

EL GRECO,  
PAUL



# PAUL, HIS LIFE

---

- INTRODUCTION
- Why / what should we love Paul for?
  - 1) The earliest NT author
  - 2) Apostle to the Gentiles (Phil 3; Gal 1-2; Acts 22:28)
  - 3) The greatest Christian theologian

- Additional reasons to study Paul
- 1) The Apostle who met the Risen, not the historical Jesus - Acts 9.
- 2) A controversial author, see **The Pontifical Biblical Commission, *The Inspiration and Truth of Sacred Scripture*, Part III.**
- 4) The Patron of the Reformation – Martin Luther and the commentary on the Galatians
- 5) The one who invented Christianity. Scorsese - The Last Temptation of Jesus - Paul's Meeting with Jesus;
- 6) Alain Badiou, *St. Paul* – the inventor of the universal culture, Gal 3:28

- Bibliography
- The Pontifical Biblical Commission, *The Inspiration and Truth of Sacred Scripture: The Word that Comes from God and Speaks of God for the Salvation of the World* (Liturgical Press 2014)
- Capes, David B., Rodney Reeves, and E. Randolph Richards. *Rediscovering Paul: An Introduction to His World, Letters, and Theology*. Second Edition. Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press, 2017.

- Gorman, Michael J. *Apostle of the Crucified Lord: A Theological Introduction to Paul & His Letters*. Second Edition. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2017.
- Murphy-O'Connor, Jerome, *Paul a Critical Life* (Oxford - New York: Oxford University Press 1997).
- Porter, Stanley E. *The Apostle Paul: His Life, Thought, and Letters*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016.

- Richards, E. Randolph. *Paul and First-Century Letter Writing: Secretaries, Composition and Collection*. Downers Grove, IL; Leicester, England: InterVarsity Press; Apollos, 2004.
- Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid, eds. *Dictionary of Paul and His Letters*. Downers Grove, IL: InterVarsity Press, 1993.

- Pitre, Brant, Michael P. Barber, and John A. Kincaid. *Paul, a New Covenant Jew: Rethinking Pauline Theology*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019.
- Byrne, Brendan. *Paul and the Economy of Salvation: Reading from the Perspective of the Last Judgment*. Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2021.

# I. THE CHRONOLOGICAL PRAMEWORK

- 1. DATE OF BIRTH
- A. IN LETTER TO **PHILEMON 9** Paul calls himself a *presbytes* (elderly)
- **Philemon 9** 9 yet I would rather appeal to you on the basis of love-- and I, Paul, do this as **an old man**, and now also as a prisoner of Christ Jesus.
- B. THE GREEK TRADITION
- Pseudo-Hippocrates:
  - “In the nature of man there are seven seasons, which men call ages:
  - He is an elderly man (*presbytes*) till he is fifty –six, eight times seven years old”.

# I. THE CHRONOLOGICAL PRAMEWORK

- C. THE JEWISH TRADITION
- At 5 years old one is fit for the Scripture
- At 10 for the Mishnah
- At 13 for the fulfilling of the commandments
- At 15 for the Talmud
- At 60 to be an elder
- At 70 for grey hairs
- At 80 for special strength
- At 90 for bowed back

- D. If The letter to Philemon was written in AD 53 so Paul would then have been about 60, which would put his birth in the last years of the pre-Christian era. He would have been born about the same time as Christ, 6 BC.
- 
- Others, situating *Philemon* in Rome (61-62), and calling upon the Acts 7:58, where Paul is presented as a young man assisting at the death of Stephen (ca. 33) claim that he was born in 5/6 AD.
- <sup>NRS</sup> Acts 7:58 Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. (Acts 7:58 NRS)

# I. THE CHRONOLOGICAL PRAEWORK

Year	Letters + Acts of the Apostles
c. 6 BC / 6 AD	Birth
AD 34	Conversion
34	Arabia
34-37	Damascus
37	Jerusalem (1 <sup>st</sup> visit)
37/38 – 44/45	Syria and Cilicia (the missing years of Paul)
45-46	Paul's First Missionary Journey, Ministry in Galatia
47-51	Paul's Second Missionary Journey - Galatia, Asia, Macedonia: Philippi, Thessalonica, Athens, Corinth

# I. THE CHRONOLOGICAL PRAMEWORK

Year	Letters + Acts of the Apostles
51	Jerusalem 2 <sup>nd</sup> visit, The Apostolic Assembly and Conflict at Antioch
52-56	The Third Missionary Journey
52-54	Journey and sojourn in Ephesus: <i>Galatians, Philippians, 1 Corinthians</i>
54	Unplanned visit to Corinth. Back to Ephesus, Troas <i>2 Corinthians</i>

# I. THE CHRONOLOGICAL PRAMEWORK

Year	Letters + Acts of the Apostles
54-55	Macedonia
55	Illyricum
55-56	Corinth - <i>Romans</i>
56	Journey to Jerusalem
56-58	Jerusalem – Caesarea
58-59	Journey to Rome
59-61	Rome, First Imprisonment
61	Mission to Spain

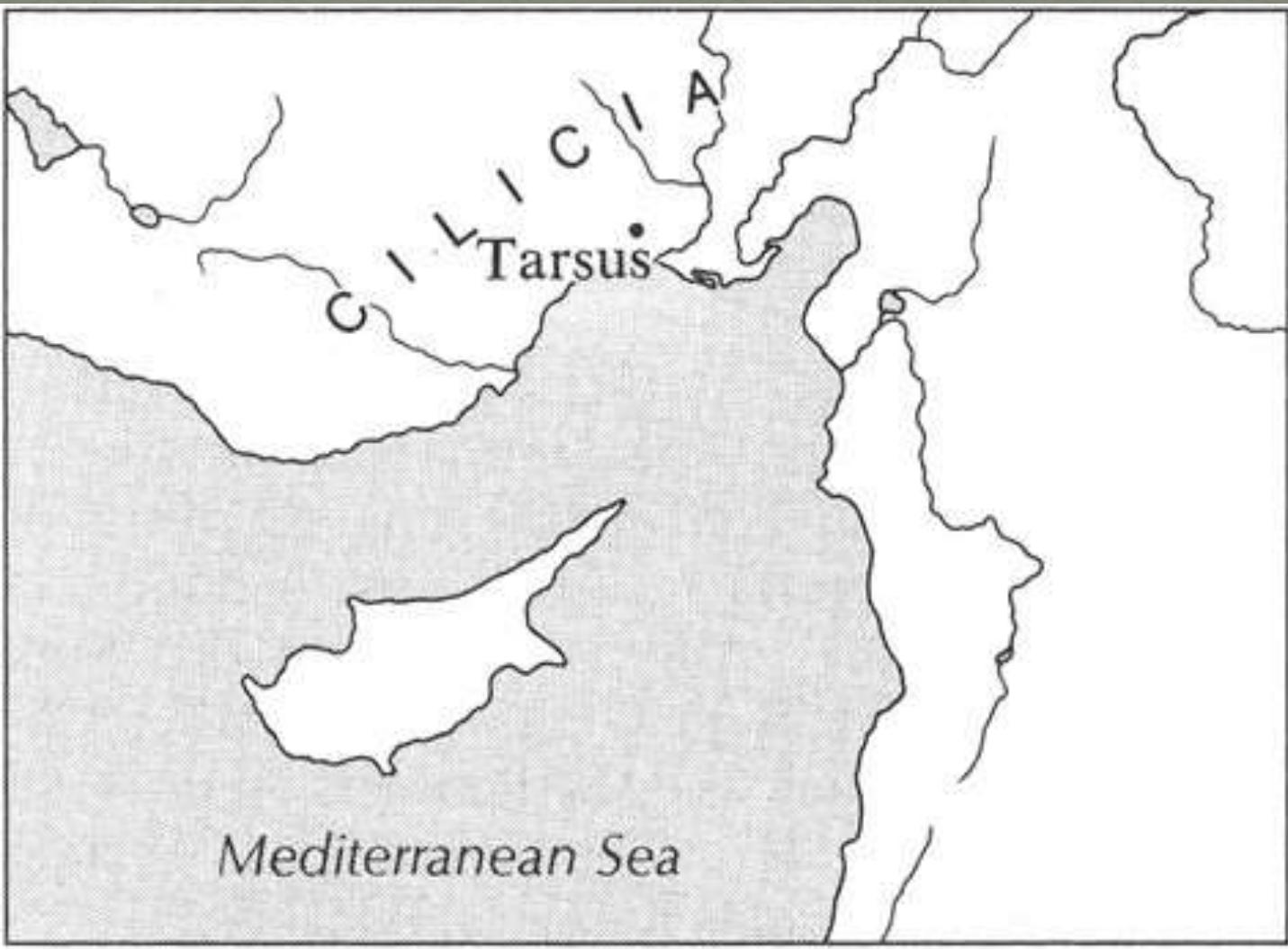
Year	Letters + Acts of the Apostles
62-64	Visiting the Churches in the East
64 or 67	The Second Imprisonment and Death in Rome

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- II. PAUL THE JEW AND THE ROMAN CITIZEN:
- 1. GROWING UP IN TARSUS
- A. Paul does not tell us where he was born, but a number of texts contain an important hint:
- Romans 11:1 I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.
- Philippians 3:4-5 If anyone else has reason to be confident in the flesh, I have more: <sup>5</sup> circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee;

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- B. Luke tells us that he **PAUL CAME FROM TARSUS** (Acts 9,11.30; 11,25; 21,39; 22,3), which was the capital of Cilicia.
- C. During this time of Pompey (67 B.C.), Tarsus was made **CAPITAL OVER THE ROMAN PROVINCE OF CILICIA**, and Jews began to receive Roman citizenship. Antony, who controlled the eastern provinces, declared the city free in 42 B.C. Tarsus continued to receive special privileges under Augustus, who exempted the city from imperial taxation because Athenodorus, his teacher and friend, was a Tarsian. Tarsus grew into a cultural and intellectual center.
- Strabo reports that the city had a **SUPERB AND ANCIENT UNIVERSITY** while the inhabitants with enthusiastic seriousness sought education, even to the extent of leaving their homeland in pursuit of further knowledge. The city where Paul was born was well governed and prosperous.





TARSUS



TARSUS

CARDO



## TARSUS

### Cleopatra's Gate

The Tarsus gate of Cleopatra, also called the “Sea Gate,” still stands today. It was believed that Cleopatra sailed up the Cydnus disguised as Aphrodite and came through this gate in 41 B.C. on her way to meet Mark Antony.



## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- **2. THE FAMILY OF PAUL:**
- A. Phil 3,5: “**HEBREW BORN OF HEBREWS**” and... a **ROMAN CITIZEN BY BIRTH** (Acts 22,27-28):
- **Acts 22:27-28** <sup>27</sup> The tribune came and asked Paul, "Tell me, are you a Roman citizen?" And he said, "Yes." <sup>28</sup> The tribune answered, "It cost me a large sum of money to get my citizenship." Paul said, "**But I was born a citizen.**"

- **The Hebrew pedigree of Paul**
- If anyone else has reason to be confident in the flesh, I have more: <sup>5</sup> circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; (Phil. 3:4-5 NRS)
- 
- <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. (2 Cor. 11:22 NRS)

- **The Roman Citizenship of Paul**
- <sup>27</sup> The tribune came and asked Paul, "Tell me, are you a Roman citizen?" And he said, "Yes." <sup>28</sup> The tribune answered, "It cost me a large sum of money to get my citizenship." Paul said, "But I was born a citizen." <sup>29</sup> Immediately those who were about to examine him drew back from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him. (Acts 22:27-29 NRS)

- 35 When morning came, the magistrates sent the police, saying, "Let those men go." 36 And the jailer reported the message to Paul, saying, "The magistrates sent word to let you go; therefore come out now and go in peace." 37 But Paul replied, "They have beaten us in public, uncondemned, men who are Roman citizens, and have thrown us into prison; and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves." 38 The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; 39 so they came and apologized to them. And they took them out and asked them to leave the city.<sup>40</sup> After leaving the prison they went to Lydia's home; and when they had seen and encouraged the brothers and sisters there, they departed.(Acts 16:35-40 NRS)

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- B. How did Paul become a Roman citizen? There were three roads to citizenship: through the army, through liberation as a slave, through great merits for Rome.
- The simplest hypothesis is that Paul's ancestors had EMIGRATED FROM PALESTINE within living memory. Jerome has a reference on Pauline origin:
- “Paul the Apostle, previously called Saul, was not one of the Twelve Apostles; he was of the tribe of Benjamin and of the town of Goschala in Judea; when the town was captured by the Romans he migrated with his parents to Tarsus in Cilicia” (*De viris illustribus*, 5)

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- **3. NAME AND PHYSICAL APPEARANCE**
- **PAULOS**, the Greek version of the Latin *Paulus* might be a *praenomen* or *cognomen* inherited after some Roman family or simply a *signum* or *supernomen* (informal name used among family and friends, that becomes a part of person's identity).
- **St. Augustine** interprets it in a spiritual way: *paullus* in Latin means “small”. The name signifies the strategy of God who will make of Paul one of the greatest Apostles despite his weaknesses and human “smallness”.

