

# SAUL PAUL

(4 parts)

PART 1

The great apostle (Grk. *Paulos*, "little"; *Saulos*, perhaps from Heb. *sha'ul*, "asked").

**Name.** The name *Paul*, which was used for the first time by the historian in Acts 13:9, "Saul, who was also known as Paul," has given rise to much discussion. The usual theory is that the apostle had a Jewish name, Saul, and a Roman name, Paul. Ramsay says (*St. Paul the Traveller*, etc., p. 81), "It was the fashion for every Syrian, Cilician, or Cappadocian who prided himself on his Greek education and his knowledge of the Greek language to bear a Greek name; but at the same time he had his other name in the native language by which he was known among his countrymen in general." But it is best to understand that Saul's name was changed as a matter of course *when he became a Christian*, that the word *Paul* means "little," and that Paul wanted to be known as the "Little One" in Christ's service; such changes in the cases of Abram, Gideon, Naomi, etc., are to be noted.

**Personal History.** Paul was a native of Tarsus, a city of Cilicia (Acts 21:39; 22:3), and was of pure Jewish descent, of the tribe of Benjamin (Phil 3:5). There is no mention of his mother, and the information respecting his father is meager, namely, that he was a Pharisee (Acts 23:6) and that from him Saul inherited the rights of Roman citizenship (22:28). "The character of a Roman citizen superseded all others before the law and in the general opinion of society, and placed him amid the aristocracy of any provisional town" (Ramsay, p. 31). It will help to better understand the apostle's life and teaching to remember that he was (1) a Roman citizen; (2) a Tarsian, a citizen of no humble city (*see Tarsus*); (3) a Hebrew; and (4) a Pharisee. The date of his birth is unknown, although an ancient tradition places it as the second year after Christ.

**Previous to Conversion.** Because it was the custom among the Jews that all boys learn a trade, Paul learned "tent-making," "the material of which was haircloth supplied by the goats of his native province and sold in the markets of the Levant by the well-known name of *cilicium*" (Coneybeare and Howson, *Life and Epistles of St. Paul*). At the proper age (probably about thirteen) he went to Jerusalem to pursue his studies in the learning of the Jews. Here he became a student of Gamaliel, a distinguished teacher of the law (Acts 22:3). He grew more and more familiar with the outward observances of the law, gaining that experience of the "spirit of slavery," which would enable him to understand himself and to teach others the blessing of the "spirit of adoption." Paul is first introduced to us in connection with the martyrdom of Stephen and the persecution that followed, A.D. 36. "Stephen, full of grace and power, was performing great wonders and signs among the people" (6:8). The learned members of the foreign synagogues endeavored to refute his teachings by argument or by clamor. As the Cilician synagogue is mentioned among them, we can readily believe that Saul was one of the disputants. In this transaction he was, if not an assistant, something more than a mere spectator, for "the witnesses laid aside their robes at the feet of a young man named Saul" (7:58). He is described as a young man (*neanias*) but was probably at least thirty. After Stephen's burial Saul continued his persecution of the church, as we are told again and again in Luke's narrative and in Paul's own speeches and epistles. He "began ravaging the church," invading the sanctuaries of domestic life, "entering house after house" (8:3). Those whom he thus tore from their homes he committed to

prison. And not only did men thus suffer at his hands, but women also, a fact three times repeated as a great aggravation of his cruelty (8:3). These persecuted people were even "punished . . . often in all the synagogues" (26:11). Stephen was not the only one to suffer death, as we may infer from the apostle's own confession, "I persecuted this Way to the death, binding and putting both men and women into prisons . . . also when they were being put to death I cast my vote against them" (22:4; 26:10). He even endeavored to cause them "to blaspheme" (26:11). His fame as an inquisitor was notorious far and wide. Even at Damascus Ananias had heard "how much harm" he had done to Christ's "saints at Jerusalem" (9:13). It was not without reason that in his later years he remembered how he had persecuted "the church of God beyond measure" (Gal 1:13).

**Saul's Conversion.** Owing to the persecution of the church the believers were scattered abroad and went everywhere preaching the word. "And Saul, still breathing threats and murder against the disciples of the Lord," determined to follow them. "Being furiously enraged at them," he persecuted them "even to foreign cities" (Acts 26:11; cf. 8:3; Gal 1:13; 1 Tim 1:13). He went to the high priest "and asked for letters from him to the synagogues at Damascus," where he had reason to believe that Christians were to be found. While on his journey to that city his wonderful conversion took place, changing the proud and persecuting Saul into the loving, helpful Paul. We hesitate to enlarge upon the words of Scripture, referring to the narrative of Luke (Acts 9:3-9). The conflict of Saul's feelings was so great and his remorse so piercing and deep, that during this time he neither ate nor drank. He could have had no contact with the Christians, for they had been terrified by the news of his approach; and the unconverted Jews could have no true sympathy with his present state of mind. But he called upon God, and in his blindness a vision was granted him—a vision soon to be realized—of his being restored to sight by Ananias. After his restoration he was baptized, communed with the disciples, and "immediately he began to proclaim Jesus in the synagogues, saying, 'He is the Son of God'" (9:20), A.D. 37. Conscious of his divine mission, he never believed that it was necessary to consult those who were apostles before him, but he went into Arabia (Gal 1:17). Of the time thus spent we learn further from himself (v. 18) that it was three years, which may mean either three full years or one year with parts of two others. We are not told to what district he retired, or for what purpose—perhaps for seclusion, meditation, and prayer. After he returned to Damascus (v. 17) the Jews took counsel to slay him, but the disciples took him by night and let him down by the wall in a basket (Acts 9:25). According to Paul (2 Cor 11:32) it was the ethnarch under Aretas the king who watched for him, desiring to apprehend him.

**First Visit to Jerusalem.** Preserved from destruction at Damascus, Paul turned his steps toward Jerusalem. His motive for the journey, as he himself tells us, was "to become acquainted with Cephas [Peter]" (Gal 1:18). He tried to join the disciples; but "they were all afraid of him, not believing that he was a disciple" (Acts 9:26). Barnabas became his sponsor to the apostles and the church, assuring them of the facts of Paul's conversion and subsequent behavior at Damascus. Barnabas's introduction quieted the fears of the apostles, and Paul "was with them moving about freely in Jerusalem" (v. 28). It is not strange that the former persecutor was singled out from the other believers as the object of murderous hostility. He was therefore again urged to flee, and, by way of Caesarea, he went to his native city, Tarsus. The length of his stay in Jerusalem was fifteen days (1:18), A.D. 39.

