

no further for the milieu in which Christianity originated historically. The Qumran literature is part and parcel, no doubt, of this background, but it contributes little or nothing that is new to the understanding of it, and hence to the understanding of the historical origins of the Christian faith. As a matter of fact, this literature is as silent as the grave with respect to the body of doctrine which makes Christianity what it is: namely, the doctrine that comprises the Virgin Birth, the Incarnation, the Atonement, the Miracles, and the Resurrection.

Lesson Sixty-seven

**PAUL'S TESTIMONY ABOUT JESUS
OF NAZARETH**

Scripture Reading: Acts 9: 1-19, 22: 3-21, 26: 1-23.

Scriptures to Memorize: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26:22-23). "Am I not free, am I not an apostle? have I not seen Jesus our Lord?" (1 Cor. 9: 1).

10. Q. Who was Paul?

A. He was the man known originally as Saul of Tarsus, whom Christ specially called and qualified to be His Apostle to the Gentiles.

See Acts 9:15-16, and 26:16-18. Cf. Isa. 35:5-6, 42:6-7; Eph. 2:11-22, 5:8; Col. 1:12-23; 1 Thess. 5:5; 1 Pet. 2:9-10; 2 Pet. 3:15-16.

11. Q. Of what nationality was Paul?

A. Paul was a Jew.

Acts 22:3—"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers,

being zealous for God, even as ye all are this day." Phil. 3:5, 6—"circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless." 2 Cor. 11:22—"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." Rom. 11:1—"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Acts 26:4, 5—"My manner of life from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee." From these scriptures, it will be seen that Paul was born in Tarsus, the capital of Cilicia in Asia Minor, of Jewish parentage, of the tribe of Benjamin, and of strict Pharisaic persuasion and training. His Hebrew name was Saul. By virtue, however, of having been born in Tarsus, a free city (*i.e.*, one to whose inhabitants Rome had granted the privilege of Roman citizenship, evidently as a reward for distinguished service rendered by them to the Empire), Saul was also a Roman citizen, and as such bore the additional name of *Paul*. It will thus be seen that he was a Hellenistic, rather than a Palestinian, Jew.

12. Q. What do we know about Paul's training and scholarship?

A. We know that Paul was one of the foremost scholars of his time.

He no doubt received his elementary schooling in the synagogue at Tarsus. During those formative years he also learned a trade, as was the custom of all Jewish boys. Saul chose that of tent-making, which was of great service to him in his later years (Acts 18:1-3, 20:34; 1 Cor. 4:12; 1 Thess. 2:9). In his teens he went to Jerusalem where he graduated from Gamaliel's rabbinical school (Acts 22:3; cf. Acts 5:33-40). Tradition has it that

he continued his education later in the University of Tarsus. At any rate he became a brilliant scholar. He not only knew Hebrew, but Greek and Aramaic as well, and probably Latin. He was versed in Hebrew religion, in Greek literature and philosophy (cf. Acts 17:16-31), and in Roman law (cf. Acts 22:22-29, 25:6-12), and combined within himself all the Hebrew traditions along with Greek culture and pride of Roman citizenship. He was thus eminently equipped for the magnificent work which he later performed for Christ and Christianity.

13. Q. Where in the New Testament writings do we find the account of Paul's call to the apostleship?

A. We find the account of Paul's call to the apostleship, in Acts 9:1-19, in Acts 22:3-21, and in Acts 26:1-23.

(1) Concerning Paul, Christ said to His servant Ananias, in a vision: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how many things he must suffer for my name's sake" (Acts 9:15-16). (2) To Paul himself, on the way to Damascus, the risen Lord said: "But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me" (Acts 26:16-18). (3) Cf. Gal. 1:15, 16—"But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles," etc. 1 Cor. 15:8—"and last of all, as to the child untimely born, he appeared to me also." 1 Cor. 9:1—"Am I not free? am I not an apostle? have I not seen Jesus our Lord?" Eph. 3:8—"unto me, who am less than the least of all saints, was this grace

given, to preach unto the Gentiles the unsearchable riches of Christ," etc.

