S Inscr: Lacking in no spiritual gift (anusterētō ousē pantos charismatos).

1 Cor. 4:4: That does not prove that I am innocent (all' ouk en toutō dedikaiōmai).

R 5:2: But that does not prove that I am innocent (All' ou para touto dedikaiōmai).

1 Cor. 5:7: You must clean out the old yeast and become fresh dough, free from the old as you really are. For our Passover lamb is already sacrificed; it is Christ himself.

M 10:2: So lay aside the bad yeast that has grown stale and sour, and change to the new yeast, which is Jesus Christ.

1 Cor. 6:9f: Do you not know that wrongdoers will not have any share in God's kingdom? Do not let anyone mislead you (mē planasthe). People who are immoral or idolaters or adulterers or sensual or given to unnatural vice or

thieves or greedy - drunkards, abusive people, robbers, will not have any share in God's kingdom.

E 16:1: Do not be misled (mē planasthe), my brethren; adulterers cannot inherit the kingdom of God.

1 Cor. 9:27: So that after I have called others to the contest I may not be disqualified myself.

T 12:3: So that I may not be disqualified.

Class 4

1 Cor. 2:10: For the Spirit fathoms everything.

Ph 7:1c: The spirit . . . exposes secret things.

1 Cor. 3:1f: I had to treat you . . . as babes (nēpiois) in Christian living. I fed you with milk, not solid food, for you were not ready for it.

But I am afraid that I may do you harm, for you are babies (nēpiois). So pardon me, or you may be choked, through being unable to take them (heavenly things) in. (T 5:1)

1 Cor. 4:1: The right way for a man to think of us is as Christ's servants, and managers authorized to distribute the secret truths of God. 10:33: Just as I for my part try to please everyone in all I do.

T 2:3: And the deacons too, as ministers of the mysteries of Jesus Christ, must please all in every way.

1 Cor. 6:9: Do you not know that wrongdoers will not have any share in God's kingdom? Do not let anyone mislead you.

Ph 3:3: Do not be misled, my brethren. If anyone follows a schismatic, he cannot inherit the kingdom of God.

1 Cor. 6:19: Or do you not know that your body is a temple of the holy Spirit that is within you, which you have received from God?

Ph 7:2b: Keep your body as the temple of God.

1 Cor. 7:10: Not mine, but the Lord's (ouk egō alla ho Kurios).

T 6:1: Yet not I but the love of Christ (ouk egō all'

hē agapē Iēsou Christou).

1 Cor. 7:22: A slave who has been called to union with the Lord is a freedman (apeleutheros) of the Lord.
9:1: Am I not free?

R 4:3: But if I suffer, I shall be emancipated by Jesus Christ (all' ean pathō apeleutheros Iēsou Christou).

1 Cor. 9:15: I had rather die than do that. No one shall deprive me of this boast of mine. (kalon gar moi mallon apothanein . . . ē . . . .)

R 6:1: It is better for me to die in Jesus Christ than to be king of the ends of the earth. (kalon moi apothanein . . . ē . . . .)

1 Cor. 10:16f: We share in the blood of Christ . . . we share in the body of Christ? Because there is one loaf, we, many as we are, are one body, for we all share the one loaf.

Ph 4:1: Be zealous, therefore, to practice one giving of thanks, for there is one flesh of our Lord Jesus Christ, and one cup in token of union in his blood, one altar . . . .

1 Cor. 11:1: You must follow my example in this, as I am following Christ's (mimētai mou ginesthe, kathōs kagō Christou).

Ph 7:2c: Be imitators of Jesus Christ as he was of his Father (mimētai ginesthe Iēsou Christou, hōs kai autos tou Patros autou).

Class 5	1 Corinthians	Ignatius
	1:10	E 2:3
	1:24,30	E 17:2
	2:14 (Rom. 8:5-8; Gal. 5:17)	E 8:2
	3:9-17 (Eph. 2:20; 1 Pet. 2:5)	E 9:1
	3:16; 6:19 (2 Cor. 6:16; Rev. 21:3; Lev. 26:12; Ez. 37:27)	E 15:3
	6:15	E 4:2
	7:29	E 9:1
	12:12 (Rom. 12:4f; Eph. 5:30)	T 11:2
	15:45 (Eph. 2:15; 4:24)	E 20:1
	15:58; 7:37 (Col. 1:23)	E 10:2
	16:18 (Phlm. 20; 2 Tim. 1:16)	E 2:2

IGNATIUS - 2 CORINTHIANS

Class 5	2 Corinthians	Ignatius
	1:12; 11:9; 12:16	Ph 6:3
	4:14 (1 Cor. 6:14; Rom. 8:11)	T 9:2

IGNATIUS - GALATIANS

Class 4

Gal. 1:1: Paul, an apostle not from men nor sent by any man (ouk ap' anthrōpōn oude di' anthrōpōu).

Ph 1:1: This bishop I know obtained his ministry, not of himself or through men (ouk aph' heautou oude di' anthrōpou).

Gal. 2:21: Then Christ died for nothing (dōrean apethanen).

T 10:1: Then I am dying in vain (dōrean apothnēskō).

Class 5	Galatians	Ignatius
	5:11 (1 Cor. 1:18-31; 4:13)	E 18:1
	5:21 (1 Cor. 6:9-10; Eph. 5:5)	E 16:1; Ph 3:3
	6:14	R 7:2

IGNATIUS - EPHESIANS

Class 3

Eph. 1:3: Blessed be the God and Father . . . who through Christ has blessed us with every spiritual blessing . . . . 4: Through him he chose us out before the creation of the world, to be . . . above reproach . . . . 5: He foreordained us . . . in fulfillment of his generous purpose . . . . 7: through his blood . . . . 10: when the time should have fully come . . . . 11: predestined by the design of him who in everything carries out the purpose of his will, 12: to win praise for his glory.

E Inscr: To the deservedly happy church at Ephesus in

Asia, blest in size by the full experience of God the Father, foreordained from eternity for enduring, unchanging glory for ever, unalterably united and chosen through true suffering by the will of the Father and Jesus Christ our God, heartiest greeting in Jesus Christ and in blameless joy.

Eph. 5:25: You who are husbands must love your wives, just as Christ loves the church . . . 29: just as Christ does with the church.

P 5:1b: Charge my brethren also in the name of Jesus Christ to love their wives as the Lord loves the church.

Class 4

Eph. 2:16: In one body (en heni sōmati).

S 1:2b: In the one body of his church (en heni sōmati tēs ekklēsias autou).

Eph. 4:2: Bearing with one another lovingly (anechomenoi allēlōn en agapē).

P 1:2: Bear with all men in love (pantōn anechou en agapē).

Class 5	Ephesians	Ignatius
	2:15; 4:24 (1 Cor. 15:45)	E 20:1
	3:9 (Col. 1:26)	E 19:2
	5:1	E 1:1
	5:5 (1 Cor. 6:9-10; Gal. 5:21)	E 16:1; Ph 3:3
	5:30 (1 Cor. 12:12; Rom. 12:4-5)	T 11:2
	6:13-17 (1 Thess. 5:8)	P 6:2

IGNATIUS - PHILIPPIANS

Class 4

Phil. 3:15: Let as many of us therefore as are mature have this attitude (hosoi oun teleioi, touto phronōmen).

S 11:3: As you are perfect, aim at what is perfect (teleioi ontes teleia kai phroneite).

