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CHARTS OF THE
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Charts on the Life, Letters, and Theology of Paul

Lars Kierspel



 *Charts on the Life, Letters, and Theology of Paul*

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NON-BIBLICAL SOURCES

<i>1 Apol.</i>	Justin Martyr, <i>Apologia I (First Apology)</i>
<i>1 Clem.</i>	<i>1 Clement</i>
<i>1 En.</i>	<i>1 Enoch</i>
1 Macc.	1 Maccabees
1QS	Community Rule (Dead Sea Scrolls)
2 Bar.	2 Baruch
2 Macc.	2 Maccabees
3 Bar.	3 Baruch (Greek Apocalypse)
3 Macc.	3 Maccabees
4 Macc.	4 Maccabees
<i>Abr.</i>	Philo, <i>De Abrahamo (On the Life of Abraham)</i>
<i>A.J.</i>	Josephus, <i>Antiquitates judaicae (Jewish Antiquities)</i>
<i>ANF</i>	Anti-Nicene Fathers
<i>Ann.</i>	Tacitus, <i>Annals</i>
<i>Apoc. El.</i>	<i>Apocalypse of Elijah</i>
<i>As. Mos.</i>	<i>Assumption of Moses</i>
<i>Bapt.</i>	Tertullian, <i>De Baptismo (Baptism)</i>
Bar.	Baruch
<i>Barn.</i>	<i>Barnabas</i>
BDAG	<i>A Greek-English Lexicon of the New Testament</i> , 3rd ed. (2000)
<i>B.J.</i>	Josephus, <i>Bellum judaicum (Jewish War)</i>
<i>C. Ap.</i>	Josephus, <i>Contra Apionem (Against Apion)</i>
CD	Cairo Geniza copy of the <i>Damascus Document</i> (Dead Sea Scrolls)
<i>Cels.</i>	Origen, <i>Contra Celsum (Against Celsus)</i>
<i>Civ.</i>	Augustine, <i>De Civitate Dei (The City of God)</i>
<i>Contempl.</i>	Philo, <i>De vita contemplative (On the Contemplative Life)</i>
<i>Did.</i>	<i>Didache</i>
<i>Ebr.</i>	Philo, <i>De ebrietate (On Drunkenness)</i>
<i>Ep.</i>	Seneca, <i>Epistolae morales</i>
<i>Eth. Nic.</i>	Aristotle, <i>Ethica Nichomachea [Nichomachean Ethics]</i>
<i>Geogr.</i>	Strabo, <i>Geographica</i>
<i>Hist. Eccl.</i>	Eusebius, <i>Historia ecclesiastica</i>