**At Antioch.** While Paul was at Tarsus a movement was going on at Antioch that raised that city to an importance second only to that of Jerusalem in the early history of the church. A large number believed there through the preaching of the disciples driven from Jerusalem, and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. Needing assistance, he went to Tarsus to seek Saul, A.D. 44. Ramsay believes (p. 46) that Paul's stay in Tarsus was ten years. After Paul returned with Barnabas to Antioch, they labored together for "an entire year." As new converts in vast numbers came in from the ranks of the Gentiles the church began to lose its ancient appearance of a Jewish sect and to stand as a self-existent community. They were, therefore, first at Antioch distinguished as "Christians"-they that are connected with Christos. While Barnabas and Saul were evangelizing the Syrian capital, certain prophets came down from Jerusalem to Antioch. One of them, named Agabus, announced that a time of famine was at hand (probably A.D. 46). No time was lost in preparing for the calamity. All the Antioch Christians, according to their ability, "determined to send a contribution for the relief of the brethren living in Judea. And this they did, sending it in charge of Barnabas and Saul to the elders" (Acts 11:22-30). This was the occasion of Paul's *second visit* to Jerusalem. Having fulfilled their mission they returned to Antioch, bringing with them another helper, John, whose surname was Mark (Mark 12:25). "And while they were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them.' Then, when they had fasted and prayed and laid their hands on them, they sent them away" (13:1-3).

**First Missionary Journey.** The date of their departure is variously fixed between A.D. 45 and 50, probably 47-48, lasting perhaps two years.

**Cyprus.** Their first point of destination was the island of Cyprus, the native place of Barnabas. Reaching Salamis, they preached the word of God in the synagogues of the Jews; and John also ministered with them. From Salamis they traveled to Paphos, at the other extremity of the island, the residence of the Roman governor, Sergius Paulus, who, hearing of the arrival of Barnabas and Saul, sent for them, desiring to hear the word of God. Attached to the governor was a Jew named Bar-Jesus, or Elymas, a false prophet and magician, who, fearful of the influence of the apostles, withstood them, "seeking to turn the proconsul away from the faith." Paul rebuked Bar-Jesus, denounced him in remarkable terms, declaring against him God's sentence of temporary blindness. "Immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand." The proconsul, moved by the scene and persuaded by the teaching of the apostle, became a believer (13:4-12). From this point of the apostolic history Paul appears as the great figure of every event. He now entered on his work as the preacher to the Gentiles, and simultaneously his name was suddenly changed. Nothing is said to explain the change of name, although we find many conjectures among writers (see above).

**Perga and Antioch.** From Paphos Paul and his company set sail for Perga in Pamphylia, where they remained a short time. An event occurred there that was attended with painful feelings at the time and involved the most serious consequences: "John left them and returned to Jerusalem" (Acts 13:13). This abandonment of the expedition by John was doubtless because of a change of plan and made a deep and lasting impression upon Paul (cf. 15:38). From Perga they traveled to Antioch in Pisidia. Here, on the Sabbath, "they went into the synagogue and sat down." Being invited to speak after the reading of "the Law and the Prophets," Paul stood and addressed the people (13:16-41). The discourse made a deep and thrilling impression upon the audience, and the apostles were requested to repeat their message on the next Sabbath.

During the week so much interest was stirred up that on the Sabbath "nearly the whole city assembled to hear the word of God." Filled with envy because of the desire of the Gentiles to hear, the Jews "began contradicting the things spoken by Paul, and were blaspheming." The apostles turned to the Gentiles and boldly proclaimed salvation to them. Opposition increased, and the apostles left Antioch (13:42-51) and came to Iconium.

**Iconium.** This city belonged at different times to Phrygia and Lycaonia. Ramsay (*St. Paul the Traveller*, p. 109) believes it was at this time in the former. Here they went first to the synagogue, and the effect of their discourses was such that great numbers, both of Jews and Greeks, believed the gospel. Persecution was raised by the unbelieving Jews, but the apostles persevered and lingered in the city for a considerable time, encouraged by the miracles that God worked through them. Learning the intention of the hostile Gentiles and their Jewish instigators to raise a riot and stone them, Paul and his company fled (13:51-14:6).

**Lystra and Derbe.** These cities of Lycaonia were now reached. Here their mission was attested by a miracle—the cure of a cripple. The people of the city ascribed the work to a deity and exclaimed, "The gods have become like men and have come down to us." They identified Paul with Hermes and Barnabas with Zeus and were about to pay them divine honors. From this the apostles with difficulty dissuaded them. The people in general were disappointed at the repulse of the honors they had offered. The easy step from blind worship to rapid persecution was soon taken, at the instigation of certain Jews who came from Antioch and Iconium. Paul was stoned and dragged out of the city for dead; but as the new disciples stood around him he revived and returned into the city. He and Barnabas departed the next day for Derbe, where they gained many disciples (14:7-21).

**Return.** Paul revisited Lystra, Iconium, and Antioch, "strengthening the souls of the disciples, encouraging them to continue in the faith." The apostles also ordained elders in every church for their teaching and guidance. They then passed through Pisidia and Perga (in Pamphylia) to Attalia. They embarked for Antioch in Syria, where they related the successes that had been granted to them, especially the opening of the "door of faith to the Gentiles." And so ended the first missionary journey (14:21-27).

# SAUL PAUL

(part 2)

**The Council at Jerusalem.** (Acts 15; Gal 2:1.) While Paul and Barnabas were abiding at Antioch, certain men came down from Judea and taught the brethren that it was necessary for the Gentile converts to be circumcised. The older converts in Antioch had all entered through the synagogue and had necessarily accepted certain prohibitions as a rule of life. But in Galatia there were many who became Christians without any connection with the synagogue. Paul does not seem to have imposed upon them any preliminary compliance; and even Peter had no scruple in associating freely with Antioch Christians in general. It appears that Peter, having come to Antioch, fellowshipped with the Gentile converts until the arrival of some Jewish brethren, when he withdrew and separated himself from them. Paul, seeing this, rebuked Peter "in the presence of all" and "opposed him to his face" (Gal 2:11-14). Because this doctrine was vigorously opposed by the two apostles, it was determined to refer the question to the apostles and elders at Jerusalem. Paul and Barnabas themselves and certain others were selected for the mission. In Gal 2:2 Paul says that he went up "because of a revelation."