Phil. 4:13: I can do anything through him who gives me strength. (panta ischuō en tō endunamounti me).

S 4:2: I can endure it all, since he who became perfect man gives me strength. (panta hupomenō autou me endunamountos).

Class 5	Philippians	Ignatius
	2:3	Ph 1:1b
	2:17 (2 Tim. 4:6; 2 Cor. 12:15)	R 2:2

IGNATIUS - COLOSSIANS

Class 4

Col. 1:16: The seen and the unseen (ta horata kai ta aorata).

T 5:2: Things seen and unseen (horata kai aorata).

Class 5	Colossians	Ignatius
	1:7; 4:7	E 2:1; M 2
	1:18 (Eph. 2:16)	S 1:2b
	1:26 (Eph. 3:9)	E 19:2
	2:2	E 17:2
	2:14	S 1:2a

IGNATIUS - 1 THESSALONIANS

Class 5	1 Thessalonians	Ignatius
	2:4 (Gal. 1:10)	R 2:1
	5:17	E 10:1

IGNATIUS - 2 THESSALONIANS

Class 5	2 Thessalonians	Ignatius
	3:5	R 10:3

IGNATIUS - 1 TIMOTHY

Class 4

1 Tim. 6:2: Those who have Christian masters must not think lightly of them because they are brothers; they must serve them all the more faithfully.

P 4:3: Do not look down on men or women slaves, but they themselves must not be conceited, but be better slaves to the glory of God.

Class 5	1 Timothy	Ignatius
	1:1 (Col. 1:27)	T 2:2
	1:3-5; 6:3	M 8:1; E 14:1: 20:1; P 3:1
	1:12 (Phil. 4:13)	S 4:2
	1:13 (1 Cor. 15:8-10)	R 9:2

IGNATIUS - 2 TIMOTHY

Class 3

2 Tim. 2:4: So as to please the officer who enlisted him (hina tō stratologēsanti aresē).

P 6:2 Please him under whom you serve (areskete hō strateuesthe).

Class 4

2 Tim. 1:16: May the Lord show mercy to the household of Onesiphorus, for he often cheered (anepsuxe) me and was not ashamed of my being in prison.

S 10:1f: Because you rested (anepausate) them in every way. My spirit is given for you, and so are my chains which you did not despise or feel ashamed of.
E 2:1: And Crocus too . . . has refreshed me in every way (kata panta me anepausen); may the Father of Jesus Christ refresh (anapsuxai) him so!

Class 5	2 Timothy	Ignatius
	1:3	T 7:2
	3:6	E 17:1
	4:6 (Phil. 2:17; 2 Cor. 12:15)	R 2:2

IGNATIUS - TITUS

Class 5	Titus	Ignatius
	1:7 (1 Cor. 4:1; 1 Pet. 4:10)	P 6:1
	1:14; 3:9	M 8:1

IGNATIUS - PHILEMON

Class 5	Philemon	Ignatius
	20	E 2:2

IGNATIUS - HEBREWS

Class 4

Heb. 4:13: No being created can escape God's sight, but everything is bare and helpless before the eyes of him with whom we have to reckon.

M 3:2: In such a case one has to reckon not with flesh and blood, but with God who knows what is secret.

Hebrews : Jesus office as the greater high-priest. Compare 2:17; 3:1 (Jesus . . . high priest of our religion); 4:14; 5:5, 10 (God pronounced him a high priest); 6: 20; 7:7,19,20,22 (the agreement which he guarantees is better than the old one, for . . .); 23-26; 8:1; 9:7-12 (But when Christ came, as the high priest of the better system under which we live, he went once for all); 10: 19-21 : (we have free access!).

Ph 9:1: The priests too were admirable, but the high priest is greater, who has been entrusted with what is most holy, who alone has been entrusted with the secrets of God, for he is himself the door to the Father, through

which Abraham and Isaac and Jacob and the prophets and the apostles and the church must enter.

IGNATIUS - JAMES

Class 5	James	Ignatius
	4:6 (1 Pet. 5:5; Prov. 3:34)	E 5:3b

IGNATIUS - 1 PETER

Class 5	1 Peter	Ignatius
	2:25; 5:2	E 9:1
	5:5 (James 4:6; Prov. 3:34)	E 5:3b

IGNATIUS - REVELATION

Class 5	Revelation	Ignatius
	3:12	Ph 6

POLYCARP

POLYCARP - MARK

Class 5	Mark	Polycarp
	9:35 (Mt. 20:28)	5:2b

POLYCARP - SYNOPTISTS

Class 3

Matt. 26:41: You must all watch, and pray that you may not be exposed to trial (mē eiselthēte eis peirasmon)! One's spirit is eager, but flesh and blood are weak!

Pol. 7:2: Beseeching the all-seeing God not to subject us to temptation (mē eisenengkein hēmas eis peirasmon), just as the Lord said, "One's spirit is eager, but flesh and blood are weak."

Class 4	Synoptists	Polycarp
	Mt. 5:3,10; Lk. 6:20	2:3b
	Mt. 5:44; Lk. 6:27	12:3c

Class 5	Synoptists	Polycarp
	Mt. 6:12,14,15; 18:35; Lk. 11:4	5:1,2
	Mt. 7:1; Lk. 6:38	
	(1 Clement 13:1,2)	2:3
	Mt. 13:17; Lk. 10:24	
	(1 Pet. 1:12)	1:3b

POLYCARP - JOHN

Class 4

John 5:21: For just as the Father awakens (egeirei) the dead and makes them come to life, the Son makes anyone whom he chooses come to life. 6:44: Then I Myself will

raise him to life on the Last Day. (Cf. 5:25)

Pol. 5:2c: Even as he promised to raise us from the dead.

Class 5	John	Polycarp
	15:16 (1 Tim. 4:15; Gal. 5:22)	12:3

POLYCARP - ACTS

Class 4

Acts 2:24: But God set aside the pain of death and raised him up.

Pol. 1:2b: Whom God raised, setting aside the pains of death.

Class 5	Acts	Polycarp
	7:52 (1 Pet. 1:10; Mt. 27:19)	6:3
	10:42 (2 Tim. 4:1; 1 Pet. 4:5; 2 Cl. 2:1)	2:1d
	20:35 (1 Cl. 13:1)	2:3
	26:18; 8:21,25 (Col. 1:12,23)	12:2

POLYCARP - ROMANS

Class 3

Rom. 14:10,12: We shall all have to stand before God for judgment (tō bēmati tou theou) . . . . So each one of us must give an account of himself to God.

Pol. 6:2: We must all stand at the judgment seat of Christ (tō bēmati tou christou), and each give an account of himself.

Class 4

Rom. 12:10: Be affectionate in your love for the brotherhood

(philadelphia eis allelous philostorgoi).

Pol. 10:1b: Loving the brotherhood, devoted to one another (fraternitas amatores diligentes invicem).

Class 5	Romans	Polycarp
	8:17 (2 Tim. 2:11-12; Phil. 1:27)	5:2; 9:2
	13:2 (2 Cor. 6:7; Eph. 6:13ff.)	4:1
	13:8 (Gal. 5:14)	3:3

POLYCARP - 1 CORINTHIANS

Class 1

1 Cor. 6:2: Do you not know that the Christians (hoi hagioi) are to be the judges of the world?

Pol. 11:2b: Or do we not know that God's people (sancti) are to be the judges of the world, as Paul teaches?

