

Apostle Paul and the Earliest Churches

Paul's Travels in Asia Minor

Introduction: A note on why this video was made

The user will wish to note that the units of this guide follow the chronology of the Book of Acts, not of the film.

Touring original Biblical locations can powerfully impact the faith of Christians.

Seeing the ancient sites brings familiar Scriptural narratives to life. A tour of New Testament lands must include the land of Turkey as the book of Acts gives accounts of many events that happened in Turkey. These include Lycia, Pamphylia, Cilicia, Cappadocia, Phrygia, Asia Minor, Bithynia, Pontus, and Galatia, Antioch, Seleucia, Tarsus, Attalia, Perga, Antioch in Pisidia, Lystra, Iconium, Derbe, Laodicea, Ephesus, Philadelphia, Smyrna, Sardis, Thyatira, Pergamum, Troas, and Assos. Also of note is the fact that Haran, a residence of Abraham, and the mountains of Ararat, where Noah's ark came to rest, are also located in Turkey.

Turkey in a real sense is the lost land of the Bible. Many Western Christians are not aware of the fact that all the above mentioned biblical places are located there.

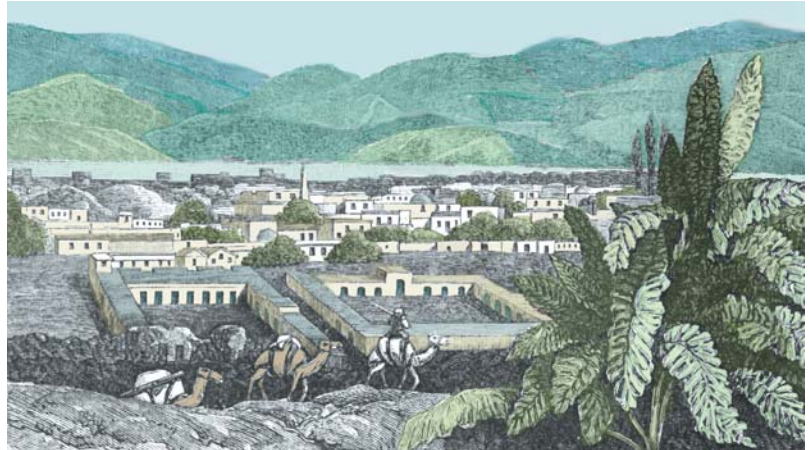
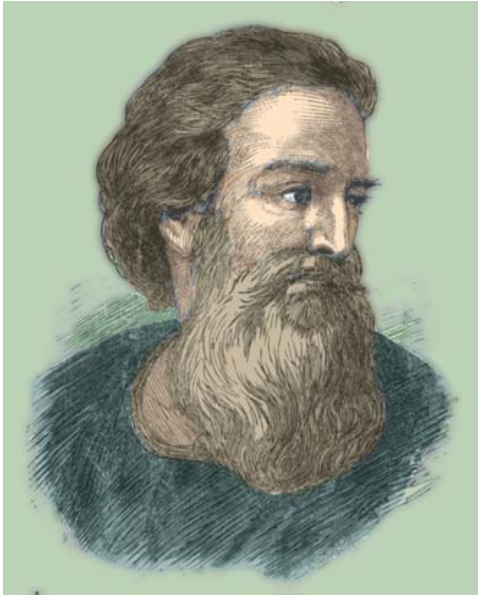
This film was launched as a project to present a visual tour of Biblical sites in Turkey to Western believers by Turkish Christians who are intimately familiar with these locations. By this film, they wish for Western believers to gain a deeper appreciation and understanding of Paul's journeys. In addition, they wish to show the places in Turkey where the first disciples of Christ traveled, ministered and were even first called Christians.

The program is an appeal for Western Christians to better appreciate the Eastern origins of our universal faith and to reflect on how Christianity both embraces and transcends East and West.

They hope that the spectacular scenery displayed in this film and accompanying historical information will draw many to become better acquainted with and perhaps even visit the Biblical sites in Turkey and to interact with the modern-day people of this ancient land.

It is also their hope and prayer that the faith of all who watch this film and study this guide will be strengthened.

Who Was Paul?



Above: Tarsus from a 19th century print. Left: Paul, the Apostle

Paul was born at Tarsus in what was then part of Cilicia, Asia Minor. The site goes back to neolithic times. Although never much more than a small town, it was, nevertheless, the capital of Roman controlled Cilicia and one of Asia Minor's most important places of commerce. In Paul's day it had a route to the sea, and one of its major trade routes linked Russia to the Mediterranean. Theodore, the capable eighth archbishop of Canterbury, England (668), was from Tarsus.

Paul first appears in Acts 7:58 when the witnesses for the stoning of Stephen leave their coats at his feet. He took pride in being both a Pharisee (Acts 26:5) and a Roman citizen (Acts 22:27-28.)



When he was known as Saul, Paul worshiped at the Temple in Jerusalem, where he studied the Law with the Pharisees. The city was the spiritual focus for all Jews, and it is possible that it was settled as far back as 4000 B.C. It was mentioned in the Egyptian Tell al-Amarna letters c.1370 B.C. Jerusalem was captured by David c.1000 B.C. It is thirty-five miles from the Mediterranean Sea and was the capital of ancient Israel.

