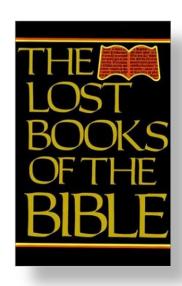
What about the "Lost Gospels"?



a.) What the issue is not (John 20:30; etc.)

b.) One example of pseudepigrapha popularized in the "The LOST BOOKS OF THE BIBLE" 1926 (ridiculous / not taken seriously)



C.) A detailed look at the Nag Hammadi "gospels," etc., found in the 1940's (also ridiculous, but presented as serious)

d.) the gospel of Luke: a contrast from a **HISTORICAL** view



permission: Institute For Antiquity And Christianity, Claremont, California

NOTE the issue at hand is not:

Did Jesus (and his apostles & prophets) say and do things we don't have a record of?

John 20:30 ESV Now Jesus did many other signs in the presence of the disciples, which are not written in this book;

Acts 2:40 ESV And with many other words he bore witness and continued to exhort them

Luke 1:1 ESV many have undertaken to compile a narrative of the things that have been accomplished among us

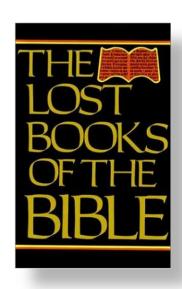
1 Cor. 5:9 ESV I wrote to you in my letter

Col. 4:16 ESV And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea. (poss. Eph.?)

a.) What the issue is not (John 20:30; etc.)



b.) One example of pseudepigrapha popularized in the "The LOST BOOKS OF THE BIBLE" 1926 (ridiculous / not taken seriously)



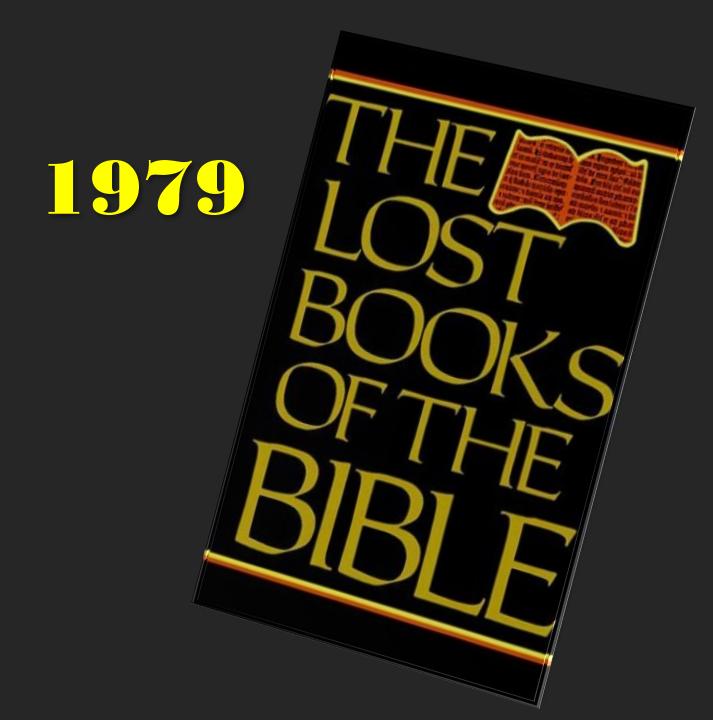
C.) A more detailed look at the Nag Hammadi "gospels," etc., found in the 1940's (also ridiculous, but presented as serious)



d_•) the gospel of Luke: a historical contrast

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From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924 http://gnosis.org/library/inftoma.htm

I, Thomas the Israelite, tell unto you, even all the brethren that are of the Gentiles, to make known unto you the works of the childhood of our Lord Jesus Christ...

From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924 http://gnosis.org/library/inftoma.htm

This little child Jesus when he was five years old was playing at the ford of a brook: and he gathered together the waters that flowed there into pools ... And having made soft clay, he fashioned thereof twelve sparrows...

Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping...

From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924 http://gnosis.org/library/inftoma.htm

But the son of Annas the scribe was standing there with Joseph; and he took a branch of a willow and dispersed the waters which Jesus had gathered together. And when Jesus saw what was done, he was wroth and said unto him: O evil, ungodly, and foolish one, what hurt did the pools and the waters do thee? behold, now also thou shalt be withered like a tree, and shalt not bear leaves, neither root, nor fruit. And straightway that lad withered up wholly, but Jesus departed and went unto Joseph's house...

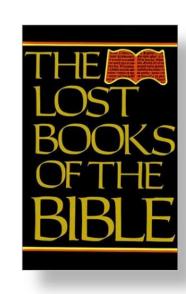
From "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924 http://gnosis.org/library/inftoma.htm

After that again he went through the village, and a child ran and dashed against his shoulder. And Jesus was provoked and said unto him: Thou shalt not finish thy course. And immediately he fell down and died... And the parents of him that was dead came unto Joseph, and blamed him, saying: Thou that hast such a child canst not dwell with us in the village: or do thou teach him to bless and not to curse: for he slayeth our children.

And Joseph called the young child apart and admonished him... But Jesus said: I know that these thy words are not thine: nevertheless for thy sake I will hold my peace: but they shall bear their punishment. And straightway they that accused him were smitten with blindness.

but that is not what people usually mean when they say "the Lost Gospels"

- a.) What the issue is not (John 20:30; etc.)
- **b.)** One example of pseudepigrapha popularized in the "The LOST BOOKS OF THE BIBLE" 1926 (ridiculous / not taken seriously)



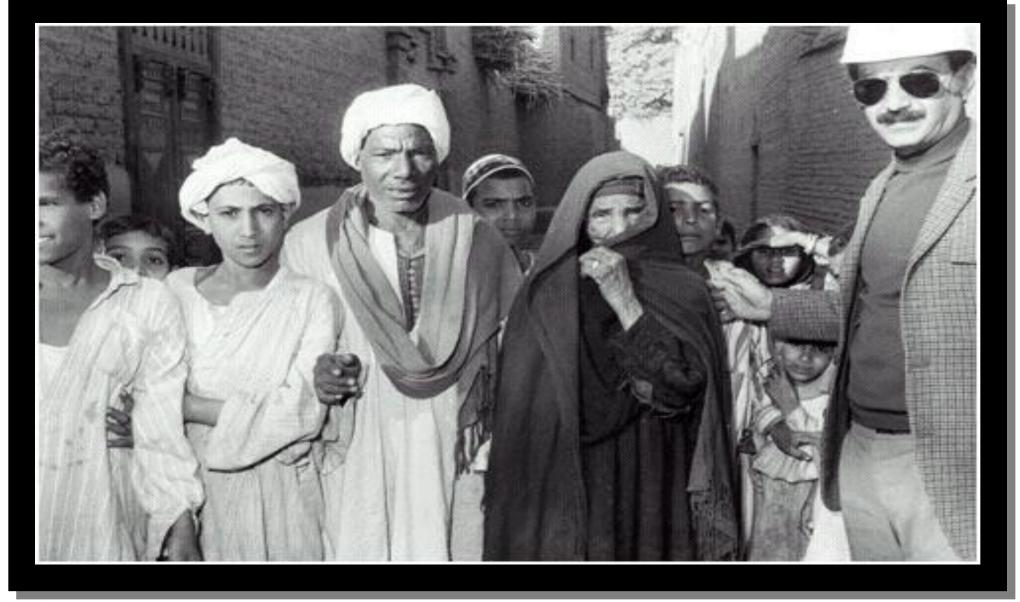


- **C.)** A more detailed look at the Nag Hammadi "gospels," etc., found in the 1940's (also ridiculous, but presented as serious)
- **d**_•) the gospel of Luke: a historical contrast



