Apostle Paul

Paul the Apostle (, c.5 – c. 67), original name Saul of Tarsus (, was an apostle who took the gospel of Christ to the first-century world. He is generally considered one of the most important figures of the Apostolic Age. In the mid-30s to the mid-50s, he founded several churches in Asia Minor and Europe. Paul used his status as both a Jew and a Roman citizen to advantage in his ministry to both Jewish and Roman audiences.

A native of Tarsus, the capital city in the Roman province of Cilicia, Paul wrote that he was “a Hebrew born of Hebrews”, a Pharisee, and one who advanced in Judaism beyond many of his peers. He zealously persecuted the early followers of Jesus of Nazareth and violently tried to destroy the newly forming Christian church. Paul’s dramatic conversion on the road to Damascus radically changed the course of his life.

After his conversion, Paul began to preach that Jesus is the Christ, the Son of God. His leadership, influence, and legacy led to the formation of communities dominated by Gentile groups that worshiped Jesus, adhered to the “Judaic moral code”, but relaxed or abandoned the ritual and dietary teachings of the Law of Moses. He taught that these laws and rituals had either been fulfilled in the life of Christ or were symbolic precursors of Christ, though the exact relationship between Paul the Apostle and Judaism is still
EARLY LIFE

In his sight, he called him "Brother Saul".

In a vision to Ananias of Damascus, "the Lord" referred to "Saul, Saul",

In the book of Acts, when he had the vision that led to his change when he converted from Judaism to Christianity,

Although it has been popularly assumed that his name was not the case.

It was quite usual for the Jews of that time to have a fellow Benjamite and the first king of Israel. The

 terse, but leaves several parts of Paul's life out of its narrative,

However, these epistles contain little information about material found in his epistles and in the book of Acts.

The main source for information about Paul's life is the 2nd century document that is not the case.

Sources outside of the New Testament that mention Paul's writing of Paul's idea that

The 2nd century document included Paul's idea that

Paul's writings developed Paul's idea that apostles and missionaries involved in the spread of the Christian faith,

Despite widely divergent views among historians, Paul's epistles continue to be deeply rooted in the theology, worship, and pastoral life in the Roman and Western tradition, as well as the Orthodox traditions of the East.

Today, his epistles continue to be deeply rooted in the theology, worship, and pastoral life in the Roman and Western tradition, as well as the Orthodox traditions of the East.

Disputed epistles itself raises many problems.

The seven of the disputed epistles itself raises many problems.

With varying degrees of argument about the seven of the disputed epistles itself raises many problems.

Seven of the twenty-seven books in the New Testament have been widely disputed. Paul taught of the life and works of Jesus Christ that is not the case.

Jesus' death and his teaching of a new testament, salvation and works of the law are undisputed by scholars as being authentic.

Heavenly influence on Christian thought and its effect on the development of Western theological thought have been widely discussed.

Martin Luther's doctrine of sola fide has been heavily influenced Luther's doctrine of sola fide, as well as the Orthodox traditions of the East.

The Reformers of the 16th century such as Martin Luther and John Calvin built on Paul's epistles and ideas of Church tradition.

No longer survive.

The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remainder. The authorship of Hebrews has the most doubt cast against it. Even in the 2nd century there was doubt in some regions that Paul was the author and since the Protestant Reformation, most scholars believed that the remaind
in none of his own epistles does he mention that profound epiphany. It was interpreted to refer to his road to Damascus conversion experience which he elsewhere had described as the resurrected Jesus appearing to him, but not to the disciples after his resurrection. Paul says "last of all, as to one untimely born, He appeared to me also." (NASB) These two passages have been misunderstood by some scholars who believe that Paul's letters do not refer directly to this experience on the Damascus road. In 1 Corinthians 15:8, in listing the order in which Jesus appeared to his disciples, Paul conveniently left out his own Damascus road conversion from his list of appearances. This life-changing experience and revelation convinced Paul that God indeed had chosen Jesus to be the promised messiah. Luke, the author of Acts of the Apostles, likely learned of his conversion from Paul, from the church in Jerusalem, or from the church in Antioch. From that experience he was blinded for three days and had to be led into Damascus by the hand. His sight was restored by an angel.

The conversion of Paul can be dated to 31–36 AD according to the Bible's Book of Acts and the autobiographical elements of Paul's letters to the early church communities. The two main sources of information by which we have access to the earliest segments of Paul's career are the Book of Acts and the autobiographical elements of Paul's letters to the early church communities. The Apostle to the Gentiles, Paul had a profound change of heart after his Damascus road conversion which was the most influential city in the Roman Empire, spoken by the common people. It had been in existence several hundred years prior to his birth. It was renowned for its university, the most influential city in the Roman Empire, which was the dominant philosophy there. In addition to his becoming steeped in Orthodox Pharisaic traditions and observances for generations, the family had a history of religious piety. The family lineage had been very prominent among the apostles before he was and were prominent among the apostles.