On their way to Jerusalem they announced to the brethren in Phoenicia and Samaria the conversion of the Gentiles. Arriving at Jerusalem, Paul had private interviews with the more influential members of the Christian community (2:2). The apostles and the church in general, it appears, would have raised no difficulties; but certain believers, who had been Pharisees, thought fit to maintain the same doctrine that had caused the disturbance at Antioch. A formal decision became necessary. After considerable discussion Peter addressed the council, followed by Paul and Barnabas with a statement of facts. Then James gave his decision, which was adopted by the apostles, elders, and brethren. They wrote to the Gentiles in Antioch and Syria and Cilicia, disavowing the men who "have disturbed you with their words, unsettling your souls," and bearing emphatic testimony to Paul and Barnabas as the "beloved" who "have risked their lives for the name of our Lord Jesus Christ." Having been dismissed, the apostles returned to Antioch and read the epistle to the gathered multitude, who "rejoiced because of its encouragement." The apostles continued at Antioch, preaching the word. Soon after, Paul expressed a desire to revisit the cities where he had preached and founded churches. Barnabas determined to take John Mark with them, and "there arose such a sharp disagreement that they separated from one another" (Acts 15:24-39).

**Second Missionary Journey.** Paul chose Silas for his companion, and the two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. At the latter place they found Timothy (which see), whom Paul desired to take with him and therefore circumcised him because of the Jews. Paul then passed through the regions of Phrygia and Galatia. Avoiding, by direction of the Spirit, Asia and Bithynia, he came with his companions by way of Mysia to Troas, on the borders of the Hellespont (Acts 15:40; 16:8).

**Macedonia.** Paul saw in a vision a man of Macedonia who besought him, saying, "Come over to Macedonia and help us." The vision was understood to mean that "God had called us to preach the gospel to them." They traveled N with the intention of entering Bithynia, but "the Spirit of Jesus did not permit them." So they passed by Mysia without preaching there (16:6-8). It is at this point that the historian, speaking of Paul's company (v. 10), substitutes "we" for "they." He

says nothing of himself. We can only infer that Luke, to whatever country he belonged, became a companion of Paul at Troas. The party immediately set sail from Troas, touched at Samothrace, passed on to Neapolis, and from thence journeyed to Philippi (16:9-12).

**Philippi.** The first convert in Macedonia was Lydia, a woman of Thyatira, who already worshiped God. She made a profession of her faith in Jesus and was baptized. So earnest was she in her invitation that Paul and his company made her house their home while at Philippi. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, harassed Paul and his company. Some believe that the young woman was a *ventriloquist*; Plutarch so understands the word and states that in his time such persons were called *puthones* (the Gk. word used in v. 16). Paul, in the name of Jesus, cast the spirit out of the girl, whereupon her masters, seeing their hope of gain was gone, dragged Paul and Silas before the magistrates. They yielded to the clamor of the multitude and ordered the apostles to be beaten and cast into prison. This cruel wrong was the occasion of the signal appearance of the God of righteousness and deliverance. The narrative tells of the earthquake, the jailer's terror, his conversion and baptism, and also of the anxiety of the rulers when they learned that those whom they had beaten and imprisoned without trial were Roman citizens (16:13-40).

**Thessalonica.** Leaving Philippi, Paul and Silas traveled through Amphipolis and Apollonia and stopped at Thessalonica, where there was a Jewish synagogue. For three Sabbaths Paul proclaimed Christ in the synagogue, and as a result some of the Jews, with many devout Greeks "and a number of the leading women," joined with Paul and Silas. But the envy of the unbelieving Jews was excited, and, gathering a mob, they assaulted the house of Jason, with whom Paul and Silas were staying as guests. "And the brethren immediately sent Paul and Silas away by night" (17:1-10). How long they stayed in Thessalonica is uncertain, but the success of their work and the language of 1 Thess 1-2 would indicate quite a length of time.

**Berea.** The next point reached was Berea, where the apostles found Jews more noble than those of Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks. When the Thessalonian Jews heard of this they came and stirred up the people. A riot was avoided only by Paul's departure for the coast, whence he set sail for Athens, leaving Silas and Timothy behind (17:10-15). Some of "the brethren" went with Paul as far as Athens, where they left him, carrying back "a command for Silas and Timothy to come to him as soon as possible."

**Athens.** Paul was left in Athens alone (1 Thess 3:1), August A.D. 51. As he looked about him he "saw the city full of idols," and "his spirit was being provoked within him." According to his custom, he sought out his brethren of the scattered race of Israel, declaring to them that the Messiah had come. He also began to discourse daily in the Agora (marketplace) with them that met with him, among whom were philosophers of the Epicurean and Stoic schools. His teachings were received partly in pity, partly in contempt, and yet anyone with a novelty was welcome, for "all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new." They therefore brought him to the Areopagus, that he might make to them a formal exposition of his doctrine. Here the apostle delivered that wonderful discourse reported in Acts 17:22-31. Beginning by complimenting them on their carefulness in religion, he, with exquisite tact and ability, exposed the folly of their superstitions and unfolded the character and claims of the living and true God. But when Paul spoke of the resurrection the patience of his audience failed; some mocked him, and others, believing they had heard enough of his subject for the time, promised him another audience.

So Paul departed from among them. But some believed, among whom was Dionysius the Areopagite and a woman named Damaris (17:34). We are not informed how long Paul remained in Athens or for what cause he left.

**Corinth.** From Athens Paul proceeded to Corinth, where, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This brought him into an acquaintance with Aquila and Priscilla, with whom he made his home. "And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks" (18:4). While he was thus engaged Silas and Timothy came from Macedonia and joined him. The first epistle to the Thessalonians was probably written at this time, drawn out from Paul by the report given him of the church in Thessalonica (1 Thess 3:1-2). Their coming greatly encouraged him, for he acknowledged himself to have been "in weakness and in fear and in much trembling" (1 Cor 2:3). This was doubtless that period of pressing want from which he was relieved by the arrival of "the brethren" (Silas and Timothy) from Macedonia with contributions (2 Cor 11:9). Rejected by the Jews, he turned to the Gentiles and worshiped in the house of a proselyte named Titius Justus. Encouraged by the conversion of Crispus, the chief ruler of the synagogue, and by a vision of the Lord, he remained in Corinth, teaching the word, a year and six months. During this period he probably wrote the second epistle to the Thessalonians. The Jews then made an unsuccessful attempt against Paul but were defeated by the calmness of Gallio, the deputy.