<i>Hypoth.</i>	Philo, <i>Hypothetica</i>
<i>Ign. Magn.</i>	Ignatius, <i>To the Magnesians</i>
<i>Ign. Pol.</i>	Ignatius, <i>To Polycarp</i>
<i>Inst.</i>	Lactantius, <i>Divinarum institutionum</i> [<i>The Divine Institutes</i>]
<i>Jubil.</i>	<i>Jubilees</i>
<i>L.A.B.</i>	<i>Pseudo-Philo</i> (OT Pseudepigraphon)
<i>L.A.E.</i>	<i>Life of Adam and Eve</i> (OT Pseudepigraphon)
p 12 <i>Legat.</i>	Philo, <i>Legatio Ad Gaium</i> (<i>On the Embassy to Gaius</i>)
<i>Mort.</i>	Lactantius, <i>De morte persecutorum</i> [<i>The Deaths of the Persecutors</i>]
<i>Nat. Hist.</i>	Pliny the Elder, <i>Naturalis Historia</i>
<i>NPNF</i>	<i>Nicene and Post-Nicene Fathers</i>
<i>Pol.</i>	Aristotle, <i>Politica</i> [<i>Politics</i>]
<i>Pol. Phil.</i>	Polycarp, <i>To the Philippians</i>
<i>Pss. Sol.</i>	<i>Psalms of Solomon</i>
<i>Scorp.</i>	Tertullian, <i>Scorpiace</i> [<i>Antidote for the Scorpion's Sting</i>]
<i>Sir.</i>	Sirach/Ecclesiasticus
<i>Spec.</i>	Philo, <i>De specialibus legibus</i> (<i>On the Special Laws</i>)
<i>Strom.</i>	Clement of Alexandria, <i>Stromata</i>
<i>T. Benj.</i>	<i>Testament of Benjamin</i>
<i>T. Dan</i>	<i>Testament of Dan</i>
<i>T. Jos.</i>	<i>Testament of Joseph</i>
<i>T. Levi</i>	<i>Testament of Levi</i>
<i>T. Reu.</i>	<i>Testament of Reuben</i>
<i>T. Sol.</i>	<i>Testament of Solomon</i>
<i>T. Zeb.</i>	<i>Testament of Zebulon</i>
<i>t.Sukkah</i>	Tosefta, tractate <i>Sukkah</i>
<i>Tg. Ps.-J.</i>	<i>Targum Pseudo-Jonathan</i>
<i>Tg. Pss.</i>	<i>Targum Psalms</i>
<i>Tract. ep. Jo.</i>	Augustine, <i>In epistulam Johannis ad Parthos tractatus</i>
<i>Wis.</i>	Wisdom of Solomon
<i>y.Gitt</i>	Palestinian (Yerushalmi) Talmud, tractate <i>Gittin</i>

BIBLE VERSIONS AND TRANSLATIONS

ASV	American Standard Version
ESV	English Standard Version
HCSB	Holman Christian Standard Bible

JB	Jerusalem Bible
KJV	King James Version
NAB	New American Bible
NAS	New American Standard Bible
NET	New English Translation
NIV	New International Version
NJB	New Jerusalem Bible
NKJ	New King James Version
NLT	New Living Translation
NRS	New Revised Standard Version
RSV	Revised Standard Version

p13 *Part A*

PAUL'S BACKGROUND & CONTEXT

p 22 Paul's Greco-Roman Background

CHART 6

Paul's Life

Tarsus

Paul's place of birth and city of his early years; capital of Cilicia, "no insignificant city" ([Acts 21:39](#)): Strabo, a Greek geographer († AD 24), said: "The people at Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place" ([Geogr. 14.5.13](#)).

Greek Language

Paul's primary language was Greek; all of Paul's letters were written in Greek

Greek Bible

Paul quoted the Old Testament mostly from the Septuagint, the Greek translation

Greco-Roman Education

Paul was able to argue from Greek grammar ([Gal. 3:16](#), singular vs. plural), use the Greek letter form current in his days, and employ techniques of Greco-Roman composition and rhetoric in his letters. Hundreds of parallels to pagan writings can be found, and Paul cited explicitly three, possibly four, pagan authors:

- Menander (ca. 344–392 BC): "Bad company corrupts good morals" ([1 Cor. 15:33](#))
- Aratus (ca. 315–240 BC): "For we also are His children" ([Acts 17:28](#))
- Epimenides (6th or 7th c. BC): "Cretans are always liars, evil beasts, lazy gluttons" ([Titus 1:12](#))
- Maybe also Bion the sophist: "the love of money is a root of all sorts of evil" ([1 Tim. 6:10](#))

Roman Citizenship

Paul was a Roman citizen by birth (see [Acts 16:37–39](#); [22:25–29](#); [23:27](#); [25:10–12](#))

Paul's Teaching

Patron-Client

patriarchal father-children hierarchy with regard to God and Christians: e.g., [1 Cor. 8:6](#); [10:26](#); [11:3](#); [15:24–28](#)

Paul can use shame/blame within its typical pagan understanding (e.g., [1](#)