- **Paul's physical appearance.** Similar to Hermes Acts 14:8-18; eye disease (Gal 4:13-14). stigmas (Gal 6:17); and thorn in the body, 2 Cor 12:7-10.
- ***Acts of Paul and Thecla, 1:***
- At length they saw a man coming (namely Paul), of a small stature with meeting eyebrows, bald [or shaved] head, bow- legged, strongly built, hollow-eyed, with a large crooked nose; he was full of grace, for sometimes he appeared as a man, sometimes he had the countenance of an angel.
- Malherbe, Abraham J., “A Physical Description of Paul”, *Paul and the Popular Philosophers*. Minneapolis, MN: Fortress Press, 1989, pp. 165-170.

- **4. PAUL'S RELATIVES** – according to Luke Paul had a married sister whose son alerted the Roman authorities in Jerusalem to a plot to assassinate his uncle (Acts 23,16).
- **Acts 23:16** <sup>16</sup> Now the son of Paul's sister heard about the ambush; so he went and gained entrance to the barracks and told Paul.

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- **5. EDUCATION** – Paul was already grown when he left his home in Tarsus. He ventured into the world, as young men have ever done, when they had finished their basic education.
- A. There were pagan and Jewish schools, which children entered at the **AGE OF 6**. Both schools trained their pupils in the basic skills of **READING, WRITING, AND ARITHMETIC, THE SCRIPTURE**, the Septuagint, **HEBREW AND ARAMAIC**.

- B. **SECONDARY STUDIES** began as soon as the student could read and write easily, normally about the age of 11. The focus was the transmitting of a whole culture in the works of such writers as **HOMER, EURIPIDES, MEANDER, DEMOSTHENES**. As the pupil's knowledge increased they practiced **LITERARY COMPOSITION**.
- C. The obligatory education finished at the age of 12 or 13 years when the boy technically became a responsible person. The next step might be **GYMNASIUM TRAINING BODY AND RHETORICAL SKILLS**.

- Did Paul receive his Pharisaic training at home?
- 3 "I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God, just as all of you are today. (Acts 22:3 NRS)

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- **6. PHARISEE IN JERUSALEM.** Why did Paul leave for Jerusalem? It is easy to envisage an enthusiastic young man with a Greek education from a Romanized family desiring to **DISCOVER FOR HIMSELF THE CRADLE OF HIS RELIGION.**
- **A. A PHARISEE** – a political interest group and a society for **table-fellowship**. Their primary concern was about **ritual purity** for meals and agricultural rules, observance of Sabbath and festivals.

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- **B. IF PAUL ARRIVED IN JERUSALEM IN 20/25 AD** his sojourn in the city would have coincided with that of Gamaliel I (20-50):
- <sup>34</sup> But a Pharisee in the council named Gamaliel, a teacher of the law, respected by all the people, stood up and ordered the men to be put outside for a short time. <sup>35</sup> Then he said to them, "Fellow Israelites, consider carefully what you propose to do to these men.<sup>36</sup> For some time ago Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him; but he was killed, and all who followed him were dispersed and disappeared. <sup>37</sup> After him Judas the Galilean rose up at the time of the census and got people to follow him; he also perished, and all who followed him were scattered. <sup>38</sup> So in the present case, I tell you, keep away from these men and let them alone; because if this plan or this undertaking is of human origin, it will fail; <sup>39</sup> but if it is of God, you will not be able to overthrow them-- in that case you may even be found fighting against God!" They were convinced by him, (Acts 5:34-39 NRS)

- **He would have been also in the city when Jesus came on pilgrimage**, and when he was crucified then in AD 30.
- <sup>NRS</sup> **2 Corinthians 5:16** From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. (2 Cor. 5:16 NRS)

- C. The goal of the pharisaic studies is **TO KNOW THE LAW** and to make it one's fixed habit. The Pharisees **prided themselves on meticulous observance.**
- **Galatians 1:14** <sup>14</sup> I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors.
- **Philippians 3:5** circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; **as to the law, a Pharisee**

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- **5. PERSECUTOR OF THE CHURCH:**
- A. He is first noticed as a youth (Acts 7,58) looking on with satisfaction at the grisly **EXECUTION OF STEPHEN** (Acts 8,1; 22,20). His next appearance is as the **ARCH-PERSECUTOR**, bursting into Christian houses and throwing their occupants into prison (Acts 9,1-2). It is confirmed by Paul:
  - **Phil 3:6** <sup>6</sup> as to zeal, a persecutor of the church;
  - **1 Corinthians 15:9** <sup>9</sup> For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God.
  - **Galatians 1:13** <sup>3</sup> You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it.

- B. If not putting to death Paul could **DENOOUNCE INDIVIDUALS TO THE AUTHORITIES**. The simplest technique to flush out Christians would have been that mentioned by Luke (Acts 26,11) to make them blaspheme, by demanding denial of Jesus.

## II. PAUL THE JEW AND THE ROMAN CITIZEN:

- C. Why the persecutor? Given the **PHARISAIC CONCERN TO TRANSFORM THE JEWISH PEOPLE** through more exact instruction in the written and oral Law, the Pharisees would have been extremely sensitive to the fact that Jesus in his teachings propelled relativization of the Law.
- It was blasphemous to maintain that God had intervened to raise from the dead a false teacher whose claim to be the Messiah went hand in hand with **deliberative subversion of the authority of the Law**. Paul tried to turn Christians from their beliefs since they were disastrously misled.

### III. PAUL, THE CONVERT:

- **III. PAUL, THE CONVERT:**
- 1. The Apostle himself is very discrete in accounts on his conversion.
- **1 Corinthians 9:1** Am I not free? Am I not an apostle? **Have I not seen Jesus our Lord?** Are you not my work in the Lord?
- **1 Corinthians 15:8** <sup>8</sup> Last of all, as to one untimely born, **he appeared also to me.**
- **Galatians 1:12** <sup>12</sup> for I did not receive it from a human source, nor was I taught it, but I received it through a **revelation of Jesus Christ.**
- Luke on the contrary describes it three times – Acts 9,1-22; 20, 22,6-17; 26,12-18.

### III. PAUL, THE CONVERT:

- **2. ON THE ROAD TO DAMASCUS.** Paul was in no way disposed to expect anything to happen en route to Damascus.
- **Acts 9:1** Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup> Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. <sup>4</sup> He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" <sup>5</sup> He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. <sup>6</sup> But get up and enter the city, and you will be told what you are to do." <sup>7</sup> The men who were traveling with him stood speechless because they heard the voice but saw no one. <sup>8</sup> Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus.

- **Conversion or call?**
- **Galatians 1:15-16** <sup>15</sup> But when God, who had set me apart before I was born and called me through his grace, was pleased <sup>16</sup> to reveal his Son to me, so that I might proclaim him among the Gentiles (...).

- What happened on the Damascus road?
- Paul now knew with the inescapable conviction of direct experience that the Jesus who had been crucified under Pontius Pilate was alive. Jesus therefore must be the Messiah. Equally the attitude of Jesus toward Law must be correct. The Law was not the definite expression of God's will. As grace had been available to Paul, so it also could be made accessible to those whom the Law had excluded.

CARAVAGGIO,  
CONVERSION OF  
PAUL



### III. PAUL, THE CONVERT:

- **3. ARABIA.** After his conversion Paul went to Arabia (Gal 1,17)
- **Galatians 1:15-21** <sup>17</sup> nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.
- **Arabia - a time of meditation (Longenecker) or evangelization?**



ARABIA



ARABIA  
THE CAPITAL OF  
THE NABATAEAN  
KINGDOM - PETRA

### III. PAUL, THE CONVERT:

- **4. DAMASCUS**
- A. Paul gives us no information on how he passed the next three years in Damascus (Gal 1,18). According to Luke, Paul's ministry was devoted to **THE CONVERSION OF JEWS** (Acts 9,20).
- **Aretas IV (AD 9 - AD 40)** whom Paul mentions in 2 Corinthians 11:32 is the Nabataean king, father-in-law and fierce enemy of Herod Antipas, with whom he was at war.
- Paul won **many Jewish converts in Damascus** (Acts 9:23)

- *Corona muralis*
- <sup>32</sup> In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, <sup>33</sup> but I was let down in a basket through a window in the wall, and escaped from his hands. (2 Cor. 11:32-33 NRS)

## The Damascus Citadel





## DAMASCUS

The Kisan Gate in  
Damascus  
Apostle Paul uses  
Gate to Escape  
Persecution

- **B. LEARNING A TRADE.** How did Paul support himself? On the conversion to Christianity Paul would no longer be an acceptable recipient of institutionalized Jewish funds, and he may have lost contact with his family. His mission demanded also a mobility which would enable him to reach out to the whole Gentile world.
- Tent-makers (Acts 18:3) could expect both public and private commissions in furnishing protection fro the glaring summer sun. With this silent skill Paul needed only **a moon shaped knife, an awl, needles, and waxed thread**, and could be sure of finding jobs in every road he traveled and on every sea he sailed.

### III. PAUL, THE CONVERT:

- **5. JERUSALEM**
- Gal 1,18:
- <sup>18</sup> Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; <sup>19</sup> but I did not see any other apostle except James the Lord's brother. <sup>20</sup> In what I am writing to you, before God, I do not lie!
- Paul went there **TO SEE PETER**. He availed to the utmost of Peter's knowledge of the historical Jesus. According to Gnilka, it is also an important opportunity to get **to know the Jerusalem Church and to win their trust**.

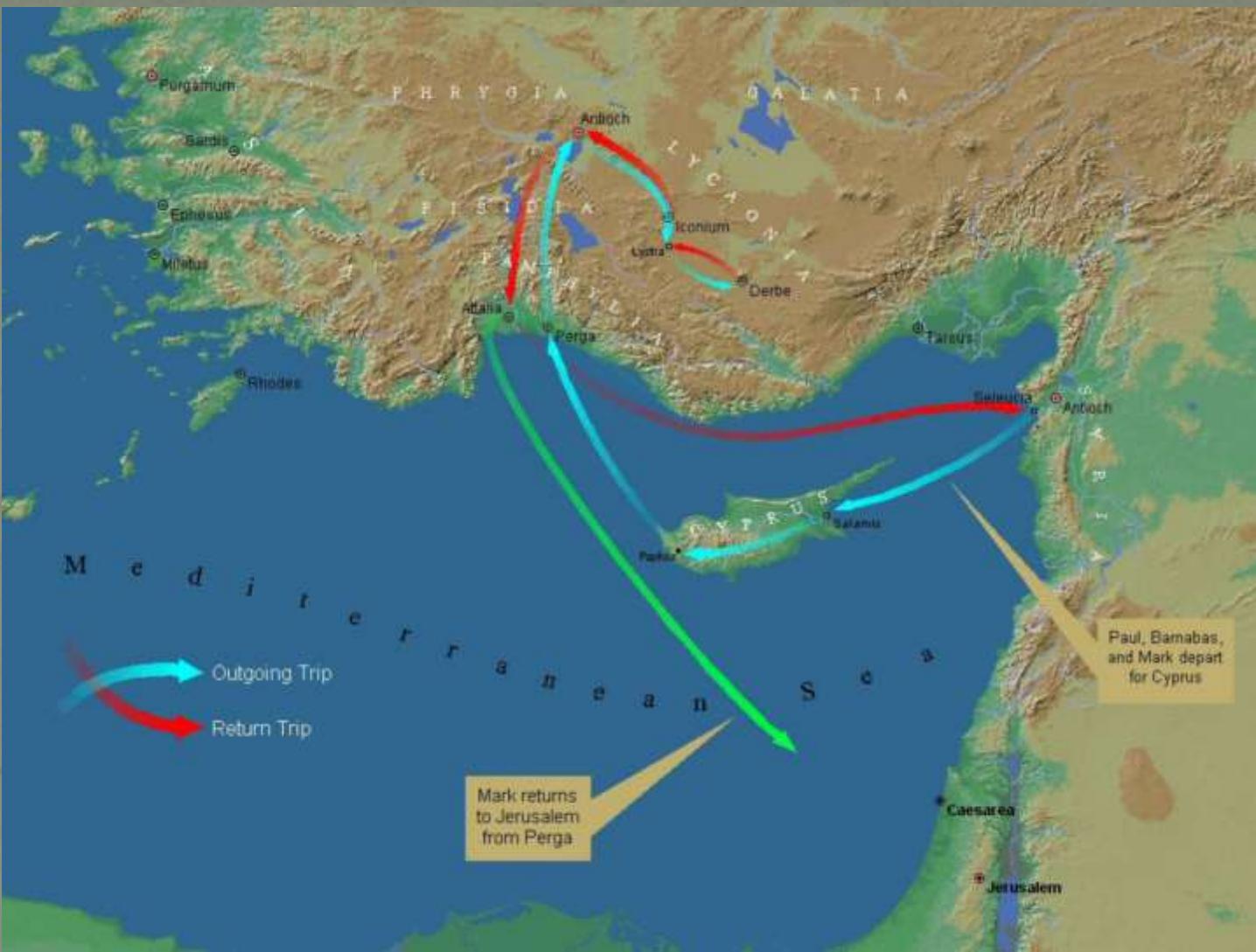
### III. PAUL, THE CONVERT:

- **6. THE MISSING YEARS (37/38 – 44/45)**
- From Jerusalem Paul went to the regions of **Syria and Cilicia** (Gal 1,21).
- One can deduce that **he visited Antioch on the Orontes**, the capital of the Roman province of Syria, and his home town of Tarsus in Cilicia. From this point there is a 7/8-year gap in the record, **from 37/38 to 44/45** when the letters again furnish us information about Paul's career.