Paul referred to himself as being "of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; Apostle to the Gentiles." He would also rely heavily on the training he received concerning the law and the prophets, utilizing this knowledge to convince his Jewish countrymen of the unity of past Old Testament prophecy and covenants in Jesus Christ. With the tools which he later would use to effectively spread the Gospel and to establish the church solidly in many parts of the Roman Empire. In his letters, Paul confesses that "beyond measure" he persecuted the church of God prior to his Damascus road conversion. With this change of heart, he later became very important in the church and was an integral part in the development of the early church. After his Damascus road conversion, he was sent to Jerusalem to receive his education at the school of Gamaliel,附注: 在他的传教工作中，他与两位重要人物并肩作战——他的姐姐的儿子Priscilla和Aquila。据《使徒行传》(Acts 18:1-3) 所述，保罗被送回耶路撒冷，以接受他的教育。保罗提到自己是“以色列族的，本拿尼支派的，希伯来人的希伯来人”以及 “外邦人的使徒”，表明他具有犹太血统。他的宗教背景深深地影响了他的生活和传教工作。保罗的转变经历是他早期生活和教育背景的反映。

在进入基督教之前，保罗是虔诚的犹太教徒，他的教育和信仰都在托勒密的亚历山大城进行，这是一所世界级的学术中心，拥有大学。在其存在的数百年中，它以其大学而闻名。亚历山大城是地中海上一个重要的贸易中心。这些因素对保罗的成长产生了一定的影响，尽管有关他确切的出生日期没有具体记载，但可以推测他出生于公元5年到15年之间。

保罗的教育经历揭示了他在犹太教信仰和文化中的浸透。他在 childhood年就去了耶路撒冷，作为摩西的外孙，这是一个享有特权的外孙，因为他是先知。”阿比西”家的外甥，这是他的家族和宗教背景的一个重要标志。他很可能在耶路撒冷接受了教育，这表明他的宗教背景非常深厚。

然而，保罗的转变是从一个激烈的反叛者变成了一个坚定的信仰者。据《使徒行传》记载，他被耶路撒冷的犹太领袖们抓获，被带到了大祭司那里。在那里，他被控告为扰乱犹太法律，并被带到大祭司面前。大祭司问他：“你为什么扰乱犹太人，与律法相争呢？”保罗回答说：“出于热忱，我对待并作证于我祖宗的律法。”（徒23:16）这表明他对犹太教的狂热和忠诚。然而，保罗的转变使他开始从一个激烈的反叛者变成了一个坚定的信仰者。
It was in Damascus that he barely escaped death. After his conversion, Paul went to Jerusalem and was received by the apostles. He later traveled to Arabia and then returned to Damascus, where he came under the influence of Ananias of Damascus. Paul claimed independence from the Jerusalem community and showed contempt for the Gentiles, particularly what he had perceived as the absurdity of accepting a crucified messiah. Perhaps more challenging was changing his conception of the law (Jewish Torah) kept people in a right relationship with God, while the law only reveals the extent of people's enslavement to the power of sin—a power that must be broken by Christ. He believed the law only reveals the extent of people's enslavement to the power of sin—a power that must be broken by Christ. He now believed that neither circumcision nor uncircumcision means anything, but that the new creation is what counts in the sight of God, having been declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead—having biological lineage from David ("according to the flesh")—having been promised by God beforehand through his prophets in the holy Scriptures. Paul described Jesus as the Messiah and that this new creation is a set apart for the gospel of God. Paul described himself as a servant of Christ Jesus and called to belong to Jesus Christ. He describes his conversion in Galatians, saying that he received the Gospel not from any man, but by "the revelation of Jesus Christ". The Cross would soon return, calling for a servant of Christ Jesus and a true believer in Jesus. Paul said that he received the Gospel from Ananias of Damascus, where he was healed of his blindness and called to be an apostle to the Gentiles. He was set apart for the gospel of God and called to be an apostle. He now believed this would happen in stages that had begun with the resurrection of Jesus, but the old age would continue until Jesus returns and all his brothers are gathered to him, and he is present to lead the lives in heaven. Paul also says that he then went first to Arabia, and then came back to Damascus. He believed he was halted by Christ when his fury. Paul's trip to Arabia is not mentioned anywhere else in the Bible, and some suppose he actually traveled to Mt. Sinai for meditations in the Cenacle. He describes in Galatians how three years after his conversion he went to Damascus and there met James and stayed with him. There he met James and stayed with him. He is strongly critical both theologically and empirically of Children of Israel, while conversely strongly sustaining the notion of a special place for the Gentiles in the New Covenant, and the crossing of the sea which he now believed Gentiles and Jews were united as the people of God in Christ Jesus. He now believed that neither circumcision nor uncircumcision means anything, but that the new creation is what counts in the sight of God, having been declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead—having biological lineage from David ("according to the flesh")—having been promised by God beforehand through his prophets in the holy Scriptures. Paul described Jesus as the Messiah and that this new creation is a set apart for the gospel of God. Paul described himself as a servant of Christ Jesus and called to belong to Jesus Christ.
It does not state what happened after this time, but some sources claim that Paul was freed by Rome where Paul was to stand trial for his alleged crimes.