Shame/ Honor	Cor. 11:4–6; 15:34; 2 Thess. 3:14). But the message of the crucified Christ turns conventional notions of honor upside down (Rom. 1:16–17; 1 Cor. 1:23; 4:5; 2 Cor. 10:12; 12:9).
Vices and Virtues	1 Cor. 5:9–11; 6:9–10; 2 Cor. 6:6–8; 12:20; Gal. 5:19–23; Eph. 4:25–32; 5:3–5; Phil. 4:8–9; Col. 3:5, 8, 12; 1 Tim. 1:9–10; 4:12; 6:11; 2 Tim. 2:22; 3:2–5
Metaphors	
Family	<ul style="list-style-type: none"> • “adoption” (υιοθεσία, Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5) • “reconciliation” (καταλλαγή, e.g., Rom. 5:11), used in Greek marital records
Religion	<ul style="list-style-type: none"> • pagan temple (1 Cor. 6:19–20) • libation (Phil. 2:17; 2 Tim. 4:6)
Slavery	See 1 Cor 7:21–23
Sports	<ul style="list-style-type: none"> • race, prize, run, wreath, box (1 Cor. 9:24–27) • “striving” (συναθλέω, Phil. 1:27)
Commerce	<ul style="list-style-type: none"> • “down payment” (ἀρραβών, 2 Cor. 1:22) • “certificate of debt” (χειρόγραφον, Col. 2:14)
<div style="border: 1px solid orange; padding: 2px; display: inline-block;">p 23</div> Military	<ul style="list-style-type: none"> • triumphal procession (2 Cor. 2:14–16) • soldier (Eph. 6:11–17; 1 Thess. 5:8; 1 Tim. 6:12) • “triumph” (Col. 2:15)
Education	<ul style="list-style-type: none"> • “tutor”/“guardian”/“custodian” (παιδαγωγός, Gal. 3:24)
Legal system	<ul style="list-style-type: none"> • “judgment seat” (βῆμα, 2 Cor. 5:10; Rom. 14:10) • “decree” (δόγμα, Col. 2:14; see Luke 2:1; Acts 17:7)
Politics	<ul style="list-style-type: none"> • “citizenship” (συμπολίτης Eph 2:19; πολιτεύομαι Acts 23:1; Phil. 1:27; πολίτευμα Phil. 3:20) • “coming” (παρουσία, e.g. 1 Cor. 15:23; 1 Thess. 2:19; 4:15) • “meeting” (ἀπάντησις, 1 Thess. 4:17)
Philosophy	<ul style="list-style-type: none"> • “virtue” (ἀρετή, Phil. 4:8) • “content” (αὐτάρκτης, Phil. 4:11; also 2 Cor. 9:8; 1 Tim. 6:6) • “self-control” (ἐγκράτεια, Gal. 5:23) • “conscience” (συνείδησις, e.g., Rom. 2:15; 9:1; 13:5; 1 Cor. 8:7, 10,

