

CHAPTER

21 Paul and Jesus

Michael B. Thompson

<https://doi.org/10.1093/oxfordhb/9780199600489.013.007> Pages 389–405

Published: 09 May 2019

Abstract

This article examines the relation of Jesus to his apostle Paul. It begins with a discussion of Paul's knowledge of Jesus and his reference to Jesus in his letters, as well as the lack of explicit tradition about Jesus in Paul. It then explains how Paul's own sense of apostolic authority as one commissioned by the risen Christ gave him the confidence to give pastoral direction without the need to footnote that direction with reference to Jesus. It also considers the sources through which Paul had access to traditions about Jesus, the centrality of the cross and resurrection in his concern with respect to the earthly Jesus, and factors indicating that Paul would have valued, needed, and sought information about Jesus. Furthermore, it highlights the role of the book of Acts as evidence about Paul's preaching of traditions about Jesus as the Messiah.

Keywords: Jesus, Paul, letters, traditions, apostolic authority, cross, resurrection, book of Acts, Messiah

Subject: Christianity, Philosophy of Religion, Religion

Series: Oxford Handbooks

TO what extent was Paul interested in and influenced by Jesus of Nazareth? That might seem an odd question, given that Christ was at the heart of the gospel Paul preached (1 Cor 2:2). But it is appropriate to ask because the letters of Paul tell us surprisingly little about the Jesus of history, and some scholars have argued that Paul's Christianity differed profoundly from the religion of the Galilean. With many parables Jesus proclaimed the kingdom of God characterized by forgiveness and a demanding ethic; Paul proclaimed the Proclaimer, emphasizing grace and faith in Christ in the language of justification, with apparently little recourse to the teachings of the one he called Lord. Furthermore, some would say that Paul did not regard the *life* of Jesus as an example to be followed, except insofar as he was willing to humble himself and to suffer for others in his death on the cross. For over three centuries, differing presuppositions and methods have led to a wide range of views over the relation of Jesus to Paul (Holzbrecher 2007; Barclay 1993; Furnish 1989).

1. Paul's Knowledge of Jesus

The Christ that Paul knew was the risen, exalted one encountered through visions (Gal 1:11f; 1 Cor 9:1; 15:8; 2 Cor 12:1–7; cf. Acts 9:3–9, 12; 18:9; 22:6–11, 17–21; 23:11; 26:13–19). There is no hard evidence that Saul the Pharisee ever met Jesus before his life-changing experience on the road to Damascus. Although he acknowledges his persecution of Christians, Paul the Christian does not cite persecution of the man Jesus as one of his sins. The only passage that might be interpreted as hinting at an earlier encounter is 2 Cor 5:16:

... even though we once knew Christ *from a human point of view* [*kata sarka*, 'according to the flesh'], we know him no longer in that way.

Noting Paul's use of the phrase *kata sarka* elsewhere, commentators today agree that it refers not to the noun 'Christ' (as though distinguishing the historical human Jesus from the risen Christ of faith), but is modifying the verb 'knew'. In context, Paul is talking about two different ways of knowing; his limited, human evaluation of the significance of the crucifixion of Christ changed dramatically when he came to faith. Although Bultmann (1969) held that the verse offers positive evidence that Paul was uninterested in knowing about the life of the earthly Jesus, few if any would echo that claim now.

Nevertheless, the lack of traditions about Jesus' life and teachings in Paul's letters is striking. What they reveal of his life can be put in a paragraph:

Jesus was a Jew (Rom 9:5), sent by God his Father (Gal 4:4), born of a woman and under the Law (Gal 4:4), of David's line (Rom 1:3). He had brothers (1 Cor 9:5), one of whom was James (Gal 1:19). He had a ministry among the Jews and was a 'servant of the circumcision' (Rom 15:8). He had a group of disciples, twelve in number (1 Cor 15:5), and they included Cephas/Peter and John (Gal 2:1–14). He was gentle (2 Cor 10:1) and obedient (Rom 5:19; Phil 2:8). He lived in poverty (2 Cor 8:9), and was without sin (2 Cor 5:21). He was delivered up on the night he instituted the Lord's Supper (1 Cor 11:23–25), and was crucified (Phil 2:8; 1 Cor 2:8; Gal 3:13) at the instigation of the Jews (1 Thess 2:15). He gave his life willingly and his death was according to the Scriptures and for sin (1 Cor 15:3; Gal 1:4; Rom 4:25). He was buried in a tomb, raised from the dead on the third day, and appeared to many witnesses (1 Cor 15:3–8). He was exalted to the right hand of God (Rom 8:34), given the highest name and every knee will bow to him (Phil 2:9–11).

The disputed letters add a little more:

All the fullness of God dwelt in him (Col 1:19); he came into the world to save sinners (1 Tim 1:15) and preached peace (Eph 2:17). He was one who remained steadfast (2 Thess 3:5) and made 'the good confession' before Pontius Pilate (1 Tim 6:13). He was afflicted (Col 1:24), crucified with nails (Col 2:14). He loved the Church and gave himself up for her (Eph 5:2, 25) as a ransom for all (1 Tim 2:6). He descended into the lower parts of the earth and ascended into heaven (Eph 1:20; 4:8–10).

Victor Furnish (1993) notes that we hear nothing of Jesus' birth, no direct reference to his healing or teaching ministry, and nothing of significant events during his life such as Peter's confession of his identity at Caesarea Philippi, the transfiguration, the cleansing of the temple, and encounters with Pharisees and other groups. We hear nothing of the scene at Gethsemane or Jesus' trial, and no details of the place, time, or other circumstances of the crucifixion. Paul never refers to Joseph or Mary, John the Baptist, or Judas.

Moreover, Paul quotes Jesus only *once* in his undisputed letters, when referring to the words of institution at the last supper (1 Cor 11:23–25). The quotation differs from the synoptics; it is closest in form to that in Luke 22:19–20. Did Paul know these words because of an interest in details about Jesus, or was it something revealed to him directly by the risen Christ (so Watson 2007). Or did he know it simply because it was an important part in the liturgy of Christian worship in Antioch?