Left: Model of the Temple at Jerusalem.

Unit 1

Jerusalem: Saul wants to persecute Christians, but has a conversion experience on the road to Damascus. Saul/Paul, now in Damascus, meets Ananias. Leaves for Antioch.

Paul was born a Jew in the city of Tarsus, capital of the Roman province of Cilicia. This made Paul, then known as Saul, a Roman citizen with all the rights and privileges that went with it, including execution by a sword (otherwise he could have been crucified, as were Jesus and Peter).

Saul studied religion and Jewish law in Jerusalem, and one of his teachers was the great scholar Gamaliel. There were two religious parties: the Pharisees, who believed in a resurrection after death, and the Saducees, who denied eternal life. Paul was a Pharisee.

After he witnessed the stoning of Stephen he was eager to rid the world of the followers of Christ. **Acts 7:58, 8:1, 8:3.**

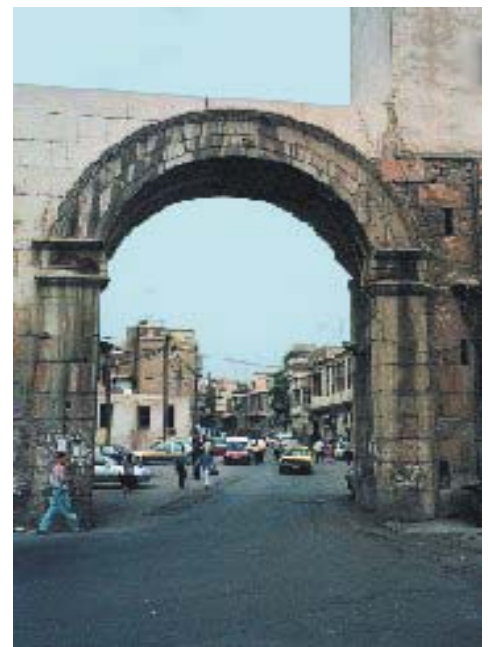
While he was on his way to deliver letters urging their capture, he was thrown from his horse by a vision of Christ. Blinded, he made his way to Damascus, having been told that his sight would be restored there. **Acts 9:3-9.**

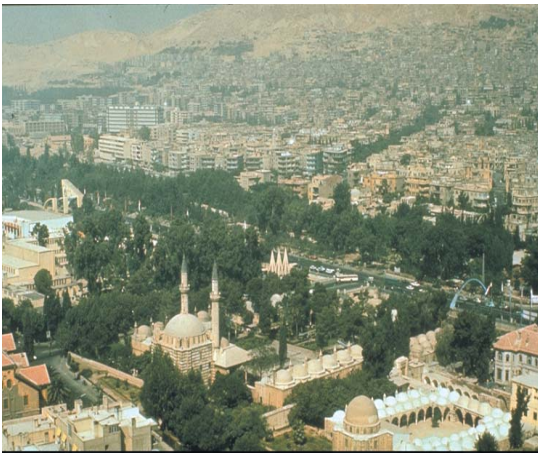


Above: Saul, the persecutor of Christians, left Jerusalem to continue his work in Damascus. On the road he was converted. **(Acts 9:1-9)**

Left: Ananias, who cared for Saul until he could see again **(Acts 9:10)**, lived in Damascus on the Street called Straight.

Below Right: The Street called Straight is still a major thoroughfare after all these centuries. A shopping area can be seen through the arch of the old Roman gate.





Modern Damascus.

Damascus, Syria

Damascus, the capital of Syria, is situated at the base of the Anti-Lebanon Mountains and less than 60 miles from Beirut in Lebanon. Some believe that it is one of the oldest inhabited cities in the Middle Eastern world. It was a trading center before the time of Abraham. Assailed by Egyptians, Hittites, Assyrians and Persians, it was strongly Christian from at least the 3rd century. The emperor, Theodosius I, is known to have built a church on the ruins of the temple of Zeus, but after the Arab conquest and the population's eventual conversion to Islam, the Church of Theodosius was rebuilt (705) as the Great Mosque. The city was famous for its steel used in sword blades and its cloth, known as damask.

Unit One- Discussion Questions

About Saul/Paul

Acts 7:58-60; 8:3; 9:1-2

1. Saul was a very religious person, so why did Saul hate Christians so much?
2. How could Saul stand by and watch the stoning of Stephen? Do you think he heard Stephen's speech?
3. Saul entered houses dragging out women and children and sending them to prison. Why do you think God chose one who was once such an enemy of his people to be such a great teacher and the Church's greatest missionary?
4. The high priest was so impressed with Saul that he give him letters to the synagogues giving him permission to bring back Christians to Jerusalem for trial.What was the word used for Christians at that time?
5. What do you think Saul was thinking and feeling as he set off on his journey of hate?