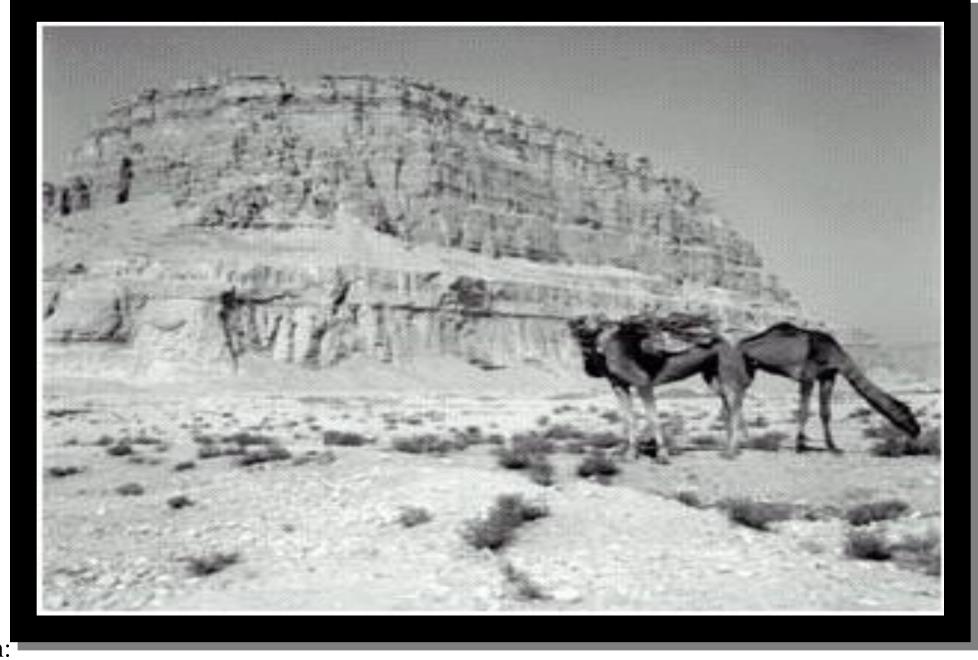
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Institute For Antiquity And Christianity, Claremont, California

1945

Nag Hammadi Library

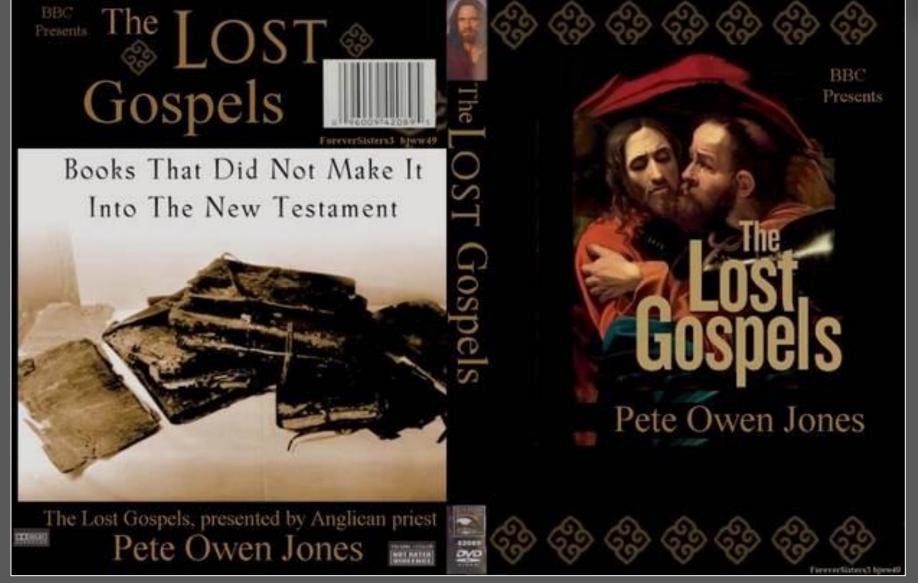


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DaVinci Code: The historian on NH& DSS

"These are photocopies of the Nag Hammadi and Dead Sea Scrolls, which I mentioned earlier," Teabing said. "The earliest Christian records. Troublingly, they do not match up with the gospels in the Bible." pg.266

The Lost Gospels – BBC documentary brdcst: 2008/10

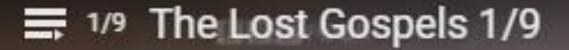


FOUR The Lost Gospels

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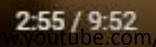


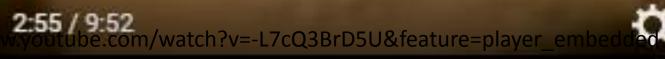
The Lost Gospels



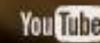
















It was when I went hitch hiking as a teenager that I first read the NT... the driver who picked me up was a Christian, and we got talking. He said if I wanted to find out about God, I should read the gospels... and when I got home I read the four gospels, Mt, Mk. Lk. and John... That day was the first step on a journey that led to my ordination as a priest in the Church of England.

But what I didn't know then, is that these gospels are only a fraction of the information we have about Jesus.

In fact ... discoveries here in the Egyptian deserts have revealed that in the first 400 yrs after Jesus' death there were in existence more than 20 gospels ... and ...other texts about Jesus. So why do we only know of the ones in the NT?

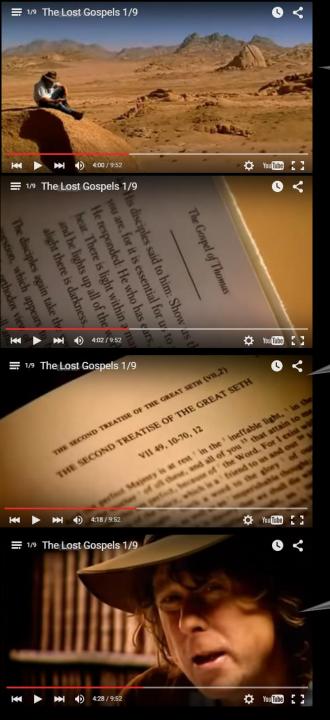


This is the story of a battle of words ...