In two other passages Paul appears to allude (i.e., consciously to refer) to sayings of Jesus, but the verbal parallels are very limited. In 1 Cor 7:10 he writes,

To the married I give this command—not I but the Lord—that the wife should not separate [*chōrithēnai*] from her husband.

A prohibition of marital separation (i.e., divorce) using the same verb appears in Mark 10:9 (cf. the warnings in Mark 10:11f; Matt 5:32). It is possible that Paul could be referring to the authority of the risen Lord through the Spirit (distinguished from Paul's own opinion), but most interpreters agree that this is an allusion to the tradition of Jesus' teaching (Dungan 1971). Again in 1 Cor 9:14 we read,

... the Lord commanded that those who proclaim the gospel should get their living by the gospel.

Here there are no verbal links, but the thought is similar to Jesus' missionary instructions in Luke 10:7 (cf. Matt 10:10):

Remain in the same house, eating and drinking whatever they provide, for *the labourer deserves to be paid*.

In the disputed letters, 1 Tim 5:18 offers a further, verbatim parallel to Luke 10:7 but does not attribute the saying to Jesus:

... for the scripture says, 'You shall not muzzle an ox while it is treading out the grain', and, '*The labourer deserves to be paid*.'

Leaving aside the question of whether the scripture being quoted includes more than Deut 25:4, Paul's undisputed attribution of the notion to the Lord (Jesus) in 1 Cor 9 increases the likelihood that the same connection is intended in 1 Timothy, although the saying may well be proverbial in its ultimate origin. Finally, the 'word of Christ' in Col 3:16 and the 'sound words of our Lord Jesus Christ' in 1 Tim 6:3 may refer to Jesus' original teachings, although interpretative opinion in these texts ranges from something more narrow (the gospel message itself) to something far broader (received Christian tradition in general).

Apart from these allusions, there is also the question whether Paul refers to any dominical *logia* that the canonical evangelists do not record. For example, Justin Martyr (*Dial.* 35.2) attributes to Jesus a saying on the inevitability of *schismata* ('divisions') and *haireseis* ('factions') that may explain Paul's point in 1 Cor 11:18f. In any case, the Pauline corpus offers many possible *echoes* of Jesus' teachings (see below), but with little indication of their source. How significant is this surprising lack of explicit Jesus tradition (JT) in Paul?

2. Realistic Expectations?

If what we find in Paul seems odd for its paucity of JT, it is because we bring unrealistic expectations to the text, for Paul is no different from other early Christian literature in this regard. Only two pre-Passion quotations from Jesus appear in the book of Acts (Acts 11:16 and the agraphon in 20:35), despite the fact that the author had written a gospel. The New Testament letters attributed to Peter, James, John, and Jude contain as little or less JT than those of Paul. If any of the catholic epistles are pseudonymous and much later than Paul's generation, the absence of JT is even more significant for establishing realistic expectations for Paul, since the later we date these writings, the more likely it becomes that those authors knew one or more of our gospels. The writings of the Apostolic Fathers offered progressively more JT as the first few generations of Christians passed away, but even in a work as late as 2 *Clement* (c. AD 150) the quotations of Jesus or allusions to his sayings that do appear do not conform exactly to the form of their parallels in the synoptic gospels.

Judging from the study of other early Christian writings, it is unrealistic to expect to find exact or lengthy quotations or echoes of synoptic sayings in Paul (Thompson 1991). We might expect to hear echoes of material that appears in the Sermon on the Mount, but nothing of the parables, except perhaps those of the Thief and the Sower. We should not be surprised to hear little if anything of the miracles and events of Jesus' life prior to the Passion. We should expect to hear some references to Jesus' example, but primarily to characteristics seen especially in his self-giving on the cross.

How to explain this general absence of explicit traditions about Jesus outside of the gospels is another question, but what should be clear is that the general lack of JT in Paul is not a strong argument for any supposed uninterest in the earthly Jesus. It has often been observed that had the Corinthians not been misbehaving when observing the Lord's Supper, we would have no clue that the latter was important to Paul. As an old adage goes, 'Absence of evidence is not evidence of absence'.

3. Why So Few Traditions?

The lack of explicit references to Jesus' example or teachings in early Christian epistolary literature does not prove that the authors were ignorant or uninterested in the historical Jesus, especially since if we only had the Johannine letters we could hardly prove from the allusions that their author(s) knew an entire gospel full of traditions. The point is that letters constitute a different *genre* than the gospels, with a different purpose. Paul and other early Christian letter writers wrote not to teach core information about Jesus, but to address specific pastoral issues in various contexts.

Whether he knew his readers personally or had never been to their city before, in his letters Paul assumed that his hearers were familiar with the basic information of the Christian faith. That much is evident from his references to tradition (Rom 6:17; 15:14; 16:17; 1 Cor 1:5; 11:2; 2 Cor 8:9; Phil 4:9; 1 Thess 4:2; cf. 2 Thess 2:15; 3:6; Col 2:7), and his appeals such as ‘Do you not know?’ (12x). In particular, his verbs describing his ‘handing on’ what he has ‘received’ (1 Cor 15:3; cf. 11:23) are widely recognized as semi-technical terms rendering Hebrew language for the transmission of authoritative *paradosis* (‘tradition’). The assumption of previous instruction is reflected in the loose and free way that Paul does allude to teachings of Jesus, and explains why, for example, he does not need to say ‘as Jesus taught us’ when emphasizing the importance of Lev 19:18’s call for love for the neighbour as summarizing the Torah (Gal 5:14; Rom 13:9; cf. Matt 22:39f).

What is more, Paul’s own sense of apostolic *authority* as one commissioned by the risen Christ gave him the confidence to give pastoral direction without the need to footnote that direction with reference to Jesus. Paul believed that the Spirit of Christ spoke through him (cf. 1 Cor 7:40), providing direct exhortation to the people of God. Reference in a letter to what Jesus had said in the past would have been necessary only if Paul were specifically responding to questions about what Jesus himself had taught, or if he were challenged as teaching something contrary to what had already been received from Jesus.