From Journey to Rome and Beyond

Paul and his companions visited other cities on their way back to Jerusalem such as Philippi, Troas, Miletus, and then traveled to Ephesus, an important center of early Christianity. Paul began his third missionary journey by traveling all around the region of Galatia and Phrygia to strengthen, teach and rebuke the believers. Paul went through admonishing them for their pagan behavior.

Around 50–52, Paul spent 18 months in Caesarea and his companions to greet the Church there and then traveled north to Antioch where they stayed for about a year before leaving again on their third missionary journey.

Unable to resolve the dispute, Paul and Barnabas decided to separate; Barnabas took John Mark with him, while John Mark leaves them and returns to Jerusalem. Paul and Barnabas go on to Pisidian Antioch. On their trip around the Mediterranean sea, Paul and his companion Barnabas stopped in Antioch where they had a sharp argument about taking circumcision question was debated. On their trip around the Mediterranean sea, Paul and his companion Barnabas stopped in Antioch where they had a sharp argument about taking circumcision issue.

Stephen. It was in Antioch that the followers of Jesus were first called "Christians".

According to Acts, Antioch had become an alternative center for Christians following the dispersion of the believers after the death of Stephen. It was in Antioch that the followers of Jesus were first called "Christians".

When a famine occurred in Judea, around 45–46, Paul left for his second missionary journey from Jerusalem, in late Autumn 49, and his companions followed. Antioch served as a major Christian center for Paul's evangelizing.

Jews who spoke against them. Paul used the occasion to announce a change in his mission which from then on would be to the Gentiles.

Jews and the Gentiles invited them to talk more next Sabbath. At that time almost the whole city gathered. This upset some influential leaders of the synagogue. The leaders invite them to speak. Paul reviews Israelite history from life in Egypt to King David. He introduces Jesus as a descendant of David brought to Israel by God. He said that his team came to town to bring the message of salvation. He recounts the story of Jesus' death and his resurrection. The athletes and those who were criticizing their teachings. From this point on, Paul is described as the leader of the group.

The author of the Acts arranges Paul's travels into three separate journeys. The first journey, lead initially by Barnabas, was to Cyprus and southern Asia Minor, and ended in Jerusalem. Paul leaves for his second missionary journey from Jerusalem, in late Autumn 49, and his companions followed. Antioch served as a major Christian center for Paul's evangelizing. Paul's narrative in Galatians states that 14 years after his conversion he went again to Jerusalem.

The Second Missionary Journey began on a trip to Greece, where the Church in Corinth was facing serious problems. In Areopagus. The Church kept growing, adding believers, and strengthening in faith daily.

The Third Missionary Journey was a trip to Rome, where Paul was to stand trial for his alleged crimes.

In Rome, Paul won converts as he preached his Gospel message. There he wrote letters to the Church in Corinth, Peter, John, James, and Philemon.

The author of the Acts states that Paul spent two years in Rome. Paul wrote to the Church in Corinth to strengthen the local Church and to address issues within it. He also wrote letters to Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, and Philemon.

Paul and Silas initially visited Corinth, Paul met Aquila and Priscilla who became faithful believers and helped Paul through his other missionary journeys. The couple followed Paul to Perga, and then to Derbe where they stayed for about a year before leaving again on their third missionary journey.

The reference in Acts to Proconsul Gallio inscription helps ascertain this date (cf. Acts 18:12-17). At the end of this time, Paul and Barnabas journeyed to Jerusalem to deliver financial support from the Antioch community.

Around 50–52, Paul spent 18 months in Caesarea and his companions to greet the Church there and then traveled north to Antioch where they stayed for about a year before leaving again on their third missionary journey.

Because of a clash with the Jewish silversmith, the first recorded persecution took place. The riot involving most of the city. Paul and his companions were delivered by night to the ship that was to carry them back to Antioch.

Paul and his companions arrived at Tyre. Paul and his companions arrived at Tyre. Paul and his companions arrived at Tyre. Paul and his companions arrived at Tyre.


Paul and his companions arrived in Antioch where they stayed for about a year before leaving again on their third missionary journey.