A battle in which texts fought against each other for acceptance in a fledgling faith.



If the gospel of Peter had won out, Christians today might believe that Jesus had never died. If the gospel of Philip had won, Mary Magdelene might have been hailed as the first pope. If the infancy narrative of James had been accepted, I would have learned in Sunday School that a child named Jesus caused his teacher to wither on the spot just for reprimanding him in class.



This film is my journey to uncover this treasure trove of lost literature.

These lost gospels were discarded by the leaders of the early church as heretical, and were left out of the NT.

These texts have reawakened in me a new fascination in Christianity



My Journey begins in Egypt.

...Alexandria was home to Athanasius: one of the most powerful and colorful bishops in Christian history, who lived and worked in the city in the 4th c. A.D.... He wrote every year to all the Christians in his jurisdiction, to tell them when to celebrate Easter...



In his 39th letter, written in 367 AD, he had something more controversial to say. What Athanasius included in his letter was a list... he named the 27 books which we now know make up the canon of NT scripture. And he made it clear, he made it very clear, that it was these, and only these, that the church approved of as scripture. Any other book, he said, should not be read. At a single stroke he condemned a wealth of literature that had, up until that point, been regarded as Christian.



The gospels of Mt, Mk., Luke, and John were permitted. But those of Mary, Philip and Peter were condemned. The Acts of the Apostles was considered to be educational, but the Acts of Tecla, were shunned.

The first and second letters of Paul to the Corinthians were allowed, but I'm afraid the 3rd one, didn't make it.

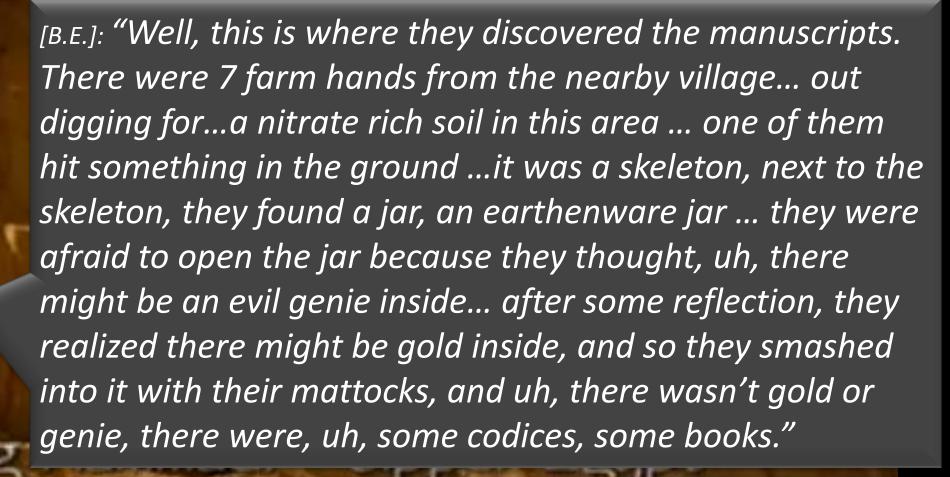




Athansius' edict was remarkable because it was the first time any one in the church's top echelons of the church hierarchy had suggested only certain books would be tolerated.

After nearly 2,000 yrs those texts ... remained a complete mystery to us, really, all we have are scant references to them, found in the writings of their enemies, the early church fathers, who only mentioned them purely to condemn them... And perhaps, this might have remained the case, if it wasn't for a chance find in December, 1945, a discovery that forced scholars to completely rethink the nature of early Christianity.

st Gospels 1/9

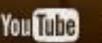




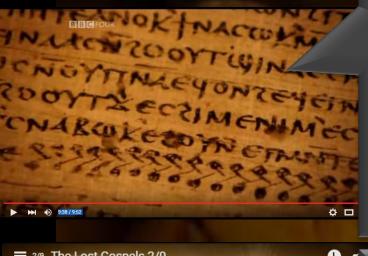












The books formed the most significant collection of lost Christian writings. The manuscripts date from the 4th century, but some scholars believe they may have been composed much earlier. They include several gospels about Jesus, but the man they describes is unrecognizable from the man described in the traditional books of the NT.



This was a Jesus that didn't die, who took revenge on his enemies, and who kissed Mary Magdalene on the mouth. These were shocking and challenging texts, never before seen by a western scholar.



And although it was known they'd existed in antiquity, they'd been lost for nearly one and a half thousand years.



Cairo: This is the Coptic Museum, and it's here that the Nag Hammadi Scrolls are now housed.

Amongst the mss found were many fragments of gospels not included in the NT. One such text is the Gospel of Thomas, unusual because it was discovered in entirety.

It's attributed to, although not proven to be, the work of one of Jesus disciples... Thomas... The gospel penned in his name is a collection of 114 sayings ascribed to Jesus, written in coptic, the language of Egypt.

"These are the secret words that the living Jesus spoke, and Didymus Judas Thomas wrote them down."



Scholarly debate has raged over the historical accuracy of Thomas' gospel... Although the physical manuscript of Thomas can be dated to the early 4th century, there is speculation that the content of the gospel is far older. The logic goes, that if it was written in the first century, it could well be older than the canonical gospel. And if that's the case, it's the nearest will ever get to the historical Jesus.

So is this the earliest info about Jesus that we have?

It could be. Because this form... transmitting simply what J said, what he taught, is what scholars have for hundreds of years assumed was the more original form... So the Gospel of Thomas, certainly according to its form, could well be historically older, earlier, than any of the gospels in the Bible.

ff to last interview...



What about the gospel of Thomas, the gospel of Peter?



Gospel of Peter, Gospel of Thomas, Gospel of Mary, Gospel of Philip – all of these explicitly claim to be written by those figures and these figures are... apostolic generation figures, and yet all four of them were not included ...

One of the things they had going against them was that it appears they were written, actually in their present form at least, significantly later than the canonical gospels...

Now let's consider some facts...



In his 39th letter, written in 367 AD... he made it clear, he made it very clear, that it was these, and only these, that the church approved of as scripture. Any other book, he said, should not be read. At a single stroke he condemned a wealth of literature that had, up until that point, been regarded as Christian.



Athansius' edict was remarkable because it was the first time any one in the church's top echelons of the church hierarchy had suggested only certain books would be tolerated.