His Conversion

Acts 9:3-30

1. The Bible doesn't say Saul fell off his horse, though many pictures show that he had done just that. Can you imagine what that light from heaven was like that made him fall to the ground?
2. Saul was blind for three days. Did that help him to understand how blind he had been about the Christians?
3. Ananias had a vision to go and help Saul. Why did he briefly hesitate to go?
4. Tell the story of Saul's healing. What happened right after that?
5. Saul, now Paul, began to preach to the Jews. Was this a dangerous thing to do? What happened to him?

After His Conversion

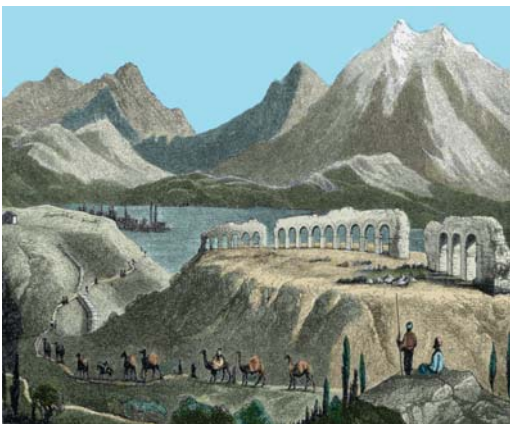
Acts 9:20-23; 9:26-30; 11:25-26

1. Saul began preaching to the Jews in Damascus. What was the result?
2. When he returned to Jerusalem, how was he received? How did Barnabas help?
3. Saul went home to Tarsus until Barnabas came for him. Where did they go and why?
4. What happened for the first time at Antioch?
5. What kind of relief work did Paul and Barnabas undertake?

The Journeys Begin

Acts 13:4-50, 14:1-20

1. Saul, now Paul, and Barnabas went to Cyprus. Tell the story of the magician Elymas.
2. They went next to Perga and then to Antioch in Pisidia. How did the Jews react to the Gentile crowds?
3. The same thing happened in Iconium, so Paul and Barnabas went to Lystra and Derbe. What great thing did Paul do in Lystra that he had not done before?
4. The pagans thought these two men were gods. What did Paul say to them?
5. After being stoned, Paul and Barnabas went to Derbe. Why were the Jews so opposed to them?



Above: Seleucia Pieria was the port of Antioch. It was founded in ancient times and was a part of Cilicia. This is a nineteenth century artist's idea of what it might have looked like.

Right: A portion of an old Roman aqueduct at Caesarea.

Paul on the Move

Caesarea The remains of the ancient port of Palestine are on the Mediterranean Sea, not far from the modern city of Haifa in Israel. It was Herod the Great's capital, and he based his navy on the site of an old Phoenician fort. The historian Josephus tells us that the famous Jewish Revolt against Rome in A.D. 66 started as the result of an incident here.

Caesarea became the capital of Roman Judea after the destruction of Jerusalem, and under Byzantine rule it was the capital of Palestina Prima. Archaeologists have recovered a theatre, a temple and many other finds.



Unit 2

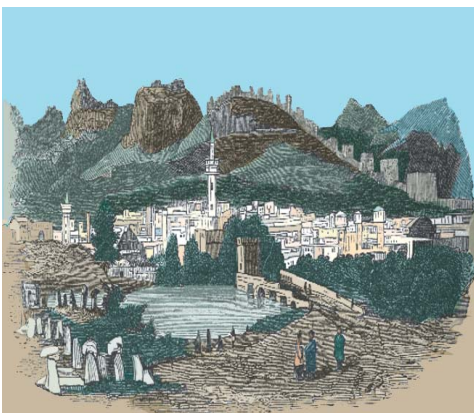
Paul and Barnabas in Antioch. Paul and Barnabas on first mission journey go to Seleucia. John Mark joins them at Salamis.

Antioch/Antakya (Antioch on the Orontes)

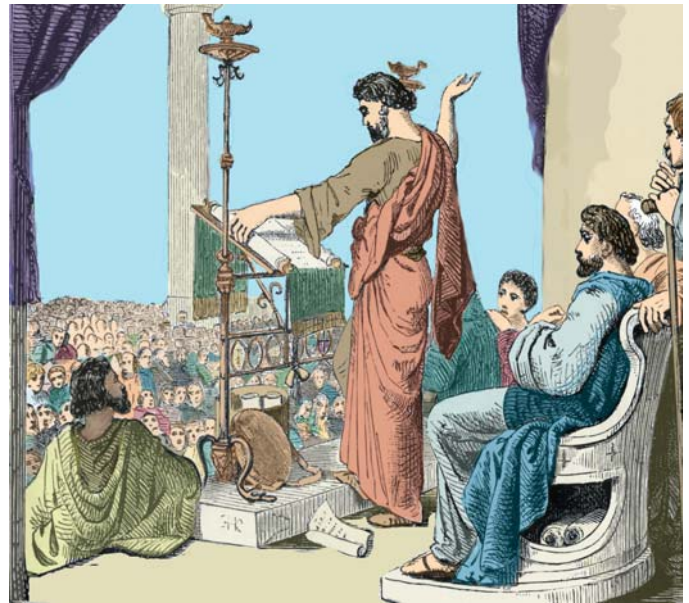
The great city of Antioch, on the Orontes River close to the Mediterranean Sea, was once the capital of Syria until Pompey conquered it in 64 B.C. Known as “The Queen of the East,” she was a cultivated, cosmopolitan center for ideas and trade. The city survived many conquerors—Persians, Arabs and Crusaders—and was returned to Turkey in 1939. The elegant city was prone to earthquakes of varying intensity and to the serious effects of torrential winter rains. The great earthquake of A.D. 526 may have taken a quarter of a million lives. The Emperor ordered court mourning and the suspension of public entertainments in Constantinople. Financial aid was sent for the victims and for rebuilding.