**Return.** After this long stay at Corinth he departed into Syria, taking with him Priscilla and Aquila (Acts 18:1-18). The apostle's destination was Jerusalem, since he desired to be there on the Day of Pentecost (20:16). He journeyed by the way of Ephesus, leaving his friends Aquila and Priscilla there. This visit seems to have been a brief one, the only record of it being "And when he had landed at Caesarea, he went up and greeted the church [at Jerusalem], and went down to Antioch" (18:22). He thus completed his second missionary journey in the early summer of A.D. 54 (Conybeare and Howson) or September A.D. 53 (Lewin). Ramsay makes it early in the spring of 53, as Passover in that year fell on March 22.

**Third Missionary Journey.** After a considerable stay at Antioch, Paul departed and went over all the country of Galatia and Phrygia, "strengthening all the disciples" (Acts 18:23) and giving directions for the collection in behalf of the poor saints in Jerusalem (1 Cor 16:1-2).

**Ephesus.** He then came to Ephesus (probably October A.D. 53), where he found about twelve disciples who had received the instructions of Apollos. Upon inquiry Paul found that they had received only John's baptism and were ignorant of the advent of the Spirit and all the ministries committed to Him in this age. He thereupon explained the mission of John as a teacher of repentance to prepare men's minds for Christ, who is the true object of faith. They believed and were baptized, having been introduced into the spiritual blessings of the new age. Entering upon his public ministry, for three months he spoke boldly in the synagogue. Being opposed he withdrew to the school of one Tyrannus, where he discoursed daily for two years. "And God was performing extraordinary miracles by the hands of Paul," so that many from among the exorcists became converts and burned their books of magic to the value of about ten thousand dollars. At about this time (according to Conybeare and Howson) he paid a visit to Corinth and, returning to Ephesus, wrote the first epistle to the Corinthians. The religious change was becoming so great that the craftsmen who gained their living by making models of the statue of Artemis (Diana) became alarmed and raised an insurrection (see Demetrius; Gods, False: Artemis). The danger increased, and the apostle and his companion left the city (Acts 18:1-20:1), January A.D. 56.

**Troas and Macedonia.** On leaving Ephesus Paul went first to Troas, where he preached with great success, though much dejected by the nonarrival of Titus, who had been sent to Corinth (2 Cor 2:12-13). The necessity of meeting Titus urging him forward, he sailed to Macedonia and, landing at Neapolis, proceeded immediately to Philippi. Here he was "comforted . . . by the coming of Titus" (7:6) and was probably rejoined by Timothy (1:1). Titus was sent to Corinth with the second epistle to the Corinthians and to finish the collection he had begun there (8:6, 16-18). Hearing that Judaizing teachers had been corrupting the church of Galatia, Paul wrote the epistle to the Galatians, powerfully refuting the errors in question. Paul traveled through Macedonia, perhaps to the borders of Illyricum (Rom 15:19), and then he carried out the intention of which he had spoken so often and arrived at Corinth, where he probably remained three months (Acts 20:2-3). Here he wrote the epistle to the Romans, about January A.D. 57. Leaving Europe, Paul now directed his course toward Jerusalem, accompanied by Luke. At Troas he restored Eutychus (which see) to life. Paul journeyed by land to Assos, where he took ship for Miletus. By invitation the elders of the church at Ephesus met him here and were bidden an affectionate farewell (20:3-38). The voyage was then resumed by the way of Cos, Rhodes, and Patara, to Tyre. Here Paul and his company remained seven days and then sailed to Ptolemais, stopping one day, and reached Caesarea. In opposition to the entreaties of Philip (the evangelist) and others, as well as the prophetic intimations of danger from Agabus, Paul determined to go on to Jerusalem, which he probably did on horseback (21:1-17), May 20, A.D. 57.

**Arrest at Jerusalem.** This fifth visit of Paul to Jerusalem since his conversion is the last of which we have any certain record. He was gladly received by the brethren and the following day had an interview with James and the elders, relating "one by one the things which God had done among the Gentiles through his ministry." The charge had been brought against him that he taught "all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs." In order to dispel this impression he was asked to do publicly an act of homage to the law. They had four men who were under the Nazirite law, and Paul was requested to put himself under the vow with these and to supply the cost of their offerings. When the seven days were almost ended some Jews from Asia stirred up the people against him on the charge of bringing Greeks into the Temple to pollute it. The whole city was moved, the apostle was dragged out of the Temple, and they were about to kill him. The appearance of soldiers and centurions sent by the commander of the Roman troops stopped their blows. The commander ordered Paul to be chained and, not able to learn who he was or what he had done, sent him to "the barracks." He obtained leave to address the people (Acts 21:40; 22:1-21) and delivered what he himself called his "defense." At the mention of his mission to the Gentiles they shouted, "Away with such a fellow from the earth, for he should not be allowed to live!" Seeing that a tumult was imminent, the commander sent him within the barracks, ordering him to be scourged. From this outrage the apostle protected himself by mentioning his Roman citizenship. The next day he was taken before the Sanhedrin; no conclusion was arrived at. A dissension between the Sadducees and Pharisees arose. The life of the apostle was in danger, and he was removed again to the barracks. That night he was cheered by a vision, in which he was told to "take courage" for he must "witness at Rome also." The conspiracy of forty Jews to kill him was frustrated by news brought by Paul's sister's son, and it was determined to send him to Caesarea to Felix, the governor of Judea (22:21-23:24).

# SAUL PAUL

## PART 3

**Before Felix.** In charge of a strong guard of soldiers, he was taken by night as far as Antipatris; the cavalry alone went with him to Caesarea. Felix simply asked Paul of what province he was, promising him a hearing when his accusers should come (23:23-35). Five days later the high priest Ananias and certain members of the Sanhedrin appeared, with Tertullus as their attorney. The charges made against Paul were denied by him, and Felix delayed proceedings until Lysias, the commander, should arrive, commanding that Paul should be treated with indulgence and his friends allowed to see him. After several days Felix sent for Paul, influenced probably by the desire of Drusilla, his wife, to hear him, she being a Jewess. Felix trembled under his preaching but was unrepentant, shutting his ears to conviction and neglecting his official duty, hoping that he might receive a bribe from Paul for his liberation. Not receiving this he retained Paul as a prisoner without a hearing two years, until the arrival of Festus (chap. 24), A.D. 59.