Irenaeus

Bishop

Irenaeus, also referred to as Saint Irenaeus, was Bishop of Lugdunum in Gaul, then a part of the Roman Empire. He was an early Church Father and apologist, and his writings were formative in the early development of Christian theology. Wikipedia

Born: 130 AD, Smyrna Died: 202 AD, Lugdunum



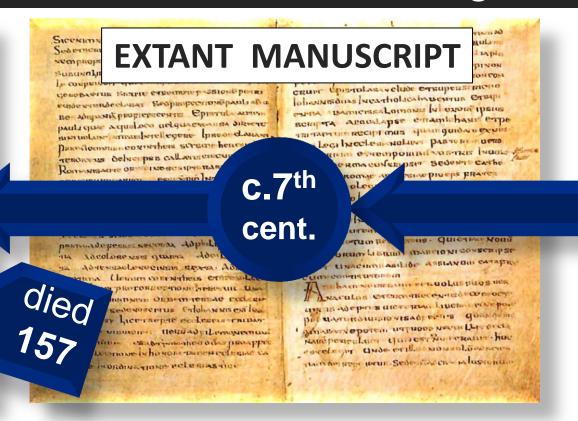
AGAINST HERESIES Bk.3 .11.8 ca. 180 A.D.

It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the "pillar and ground" of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars ... the Gospel under four aspects, but bound together by one Spirit.

www.earlychristianwritings.com/text/irenaeus-book3.html

THE MURATORIAN FRAGMENT orig. from ca. 170 AD.

contains a copy of a text from c. 170 AD: "Hermas wrote The very recently, ur times, 170 ty of Rome, shop Pius, his brother, was occupying the chair of the church of the city of Rome."



discovered in Italy by Ludovico **Antonio** Muratori in Italy and published in 1740

The third book of the Gospel is that according to Luke.
Luke, the well-known physician ... composed it in his own name, according to [the general] belief... The fourth of the Gospels is that of John, [one] of the disciples.

1945

Nag Hammadi Library



permission: Institute For Antiquity And Christianity, Claremont, California

Nag Hammadi Library



Addit. Mss

- Pr. of Ap. Paul
- Eugnostos (2)
- Apoc. of James
- Sophia J.C. (cf. BCD
- Gos. of Truth (2)
- Dial. Savior
- Treat. on Resur.
- Apoc. of Paul

2 Apoc. of Ja.

Apoc. of Adam

Acts of Ptr & 12

- Tripartite Tractate •
- 1 Apoc. of Ja.
 - Apoc. of John (4)
- Gos. of Thomas
 - Gos. of Philip
- Hypostasis of Arch. Thunder, perf mind
- Origin of World (2) Auth. Teaching
- Exeg. on the Soul Cncpt. of Grt Power
- Thomas the Cont. Plato, Republic
- Dicourses on 8th 9th Gos. of Egyptians •

- Pr Thanks w/scr nt
- Asclepius 21-29
- Paraph. of Shem
- 2 Tr. of Grt Seth
- Apoc. of Peter
- Teach of Silvanus
- 3 Steles of Seth
- Zostrianos
- Ep. of Ptr to Philp
- Melchizedek
- Thought of Norea
- Test. Of Truth
- Marsanes

- Interp. Knowledge
- Valent. Exposition
 - on baptism A
 - on baptism B
 - on Eucharist A
 - on Eucharist B
- Allogenes
- Hypsiphrone
- Sentences Sextus
- Hypsiphrone
- Sentenc. of Sextus
- Fragments
- Trim. Protennoia

- **❖** BERLIN CODEX
- Gos. of Mary
- Apoc. of John
- Sophia J.C.
- Act of Ptr

1896

of Peter

❖ Gos.

[disc. in Akhmim

1886]

www.biblicalarchaeology.org/daily/biblical-topics/post-biblical-period/the-nag-hammadi-codices/

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The Nag Hammadi Codices and Gnostic Christianity

How the Nag Hammadi texts discovered in Egypt reintroduced the world to Gnostic Christianity

Biblical Archaeology Society Staff • 07/01/2014

This Bible History Daily feature was originally published in March 2011. It has been updated.—Ed.

Until the discovery of the Nag Hammadi codices in 1945, the Gnostic view of early Christianity had largely been forgotten. The teachings of Gnostic Christianity—vilified especially since they were declared heretic by orthodox Christianity in the fourth century—had been virtually erased from history by the early church fathers, their gospels banned and even burned to make room for the view of Christian theology outlined in the canonical Gospels of Matthew, Mark, Luke and John.



The Nag Hammadi texts were contained in 13 leatherbound volumes discovered by Egyptian farmers in 1945. Dated papyrus scraps used to strengthen the bindings of the books helped date the volumes to the mid-fourth century A.D. Photo: Institute for Antiquity and Christianity, Claremont, CA. dates from cartonnage within bindings of Cod. VII:

341 A.D.

346 A.D.

348 A.D.

Nag Hammadi Library J.M. Robinson; pg.16

Dated papyrus scraps used to strengthen the bindings of the books helped date the volumes to the mid-fourth century A.D.

Nag Tammadi Texts

written later, not apostolic

unreliable

contradict not only NT but also Gen.

contents include: polytheism & nonsense

Gnostic "gospel of Philip"

Later production, clearly written after earlier accounts:

- The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah," GOP.62
- "the Samaritan gave nothing but wine and oil to the wounded man" GOP.78
- "That is why the word says, "Already the ax is laid at the root of the trees" GOP.83

Gnostic "apoc. of John"

Contradictions not ltd. to the NT.

Sheds "new info" not just on events from the first century

– but from thousands of years earlier as well:

"Not as Moses said"

It is not as Moses said, 'They hid themselves in an ark.' but they hid themselves in a place, not only Noah, but many other people ... They went into a place and hid themselves in a luminous cloud.

- Apoc. Of Jn. .29

Substitutes from writing &

"puts the words in Jesus' mouth"...

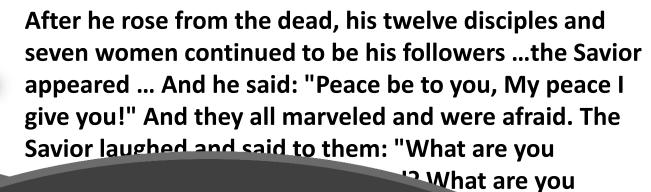
text
from
Eugnostos
the blessed

in three (different) opinion

hence they do not agree...

by all the philosophers;

reset in this text as Sophia of Jesus



verse

"Eugnostos begin letter written It is without ar influence...i. Christian gnos abou composed the So, And the For the order ord

Placing the two tractates together...allows one to see the process by which a non-Christian tractate was modified...into a Christian gnostic one.

D.M.Parrott; Intro & Tr.

The Nag Hammadi Library

J.M.Robinson Ed.

all the political

by all the philosophers, (and) hence they do not agree...

some general gnostic traits...

- appeal to special "knowledge"
- mystic / secrets
- knowledge of "deep" things
- many levels of deities and powers
- the creator of this world was evil
- salvation through "knowledge"
- some ascetic / some promiscous

Some of the N.T. references to gnosticism:

Col. 2:18

"worship of angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind"

2 Tim.2:17-18

"Hymenaus and Philetus, men who have gone astray from the truth saying that the resurrection is past already"

2 Jn.7

"those who do not acknowledge Jesus Christ as coming in the flesh"

2Tim.6:20

"avoiding worldly and empty chatter and the opposing arguments of what is falsely called 'knowledge'"

Gnostic "apoc. of John"

From the intro to Apoc. Of John, by Frederick Wisse The Nag Hammadi Library, J. Robinson, Harper & Rowe

Sophia, consort of the Great Spirit, wanted to reproduce.