Today, Antioch/Antakya is a small trading center about 20 miles from the Mediterranean Sea. Both Antakya and Pisidian Antioch were centers of Christian activity. There were once 17 Antiochs in ancient Anatolia.

It was here at Antioch on the Orontes that the followers of Christ were first called Christians (**Acts 11:26.**)



Left: Antioch in the 19th century showing the old (hisar) citadel atop Mount Silpius. (From Corbin’s illustrated New Testament, 1871.)



Paul and Barnabas at Antioch

Paul and Barnabas

The Church in Jerusalem sent Barnabas to Antioch. Then he went on to Tarsus to find Saul/Paul, whom he brought back with him to Antioch (**Acts 11:25-26.**) Later, they went to Cyprus and then to Antioch in Pisidia (**Acts 13:4, 13.**)

Antioch in Pisidia (Yalvac)

There was a settlement here in the neolithic age, but tradition says the city was founded by Antiochus I in the 3rd Century B.C. Under the Roman Emperor Augustus it became a military garrison of the province of Galatia 5 B.C. Roman architecture on a grand scale was loved by the Pisidian Antiochians, but only about 10 percent of the ancient city has been unearthed. The ruins cover a wide area.

Cyprus The Island of Cyprus was an important trading center. There were settlement here as early as 4000 B.C. and the Greeks colonized the island very early in its history. Phoenicians, Assyrians, Egyptians and Persians took turns in making their presence felt. The Romans and Byzantines succeeded them. Cyprus has had a long and painful history.

While Paul and Barnabas were in Cyprus, they were called before the proconsul, Sergius Paulus. Paul’s preaching and his defeat of the magician Elymas led to the proconsuls conversion (**Acts 13:4-12.**)

On the Road from Antioch



Antioch was a key city in Paul's missionary travels. Some claim only Ephesus came close to it in importance.

Left: A statue depicting Antioch as a queen sitting on a rock with the River Orontes at her feet. Her crown is made to look like the city wall.

When Barnabas sailed for Cyprus with John Mark, Silas joined Paul. **(Acts 15:39-41)** From Antioch, Paul visited Seleucia (Pieria), the ancient port city of Antioch. It was a well-fortified city founded c.300 B.C.

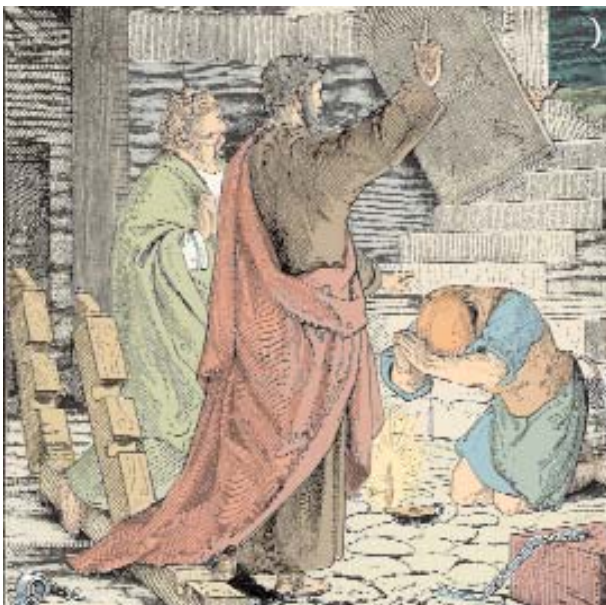


Above: Remains of ancient tombs in Seleucia shown in this 19th century print were early tourist attractions.



Perga (Acts 13:3; 14-25) was the major city of Pamphylia, a Roman province in the south of Asia Minor. In 188 B.C. it was taken by Rome upon the defeat of Antiochus III. Perga was the most important city in Pamphylia and a cult site for an Asian goddess of nature. Paul visited here on his first journey **(Acts 13:3 and 14:25.)**

Above: Ancient ruins at Perga from a 19th century print.



Left: Paul and Silas with the frightened jailer at Philippi.

Then to Macedonia (Europe)

Timothy joined Paul and Silas, and while he was in Troas, Paul had a vision of a man from Macedonia, who pleaded with him to “Come to Macedonia and help us.” **(Acts 16:9-10)** So he went to Philippi in Macedonia, a Roman colony. It was the first place in Europe to hear St. Paul preach the Gospel.