- **IV. Paul, the Evangelizer and Founder of Churches**
- **1. The first Missionary Journey (45-46)**
- A. The first mention of Paul after the missing years is a mission of Paul and Barnabas in Cyprus and Asia Minor (c AD 45-46). . It is so called **FIRST MISSIONARY JOURNEY** of Paul described in Acts 13-14. Paul was working with Barnabas ( Gal 2,1) as representative of the mission to the Gentiles (Gal 2,9). he was sent as assistant to Barnabas to evangelize the southern part of Asia Minor (Antioch in Pisidia, Iconium and Lystra).

- **B. Luke tells about the journey in Acts 13-14.** It comprised: Antioch, Cyprus, Antioch of Pisidia, Iconium, Lystra, Derbe. The primary role was played by Barnabas.





## FIRST MISSIONARY JOURNEY



- <sup>11</sup> When the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!" <sup>12</sup> Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker.
- <sup>13</sup> The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates; he and the crowds wanted to offer sacrifice. (Acts 14:11-13 NRS)

- They scarcely restrained the crowds from offering sacrifice to them.<sup>19</sup> But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was dead. <sup>20</sup> But when the disciples surrounded him, he got up and went into the city. The next day he went on with Barnabas to Derbe. (Acts 14:18-20 NRS)

# The 2<sup>ND</sup> MISSIONARY JOURNEY

- 2. 2<sup>ND</sup> MISSIONARY JOURNEY (47/48-50/51)
- 1. TO REINFORCE THE BROTHERS
- A. The purpose of the journey is to look after the newly-founded churches:
- "Some time later Paul said to Barnabas, "Let us go back and visit the brothers in all the towns where we preached The Word of The Lord and see how they are doing." (Acts 15:36)
-

- **Here Paul parts with Barnabas**
- <sup>37</sup> Barnabas wanted to take with them John called Mark. <sup>38</sup> But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. <sup>39</sup> The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus. (Acts 15:37-39 NRS)





## THE 2<sup>ND</sup> MISSIONARY JOURNEY



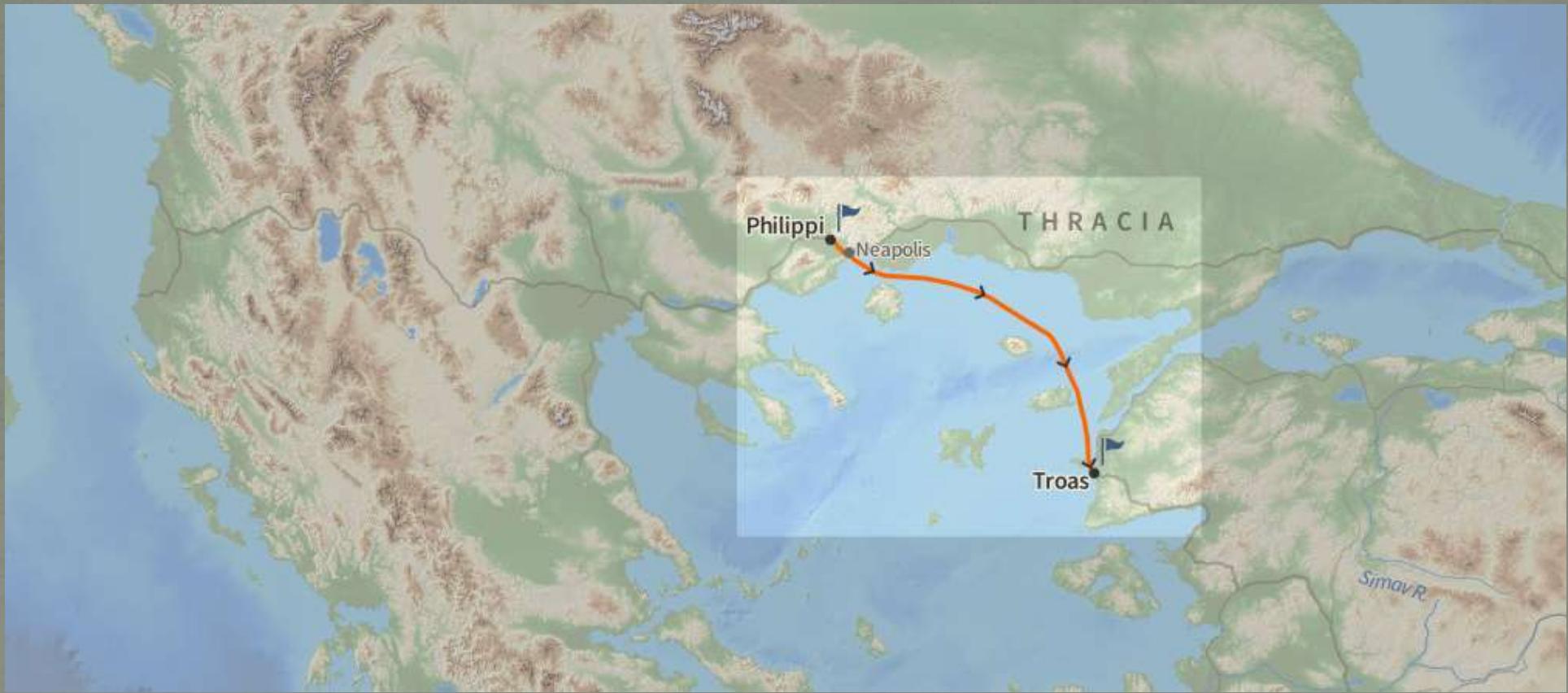
- B. The previous journey began by sailing to Cyprus, but this time he set out overland through Syria and Cilicia, **to REVISIT THE CHURCHES HE HAD EARLIER ESTABLISHED IN ASIA**, including those at Derbe, and then at Lystra where Timothy joined him (Acts 16:1-5).
- C. From Galatia, Paul then intended to travel northeastward through Bithynia, a region on the shore of the Black Sea, however "**they tried to enter Bithynia, but The Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas.**" (Acts 16:7-8).

- **2. THE FOUNDATION OF THE NEW CHURCHES IN EUROPE:**
- A. At Troas, "During the night Paul had a VISION OF A MAN OF MACEDONIA standing and begging him, "Come over to Macedonia and help us." (Acts 16:9).
- <sup>9</sup> During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." <sup>10</sup> When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them. (Acts 16:9-10 NRS)

- C. In Macedonia, churches were established through **PHILIPPI** (Acts 16:11-39), **THESSALONICA** (Acts 17:1-9), and **Berea** (Acts 17:10-15).
- C. To escape the deadly threats made against him, "the brothers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea. The men who accompanied Paul **brought him to Athens.**" (Acts 17:14-15).
- D. From Athens Paul crossed over to **CORINTH**, the seat of the Roman government of Achaia. He remained there for a YEAR AND A HALF, spreading The Word to Jews and Greeks with much success (Acts 18).

# The 2<sup>ND</sup> MISSIONARY JOURNEY

- 3. PHILIPPI – was the first European city to be evangelized by Paul.
- Acts 16,11-39: teaching in the Synagogue, conversion of Lydia, driving out a demon from the slave-girl, imprisonment and the miraculous liberation.