p 28 **Paul's Jewish Background**

CHART 9

Paul's Life	
“From the tribe of Benjamin”	Phil. 3:5; Rom. 11:1; the ‘loyal south’ of King David, center of post-exilic community and including Jerusalem and the temple
“A Hebrew”	Phil. 3:5; pure ancestry, in contrast to Greek-speaking Hellenists (2 Cor. 11:22)
Parents	Paul's parents were Jews (“of Hebrews” Phil. 3:5) and Pharisees (Acts 23:6). Jerome reported that Paul's parents came from Gischala in Galilee.
“Pharisee”	Phil 3:5–6; Acts 23:6; 26:5; also 22:3; he held to the oral Law (Gal. 1:14)
Hebrew language	Paul spoke in “Hebrew dialect” (Ἑβραϊδὶ διαλέκτῳ, Acts 21:40; 22:2), the same one in which the resurrected Jesus talked to him (Acts 26:14). (Tarsus is close to Syria, which produced Aramaic literature). Even in his Greek letters, Paul used Hebrew (“amen,” “Sabbath,” and “Satan”) and Aramaic (“Abba,” “Maranatha”) words.
Jewish education	Education under Gamaliel (Acts 22:3), grandson or son of the famous Hillel
Practice of Judaism	<ul style="list-style-type: none"> • Routine visits to synagogues (Acts 13:5, 14; 14:1; 17:1, 10, ...) • Paul circumcised Timothy (Acts 16:3) • Paul took a Nazirite vow (Acts 18:18; 21:24; see Num. 6:2–21)
Agony over Jewish unbelief	Rom 9:1–5
Paul's Teaching	
Use of Jewish literature and traditions a) Old Testament	<ul style="list-style-type: none"> • 136 OT quotations and over 450 allusions (see chart 45) • The Law was given by angels (Gal. 3:19): LXX Deut 33:2; Tg. Ps.-J. Deut. 33:2; Jubil. 1:27–29 • “Jannes and Jambres” (2 Tim. 3:8): Tg. Ps.-J. on Ex 7:11. T. Sol.

<p>b) Intertestamental traditions</p> <p>c) Other Jewish traditions</p>	<p>25:4</p> <ul style="list-style-type: none"> • “first Adam” (1 Cor. 15:45–47): <i>Tg. Pss.</i> 49:2; 69:32; 3 <i>Bar.</i> 9:7 • “and he gave gifts to men” (Eph. 4:8): <i>Tg. Pss.</i> 68:18 (MT/LXX “took”) • The moveable well (1 Cor. 10:4): <i>t.Sukkah</i> 3.11 • “Belial” (2 Cor. 6:15): <i>Sib. Or.</i> 2.165; <i>T. Reu.</i> 4:7
<p>Jewish Concepts</p>	<ul style="list-style-type: none"> • Adam’s sin as the fall of humanity (Rom. 5:12): 4 Ezra 3:21–22; <i>L.A.E.</i> 44:2 • Universal sin (Rom. 3:10–18): Ps. 14:1–3; 51:5; Eccl. 7:20; 4 Ezra 8:35 • Davidic Messiah (Rom. 1:3): Ps. 110:1; Jer. 23:5; Amos 9:11; <i>Pss. Sol.</i> 17:23–46 • Positive view of the Law (e.g., Rom. 13:9): Ex. 20:13–17; 2 <i>Bar.</i> 51:7; <i>L.A.B.</i> 9:8 • Negative view of idols (Acts 19:26; 1 Cor. 8:4): Ex. 20:3–4; Isa. 40:18–20; Wis. 11:15–16 • New covenant (1 Cor. 11:25; 2 Cor. 3:6): Jer. 31:31–34; Eze. 36:24–27; CD A 6.18–19 • Justification by faith (Rom. 4:1–5; Gal. 3:6–9): Gen. 15:6; Hab. 2:4; maybe 1QS 11:2–3 • God’s grace (Rom. 5:15–21): Gen. 6:8; Ex. 33:12–34:9; Isa. 60:10; Wis. 3:9; 1QH 12.37 • God’s love (Rom. 5:8): Ex. 34:6; Ps. 86:15; Joel 2:13; Jonah 4:2; Wis. 11:26 • Apocalypticism (Rom. 11:25–27; 1 Thess. 4:16–17): Isa. 27:13; 59:20–21; 1 Enoch; 4 Ezra
<p>Jewish Terms</p>	<ul style="list-style-type: none"> • “sanctify” (ἀγιάζω, e.g., Rom 15:16): Ex 28:41; Sir 33:12; 45:4; Zeph 1:7 • circumcision (Phil 3:3; Col 2:11): Gen 17:10–14; Ex 4:24–26; Lev 12:1–3 • Jesus as “mercy seat” (ἱλαστήριον, Rom 3:25): see Exod 25:17–22 • “Maranatha” (1 Cor 16:22), Aramaic for “Our Lord, come!” • “Abba” (‘father’) for God (Rom 8:15; Gal 4:6; see Mark 14:36) • “devil” (διάβολος, Eph 4:27): see 1 Chr 21:1; Job 1:6 • “Amen” (15xPaul, e.g., Rom 1:25): see 1 Chr 16:36; Neh 8:6 • “son of” expressions (e.g., Eph 2:2; 1 Thess 5:5): see Gen 29:1;