Paul and Silas were imprisoned in Philippi, but miraculously escaped. **(Acts 16:25-34)**

Unit Two- Discussion Questions

About Paul in Jerusalem

Acts 14:24-26; 15:1-41

1. Paul and Barnabas returned by way of Pisidian Antioch, and they stopped to preach at Perga. When Paul returned to Antioch, he had something very new to tell the Jewish Christians. What was it?
2. Next, Paul and Barnabas went back to Jerusalem to attend the First Council of the Church. They told about “the wonders God had done among the Gentiles.” Everyone was impressed. What did James say?
3. Why did the Gentile believers present a dilemma for the Church and what did the Council decide to do?
4. What did Paul plan to do after he returned to Antioch. Was it a good idea?
5. Why did Paul and Barnabas separate at Antioch?

About his Mission

Acts 16:1-3, 9-10; 16:11-34; 17:1-15

1. Paul and his new partner, Silas, went to Derbe and Lystra. Why did Paul want Timothy to come along?
2. Tell about the vision of the Macedonian man and the story of Lydia.
3. How did Paul and Silas get in trouble with the fortune teller? What was at stake for both in the dispute?
4. Paul and Silas had a miraculous escape from prison. What is the reason they were not put back in jail?
5. What kind of reception did Paul and Silas receive in Beroea? What did the Thessalonian Jews do, and why?

The Three Cities (Athens, Corinth and Antioch)

Acts 17:16-31; 18:1-3; 18:12-18

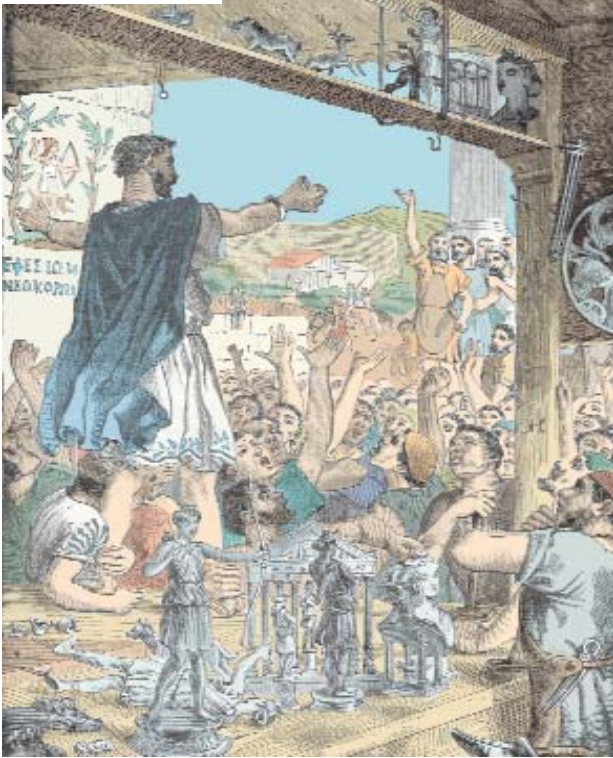
1. Paul went on to Athens and debated in the synagogue while waiting for Silas and Timothy to join him, and he also taught in the market place. How was he received?
2. What was Paul’s timeless message to the Athenians?
3. Paul went on the Corinth where he met Aquila and Priscilla. He preached to the Jews. When they opposed him, what did he declare he would do that would change the face of Christianity?
4. He was falsely accused by the Jews to Gallio, proconsul of Achaia. What happened?
5. Paul sailed for Syria with Priscilla and Aquila. What made these three such special friends?

Unit 3

Paul now has Silas as companion when he starts his second mission journey

Visit to Ephesus.

Ephesus in Turkey



Above: Demetrius the silversmith, surrounded by the statues he has made, incites the crowd against Paul. (Acts 19:23-41.)

Below: Ruins of the great library of Celsus.



Ephesus, near the Aegean Sea in Turkey, was a very wealthy and important port of the Ionian region. Some believe it to be Apis, the coastal city of the Hittite kingdom of Arzawa. If so, it would date to the second millennium, B.C. The word “Ephesus” goes back even farther. We can be fairly sure that there was a trading post here in the 14th century B.C. The site was located at the two largest rivers of Asia Minor and in the time of the Persians, their Royal Road ended here. Ephesus was under Alexander the Great and Persia until 133 B.C. when it became the chief city of the Roman province of Asia.

The temple of Artemis at Ephesus was built by Greek colonists, but it merely continued the tradition of the ancient Anatolian goddess, Cybele. The temple of Artemis was one of the seven wonders of the world. It was destroyed in 356 B.C. on the night that Alexander the Great was born. It was rebuilt, but was destroyed again by the Goths in 125 B.C. In the Christian era, some parts of the ruined temple were used to build the Church of Saint John, and, later, Justinian ordered that some of its architectural elements be used for the great church of Hagia Sophia in Constantinople (Istanbul), Turkey. The ancient city was abandoned when the harbor was filled in, but many impressive ruins remain.

Ephesus was the site of the Third Ecumenical Council in A.D. 431. This was the council that rejected the heresy of Nestorius, who taught that there were two separate persons in Jesus. On his third visit to Ephesus, Paul stayed for two years. During one of his visits, the Ephesians burned books of magic before him as an act of allegiance to Christ (Acts 19:19.)

Christian Sites in Ephesus



Ephesus—the City of John the Evangelist.

Left: Traditional site of the grave of St. John in the ruins of a church at Ephesus.