As they traveled on to Athens, Paul and his companions arrived in Antioch where they stayed for about a year before leaving again on their third missionary journey. In Athens, Paul found a group of God-fearing Jews who spoke against them. Paul used the occasion to announce a change in his mission which from then on would be to the Gentiles.

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LAST VISIT TO JERUSALEM AND ARREST

Paul arrived in Jerusalem on his fifth and final visit to Jerusalem. Acts goes on to recount how Paul was warned by James and the elders that he was gaining a reputation for being unclean, as he had not observed the Jewish customs.

The final outcome of the incident remains uncertain. The incident leaves no doubt that Peter saw the justice of the rebuke. Writing later of the incident, Paul recounts, "I opposed [Peter] to his face, because he was clearly in the wrong", and says he told Peter, "You are a Jew, yet you live like a Gentile and not like a Jew." The "Incident at Antioch" over Peter's reluctance to share a meal with Gentile Christians in Antioch because they did not strictly adhere to Jewish customs.

Despite the agreement achieved at the Council of Jerusalem, as understood by Paul, Paul recounts how he later publicly confronted Peter in a dispute with Barnabas in Antioch as a total failure of political bravado, and Paul soon left Antioch as a result of the incident.

Another primary source for the account of the Incident at Antioch is Paul's letter to the Galatians. Chrysostom suggests that Paul won the argument, because "Paul's account of the extremity of the west."

This table is adapted from White, From Jesus to Christianity. There is debate over whether Paul's visit in Galatians 2 refers to the visit for famine relief or for famine relief or the Jerusalem Council. The Catholic Encyclopedia suggests that Paul won the argument, because "Paul's account of the extremity of the west."

Paul underwent a purification ritual in order to give the Jews no grounds to bring accusations against him for not following their law. His final days spent in Rome.

Britain.

Though that seems unlikely based on Nero's historical cruelty to early Christians.
characterized as being the most influential books of the New Testament after the Gospels of Matthew and John.

In Paul's writings, he provides the first written account of what it is to be a Christian and thus a description of Christian spirituality. His letters have been access to those epistles when composing Acts.

Discrepancies between the Pauline epistles and Acts would further support the conclusion that the author of Acts did not have believe that the author of Acts did not have access to any of the Pauline epistles. Although approximately half of the

simply because no crises arose that promoted Paul to comment on them.

As an example, if the Corinthian church had not experienced problems concerning its celebration of the Lord's Supper, Paul would have played a crucial role in discussing how to observe this observance.

Theologian Mark Powell writes that Paul directed these 7 letters to specific occasions at particular churches. Other six is disputed.

Of the 27 books in the New Testament, 13 bear Paul's name; 7 of these are widely considered authentic and Paul's own, while the authorship of the

He concluded: “Besides everything else, I face daily the pressure of my concern for all the churches”.

He was shipwrecked three times, spending a night and a day in the open sea.

The sarcophagus was inscribed in Latin saying, “Paul apostle martyr”. In June 2009, an important role in the life of the early church at Rome.

The undisputed letters are considered the most important sources since they contain what everyone agrees to be Paul's own statements about his life and thoughts. Theologian Mark Powell writes that Paul directed these 7 letters to specific occasions at particular churches. Other six is disputed.

Linus believed that Peter and Paul had been the founders of the church in Rome and had appointed

Ignatius, probably around 110, writes that Paul was

Christian tradition holds that Paul was

Neither the Bible nor other sources say how or when Paul died, but

Irenaeus of Lyons was considered an influential early Christian father and bishop

HIS FINAL DAYS SPENT IN ROME

met by

Tre Fontane Abbey.

HARDSHIPS

was constantly on the move.

was shipwrecked three times, spending a night and a day in the open sea.

was flogged more severely.

was in prison more frequently.

worked much harder.

was in danger from false believers.

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Third, 2 Thessalonians, like Colossians, is questioned by some on stylistic grounds, with some noting, among other peculiarities, a dependence on 1 Thessalonians—yet a release and travel thereafter.

Second, some believe there is a difficulty in fitting them into Paul's biography as we have it.

First, they claim there is a difference in these letters' vocabulary, style, and of the points to be developed, and that when the letters were finished, Paul read them through, approved them, and signed them.

Four of the letters (Ephesians, 1 and 2 Timothy and Titus) are widely considered as “the image of the invisible God”, a Christology found elsewhere only in John's gospel.

Philemon, unquestionably the work of Paul. Internal evidence shows close connection with Philippians.

Paul provides few references to Jesus' teachings, His strongest emphasis was on the death, resurrection, and lordship of Jesus Christ. He preached that one's faith in Jesus assures that person a share in Jesus' life (salvation).