**Before Festus.** As soon as the new governor, Festus, came to Jerusalem, the Jews requested him to send for Paul. He replied that Paul should be kept at Caesarea, to which place he ordered his accusers to accompany him. After ten days he returned, and on the next day Paul was brought before the tribunal. When asked if he was willing to be tried at Jerusalem, the apostle, aware of his danger, replied that he stood at Caesar's judgment seat. He then uttered the words "*Caesarem appello*" ("I appeal unto Caesar"), which a Roman magistrate dared not resist. Festus conferred with his council and replied, "You have appealed to Caesar, to Caesar you shall go" (25:1-12).

**Before Agrippa.** While waiting for an opportunity to send Paul to Rome, Festus desired to prepare an account of the trial to be sent to the emperor. This was a matter of some difficulty, as the information elicited at the trial was so vague that he hardly knew what statement to insert; and it seemed "absurd" to send a prisoner and not to signify the crime laid against him. About this time King Agrippa II, with his sister Bernice, came on a complimentary visit to the new governor. To him Festus recounted the case, confessing his own ignorance of Jewish theology, whereupon Agrippa expressed a desire to hear the prisoner. The next day Agrippa and Bernice came "amid great pomp," with a retinue of military officers and chief men of Caesarea. Paul was brought, and, permission having been given him to speak, he pronounced one of his greatest apologies for the Christian truth. When he spoke of the resurrection Festus exclaimed, "Paul, you are out of your mind! Your great learning is driving you mad." This Paul courteously denied, and, turning to the Jewish voluptuary, he made the appeal to him, "King Agrippa, do you believe the Prophets? I know that you do," to which the king ironically responded, "In a short time you will persuade me to become a Christian." The reply of Paul concluded the interview, and it was decided that he had done nothing worthy of death, and he might have been set free except for his appeal to Caesar. There was no retreat, and nothing remained but to wait for a favorable opportunity of sending the prisoner to Rome (25:13-26:32).

**Voyage to Rome.** At length (August A.D. 59, Ramsay; A.D. 60, Conybeare and Howson) Paul, under the care of Julius, a centurion of the Augustan cohort who had charge of a convoy of prisoners, set sail in a coasting vessel belonging to Adramyttium. The next day they touched at

Sidon, "and Julius treated Paul with consideration and allowed him to go to his friends and receive care." The next port reached was Myra, a city of Lycia, where they found a ship of Alexandria bound for Italy; and to this vessel Julius transferred his prisoners. Leaving behind the harbor of Cnidus and doubling Salmone, the headland of Crete, they beat up with difficulty under the shelter of the island as far as Fair Havens, near Lasea, which still bears its ancient name. "The ship reached Fair Havens in the latter part of September, and was detained there by a continuance of unfavorable winds until after October 5" (Ramsay, p. 322). Contrary to the warning of the apostle that it would be perilous to continue the voyage at that season of the year, it was decided not to remain. The hope was to reach Phoenix and winter there. Overtaken by the "Euraquilo," a violent wind, they were unable to bear up and, letting the ship drive, were carried under the protecting shelter of a small island named Clauda. The storm raged with unabated fury, and the ship was drifting in the Adriatic Sea, when, on the fourteenth night after their departure from Clauda, they found themselves near land. In the morning they ran aground, and they all escaped safely to the land, which they found to be Malta (*Melita*, KJV; [Acts 27](#)), about November. The people of the island treated them kindly and were deeply impressed with Paul's shaking off a viper from his hand, believing him to be a god. The company remained three months on the island, and Paul performed miracles of healing. They then departed from Malta in February on an Alexandrian ship, "which had the Twin Brothers for its figurehead," and came, by the way of Syracuse and Rhegium, to Puteoli, in Italy. Here they found Christian brethren, with whom they remained seven days, and so went toward Rome, being met by brethren from that city at "the Market of Appius and Three Inns" ([28:11-15](#)), spring [A.D. 60](#).

**At Rome.** Upon his arrival in Rome the apostle was allowed to dwell in his own rented house (under the care of a soldier) and to receive visitors ([Acts 28:16,30](#)). After three days he invited the chief men among the Jews to come to him and explained his position. He had committed no offense against the holy nation; he came to Rome not to accuse his countrymen but was compelled to appeal to Caesar by their conduct. "For I am wearing this chain for the sake of the hope of Israel," he concluded. They replied that they had received no letters concerning him and that none of the brethren coming from Jerusalem had spoken evil of him. They expressed also a desire to hear further concerning his religious sentiments. The day for the hearing was set. They came in large numbers, and he expounded and testified to them the kingdom of God, endeavoring to persuade them by arguments from their own Scriptures, "from morning until evening." Some believed, and others did not, and separating, they had "a great dispute among themselves" (vv. 17-29). Paul remained in his own house under military custody. He was permitted to preach "the kingdom of God" and teach those things "concerning the Lord Jesus Christ" (v. 31). This imprisonment lasted two years (v. 30), from spring [A.D. 60](#) to spring [A.D. 62](#). Here closes the account as given in the book of Acts, but we gather from his epistles that during this time he wrote the letters of Philemon, Colossians, Ephesians, and Philipians.

**Release and Subsequent Labors.** It is the general opinion that at the end of the two years Paul was granted a trial before Nero, which resulted in his acquittal and liberation. He then probably fulfilled his intention, lately expressed ([Philem 22](#); [Phil 2:24](#)), of traveling eastward through Macedonia, on to Ephesus, and from there to Colossae and Laodicea. From Asia Minor he went to Spain (disputed by many), where he remained two years. Returning to Asia Minor and Macedonia, he wrote the first epistle to Timothy; to Crete, epistle to Titus; wintered at Nicopolis; was arrested there and sent to Rome for trial. This is the scheme as given by Conybeare and Howson.

Lewin (*life of St. Paul*) gives the following scheme: Paul sailed for Jerusalem and went thence by Antioch and Asia Minor. He visited Colossae, Ephesus, Crete, Macedonia, and Corinth. He wintered at Nicopolis, made his traditional journey to Spain, and was probably arrested at Ephesus and taken to Rome. Ramsay says (p. 360) that "the hints contained in the Pastoral Epistles hardly furnish an outline of his travels, which must have lasted three or four years, A.D. 62-65."