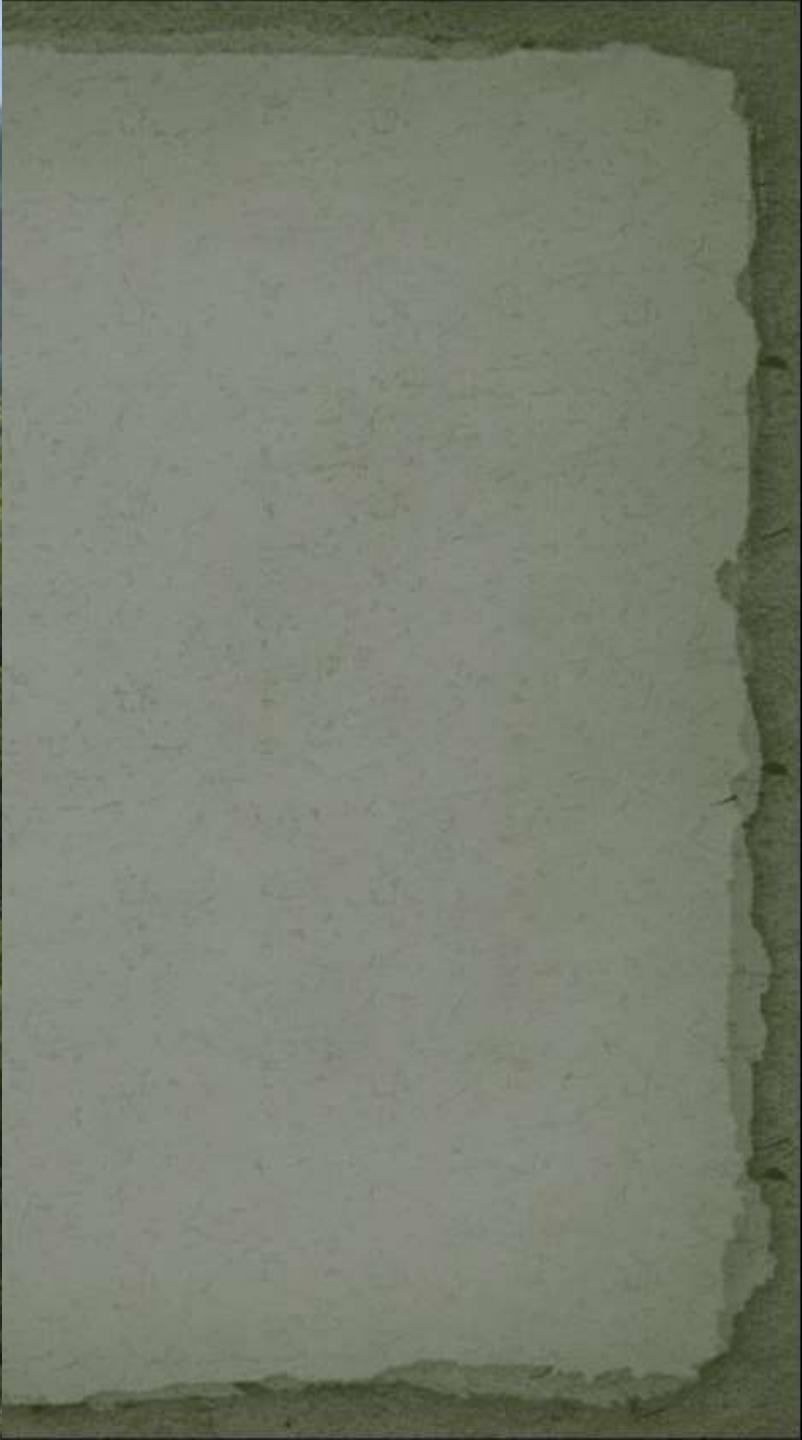


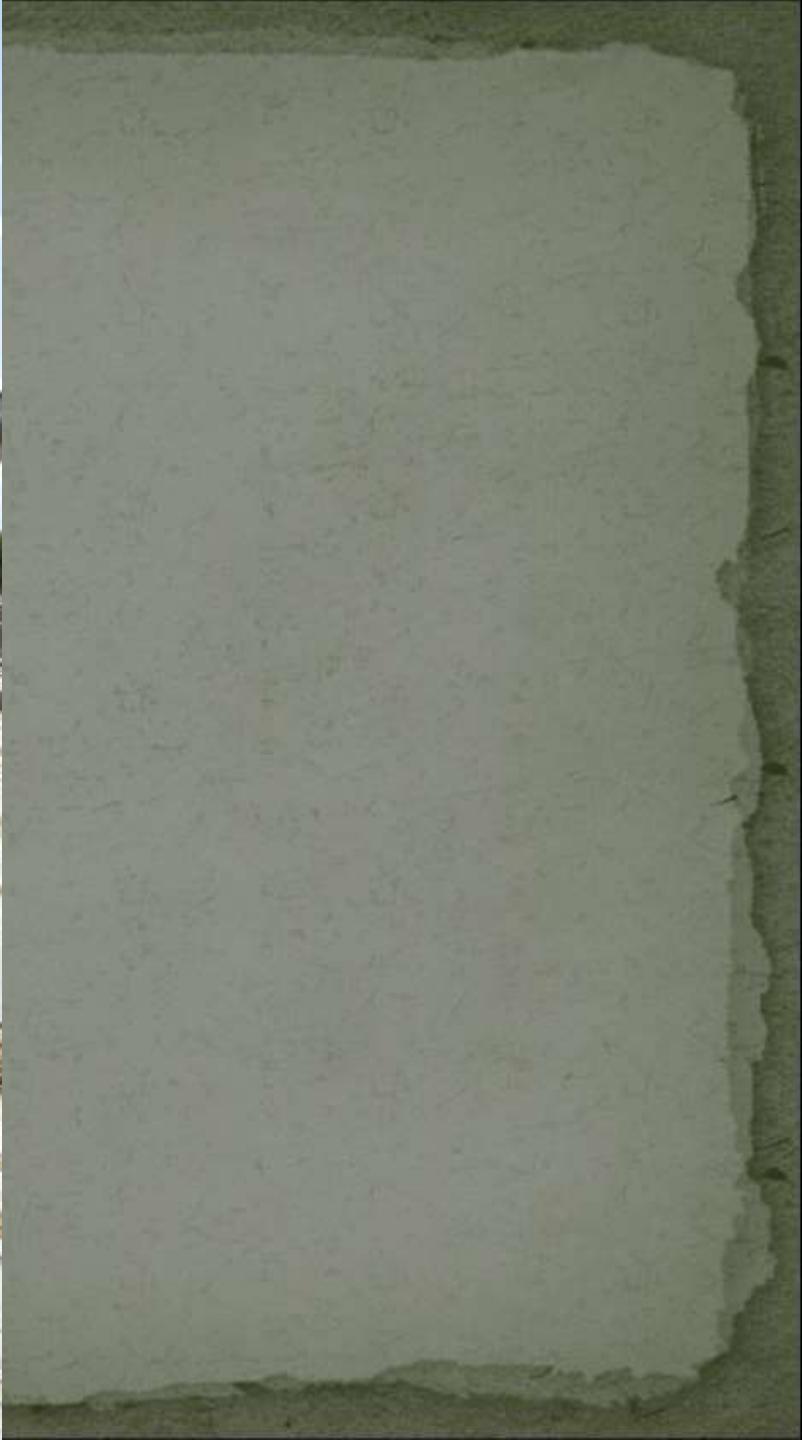


PHILIPPI

AGORA















## V. The 2<sup>ND</sup> MISSIONARY JOURNEY

- 4. LEARNING WITH THE THESSALONIANS
- A. The initial ministry in Macedonia might be dated c. AD 48-49. The Macedonian churches were perhaps the communities that **GAVE PAUL THE GREATEST HAPPINESS**. The divisions that marred other foundations were virtually non-existent. More importantly, the quality of their communal life made them stand out as beacons of life and hope ( 1 Thess 1,6-8; Phil 2,14-16).
- B. Thessalonica owes its name to **Thessalonike**, a half-sister of Alexander the Great. Her husband, Cassander, founded the city in 316 BC. When Macedonia was a Roman province in 146 BC Thessalonica became **THE CAPITAL**.

## THESSALONICA



## The 2<sup>ND</sup> MISSIONARY JOURNEY

- C. The letters indicate that the Thessalonian Christians were recruited essentially from **THE WORKING CLASS** (1 Thess 4,11). The “extreme poverty” of Macedonian believers (2 Cor 8,2) explains why, despite unusually intense labor (1 Thess 2,9) Paul needed to be helped more than once by the Philippians (Phil 4,16).
- **D. URBAN LEGEND OF CABIRUS**, the young man murdered by his two brothers, who was expected to return to aid the powerless and the city of Thessalonica – the figure of Jesus.
- E. The question why Paul left Thessalonica is answered by Luke who blames the Jewish community there (Acts 17,5-10). Paul mentions also persecution that touched the Church from the part of their Pagan countrymen (1 Thess 2,14 **THE NEXT STOP WAS ATHENS.**)

# The 2<sup>ND</sup> MISSIONARY JOURNEY

- **5. ATHENS AND CORINTH**
- A. Paul preached in Athens **WITHOUT ANY SUCCESS.**
- <sup>16</sup> While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. <sup>17</sup> So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace every day with those who happened to be there. <sup>18</sup> Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.) <sup>19</sup> So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting? <sup>20</sup> It sounds rather strange to us, so we would like to know what it means." (Acts 17:16-20 NRS)

- <sup>22</sup> Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. <sup>23</sup> For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. <sup>24</sup> The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, <sup>25</sup> nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things.

- <sup>26</sup> From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, <sup>27</sup> so that they would search for God and perhaps grope for him and find him-- though indeed he is not far from each one of us. <sup>28</sup> For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.' <sup>29</sup> Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.

- <sup>30</sup> While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, <sup>31</sup> because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."
- <sup>32</sup> When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this."
- <sup>33</sup> At that point Paul left them.<sup>34</sup> But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

- Why did Paul fail at the Areopagus?
- 1) The Gospel without the Cross?
- 2) A futile discourse with philosophy?
- 3) A success? (converted Dionysius and Damaris)
- 4) The heart of Paul's Gospel – the resurrection (Platonism, Epicurean and Stoic ideas)



## ATHENS AREOPAGUS

The Areopagus, like most city-state institutions, continued to function in Roman times, and it was from this location, drawing from the potential significance of the Athenian temple to the Unknown God, that the Apostle Paul is said to have delivered the famous speech, 'Now what you worship as something unknown I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.'



ATHENS  
ACROPOLIS



## ATHENS

Altar dedicated 'To  
The Unknown God'

## The 2<sup>ND</sup> MISSIONARY JOURNEY

- B. At this time between Athens and Corinth Paul writes his first letter **1 THESSALONIANS (c. AD 49)**
- 1 Thessalonians is Paul's first communication with the community since his flight. Paul had been deeply worried that **PERSECUTION WOULD FORCE THE THESSALONIANS** to abandon Christianity (1 Thess 3,2-7).
- C. Then Paul moved **FROM ATHENS TO CORINTH** (Acts 18,1; 2 Cor 1,19).



## CORINTH

### ACROCORINTH

*Acrocorinthis*, the acropolis of ancient Corinth, is a monolithic rock that was continuously occupied from archaic times to the early nineteenth century.



CORINTH  
TEMPLE OF APOLLO



## CORINTH

### LECHAION ROAD

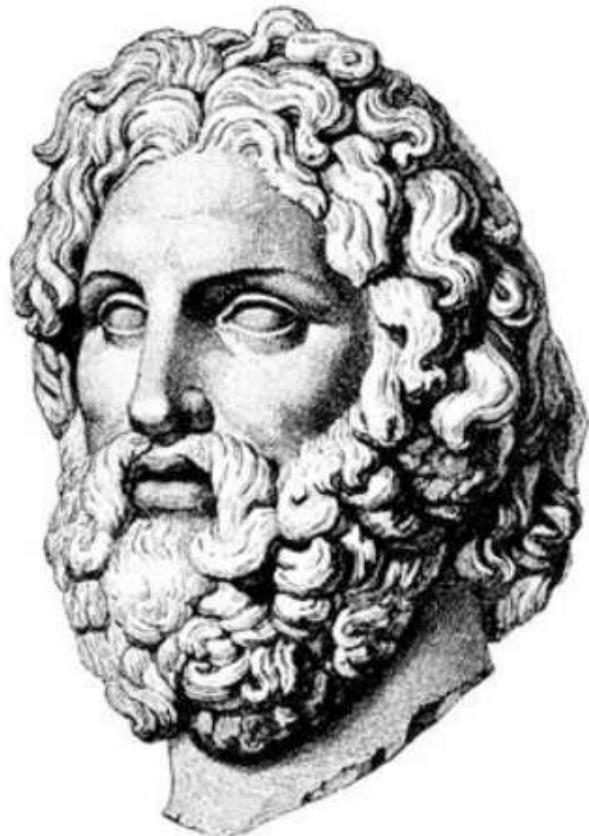
This main road ran from the city to the northern port of Lechaion, thus its name. The road was about 40 feet wide and included sidewalks and drainage channels. Steps along the road indicate that passage was not intended for wheeled vehicles.

This head of Aphrodite comes from a statue found near the theater in Corinth.



**Aphrodite**

Corinth was also home to a renowned Asclepion, or temple of healing. This was a sacred area dedicated to Asclepius, the god of healing.



**Asclepius**



Votive statues of the afflicted body parts were offered by those who believed they had received healing by the god's intervention. The Asclepion (healing temple) had a large dining facility that could be used by the local elites for entertaining, with invitations sent to guests to dine "at the table of the god."



Julius Caesar re-founded Corinth as a Roman colony in 46 BC. Caesar was deified after his death, and was historically the first Roman to gain that status, though many of his successors would come to be divinized as well.

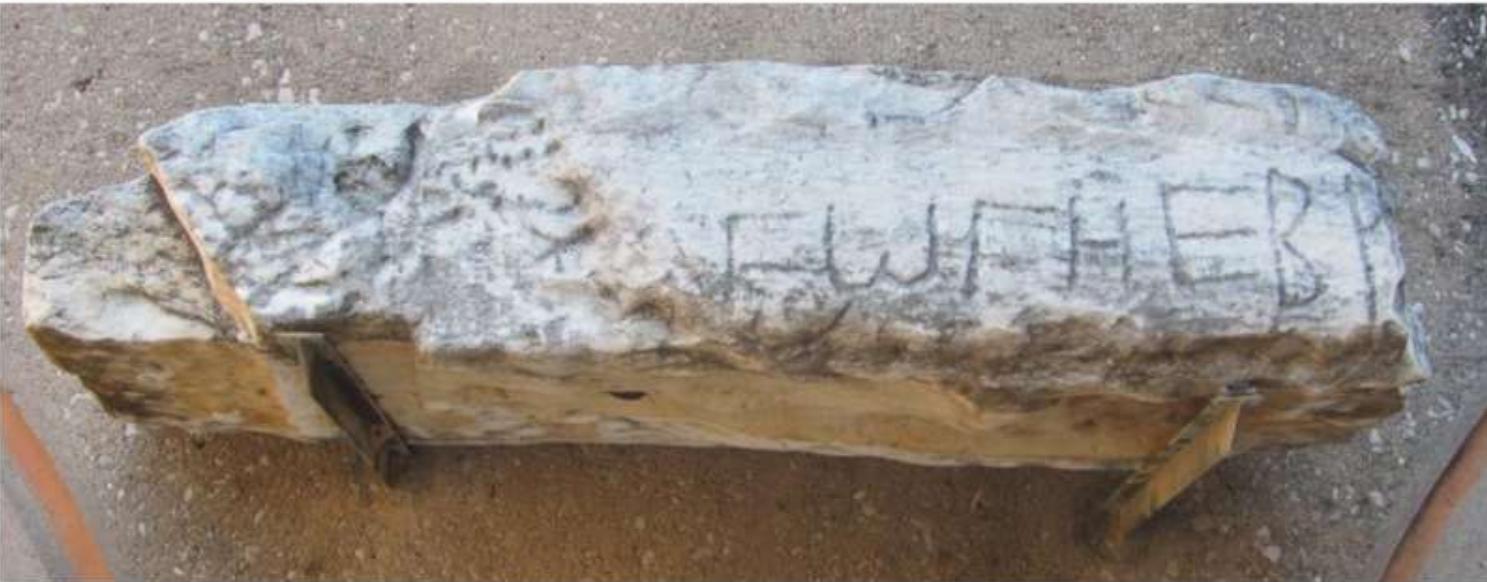


The cult of Julius Caesar, Augustus, and later emperors spread across the Mediterranean as an expression of loyalty and gratitude to the imperial family—and as a bid for imperial favors. This stone from Corinth bears a dedicatory inscription “To the divine Julius Caesar.” A temple to Divus Iulius, or the Deified Julius, was also located in the city.

This head from a statue of Julius Caesar was discovered in Corinth. The older complexion of Caesar's face represents his wisdom and experience.



**Julius Caesar**



The presence of a Jewish community in Roman Corinth is confirmed by the discovery of an inscription that reads “Synagogue of the Hebrews.” It was likely used to designate the building devoted to this purpose.



This beautifully carved capital, an upper column ornamentation, decorated with menorahs and palm leaves, probably once adorned the pillars of a Jewish synagogue in Corinth.