Matt 23:15

- “walk” as a term for lifestyle (see Prov 8:20): e.g., Rom 6:4; Gal 6:16

p 29 *Part B*

PAUL’S LIFE & MINISTRY

p 31 Chronology of Paul’s Life

CHART 10

Event	Date	Age	Reference
Birth in Tarsus	ca. 5		
Move to Jerusalem	ca. 10	ca. 5	
Studies under Rabbi Gamaliel	ca. 15–20	ca. 10–15	
Death of Jesus	30	25	
Conversion of Paul	33	28	Acts 9
Paul in Arabia		Gal 1:17	
Jerusalem I (Cephas, James)	35	30	Acts 9:26; Gal 1:18
Paul in Cilicia	ca. 36–42	ca. 31–37	Acts 9:30; Gal 1:21
Paul in Antioch	ca. 42	ca. 37	Acts 11:25–26
Jerusalem II: Collection		Acts 11:30; 12:25? Gal 2?	
<i>First missionary journey</i> (Seleucia, Cyprus, Perga, Antioch, Iconium, Lystra, Derbe, Antioch)	ca. 45–47	ca. 40–42	Acts 13:1–14:28

Jerusalem III (Apostolic council)	48	43	Acts 15:1–35; Gal 2?
Incident in Antioch with Peter	48	43	Gal 2:11–21
<i>Second missionary journey</i> (Syria, Cilicia, Derbe, Lystra, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Syria)	48 (late summer)–51/52		Acts 15:36–18:22
1.5 years in Corinth	50/51	45–46	Acts 18:1–17
Jerusalem IV		Acts 18:21–22	
Antioch	51/52	46–47	Acts 18:22–23
<i>Third missionary journey</i> (Galatia, Phrygia, Ephesus, Macedonia, Troas, Miletus, Syria)	52–55/56	47–50/51	Acts 18:23–21:16
3 years in Ephesus	52–54/55	47–49/50	Acts 19:1–41
Macedonia & Greece	55	50	Acts 20:1–2
Last stay in Corinth	56 (early in the year)		Acts 20:3
Jerusalem V	56 (early summer)		Acts 21:17
Imprisonment in Caesarea	56–58	51–53	Acts 23:33
Change of office, Felix/Festus	58	53	Acts 24:27
Arrival in Rome	59	54	Acts 28
Death of Paul	64		

p43 Paul's Missionary Journeys

CHART 18

	FIRST JOURNEY	SECOND JOURNEY	THIRD JOURNEY	FOURTH JOURNEY
1. Acts	13:1–14:28	15:36–18:22	18:23–21:16	21:17–28:16
2. Date	AD 47–48	AD 50–52	AD 52–57	AD 57–60
3. Cities and regions	Antioch (Syria), Seleucia, Cyprus, Perga, Pisidian Antioch (Galatia), Iconium, Lystra, Derbe, Antioch (Galatia)	Antioch (Syria), Syria, Cilicia, Derbe, Lystra, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Caesarea, Antioch	Antioch (Syria), Galatia, Phrygia, Ephesus, Macedonia, Troas, Miletus, Syria	Jerusalem, Caesarea, Sidon, Crete, Clauda, Malta, Syracuse, Rhegium, Puteoli, Rome
4. Major visits	A “long time” in Antioch (Syria) (14:28)	Eighteen months in Corinth (18:11)	Three years in Ephesus (19:10; 20:31)	Two years in Caesarea (24:27) Two years in Rome (28:30)
5. Divine leading	13:2, 4	16:6, 7, 9–10; 18:9	19:21–22; 21:4, 10–11	23:11
6. Visits to synagogues	13:5, 14; 14:1	(16:13, 16) 17:1, 10, 17; 18:4, 19	19:8	Temple (21:17, 26)
7. Jewish rejection	(9:22–25) 13:48–51; 14:19	17:5–9, 13–14; 18:5–6, 12–16	20:3, 19	(21:11) 21:27–32, 36; 22:30; 23:1–5, 12–31; 24:1–9; 25:2–3, 7–8, 24
8. “turn to Gentiles”	13:46 (see 22:17–21)	18:6		28:28