Of course, Paul’s authority was often challenged during his ministry, and the fact that he had not been an eyewitness of Jesus and was therefore dependent upon others for JT may help explain why Paul in particular does not say more about it in his epistles. Galatians, for example, in which Paul had to emphasize that he received his gospel directly from God, would be the last place we should expect him to refer to traditions about Jesus. To do so would lay him open to the charge that at least in that respect his authority was second-hand, and therefore less than that of other apostles. It may be that in some circumstances the sayings of Jesus were being used by Paul’s opponents and so were, in a sense, ‘in enemy hands’ (Wedderburn 1989), but the fact that Paul *does* refer to the tradition elsewhere undermines this as a major consideration.

Scholars have suggested a range of other factors that may help to explain what seems a surprising lack to us. As far as we know, none of our gospels had been written during most of Paul’s ministry, and the ‘final’ form of dominical teaching was not yet fixed in his communities (Dunn 1994). Some of Jesus’ teachings may well have been just as subject to misunderstanding and abuse as they are today, and Paul may have preferred to teach them in person when he could address questions and address initial misconceptions. The very different sociological settings in which Jesus and Paul lived meant that a few sayings of Jesus which presupposed a Palestinian milieu (e.g. Matt 5:41) would have sounded foreign to those not under Roman occupation. Some have suggested that the expectation of Christ’s imminent return precluded interest in the history of Jesus, or that sayings of Christ were viewed as so holy that they were not written down. Others wonder if the use of his sayings as effectively a new ‘law’ would have been a problem ↵ for Paul theologically, but this is unlikely, given that the apostle saw himself as living under the ‘law of Christ’ (1 Cor 9:21; cf. Gal 6:2). Paul was opposed by various parties during his ministry, but we have no evidence that he was ever charged with neglecting or disparaging the traditions of Jesus as such. Apart from the question of whether Gentiles had to observe particular requirements of Torah (e.g., circumcision), Paul preached the same faith that he once tried to destroy (Gal 1:23).

p. 394

4. Sources of Traditions

Paul had access to traditions about Jesus through a wide variety of sources. As a persecutor of Christ’s followers he would have heard of their master’s words and deeds from those he pursued, as well as from his fellow Pharisees who had encountered Jesus. After his Damascus road experience he was baptized, and worshipped with the Christian community in Antioch. There he would have learned more about the one he now followed, finding new roots in what Keightley (2005, following John Knox and drawing on the social theory of M. Halbwachs) calls ‘Christian collective memory’, without which the NT writings would never have come into existence. Before embarking on his first missionary journey he spent a year in Antioch, teaching—and presumably doing some listening as well (Acts 11:26).

Although in Galatians Paul was at pains to distance himself from any notion that he received his gospel from the apostles, he did visit Jerusalem (two visits mentioned in Galatians, five in Acts), where there would have been occasions in fellowship and worship to hear about the life and teachings of his Lord from his Christian brothers and sisters who were eyewitnesses. A fifteen-day visit to ‘get to know’ Peter (*historēsai*; Gal 1:18) would have included conversations about Jesus (Dunn 1994). Paul travelled extensively with Barnabas, a

disciple closely trusted by the Jerusalem apostles and one who certainly would have known core traditions about Jesus. Other contacts with travelling Christians from Jerusalem would no doubt have given Paul many opportunities to hear stories and sayings of his saviour. But was the apostle interested in these?

5. Centrality of the Cross and Resurrection

p. 395 For Rudolf Bultmann, all that Paul was concerned about with respect to the earthly Jesus was the fact *that* Jesus lived and died on the cross. Certainly Paul repeatedly referred to the cross and resurrection in his letters as a basis for theological and ethical appeal, but to do so did not necessarily mean that he did not value or have use for other traditions about Jesus. For the apostle, the death and resurrection of Jesus would have eclipsed [↳] in significance anything else that Jesus had said or done. Why should Paul refer to an act of compassion in the life of Jesus, such as touching a leper, if he could point to this innocent man's ultimate self-offering on the cross for the benefit of sinful humanity? Any exorcism, healing miracle, or work of power from Jesus' life paled in comparison with the transforming power seen in his resurrection from the dead. Yes, Jesus was a great teacher and had worked wonders, but there had been other teachers, healers, and exorcists. What set him apart as unique was what Paul believed was accomplished through the cross and resurrection to deliver humanity from bondage to sin and death. But that did not mean that for Paul there was no place in basic Christian instruction for traditions about Jesus' life and teachings.

6. Need for the Tradition

Access to traditions does not prove interest, but several factors would suggest that Paul would have valued, needed, and sought information about Jesus. The first is the significance of imitation (*mimesis*) as a principle in Paul's background and practice. As a young Pharisee full of zeal, Paul treasured and wanted to know all that he could from those who taught him his Jewish traditions (Gal 1:14; Phil 3:5f). Although the expression of his faith changed when he came to faith in Christ, there is no sign of Paul's religious zeal abating afterwards. We know that a learner's imitation of his teacher was important in Judaism and in the Graeco-Roman world, and given Paul's emphasis on the 'surpassing value' of knowing Christ (Phil 3:8, 10), we should expect Paul to have been interested in JT as well as in declarations by the risen Christ—unless Paul distinguished the Jesus of history from the Christ of faith. But there is no hint in his assertions about 'Jesus' and 'Christ' of such a distinction. In some passages he refers to the earthly Jesus as 'Lord' (1 Cor 11:23; 1 Thess 2:15) or 'Christ' (Rom 3:24f; 5:15; 15:3; etc.), whereas in others he uses 'Jesus' of the risen one (Rom 4:24; cf. 1 Thess 1:10). For Paul, the man Jesus who was crucified in weakness and shame was the same man raised from the dead and highly exalted by God (Phil 2:5–11).