14. Q. Give a brief outline of the life and work of Paul.

A. The life and work of Paul may be outlined briefly as follows

1. *Saul as Student*: (1) early training received in the synagogue at Tarsus (Acts 22:3, Phil. 3:5-6, Acts 26:4-5); (2) learned the trade of tent-making (Acts 18:1-3, 20:3-4); (3) graduated later from Gamaliel's rabbinical school in Jerusalem (Acts 22:3).

2. *Saul as Persecutor*: (1) watched over the outer garments of those who inflicted the death penalty on Stephen, the first Christian martyr (Acts 7:57-60; cf. Deut. 17:1-7); (2) became bitterly hostile to Christianity and set out to destroy the church in Jerusalem by violence (Acts 8:1-8); (3) finally extended his persecution of the Christians "even unto foreign cities" (Acts 9:1-2, 26:9-11).

3. *Saul as Convert*: (1) his destructive sweep suddenly halted by the Lord Himself, who appeared to Saul on the way to Damascus and called him to the apostleship (Acts 9:1-9, 22:1-11, 26:12-20); (2) the whole course of his life changed by this incident (Acts 9:10-22, 22:12-16, 26:19-23); (3) spent the next two or three years in Arabia, evidently in seclusion, in preparation for his apostolic ministry (Gal. 1:11-20).

4. *Paul as Evangelist*: (1) on his return to Jerusalem, and on being called to Antioch (Acts 11:25-26), he became the foremost protagonist of the Christian faith (Acts 9:26-31, 26:19-23); (2) in the course of three great evangelistic tours, he bore the Gospel testimony over Asia Minor, Macedonia and Greece; (3) and established strong churches in Philippi, Thessalonica, Corinth, Ephesus and many other cities (Acts, chs. 13-20).

5. *Paul as Prisoner*: (1) on his return to Jerusalem at the end of his third missionary journey, the Jews conspired against him and he was arrested (Acts, ch. 21); (2) spent

the next two years in prison at Caesarea (Acts 24:27); (3) finally appealed to Caesar, and was transported to Rome (Acts, chs. 25-28); (4) was held a prisoner in Rome some two years longer, but was then set free, about A.D. 64 (Acts 28:16-31); (5) continued to labor unceasingly in the Gospel, in Rome (Acts 28:30-31).

6. *Paul as Martyr*: (1) according to well-established tradition, was arrested a second time in Rome, and imprisoned; (2) finally suffered martyrdom about A.D. 68, in the reign of Nero. Cf. his valedictory, 2 Tim. 4:6-8, "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing."

(There is a theory long extant that Paul was acquitted at his first trial, and that, on being released, he realized his dream of visiting Spain (Rom. 15:24), then revisited the Near East, Crete (Tit. 1:5), Asia (2 Tim. 4:13), Macedonia (1 Tim. 1:3), and Greece (2 Tim. 4:20). According to this theory, the Apostle was again arrested, imprisoned in Rome (where he wrote the Letters to Timothy and Titus) and finally put to death there. The book of *Acts* ends without giving us any definitive account of his last years.)

7. *Paul as Author*: (1) wrote many epistles to confirm the churches in the faith, and to instruct them in Christian worship and living; (2) "became the greatest preacher, missionary, theologian, writer and statesman of Christian history."

15. Q. How many books of our New Testament Canon, were written by Paul, and what are they?

A. Paul wrote thirteen of the books of our New Testament Canon, viz., Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2

Timothy, Titus, and Philemon, and probably Hebrews.

These books are all epistles which were originally addressed to designated congregations or individuals. They are replete with precepts and admonitions "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17).

**REVIEW EXAMINATION OVER LESSON
SIXTY-SEVEN**

10. Who was Paul?
11. Of what nationality was Paul?
12. What do we know about Paul's training and scholarship?
13. Where in the New Testament writings do we find the account of Paul's call to the apostleship?
14. Give a brief outline of the life and work of Paul.
15. How many books of our New Testament Canon were written by Paul, and what are they?

Lesson Sixty-eight

**PAUL'S TESTIMONY ABOUT JESUS
OF NAZARETH (Concluded)**

Scripture Reading: Acts 9:1-19, 22:3-21, 26:1-23.

Scripture to Memorize: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day ac-