# CORINTH

FIRST-CENTURY



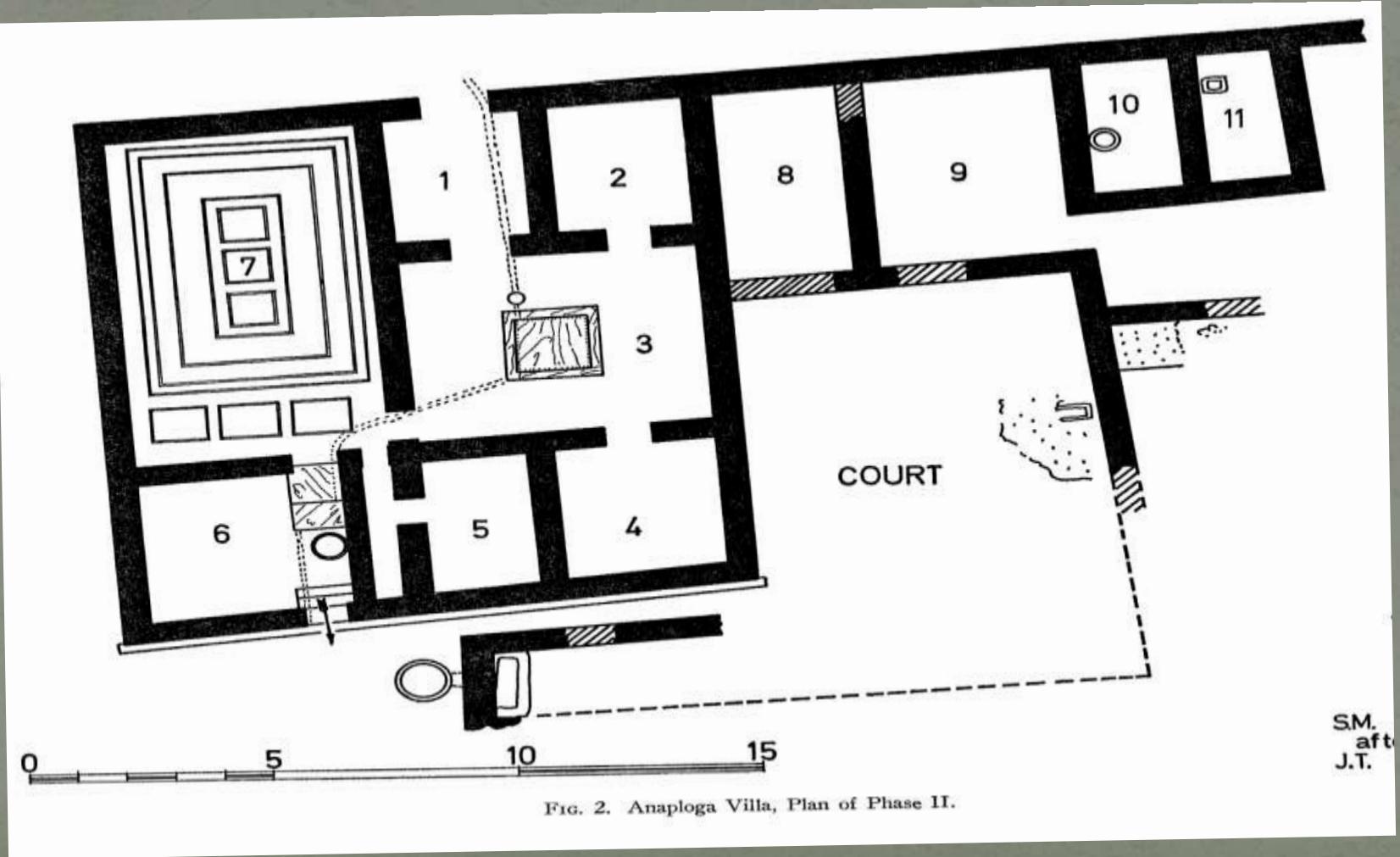
As Corinth grew, private citizens took on more public works and gained public recognition. When one citizen named Erastus was elected to the office of aedile, the office entrusted with overseeing public buildings and festivals, he showed his appreciation by paving an area north of the theater complex.



According to Acts 18:12, however, members of the Jewish community brought their accusations against Paul to Gallio at the tribunal, or “Bema.” Members of Corinth’s Jewish community charged Paul with introducing unlawful religious customs, something that would typically fall under the jurisdiction of the “secular” authority.



# Villa Anaploga



# Villa Anaploga



Anaploga Mosaic, Southern Panel, after Restoration  
STELLA GROBEL MILLER: A MOSAIC FLOOR FROM A ROMAN VILLA AT ANAPLOGA

# Villa Anaploga



Anaploga Mosaic, Detail from Southern Panel, after Restoration  
STELLA GROBEL MILLER: A MOSAIC FLOOR FROM A ROMAN VILLA AT ANAPELOGA



PLATE 75

Anaploga Mosaic, Details of Flower Border and of Interlocked Circle Pattern, after Restoration  
STELLA GROBEL MILLER: A MOSAIC FLOOR FROM A ROMAN VILLA AT ANAPELOGA

## The 2<sup>ND</sup> MISSIONARY JOURNEY

- D. Thus for the first time he had to think in terms of a **base**. Corinth questioned. It was a city of the **self-made**, and lived for the future. Paul the possibility of influencing people from a great variety of areas, and converts could carry the gospel back to their own people.
- E. **PAUL'S SOJOURN IN CORINTH** is recounted in some detail in Acts 18,1-18. Paul meets there his future friends and missionary societies – Priscilla and Aquila. Together with them he is **WORKING AS A TENTMAKER** while evangelizing and speaking to the Jews and in the synagogue.
- 
- F. Luke estimated that Paul's **STAY IN CORINTH LASTED EIGHTEEN MONTHS** (Acts 18,11). According to some scholars during this stay *2 Thessalonians* was written.

## V. JERUSALEM AND ANTIOCH

- V. JERUSALEM AND ANTIOCH
- 1. JERUSALEM CONFERENCE (C. AD 51)
- A. Paul and Barnabas went to Jerusalem as DELEGATES OF THE CHURCH OF ANTIOCH.
- Galatians 2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup> I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain.

## V. JERUSALEM AND ANTIOCH

- **B. WHAT FORCED PAUL TO GO TO JERUSALEM?**
- Gal 2:4<sup>4</sup> But because of **false believers** secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us--<sup>5</sup> we did not submit to them even for a moment, so that the truth of the gospel might always remain with you.
- Acts 15:1 Then certain individuals came down from Judea and were teaching the brothers, "**Unless you are circumcised according to the custom of Moses, you cannot be saved.**"<sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders.

## V. JERUSALEM AND ANTIOCH

- C. Paul himself describes “certain false brothers” who insisted on **THE CIRCUMCISION OF GENTILE CONVERTS**. At this stage of the history of the Church it was taken for granted by all, including Paul, that **salvation was related to the chosen people**, who worshiped the one God, and to whom he had sent his Messiah.

## V. JERUSALEM AND ANTIOCH

- D. What must have been a long, complex, and stormy meeting in Jerusalem is compressed by Paul into two verses. Gal 2:4-10:
  - 4 But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us-- 5 we did not submit to them even for a moment, so that the truth of the gospel might always remain with you.
  - 9 and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. 10 They asked only one thing, that we remember the poor, which was actually what I was eager to do. (Gal. 2:4-10 NRS)

## V. JERUSALEM AND ANTIOCH

- Paul's narrative is basically in agreement with Luke's account in the Acts.
- <sup>19</sup> Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, <sup>20</sup> but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood.(Acts 15:19-20 NRS)
- 
- THE GOSPEL IS THE ONE INDISPENSABLE CONDITION FOR SALVATION; everything else is secondary.

## V. JERUSALEM AND ANTIOCH

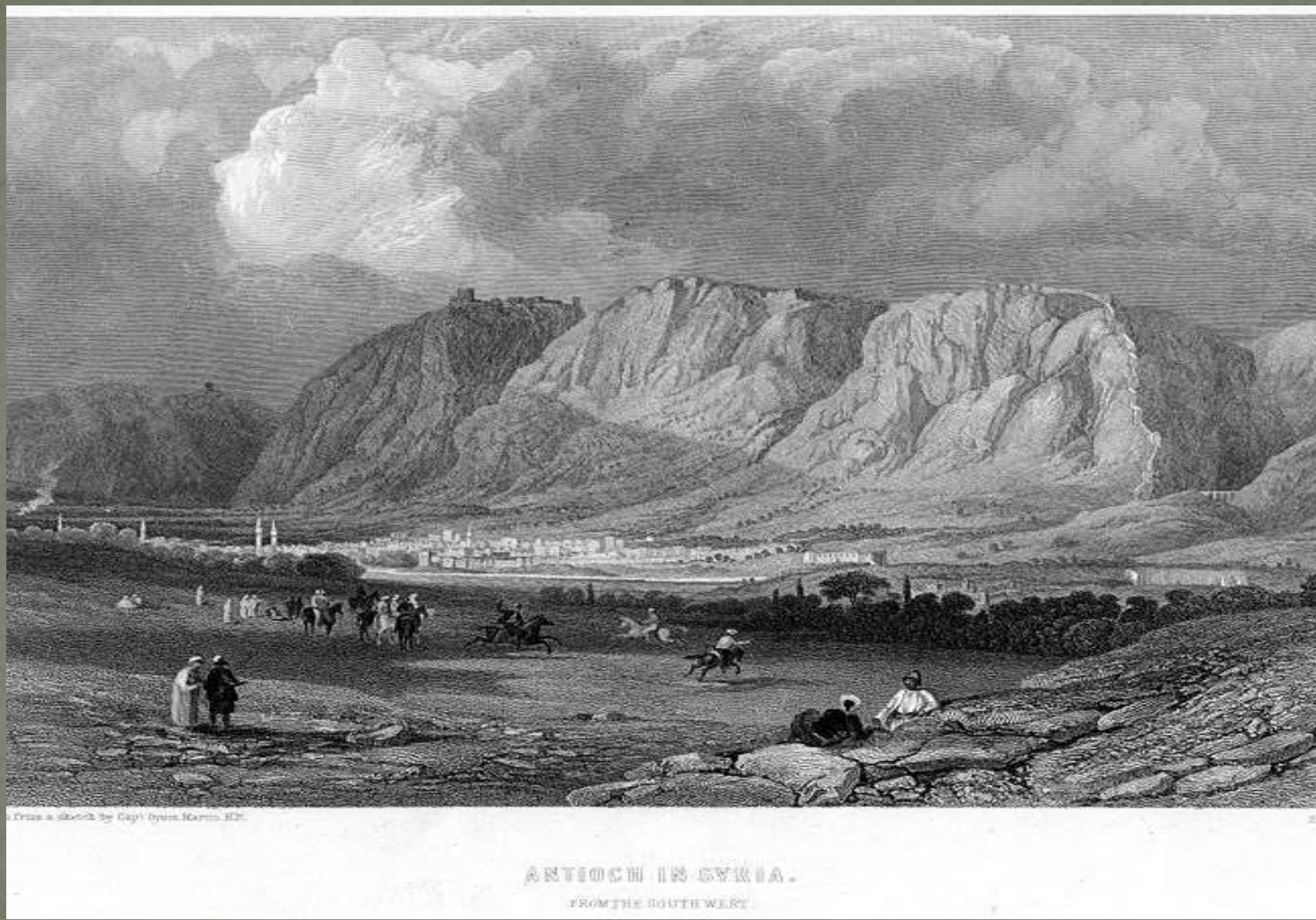
- E. HOW DID PAUL PERSUADE JAMES, CEPHAS, AND JOHN?
- To circumcise Gentile converts was to accept them publicly as Jews, even though they had no attachment to Judaism; they were followers of Christ not of Moses.
- What loyalty to the Jewish people could be expected of such individuals when hostile pressures began to take their toll?
- Would such nominal Jews be prepared to sacrifice their lives for the Temple and the Law?

## V. JERUSALEM AND ANTIOCH

- F. Jerusalem accepted that **PAUL NEED REQUIRE NOTHING MORE OF THE GENTILES THAN FAITH IN JESUS**, he and Barnabas did not have to circumcise their converts. But on the other hand, the other Jewish Christian missionaries were free to circumcise their recruits.
- This agreement from the one hand demonstrates openness of the mother-church in Jerusalem which **avoids being reduced to one of the sects of Judaism**. From the other hand such arrangements were a permanent source of **tensions**, as the case of the Church of Antioch illustrates.

## V. JERUSALEM AND ANTIOCH

- 2. THE CONFLICT IN ANTIOCH
- A. ANTIOCH WAS THE THIRD LARGEST CITY IN THE ROMAN EMPIRE (c. 100 000 – 500 000 inhabitants in AD 100), surpassed only by Rome and Alexandria. The original population was assembled from Macedonians, Athenians, and Jews, plus some native Syrians. Luke's account attributes the foundation of the church to "certain people from Cyprus and Cyrene, who, having come to Antioch, spoke to the Greeks" (Acts 11,20). It was in Antioch that the disciples were first called "Christians."



## Antioch on Orontes

Antioch was situated on the eastern side of the Orontes River, in the far southeastern corner of Asia Minor. Three hundred miles (480 km) north of Jerusalem,

## V. JERUSALEM AND ANTIOCH

- **B. PAUL WORKED THERE AFTER HIS CONVERSION TOGETHER WITH BARNABAS.**  
The church in Antioch flourished. The most important links of the community appeared to be **table-fellowship** embracing both Jewish and Pagan Christians, **destroyed** by the arrival of a delegation from Jerusalem.
- **Galatians 2:11-21** <sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; <sup>12</sup> for until certain **people came from James**, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. <sup>13</sup> And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy.

## V. JERUSALEM AND ANTIOCH

- C. A barrier rose between Jewish and Gentile house-churches. What had the people sent by James insisted? Separation demanded by the Law – the Jews were not permitted to eat together with the Gentiles.
- Peter in this situation decided to support those who needed him the most. The Jewish church was struggling, and would be shattered by the defection of one of its most important figures.

