



Ware, James P.

Synopsis of the Pauline Letters in Greek and English

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Rightly Dividing the Word of Truth

New Jersey

In July of 2009 I reviewed Walter Wilson's *Pauline Parallels: A Comprehensive Guide* and in the review I expressed some confusion over why he'd base his work on the NASB and not the Greek text. I then suggested that an all Greek or a Greek-English diglot version would be preferable and far more beneficial to the student of the Pauline corpus. Certain readers of that review expressed doubts about how such a project would turn out since it would doubtlessly produce a rather massive volume. Wilson's work includes material from the Old Testament, Apocrypha, and pertinent extra-biblical literature along with the parallels from the entire New Testament so a Greek-English diglot would require multiple volumes if a publisher would want to keep it at a manageable size (keep in mind that Patricia Elyse Terrell published the thousand-plus page volume *Paul's Parallels: An Echoes Synopsis* the same year as Wilson's work and it contained *only* English text!).

So how does a publisher address such concerns? How do they provide a volume that presents Paul's Greek along with an English translation and parallel material? They do so by contracting James P. Ware to put together the volume under review: *Synopsis of the Pauline Letters in Greek and English*. Unlike Wilson and Terrell, Ware employs the Greek text (taken from the NA27) and English translation on facing pages (taken from the NRSV), all the while maintaining a slim volume (it measures .75" thick). He's able to do so by focusing solely on Paul's letters and the book of Acts and ignoring extraneous material. This has both advantages and disadvantages which I will mention below.

The book's format is indeed "innovative" (as Ware states in the introduction [xi]) in that it arranges the material according to topic and numbers each category (177 in all) for ease of reference. The topics are labeled according to the "structural, formal, or thematic relationships connecting the passages" (xii). Ware notes that there is a subjective element in just such labeling but he believes that "the choice of thematic topics reflects, as far as possible, Paul's own categories of thought, as informed by current scholarship on Paul, while avoiding the imposition of any particular view of Paul's theology." (xii) The reader is able to navigate this volume by referring to the Table of Parallels (xix-xxvii) where they will find the Scripture reference followed by the section number (not the page number) where the material can be found or the Table of Topics in which they'll see all 177 topics (which are divided according to Epistolary Structure [1-8], Epistolary Forms [9-14], Literary Forms [15-22], Themes [23-161], Key Events [162-66], and Co-Workers [167-77]) listed in order. One could, if they so chose, also refer to the subject index in order to find the section (again, it lists section and not page numbers) where the topic they want to study appears but this seems unnecessary given the clear guides in the front matter.

As stated above, the Greek text is the Nestle-Aland 27th edition and the English text in the New Revised Standard Version. These are, of course, standard works in the field of Biblical studies so it makes perfect sense to employ them in such a resource. In addition to these texts are apparatuses to help the reader work through the most important text critical issues. Ware tells us that:

A streamlined textual apparatus in the synopsis provides the most essential manuscript evidence for a select number of the more important textual variants within Paul's letters and Acts. The variants were selected based on their importance for exegesis and include over 175 of the most significant points of textual variations within the Pauline epistles and the book of Acts. The apparatus exhibits for each variant the evidence of all available papyri, the most critical uncials, and a handful of essential miniscules. (xiii)

There is a guide for using the Greek textual apparatus on pp. xv-xvii which provides a brief introduction about the apparatus and states the reasons for choosing the variants, a list of all the manuscripts cited in the apparatus, and a key for deciphering the sigla and abbreviations used in the Greek text and apparatus. For the English apparatus we're informed that it "includes all of the NRSV's text critical notes, supplemented or corrected where necessary, together with a substantial number of additional notes created for this volume." (xiii)

Above I mentioned the advantages and disadvantages of Ware's focusing solely on the Pauline letters and Acts and let me just say that the advantages far outweigh the disadvantages in my mind.

First, this decision kept the volume at a manageable size. This may seem like a frivolous concern but a large volume like Terrell's *Paul's Parallels* comes with a prohibitive price tag, retailing for \$225! What good are all the echoes and allusions in the world if they can't be studied because no one can get their hands on the source in which they're presented? By keeping this volume slim it's able to sell at a reasonable price which in turn means it's more readily available to students of Paul's writings.