Class 2

1 Cor. 6:9-10: People who are immoral or idolaters or adulterers or sensual or given to unnatural vice . . . will not have any share in God's kingdom.

Pol. 5:3b: Neither people who are immoral or sensual or given to unnatural vice will have any share in God's kingdom.

Class 4

1 Cor. 13:13: So faith, hope, and love endure. These are the great three, and the greatest of them is love.

Pol. 3:3: Faith that has been given to you. It is the mother of us all, followed by hope and led on by love to God and Christ and neighbor. For if a man is within these he has fulfilled the command of uprightness, for one who has love is far from any sin.

Class 5	1 Corinthians	Polycarp
	8:10; 11:10	3:2; 11:4; 12:2
	12:26	11:4
	14:25a (1 Cor. 4:5; Rom. 2:16)	4:3
	15:28	2:1
	15:58 (Col. 1:23)	10:1a

POLYCARP - 2 CORINTHIANS

Class 3

2 Cor. 4:14: He who raised the Lord Jesus from the dead will raise me (hēmas) also like Jesus, and bring me side by side with you into his presence.

Pol. 2:2: He who raised him from the dead will raise us also.

Class 5	2 Corinthians	Polycarp
	3:2	11:3a
	5:10 (Rom. 14:10,12)	6:2
	8:21 (Rom. 12:17; Prov. 3:4)	5:1
	10:1	3:2

POLYCARP - GALATIANS

Class 3

Gal. 4:26: But the Jerusalem above is free, and she is our mother. (Koine texts: hētis estin mētēr pantōn hēmōn).

Pol. 3:3: Faith . . . . It is the mother of us all. (hētis estin mētēr pantōn hēmōn)

Gal. 6:7: God is not to be sneered at.

Pol. 5:1: Knowing then (eidotes oun), that God is not to be sneered at.

Class 5	Galatians	Polycarp
	1:1	12:2

2:2 (Phil. 2:16)	9:2a
5:17 (1 Pet. 2:11)	5:3a

POLYCARP - EPHESIANS

Class 2

Eph. 2:8: For it is by his mercy that you have been saved through faith. It is not by your own action, it is the gift of God.

Pol. 1:3c: For you know that (*eidotes hoti*) you have been saved by his favor, not by what you have done (*chariti este sesōsmenoi, ouk ex ergōn*), but by the will of God through Jesus Christ.

Eph. 4:26: Be angry, but do not sin. The sun must not go down upon your anger.

Pol. 12:1: In the sacred writings (*in sacris literis*) . . . . Only, as it says in these scriptures (*ut his scripturis dictum est*), "Be angry, but do not sin," and "the sun must not go down upon your anger."

Class 4

Eph. 6:18: Devote yourselves constantly to prayer for all God's people (*hoi hagioi*).

Pol. 12:3a: Pray for all the saints (sancti).

Class 5	Ephesians	Polycarp
	5:5 (Col. 3:5)	11:2
	5:21 (1 Pet. 5:5)	10:2a

POLYCARP - PHILIPPIANS

Class 3

Phil. 1:1: Paul . . . to (those) in Philippi.

Pol. 3:2: Paul, . . . and when he was absent wrote you letters . . . .

Class 4

Phil. 2:16: Because my exertion . . . (has) not been wasted (lit: hoti ouk eis kenon edramon).

Pol. 9:2a: That all these have not run in vain (hoti houtoi pantes ouk eis kenon edramon).

Phil. 4:4: Rejoice in the Lord always; again I will say, Rejoice. (RSV)

Pol. (to Philippians) 1:1: I rejoice with you greatly in our Lord Jesus Christ.

Phil. 3:18: Enemies of the cross of Christ (echthrous tou staurou).

Pol. 12:3d: Pray also for the enemies of the cross (inimicis crucis).

Phil. 3:21: To subject everything to himself. 2:10: That in the name of Jesus everyone should kneel, in heaven and on earth (epouraniōn kai epigeiōn).

Pol. 2:1c: To whom everything in heaven and on earth (epourania kai epigeia) is subject.

Class 5	Philippians 1:27 (2 Tim. 2:11f; 1 Clement 21:1)	Polycarp 5:2; 9:2

POLYCARP - COLOSSIANS

Class 5	Colossians	Polycarp
	1:5f.	1:2
	1:23 (1 Cor. 15:58)	10:1a
	3:5 (Eph. 5:5)	11:2

POLYCARP - 2 THESSALONIANS

Class 3

2 Thess. 1:4: We ourselves speak of you with pride in the churches of God.

Pol. 11:3b: For he boasts of you in all the churches.

2 Thess 3:15: Do not look upon him as an enemy, but warn him as a brother.

Pol. 11:4: Do not look on such people as enemies, but call them back as ailing members.

POLYCARP - 1 TIMOTHY

Class 2

1 Tim. 6:10: For love of money (philarguria) is the root of all the evils. 6:7: For we bring nothing into the world, and we can take nothing out of it.

Pol. 4:1: Love of money (philarguria) is the beginning of all troubles. So knowing that we brought nothing into the world, and can take nothing out of it either, ...

Class 4

1 Tim. 1:1: Christ Jesus our hope.

Pol. 8:1: Our hope . . . , that is, Jesus Christ (hos esti Christos Iēsous).

1 Tim. 2:1: First . . . prayers . . . for emperors (basileōn).

Pol. 12:3b: Pray also for emperors (regibus).

1 Tim. 3:8: Assistants (diakonous), in turn, must be serious, straightforward men, not addicted to wine or dishonest gain, but holding the divine truth of the faith with a clear conscience . . . . If there is no fault to be found with them, they can serve as assistants. Their wives too must be serious, not gossips; they must be temperate, and perfectly trustworthy.

Pol. 5:2: Similarly, deacons must be blameless in the presence of his uprightness . . . not slanderers, straightforward, not lovers of money, temperate in all things, tender-hearted, careful, living in accordance with the truth of the Lord.

1 Tim. 5:5: But a woman who is really a widow . . . has fixed

her hope on God, and devotes herself to prayers and entreaties night and day.

Pol. 4:3: The widows must be sensible about the faith of the Lord, and pray constantly for all, refraining from all slander.

Class 5	1 Timothy	Polycarp
	3:5	11:2
	4:15	12:3

POLYCARP - 2 TIMOTHY

Class 3

2 Tim. 4:10: For love of the present world (agapēsas ton nun aiōna).

Pol. 9:2b: For they did not love the present world (ton nun ēgapēsan aiōna).

Class 4

2 Tim. 1:5: I am sure it is in you also (pepesimai de hoti kai en soi).

Pol. 12:1b: Which I believe is the case with you (quod ego credo esse in vobis).

2 Tim. 2:11f: If we have died with him, we will live with him. If we endure, we will reign (sumbasileusomen) with him. 13: If we are unfaithful, he will remain faithful . . . .

Pol. 5:2d: If we please him in this present world, we will receive the world to come also, even as he promised to raise us from the dead, and if we conduct ourselves in a way worthy of him, we shall also reign (sumbasileusomen) with him, provided we have faith.

2 Tim. 2:25: God may possibly let them repent and acknowledge the truth. (dōē . . . metanoian.)

Pol. 11:4: May the Lord grant them true repentance. (quibus det Dominus poenitentiam veram.)

POLYCARP - HEBREWS

Class 4

Heb. 6:20: And become forever a high priest . . . Melchizedek . . . . 7:3: Like no one but the Son of God, continues as priest forever.