## V. JERUSALEM AND ANTIOCH

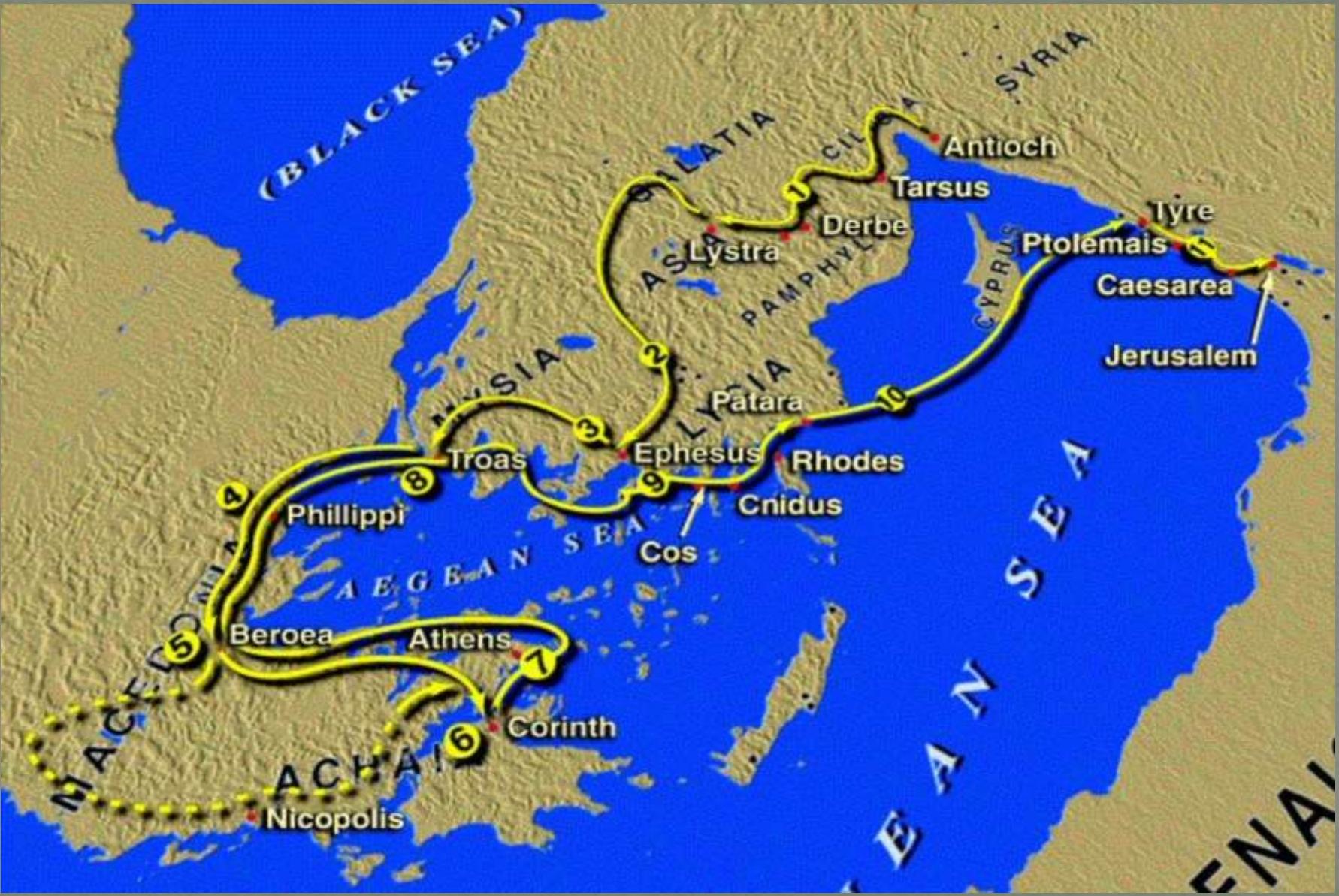
- D. For Paul the shock of being hoist with his own petard proved to be providential incentive to rethink his **VISION OF A MIXED JEWISH AND CHRISTIAN LOCAL CHURCH.**
- **Galatians 2:14-21** <sup>14</sup> But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" <sup>15</sup> We ourselves are Jews by birth and not Gentile sinners; <sup>16</sup> yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. For if justification comes through the law, then Christ died for nothing.

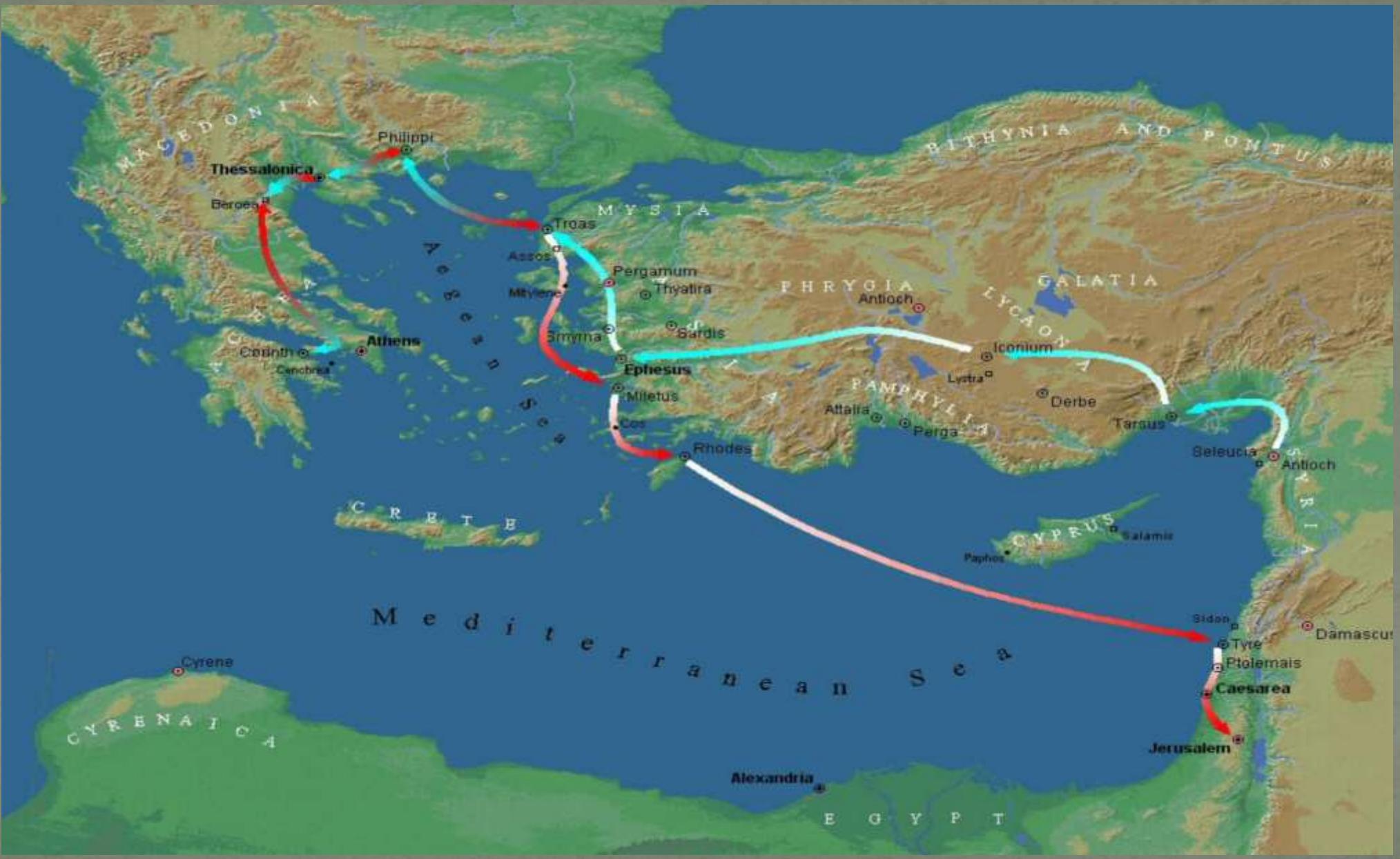
## V. JERUSALEM AND ANTIOCH

- E. He now recognized that the **LAW WAS IN HIS EYES A DANGEROUS RIVAL TO CHRIST**. It also jeopardized the essential unity between Jewish and Pagan Christians.
- F. Paul does not inform us **WHO PREVAILED IN THIS CONFLICT**. His silence however, tells its own story. Had he won, he could hardly have failed to mention it in Galatians. Sometime in AD 52 when the gorge through the Taurus mountains known as the Cilician Gates was passable, **PAUL LEFT ANTIOCH**.

# THE 3<sup>RD</sup> MISSIONARY JOURNEY

- VI. THE 3<sup>RD</sup> MISSIONARY JOURNEY (52-56)
- Galatia and Phrygia
- MACEDONIA
- GREECE
- MACEDONIA
- PHILIPPI
- Troas
- Assos, Mitylene, Kios, Samos and Miletus
- Cos, Rhodes, Patara, Cyprus, Tyre
- Caesarea, JERUSALEM





## THIRD MISSIONARY JOURNEY



## VI. THE 3<sup>RD</sup> MISSIONARY JOURNEY

- **THE YEARS IN EPHESUS.**
- **A. PAUL'S CHOICE OF EPHESUS** for his second long-term base was as well thought out as his earlier selection of Corinth. Around 286 BC the city was given its present location by Lysimachus, a companion and successor of Alexander the Great. The majesty of the wall he built (7m high; 3 m wide; and 9km long) was accentuated by their position on the hills.
- B. With his arrival Paul **FOUNDED THE CHURCH OF EPHESUS C. AD 52/53**



# EPHESUS

## The Roman Celsus Library.



EPHESUS  
Theater

## VI. THE 3<sup>RD</sup> MISSIONARY JOURNEY

- C. We know from the Acts of the Apostles that his apostolic mission in this city was **PARTICULARLY FRUITFUL** (Acts 19:17-20).
- As was so often the case, Paul eventually found himself in grave danger from idol worshipers, in this case that of the pagan god Artemis (also known as "Diana of the Ephesians"), and those who were in the business of supplying them (Acts 19:24-27).



EPHESUS  
Temple of  
Artemis

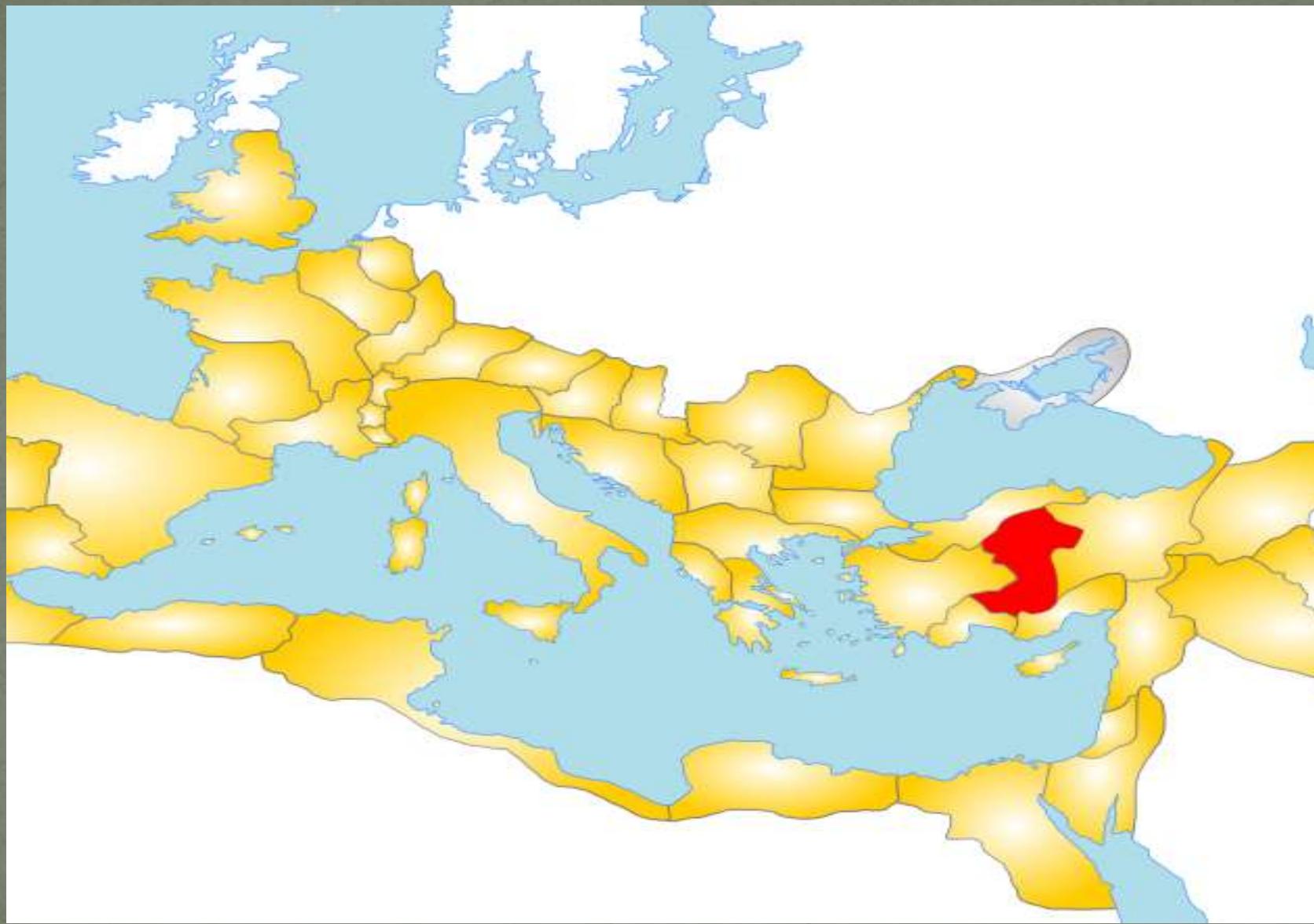


## EPHESUS

The ancient statue  
of Artemis

## VI. THE 3<sup>RD</sup> MISSIONARY JOURNEY

- D. HERE ALSO PAUL WAS IMPRISONED. According to Acts his sojourn here was entirely peaceful but Paul himself states that he experienced a life-threatening situation in Ephesus ( 1 Cor 15,32; 2 Cor 11,23).
- E. Here also Paul writes his two important letters: **GALATIANS AND 1 CORINTHIANS**. These however are connected with the crisis that touched the Pauline churches.



