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**APOSTLE
PAUL**

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1

Preparation

The Lord Knoweth Them That Are His

“Nevertheless the foundation of God standeth sure,
having this seal, The Lord knoweth them that are
his.”

(2 Timothy 2:19)

Introduction

Life is not intended to be haphazard. In the pre-earth councils of heaven, God presented a plan to His children: They would come to earth, receive a mortal body, be tested, and then return to His presence. God assigned the principal role in that plan to Jesus Christ and chose other individuals to perform specific duties in mortality. Both ancient and modern prophets have taught this truth. The Prophet Joseph Smith taught, “Every man [and woman] who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was.”¹ President Spencer W. Kimball stated, “Before we came here, faithful women were given certain assignments while faithful men were foreordained to certain priesthood tasks.”² Thus, God has a specific plan for each person.

In addition to teaching that individuals were foreordained to specific tasks here on earth, these statements also presuppose a time and place in earth’s history when those individuals lived. Otherwise, the callings they received in the pre-earth councils would have no possibility of being fulfilled. When Moses taught that God had predetermined national boundaries throughout the world’s existence “according to the number of the children of Israel,” he too was teaching that God’s spirit children were destined to be born at a particular time and place.³

Having planned for His children a time and a place to live, and a purpose to fulfill, God presumably also prepared the world to provide each of His children with the earthly experiences that would prepare them to fulfill their foreordained callings. The world's preparedness in the first century to receive the gospel and Paul's preparation to preach it are insightful examples of how thoroughly God arranges the environment and circumstances into which each of His children is born and reared so they can fulfill their foreordained callings.

Spiritually Preparing the World

Dispersing the Jews throughout the known world before the birth of Christ was of primary importance in spiritually preparing the world to receive the gospel in the meridian of time. Scholars generally consider the Jewish dispersion to have begun with the Babylonian conquest (approximately 600 BCE) and the forcible removal of many Jews to Babylon.⁴ Seventy years later, when allowed to return to their homeland, the majority of these captive Jews decided not to return. In the following years, their distinctively Jewish settlements can be traced as far as the Caspian Sea and even into China.

The next significant movement of Jews from Israel occurred in the third century BCE, when many Jews settled in parts of Syria and Phoenicia. Later in that century, Alexander the Great and the first Ptolemy of Egypt settled large numbers of Jews in Alexandria, Egypt. At the same time, other Jews voluntarily migrated to Egypt to escape the continual troubles in their own country. These Jews in Egypt eventually spread into Ethiopia and Libya. Antiochus, one of Alexander's immediate successors, resettled several thousand Jewish families from Israel to Lydia and Phrygia (in modern-day Turkey), and some of those Jews later settled throughout western Turkey.

In the second century BCE, large numbers of Jews migrated northward from Israel and settled around Antioch. Others migrated throughout Asia Minor, Macedonia, and Greece. Jews migrated to the ends of the Roman Empire in the first century BCE. Each of these Jewish migrations had its own mini-migrations in which smaller groups broke off and settled elsewhere. By the Christian Era, Jewish communities were in all major cities from Spain to China, and from the banks of the Rhine to the Nile.⁵

The dispersal of the Jews had two significant effects on the subsequent spread of the gospel. First, wherever the Jews settled, they gained converts to

Jehovah,⁶ thus raising the morality of the converts above that of their fellow citizens, who mainly practiced paganism. The living of a higher Jewish moral law was a prerequisite to the spreading of the gospel, as otherwise the people would not have accepted the even higher moral law contained in the gospel. Second, these Jews of the dispersion adopted various Gentile habits, which increased tolerance and made them receptive to other changes, including the acceptance of the gospel of Jesus Christ.⁷ Thus, in every city where Paul labored, he initially preached in the Jewish synagogues to the Jews of the dispersion and to Gentile converts to Judaism. The converts from these two groups formed the Church's original strength in the city.