**Second Imprisonment and Death.** This imprisonment was evidently more severe than the first one. Now he was not only chained but treated "as a criminal" (2 Tim 2:9). Most of his friends left him, many, perhaps, like Demas, "having loved this present world" (4:10), others from necessity; and we hear the lonely cry, "Only Luke is with me" (4:11). So perilous was it to show any public sympathy for him that no Christian ventured to stand by him in the court of justice. As the final stage of his trial approached he looked forward to death as his final sentence (4:6-8). Probably no long time elapsed after Paul's arrival before his case came up for hearing. He seems to have successfully defended himself from the first (4:17) of the charges brought against him and to have been delivered from immediate peril and from a painful death. He was sent back to prison to wait for the second stage of the trial. He probably believed that this would not come up, or at least the final decision would not be given, until the following winter (4:21), whereas it actually took place about midsummer. We are not left to conjecture the feelings with which he awaited this consummation, for he himself expressed them in that sublime strain of triumphant hope that is familiar to the memory of every Christian and that has nerved the heart of a thousand martyrs: "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day" (4:7-8). The presence of Luke still consoled him, and Onesiphorus sought him out and visited him in prison, undeterred by the fear of danger or of shame (1:16). He longed, however, for the presence of Timothy, to whom he wrote the second epistle, urging him "to come before winter" (4:21). We do not know if Timothy was able to fulfill these last requests; it is doubtful whether he reached Rome in time to receive Paul's parting commands and cheer his latest sufferings. The only intimation that seems to throw any light upon the question is the statement in the epistle to the Hebrews (Heb 13:23) that Timothy had been liberated from imprisonment in Italy. We have no record of the final stage of the apostle's trial and know only that it ended in martyrdom, summer A.D. 68 (or 67). He died by decapitation, according to universal tradition, "weeping friends took up his corpse and carried it for burial to those subterranean labyrinths (*Clement Rom. 1.5*) where, through many ages of oppression, the persecuted Church found refuge for the living, and sepulchers for the dead."

**Character.** Although we learn much concerning the character of Paul from his life and labors—his burning zeal, untiring industry, singleness of aim, patient suffering, and sublime courage—it is in his letters that we must study his true life, for in them we learn "what is told of Paul by Paul himself" (Gregory Nazianzen). "It is not only that we there find models of the sublimest eloquence, when he is kindled by the visions of the glories to come, the perfect triumph of good over evil, the manifestation of the sons of God, and the transformation into God's likeness; but in his letters, besides all this which is divine, we trace every shade, even to the faintest, of his human character also. Here we see that fearless independence with which he 'withstood Peter to the face, because he was to be blamed' (Gal 2:11); that impetuosity which breaks out in his apostrophe to the 'foolish Galatians' (3:1); that earnest indignation which bids his converts 'beware of dogs, beware of the concision' (Phil 3:2), and pours itself forth in the emphatic 'God

forbid' (Rom 6:2; 1 Cor 6:15), which meets every Antinomian suggestion; that fervid patriotism which makes him 'wish that he were himself accursed from Christ for his brethren, . . . who are Israelites' (Rom 9:3); that generosity which looked for no other reward than 'to preach the glad tidings of Christ without charge' (1 Cor 9:18,25) and made him feel that he would rather 'die than that any man should make this glorifying void'; that dread of officious interference which led him to shrink from 'building on another man's foundation' (Rom 15:20); that delicacy which shows itself in his appeal to Philemon, whom he might have commanded, 'yet for love's sake rather beseeching him' (Philem 9); that scrupulous fear of evil appearance which 'would not eat any man's bread for naught, but wrought with labor and travail night and day, that he might not be chargeable to any of them' (1 Thess 2:9); that refined courtesy which cannot bring itself to blame till it has first praised (cf. 1 Cor 1:5-7; 2 Cor 1:6-7, with the latter part of these epistles), and which makes him deem it needful almost to apologize for the freedom of giving advice to those who are not personally known to him (Rom 15:14-15); that self-denying love which 'will eat no flesh while the world standeth,' lest he make his 'brother to offend' (1 Cor 8:13); that impatience of exclusive formalism with which he overwhelms the Judaizers of Galatia, joined with a forbearance so gentle for the innocent weakness of scrupulous consciences (1 Cor 8:12; Rom 14:21); that grief for the sins of others which moved him to tears when he spoke of the enemies of the cross of Christ, 'of whom I tell you even weeping' (Phil 3:18); that noble freedom from jealousy with which he speaks of those who, out of rivalry to himself, preach Christ even of envy and strife, supposing to add afflictions to his bonds, 'What then? notwithstanding every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice' (1:18); that tender friendship which watches over the health of Timothy, even with a mother's care (1 Tim 5:23); that intense sympathy in the joys and sorrows of his converts which could say, even to the rebellious Corinthians, 'Ye are in our hearts, to die and live with you' (2 Cor 7:3); that longing desire for the intercourse of affection, and that sense of loneliness when it was withheld, which perhaps is the most touching feature of all, because it approaches most nearly to a weakness" (Conybeare and Howson).

**Paul's Citizenship.** It is a mistake to suppose that Paul's citizenship, which belonged to the members of the family, came from their being natives of Tarsus. Although it was a "free city" (*urbs libera*), enjoying the privileges of being governed by its own magistrates, and was exempted from the occupation of a Roman garrison, its citizens did not necessarily possess the *civitas* of Rome. The Roman commander (Acts 21:37-39; 22:25-27) knew that Paul was a Tarsian, without being aware that he was a citizen. This privilege had been granted, or descended, to his father as an individual right perhaps for some services rendered to Caesar during the civil wars (Conybeare and Howson; Bloomfield, *New Testament*).

**Member of the Sanhedrin.** "There are strong grounds for believing that if Paul was not a member of the Sanhedrin at Stephen's death he was elected into that powerful senate soon after; possibly as a reward for the zeal he had shown against the heretic. He himself says that in Jerusalem he not only exercised the power of imprisonment by commission from the high priest, but also, when the Christians were put to death, *gave his vote* against them (Acts 26:10). From this expression it is natural to infer that he was a member of that supreme court of judicature. If this inference is well founded, and the qualification for members of the Sanhedrin was that they should be the fathers of children, Saul must have been a married man, and the father of a family. If so it is probable that his wife and children did not long survive; for otherwise some notice of them would have occurred in the subsequent narrative, or some allusion to them in the epistles" (Conybeare and Howson).