ROMAN  
PROVINCE OF  
GALATIA

## VII. CONFLICT IN GALATIA.

- VII. CONFLICT IN GALATIA.
- 1. The Galatians were MEMBERS OF THE CELTIC TRIBES.
- 2. The problems which developed among the Christians of Galatia were not intrinsic tensions, they were caused by outsiders, who attempted to persuade the Galatians to adopt a Jewish vision of Christianity with Law and circumcision. The adversaries were Jewish Christians (Gal 6,13). They might have come from Jerusalem or Antioch.

## VIII. CONFUSION AND CRISIS AT CORINTH

- VIII. CONFUSION AND CRISIS AT CORINTH.
- 1. The Corinthians proved to be THE MOST EXASPERATING CHURCH with which Paul had do deal. The impression of his preaching exacerbated a positive genius on their part for misunderstanding him.
- 2. The intensity of Paul's relation with the Corinthians is illustrated by the fact that he WROTE MORE LETTERS THAN TO ANY OTHER CHURCH. The New Testament contains only two letters, but these mention two others, the Previous Letter (1 Cor 5,9) and the Painful Letter (2 Cor 2,4). Hence four in all.

## VIII. CONFUSION AND CRISIS AT CORINTH

- 3. More is known about the composition of the community of Corinth than of any other. **THE POTENTIAL FOR DISSENSION** within the community was evident. Most members had in common only their Christianity.
- 
- 4. The formation of these groups and rise of the **FRACTIONS** were even facilitated by the fact that the **church at Corinth was too numerous** to be accommodated comfortably at the Eucharist in a single house (1 Cor 11,22).
- 5. If we look closely at 1 Cor 1-4 a group emerges whose members believed that their **possession of wisdom** made them perfect (2,6). As possessors of the Spirit which is from God they were **SPIRIT-PEOPLE** (2,15). The belief in moral irrelevance of the body enabled the spirit-people to indulge their sexual appetites (1 Cor 5,1-8; 6,12-20) and to eat what they wished (1 Cor 8-10).

## VIII. CONFUSION AND CRISIS AT CORINTH

- **7. TROUBLES DO NOT FINISH.**
- A. When Paul finished writing 1 Corinthians and dispatched it with the returning delegation he thought of visiting Macedonia. These plans were completely disrupted by the need to make **AN UNPLANNED VISIT TO CORINTH.**
- Painful Letter (2 Cor 2,4) and **2 CORINTHIANS.**

## VIII. CONFUSION AND CRISIS AT CORINTH

- B. When Paul finishes its ninth chapter (2 Cor 1-9) THE ALL OF A SUDDEN SITUATION DETERIORATES SERIOUSLY. Fresh news comes from Corinth, reporting the presence of the OUTSIDERS, JEWISH CHRISTIANS, who challenge the Pauline apostleship. He adds to already existing 2 Cor 1-9 four more chapters, 10-13 containing a passionate exposition of his model of apostleship.

- Once again from the further development of the events we may presume that **PAULINE LETTER SUCCEEDED**. Paul proceeds through Thessalonica, Philippi to Corinth where he spends a couple of months (Acts 20,1-3) (AD 55-56). There in the friendly Corinthian community **the synthesis of his pastoral experience is composed** – **THE LETTER TO ROMANS**, which should pave Paul's way to the evangelization of Spain (Rm 15,24).

## IX. THE LAST YEARS:

- IX. THE LAST YEARS:
- 1. JERUSALEM ON THE HORIZON (56)
- A. Paul is going to Jerusalem to offer the collection of the Christian churches for the mother church.
- **Acts 20:22-23** <sup>22</sup> And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, <sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me.

## IX. THE LAST YEARS

- **Acts 21:11-13** <sup>11</sup> He came to us and took Paul's belt, bound his own feet and hands with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'" <sup>12</sup> When we heard this, we and the people there urged him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus."

## IX. THE LAST YEARS

- B. Luke provides a long account of Paul's journey to Jerusalem with the collection (Acts 20,3-21,17). He is aware of so many details because he derives his whole narrative **FROM THE TRAVEL JOURNAL**.
- **C. RECEPTION IN JERUSALEM.** Since the time of Jerusalem Conference c. AD 49 Paul became a radical antinomian. **The gesture** from the part of Paul was necessary, which would confirm that Paul did not reject his Jewishness.

## IX. THE LAST YEARS:

- **Acts 21:23-26** <sup>23</sup> So do what we tell you. We have four men who are under a vow. <sup>24</sup> Join these men, go through the rite of purification with them, and pay for the shaving of their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself observe and guard the law. <sup>25</sup> But as for the Gentiles who have become believers, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication

## IX. THE LAST YEARS:

- D. TRAGICALLY, this plan was initiated but never terminated. Before the seven days of his purification were completed non-Christian Jews attempted to lynch him.
- Acts 21:27-32 <sup>27</sup> When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up the whole crowd. They seized him, <sup>28</sup> shouting, "Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has defiled this holy place." They seized Paul and dragged him out of the temple, and immediately the doors were shut. <sup>31</sup> While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. <sup>32</sup> Immediately he took soldiers and centurions and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul.

## IX. THE LAST YEARS

- E. THE GARRISON IN THE ANTONIA INTERVENED TO SAVE HIM. Thereafter he was in Roman custody. He is rejected by his people and becomes a victim of the plot (Acts 23,12-15).
- Paul's nephew receives the notice on the ambush and warns Paul. The Roman tribune informed by Paul decides to send the prisoner to Cesarea, under the custody of the governor Felix (23,16-35) (56-58).

## IX. THE LAST YEARS

- When Felix is succeeded by the new governor Festus Paul is proposed to go to Jerusalem to resolve finally the case with the Jews. Then knowing of the plot and trap in Jerusalem he decides to make a desperate step – as a Roman citizen he appeals to Cesar himself (Acts 25,10-11).
- The answer of Festus may be only one.
- Acts 25,12: "You have appealed to the emperor; to the emperor you will go." Paul is about to leave for his last journey, the journey to Rome.

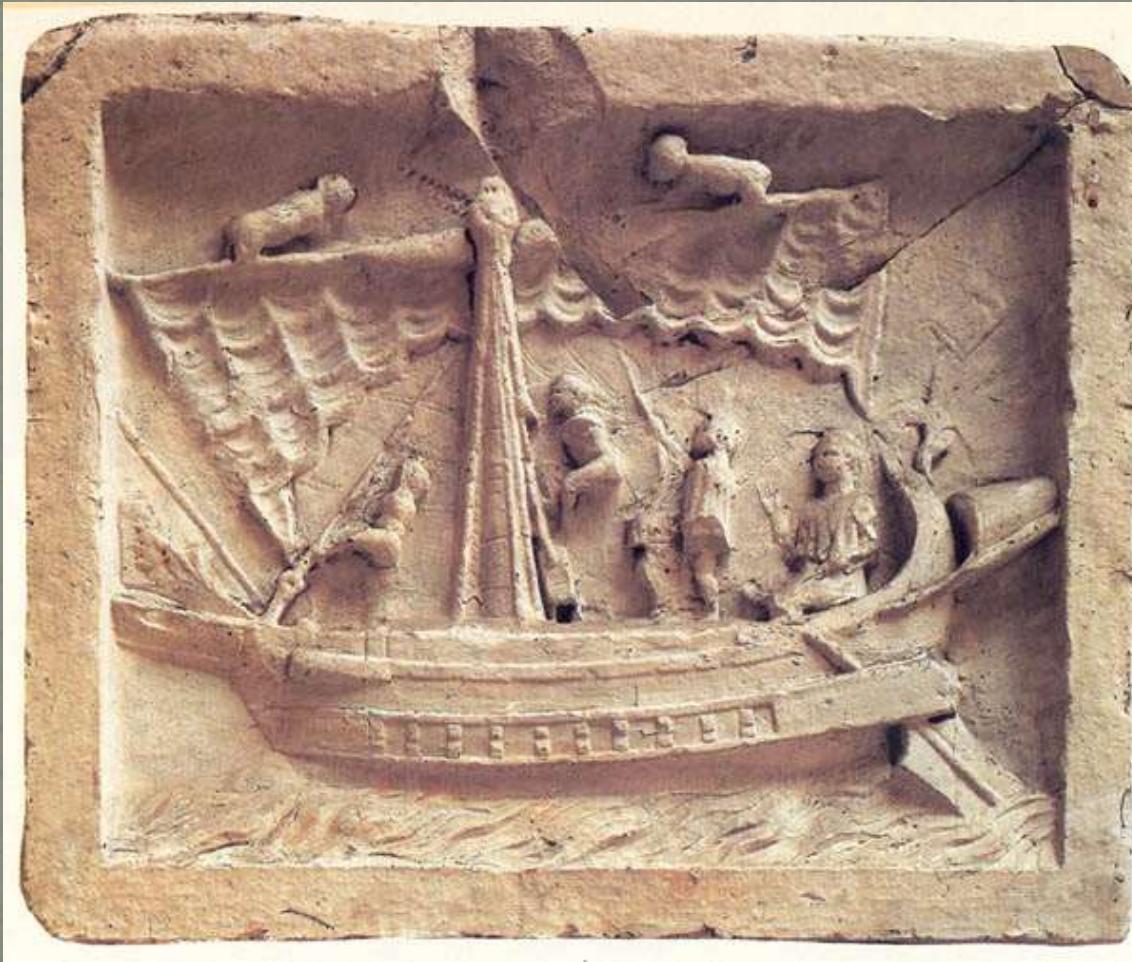
## IX. THE LAST YEARS:

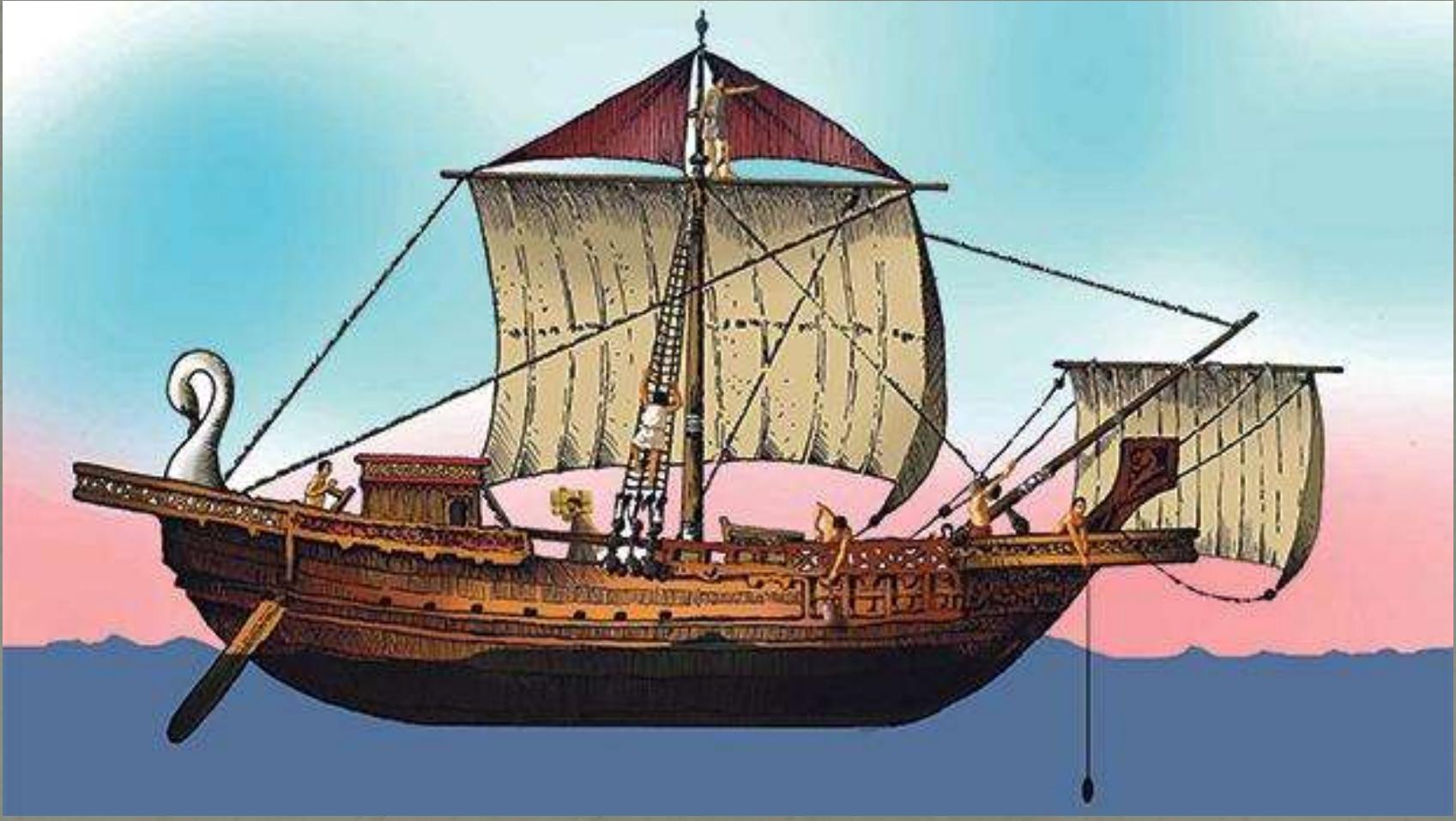
- **2. ROME (58-59)**
- A. **THE VOYAGE TO ROME** began in early autumn of **about 58 AD**, and was completed the following spring after a spectacular shipwreck caused by a great storm in The Mediterranean Sea. The entire voyage is recorded in Acts chapters 27 and 28. In **AD 59** Paul reaches his final destination – Rome (Acts 28,14).



# JOURNEY TO ROME











ROME

FORUM ROMANUM

## IX. THE LAST YEARS:

- B. Surprisingly LUKE DOES NOT DESCRIBE THE MARTYRDOM OF PAUL. The apostle dedicates himself to the meetings with the Jews convincing them about Jesus both from the law of Moses and from the prophets (Acts 28,23). Many were convinced, others refused to believe.
- Seeing their reluctance and stubbornness Paul declares: “Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen.,,
- According to the Tradition, during Paul's stay in Rome, the *Prison Letters* were written – Philemon, Philippians, Ephesians, Colossians and the so-called *Pastoral Letters* – 1-2 Timothy and Titus.

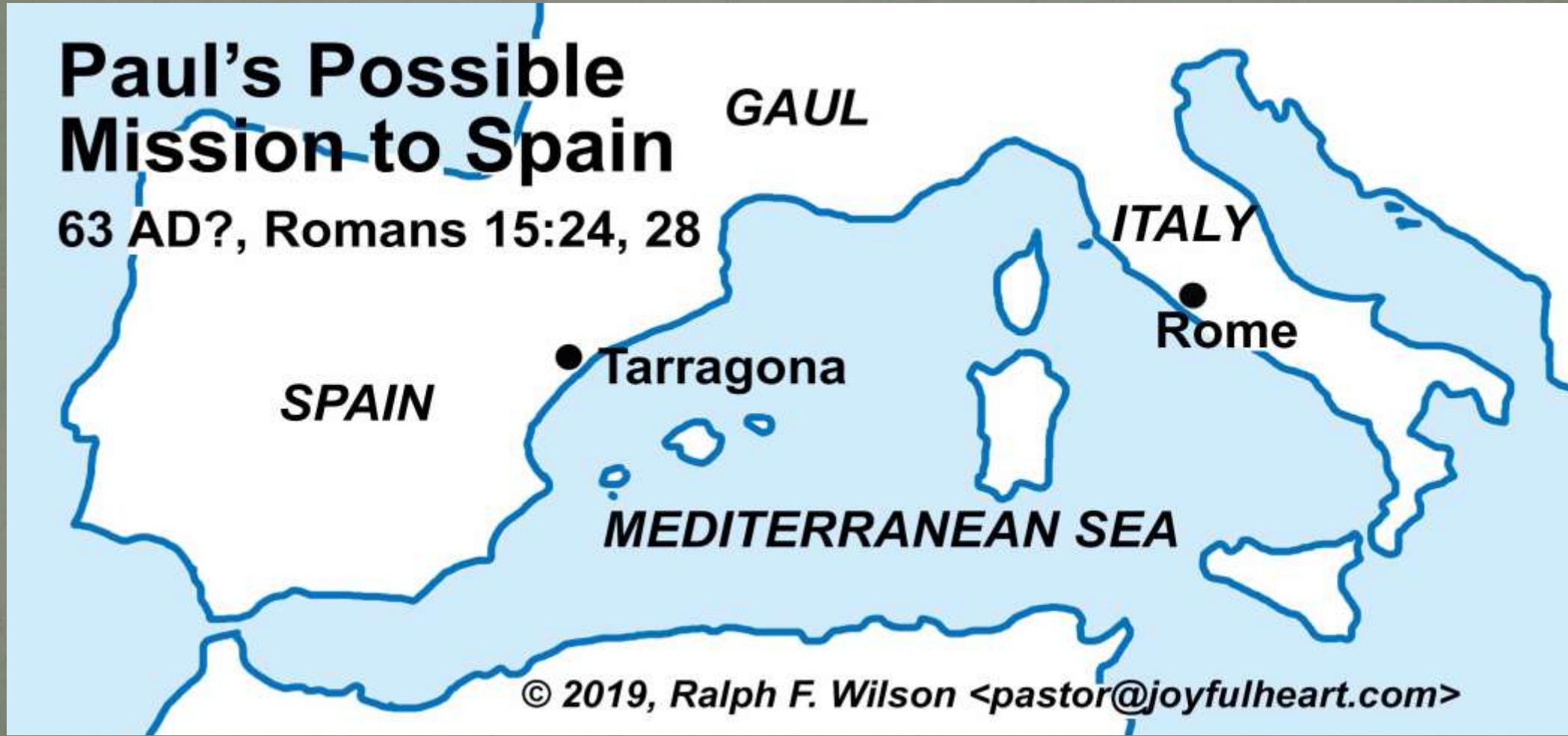
## IX. THE LAST YEARS:

- **C. WHAT HAPPENED NEXT?** According to some scholars c. AD 62 Paul undertook his long planned **JOURNEY TO SPAIN**, which however did not bring any special fruits.
- It is mentioned by Clement of Rome (95 AD):
- Had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renowns which was the reward of his faith, having taught righteousness to the whole world, and having reached the farthest bounds of the West.

- and in the Muratorian Canon (c. 180 AD):
- For the 'most excellent Theophilus' Luke summarizes the several things that in his own presence have come to pass, as also by the omission of the passion of Peter he makes quite clear, and equally by (the omission) of the journey of Paul, who from the city (of Rome) proceeded to Spain.

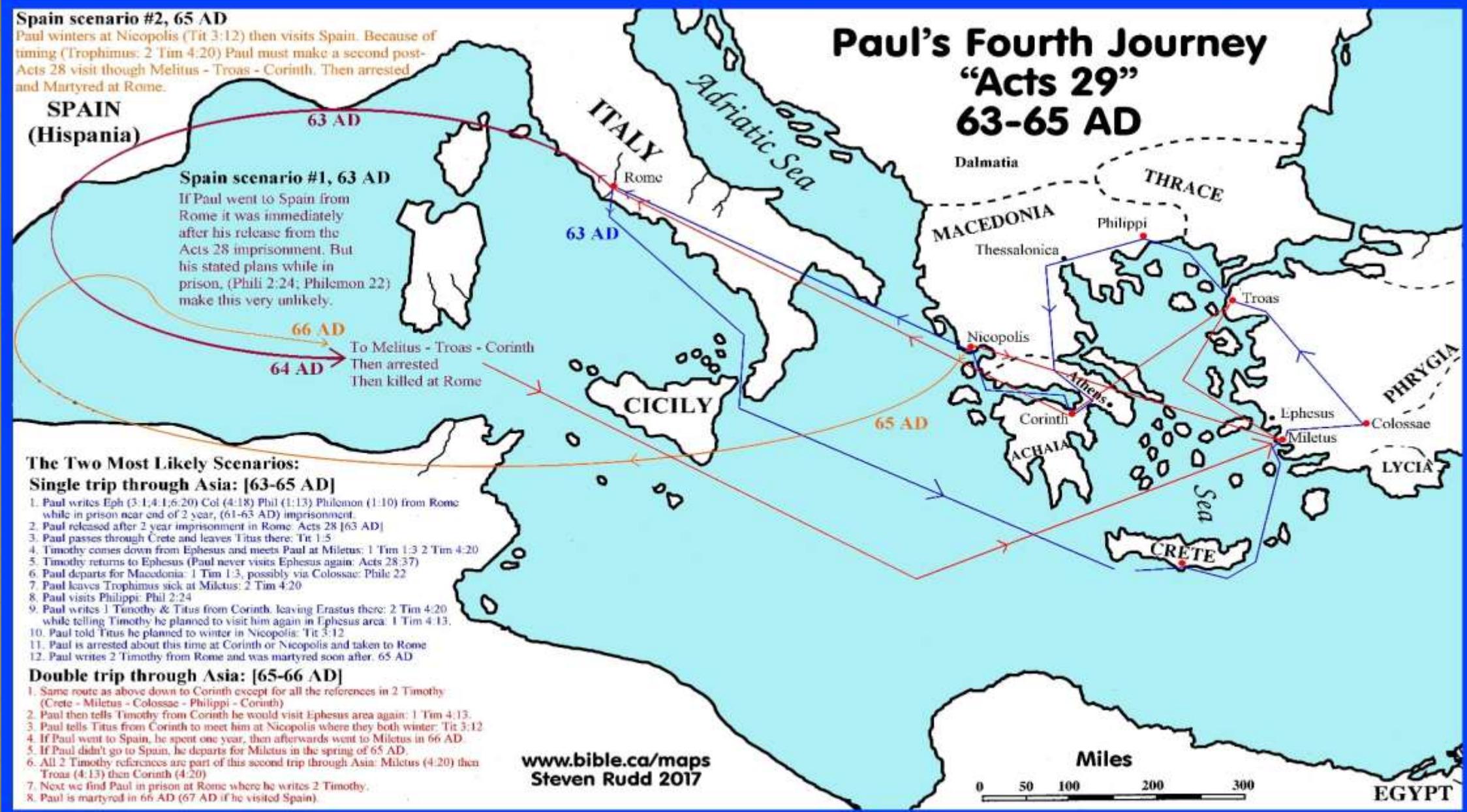
# **Paul's Possible Mission to Spain**

**63 AD?, Romans 15:24, 28**



© 2019, Ralph F. Wilson <[pastor@joyfulheart.com](mailto:pastor@joyfulheart.com)>

# Paul's Fourth Journey "Acts 29" 63-65 AD



- D. IN AD 64 A GREAT FIRE RAGED IN ROME FOR 9 DAYS and destroyed 10 of 14 quarters of the city. The idea circulated that the emperor had resorted to a rather drastic type of urban renewal. According to the *Annals* of Tacitus:
- “To suppress the rumors Nero fabricated scapegoats, and punished with every refinement the notoriously depraved Christians. Their deaths were made farcical. Dressed in wild animals’ skins, they were torn to pieces by dogs, or crucified, or made into torches to be ignited after dark as substitutes for daylight. Nero provided his Gardens for the spectacle, and exhibited displays in the Circus, at which he mingled with the crowd, or stood in a chariot, dressed as a charioteer.”

- THE PERSECUTIONS BEGAN IN AD 65 and eventually they reached also Paul. Eusebius, the church historian confirms that Peter and Paul were both martyred in the Neronian persecution:
- “It is recorded that in Nero’s reign Paul was beheaded in Rome itself, and that Peter likewise was crucified and the record is confirmed by the fact that the cemeteries there are still called by the names of Peter and Paul” (*History of the Church*, 2.25).
- It is dated by Jerome’s translation of the *History of the Church* for AD 67/68.
- Others date Paul’s death for 64/65 or between 64-67 AD.

## IX. THE LAST YEARS:

- E. **THE LAST DAYS OF PAUL** in roman prison describes 2 Timothy 4,6-8:
  - <sup>6</sup> As for me, I am already being poured out as a libation, and the time of my departure has come. <sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup> From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.



ROME  
PAUL IN PRISON



ROME  
Saint Paul's  
Basilica





## SAINT PAUL'S BASILICA

### THE TOMB OF SAINT PAUL