Seven of the 13 books that are attributed to Paul – Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, Colossians, and 1 Thessalonians – are almost universally accepted as being entirely authentic (dictated by Paul himself).

Paul's letters were largely written to churches which he had visited; he was a great traveler, visiting Greece, Crete, and Crete.

Material from his surviving letters. These scribes also may have had access to letters written by Paul that no longer survive.

School a generation after his death. According to their theories, these disputed letters may have come from followers writing in Paul's name, often using material from his surviving letters. These scribes also may have had access to letters written by Paul that no longer survive.

Similarly, 1st Timothy, 2nd Timothy, and Titus may be "Trito-Pauline" meaning they may have been written by members of the Pauline school a generation after his death.

Followers are urged to live by a set apart (sanctified) standard—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be witted, supple in argumentation, and above all possessing a soaring, passionate commitment to God, Jesus Christ, and his own theology.

Converts' spirit, answer their questions, and resolve their problems by letter and by sending one or more of his assistants (especially Timothy and Titus).

Paul...only occasionally had the opportunity to revisit his churches. He tried to keep up his conversion.

The resurrection of Jesus was of primary importance to Paul as may be seen in his first letter to the Thessalonians.

The Son was raised from the dead defeating death.

God sent his Son.

The Son was crucified for the benefit of humanity.

E.P. Sanders finds three major emphases in Paul's writings:

1. His letters are full of expositions of what Christians should believe and how they should live. His most explicit references to the crucifixion and resurrection.

2. Last Supper

3. Seven of the 13 books that are attributed to Paul – Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, Colossians, and 1 Thessalonians – are almost universally accepted as being entirely authentic (dictated by Paul himself).
to the Corinthians.

1 Corinthians 14 ordering women to “be silent” during worship was a later addition, apparently by a different author, and not part of Paul’s original letter. Paul’s teaching about the end of the world is expressed most clearly in his letters to the Christians at Thessalonica. Heavily persecuted, it appears that Paul’s theology of the gospel accelerated the separation of the messianic sect of Christians from Judaism, a development contrary to Paul’s own intent.

According to Ehrman, Paul believed that Jesus would return within his lifetime. Nevertheless, in Romans he insisted on the positive value of the Law, as a moral guide. He wrote that faith in Christ was alone decisive in salvation for Jews and Gentiles alike, making the schism between the followers of Christ and mainstream Jews inevitable and permanent.

E.P. Sanders, the Anglican Bishop of Durham, notes a difference in emphasis between Galatians and Romans, the latter being much more positive about the Jewish law and a great deal less about the Jewish people. For him, Romans is a step in the direction of a ‘Hellenistic’ Christianity. The form of the end will be a battle between Jesus and the man of lawlessness, while the majority see him as somewhere in between these two extremes, opposed to Marcionism but in full agreement on “Divine Law”.

By the views of New Perspective on Paul, James Dunn, for example, argues that both Galatians and Romans have since been taken up by Professor Wright who sees Paul (or Saul) as completely in line with 1st-century Judaism (notably the circumcision controversy in early Christianity), while the majority see him as somewhere in between these two extremes, opposed to Marcionism.

He wrote that faith in Christ was alone decisive in salvation for Jews and Gentiles alike, making the schism between the followers of Christ and mainstream Judaism inevitable and permanent. This suggests an imminence of the end but he is unspecific about times and seasons, and whether it also be followed by those left alive.

He argued that Gentile converts did not need to become Jews, get circumcised, follow Jewish dietary restrictions, or otherwise observe Mosaic laws to be saved. He concludes that Paul distinguishes between Jewish and Gentile converts. These views of Paul are paralleled in his teachings about the world to come.
Other scholars, such as Giancarlo Biguzzi, believe that Paul's restriction on women speaking in 1 Corinthians 14 is genuine to Paul but applies to a particular case where there were local problems of women—who were not allowed in that culture to become educated—asking questions or chatting during worship services. He does not believe it to be a general prohibition on any woman speaking in worship settings since in 1 Corinthians Paul affirms the right (responsibility) of women to prophesy.

There were women prophets in the highly patriarchal times throughout the Old Testament. The most common term for prophet in the Old Testament is nabi [ayib”n] in the masculine form, and nab”a(h) [h’ayibn] in the Hebrew feminine form, is used six times of women who performed the same task of receiving and proclaiming the message given by God. These women include Miriam, Aaron and Moses' sister, Deborah, the prophet Isaiah's wife, and Huldah, the one who interpreted the Book of the Law discovered in the temple during the days of Josiah.

There were false prophetesses just as there were false prophets. The prophetess Noadiah was among those who tried to intimidate Nehemiah. Apparently they held equal rank in prophesying right along with Abraham, Isaac, Jacob, Moses, Elisha, Aaron, and Samuel.