Second, by only using Paul's letters and Acts we're given access to the Greek text. Ware explains that the parallel passages were "selected entirely on the basis of the Greek text" so that the "varied connections between parallel passages in this work are often only fully evident in the original Greek, not the English translation." (xiii) This might be taken as a disadvantage for some readers (those readers should then pick up Wilson's work instead) but for the student engaged in exegesis this is the only way to go. Access to the Greek text and the textual apparatus puts Ware's work head and shoulders above the works that came before it.

Third, by focusing solely on Paul we're treated to what are arguably closer and more proper parallels. Comparing Paul with Paul increases the chances of conscious effort on Paul's part to express the same thought in different passages or to adhere to the same structure in his presentation to his audiences. When looking to extra/non-biblical material the likelihood for coincidental similarities is drastically increased and it's no secret that scholars are fond of finding connections where none really exist. As Ware says in the introduction, "The inclusion of all the Pauline letters together with related passages from Acts thus permits the user to do comparative study of any passage within the Pauline corpus *in light of the entire canonical witness to Paul's teaching and mission* within the New Testament." (xi, emphasis mine) In other words, this decision gives us more insight into Paul than it does into the larger setting in which Paul existed.

The one significant disadvantage I see in this approach is the lack of reference to and interaction with Paul's use of the OT. This is a significant part of Paul's writing and its exclusion in this volume is unfortunate. Even if direct quotations and allusions couldn't be provided in the text itself, notes with an accompanying appendix in the back of the book would have proven useful.

I'd like to end this review with a few words about the physical and aesthetic quality of this volume. As I've repeatedly mentioned, it's a slim and manageable book which adds to its appeal, but it's also incredibly well produced. The navy blue hardcover with silver lettering is attractive to the eye and looks really good on the shelf; the sewn binding is magnificent and allows it to lay flat from any point where you open it; the paper has a nice thickness and opacity which eliminates virtually all ghosting; and the font used for the Greek text is a wonderful Gentium (it looks to be the same as that used in Michael Holmes' *The Apostolic Fathers*, 3rd ed.). The layout

is also well-done, as neither the Greek nor the facing English ever feels cramped, although for my eyes I wouldn't have minded a slightly larger font. And finally, the margins at the top and bottom of each page are spacious and call out for note taking. Below you'll see actual scans of a couple of pages so you can see exactly what I'm talking about. But it should go without saying that *Synopsis of the Pauline Letters in Greek and English* is a reference tool that I enthusiastically recommend to any and all students of the NT.

πρόσωπα, τὰ δὲ μὴ βλαπόμενα αἰώνια.
5 Ὅσοι γὰρ εἰς τὴν ἐπίστασιν ἡμῶν οἰοῦνται τὸ σῶμα κατὰ τὴν εὐαγγελίαν ἐν θεῷ ἔχοντες, οὐκ ἔστιν ἀρεσκόμενοι αὐτῶν ἐν ταῖς κρίσεσιν. 6 καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οὐρανὸν ἵνα ἐκδοθῶνται ἐπιδοκίμως, ἵνα καὶ ἡμεῖς ἐκδοθῶμενοι οὐκ ἔσμεν ἀρεσκόμενοι αὐτῶν ἐν ταῖς κρίσεσιν. 7 ὁ δὲ κατασκευασθεὶς ἡμῶν ἐστὶ αὐτὸ τοῦτο θεός, ὁ δὲ κρίνει ἡμᾶς ἐν ἀφρασίᾳ τοῦ πνεύματος.
Phil 3:20–21 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὄψεται, ἐξ οὗ καὶ οὐρανὸν ἀπεκδεχόμεθα

κρίσειν ἡμεῖς ἡμᾶς ἐν τῷ πνεύματι, ὅτι ἐσθλατο ὁ θεός ἡμεῖς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος, ἵνα καὶ ἡμεῖς ἐκδοθῶμεν οὐκ ἔσμεν ἀρεσκόμενοι αὐτῶν ἐν ταῖς κρίσεσιν.
Col 1:27 ὁ θεὸς ἡμεῖς ἡμᾶς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος, ὅτι ἐσθλατο ὁ θεός ἡμεῖς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος.
Col 3:3–4 ἀπεκδεχόμεθα τὸ οὐρανὸν ἵνα ἐκδοθῶμεν ἐπιδοκίμως, ἵνα καὶ ἡμεῖς ἐκδοθῶμεν οὐκ ἔσμεν ἀρεσκόμενοι αὐτῶν ἐν ταῖς κρίσεσιν.
2 Thess 2:13–14 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὄψεται, ἐξ οὗ καὶ οὐρανὸν ἀπεκδεχόμεθα