The undisputed letters provide strong evidence that Paul sought to imitate the God revealed in the person of Jesus. In 1 Corinthians he states that he seeks to imitate Christ, appealing in the same context to the traditions he has passed on to his readers, which included the words of institution (1 Cor 11:1, 2, 23). The particular respect in which Paul was imitating Jesus was in not seeking his own advantage but in serving the needs of others, that they might be saved (1 Cor 10:33). This summary statement of Paul's use of his own freedom as part of a larger argument about food offered to idols (1 Cor 8–10) epitomizes the point of his example in 1 Cor 9 as one who did not selfishly make use of his rights but made himself 'a slave to all' to save them (1 Cor 9:19). Although the OT offered the language of being a slave of the Lord or of the king, Paul's counter-cultural if not shocking aim to be 'slave to all' corresponds closely to the dominical tradition that whoever wishes to be great must be a slave of all (Mark 10:44).

p. 396 Imitation of the character of Jesus was a *personal* reason why Paul would have wanted information about him, but a further reason for valuing the tradition was *pastoral*—for the sake of the apostle's congregations. Paul's statement about imitation in 1 Cor 11:1 was for the benefit of the Corinthians. Calling them to imitate himself as he imitated Christ was not a prohibition of imitating Jesus, but reflected Paul's awareness that human beings are inevitably influenced by the leaders they see and hear; the Corinthians apparently knew teachings of Jesus (cf. 1 Cor 13:2; 1:12?; the highest concentration of clear allusions/echoes of Jesus appear in this letter), but were in danger of following bad examples, as 2 Cor subsequently indicates.

Paul's vision for ministry included the transformation of individuals and communities into the saviour's likeness (2 Cor 3:18). He laboured so that Christ would be 'formed' in his hearers (Gal 4:19), that his

congregations would grow up into the image of the one into whom they had been baptized (Rom 6; cf. Eph 4:13–15). A major part of the conformity that Paul looked forward to was a future sharing in the risen Christ's glory in a resurrection state (Rom 8:29; Phil 3:21; 1 Cor 15:49), but moral conformity in the present age was also included and vital. The goal of the life of worship and self-offering that Paul urges in Rom 12:1f is the very identity he urges his readers towards when he calls them to 'put on the Lord Jesus Christ' in Rom 13:14, which forms an *inclusio* encompassing two chapters of paraenesis that in many respects echoes the teachings of Jesus (Thompson 1991). In his commentary on Romans, J. D. G. Dunn suggests that given Paul's use of *typos* elsewhere for persons, the *typon didachēs* ('form of teaching') in Rom 6:17 may well refer to Jesus himself as the pattern of teaching, the archetypal new Adam to whom the baptized now belong.

Paul clearly cites Jesus as an example in Romans 15:1–13. There the apostle appeals to the 'strong' in Rome to bear with the 'weak' and not to please themselves but to seek to build up their neighbour, 'for Christ did not please himself', even though it meant that like the psalmist, he had to suffer the reproaches that were really directed towards God (Rom 15:3; Ps 69:9). The strong (probably a reference primarily to Gentile Christians who considered their faith to be strong in their religious freedom) were to welcome the weak (primarily Jewish Christians who continued to observe Torah prescriptions), even if this would bring derision from others who would ridicule the weak's religious scruples. The example of Jesus features here in his steadfastness in bearing reproach in obedience to God (Rom 15:3f), in his welcoming of others (Rom 15:7), and in his adoption of the role of a servant of the circumcised (Rom 15:8; Thompson 1991).

A third significant passage where Paul appeals to the example of Jesus is Philippians 2:5–11. The translation of Phil 2:5 is disputed; depending upon its rendering (a verb is missing in Greek) the verse could be an exhortation to have the same mind that was in Christ Jesus or an appeal to think as those who *are* in Christ Jesus (i.e., as Christians). In short, is the account that follows functioning primarily as an *ethical pattern* for obedience, or is it an account of salvation providing the *soteriological basis* for the Philippians being 'in Christ' (Martin 1983)? Despite the impossibility of imitating the supreme lordship of Christ, the great majority of interpreters have read the passage as exemplary, ⁴ and there are strong reasons for doing so (e.g., Hurtado 1984). Two verbal links in the account connect the behaviour Paul urges for the Philippians with their counterpart in Jesus: humility (2:3) as Jesus humbled himself (2:8) and obedience (2:12) as he became obedient to the point of death (2:8). The OT pattern of God's exaltation of the humble one seen supremely in the case of Jesus will also have a corresponding pattern in the life of his followers whose humble bodies will be transformed into conformity with his glorious body (Phil 3:21).

In addition to personal and pastoral reasons for interest in JT, Paul had an apologetic/evangelistic motivation: in order to counter the immediate problem created by a declaration that the saviour of the cosmos had been *crucified*. To say that in the ancient world was to dig a big hole for an evangelist from the start. Crucifixion was not something normally reserved for people who deserved to be followed, but for enemies of the state. Claims that Paul and others had seen Jesus alive after his death would not be enough to address the natural question of why the Romans had put him to death in the first place—what sort of person had he been and what had he said to lead to such an unspeakable death? As a missionary sent out from the church in Antioch, Paul would have taken with him the traditions of the community that would help to establish the character and direction given by Jesus to his followers, not least in order to respond to the objections of Greeks and Romans who would find a crucified 'saviour' to be a foolish idea. If Paul himself could not speak first-hand about dominical tradition, those such as Barnabas and Silas who accompanied the apostle were there to tell the stories of Jesus and attest what was claimed about him.

That the Messiah would be crucified was even more of a problem—a stumbling block—for Jews who believed that anyone hung on a tree was under the curse of God (Deut 21:23; Gal 3:13). If Paul preached to Jews (the synagogue punishment related in 2 Cor 11:24 and the concern for Israel expressed in Rom 9–11 offer strong evidence that he did), he would need to prove not only that the Messiah *had* to suffer and be raised (cf. Acts 17:3) but also that Jesus was the Messiah in the first place (cf. Acts 18:5). Traditions about how the latter 'fulfilled' the Scriptures would be essential for him, not least those from Jesus' pre-Passion life and teachings.