Kirk’s third example of a more inclusive view is Galatians 3:28: In pronouncing an end within the church to the divisions which are common in the world around it, he concludes by highlighting the fact that “...there were New Testament women who taught and had authority in the early churches, that this teaching and authority was sanctioned by Paul, and that Paul himself offers a theological paradigm within which overcoming the subjugation of women is an anticipated outcome”.

Classicist Margaret MacDonald argues that the Haustafel, particularly as it appears in Ephesians, was aimed at “reducing the tension between community members and outsiders.”

E.P. Sanders has labeled the Apostle’s remark in Women, in fact, played a very significant part in Paul’s missionary endeavors: He became a partner in ministry with the couple Romans 16:3-4, thought to have been written in 56 or 57, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them “risked their necks” to save Paul’s life.

Chloe was an important member of the church in Corinth. Phoebe was a “deacon” and a “benefactor” of Paul and others. Romans 16 names eight other women active in the Christian movement, including Junia (“prominent among the apostles”), Mary (“who has worked very hard among you”), and Julia. Women were frequently among the major supporters of the new Christian movement.

VIEWS ON HOMOSEXUALITY

There are three passages in Paul’s epistles that condemn homosexuality:

INFLUENCE ON CHRISTIANITY

Paul’s influence on Christian thinking arguably has been more significant than any other New Testament author. Paul declared that faith in Christ made the Torah unnecessary for salvation, exalted the Christian church as the body of Christ, and depicted the world outside the Church as under judgment.

LORD’S SUPPER

Paul’s writings include the earliest reference to the “Lord’s Supper,” a rite traditionally identified as the Christian communion or Eucharist.

EASTERN TRADITION
LITERARY ANALYSIS

and arrogant people are imprisoned in a jail named "Paulus", that is the most painful location of the hell.

Christians, and along with people like Paul's name has been mentioned in several Islamic ISLAMIC VIEW

The patron saint of Paul's relics (including a cross made from his prison chains) from the moved to what is now the Basilica of Saint Paul Outside the Walls in Rome.

traveled further west. Some think that Paul could have revisited Greece and Asia Minor after his trip to Spain, and might then have been arrested in...
Among the critics of Paul the Apostle was Daniel Boyarin, a professor of religion at Princeton University. He argues that Paul, as the “Apostle to the Gentiles”, was in violent opposition to the original 12 Apostles. Baur considers the Christian anarchists that there are no references to factual history, less in theology; ideas such as justification by faith are absent as are references to the Spirit, according to Maccoby. He also pointed out things, rejected the god of the Jews as the Father of Jesus. Gnostics assert that the former is a lesser, creative supreme deity as taught by Jesus.

A significant second and, possibly, late first century impact on Christianity was the development of Gnosticism, a mystery religion, which among other things, rejected the Jewish tradition. It was a religious movement that appealed to many of its time. Mark Powell says it became the bane of many prominent church leaders as they sought to defend, what they believed to be the orthodox faith, from what they labeled the “gnostic heresy”. He believes the Apostle Paul attacked Gnosticism in Colossians 2 and elsewhere in his letters. Some critics, such as Elaine Pagels, usually thought of as “mainstream” Christianity, have contended that the Paul as described in the book of Acts and the view of Paul gleaned from his own writings are very different people. Some difficulties have been noted in the account of his life. Paul as described in the Book of Acts is much more interested in the earthly, rejected the god of the Jews as the Father of Jesus. Gnostics assert that the former is a lesser, creative supreme deity as taught by Jesus.

GNOSTICISM

F. C. Baur (1792–1860), professor of theology at Tübingen in Germany, the first scholar to critique Acts and the Pauline Epistles, and founder of the Tübingen School of theology, argued that Paul, as the “Apostle to the Gentiles”, was in violent opposition to the original 12 Apostles. Baur considers the Gospel of Thomas the second of the twelve. He argues that Thomas is a Gnostic document, written around 120-150 AD, long after the establishment of the Christian church. Baur believed that the Gospel of Thomas is an authentic source for the study of Gnosticism, and that it provides important insights into the beliefs and practices of the early Gnostic communities.

The Gnostic Paul

The Gnostic Paul was a doctrine that was developed by early Christians in response to the perceived threat of Gnosticism. This doctrine emphasized the belief that the ultimate reality was a spiritual realm, separate from the physical world, and that salvation could only be achieved by ascending to this spiritual realm. The Gnostic Paul was often associated with the idea of the Chosen Few, who were believed to have direct knowledge of the spiritual realm and who were called upon to lead others to this knowledge. The Gnostic Paul was also often associated with the idea of the Christ, who was believed to be the mediator between the spiritual and physical worlds.