# SAUL PAUL

## (part 4)

**Conversion.** Some regard the circumstances of the case as by no means miraculous but as produced solely by certain terrific *natural phenomena*, which they suppose had such an effect on the high-wrought imagination, and so struck the alarmed conscience of Saul, as to make him regard as reality what was merely produced by fancy. "Paul, however ardent might be his temperament and vivid his imagination, *could not* so far deceive himself as to suppose that the *conversation* really took place if there had been no more than these commentators tell us. Besides he is so minute in his description as to say it was in the *Hebrew language*" (Bloomfield, *New Testament*). The seeming discrepancies found in the several accounts ([Acts 9](#); [22](#); [26](#)) have been differently explained. "The Greek 'akouo,' like our word 'hear,' has two distinct meanings-*to perceive sound* and *to understand*. The men who were with Saul heard the sound, but did not understand what was said to him. As to the fact that one passage represents them as 'standing,' the other as having 'fallen to the earth,' the word rendered 'stood' also means *to be fixed, rooted to the spot*. Hence the sense may be, not that they stood erect, but that they were rendered *motionless, or fixed to the spot*, by overpowering fear. Or, perhaps, when the light with such exceeding brilliancy burst upon them, they all 'fell to the earth,' but afterward rose and 'stood' upon their feet" (Haley, *Alleged Discrepancies of the Bible*).

**"Saul, Who Was Also Known as Paul"** ([Acts 13:9](#)). "The invariable use in the Acts of Saul at this point, and Paul afterward, and the distinct mention by St. Luke himself of the transition, is accounted for by the desire to mark the turning-point between Saul's activity among his own countrymen and his new labors as the apostle of the Gentiles" (Smith). "We are inclined to adopt the opinion that the Cilician apostle had this Roman name, as well as his other Hebrew name, in his earlier days, and even before he was a Christian . . . yet we cannot believe it accidental that the words which have led to this discussion occur at this point of the inspired narrative. The heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the apostle to the heathen" (Conybeare and Howson *life and Epistles of Paul*, 1:152-53).

**Journeys to Jerusalem.** In the book of Acts we are informed of five distinct journeys made by the apostle to Jerusalem after the time of his conversion. In the epistle to the Galatians Paul speaks of two journeys to Jerusalem-the first being "three years" after his conversion, the second "fourteen years" later ([Gal 1:18](#); [2:1](#)). The question arises whether the second journey of the epistle must be identified with the second, third, or fourth of the Acts, or whether it is a separate journey, distinct from any of them. It is agreed by all that the fifth cannot possibly be intended. Paley and Schrader have resorted to the hypothesis that the Galatian visit is some supposed journey not recorded in the Acts at all. Conybeare and Howson (*life and Epistles of Paul*) identify it with the third journey of [Acts 15](#).

**Vow at Cenchrea** ([Acts 18:18](#)). The impression on the reader's mind is that Paul himself shaved his head at Cenchrea. Eminent commentators hold the view that the ceremony was performed by Aquila; also that the vow was not one of *Nazirite* but a *votum civile*, such as was

taken during or after recovery from sickness, deliverance from any peril, or on obtaining any unexpected good. In case of a Nazirite vow the cutting of the hair, which denoted that the legal time had expired, could take place only in the Temple in Jerusalem, or at least in Judea (Conybeare and Howson; Bloomfield, *New Testament*).

**Reply to Ananias (Acts 23:3-5).** "God is going to strike you," etc. Some consider these words as an outburst of natural indignation and excuse it on the ground of the provocation, as a righteous denouncing of an unjust ruler. Others believe them a prophetic denunciation, terribly fulfilled when Ananias was murdered in the Jewish wars (Josephus *Wars* **2.17.9**). "I was not aware, brethren, that he was high priest." These words are variously explained. "Some think that St. Paul meant to confess that he had been guilty of a want of due reflection; others that he spoke ironically, as refusing to recognize a man like Ananias as high priest; others have even thought that there was in the words an inspired reference to the abolition of the sacerdotal system of the Jews and the sole priesthood of Christ. Another class of interpreters regards St. Paul as ignorant of the fact that Ananias was high priest, or argues that Ananias was not really installed in office. And we know from Josephus that there was the greatest irregularity in the appointments about this time. Lastly, it has been suggested that the imperfection of St. Paul's vision was the cause of his mistake" (Conybeare and Howson).

**Charge Against Paul Before Felix (Acts 24:5-6).** Paul was accused of a threefold crime: first, with causing factious disturbances among all the Jews throughout the empire (which was an offense against the Roman government and amounted to *lese majeste*, or treason against the emperor); second, with being a ringleader of the sect of the Nazarenes (which involved heresy against the law of Moses); and third, with an attempt to profane the Temple at Jerusalem (an offense not only against Jewish but also Roman law, which protected the Jews in the exercise of their worship; Conybeare and Howson, 2:282).

**Thorn in the Flesh (2 Cor 12:7).** "The best commentators are, with reason, agreed that the word *skolops* (thorn) must be taken in the natural sense, as denoting some very painful order or mortifying infirmity; *grievous afflictions* being, in all languages, expressed by metaphors taken from the piercing of the flesh by thorns or splinters. Various acute *disorders* have been supposed to be meant, as the headache" (Jerome, Tertullian), earache, impediment of speech (**10:10**), or a malady affecting the eyesight. "But it should rather seem that some *chronic* distemper or infirmity is meant, and probably such as was exceedingly mortifying as well as painful; otherwise the apostle would scarcely have felt such anxiety to have it removed. A most probable conjecture is that it was a *paralytic* and *hypochondriac affection*, which occasioned a distortion of countenance, and many other distressing effects, which would much tend to impair his usefulness" (Bloomfield, *New Testament*). Dr. Ramsay suggests (p. 94) that the malady was a species of chronic malarial fever, with its regularly recurring weakness, producing sickness and trembling.