7. Parallels

p. 398

One approach to the study of Paul and JT focuses on verbal parallels. In 1904, A. Resch proposed over a thousand parallels to Jesus' sayings in the Pauline corpus (ten in Philemon!), but his excessive claims without careful method have led generations of scholars to cite his work as a caricature and the epitome of 'parallelomania'. Uncertainties about the authenticity and dating of JT, different original languages (Aramaic for Jesus, Greek for Paul), parallels from other Jewish and Graeco-Roman texts that offer alternative sources for traditions, and other factors all make it difficult to offer a convincing case of any connection based on verbal similarities. Not a few (including Furnish 1993; ↵ Neirynck 1986; Walter 1989; Wilson 1984) consider the verbal links too thin to build a strong case that Paul knew much JT. Some would see the influence flowing in the opposite direction, with Paul's teachings (or the traditions behind them) providing the inspiration for sayings subsequently attributed to Jesus.

Nevertheless, close studies in particular epistles such as 1 Corinthians (Dungan 1971; Fjärstedt 1974) and Romans (Dunn 1994; Thompson 1991) have concluded that Paul was influenced by JT as such, supporting the general view of earlier scholars (e.g., Fraser 1974; Bruce 1977). The phenomena of a number of shared elements in a given context can be striking, as in the case of the eschatological material in twelve verses from 1 Thess 4:15–5:8:

1 Thessalonians 4–5 and Synoptic Dominical Traditions				
Element		Matthew	Mark	Luke
1.	The use of <i>parousia</i>	24:3, 27	–	–
2.	The coming 'from heaven'	24:30	13:25–27	21:25–26
3.	Accompanied by angels	25:31	8:38	9:26
4.	The cry of command	25:6	–	–
5.	The sound of the trumpet	24:31	–	–
6.	People 'caught up' to meet the Lord	24:31	13:27	17:34f?
7.	The meeting with the Lord	25:6, 1	–	–
8.	The clouds	24:30	13:26	21:27
9.	Expected in readers' lifetime	24:34	13:30	21:32
10.	Concerning the times & seasons	24:36?	13:32?	21:29–31?
11.	Coming like a thief in the night	24:43	–	12:39
12.	When they say 'peace and safety'	24:38f?	–	17:27f?
13.	Sudden, inescapable judgement	24:38f	13:35?	21:34–36
14.	The birth pangs	24:6–8	13:17f?	–
15.	Sons of light	24:25?	13:23?	16:8
16.	The warning not to sleep	25:5?	13:36	–
17.	The exhortation to keep awake	24:42	13:34–37	12:37, 39
18.	The danger of drunkenness	24:49	–	12:45
19.	The time unknown	24:36	13:32	–

A number of these are typical elements of the literary genre of apocalyptic, but not all, and the shared image of a thief coming in the night (1 Thess 5:2) is significant. The introductory statement in 1 Thess 4:15, 'This we declare to you by the word of the Lord', does not issue in a direct quotation of any known dominical saying and could be a reference to prophetic utterance in the Spirit. But it is equally possible that it

introduces teaching that is, in effect, a conclusion drawn from reflection on several dominical sayings. If authentic, 2 Thess 2:1–12 offers further links with the Olivet discourse (Wenham 1995; Witherington 1992).

↳

The following table summarizes some of the commonly suggested verbal parallels between letters in the Pauline corpus and sayings of Jesus; in a few cases the correspondence is more obvious in Greek than in translation:

Teaching	Paul	Gospels
Words of institution [QUOTATION]	1 Cor 11:23-25	Lk 22:19f
Not to divorce [ALLUSION]	1 Cor 7:10	Mk 10:9; cf. Mt 5:32
Preachers worthy of wage [ALLUSION]	1 Cor 9:14;	Lk 10:7; cf. Mt 10:10
		cf. 1 Tim 5:18
Faith to move mountains	1 Cor 13:2	Mt 17:20; Lk 17:6
		Mk 11:23; Mt 21:21
‘Abba’	Rom 8:15; Gal 4:6	Mk 14:36; cf. Lk 11:2; Mt 6:9
Bless those who curse you	Rom 12:14	Lk 6:28; cf. Mt 5:44
and when reviled	1 Cor 4:12f	cf. Lk 6:22; cf. Mt 5:11f
Not returning evil for evil	Rom 12:17	Lk 6:29; Mt 5:39–41
but seek to do good to all	1 Thess 5:15	Mt 5:39–41
Live in peace with others	Rom 12:18;	Mk 9:50; cf. Mt 5:9
	1 Thess 5:13;	
	2 Cor 13:11	
Do good to enemies	Rom 12:19–21	Lk 6:27f, 35; Mt 5:44
Render unto Caesar	Rom 13:6f	Mk 12:17; Mt 22:21; Lk 20:25
Love for the neighbour (Lev 19:18)	Rom 13:8–10;	Mk 12:28–34
as the epitome of the Law	Gal 5:14	
Do not judge (condemn)	Rom 14:13	Mt 7:1; Lk 6:37
Do not put a stumbling block	Rom 14:13;	Mk 9:42; Mt 18:6; Lk 17:1f
	1 Cor 8:13	Mt 18:8f; 5:29f; 17:27
Nothing is unclean in itself	Rom 14:14	Mk 7:15; cf. Mt 15:11
all foods are clean	Rom 14:20	Mk 7:19
Kingdom of God a criterion for behaviour	Rom 14:17	Various
Genuine/ <i>unhypocritical</i> love	Rom 12:9	Various
<i>Bearing</i> for others (burdens)	Rom 15:1f; Gal 6:2	Mt 8:17; cf. Is 53:4
Be wise and innocent	Rom 16:19	Mt 10:16
Christ as a stumbling block	1 Cor 1:23	Mt 11:6; Lk 7:23
God’s hidden wisdom revealed to chosen	1 Cor 2:7	Lk 10:21f; Mt 11:25, 27
Rulers who crucified Jesus	1 Cor 2:8	Lk 23:13, 35; 24:20
Being a steward who is found faithful	1 Cor 4:1–5	Mt 24:45f; Lk 12:42f; 19:17
Being a slave of all	1 Cor 9:19	Mk 10:44f
Eat what is set before you	1 Cor 10:27	Lk 10:8
Carrying in the body the death of Jesus	2 Cor 4:10	Mk 8:34; Mt 10:38; 16:24;
		Lk 9:23f; 14:27
A (resurrection) building not made w/hands	2 Cor 5:1	Mk 14:58
The gentleness of Christ	2 Cor 10:1	Mt 11:29