She does so w/o consent of her consort.

The result was that "something came out of her which was imperfect and different..."

When she saw ... I "it changed into a form of a lion-faced serpent ... She cast it away from here ... that no one of the immortals might see it, for she had created it in ignorance."

"And she called his name Yaltabaoth."

Gnostic "gospel of Philip"

Some said, "Mary conceived by the holy spirit." They are in error. 55.23-24

Those who say that the lord died first and (then) rose up are in error, for he rose up first and then died. 56.16-19

Those who say they will die first and then rise are in error. 73

continuing now with the MOST CELEBRATED of the Nag Hammadi texts...

Gnostic "gospels"?

•The "Gospel of Thomas" ...

GOSPEL OF THOMAS (114 sayings):

These are the secret savings which the living Jesus spoke and which Didumos Judas Thomas wrote down.

(D) And he said. "Whoever finds the interpretation of these savings will not experience death."

(2) Jesus said. "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

(3) Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When uou come to know uourselves, then uou will become known, and uou will realize that it is uou who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

140 Jesus said. "The man old in days will not besitate to ask a small child seven days old about the place of life, and be will live. For many who are first will become last, and they will become one and the same."

(5) Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you . For there is nothing hidden which will not become manifest."

(6) His disciples questioned him and said to him. "Do you want us to fast? How shall we near? Shall we give alms? What diet shall we observe?" Jesus said, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing bidden will not become manifest, and nothing covered will remain without being uncovered."

(7) Jesus said, "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes,

(8) And he said. "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear,"

(9) Jesus said. "Now the sower went out, took a handful fof seeds), and scattered them. Some fell on the road; the hirds came and gathered them up. Others fell on the rock, did not take root in the soil, and did not produce ears. And others fell on thorns: they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit; it bore sixty per measure and a hundred and twenty per measure."

(10) Jesus said, "I have cast fire upon the world, and see, I am guarding it until it blazes."

(II) Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to dwell in the light, what will you do? On the day when you were one you became two. But when you become two, what will you do?"

(12) The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?" Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

(13) Jesus said to his disciples. "Compare me to someone and tell me whom I am like." Simon Peter said to him. "You are like a righteous angel." Matthew said to him, "You are like a wise philosopher," Thomas said to him, "Master, mu mouth is whollu incapable of sauing whom you are like." Jesus said. "I am not your master. Because you have drunk, you have become intexicated from the hubbling spring which I have measured out." And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, "What did Jesus say to you?" Thomas said to them, "If I tell you one of the things which he told me, you will pick up stones and throw them at me: a fire will come out of the stones and burn you up." 14D Jesus said to them. "If you fast, you will give rise to sin for yourselves: and if you pray, you will be condemned: and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth - it is that which will defile you."

(15) Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is

(16) Jesus said. "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war, For there will be five in a house: three will be against two, and two against three, the father against the they will stand solitary,"

(17) Jesus said. "I shall give you what no..." and has touched and what has never occurred to the human mind

(18) The disciples said to Jesus beginning, tl look for the end? For where beginni No know the end and will not ex (19) Jesus said, "Blessed is these stones will minister **Nazareth** whose leaves do not fall. Wh (20) The disciples said to Jes

smallest of all seeds. But when it (21) Maru said to Jesus. "Whom are undress in their presence in order to let them have back their field and to give it back coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to uou, for the difficulty which you expect will (surely) materialize. Let there be among you a man of understanding. When the grain rinened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear."

(22) Jesus saw infants being suckled. He said to his disciples, "These infants being suckled are like those who enter the kingdom." They said to him. "Shall we then, as children, enter the kinodom?" Jesus said to them. "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom."

(23) Jesus said. "I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one." (24) His disciples said to him, "Show us the place where you are, since it is necessary for us to seek it." He said to them, "Whoever has

ears, let him bear. There is light within a man of light, and be lights un the whole world. If he does not shine, he is darkness."

(25) Jesus said, "Love your brother like your soul, guard him like the pupil of your eye."

(26) Jesus said. "You see the mote in your brother's eye, but you do not see the beam in your own eye. When you cast the beam out of your own eue, then you will see clearly to cast the mote from your brother's eye,"

(27) < Jesus said, > "If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father."

[28] Jesus said. "I look mu place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated: I found none of them thirstu. And mu soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the moment they are intoxicated. When the then then will renent."

(29) Jesus said, "If the flesh came into being because of spirit, it is a wonder. But if spirit came wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in 4

(30) Jesus said. "Where there are three gods, they are gods. Where there are two

(3D Jesus said. "No prophet is accepted in his own village: no physician heals."

(32) Jesus said, "A city being built on a high mountain and fortified cannot (33) Jesus said, "Preach from your housetops that which you will hear in

does he put it in a hidden place, but rather he sets it on a lampstand so

(34) Jesus said. "If a blind man leads a blind man, theu will both fall int (35) Jesus said. "It is not possible for anyone to enter the house of a s (be able to) ransack his house."

(36) Jesus said, "Do not be concerned from morning until evening and f

(37) His disciples said, "When will you become revealed to us and when sh ashamed and take up your parments and place them under your feet like lib living one, and you will not be afraid"

(38) Jesus said, "Many times have you desired to hear these words which I am says There will be days when you will look for me and will not find me."

(39) Jesus said, "The pharisees and the scribes have taken the keys of knowledge (gnosis) and entered, nor have they allowed to enter those who wish to, You, however, be as wise as servents and as n

(4D) Jesus said, "A grapevine has been planted outside of the father, but being unsound, it will be pulled up by its roots and (4D Jesus said, "Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has." (42) Jesus said. "Recome nassers-bu."

(43) His disciples said to him. "Who are you, that you should say these things to us?" < Jesus said to them. > "You do not realize who I am from what I sau to uou, but uou have become like the Jews, for theu (either) love the tree and hate its fruit (or) love the fruit and hate the

(4D Jesus said, "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."

(45) Jesus said. "Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse: an evil man brings forth evil things from his evil storehouse, which is in his heart, and saus evil things. Per out of the abundance of the heart he brings forth evil things."

two horses.

f they ask you, 'What is

women, from Adam until John the Bantist ▲ have said, whichever one⊿

No Sea of Gal.

No **Jerusalem**

(SD His uscomes said to him. "When will the repose of the dead come about, and when will the new yourge come?" He said to them. "What uou look forward to has alreadu come, but uou do not recognize it."

(52) His disciples said to him, "Twenty four prophets spoke in Israel, and all of them spoke in you." He said to them, "You have omitted the one living in your presence and have spoken (only) of the dead."

