

LIFE AND TEACHING OF PAUL

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Life and teaching of Paul by Alfred E. Garvie

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ALFRED E. GARVIE

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LIFE AND TEACHING OF PAUL

TO
REV. P. T. FORSYTH, M.A., D.D.
PRINCIPAL OF EACKNEY COLLEGE
AS A SMALL TOKEN OF
GRATITUDE, AFFECTION, AND ESTEEM
AS A FRIEND AND FELLOW-WORKER
IN THE TRAINING OF
THE MINISTRY OF THE GOSPEL

LIFE AND TEACHING OF PAUL



BY

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NOTE

OWING to the limitations of space, it has been necessary to omit much that would otherwise have had a place in this volume. Two important questions, the literary sources and the chronology, have been briefly dealt with in the Appendix. The account of the missionary journeys in Acts is so familiar that the writer, instead of retelling the story, has confined himself to treating questions of special interest or importance. His aim has been mainly so to present the teaching of Paul as to bring out clearly its distinctive features, and to commend its essential content, with the necessary modifications of statement, to Christian thought to-day. In so doing he is but discharging a little of the great debt he himself owes to Paul in Christian living as well as thinking.

LIFE AND TEACHING OF PAUL

CHAPTER I

PAUL THE SCRIBE

(1) **Birth and Training as a Scribe.**—According to Paul's own testimony, he was born in Tarsus of Cilicia (Acts xxi. 39, xxii. 3), inheriting the Roman citizenship (xvi. 37, xxii. 28, xxv. 12); but he was a thorough Jew, speaking Aramaic, sprung from a Pharisaic stock (Phil. iii. 5; II. Cor. xi. 22; II. Tim. i. 3; Acts xxiii. 6). At an early age he was sent up to Jerusalem to be trained as a Rabbi "at the feet of Gamaliel" (xxii. 3, xxvi. 5); but before leaving Tarsus, in accordance with Jewish custom he learned a trade, making tents out of the rough goat's-hair cloth for which the district was famed (xviii. 3). At the time of his arrest he had a sister's son living in Jerusalem (xxiii. 16). Jerome repeats a tradition that he belonged to Gischala in

Galilee, "from which, when captured by the Romans, he removed with his parents to Tarsus in Cilicia." Thus a Jew in race and religion, he not only spent his early years in a Gentile environment, but was by his Roman citizenship put in wider relations endowed with a larger outlook. Tarsus was not only famed for commerce, but also for its university, which ranked with Athens and Alexandria. The Stoic philosophy and Roman law were here taught. By this environment the boy Paul cannot but have been influenced, although there is no proof that he had any extensive or exact Greek culture. His knowledge of Greek literature or philosophy is such as any Jew, living among Greeks, might pick up; and there was much in Greek culture for which he felt only contempt (I. Cor. i. 20; Col. ii. 8). The easy use of the Greek language which he gained was a great help in his work afterwards. To his Roman citizenship he probably owed such familiarity with Roman law as he shows, his recognition of the providential function of the Roman Empire in protecting the preachers of the Gospel, and his aspiration to secure the whole Empire for Christ. But although these influences can be traced in the Christian apostle, they seem for a time at least to