Culturally Preparing the World

Alexander the Great was born in July 356 BCE. At the age of twenty, he became the leader of the Corinthian League of Greek city-states, which his father had founded. Before he died (a few weeks short of his thirty-third birthday), he had succeeded in conquering the area from Macedonia to northern India and from Egypt to the Hindu Kush mountains. The intermixing of Greek and Eastern cultures that followed Alexander's conquests became known as Hellenism and influenced world culture for centuries.

"Hellenism was a civilizing power that extended itself to every department of life. It fashioned the organization of the state, legislation, the administration of justice, public arrangements, art and science, trade and industry, and customs of daily life down to fashion and ornaments, and thus impressed upon every department of life, wherever its influence reached, the stamp of the Greek mind."⁸ One result of Hellenism was that Greek became the *lingua franca* of the ancient world, spoken in all major cities from Greece to the western boundary of China. Thus, any future Greek-speaking missionary could preach almost wherever they traveled.²

During the Hellenistic period, the sacred writings of the Jews were translated into Greek. This book, known as the Septuagint, became the official scriptures of the Jews of the Diaspora. Even in Jerusalem, various Greek versions of the Jewish sacred writings were used.¹⁰ Other significant examples of the impact of Hellenism include the giving of Greek names to children, the construction of a gymnasium in Jerusalem with its attendant training and focus on the physical body, and the introduction of Greek thought. Some Jews

were so ardent in their pursuit of Hellenism that they attempted to remove the “mark of their circumcision and abandoned the holy covenant.”¹¹

As mentioned above, one effect of Hellenism was that the Jews of the Diaspora were receptive to the gospel. But Hellenism had the opposite effect on the Jews living in Judea, Samaria, and Galilee, particularly on those living in Jerusalem. Some Jews, seeing a political or business advantage, actively adopted the cultural changes. Others, particularly in rural areas, remained largely unaffected. But the Pharisees, scribes, and others at Jerusalem viewed Hellenism as a mortal enemy to Judaism, and the more Hellenism made inroads into Jewish life, the more they fought against it. Eventually, these Jews adopted an entrenchment mentality and actively rejected any new idea. The Pharisees and scribes’ defense against Hellenism led them to define more carefully how a person could be defiled by coming into contact with anything or anyone associated with Hellenism. Thus, they regarded anyone who had business dealings with Gentiles as being ceremonially unclean. So, too, did contact with any object that might have been used in idolatrous worship, including wood that had been cut from a grove of trees in which idol worship might have occurred. Going to an extreme, even clothing made with a weaver’s shuttle that had come from such a grove caused one to become unclean, and if this garment touched other garments, then all of them were forbidden. Perhaps if it had not been for such an extreme reaction against Hellenism, there would have been no crucifixion, no Atonement.

Secularly Preparing the World

The Lord also used the peace and increased means of communication that the Roman Empire brought as instruments in spreading the gospel. From 31 BCE to 41 CE, the world enjoyed unprecedented peace and prosperity under the Roman Caesars. Toleration and harmony were allowed more than previously. Although Roman law forbade the preaching of any religion beyond its national boundaries to avoid public disorder, such laws were largely ignored. It seems that the Jews may have had to insist upon their enforcement before Paul or his missionary companions were punished for breaking them.¹² Roman law was universal, and Paul found protection under its banner because of his Roman citizenship.¹³ To administer their far-flung empire, the Romans built an extensive and well-maintained series of roads that facilitated the missionaries’

travel to preach the gospel and provided a fast, efficient postal service to keep them in touch with their converts.

But Roman peace and solidarity had come with a price. Many of the Roman world's magnificent structures were built with slave labor, and its territories were gained through war. For example, Asia Minor (modern-day Turkey) was ravaged by Scipio in battles against Antiochus, by Manlius in his Galatian campaign, and by Pompey. In various places, there were slave uprisings, civil wars, and wars of conquest. In short, much misery followed the Roman banner. Roman governors often plundered the conquered, making suffering a trademark of Roman rule. Roman social order reflected either slavery or inordinate wealth. Depravity ruled in men such as Nero and Caligula, with many people following their example. Peace, tolerance, and tranquility were the external appearance, but corruption and moral depravity were the internal reality.