Pol. 12:2: The eternal high priest (sempiternus pontifex) himself, Jesus Christ, the Son of God.

Heb. 12:28: Be thankful that the kingdom given to us cannot be shaken, and so please God by worshiping him with reverence and awe (eulabeias).

Pol. 6:3: So let us serve him with fear and all concern (eulabeias), . . . as did the apostles who evangelized us and the prophets who foretold the coming of our Lord.

Class 5	Hebrews	Polycarp
	5:13	9:1
	12:2	1:2; 2:1

POLYCARP - JAMES

Class 5	James 1:4	Polycarp 12:3

POLYCARP - 1 PETER

Class 2

1 Pet. 1:8: You must love him, though you have not seen him, but since you believe in him though you do not now see him, rejoice with triumphant, unutterable joy (chara aneklalētō kai dedoxasmenē).

Pol. 1:3a: Though you have not seen him, you believe with unutterable, triumphant joy (eis hon ouk idontes pisteuete chara aneklalētō kai dedoxasmenē).

1 Pet. 2:12: Live upright lives among the heathen, so that even if they charge you with being evil-doers, they may from observing the uprightness of your conduct come to

praise God on the Day of Judgment.

Pol. 10:2b: Live irreproachable lives among the heathen, so that you may be praised for your good deeds (conversationem vestram irreprehensibilem habentes in gentibus, ut ex bonis operibus vestris), and the Lord may not be ill spoken of through you.

1 Pet. 2:21-24: For Christ himself suffered for you, leaving you an example (hupogrammon) . . . . He committed no sin, and deceit was never on his lips. He carried the burden of our sins in his own body on the cross, in order that we might die to sin and live for uprightness. 4:16: But if a man suffers for being a Christian, he must not be ashamed of it, but must do honor (doxazetō) to God through that name.

Pol. 8:1f: Jesus Christ, who carried the burden of our sins in his own body on the cross, who committed no sin and deceit was never on his lips, but he endured it all for us, so that we might live in union with him . . . . If we suffer for his sake, let us glorify (doxazōmen) him. For he set us this example (hupogrammon) in himself.

Class 3

1 Pet. 1:13: Therefore, prepare your minds for action (dio anazōsamenoi tas osphuas tēs dianoias), and with perfect calmness fix your hopes . . . .
1 Pet. 1:21: Trust in God, who raised him from the dead and showed him honor (doxan).

Pol. 2:1: Therefore prepare for action (dio anazōsamenoi tas osphuas) and serve God in fear and truth, . . . and believe on him who raised our Lord Jesus from the dead, and gave him glory (doxan).

1 Pet. 2:11: Not to indulge the physical cravings (epithumiōn) that are at war (strateuontai) with the soul.

Pol. 5:3a: For it is right to refrain from the passions (epithumiōn) in the world, for every passion is at war (strateuetai) with the Spirit.

1 Pet. 3:9: Not returning evil for evil, or abuse for abuse.
Pol. 2:2: Not returning evil for evil, or abuse for abuse.

1 Pet. 4:7: Be serious and collected, therefore, and pray (nēpsate eis proseuchas).

Pol. 7:2: Be collected and prayerful (nēphontes pros tas euchas). 11:4: So be self-controlled (sobrii ergo estote).

Class 4

1 Pet. 1:12: Things into which angels long to look (eis ha epithumousin angeloi parakupsai).

Pol. 1:3b: Which many desire to share (eis hēn polloi epithumousin eiselthein).

Class 5	1 Peter	Polycarp
	1:21 (Rom. 4:24; 10:9; Gal. 1:1; Col. 2:12)	12:2
	2:17 (Rom. 12:10)	10:1b
	2:25	6:1
	3:8 (Eph. 4:32)	5:2; 6:1
	3:12 (Titus 2:14)	6:3
	5:4,5 (Eph. 5:21)	10:2a

POLYCARP - 1 JOHN

Class 3

1 John 4:2: Jesus Christ has come in human form . . . . Any inspired utterance (pan pneuma) that does not acknowledge Jesus does not come from God; it is the inspiration of the Antichrist.

Pol. 7:1: For anyone who does not acknowledge that Jesus Christ has come in the flesh is antichrist.

Class 5 1 John 4:8,16 (Ign. Mg. 8:1) Polycarp 1:1

DIDACHE

DIDACHE - MATTHEW

Class 3

Matt. 7:6: Do not give what is sacred to dogs.

Did. 9:5b: The Lord said: "Do not give dogs what is sacred " (mē dōte to hagion tois kusi).

Matt. 28:19: Baptize them in the name of the Father, the Son, and the holy Spirit.

Did. 7:1: Baptize in running water, in the name of the Father and of the Son and of the holy Spirit.
7:3: If you have neither, pour water on the head three times, in the name of Father and Son and Holy Spirit.

Class 4

Matt. 5:26: I tell you, you will never get out again until you have paid the last penny (heōs an apodōs ton eschaton kodrantēn). (Luke 12:59: heōs kai to eschaton lepton apodōs).

Did. 1:5b: He will not come out of it until he pays the last penny (mechris hou apodō ton eschaton kodrantēn).

Matt. 6:5: When you pray, you must not be like the hypocrites.
9-13: Our Father in heaven, Your name be revered! Your kingdom come! Your will be done on earth as it is done in heaven! Give us today bread for the day, And forgive us our debts, as we have forgiven our debtors. And do not subject us to temptation, But save us from the evil one. 16: When you fast, do not put on a gloomy look, like the hypocrites.

Did. 8:1f: Your fasts must not be on the same days with the hypocrites . . . . And do not pray like the hypocrites, but pray thus as the Lord commanded in his gospel (hōs ekeleusen ho Kurios en tō euangeliō autou): Our Father in heaven (tō ouranō), your name be revered, your kingdom come, your will be done on earth as it is done in heaven. Give us today our bread for the day, and forgive us our debt (tēn opheilēn), as we forgive (aphiemen) our debtors; and do not subject us to temptation, but save us from the Evil One; for yours is the power and the glory forever.

Matt. 10:10: For the workman deserves his food. (axios gar ho ergatēs tēs trophēs autou.)

Did. 13:1f: But every true prophet who wants to settle among you deserves his food. In like manner, a true teacher, like the workman, deserves his food. (axios kai autos, hōsper ho ergatēs, tēs trophēs autou.)

Matt. 18:15-35: But if your brother wrongs you, go to him . . . if he listens, you have won back your brother. Master, How many times am I to forgive my brother . . . (Parable of ungrateful servant). That is what my heavenly Father will do to you, if you do not each forgive your brothers from your hearts. 5:22-24: Anyone who gets angry with his brother . . . .. Leave your gift there before the altar and go and make up with your brother.

Did. 15:3: Do not reprove one another in wrath, but in peace as you find it in the gospel.

Class 5	Matthew	Didache
	5:5	3:7
	5:33	2:3
	6:1-15	15:4
	7:13-14	1:1
	10:40,41	11:3,4
	11:29 (Acts 15:10,11)	6:2
	12:31	11:7
	19:18	2:2
	24:4 (1 John 3:7; 2 Pet. 2:15)	6:1

DIDACHE - LUKE

Class 5	Luke	Didache
	22:17-19	9:2

DIDACHE - SYNOPTISTS

Class 3

Matt. 5:39-42,48; Luke 6:29-30 Compare Did. 1:4-5a

Matt. 5:44-47; Luke 6:27-33. Compare Did. 1:3: Now the teach-

ing of these words is this: Bless those that curse you, and pray for your enemies, and fast for those that persecute you; for what merit is there if you love those that love you? But love those that hate you, and you will have no enemy.