(53) His disciples said to him. "Is circumcision beneficial or not?" He said to them. "If it were beneficial, their father would benef them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable."

(54) Jesus said, "Blessed are the poor, for yours is the kingdom of heaven,"

114

"sayings"

texts

(55) Jesus said, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."

(56) Jesus said, "Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the

(57) Jesus said. "The kinodom of the father is like a man who had good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds he said to them. I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.' For on the dag of the harvest the weeds will be plainly visible, and they will be pulled up and burned." (SB) Jesus said. "Blessed is the man who has suffered and found life."

(59) Jesus said, "Take heed of the living one while you are alive, lest you die and seek to see him and be unable to do so."

(60) They saw a Samaritan carrying a lamb on his way to Judea. He said to his disciples. "That man is round about the lamb." They said to him. "So that he mau kill it and eat it." He said to them. "While it is alive he will not eat it, but only when he has killed it and it has become a corpse." They said to him, "He cannot do so otherwise." He said to them, "You too, look for a place for yourself within repose,

> the one will die, and the other will live." Salome said, "Who are you, man, that you ... have come up said to her. "I am he who exists from the undivided. I was given some of the things of mu sau, if he is destroued, he will be filled with light, but if he is divided, he will be filled

> > that I tell my mysteries. Do not let your left (hand) know what your right

wid, 'I shall put my money to use so that I may sow, reap, plant, and fill Such were his intentions, but that same night he died, Let him who

red the dinner, he sent his servant to invite the guests. He went to claims against some merchants. They are coming to me this on the dinner.' He went to another and said to him. 'Mu master has duired for the day, I shall not have any spare time.' He went to another nd is noing to get married, and I am to prepare the hapquet. I shall not be

ou.' He said to him, 'I have just bought a farm, and I am on my way to collect the a.' The servant returned and said to his master, "Those whom you invited to the dinner **a to his servant.** 'Go outside to the streets and bring back those whom you happen to meet, so and merchants will not enter the places of my father."

ruere was a good man who owned a vinegard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vinepard. Then seized his servant and beat him, all but killing him. The servant went back and told his master, The master said. 'Perhaps he did not recomize them,' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said. 'Perhaps theu will show respect to mu son.' Because the tenants knew that it was he who was the heir to the vinenard, then seized him and killed him. Let him who has ears hear." 1661 Jesus said. "Show me the stone which the builders have rejected. That one is the cornerstone."

(67) Jesus said, "If one who knows the all still feels a personal deficiency, he is completely deficient."

(68) Jesus said. "Blessed are non when non are hated and persecuted. Wherever non have been persecuted then will find no place."

(69) Jesus said, "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father. Blessed are the hungry, for the belly of him who desires will be filled."

t you bring it forth from yourselves. That which you do not b (70) Jesus said, "That which you if you do 24

(71) .lee bild it L.J."

No No Crucifixion Healings

s with me." He

to see a reed shaken bu the wind? And to see a like your kings and your great men? Upon them are the fine garments, and they are unable to discern the truth."

(79) A woman from the crowd said to him, "Blessed are the womb which bore you and the breasts which nourished you." He said to her, "Blessed are those who have heard the word of the father and have trulu kept it. For there will be days when you will say. 'Blessed are the womb which has not conceived and the breasts which have not given milk."

(80) Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."

(181) Jesus said. "Let him who has grown rich he king, and let him who nossesses nower renounce it."

(82) Jesus said, "He who is near me is near the fire, and he who is far from me is far from the kingdom."

183) Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the father. He will become manifest, but his image will remain concealed bu his light,"

1840 Jesus said, "When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die not become manifest, how much you will have to bear!"

(85) Jesus said, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthu, he would not have experienced death." (86) Jesus said. "The foxes have their holes and the birds have their nests, but the son of man has no place to lau his head and rest,"

(87) Jesus said. "Wretched is the body that is dependent upon a body, and wretched is the soul that is dependent on these two."

(88) Jesus said, "The angels and the prophets will come to you and give to you those things you (already) have. And you too, give them those things which you have, and say to yourselves, "When will they come and take what is theirs?"

(89) Jesus said, "Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the

(90) Jesus said, "Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves."

(9D Then said to him. "Tell us who non are so that we man believe in non." He said to them. "You read the face of the sku and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."

(92) Jesus said, "Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not inquire after it."

(93) < Jesus said. > "Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw the pearls to swine, lest they

1940 Jesus said. "He who seeks will find, and he who knocks will he let in."

(95) Jesus said, "If you have money, do not lend it at interest, but give it to one from whom you will not get it back."

1961 Jesus said, "The kingdom of the father is like a certain woman. She took a little leaven, concealed it in some dough, and made it into large loaves. Let him who has ears hear."

(97) Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the iar down and found it emptu"

(98) Jesus said. "The kingdom of the father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."

(99) The disciples said to him, "Your brothers and your mother are standing outside," He said to them, "Those here who do the will of my father are my brothers and my mother. It is they who will enter the kingdom of my father."

1000 They showed Jesus a gold coin and said to him. "Caesar's men demand taxes from us." He said to them. "Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine."

(101) < Jesus said.> "Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For my mother L...I, but my true mother gave me life."

102) Jesus said, "Woe to the Pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let

003) Jesus said. "Fortunate is the man who knows where the brigands will enter, so that he man get up, muster his domain, and arm

0040 They said to Jesus, "Come, let us pray today and let us fast." Jesus said, "What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber, then let them fast and pray."

005) Jesus said. "He who knows the father and the mother will be called the son of a harlot."

106) Jesus said. "When you make the two one, you will become the sons of man, and when you say. 'Mountain, move away,' it will move

1977) Jesus said, "The kingdom is like a she the largest, went astray. He left the ninetyep and looked for that one the sheep, 'I care for you more than

> No "He who w things that are hidden will ter he died, he left it to **Empty** t went plowing and found

> > tomb n the living one will not see

as said. "We to the flesh th (13) His disciples said to him, "When will the w or come bu waiting for it. It will not be a matter

of saving 'here it is' or 'there it is.' Rather, the kingdom of the lather is spread out upon the earth, and men do not see it." UIAD Simon Peter said to him, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

GOSPEL OF THOMAS (114 sayings):

These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down.

(D) And he said. "Whoever finds the interpretation of these savinus will not experience death."

(2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes

(3) Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If

(26) Jesus said, "You see the mote in your brother's eye, but you do not see the beam in your own eye"

-the day when you were one you became two, but when you become two, what whi you t

(12) The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?" Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

(13) Jesus said to his disciples, "Compare me to someone and tell me whom I am like." Simon Peter said to him, "You are like a riphtenes anget." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like." Jesus said, "I am not your master. Because you have derms, you have become intoxicated from the bubbling spring which I have measured out." And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, "Whol did Jesus say to you?" Thomas said to bled. "It led you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up."

140 Jesus said to them. "If you fast, you will give rise to sin for yourselves; and if you gray, you will be condemned; and if you give alms, you will do harn to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and head the sick among them. For what yoes into your mouth will not defile you, but that which issues from your mouth- it is that which will defile you."