**Message.** The preaching of the apostle Paul as reflected in his epistles was distinctive. The OT, as well as the gospel accounts up to the crucifixion, looked forward to the cross and primarily envisioned Israel and the blessing to the earth by means of the kingdom through Israel. The death, burial, resurrection, and ascension of Christ, together with the gift of the Holy Spirit at Pentecost in **Acts 2**, initiated the church period wherein the work accomplished by Christ became experientially effective in the early Christians. This experience of Christ's finished work is narrated principally in the book of Acts.

However, with the Pauline epistles we are given the theological exposition of what the finished work of Christ and the consequent giving of the Holy Spirit purchased for men. "Hidden in God" (Eph 3:9) was the revelation given to the apostle, consisting first of the fact that the interval of time between the crucifixion and the resurrection of Christ and His return in glory was unrevealed; second, that during this era the out-calling of the *ecclesia*, the church, which is Christ's Body, was to occur. The Lord prophetically announces the church in Matt 16, but leaves unrevealed its formation, its call, its position, its relationships, its privileges, and its duties. In the Upper Room discourse in John 14-17, the Lord gives preliminary teaching concerning this future entity, principally with regard to the work of the Holy Spirit, who would come at Pentecost. With the coming of the Holy Spirit the church was formed and began its existence. However, all through the book of Acts the precise doctrine that would govern the church was unrevealed. Neither Peter nor any of the other disciples was given the revelation distinctively concerning the church.

Two periods in the life of the apostle after his conversion are passed over in silence. One is his sojourn in Arabia, from which he came forth in full possession of the gospel revelation as set forth in Galatians and Romans. In the two silent years in prison at Caesarea between his arrest in the Temple at Jerusalem and his deportation to Rome he likely received other revelation. At any rate, the doctrine, position, walk, and destiny of the church appear in his writings alone. This was given to him by divine revelation. In his epistles to seven Gentile churches (Thessalonica, Corinth, Galatia, Ephesus, Philippi, Colossae, and Rome) the "mystery which for ages has been hidden in God" (Eph 3:9) is fully set forth. These letters give full instructions concerning the unique place of the church in this age and in the counsels and purposes of God.

The central message of the apostle is the church as one body (1 Cor 12:13) formed by the baptizing work of the Holy Spirit. This ministry of the Holy Spirit of baptizing, which was prophetic in the gospels with John the Baptist (Matt 3:11; Mark 1:8; Luke 3:16; Acts 1:5), became historic in Acts 2 and in the experience of the church in the book of Acts, and was given its doctrinal exposition through the revelation of Paul in the epistles.

The baptism of the Spirit, according to Paul, places one "in Christ." This vital organic oneness of the people of this age with Christ and with one another in Him (Rom 6:3-4; Gal 3:27; Col 2:8-10) forms the central core of the Pauline revelation. This "in Christ" position wrought by the giving of the Holy Spirit subsequent to the ascension of Christ makes real in the believer all that Christ purchased for him on the cross. Thus Paul becomes the expositor theologically of the finished work of Christ on the cross.

Although all centers in the new entity, the church, the mystery hid in God, and the connection of this new entity with the present age, to Paul was also committed the unfolding of the doctrines of grace that were latent in the teachings of Jesus Christ. To Paul was given the revelation concerning the precise relationship and purpose of the law to the new entity, the church. He unfolds the believer's justification, sanctification, and glory. He is distinctively the witness to a glorified Christ, head over all things to the church, which is Christ's Body. He thus places in his theological approach the believer in closest union with Christ, identified with Him by the Spirit's baptizing work in death, burial, resurrection, ascension, and coming glory.

The mystery "hidden in God" according to the Pauline revelation was a divine purpose to make of Jew and Gentile a wholly new thing, the church, which is Christ's Body, formed by the baptism of the Holy Spirit (1 Cor 12:12-13) in which the earthly distinction of Jew and Gentile disappears (Eph 2:14-16). The revelation of this mystery, which was foretold by our Lord (Matt 16:18), was

revealed to Paul. Failure to see the apostle's distinctive revelation and to enter into his differentiation between law and grace, the church and Israel, the present age as distinguished from other ages, and the present purpose of God in distinction to His OT purpose for His yet-future kingdom purpose have caused untold confusion in the Christian world.

**Paulinism and Contemporary Thought.** Modern scholarship has signally failed to catch the unique revelatory emphasis of the apostle's theology. Albert Schweitzer, for example, found in apocalyptic literature (as the result of increased knowledge of first-century Judaism) the explanation of Paulinism, particularly in the idea of a close union of the saved with the Messiah (*The Mysticism of Paul the Apostle* [Eng. trans., 1931]). Schweitzer stressed the social implications of the phrase "in Christ." In contrast to Schweitzer, Deissmann correctly emphasizes the central importance of the term "in Christ," which he said indicated "the most intimate possible fellowship of the Christian with the living Christ" (*Paul: A Study in Social and Religious History* [Eng. trans., 1926]). C. A. A. Scott interpreted the thought of salvation as the explanation of Paul's theology (*Christianity According to Saint Paul* [1927]). R. Bultmann stressed Pauline terminology as the explanation of his theological concepts. This study is of course important, but it is hardly the answer to the explanation of Paul's theological thought. Kittel (*Theologisches Worterbuch zum N. T.* [1933]) has given impetus to this stress on terms employed.

Numbers of scholars in Germany have, in this century, contended that the ancient mystery religions had a peculiar influence on the apostle. Cf. Loisy (*la Naissance du Christianisme* [1933]), Bousset (*Kyrios Christos* [1913, 1921]), Reitzenstein (*Die hellenistischen Mysterienreligionen*, 3d ed. [1927]). The idea of mystery-religion influence upon the apostle Paul has not been popular outside of Germany, however. Critics like Kennedy and Schweitzer disfavored such influence (cf. Kennedy's *St. Paul and the Mystery Religions* [1913] and Schweitzer's *Paul and His Interpreters* [Eng. trans., 1912]). Critics such as W. D. Davies emphasized Paul's Judaistic background and saw a large influence of his rabbinic training in his preaching and teaching (*Paul and Rabbinic Judaism* [1948]).

Modern treatment of the apostle has stimulated realization of the vast theological importance of Paulinism, which extends far beyond the elementary concept of justification by faith (Karl Barth, *The Epistle to the Romans* [Eng. trans., 1933]). Arthur Darby Nock has written a satisfying biography of Paul (*St. Paul* [1938]). With regard to the Pauline epistles there is a tendency in present-day criticism to approve in many cases traditional datings and authorship.

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