Matt. 12:31; Mark 3:28-29; Luke 12:10. Compare Did. 11:7: You shall not test or examine any prophet who speaks in the spirit. For every sin will be forgiven, but this sin will not be forgiven.

Class 4	Synoptists	Didache
	Mt. 7:12; Lk. 6:31	1:2b
	Mt. 22:33-39; Mk. 12:30-31	1:2a
	Mt. 24:10-13,24,30,31; Mk. 13:13, 26-27; Lk. 21:27	16:3-7; 10:5
	Lk. 12:35,40; Mt. 7:15; 24:42, 44; 25:13	16:1

Class 5	Synoptists	Didache
	Matt. 21:9; Mk. 11:9; Lk. 19: 38 (Ps. 117:26)	12:1
	Mt. 15:19; Mk. 7:21 (Rom. 1: 29-30)	5:1

DIDACHE - JOHN

Class 5	John	Didache
	6:45-55	10:3
	15:1	9:2
	17:3	9:3

DIDACHE - ACTS

Class 5	Acts	Didache
	4:32	4:8
	15:21,28,29; 21:25	6:3

DIDACHE - ROMANS

Class 4

Romans 12:9: Hold to what is right (kollōmenoi tō agathō).

Did. 5:2: Adhering to what is good (kollōmenoi agathō).

Class 5 Romans 1:29f. (Mt. 15:19) Didache 5:1

DIDACHE - 1 CORINTHIANS

Class 3

1 Cor. 16:22b: maran atha. Did. 10:6b: maran atha.

Class 5 1 Cor. 8:4 (Acts 15:28f.) Did. 6:3

DIDACHE - HEBREWS

Class 4

Heb. 13:7: Do not forget your former leaders, the men who brought you God's message (hoitines elalēsan humin ton logon tou theou).

Did. 4:1: Night and day you shall remember him who speaks the word of God to you (tou lalountos ton logon tou theou).

Class 5 Heb. 13:21 (Rom. 16:27) Did. 9:2

DIDACHE - 1 PETER

Class 3

1 Peter 2:11: Not to indulge the physical cravings (apechesthai tōn sarkikōn epithumiōn).

Did. 1:4: Abstain from physical and bodily cravings (<u>apechou</u> <u>tōn</u> <u>sarkikōn</u> <u>kai</u> <u>sōmatikōn</u> <u>epithumiōn</u>).

DIDACHE - 1 JOHN

<u>Class 5</u> 1 John 4:18; 2:5 (1 Cl. 49:5) Did. 10:5

DIDACHE - JUDE

<u>Class 5</u> Jude 22 Did. 2:7

HERMAS

HERMAS - MATTHEW

Class 3

Matt. 13:38: (37: He who sows the good seed is the Son of man.) 38: The field is the world . . . .

S 5,5,2: The field is this world, and the owner of the field is he who created all things and perfected them and gave them power. The slave is the Son of God, and the vines are this people which he himself planted.

Class 5 Matthew	Hermas
5:28	M 4,1,1
5:35	V 3,9,8
7:16	M 6,2,4
9:50	V 3,6,3
10:28	M 12,6,3; S 9,23,4
10:39	S 9,26,4
11:27	S 5,6,3
13:20,22	V 3,7,2
13:31	S 8,3,1
21:22; 7:8	S 6,3,6c
19:17	M 7,5b; M 8,12; S 5,1,5
21:21	M 9,4b
22:11-13	M 12,1,2; S 9,13,2
23:6	V 3,9,7
28:18	S 5,6,1 & 3; S 5, 7,3

HERMAS - MARK

Class 3

Mark 10:24b: "Children, how hard it is to enter the kingdom of God!"

S 9,20,3: It is hard for such men to enter the kingdom of God.

Class 5	Mark	Hermas
	4:18	V 3,7,2
	4:30	V 3,6,5
	6:52; 8:17 (Isa. 6:9-10)	M 4,2,1
	8:38	S 9,14,6; 8,6,4; 9,21,3
	11:24	S 6,3,6c; M 9,4b
	12:39	V 3,9,7

HERMAS - LUKE

Class 5	Luke	Hermas
	1:6	S 5,1,5
	9:24; 17:33	S 9,26,4
	9:26	S 9,14,6; S 9, 21,3; 8,6,4
	11:43	V 3,9,7
	13:24	V 3,9,5
	18:1	M 9,8
	20:46	V 3,9,7

HERMAS - SYNOPTISTS

Class 3	Synoptists	Hermas
	Mt. 26:24; Mk. 14:21; L. 22:22	V 4,2,6
	Mt. 7:16&20; 12:33; L. 6:44	S 4,3
	Mt. 7:16; 13:7&22; Mk. 4:18& 19; L. 8:14	S 9,20,1
	Mt. 19:23; Mk. 10:23; L. 18:24	S 9,20,2b
Class 4	Mt. 10:33; Lk. 12:9	V 2,28
	Mt. 13:21&22; 19:21; Mk. 4:18; L. 8:14	V 3,6,5
	Mt. 5:32; 19:9; Mk. 10:11&12; L. 16:18	M 4,1,6
	Mt. 18:3-10; 19:14; Mk. 10:15; L. 18:17	S 9,29,1&3; 9,31,3
Class 5	Mt. 21:33; 15:14; Mk. 12:1&7; L. 20:9&14	S 5,2,1-7

HERMAS - JOHN

Class 5	John	Hermas
	3:5	S 9,12,4&5; S 9, 15,2&3
	4:34	S 5,5,3
	10:18; 12:49&50	S 5,6,3
	11:32	S 6,3,6c
	11:25	V 2,2,8
	12:25	S 9,12,6

HERMAS - ACTS

Class 4

Acts 4:12: And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

S 9,12,4b: "No one will enter the kingdom of God unless he takes this holy name." 5b: "A man cannot enter the kingdom of God in any other way than through the name of his Son, who was beloved by him." 6b: "So no one can go in to him in any other way than through his Son." 8b: "Whoever does not take his name cannot enter the kingdom of God."
S 9,15,2: "The man who bears these names and the name of the Son of God will be able to enter the kingdom of God." S 9,16,3: "Before the man bears the name of the Son of God, he is dead, but when he receives the seal, he lays aside his deadness and receives life."
V 4,2,4: "believing that you cannot be saved by anything but his great and glorious name."

Acts 2:11: We hear them telling in our own tongue the mighty works of God.

S 10,2,3: Tell every man the mighty deeds of the Lord.
S 10,4,1: Show every man the mighty deeds of the Lord.

Acts 15:26: Men who have risked their lives (<u>paradedōkosi tas psuchas autōn</u>) for the sake of (<u>huper tou onomatos</u>) our Lord Jesus Christ.

S 9,28,2: Those who have suffered for the name of (<u>huper tou onomatos</u>) the Son of God . . . and laid down their lives (<u>paredōken tas psuchas autōn</u>).

Acts 19:5: On hearing this they were baptized in the name of the Lord Jesus.

V 3,7,3: They are those who have heard (akousantes) the message and wish to be baptized in the name of the Lord.