These conditions also aided the spread of the gospel, as the people hungered for some form of relief—principally the inner peace that acceptance of the gospel brings. The educated had lost their faith, and the religions of the East fascinated others. Temples were erected to Isis and Serapis. Hawkers in the market peddled their amulets, promising power and protection from the gods for every need. Individuals sought spiritual fulfillment in such things as Syrian music and medicines, in Babylonian numbers and mathematical calculations, and in the religion of the Jews. Bar-jesus¹⁴ and Simon the Sorcerer,¹⁵ the Egyptian who led four thousand people into the desert,¹⁶ and the damsel who possessed a spirit of divination¹⁷ are indicators of a people hungering for spiritual peace and fulfillment.

Preparing the City

Paul was born in Tarsus,¹⁸ which today is a sleepy Turkish town. But in Paul's day, it was an important city, or, in Paul's words, "no mean city."¹⁹ Besides being the capital of the Roman province of Cilicia, Tarsus was also the center of extensive commercial activity throughout the Mediterranean and Asia Minor. Primary among these commercial activities was the trading in timber and other resources of the Taurus Mountains, and the making and selling of tents that were created from the black hair of the large, long-haired goats of the

area. Presumably, Paul learned his trade as a tent maker²⁰ from his father, as it was the custom of the day for a son to learn his father's trade.

Paul's family members were Orthodox Jews.²¹ As such, Paul's contact with non-Jews would have been limited because Orthodox Jews considered that such contact made them ceremonially unclean.²² But just being on the streets or the docks of Tarsus, or helping his father in business, provided Paul with unique opportunities to learn about people throughout the Roman world and become acquainted with their customs. This knowledge greatly aided his future missionary endeavors.

Besides its political and commercial importance, another reason Tarsus was "no mean city" was that it was a major educational center of the Roman Empire, one of only three cities with a university. (The two others were Alexandria, Egypt, and Athens, Greece.) Although the university at Tarsus apparently did not draw large numbers of students from other parts of the Roman world, its students were noted for the seriousness with which they undertook their studies and were particularly distinguished for their ability to speak readily and comprehensively on any given subject.²³ Given the logical structure of Paul's later epistles and his ability to preach spontaneously about Christ, Paul evidently benefited from the educational environment of Tarsus. However, again, being an Orthodox Jew, he would never have enrolled in the university.

Preparing the Messenger

Paul's family members were Israelites of the tribe of Benjamin.²⁴ Paul had a sister (presumably an older sister) who married, had a son, and settled in Jerusalem.²⁵ In addition, there are several indications that Paul's parents were devout Jews.²⁶ One such indication is that they—undoubtedly through long and continual teachings—instilled intense feelings of loyalty to Jehovah in Paul as evidenced by his statement that he was blameless "touching the righteousness which is in the law [of Moses]."²⁷ Another indication of his parents' feelings toward the Jewish religion is that they were Pharisees,²⁸ which Paul said was the strictest of the Jewish sects.²⁹

Further, Paul stated that he was "an Hebrew of the Hebrews."³⁰ This means that although his family lived in a Greek city and spoke Greek in public, they

spoke their native Aramaic at home and in the synagogue to express their ties to their Jewish religion and customs.³¹ Like his family, Paul was fluent in both languages.³² Paul also may have known Latin because “Roman citizens everywhere [were expected] to have an adequate knowledge of it,”³³ and because he seemed entirely comfortable in cities (most notably in Rome and Philippi, which was a Roman colony) where Latin was the principal language spoken and in which official government business was transacted. Knowing several languages suggests that Paul may have had a talent for languages and spoken other languages besides Greek, Aramaic, and Latin. Thus, it can be presumed that Paul could preach the gospel to almost everyone with whom he came in contact. According to the scriptural account in Acts, the only time Paul seemed unable to understand the local language was in Lystra when the people spoke the “speech of Lycaonia.”³⁴ His inability to talk to the Lycaonians is apparent because he left the scene of healing a lame man prematurely, unaware of the people’s excitement and intent to worship him and Barnabas.