<p>9. Prominent Co-worker</p>	<p><i>Barnabas</i> (13:2, 7, 42–43, 46, 50; 14:12, 14, 20; see 15:37–40; Gal. 2:1, 9, 13), a Levite and Jewish Christian from Cyprus (4:36)</p>	<p><i>Silas</i> (15:40; 16:19, 25, 29; 17:4, 10; 1 Thess. 1:1; 2 Thess. 1:1; 2 Cor. 1:19), a Jewish Christian leader (15:22) and prophet (15:32) from Jerusalem, maybe also a Roman citizen (16:37)</p>	<p><i>Timothy</i> (19:22; 20:4; 1 Cor. 4:17; etc.), an uncircumcised believer from Lystra with a Jewish mother and a Greek father (16:1–3); Paul gets to know Apollos (18:24–19:1)</p>	<p><i>Luke</i> (see ‘we’ sections: 16:10–17; 20:5–15; 21:1–18; 27:1–28:16)</p>
<p>10. Big Speeches</p>	<p>13:16–47 (to Jews in Antioch)</p>	<p>17:22–31 (to Gentiles in Athens)</p>	<p>20:18–35 (to Christians in Ephesus)</p>	<p>22:1, 3–21 (to Jews in Jerusalem); 24:10b–21 (to Felix); 26:2–23 (to King Agrippa)</p>
<p>11. Internal Problems</p>	<p>Jewish believers in Jerusalem, some of them Pharisees, demand that Gentile Christians should be circumcised and keep the law of Moses (15:1, 5).</p>	<p>Paul separated from John Mark, Barnabas’ cousin (Col. 4:10), because he deserted Paul in Pamphylia (15:37–40).</p>	<p>Jewish Christians in Jerusalem were concerned that Paul taught Jews in the diaspora “to forsake Moses, telling them not to circumcise their children nor to walk according to the customs” (21:21).</p>	
<p>p 44 12.</p>	<p>Jews stoned</p>	<p>After healing a</p>	<p>In Ephesus,</p>	<p>In Jerusalem,</p>

Major Opposition	Paul in Lystra (14:19–20).	fortune-telling slave girl in Philippi, city authorities ordered a public beating and prison for Paul and Silas without a trial (16:22–24, 37).	Paul’s preaching of monotheism disturbed business with figurines of the goddess Artemis and led to a huge riot against Christians (19:23–41).	Paul barely escaped Roman flogging (22:24–29) and repeated Jewish plots to kill him (23:12–24; 25:3) and traveled as a prisoner to stand trial before authorities in Caesarea and Rome.
13. Respectable converts	Sergius Paul, proconsul of Cyprus (Acts 13:7–12).	“leading women” of Thessalonica (17:4) and Berea (17:12); Dionysius the Areopagite (17:34); Crispus, the leader of the synagogue in Corinth (18:8).		Publius, a “leading” man from the island of Malta (28:7); “leading” Jews in Rome (28:17, 24).
14. Prominent supporters	Manaen from the church in Antioch, “who had been brought up with Herod the tetrarch” (13:1).	Gallio, proconsul of Achaia, rejected Jewish accusations against Paul in Corinth (18:12–16).	Asiarchs (19:31); the town clerk (ὁ γραμματεὺς) of Ephesus rejected accusations against Paul (19:35–41).	Pharisees in Jerusalem: “We find nothing wrong with this man” (23:9). The Roman commander Claudius Lysias (23:29), Felix (24:22–23) and Festus rejected Jewish accusa-