Filling up the measure of sins	1 Thess 2:16	Mt 23:32
Whoever rejects this/you rejects God	1 Thess 4:8	Lk 10:16
Coming like a thief in the night	1 Thess 5:2	Lk 12:39; Mt 24:43
Rejoice (at all times)	1 Thess 5:16	Lk 10:20
Suffering loss of all in order to gain (life)	Phil 3:7f	Mk 8:34,36; Mt 16:24–26; Lk 9:23f
Forgive each other; you must forgive	Col 3:13	Mt 6:12,14f; Lk 11:4
Christ Jesus came to save sinners	1 Tim 1:15	Lk 19:10; Mk 2:17
Christ Jesus ... gave himself a ransom for all	1 Tim 2:5f	Mk 10:45; Mt 20:28
	Tit 2:14	
Storing up treasure for the future	1 Tim 6:19	Mt 6:19f; Lk 12:33f

p. 400 Judging from the clusters of parallels found in three synoptic passages (Mark 9:33–50; Luke 6:27–38; Mark 6:6b–13 par.), there is good evidence that Paul was aware of blocks of pre-synoptic material (Allison 1982). Wenham (1995) and Kim (1993) currently are the advocates for the widest knowledge of JT for Paul. What remains far from clear is whether Paul was consciously drawing on what he knew as teachings of Jesus, or whether he expected the hearers of his letters to identify echoes of Jesus as such.

8. The Contribution of Acts

p. 401 The book of Acts offers further evidence to be considered, depicting the apostle as preaching traditions about Jesus as the Messiah (Acts 9:22; 28:23). According to the author, Paul knew that Jesus was anointed with the Holy Spirit and power, preached peace, and went about doing good and healing people who were oppressed by demons (Acts 10:36, 38). Paul's preaching in Acts 13:16ff indicates knowledge of John the Baptist and his message, Jesus' innocence of any charge against him, the leaders in Jerusalem bringing their case to Pilate, and Jesus' death on a tree, burial in a tomb, and resurrection. Paul's message to the elders at Miletus climaxes with a quotation from Jesus (Acts 20:35), and Acts ends with a summary statement characterizing Paul's message in Rome as proclaiming the kingdom of God and teaching about the Lord Jesus Christ. The significance of this evidence of course will depend upon one's evaluation of the author's purpose and the likelihood of close links with Paul (Thompson 2011). In any case Acts gives relatively early testimony of significant continuity between Jesus and the apostle.

9. Continuity and Discontinuity

Another approach to the study of Paul and JT focuses on thematic continuity. It is hard to make much of general similarities since regardless of their differences, Jesus and Paul shared a common basic grounding in Judaism. In the absence of some indication of source, we cannot know that Paul commended an OT teaching because Jesus did. The extent that their shared similarities were dissimilar to common Jewish practice increases the likelihood of a connection.

A significant line of continuity lies in what Barclay identifies as the 'subversive' and 'shocking' *grace* exhibited by both Jesus and Paul. The parable of the prodigal son exemplifies the scandal of Jesus' association with sinners, and reflects irretrievable social damage in the shame brought by the son's treatment of his family; the father's free acceptance and celebration of the prodigal's return would have been shocking and the ensuing celebration would cause offence. Similarly, Paul's message of God's unsettling grace towards himself and towards the Gentiles (in e.g., Gal 1 and Rom 9–11) reflects a more radical welcome to outsiders than would be expected from his heritage, and a sharp challenge to existing expectations of insiders.

In his insistence that sinners were loved by God apart from any personal merit, his readiness to associate freely with Gentiles, and his acceptance of them into the community of faith without requiring circumcision, Paul demonstrated a costly commitment to an *inclusive* faith. R. Burridge (2007) has highlighted the inclusiveness of Jesus and finds a number of similarities between the pattern found in Paul and that of his master.

Writing on Paul's conscious self-denial, C. Wolff (1989) has drawn particular attention to Paul's poverty for the sake of service (1 Cor 4:11f; 2 Cor 6:5,10; 11:27; Phil 4:12). The apostle's choice to remain single in his ministry, his humble service, and his readiness to suffer persecution correspond to the character of Jesus. Likewise his own renunciation of his rights and his calls for his followers to do so (1 Cor 8–10) are consistent with the one who called those who would be his disciples to take up their cross and deny themselves (Mark 8:34; Matt 16:24; Luke 9:23).

p. 402 Close study of Paul's description of his ministry in 2 Corinthians in particular has led T. Stegman (2005) to argue that a character portrait of Jesus was fundamental in giving shape to the apostle's thinking and life. Stegman builds his case drawing on work by R. B. Hays, N. T. Wright, B. Witherington III, and S. Fowl to see the story of Jesus as an essential part of Paul's *narrative* theology. As the new Adam, Jesus is for Paul both the image and servant of God, his self-emptying demonstrating God's love. In particular Stegman highlights Jesus' faithfulness (as argued by D. A. Campbell, L. T. Johnson, and others), forbearance, obedience, gentleness, humility, generosity, and endurance. Whether Stegman's case will prove convincing to a wider circle of scholars remains to be seen.

After decades of debate, the jury is still out on the specific question as to whether the phrases *pistis Iēsou* (Rom 3:26), *pistis Iēsou Christou* (Rom 3:22; Gal 2:16; 3:22), or *pistis Christou* (Gal 2:16; Phil 3:9) speak of Jesus Christ's own faith/faithfulness or whether they refer simply to Christians' faith in Jesus/Christ (see ch. 26, this volume). These texts *may* offer direct evidence of Jesus as an exemplar, but the evidence is finely balanced. In any case, a decision in this regard does not undermine the clarity of Paul's interest in the character of Jesus as one who humbly submitted himself in radical obedience to God's will (Phil 2).