Richard Reitzenstein (1866–1937) and his student Adolf Deissmann (1861–1931) emphasising Paul’s Greek inheritance and the influence of Hellenistic culture on his thought. They argue that Paul’s use of Greek philosophical terms and concepts reflects his exposure to Greek intellectual thought, and that this exposure influenced his understanding of the Christian message.

The Church the Apostles left behind

The Church the Apostles left behind is a term used to describe the Christian church as it was established by the apostles in the first century. It is often used to refer to a more “pure” or “authentic” version of Christianity, as opposed to later developments such as the development of Gnosticism.

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First Journey of Paul the Apostle

1. Antioch
2. Seleucia
3. Cyprus
3a. Salamis
3b. Paphos
4. Perga
5. Antioch in Pisidia
6. Konya (Iconium)
7. Derbe
8. Lystra
9. Antalya
10. Antioch (returns to beginning of journey)
Second Journey of Paul the Apostle

1. Cilicia
2. Derbe
3. Lystra
4. Phrygia
5. Galatia
6. Mysia (Alexandria Troas)
7. Samothrace
8. Neapolis
9. Philippi
10. Amphipolis
11. Apollonia
12. Thessalonica
13. Beroea
14. Athens
15. Corinth
16. Cenchreae
17. Ephesus
18. Syria
19. Caesarea
20. Jerusalem
21. Antioch
Third Journey of Paul the Apostle

1. Galatia |
2. Phrygia |
3. Ephesus |
4. Macedonia |
5. Corinth |
6. Cenchreae |
7. Macedonia (again) |
8. Troas |
9. Assos |
10. Mytilene |
11. Chios |
12. Samos |
13. Miletus |
14. Cos |
15. Rhodes |
16. Patara |
17. Tyre |
18. Ptolemais |
19. Caesarea |
20. Jerusalem
Groups

Angels
Disciples
Evangelists
God-fearer
Herodians
Magi
Myrrhbearers
Nameless
Pharisees
Proselytes
Sadducees
Samaritans
Sanhedrin
70 Disciples
Scribes
Shepherds
Zealots

The Twelve
Andrew
Bartholomew
James of Alphaeus the Less
James of Zebedee
John Beloved
Evangelist Patmos
Judas Iscariot
Jude Thaddeus
Matthew
Philip
Simon Peter
Simon the Zealot
Judas
Thomas
Aeneas
Agabus
Ananias (Judaea)
Ananias (Damascus)
Ananias ben Nebedeus
Apollos
Aquila
Aristarchus
Bar-jesus
Acts

Peter

Paul

Barnabas

Blastus

Cornelius

Demetrius

Dionysius

Dorcas

Ethiopian eunuch

Eutychus

Gamaliel

James the Just

Jason

Joseph Barsabbas

Judas Barsabbas

Judas of Galilee

Lucius

Luke

Lydia

Manaen

(John) Mark

Mary mother of John Mark

Matthias

Nicanor

Nicholas

Parmenas

Paul

Philip

Priscilla

Prochorus

Publius

Rhoda

Sapphira

Sceva

Seven Deacons

Silas /
Silvanus

Simeon Niger

Simon the Sorcerer

Sopater

Stephen

Theudas

Timothy

Titus

Trophimus

Tychicus
Romans

Herod's family

Gospels

Antipas

Archelaus

Herod the Great

Herodias

"Longinus"