The Church of St. John

It is claimed that excavations prove St. John was buried on this site and above his tomb stood a small chapel. In the 5th century, the chapel was replaced by a basilica. The baptismal font still can be seen in the floor of the ruins. Excavations and reconstructions are ongoing.

Church of St. Mary (Church of the Councils)

There was a large complex, a little like a mall consisting of baths, a gymnasium and a sports complex called the Halls of Verulanus. Near these was a hall with several naves which, in the 4th century, was converted to a church, a domed baptistry and a bishop's house. It was in this church that the Third Ecumenical Council was held in A.D. 431. The church was renovated in the 6th century under Justinian. Part of the walls and a few columns remain of this historic building.

The Grotto of the Seven Sleepers

The cave is shown to tourists as a place where the Emperor Decius walled up seven young Christian men. They are supposed to have slept for 150 years. A church was built here. Archaeologists excavating the ruins revealed a corridor with rooms and stone beds.

House of the Virgin

There is a house on the slopes of Mount Bulbul, which is believed to have belonged to St. John, and to be the second place to which he brought Jesus's mother after the crucifixion. The site is venerated by both Christians and Muslims.



Ephesians burning books of magic before Paul.

“To the Saints Who Are in Ephesus”

Paul's Letter to the Ephesians 1:2

So Paul addressed the Christians in what must have been one of his favorite places. In his epistle he reminded them of their new life in Christ, the need to renounce pagan ways, and what was required to create a Christian household. It was an affectionate letter to his friends and followers of the Lord.

Below: Theater at Ephesus.



Unit Three: Discussion Questions

About Paul in Ephesus

Acts 19:1-20

1. Paul found some disciples in Ephesus. Why had they not received the Holy Spirit?
2. What remarkable things happened through Paul?
3. After three months of preaching in the synagogue, some men made difficulty for him and he had to argue in the lecture hall of Tyrannus. What was the good result of his two years of teaching there?
4. Tell the story of the exorcists, the sons of the Jewish priest Sceva. What does this story teach us?
5. What strong effect did Paul's preaching have on the magicians of Ephesus?

About a Riot and More Travels

Acts 19:23-41; 20:6-36

1. Why was the silversmith Demetrius angry with Paul? Should Paul have expected his opposition and been more discreet?
2. There was a riot and everyone rushed to the theatre. How did Alexander calm things down?
3. The situation in Ephesus convinced Paul to set out again. He stayed for three months in Greece. Then he was about to set sail for Syria when something happened. Relate that story.
4. Paul stayed in Troas for seven days. An accident occurred that led to a miracle. What did Paul do?
5. From Miletus Paul met with the Ephesians. He said "I am not responsible for the blood of any of you." What did he mean by that statement?

About the Return to Jerusalem

Acts 21:1-14, 17-26

1. Paul and his companions had quite a journey to Jerusalem. Paul stopped at Tyre, where he stayed five days because the disciples warned him against going on to Jerusalem. Why were they afraid for Paul to go?
2. Again on the way to Jerusalem, Paul stopped at Caesarea to visit Philip. What did the prophet Agabus tell Paul during his visit?
3. When Paul arrived in Jerusalem, James also expressed concern for him. What did he advise Paul to do?
4. Did following James's advice really make him less vulnerable to the Jews who mistrusted him? Was this really necessary?
5. What was the false accusation the Asiatic Jews made against Paul in the Temple that led to his arrest?

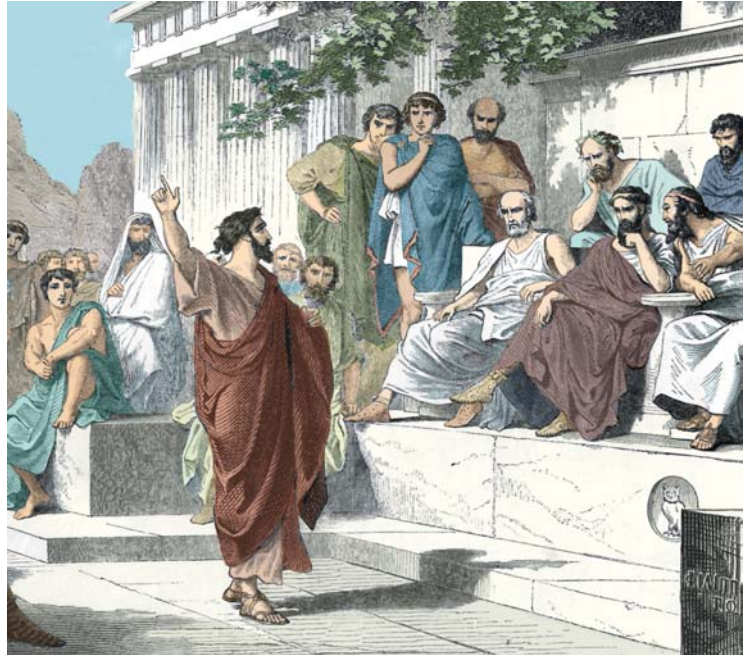
The Greek Connection: Athens and Corinth



The Parthenon at Athens

Athens, the capital of Greece is just four miles from its port of Piraeus on the Aegean Sea. It was settled before 3000 B.C. Cleisthenes established a democracy here for all freed men in 506 B.C.