Class 5	Acts	Hermas
	1:24; 15:28	V 1,1,8; 2,1
	10:35	V 2,2,7a
	20:35	V 3,9,2

HERMAS - ROMANS

Class 4

Romans 1:20: Ever since the creation of the world, his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.

V 1,3,4: Behold the God of hosts, . . . who has by his mighty power (ho aoratō dunamei kai krataia) and his great understanding created the world, and by his glorious design clothed his creation with beauty . . . .

Class 5 Romans 8:26f. Hermas M 10,2,5

HERMAS - 1 CORINTHIANS

Class 2

1 Cor. 7:28: But if you marry, you do not sin . . . . 38: So that he who marries his betrothed does well; and he who refrains from marriage will do better. 39: A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord. But in my judgment she is happier if she remains as she is.

M 4,4,1: If a wife or again a husband falls asleep, and one of them marries, does the one who marries sin? 2: He does not sin, but if he remains by himself he wins

greater honor for himself, and great glory with the Lord; but even if he marries he does not sin.

Class 4

1 Cor. 10:4: The Rock was Christ.

S 9,12,1: The rock . . . the son of God. 2: The Son of God is far older than all his creation, so that he was the Father's counselor in his creation. That is why the rock is old.

1 Cor. 3:17: If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

S 5,7,2: If you defile your flesh, you defile the holy Spirit also, and if you defile the flesh, you will not live.

Class 5	1 Corinthians	Hermas
	1:28	M 1,1
	2:9	V 3,7,2
	3:13-15	V 4,3,4
	14:20	S 9,29,1&3

HERMAS - EPHESIANS

Class 3

Eph. 4:29: Let no evil talk come out of your mouths . . . .

S 9,30,4: And no evil word has gone out of their mouths.

Eph. 4:4: There is one body and one spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father, . . .

S 9,13,5: So those who have believed the Lord through his Son . . . will become one spirit and one body, and their garments will be of one color. (Thus 9,13,7.) S 9,17,4: One thought and one mind, and to possess one faith and one love . . . one body. S 9,18,4: After these have been cast out, the church of God will be one body, one thought, one mind, one faith, one love, and then the Son of God will rejoice . . . .

Eph. 4:30: And do not grieve the holy Spirit of God, in whom you were sealed for the day of redemption.

M 10,2,1-5: And offends (lupei) the holy Spirit . . . . So both actions grieve the Spirit . . . . So cast sadness from you, and do not distress the holy Spirit that dwells within you. M 10,3,2: Because he grieves the holy Spirit which was cheerful when it was given to man.

Class 4

Eph. 2:1: And you he made alive, when you were dead through the trespasses and sins . . . . 5: Even when we were dead through our trespasses, made us alive together with Christ . . . and raised us up with him, ...

S 9,16,2f: For they could not enter the kingdom of God in any other way than by laying aside the deadness of their former life . . . . For before the man bears the name of the Son of God, he is dead, but when he receives the seal, he lays aside his deadness and receives life.

Eph. 2:20: Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone. 4:11: And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ.

S 9,4,3: And all these were put into the building of the tower. So there were four courses in the foundation of the tower. S 9,15,4: And the thirty-five (that were put into the foundations) are the prophets of God and his servants, and the forty are apostles and teachers of the preaching of the Son of God. (Cf. also V 3,5,1.)

Eph. 6:13f: Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod . . . .

M 12,2,4a: But clothe yourself in the desire for uprightness, and arming yourself with the fear of the Lord, resist them.

Class 5	Ephesians	Hermas
	3:9	S 5,5,2; M 1,1; S 7,4
	4:25,29	M 3,1
	1:23; 5:23,31f.	V 2,4,1

HERMAS - PHILIPPIANS

Class 5	Philippians	Hermas
	1:4	S 9,19,2
	4:3	V 1,3,2
	4:18	S 5,3,8

HERMAS - COLOSSIANS

Class 5	Colossians	Hermas
	1:15ff.	S 9,12,2f; V 2,4,1
	3:4	V 2,2,8

HERMAS - 1 THESSALONIANS

Class 4

1 Thess. 5:13f: Be at peace among yourselves. And we exhort you brethren, admonish the idle, encourage . . . .

V 3,9,10: So train one another and live at peace with one another. (Cf. also V 3,6,3; 3,9,2; 3,12,2; S 8,7,2.)

HERMAS - 2 TIMOTHY

Class 5	2 Timothy 1:14	Hermas 3,2

HERMAS - HEBREWS

Class 3

Heb. 3:12: Leading you to fall away from the living God.

V 2,3,2: By your not falling away from the living God.
V 3,7,2: And the ones that fall into the fire and are burned are those who finally turn away from the living God . . . .

Class 4

Heb. 11:13-16: Having acknowledged that they were strangers and exiles on the earth . . . . For people who speak thus make it clear that they are seeking a homeland . . . . But as it is they desire a better country, that is a heavenly one . . . for He has prepared for them a city. 13:14: For here we have no lasting city, but we seek the city which is to come.

S 1,1: You know that you slaves of God live in a foreign country, for your city is far from this city. So if you know your city in which you are going to live, why do you prepare lands and expensive establishments and buildings and useless rooms here? So the man who prepares these things for this city cannot return to his own city.

Class 5	Hebrews	Hermas
	1:2	S 9,12,2-3
	6:4-6	M 4,3,1-2; S 9, 26,6
	12:11	S 9,19,2
	11:33	V 2,2,7b

HERMAS - ST. JOHN

Class 3

James 1:4-8: And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. 5: If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. 6: But let him ask in faith,

with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. 7f: For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

M 9,1-10: "Cast off doubt from yourself," he said to me, "and do not hesitate at all to ask God for anything, or say in yourself, 'How can I ask anything from the Lord and receive it, when I have sinned so much against him?' Do not reason thus, but turn to the Lord with your whole heart, and ask of him undoubtlingly, and you will come to know his great mercy, that he will not desert you, but will fulfill the request of your soul. For God is not like men, who hold grudges, but he is forgiving, and feels pity for what he has made. So cleanse your heart of all the vanities of this world, and the things I have told you of, and ask the Lord, and you will receive everything, and will not fail to receive any of your requests, if you ask the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt in their relation to God are the waverers and do not get any of their requests at all. But those who have perfect faith ask for everything trusting in the Lord, and they receive it, for they ask undoubtlingly, without any wavering. For any man who wavers if he does not repent, can be saved only with difficulty. So cleanse your heart of wavering, and clothe yourself with faith, for it is strong, and trust God, that you will receive from him all that you ask for . . . . So do not stop making your soul's request, and you will receive it, but if you grow weary and waver, blame yourself and not him who gives to you. So despise wavering, and master it in every matter, clothing yourself in strong and powerful faith, for faith promises all things, accomplishes all things, but doubt distrusts itself and fails in everything it undertakes."

James 4:7: Resist the devil and he will flee from you.

M 12,5,2: The devil . . . . So if you resist him, he will be beaten and fly from you in disgrace.
M 12,4,7: So do not fear him, and he will fly from you.
M 12,2,4b: If the evil desire sees you are armed with the fear of God, and resisting it, it will flee far from you, and be seen by you no more, for fear of your weapons.

Class 4

James 1:5f: If any of you lacks wisdom, let him ask God who

gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting . . . .

S 9,2,6: Why do you reason with yourself and perplex and trouble yourself? Do not attempt, as though you were intelligent, to understand things you cannot understand, but ask the Lord that you may receive intelligence and understand them.
S 5,4,3: Everyone who is a slave of God and has his Lord in his heart, can ask him for understanding, and get it . . . . But all who are weakly and sluggish in prayer hesitate to ask the Lord. But the Lord is very compassionate and never fails to give to all who ask him.

James 1:17: Every good endowment and every perfect gift is from above (anōthen), coming down from the Father of lights with whom there is no variation or shadow due to change. 3:15: This wisdom is not such as comes down from above (anōthen), but is earthly (epigeion), unspiritual, devilish. 17: But the wisdom from above is . . . without incertainty or insincerity.

M 9,11: So you see, that faith is from above (anōthen), from the Lord, and has great power, but doubt is an earthly (epigeion) spirit, from the devil, and has none.
M 11,5: For no spirit given by God needs to be consulted, but having the power of deity, it says everything of itself, because it is from above, from the power of the divine Spirit. But the spirit that is consulted and speaks according to men's desires is earthly and trifling, and has no power.

James 1:21: And receive with meekness the implanted word, which is able to save your souls.

S 6,1,1: . . . the commands because they were fine and joyous and glorious and able to save a man's soul.

James 1:26: If anyone thinks he is religious, and does not bridle his tongue . . . . 3:2: . . . and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also.

M 12,1,1: For when you are clothed with this desire, you will hate evil desire, and will control (chalinagōgeō) it as you please.

James 1:27: Religion that is pure and undefiled (kathara kai amiantos) . . . .

M 2,7: So keep this command, as I have told you, so that your repentance and that of your family may be found sincere, and your heart clean and stainless (kathara kai amiantos).

James 3:8: But no human being can tame the tongue - a restless evil (akatastaton kakon), full of deadly poison.

M 2,3: Evil-speaking (katalalia) is wicked. It is a restless demon (akatastaton daimonion), never at peace, but always at home with dissension.

James 4:11: Do not speak evil (katalaleite) against one another, brethren. He that speaks evil against a brother or judges his brother, speaks evil against the law and judges the law.

M 2,2: First, speak evil (katalalei) of nobody, and do not enjoy hearing anyone do so (mēde hēdeōs akoue katalalountos). Otherwise you who hear will be involved (enochos) in the sin of the one who speaks the evil, if you believe the evil that you hear spoken, for by believing it you yourself also will be holding a grudge against your brother. So you will be involved in the sin of the one who speaks the evil.

James 4:12: There is one lawgiver and judge, he who is able to save and to destroy.

M 12,6,3: So listen to me, and fear him who can do all things, who can save and destroy.
S 9,23,4: If our God and Lord, who rules over all, and has authority over his whole creation, holds no grudge against those who confess their sins, but is merciful, can a man who is mortal and full of sins hold a grudge against a man, as though he could destroy or save him?

James 5:4: Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts.

V 3,9,6: So take care you who pride yourselves on your wealth, that those who are in want do not groan, and their groaning go up to the Lord, and you with your goods be shut outside the door of the tower.

James 5:5: You (rich) have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter.

S 6,1,6: These sheep seemed to be well fed and were

frisking vigorously (truphōnta ēn kai lian spatalōnta). S 6,2,4: But the ones that you saw not skipping about but feeding in one place are those who have surrendered themselves to luxury and pleasure (truphais kai apatais), but have not uttered any blasphemy against the Lord. So these have . . . some hope of renewal. (S 6,2,6 is identical to S 6,1,6.)

James 5:11: The Lord is compassionate and merciful.

M 9,2: And you will come to know his great mercy.

James 1:27: Religion . . . to visit orphans and widows in their affliction. James 5:4: Behold the wages of the laborers who mowed your fields, which you kept back by fraud, cry out . . . . 2: Your riches have rotted . . . .

S 1,8: So instead of lands (agros) buy distressed souls, as one is able, and look after widows and orphans (chēras kai orphanous episkeptesthe), and do not neglect them, and spend your wealth and all your establishments on such lands and houses as you have received from God.

Class 5 James	Hermas
1:5-6	S 6,3,6c
1:5,17	M 2,4; S 2,5; S 2,7
1:6-13	S 6,3,5
1:11,18; 2:7	S 9,21,3: 9,14,6; 9,28,5-6
1:12	V 2,2,7b; 4,2,5; 4,3,6
1:14-15	V 1,1,8; 1,2,1; M 4,1-2
1:27; 4:8	M 12,6,5
2:1,4	V 4,1,8; S 6,1,2
2:5	S 2,5
2:14	S 8,9,1
3:8	S 9,26,7
3:18; 1:14,17,20	S 9,19,2
5:2; 2:7	S 8,6,4

HERMAS - 1 PETER

Class 4

1 Pet. 1:7: So that the genuineness of your faith, more precious than gold which though perishable is tested by fire . . . .

V 4,3,4: The gold part is you, who have fled from this world. For just as gold is tested with fire, and made useful, so you also who live in it are being tested. Then those who endure and are tested by fire will be purified in it.

1 Pet. 3:19-21: In which he went and preached to the spirits in prison, who formerly did not obey . . . were saved through water. Baptism, which corresponds to this, now saves you . . . .

S 9,16,5: Because these apostles and teachers who had preached the name of the Son of God, when they fell asleep in the power and faith of the Son of God, preached also to those who had previously fallen asleep, and themselves gave them the seal of the preaching. So they went down with them into the water, and came up again. But those . . . came up alive.

1 Pet. 3:20: Were saved through water.

V 3,3,5: Because your life has been saved and will be saved by water.

1 Pet. 4:15-16: But let none of you suffer as a murderer . . . yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God.

S 8,6,4: Men who blasphemed the Lord through their sins, and besides have been ashamed of the Lord's name by which they were called. S 9,21,3: So the doubters, when they hear of persecution, . . . are ashamed of their Lord's name. S 9,28,5-6: But you who suffer for the name ought to glorify God because God has thought you worthy to bear this name.

Class 5	1 Peter	Hermas
	1:20	S 9,12,2-3
	2:1-2	S 9,29,1&3
	2:2	M 2,1
	5:7	V 3,11,3; 4,2,4-5

HERMAS - 2 PETER

Class 5	2 Peter	Hermas
	2:15	V 3,7,1
	2:20	V 4,3,4
	3:9	S 8,9,1

HERMAS - 1 JOHN

Class 4

1 John 2:27: As his annointing . . . is true, and is no lie.

M 3,1c: For the Lord is truthful in every word, and with him there is no falsehood.

Class 5	1 John	Hermas
	2:4; 3:15,22,24	M 7,5b; 8,12
	3:5	S 9,12,2-3
	3:6,9	M 12,4,3
	3:22	S 6,3,6c

HERMAS - APOCALYPSE

Class 4

Rev. 7:14: These are they who have come out of the great tribulation.

V 2,2,7b: Blessed are you who endure the great persecution that is coming, and who will not deny their life.

Rev. 8:3-4: The altar . . . and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints . . . .

M 10,3,2: For the petition of a man who is sad never has power to ascend to the altar of God.

Rev. 9:5: They were allowed to torture them for five months, but not to kill them.

V 3,7,5-6: They can find repentance, but they cannot fit into this tower. But they will fit into another place far inferior, and that only when they are tormented and fill out the days of their sins.

Rev. 13:1: And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns . . . .

V 4,1,10: And the beast had four colors on its head, black, then flame and blood color then gold, white.