ὁ θεὸς ἡμεῖς ἡμᾶς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος, ὅτι ἐσθλατο ὁ θεός ἡμεῖς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος.
2 Tim 2:10 διὰ τοῦτο πάντα ὀφείλομεν διὰ τοῦτο ἡμεῖς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος, ὅτι ἐσθλατο ὁ θεός ἡμεῖς ἐκδοθῶμεν ἐν ἀφρασίᾳ τοῦ πνεύματος.
Titus 2:13 προσδεχόμεθα τὸ οὐρανὸν ἵνα ἐκδοθῶμεν ἐπιδοκίμως, ἵνα καὶ ἡμεῖς ἐκδοθῶμεν οὐκ ἔσμεν ἀρεσκόμενοι αὐτῶν ἐν ταῖς κρίσεσιν.
See also 5:9 The Resurrection of the Body and 5:91 The Renewal of Creation.

presently seen is temporary, but what is not presently seen is eternal.⁵ For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.⁶ For in this tent we groan, longing to be clothed with our dwelling from heaven—⁷if indeed, when we have put it on⁸ we will not be found naked.⁸ For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life.⁹ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.
Phil 3:20–21 But our citizenship is in heaven, and it is from there that we are expecting

a Savior, the Lord Jesus Christ.²¹ He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.
Col 1:27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.
Col 3:3–4 for you have died, and your life is hidden with Christ in God.⁴ When Christ who is your life is revealed, then you also will be revealed with him in glory.
2 Thess 2:13–14 But we must always give thanks to God for you, brothers and sisters beloved by

the Lord, because God chose you as the first fruits⁵ for salvation through sanctification by the Spirit and through belief in the truth.⁶ For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ.
2 Tim 2:10 Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory.
Titus 2:13 while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ.
See also 5:9 The Resurrection of the Body and 5:91 The Renewal of Creation.

94. The Judgment Seat of Christ

Rom 2:16 ἡμέρας ὅτε κρίνει ὁ θεὸς τὰ κρυπτά τῶν ἀνομῶν κατὰ τὸ εὐαγγέλιον μου διὰ Ἰησοῦ Ἰησοῦ.
Rom 14:10–12 σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τὴν ἐξουσίαν τῶν ἀδελφῶν σου; πάντες γὰρ παραστρέψομεν τὸ βῆμα τοῦ ἑαυτοῦ. 11 γίνεσθε γὰρ ὡς ἡμεῖς, λέγει κύριος, ὅτι ἐμοὶ κἀκεῖ πᾶν γένος καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. 12 ἅρα [σὺν] ἕκαστος ἡμῶν παρὶ αὐτοῦ λόγον δώσει [τῷ θεῷ].
1 Cor 4:3–5 ἐμοὶ δὲ εἰς ἐλεῆσθαι ἵσταται, ἵνα ὡς ἡμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρώπων ἢ ὑμῶν; ἀλλ' ὁδὸς ἡμῶν ἀνακρίσει. 4 οὐδὲν γὰρ ἡμῶν σκεπάζει, ἀλλ' οὐκ ἐν τούτῳ δίκαιομαται, ὁ δὲ ἀνακρίσει με κύριος ἔσται. 5 κἀκεῖ μὴ πρό κριτοῦ τί κρίνεται ἕως ἐν ἔλθῃ ὁ κύριος, ὅς καὶ φωτίσει τὰ κρυπτά τοῦ σκότους καὶ ἀνακριεῖ τὰς