Likely, Paul’s family was upper-middle-class because they were citizens of Rome and—more indicative—because they were also citizens of Tarsus.³⁵ Anciently, being a citizen of a city required more than being born in the city. “Only the privileged were named citizens of a city.”³⁶ As a citizen of Tarsus, Paul could have helped shape policies and make decisions for Tarsus’s governance by casting his vote in the Assembly. Being citizens of Tarsus, Paul’s family had some influence and community status. It is not known how Paul’s family obtained either their Roman or Tarsus citizenship.³⁷

Paul was born approximately 5 CE.³⁸ In a Jewish family, the birth of a son—especially the firstborn—was an occasion for the family and members of the synagogue to celebrate. On the eighth day following his birth, Paul was circumcised and received his name.³⁹ As a Roman citizen, he would have received three names. His third name (the cognomen) was the family name. In Roman society, it was the name by which family members were called. Thus, his cognomen was Paullus, in Latin, and he was referred to as Paul.⁴⁰ His praenomen was Saul. The baby may have been named Saul either after his father or grandfather, as this was common practice, or after some historical family figure, which was also common. If he was named after a historical figure, then King Saul, the first king of unified Israel, springs to mind as the individual after whom he was named. This seems natural, as King Saul was of

the tribe of Benjamin, as was Paul. It is likely that King Saul was an honored historical figure by members of the tribe of Benjamin.

Being reared in a religious home, Paul heard at his mother's knee⁴¹ the stories of Israel's history that he later used effectively in his writings and teachings. He knew well the stories of the righteous patriarchs, Abraham, Isaac, and Jacob. He knew equally well the account of Moses leading the children of Israel out of bondage and their wandering in the desert for forty years. As a young boy, he was undoubtedly thrilled at the stories of Pharaoh's armies drowning in the depths of the sea, and of the voice of God speaking from Mount Sinai when the mountain belched smoke and fire. Stories of Paul's own progenitor, Benjamin, would have been told frequently in the home. He would have also learned of how Jacob's beloved Rachel died at Benjamin's birth, of how his name was changed from Benoni, meaning "the son of her sorrow," to Benjamin, meaning "the son of his right hand," and of Benjamin's brother Joseph leaving a silver cup in Benjamin's sack. Another story that would have been ingrained into the young boy's memory was how, when the other tribes revolted following the death of Solomon and formed their own kingdom, the tribe of Benjamin remained faithful. Because of his early training and background, Paul grew to manhood, proud to be born into the tribe of Benjamin and to be one of Abraham's children.

Because Paul was the son of an Orthodox Pharisee, when he was of age,⁴² he attended a school affiliated with the synagogue rather than a school in Tarsus. His curriculum was principally recitation and reading, as writing was not heavily emphasized, even by the elite.⁴³ Much of Paul's school lessons consisted of memorizing sections of the Mosaic law, writings of Old Testament prophets, and rabbinical interpretations of such. His Old Testament scriptures were the Septuagint, but at some time, Paul may have learned to read the Old Testament in Hebrew. By the time Paul graduated from the synagogue school, he would have been able to read and discuss both the Old Testament scriptures and their rabbinical interpretations intelligently.

Interestingly, Paul demonstrates a knowledge of Greek in his epistles that goes beyond what would have been acquired in the "marketplace," suggesting that he may have received some formal education in Greek. One scholar commented that Paul's epistles are in a Greek "style which is fluent, powerful and accomplished."⁴⁴