One often overlooked aspect of Paul in scholarly studies is his concern for the poor. B. Longenecker (2007) has highlighted this, showing that this was a more prominent interest for the apostle, inviting comparison with Jesus' pattern. Of course, almsgiving and concern for the destitute was a part of their shared Jewish heritage. More striking thematic connections between the synoptic Jesus and Paul's letters appear in teachings about the temple. Both worshipped in the Jerusalem temple and yet used language speaking of its functional replacement in the building of a new community, with Christ himself as the chief cornerstone (Sweeney 2003).

A stronger line of continuity is in Paul's teaching about the kingdom of God. It is true that he does not use language of the kingdom often (Gal 5:21; 1 Thess 2:12; 1 Cor 4:20; 6:9f; 15:24, 50; Rom 14:17; cf. Col 1:13; 4:11; 2 Thess 1:5; Eph 5:5; 2 Tim 4:1, 18), a fact Bultmann cited in distancing Paul from Jesus. But 'kingdom' is just as rare in the other New Testament epistles (three times in Hebrews and only once in James and 2 Peter); frequent use of the term in correspondence that could be intercepted would perhaps run the risk of being misinterpreted as insurrectionist. Significantly, where Paul does speak of the kingdom, it functions as an ultimate category in his argument. Like the portrayal of Jesus in the gospels, he understands the kingdom as future (and yet in some sense, present), inherited by those who are called into it and not by the unrighteous. The kingdom is surprising: spiritual and not spatial, it cannot be entered by flesh and blood; a transformation is required. It is also possible, if more difficult, to trace some continuity in thought between the Pauline understanding of 'righteousness' and dominical teaching on the kingdom (Wedderburn 1989, qualifying earlier work by E. Jünger).

We should not be surprised to see some aspects of discontinuity in expression because of the different spiritual experiences of Jesus and Paul, not least because of the changed situation on the other side of the Easter event. Paul's emphasis on 'grace' and 'spirit', for example, is understandable, given his dramatic turn from persecutor to follower and his subsequent experience of the Spirit (Wedderburn 1989). A fair evaluation of the extent to which Jesus and Paul differed essentially in their estimation of the role and significance of the Torah will want to take into consideration recent debate over Paul's attitude towards his Jewish heritage. Ultimately, one's understanding of Jesus' own self-understanding and aims will also influence whether one finds more fundamental discontinuity in Paul's Christology (see ch. 22, this volume).

Suggested Reading

After John Barclay's fine article (1993), the simplest introduction to the question remains V. Furnish's little book, *Jesus According to Paul* (1993). Wedderburn (1989) remains a valuable collection of important essays from different perspectives (see chs. by V. P. Furnish, N. Walter, C. Wolff, and A. J. M. Wedderburn); see also the collections of Richardson and Hurd (1984) (chs. by L. Hurtado and S. G. Wilson) and Still (2007) (chs. by J. Barclay, B. Longenecker, and F. Watson). Wenham (1995) is the fullest articulation of the case for the closest connection of Paul and Jesus. Porter (2016) is rare in arguing that Paul had met Jesus before the Passion.

Allison, D. C. (1982). 'The Pauline Epistles and the Synoptic Gospels: The Pattern of the Parallels', *NTS* 28: 1–32.

[Google Scholar](#) [WorldCat](#)

Barclay, J. M. G. (1993). 'Jesus and Paul'. In G. F. Hawthorne and R. P. Martin (eds.), *Dictionary of Paul and His Letters* (Leicester: Inter-Varsity Press), 492–502.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Bruce, F. F. (1977). *Paul and Jesus* (London: SPCK).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Bultmann, R. (1969). 'The Significance of the Historical Jesus for the Theology of Paul', in *Faith and Understanding: Collected Essays* (London: SCM), 220–246.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Burridge, R. (2007). *Imitating Jesus: An Inclusive Approach to New Testament Ethics* (Grand Rapids: Eerdmans).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Dungan, D. (1971). *The Sayings of Jesus in the Churches of Paul* (Oxford: Blackwell).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Dunn, J. D. G. (1994). 'Jesus Tradition in Paul', in B. Chilton and C. A. Evans (eds.), *Studying the Historical Jesus: Evaluations of the State of Current Research* (NTTSD 19; Leiden: Brill), 155–178.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Fjärstedt, B. (1974). *Synoptic Traditions in 1 Corinthians: Themes and Clusters of Theme Words in 1 Corinthians 1–4 and 9* (Uppsala: Theologiska Institutionen).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Fraser, J. W. (1974). *Jesus and Paul: Paul as an Interpreter of Jesus from Harnack to Kümmel* (Appleford: Marcham).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Furnish, V. P. (1989). 'The Jesus–Paul Debate: From Baur to Bultmann', in A. J. M. Wedderburn (ed.), *Paul and Jesus: Collected Essays* (JSNTSup 37; Sheffield: JSOT Press), 18–50.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Furnish, V. P. (1993). *Jesus According to Paul*. (Cambridge: Cambridge University Press).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Häusser, D. (2005). *Christusbekenntnis und Jesusüberlieferung bei Paulus*. Tübingen: Mohr Siebeck.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Hays, R. B. (2008). 'The Story of God's Son: The Identity of Jesus in the Letters of Paul', in R. B. Hays and B. R. Gaventa (eds.), *Seeking the Identity of Jesus: A Pilgrimage* (Grand Rapids: Eerdmans), 180–199.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Hiestermann, H. (2017). *Paul and the Synoptic Jesus Tradition* (Leipzig: Evangelische Verlagsanstalt).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Holzbrecher, F. (2007). *Paulus und der historische Jesus: Darstellung und Analyse der bisherigen Forschungsgeschichte* (Tübingen: Francke).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Hurtado, L. W. (1984). 'Jesus as Lordly Example in Philippians 2:5–11', in P. Richardson and J. C. Hurd (eds.), *From Jesus to Paul: Studies in Honour of Francis Wright Beare* (Waterloo: Wilfrid Laurier University), 113–126.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

p. 404 Keightley, G. M. (2005). 'Christian Collective Memory and Paul's Knowledge of Jesus', in A. Kirk and T. Thatcher (eds.), *Memory, Tradition, and Text: Uses of the Past in Early Christianity* (SemeiaSt 52; Leiden: Brill), 129–150.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Kim, S. (1993). 'Jesus, Sayings of'. In G. F. Hawthorne and R. P. Martin (eds.), *Dictionary of Paul and His Letters* (Leicester: Inter-