(15) Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one nour father."

6) Jesus said. "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is

(31) Jesus said, "No prophet is accepted in his own village; no physician heals those who know."

some:

parallel

(or near parallel)

blind man, to NT texts

both fall into a pit."

O Jesus said, "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but hoever blasphemes against the holy spirit will not be forgiven either on earth or in beaven."

Jesus said, "Grapes" "" non over fins nathered from thistles, for they do not produce fruit. A good man

(53) His disciples said to him, "is circumcision beneficial or not?" He said to them, "If it were beneficial, their father would beget them alreado circumcised from their mother. Bather. The true circumcision in sairil has become counted on unditable."

(54) Jesus said, "Blessed are the poor, for yours is the kingdom of heaven."

(55) Jesus said, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."

(56) Jesus said, "Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world."

(57) Jesus said. The kingtom of the father is like a man who had good seed. Its enemy came by night and sweet weeds among the good seed. The man did not allow them to pull up the weeds he said to them, 'I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned."
158 Jesus said. "Reseal is the man who has suffered and found life."

(59) Jesus said, "Take heed of the living one while you are alive, lest you die and seek to see him and be unable to do so."

1600 -They saw- a Sumaritan carrying a lamb on his way to Judea. He said to his disciples, "That man is round about the lamb." They said to him, "So that he may kill it and eat it." He said to them, "While it is alive, he will not eat it, but only when he has killed it and it has he same a corner." They said to him, "He cannot do so otherwise." He said to them, "You too, look for a place for yourself within repose,

Abo other will live." Salome said, "Who are you, man, that you ... have come up ids from the undivided. I was given some of the things of my in filled with light, but if he is divided, he will be filled

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> e guests. He went to ing to me this n, 'My master has e.' He went to another ne hanget. I shall not be

Those whom you invited to the dinner ack those whom you happen to meet, so

auther servant. The tenants heat this one as well. Then the owner sent his son and said, 'Perhaps they will show respect to my son.'

Because the tenants knew that it was he who was the heir to the vinepard, they seized him and killed him. Let him who has ears hear."

(66) Jesus said, Show me the stone which the bullders have rejected. That one is the cornerstone.

(67) Jesus said, "If one who knows the all still feels a personal deficiency, he is completely deficient."

(68) Jesus said, "Blessed are you when you are haled and persecuted. Wherever you have been persecuted they will find no place."

(69) Jesus said. "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father.

To Justus said, That which you have will save you if you bring it forth from yourselves. That which you do not have within you will kill be the said on the box of within you.

[71] Jesus said. "I shall destrou this house, and no one will be able to build it [...l."

(172) A man said to him, "Tell my brothers to divide my father's possessions with me." He said to him, "O man, who has made me a divider?" He furned to his disciples and said to them.="Lam not a divider, am 17"

73) Jesus said, "The harvest is great but the laborer" herefore, to send out laborers to the harvest."

(74) He said, "O Lord, there are many around the drin

(80) Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."

(181) Jesus said. "Let him who has grown rich be king, and let him who possesses power renounce it."

(82) Jesus said, "He who is near me is near the fire, and he who is far from me is far from the kingdom."

1831 Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the father. He will become manifest, but his image will remain concealed bu his light."

(84) Jesus said, "When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die not become manifest, how much you will have to bear!"

(85) Jesus said, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthy, he would not have experienced death."

(86) Jesus said, "The foxes have their holes and the birds have their nests, but the son of man has no place to lay his head and rest."

187) Jesus said. "Wretched is the bodu that is dependent upon a bodu, and wretched is the soul that is dependent on these two."

87) Jesus said, "Welched is the body that is dependent upon a body, and welched is the sout that is dependent on these two."

(88) Jesus said, "The angels and the prophets will come to you and give to you those things you (already) have. And you too, give them

(107) Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep and looked for that one until he found it."

0061 Jesus said, "When you say, 'Mountain, move away,' it will move away,' it will move away,' it will move away."

007) Jesus said, "The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninetynine sheep and look of for that one until he found it. When he had gone to such trouble, he said to the sheep, "I care for you more than the ninety-nine."

B) Jesus said, "He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will revealed to him."

I Jesus said, "The kingdom is like a man who had a nidden treasure in his heid without knowing it. And after he died, he left it to

(44) Jesus said.. "whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."

(34

blin

22) Mary said to Jesus, "Ilbom are your disciples like?" He said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, "Let us have back our field." They fwill) undress in their presence in order to let them have back their field and to give it back to them. Therefore I say, if the owner of a house knows that the thiel is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You, then, be on your yourd against the world. Arm yourselves with yeard strength lest the wholes find a way to come to you, for the difficulty which you expect will surely) materialize. Let there be among you a man of understanding. When the grain rivement, he came outskit with his sick to his hand and reamed it. Whoever has ears to hear, let him hear."

heing on its own accord and established itself and became manifest through their image." If they say to you, "is it you?", say, "We are its children, we are the elect of the living father." If they ask you, "What is the sign of your father in you?", say to them, "It is movement and regoes."

(SD His disciples said to him, "When will the repose of the dead come about, and when will the new world come?" He said to them, "What wou look forward to has alreadu come. but wou do not recomize it."

(32) His disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you." He said to them, "You have omitted the one living in your presence and have spoken (only) of the dead."

(73) Jesus said, "The harvest is great but the laborers are few.."

(47) Jesus said.

"It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously.

at least 1x:
sounds
feasible

[cf.Matt.

6:24]

(64) Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.'

He went to another and said to him, 'My master has invited you.'
He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.'

He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.'

He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.'

the rejected invitation

familiar narratives w/ missed applic.

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it.

the treasure in the field

familiar narratives w/ missed applic.

(109) Jesus said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished."

the treasure in the field

familiar narratives w/ missed applic.

•(14) Jesus said to them, "If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits...

•(19) Blessed is he who came into being before he came into being...



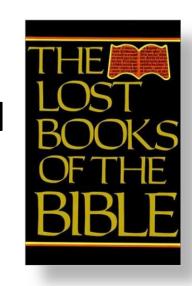
•(97) Jesus said, "The kingdom of the father is like a certain woman who was carrying a jar full of meal. While she was walking on the road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty."

• (114) Simon Peter said to him, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."



Galatians 1:8

- a.) What the issue is not (John 20:30; etc.)
- **b.**) One example of pseudepigrapha popularized in the "The LOST BOOKS OF THE BIBLE" 1926 (ridiculous / not taken seriously)



C.) A detailed look at the Nag Hammadi "gospels," etc., found in the 1940's (also ridiculous, but presented as serious)





d.) the gospel of Luke: a contrast from a **HISTORICAL** view

permission: Institute For Antiquity And Christianity, Claremont, California

Compare to the historical nature of Luke / Acts

Sir William Mitchell Ramsay (1851 - 1939)

"... a Scottish writer, New Testament scholar and archaelologist. He was the first Professor of Classical Archaeology at Oxford University and pioneered the study of antiquity in what is today western Turkey...