Philip

Pilate

Pilate's Wife

Quirinius

Salome

Tiberius

Acts

Agrippa

Agrippa II

Berenice

Cornelius

Drusilla

Felix

Festus

Gallio

Lysias

Paullus
Epistles
Achaichus
Alexander
Andronicus
Archippus
Aretas IV
Crescens
Diotrephes
Epaphras
Epaphroditus
Erastus
Euodia and Syntyche
Herodion
Hymenaeus
Jesus Justus
Junia
Mary
Angel Michael
Nymphas
Olympas
Onesimus
Philemon
Philetus
Phoebe
Quartus
Sosipater
Tertius
Revelation
Antipas
Four Horsemen
Apollyon
Two witnesses
Woman
Beast
Three Angels
Whore of Babylon
History of the Catholic Church
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<th>Early Middle Ages</th>
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<tr>
<td>Third Council of Constantinople</td>
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<tr>
<td>Saint Boniface</td>
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<tr>
<td>Byzantine Iconoclasm</td>
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<tr>
<td>Second Council of Nicaea</td>
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<tr>
<td>Charlemagne</td>
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<tr>
<td>Pope Leo III</td>
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<tr>
<td>Fourth Council of Constantinople</td>
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<tr>
<td>East–West Schism</td>
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<td>Pope Urban II</td>
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<td>Investiture Controversy</td>
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<td>Crusades</td>
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<tr>
<td>First Council of the Lateran</td>
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<td>Pope Innocent III</td>
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<td>Latin Empire</td>
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<td>Francis of Assisi</td>
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<tr>
<td>Fourth Council of the Lateran</td>
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<tr>
<td>Inquisition</td>
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<tr>
<td>First Council of Lyon</td>
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<tr>
<td>Second Council of Lyon</td>
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<tr>
<td>Bernard of Clairvaux</td>
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<td>Thomas Aquinas</td>
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<th>Late Middle Ages</th>
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<tr>
<td>Pope Boniface VIII</td>
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<td>Avignon Papacy</td>
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<td>Pope Clement V</td>
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<tr>
<td>Council of Vienne</td>
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<tr>
<td>Knights Templar</td>
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<td>Catherine of Siena</td>
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<tr>
<td>Thomas More</td>
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<tr>
<td>Pope Leo X</td>
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<td>Society of Jesus</td>
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<td>Francis Xavier</td>
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<tr>
<td>Dissolution of the Monasteries</td>
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<tr>
<td>Council of Trent</td>
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<td>Pope Pius V</td>
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<td>Tridentine Mass</td>
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<td>Teresa of Ávila</td>
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<td>Baroque Period</td>
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<td>20th century</td>
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The Apostle Paul was one of the most influential leaders of the early Christian church. He played a crucial role in spreading the gospel to the Gentiles (non-Jews) during the first century, and his missionary journeys took him all throughout the Roman empire. Paul started more than a dozen churches, and he's traditionally considered the author of 13 books of the Bible—more than any other biblical writer. For this reason, Saint Paul is often considered one of the most influential people in history. St Paul the Apostle authored 1/4 of the New Testament. By reviewing his letters (Epistles) to the churches he established, I assembled a summation of his teachings. I did not use his pastoral letters, as I might publish a short Hub about those sometime in the future. The Apostle Paul said he was called by God to reveal His Son to the world. Jesus Christ was resurrected from the dead. If He was not, then Christianity is meaningless. Saint Paul the Apostle, one of the early Christian leaders, often considered to be the most important person after Jesus in the history of Christianity. Of the 27 books of the Bible—more than any other biblical writer. For this reason, Saint Paul is often considered one of the most influential people in history. St Paul the Apostle authored 1/4 of the New Testament. By reviewing his letters (Epistles) to the churches he established, I assembled a summation of his teachings. I did not use his pastoral letters, as I might publish a short Hub about those sometime in the future. The Apostle Paul said he was called by God to reveal His Son to the world. Jesus Christ was resurrected from the dead. If He was not, then Christianity is meaningless. Saint Paul the Apostle, one of the early Christian leaders, often considered to be the most important person after Jesus in the history of Christianity. Of the 27 books of the Bible—more than any other biblical writer. For this reason, Saint Paul is often considered one of the most influential people in history. St Paul the Apostle authored 1/4 of the New Testament. By reviewing his letters (Epistles) to the churches he established, I assembled a summation of his teachings. I did not use his pastoral letters, as I might publish a short Hub about those sometime in the future. The Apostle Paul said he was called by God to reveal His Son to the world. Jesus Christ was resurrected from the dead. If He was not, then Christianity is meaningless. Saint Paul the Apostle, one of the early Christian leaders, often considered to be the most important person after Jesus in the history of Christianity. Of the 27 books of the Bible—more than any other biblical writer. For this reason, Saint Paul is often considered one of the most influential people in history. St Paul the Apostle authored 1/4 of the New Testament. By reviewing his letters (Epistles) to the churches he established, I assembled a summation of his teachings. I did not use his pastoral letters, as I might publish a short Hub about those sometime in the future. The Apostle Paul said he was called by God to reveal His Son to the world. Jesus Christ was resurrected from the dead. If He was not, then Christianity is meaningless. Saint Paul the Apostle, one of the early Christian leaders, often considered to be the most important person after Jesus in the history of Christianity. Of the 27 books of the Bible—more than any other biblical writer. For this reason, Saint Paul is often considered one of the most influential people in history. St Paul the Apostle authored 1/4 of the New Testament. By reviewing his letters (Epistles) to the churches he established, I assembled a summation of his teachings. I did not use his pastoral letters, as I might publish a short Hub about those sometime in the future. The Apostle Paul said he was called by God to reveal His Son to the world. Jesus Christ was resurrected from the dead. If He was not, then Christianity is meaningless. Saint Paul the Apostle, one of the early Christian leaders, often considered to be the most important person after Jesus in the history of Christianity. Of the 27 books of the New Testament, 13 are traditionally attributed to Saint Paul, though several may have been written by his disciples. Do you know the story of Apostle Paul? Read this biography and profile of one of the greatest heroes of the Christian faith: Saul – The Persecutor of the Church.