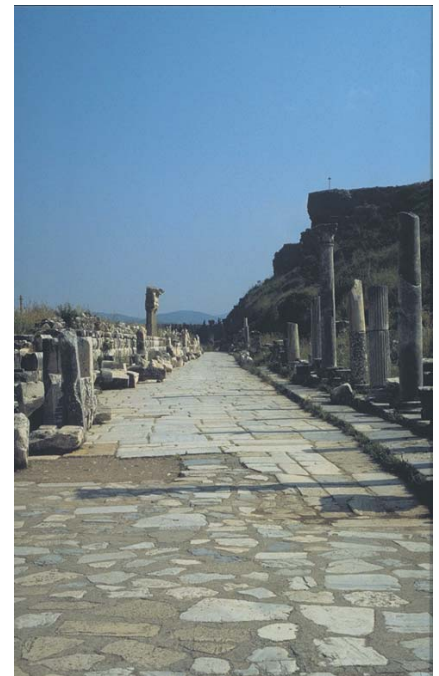
Rome captured Athens in 86 B.C. In the fourth and fifth centuries A.D., it resumed some of its intellectual glory, but the revival of paganism incited the Emperor Justinian to forbid the teaching of philosophy in Athens. It fell to the Crusaders in 1204 and to the Ottoman Empire in 1458. Tertullian, the 1st-2nd century Christian writer, in a put-down of pagan ideas, wrote: "What hath Athens to do with Jerusalem?"



Corinth

The settlement of Corinth goes back to Neolithic times, and it was founded as a city in the 9th century B.C. It was one of the oldest and wealthiest maritime centers in Greece. It has struggled against Macedonians, Romans, Goths, Byzantines, and Turks.

The old city was destroyed by an earthquake, and a new city was built in 1858.



Above: Paul preaching to the Athenians. *Right:* Remains of an ancient street in Corinth. *Left:* Paul in the house of Aquila and Priscilla.



Paul stayed with Aquila and Priscilla, fellow tent-makers, while in Corinth. **Acts 18:2-3.** Aquila was born in Pontus and was forced to leave Rome because Claudius exiled the Jews. The three were together for eighteen months, and then Paul took his friends with him to Ephesus.

Unit 4

Paul's Third Missionary Journey. Priscilla and Aquila to Rome. Paul to Rome. Paul writes from Rome. His Execution.



The Bible says that Paul disembarked at Puteoli, a busy commercial port: “And so we came to Rome.” (**Acts 28:13-14**) Puteoli (Pozzuoli) was over 150 miles from Rome, so Paul either made the next lap of his journey to Rome on foot or, more likely, in a wagon on the Appian Way, which he would have been put in at Capua.



Above: Artist's conception of Paul's arrival in Italy in chains and under guard.

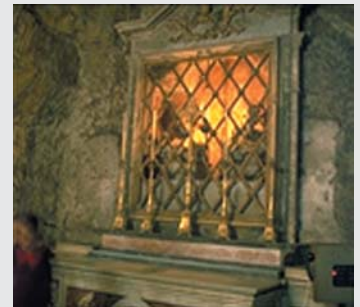
Left: “The Landing Pier” at Puteoli from a 19th century print.

Paul in Rome

Acts 28:16-30

Paul's first trip to Rome as a prisoner involved shipwreck, three months waiting at Malta, and a seven-day visit to the Christians at Puteoli. Arriving at Rome, Paul lived under house arrest with his guard for two years. During that time he was permitted to write and to preach. Some scholars believe he produced the *Epistles to Philemon*, *Colossians*, *Ephesians*, and *Philippians* during this time. Tradition says that in the spring of A.D. 63 Paul was acquitted and went to Macedonia where he wrote *I Timothy* and to Ephesus, where he wrote *Titus*. Cyril of Jerusalem, Epiphanius, Chrysostom and Jerome accepted the tradition that Paul was in Spain when the great fire of Rome occurred under Nero in A.D. 64. Paul could have been back in Rome by A.D. 68, this time possibly in the Mamertine Prison. Eusebius (*Ecclesiastical History*) tell us of his imprisonment and beheading and Tertullian (*De Praescriptione*) also refers to Paul's beheading.

Right: Chapel in the Mamertine Prison, where Peter was confined and possibly Paul, too, on his traditional second and last trip to Rome.