Rev. 21:2: And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

V 4,2,1: Behold, a girl met me, dressed as if she were coming from a bridal chamber, all in white . . . . I knew from my earlier visions that she was the church.

Rev. 21:14: And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

V 3,5,1: Now hear about the stones that go into the building. The stones that are square and white and fit their joints are the apostles and bishops and teachers and deacons who have lived in the holiness.

Class 5	Apocalypse	Hermas
	2:22	V 2,2,7b; 4,2,5; 4,3,6
	3:5	V 1,3,2
	3:18	V 4,3,4
	4:11	M 1,1
	7:1-2	V 1,4,1
	12:11	V 4,2,4
	13:8	V 1,3,2
	17:3	V 1,1,3
	20:12,15	V 1,3,2

2 CLEMENT - MATTHEW

Class 3

Matt. 11:28: Come to me . . . and I will let you rest (kagō anapausō humas). Let my yoke be put upon you . . . and your hearts will find rest (anapausin).
Matt. 25:45-46: In so far as you failed to do it . . . . Then they will go away to everlasting punishment, and the upright to everlasting life (kolasin aiōnion).

2 Clement 5:5: But the promise of Christ is great and wonderful; it is rest in the kingdom that is coming and in eternal life. 6:7: For if we do the will of Christ, we will find rest, but if we do not, nothing can save us from eternal punishment (aioniou kolaseōs), if we disregard his commands. 8:4: If we . . . keep the Lord's commands, we will receive eternal life.

Class 4

Matt. 7:21: It is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven.

2 Clement 4:2: For he says (legei), "It is not everyone who says to me 'Lord! Lord!' who will be saved, but he who acts uprightly."

Class 5	Matthew	2 Clement
	21:13 (Jer. 7:11)	14:1b
	22:11	6:9
	28:19f.	17:1

2 CLEMENT - LUKE

Class 4

Luke 16:10: The man who can be trusted in a very small matter can be trusted in a large one. 11: So if you have proved untrustworthy in using your ill-gotten wealth,

who will trust you with true riches?

2 Clement 8:5: For the Lord says in the gospel, "If you have not guarded the small, who will give you what is great? For I tell you, the man who can be trusted in a very small matter can be trusted in a large one."

Class 5	Luke	2 Clement
	6:32,35 (Mt. 5:46; Did. 1:3)	13:4
	19:10	2:5,7

2 CLEMENT - SYNOPTISTS

Class 3

Matt. 10:32; Luke 12:8. Slightly closer to the former is

2 Clement 3:2: And he (Christ) himself says (legei), "Everyone that acknowledges me before men I will acknowledge before my Father."

Luke 6:13; Matt. 6:24; 16:26; Mark 8:36; Luke 9:25. Compare

2 Clement 6:1-2: And the Lord says (legei), "No servant can serve two masters." If we want to serve both God and money, it is unprofitable for us. "For what good does it do a man to gain the whole world, and yet part with his life?"

Class 4

Matt. 9:13; Mark 2:17; Luke 5:32. Compare

2 Clement 2:4: (After quoting Isaiah 54) And another scripture says (kai hetera de graphē legei), "I did not come to invite the upright but the irreligious (ouk ēlthon kalesai dikaious, alla hamartōlous).

Matt. 12:50; Mark 3:35; Luke 8:21. Compare

2 Clement 9:10: For the Lord said, "These who do the will of my Father are my brothers."

Class 5	Synoptists	2 Clement
	Mark 12:30; Matt. 22:37; Luke 10:27	3:4b
	Luke 10:3; 12:4f; Matt. 10:16,28	5:2-4
	Luke 13:27; Matt. 7:23	4:5

2 CLEMENT - JOHN

Class 5	John 1:14	2 Clement 9:5

2 CLEMENT - ACTS

Class 5	Acts	2 Clement
	10:42 (2 Tim. 4:1; 1 Pet. 4:5; Pol. 2:1)	1:1

2 CLEMENT - ROMANS

Class 5	Romans	2 Clement
	4:17	1:8
	9:21	8:2
	12:16 (Phil. 2:2)	17:3

2 CLEMENT - 1 CORINTHIANS

Class 4

1 Cor. 2:9: But as the Scripture says, there are things "Which no eye ever saw and no ear ever heard, And never occurred to the human mind, Which God has provided for those who love him."

2 Clement 11:7: "Which no eye has seen, and no ear heard, nor has the human mind imagined." 14:5: And no one can say or tell what the Lord has prepared for his chosen.

Class 5	1 Corinthians	2 Clement
	6:19; 3:16 (2 Cor. 5:17; Eph. 2:10,21; Col. 3:9; Barn. 6:11)	9:3
	9:24-25	7:1

2 CLEMENT - GALATIANS

Class 5	Galatians 4:27 (Isa. 54:1)	2 Clement 2:1

2 CLEMENT - EPHESIANS

Class 4

Eph. 1:22-23: He has . . . made him the indisputable head of the church, which is his body. 5:23: For a husband is the head of his wife, just as Christ is the head of the church, which is his body. 1:4: He chose us out before the creation of the world.

2 Clement 14:2: A living church is the body of Christ; for the scripture says, "God made man male and female." The male is Christ, the female is the church. Besides, the books and the apostles say that the church not only exists now, but has done so from the beginning.

Class 5	Ephesians	2 Clement
	4:18 (Rom. 1:21)	19:2
	6:6 (Col. 3:22)	13:1

2 CLEMENT - 1 TIMOTHY

Class 5	1 Timothy 1:17	2 Clement 20:5

2 CLEMENT - HEBREWS

Class 4

Heb. 10:23: For he who has given us his promise may be trusted (pistos gar ho epangeilamenos).

2 Clement 11:6: For he is faithful who has promised (pistos gar estin ho epangeilamenos).

Heb. 12:1: With such a crowd (nephos) of witnesses about (perikeimenon) us, throw off (apothemenoi) every . . . .

2 Clement 1:6: And laid aside (apothemenoi) by his will the cloud (nephos) that enveloped (perikeimetha) us.

Class 5	Hebrews	2 Clement
	10:31-39	20:2
	13:18	16:4

2 CLEMENT - JAMES

Class 4

James 5:16: Pray for one another, so that you may be cured. An upright man can do a great deal by prayer when he tries. 5:20: You may be sure that whoever brings a sinner back from his misguided way will save the man's soul from death, and cover a host of sins.

2 Clement 15:1: For it is no small remuneration to convert (apostrepsai eis to sōthēnai) a soul that is astray and perishing. 16:4: Fasting is better than prayer, but charity than both. Love covers up a host of sins, but prayer with a good conscience delivers from death.

Class 5	James	2 Clement
	4:4 (1 John 2:15)	6:3,5
	5:7,8,10	20:2-4

2 CLEMENT - 1 PETER

Class 4

1 Peter 1:20: But was revealed only at the end of the ages, for the sake of you who through him trust in God.

2 Clement 14:2b: But he was revealed in the last days, to save us.

Class 5	1 Peter	2 Clement
	4:8 (James 5:16,20) 5:10	16:4 19:3

2 CLEMENT - 2 PETER

Class 5	2 Peter	2 Clement
	1:19; 2:8 3:5-7,10	11:2 16:3

2 CLEMENT - JUDE

Class 5	Jude 6	2 Clement 20:4

2 CLEMENT - REVELATION

Class 5	Revelation 11:13; 13:10; 14:12	2 Clement 17:7

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