Learning In Jerusalem

After he graduated from the synagogue school, Paul went to Jerusalem to study with Gamaliel to become a rabbi. Given Paul's young and impressionable age, the journey to Jerusalem would have been a memorable experience. It can be imagined that early one morning, with his parents and family accompanying him to the harbor, with his clothes packed tightly in leather bags, he boarded one of the larger ships in Tarsus for the twelve-mile journey down the Cydnus River and then sailed out into the Mediterranean Sea. After a day, and undoubtedly a largely sleepless night, Paul arose from his bed to see from the port side of the ship first Mount Hermon, one of the boundaries of ancient Israel, and then Mount Carmel, which brought memories of Elijah and his contest with the priests of Baal. Later that day, the ship sailed into the harbor of Caesarea, where Paul saw the Roman fortress in which he would spend two years as a prisoner in later life. Then came the two-day journey from Caesarea to Jerusalem. Strong feelings must have gone through Paul when he first spotted the temple, the center of the Jewish world. As he walked through the Court of the Gentiles in the temple, feelings of immense pride in his Jewish ancestry and of loyalty to Jehovah must have filled his breast. Surely these feelings intensified, and awe filled him as he gazed at the magnificent temple around him and considered its long history and the promises of Jehovah to His covenant people.

Gamaliel was a man of high reputation in Jerusalem. His name is famous in Judaism even today as a scholar and interpreter of the Mosaic law.⁴⁵ This is the same Gamaliel who is mentioned in the New Testament in connection with the trials of Peter and John, where Gamaliel counseled the Jewish Sanhedrin to "refrain from these men and let them alone, for if this . . . work be of men it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."⁴⁶

In Jerusalem, Paul's studies consisted literally of sitting in the temple at the feet of Gamaliel, who sat on a raised stand above his pupils. Paul listened to him elaborate upon the Old Testament and rabbinical interpretations of it, and asked him questions. In this teaching-learning dynamic, students were encouraged to express contradictory opinions.⁴⁷ Gamaliel was a Pharisee but was not as intolerant as the impression one gets from reading about the Pharisees in the New Testament. In his teachings, Gamaliel included the

writings of Greek authors, which would have strengthened Paul's knowledge of Greek philosophy and poetry.⁴⁸ Paul's studies with Gamaliel would have required several years of diligent effort and would have given him an intimate knowledge of the Old Testament scriptures.

Because Jesus went with "his parents . . . to Jerusalem every year at the feast of the passover,"⁴⁹ He and Paul were in Jerusalem for a few days each year when Paul studied with Gamaliel. Jesus would have visited His Father's house during each of His visits, and He may have been in the temple at the same time Paul was attending school there. It is interesting to speculate on a chance encounter of Jesus and Paul, but it is certain they did not know each other during Jesus's brief life.⁵⁰

To Paul's credit, during these years in Jerusalem and away from his parents, he was able to claim later, "Men and brethren, I have lived in all good conscience before God until this day."⁵¹ Keeping oneself unstained from the vices of any large city at any time in the world is no small feat for any young man.

Following his years of schooling in Jerusalem, Paul returned home to Tarsus. At maturity, Paul was "about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man."⁵²

In Tarsus, Paul likely married⁵³ and became a rabbi at the local Jewish synagogue, perhaps fulfilling a boyhood dream. Then is the time that he sharpened his intellect and his ability to debate with men by interacting on the streets with students who attended the university and by mingling with the merchants who came to Tarsus from throughout the empire. The knowledge and rhetorical skills gained in such interaction, combined with his understanding of the scriptures and his deep spiritual nature, laid the foundation for Paul's later success as a powerful missionary.

It was in Tarsus that Paul lived during the mortal ministry of Jesus. Paul, being a rabbi, surely journeyed to Jerusalem occasionally during those years to participate in various Jewish holy festivals. During those visits, he doubtless heard of one called Jesus, of His claims and teachings, and the miracles He

performed. Paul knew of the attitude the Jewish leaders had toward the One from Nazareth.

Summary and Application

Paul was born into a world and city uniquely arranged to prepare him to be an apostolic witness and an effective missionary. Over several hundred years, the Jews had been systematically scattered throughout much of the world to prepare the world spiritually for the preaching of the gospel. A common language, Greek, was spoken in all major cities, and Paul seemingly had a gift for languages, speaking and reading several. The Roman Empire built roads and brought peace and stability, allowing the gospel messengers to travel, to preach the gospel, and to remain in touch with their converts. Further, the corruption, class distinction, and resulting poverty that occurred under Roman rule left the people yearning for inner peace and freedom that only the gospel could provide.