				tions (25:18–19, 24–27) as did King Agrippa (26:30–32).
15. Later fruits from earlier efforts		Timothy from Lystra (16:1); Gaius from Derbe (20:4)	Secundus (20:4) and Aristarchus (19:29; 27:2) from Thessalonica	Trophimus from Ephesus (21:29)

p73 Traditions of Paul’s Missionary Journey to Spain

CHART 33

<p>Romans 15:22–24, 28</p>	<p>²²“For this reason I have often been prevented from coming to you; ²³but now, with no further place for me in these regions, and since I have had for many years a longing to come to you ²⁴whenever I go to Spain—for I hope to see you in passing, ... ²⁸Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.”</p>
<p>I Clement (AD 93/97)</p>	<p>“Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects.” [chapter 5; <i>ANF</i> I.6]</p>
<p>Muratorian Canon (2nd century)</p>	<p>“For the ‘most excellent Theophilus’ Luke summarises the several things that in his own presence have come to pass, as also by the omission of the passion of Peter he makes quite clear, and equally by (the omission) of the journey of Paul, who from the city (of Rome) proceeded to Spain.” [lines 35–39; Schneemelcher I.35]</p>
<p>The Acts of Peter (3rd century)</p>	<p>“While Paul was spending some time in Rome and strengthening many in the faith, it happened that a woman by name Candida, the wife of Quartus, a prison officer, heard Paul speak and paid attention to his words and believed. And when she had instructed her husband also and he believed, Quartus gave leave to Paul to leave the city (and go) where he wished. But Paul said to him, ‘If it is God’s will, He himself will reveal it to me.’ And when he had fasted for three days and asked of the Lord what was right for him, Paul then saw a vision, the Lord saying to him, ‘Paul, arise and be a physician to those who are in Spain.’”[Schneemelcher II.287]</p>
<p>Hippolytus (AD 170–236)</p>	<p>13. “And Paul entered into the apostleship a year after the assumption of Christ; and beginning at Jerusalem, he advanced as far as Illyricum, and Italy, and Spain, preaching the Gospel for five-and-thirty years. And in the time of Nero he was beheaded at Rome, and</p>

	was buried there.” [“Hyppolytus on the twelve apostles,” ANF 5:255]
<i>The Acts of Xanthippe, Polyxena, and Rebekka</i> (3 rd century)	VII. “But Xanthippe was always keeping watch through the doors into the streets of the city, and the blessed Paul, the preacher and teacher and illuminator of the world, left Rome and came even into Spain by the fore-knowledge of God. And coming up to the gates of the city he stood and prayed, and crossing himself entered the city.” [ANF 10:206]
Jerome (AD 345–419)	“4.... If I choose to say, ‘the apostle Paul before he went to Spain was put in fetters at Rome,’ ... must Paul on being released at once go to Spain ...?” [“Against Helvidius”, NPNF II.6.335]
John Chrysostom (AD 347–407)	<p>“And it is a plain proof of this, that the word shall surely be preached everywhere in the world, so much shall ye be above the things that alarm you. For, that they may not say, how then shall we live? He said more, Ye shall both live and preach everywhere. Therefore He added moreover, ‘And this gospel shall be preached in the whole world for a witness to all nations, and then shall the end come’ [Rom 10:18], of the downfall of Jerusalem.</p> <p>“For in proof that He meant this, and that before the taking of Jerusalem the gospel was preached, hear what Paul saith, “Their sound went into all the earth [Col 1:23];’ and again, ‘The gospel which was preached to every creature which is under Heaven [Col 1:6].’ And seest thou him running from Jerusalem unto Spain? And if one took so large a portion, consider what the rest also wrought. For writing to others also, Paul again saith concerning the gospel, that ‘it is bringing forth fruit, and growing up in every creature which is under Heaven [Col 1:23].’” [“Homilies on Matthew: Homily 75,” NPNF I.10.452]</p>
John Chrysostom (AD 347–407)	“2.... For as yet he was not arrested. Two years then he passed bound, in Rome; then he was set free; then, having gone into Spain , he saw Jews also in like manner; and then he returned to Rome, where also he was slain by Nero. The Epistle to Timothy then was later than this Epistle [Hebrews]. For there he says, ‘For I am now ready to be offered’” [2 Tim 4:6]. [“Homilies on the Epistle to the Hebrews,” NPNF I.14.364]