Varsity Press), 474–492. Repr. ‘The Jesus Tradition in Paul’, in S. Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul’s Gospel* (Grand Rapids: Eerdmans), 259–292.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Lindemann, A. (2008). ‘Paulus und die Jesustradition’, in R. Buitenwerf, H. W. Hollander, and J. Tromp (eds.), *Jesus, Paul, and Early Christianity: Studies in Honour of Henk Jan De Jonge* (NovTSup 130; Leiden: Brill), 281–316.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Longenecker, B. (2007). ‘Good News to the Poor: Jesus, Paul, and Jerusalem’, in T. Still (ed.), *Jesus and Paul Reconnected: Fresh Pathways into an Old Debate* (Grand Rapids: Eerdmans), 37–66.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Martin, R. P. (1983). *Carmen Christi. Philippians ii. 5–11 in Recent Interpretation and in the Setting of Early Christian Worship* (rev. edn.; Grand Rapids: Eerdmans).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Neirynck, F. (1986). ‘Paul and the Sayings of Jesus’, in A. Vanhoye (ed.), *Apôtre Paul* (Leuven: Leuven University Press), 265–321.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Porter, S. E. (2016). *When Paul Met Jesus: How an Idea Got Lost in History*. Cambridge: Cambridge University Press.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Resch, A. (1904). *Der Paulinismus und die Logia Jesu* (TU 12; Leipzig: Hinrichs).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Richardson, P. and Hurd, J. C. (eds.) (1984). *From Jesus to Paul: Studies in Honour of Francis Wright Beare* (Waterloo: Wilfrid Laurier University).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Schoberg, G. (2014). *Perspectives of Jesus in the Writings of Paul: A Historical Examination of Shared Core Commitments with a View to Determining the Extent of Paul’s Dependence on Jesus* (Cambridge: James Clarke).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Stanton, G. (1974). *Jesus of Nazareth in New Testament Preaching* (SNTSMS 27; Cambridge: Cambridge University Press).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Stegman, T. (2005). *The Character of Jesus: The Linchpin to Paul’s Argument in 2 Corinthians* (Analecta Biblica 158; Rome: Pontifical Biblical Institute).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Still, T. (ed.) (2007). *Jesus and Paul Reconnected: Fresh Pathways into an Old Debate* (Grand Rapids: Eerdmans).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Stout, S. O. (2011). The “Man Christ Jesus”. *The Humanity of Jesus in the Teaching of the Apostle Paul*. Eugene, OR: Wipf & Stock.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Sweeney, J. (2003). ‘Jesus, Paul and the Temple: An Exploration of Some Patterns of Continuity’, *JETS* 46/4 (December): 605–631.

[WorldCat](#)

Thompson, M. B. (1991). *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1–15.13* (JSNTSup 59; Sheffield: JSOT Press; repr. Wipf & Stock, 2011).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Thompson, M. B. (2011). ‘Paul in the Book of Acts: Differences and Distance’, *ExpTim* 122/9 (June): 425–436.

[WorldCat](#)

Walter, N. (1989). ‘Paul and the Early Christian Jesus-Tradition’, in A. J. M. Wedderburn (ed.), *Paul and Jesus: Collected Essays* (JSNTSup 37; Sheffield: JSOT Press), 51–80.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Watson, F. (2007). “‘I Received from the Lord ...’: Paul, Jesus, and the Last Supper”, in T. Still (ed.), *Jesus and Paul Reconnected: Fresh Pathways into an Old Debate* (Grand Rapids: Eerdmans), 103–124.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Wedderburn, A. J. M. (ed.) (1989). *Paul and Jesus: Collected Essays* (JSNTSup 37; Sheffield: JSOT Press).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

- p. 405 Wenham, D. (1994). 'The Story of Jesus Known to Paul', in J. B. Green and M. Turner (eds.), *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology* (Grand Rapids/Carlisle: Eerdmans/Paternoster), 297–311.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Wenham, D. (1995). *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Wenham, D. (2002). *Paul and Jesus: The True Story* (London/Grand Rapids: SPCK/Eerdmans).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Wessels, G. F. (2006). 'The Historical Jesus and the Letters of Paul: Revisiting Bernard C. Lategan's Thesis', in C. Breytenbach, J. C. Thom, and J. Punt (eds.), *The New Testament Interpreted: Essays in Honour of Bernard C. Lategan* (NovTSup 124; Leiden: Brill), 27–51.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Wilson, S. G. (1984). 'From Jesus to Paul: The Contours and Consequences of a Debate', in P. Richardson and J. C. Hurd (eds.), *From Jesus to Paul: Studies in Honour of Francis Wright Beare* (Waterloo: Wilfrid Laurier University), 1–22.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Witherington, B. III (1992). *Jesus, Paul and the End of the World: A Comparative Study in New Testament Eschatology* (Exeter: Paternoster).

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)

Wolff, C. (1989). 'Humility and Self-Denial in Jesus' Life and Message and in the Apostolic Existence of Paul', in A. J. M. Wedderburn (ed.), *Paul and Jesus: Collected Essays* (JSNTSup 37; Sheffield: JSOT Press), 145–160.

[Google Scholar](#) [Google Preview](#) [WorldCat](#) [COPAC](#)