βουλὰς τῶν καρδιῶν καὶ τότε ὁ ἕκαστος γινώσκειται ἐκώσθη ἀπὸ τοῦ θεοῦ.
2 Cor 5:6–10 φανεροῦντες οὖν πάντες καὶ εἰδότες ὅτι ἐπιδοκίμως ἐν τῷ σώματι ἐκδοθῶμεν ἀπὸ τοῦ κυρίου. 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰσοχῆς. 8 φανερῶνται δὲ καὶ εὐκρινῶνται πάντες ἐκδοκίμως ἐκ τοῦ σώματος καὶ ἐπιδοκίμως πρὸς τὸν κύριον. 9 διὰ καὶ φιλοτιμούμεθα, εἴτε ἐπιδοκίμως εἴτε ἐκδοκίμως, εὐκρίτως ἀπὸ τοῦ κυρίου. 10 τοὺς γὰρ πάντας ἡμῶν φανεροῦνται καὶ ἐπιδοκίμως ἐκδοκίμως τῷ κυρίῳ, ἵνα κομιθῆται ἕκαστος τὰ διὰ τὸ σῶμα πρὸς ἃ ἐπαρξεν, εἴτε ἀγαθὸν εἴτε φαῖλον.
Eph 6:8 εἰδότες ὅτι ἕκαστος εἰς τὴν ποίησιν ἀγαθῶν, οὕτως κομιθῆται παρὸς κύριον εἴτε δόξα ἢ εἴτε ἐλεῆσθαι.
2 Tim 4:1–2 Διαμαρτυρήσομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιμένειν

αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. 2 κἀκεῖ τὸν λόγον, ἐπισηρῶν ἐπισηρῶν ἀπαρξῶν, ἐπισηρῶν, παρακλήσεων, ἐν πίστει μακροθυμῶν καὶ δόξα.
2 Tim 4:8 λοιπὸν ἀπέκειται μοι ὁ θῆς δικαιοσύνης στέφανος, ὃν ἀποδοῦναι μοι ὁ κύριος ἐν ἑκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὗ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγιασμένοις τὴν ἐπιμένειν αὐτοῦ.
Acts 17:30–31 τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπέροισεν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πατακῶν μετανοεῖν. 31 καθὼς ἔστησαν ἡμεῖς ἐν ἡμεῖς κρίνειν τὴν οὐλομένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ὡς ἄνθρωπος, τίτιν παροσχῶν πᾶν ἀνακρίσει καὶ πᾶν ἐκ νεκρῶν.
See also 5:88 The Second Coming of Christ, 5:96 The Righteous Judgment of God.

one will receive commendation from God.
2 Cor 5:6–10 So we are always confident; even though we know that while we are at home in the body we are away from the Lord—⁷for we walk by faith, not by sight.⁸ Yes, we do have confidence, and we would rather be away from the body and at home with the Lord.⁹ So whether we are at home or away, we make it our aim to please him.¹⁰ For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.
Eph 6:8 knowing that whatever good we do, we will receive the same again from the Lord, whether we are slaves or free.
2 Tim 4:1–2 In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge

you: ²proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching.
2 Tim 4:8 From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.
Acts 17:30–31 While God has overlooked the times of human ignorance, now he commands all people everywhere to repent,³¹ because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.
See also 5:88 The Second Coming of Christ, 5:96 The Righteous Judgment of God.

2 Cor 5:2 ἀποδοκίμως D¹ ἐπιδοκίμως P¹ B C D³ 33, 1739, 1881 Byz. Col 3:4 ἡμῶν P¹ B C D³ 33, 1881 ἡμῶν B¹ D¹ 1739 Byz. 2 Thess 2:13 ἀπαρξῶν B 33, 1739, 1881 ἐπισηρῶν N D Byz. 5:94 Rom 2:16 ἡμῶν Ἰησοῦ (N¹) B¹ Ἰησοῦ Χριστοῦ N¹ A D 33, 1739 Byz. Rom 14:10 ἕκαστος N¹ A B C D 1739 Χριστοῦ N¹ C¹ 048, 33, 1881 Byz.

12 Cor 4:18 Translation differs from NRSV. 12 Cor 5:3 put it on. A few ancient authorities read taken it off. 12 Cor 5:2–3 Translation differs from NRSV. 12 Cor 5:4 your. Other ancient authorities read our. 12 Thess 2:13 as the first fruits. Other ancient authorities read from the beginning. 5:94 Rom 2:16 Jesus Christ. Other ancient authorities read Christ Jesus. Rom 14:10 of God. Other ancient authorities read of Christ.