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<p><i>I Clement</i> 5:5–8 (AD 93/97)</p>	<p>“Because of jealousy and strife Paul showed the way to the prize for patient endurance. After he had been seven times in chains, had been driven into exile, had been stoned, and had preached in the east and in the west, he won the genuine glory for his faith, having taught righteousness to the whole world and having reached the farthest limits of the west. Finally, when he had given his testimony before the rulers, he thus departed from the world and went to the holy place, having become an outstanding example of patient endurance.”</p>
<p>The Acts of Paul 11.5 (2nd cent. AD)</p>	<p>“Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed at length, and after communing in prayer in Hebrew with the fathers he stretched out his neck without speaking further. And when the executioner (speculator) struck off his head, milk spurted upon the soldier’s clothing. And when they saw it, the soldiers and all who stood by were amazed, and glorified God who had given Paul such glory: and they went off and reported to Caesar what had happened.”</p>
<p>Clement of Alexandria (died after AD 215), <i>Strom.</i> VII 106,3</p>	<p>“For the teaching of our Lord at His advent, beginning with Augustus and Tiberius, was completed in the middle of the times of Tiberius. And that of the apostles, embracing the ministry of Paul, ends with Nero.”</p>
<p>Tertullian (ca. AD 150–220), in <i>Eusebius, Hist. Eccl.</i> 2.25.4</p>	<p>“Look at your records: there you will find that Nero was the first to persecute this belief when, having overcome the whole East, he was especially cruel in Rome against all. We boast that such a man was the author of our chastisement; for he who knows him can understand that nothing would have been condemned by Nero had it not been great and good.”</p>
<p>Tertullian (ca. AD</p>	<p>“And if a heretic wants a faith backed by public record, let the archives of the empire speak, as would the stones of Jerusalem. We read the lives of the Caesars. In Rome Nero was the first to stain with blood the rising faith. Peter was girded about by another, when</p>

15,3

he was made fast to the cross. Paul obtained a birth suited to Roman citizenship, when in that city he was given re-birth by an ennobling martyrdom.”

Lactantius (ca. AD 240–320), *Inst.*, IV 21

“For at His departure He had endowed them with power and strength, by which the system of their new announcement might be founded and confirmed. But He also opened to them all things which were about to happen, which Peter and Paul preached at Rome; and this preaching being written for the sake of remembrance, became permanent, in which they both declared other wonderful things, and also said that it was about to come to pass, that after a short time God would send against them a king who would subdue the Jews, and level their cities to the ground, and besiege the people themselves, worn out with hunger and thirst. Then it should come to pass that they should feed on the bodies of their own children, and consume one another. Lastly, that they should be taken captive, and come into the hands of their enemies, and should see their wives most cruelly harassed before their eyes, their virgins ravished and polluted, their sons torn in pieces, their little ones dashed to the ground; and lastly, everything laid waste with fire and sword, the captives banished for ever from their own lands, because they had exulted over the well-beloved and most approved Son of God. And so, after their decease, when Nero had put them to death, Vespasian destroyed the name and nation of the Jews, and did all things which they had foretold as about to come to pass.”