Greece and Turkey remained the focus of Ramsay's research for the remainder of his academic career. He was known for his expertise in the historic geography and topography of Asia Minor and of its political, social, cultural and religious history. " wikipedia.com

Sir William M. Ramsay

- "Works that profess to be historical are of various kinds and trustworthy in varying degrees...
- There is, finally, the historical work of the highest order... Great historians are the rarest of writers...
 - ...stating in the following chapters reasons for placing the author of Acts among the writers of first rank."

Saint Paul the Traveller & the Roman Citizen, p.2-4

Sir William M. Ramsay

"I may fairly claim to have entered on this investigation without any prejudice in favour of the conclusion which I shall now attempt to justify to the reader. On the contrary, I began with a mind unfavourable to it, for the ingenuity and apparent completeness of the Tubingen theory had at one time convinced me. . .

Sir William M. Ramsay

"...but more recently I found myself often brought in contact with the *Book of Acts* as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth"

St. Paul the Traveller & the Roman Citizen, pg.8

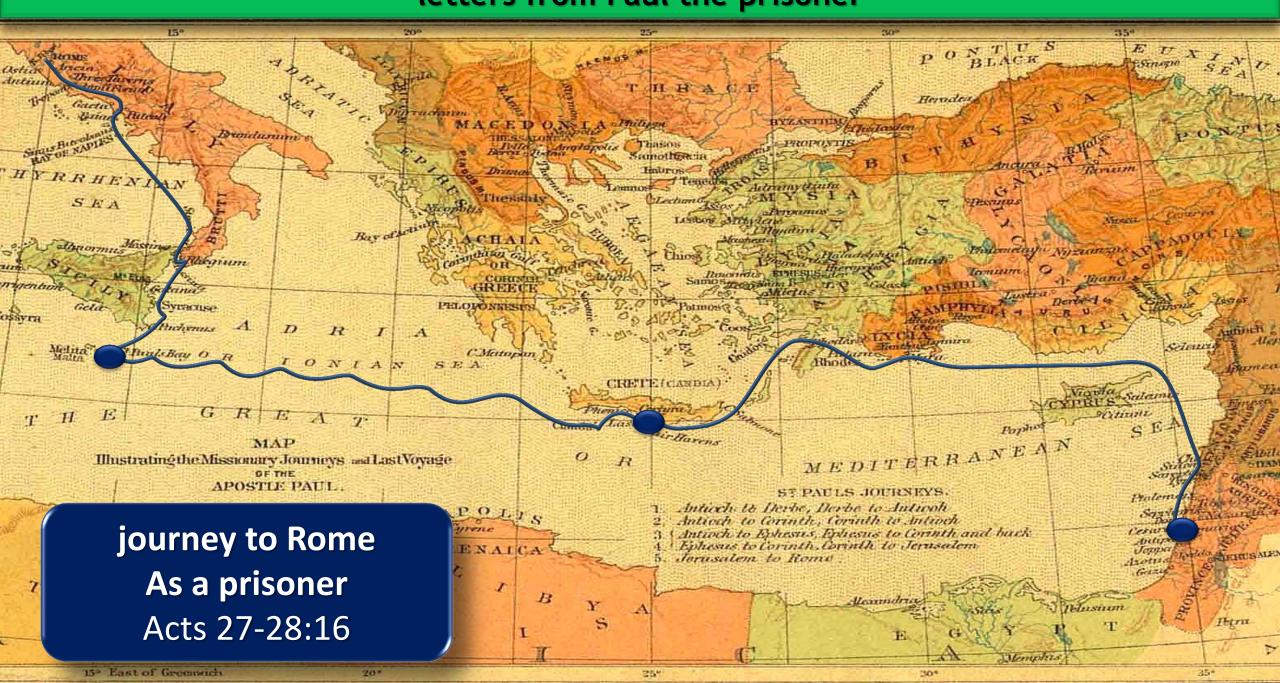
details of a first hand witness in the sea voyages in Acts

Paul's journeys Ti-dunglagolis Thasos Semothereia District. 14.26 Thesishky Bus "they sailed to Antioch" ACHAIA Phylorn Intical Mountain ELOPONNESES C.Matopan EA CRETE/CARDIA Phenice Cartyru SE-Chanda's Lasco 13.4 "they ... sailed 13.13 1st missionary to Cyprus" "Paul and his company set sail from Paphos, and journey STP Herbo. came to Perga" Acts 13-14 ormith Corinth to Jerusalem CHERUS AIRM 5. derusalem to Rome

Paul's journeys "we" from Troas to Philippi Drivitas Thesship Bus Abroximus' > 16.6-8 "they" ACHAIA Selen C.Matopan EA CRETE/CANDIA Phenice Cortuni Chanda's Lasco SE-MEDITERBAN 2nd missionary ST PAULS JOURNEYS. journey Derbe, Derbe to Anticoh Corinth, Corinth to Antroch Acts 15:36-18:22 Cure phesus, Ephesus to Corinth and buck brinth, Corinth to Jerusalem 5. Jerusalem to Rome

Paul's journeys "we" from Philippi Driver back to Thesistike Jerusalem Tomule "he" Selen up to Macedonia Chanla's Lasea SE MEDITERBANE 3rd missionary journey ST PAULS JOURNEYS. Derbe, Derbe to Anticoh Corinth, Corinth to Antroch Acts 18:23-21:16 phesus, Ephesus to Corinth and buck the Corinth to Jerusalem 5. Jerusalem to Rome

letters from Paul the prisoner



sea voyages in Acts

"they sailed"

13.4

13.13

14.26

17.15

18.18,19

18.21,22

"we sailed"

16.11

20.6

20.13-16

20.38-21.3

21.5-7

chapter 27

sea voyages in Acts

"they sailed"

"we sailed"

- ■13.4 "they sailed to Cyprus"
- ■13.13 "Paul and his company set sail from Paphos and came to Perga"
- ■14.26 "they sailed to Antioch"
- ■17.15 "they that conducted Paul brought him as far as Athens"
- ■18.18,19 "they sailed thence for Syria ... they came to Ephesus"
- ■18.21,22"he set sail from Ephesus ... landed at Caeserea"

200383-1.6" The war or ging haften the text here satisfied in the satisfin itAson e to dras intratione sail the retorner to the backs all, we capped And Cat, sangtani stati ramana structura para hipina sa production we Rhredetinenderyeroul behavior was dependent of the state of t CASSI RESINVER HOOPING **Suge**watigadagnover ait sarthesleft d when he fall com ch. 27! ras to unlade her egessible terbinen; to be entirely salem the side you they retentee of the again. And when we had finished the voyage from Tyre, we arrived at Ptolemais"