Paul was born in a cosmopolitan city where, as a young man, he daily encountered people of different cultures and languages, which exposure helped him understand and more easily associate with people of all cultures. He was reared in a righteous home where he gained an appreciation for Israel's history. Through his education at home and in schools at Tarsus and Jerusalem, he gained mastery of Jehovah's scripture.

The hand of God can clearly be seen in arranging the world, the city, the family, and Paul's early experiences so that this future planter of the gospel seed would be prepared to fulfill his foreordained calling.

Just as God had meticulously prepared the world for the receipt of the gospel in Paul's day, so too has God placed us in an environment equally arranged for our appointed mortal mission. And, just as Paul had experiences that prepared him to fulfill his earthly purpose, so too has God arranged for us to have experiences that will enable us to achieve our earthly purpose. As Paul taught in his later life, God "knoweth them that are his,"⁵⁴ and He has planned for our success in mortality and afterward to achieve eternal life. To have those successes, we need to trust His plan and yield to His will.

1. Smith, Joseph, p. 365. See Galatians 1:15 for Paul's comment that he was foreordained.

2. *Ensign*, Nov. 1979, p. 102.

3. Deuteronomy 32:8.

4. However, see 1 Nephi 22:4 for scriptural evidence that the scattering of Israel had occurred already to a large degree before the Babylonian captivity.
5. The scriptures refer to this dispersion of the Jews. Examples can be found in Acts 2:5, 9–11 and Acts 6:9.
6. Gentile converts to Judaism are referred to as God-fearers or proselytes, and are mentioned, for example, in Acts 2:10, 10:2, 13:43, and other references. The difference between the two groups is that proselytes had fully conformed to the law of Moses, including being circumcised, whereas God-fearers worshipped in Jewish synagogues and generally conformed to the law of Moses but had not been circumcised.
7. Jews who adopted Gentile ways are called Grecians in the New Testament. See, for example, Acts 6:1, 9:29, and 11:20.
8. Schurer, *Second Division*, Volume I, p. 30.
9. One notable exception to Paul not understanding the language of the local people was in Lystra, where the people spoke Lycaonian, with the apparent result that Paul and Barnabas left in frustration at not being able to understand, and came back later to halt the people sacrificing to them (Acts 14:11–15). That there were other times when Paul was unable to preach the gospel in Greek is evident from his reference to receiving the gift of tongues (1 Corinthians 14:18).
10. Coogan, p. 470.
11. 1 Maccabees 1:15.
12. See Acts 16: 20–21.
13. See note 1 of chapter 1 in the endnotes for a discussion of how Paul’s family may have obtained Roman citizenship.
14. Acts 13:6.
15. Acts 8:9.
16. Acts 21:38.
17. Acts 16:16.
18. Tarsus is located on the Cydnus River, twelve miles upstream from the Mediterranean, and is surrounded by a fertile plain. From Tarsus, the Taurus Mountains, with their gorges and fortress-like cliffs, can be seen further inland. They almost completely surround Tarsus in a great arc reaching to the sea on the west and the east. In generations preceding Paul’s day, the people of Tarsus cut a pass through the Taurus Mountains on the west (known as the Cilician Gates), making Tarsus a crossroads between the East and the West. It was through this pass that various conquerors, including Alexander the Great, marched their armies.
19. Acts 21:39.
20. Acts 18:3.
21. Acts 23:6; Philippians 3:5–6.
22. See note 2 of chapter 1 for some historical background of the Jews’ separateness.
23. An indication of the high esteem in which Tarsus scholars were held is that Caesar Augustus was educated by Athenodorus, a scholar of Tarsus, and that Augustus chose Nestor, another Tarsus scholar, to educate his son (Ball, p. 3). Strabo, an ancient historian, comments that of all the university cities, Tarsus was noted for its “schools of rhetoric” with the result that “the Tarsians . . . could instantly speak offhand and unceasingly on any given subject” (as quoted in Murphy-O’Connor, p. 49; see also p. 35).
24. Romans 11:1; Philippians 3:5.
25. Acts 23:16. Paul’s family. In his epistle to the Romans, Paul refers to some individuals as being his “kinsmen” (Romans 16:7, 11, 21). Paul’s use of “kinsmen” may mean only that they, like Paul, were also Jews, but it seems more likely that Paul uses the word “kinsmen” to indicate a personal