Here are some additional resources related to Paul from Vision Video (www.visionvideo.com or 1 800 523 0226)

I, Paul: VHS-4018, VHS in Spanish-4063

Paul, the Emissary: VHS-4261, VHS in Spanish-4291, DVD-4636D

Paul the Apostle (Bible Collection): VHS-43418, DVD-81729D

Story of Paul the Apostle: VHS-4568, DVD-4657D

St. Paul in Greece: VHS-4645

Book by Book-Galatians: VHS-4694

Paul the Apostle: DVD-81729D

St. Paul's Epistle to Ephesians: VHS-99152

Odyssey of St. Paul: VHS-99375

Unit Four: Questions for Discussion

Paul in Trouble

Acts 22:1-30; 23:6-10,31; 24:1-27; 25:1-27; 26:1-32

1. When the tribune arrested him, Paul put up a defense—even telling the story of his conversion. What did Paul say that caused the tribune to release him, pending an appearance before the council?
2. Paul was arrested despite the precautions that James had recommended. What does this say about the situation of Christians in Jerusalem?
3. How did Paul make things worse for himself in the Council? Who defended him? How did Paul's nephew help him?
4. Paul was sent to Felix, the governor at Caesarea, where he was kept in custody but allowed to see his friends. How did Paul spend the next two years? What did Felix hope to get from Paul?
5. When Festus sent him to Agrippa, Paul asked that his case be judged by Caesar's tribunal. What did Agrippa say that makes us wish Paul had not appealed to Caesar?

Rome

Acts 27:1-44; 28:1-30

1. Tell what happened on Paul's voyage to Rome. Also, about the shipwreck and his time at Malta.
2. Paul arrived in Rome like a hero with many believers travelling distances to meet him at the port of Puteoli. How is it the guard was so lenient they let Paul stay with his friends for a whole week?
3. Paul was allowed to live by himself with a soldier guarding him. Tell what you think it was like for that soldier to be with Paul day after day, to hear him preach and to discuss the faith with his friends.
4. Why did Paul call together the Jewish leaders in Rome? How did they respond?
5. Paul lived and preached in Rome. If you could have visited him then, what would you have asked him and how do you think you could have helped him to spread the word?

Paul's Rome



Above: Church of St. Paul Outside the Walls at Rome, on the Ostian way about two miles from the traditional place of Paul's martyrdom. The church stands on the site of a family tomb where Paul's body, reputedly claimed by the Roman matron Lucina, is believed to have been buried. On July 15, 1823, a major fire destroyed Constantine's 4th century basilica. (*Below, from an old print.*) The rebuilding was financed by donations from around the world.



Today's high altar is placed a distance from the apse to be over Paul's grave, which is marked by these marble slabs (*below*), which date from the 4th century, when Constantine reburied the bones from Paul's tomb in a bronze coffin.



The Epistles of Paul

As the canon of Scripture developed, Paul's Epistles were much discussed and evaluated. The most ancient reference is in **The Muratorian Canon**, believed to date from the 2nd century A.D. It is named after L. A. Muratori, who discovered it in an 8th century manuscript in the Ambrosian Library at Milan. Only a portion of the text survives. It gives a partial list of Paul's epistles:

"First of all he wrote at length to the Corinthians to prohibit the system of heresy, then to the Galatians against circumcision. And to the Romans on the order of scriptures intimating also that Christ is the chief matter in them. Each of which is necessary for us to discuss seeing that the blessed apostle Paul himself, following the example of his predecessor John, writes to no more than seven churches by name, in the following order: Corinthians, Ephesians, Philippians, Colossians, Galatians, Thessalonians, and Romans. But he writes twice for the sake of correction to the Corinthians and to the Thessalonians."

On the basis of this Canon, Hebrews early was called into question because of the difference between its thought and style of writing. Origen (c.185-c.254) believed the thoughts were from Paul, but put in writing by someone else. Other authors proposed at the time were Clement of Rome and St. Luke. Clement of Alexandria (c.150-c.215) suggested that the Epistle was written originally in Hebrew and was then translated into Greek by Luke.

Today there are fourteen Epistles of Paul in Holy Scripture. This goes back as far as the 12th century when John of Salisbury wrote: "it is the common, indeed almost universal opinion, that there are only 14 epistles of Paul."

His Mission

1. Paul's mission began with the Jews, but then he began to reach out to the Gentiles. What effect did this have on the future of the Church?
2. What do you think was Paul's greatest strength as a preacher?
3. Paul always had companions in his preaching until he was under house arrest in Rome. What was the function of these companions, and how can we relate to them in our attempts to reach out to people without faith?
4. How did Paul's westward travels affect the future of the Church? What would our world be like if he had chosen to go to the countries of the East?
5. Sum up, if you can, Paul's mission and its importance in Christian history.

Our Sacred Journey—Learning from Paul

1. Now that you have seen this program and engaged in discussion, what do you feel is the most important thing you learned about Paul?
2. Paul's total dedication to the service of God following his conversion is inspiring for all Christians. How could his example have meaning in your life?
3. How can Paul's example of outreach to the Gentiles be applied to our lives in dealing with the non-Christian world?
4. Have you read all of Paul's epistles? If so, which has the most meaning for you? Or, if you have not read them all, is there any one thing Paul wrote that has always remained in your mind?
5. How is Paul's teaching relevant to us today?

Miletus

Miletus, an ancient Turkish seaport, goes back to the days of the Minoans, and Greeks lived there from about 1000 B.C. It was colonized by Egyptians and others and conquered by Persians and by Alexander the Great. It became a center of culture and philosophy. (**Acts 20:15, 17**)

Right: It always was difficult for Paul's disciples and friends to see him leave to continue his journeys. Here Paul bids farewell to disciples at Miletus, a place he visited twice.