relationship. It may be that these individuals were his converts, with whom he had formed close personal relationships.

26. Being devout Jews, Paul's family would have kept themselves separate, except in business, from non-Jews. See note 1 in chapter 1 of the endnotes for the earliest mention of individuals being separate in the Old Testament, which offers a perspective on how old the idea of being separate (or segregation) is.
27. Philippians 3:6.
28. Acts 2–3:6.
29. Acts 26:5.
30. Philippians 3:5. Conversely, Grecians (see Acts 6:1, 9:29, 11:20) were Jews who had absorbed the Graeco-Roman culture and who had ceased being Jews except for their religion (Tenney, p. 113, and Smith's Bible Dictionary).
31. Murphy-O'Connor, p. 37; Tenney, p. 113; Picirilli, p. 15.
32. For evidence, see Acts 21:37; 22:2.
33. Picirilli, p. 7. But see Wallace 1998, p. 138, which indicates that this expectation was not always met.
34. Acts 14:11. To aid him in preaching of Christ, Paul states that he was blessed at times with the gift of tongues (1 Corinthians 14:18).
35. Acts 21:39.
36. Picirilli, p. 5. See also Wallace (1998), p. 142.
37. See note 1 to chapter 1 on some possible ways that Paul's family may have obtained their Roman citizenship.
38. Compare Murphy-O'Connor, p. 49, and Bandy, p. 22, for a difference of opinion as to Paul's birth.
39. Philippians 3:5.
40. For example, Pontius Pilatus (Acts 4:27) is just referred to as Pilate. Also, Marcus Tullius Cicero is referred to as Cicero. (See Murphy-O'Connor, p. 41–45; Wallace, p. 143–144; Bandy, p. 21.)
41. It was Paul's mother who would have been Paul's primary teacher in the home. It is to her whom we must ascribe much of Paul's ardent love of Jehovah. Unfortunately, nothing in scripture refers to her, neither her name nor her attributes. Everything we can infer about her is through her son's (Paul's) character. The only thing we know of Paul's father is that he was a Pharisee (Acts 23:6).
42. See note 3 in chapter 1 of the endnotes for comments on Paul's education.
43. Picirilli, p. 27; Wallace (1998), p. 58–61. Note that many of Paul's epistles were dictated to a scribe. (See Romans 16:22 and the endnotes to the epistles of 1 Corinthians, 2 Corinthians, Ephesians, Philippians, and Colossians.)
44. Wallace (1998), p. 51–53.
45. Picirilli, p. 29.
46. Acts 5:38–39.
47. See Luke 2:46 for an example of this form of teaching. Except in the Savior's case, it seems as if the role of teacher and student was reversed.
48. Picirilli, p. 29. See note 3 of chapter 1 in the endnotes for additional insights into Paul's education/exposure to Greek language and literature.
49. Luke 2:41.
50. Some scholars interpret 2 Corinthians 5:16 as evidence that Paul and Jesus did know each other before the resurrected Jesus appeared to Paul on the Damascus Road. However, Joseph Smith made some changes to 2 Corinthians 5:16, and it is evident that the verse does not mean that Paul and Jesus knew each other in mortality.
51. Acts 23:1.

52. Smith, p. 180. Another description of Paul is found in the apocryphal literature. There, he is described “of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace” (*Lost Books of the Bible, Paul and Thecla*, 1:7).
53. See note 4 to chapter 1 of the endnotes for arguments as to why Paul was married.
54. 2 Timothy 2:19.

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