

The Effect of Saint Paul's Mission Travels on Christology¹

Aziz Pavlus'un Misyon Seyahatlerinin Kristoloji'ye Etkisi²

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Makale Bilgisi/Article Info:

Geliş/Received: 19.08.2022 Düzeltme/Revised: 15.09.2022 Kabul/Accepted: 30.09.2022

Araştırma Makalesi / Research Article

Atıf / Cite as: Dölek, İ. (2022). The Effect of Saint Paul's Mission Travels on Christology. Antakiyat, 5(2), 175-185

Abstract

Saul, who persecuted supporters of Jesus before becoming a Christian, took the name of Paul after the vision of Damascus. St. Paul, originally a Jew, was born in the city of Tarsus in the Cilicia region and was a Roman citizen. St. Paul is considered as the architect of modern-day Christianity. The essence of his Christology is the death of Jesus Christ on the cross and his resurrection after three days. Jesus' death is important both in the historical and theological context. St. Paul, known as the owner of fourteen letters in the New Testament, yet some theologians believed that he wrote some of them, even though he did not write all of them himself. St. Paul's letters are important as the earliest to be written before four Gospels. St. Paul appears to play a leading role in the formation of the Christian theology after Jesus Christ. In addition to his journeys and letters he sent to Gentile nations, he had important debates with the apostles and Jewish authorities. It is written in the Acts that St. Paul was brought from Jerusalem to Rome via a charter cruise under Roman soldiers' supervision. He was held in Rome for two years under house arrest. St. Paul is believed to have died in Rome during the reign of Emperor Nero, shortly after his release and re-arrest. The study aims to examine St. Paul's difficult journey by ship with the Roman authorities from Jerusalem to Rome after his arrest in the Jewish area and to explain the main points of his Christology in the context of the Acts of Apostles and the Letter to the Romans.

Keywords: Saint Paul, Jesus Christ, Mission, Church, Christianity, Christology

¹ A part of this study was presented as a verbal presentation at the 10th International European Conference on Social and Behavioral Sciences for IASSR 2019 held in Rome, Italy on 29-30 January 2019. This study is an expanded and revised version.

² Bu araştırma sürecinde TR Dizin 2020 kuralları kapsamında "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesinde" yer alan tüm kurallara uyulmuş ve yönergenin ikinci bölümünde yer alan "Bilimsel Araştırma ve Yayın Etiğine Aykırı Eylemlerden" hiçbirini gerçekleştirilmemiştir. Ayrıca bu araştırma "Etik Kurul İzni" gerektirmeyen bir çalışmadır.

Öz

Hristiyan olmadan önce İsa'nın takipçilerine zulmeden Saul, Şam vizyonu sonrasında Pavlus ismini alarak havari olarak atanmıştır. Aslen Yahudi olan Pavlus, Kilikya bölgesinin Tarsus şehrinde doğmuş ve Roma vatandaşıdır. Aziz Pavlus, günümüz Hristiyanlığının mimarı olarak kabul edilir. Pavlus'un kristolojisinin özü İsa Mesih'in çarmıh üzerindeki ölümü ve üç gün sonra dirilişine dayanır. Pavlus, Yeni Ahit'te yer alan on dört mektubun sahibi olarak bilinmektedir ancak bunların tamamını kendisi yazmasa da bir kısmını yazdığına inanılmaktadır. Aziz Pavlus'un mektupları İncillerden önce yazılması bakımından en erken yazılan Yeni Ahit metinleri olarak kabul edilir. Aziz Pavlus'un, Hristiyan teolojinin şekillenmesinde İsa Mesih'ten sonra başat bir rol üstlendiği görülmektedir. Yahudi olmayan (gentile) uluslara gönderdiği mektupları ve yolculuklarının yanı sıra, İsa'nın ölümünden sonra havariler topluluğu ve Yahudi yetkililerle yaşadığı tartışmalar, hem tarihsel hem de teolojik bağlamda önemlidir. Elçilerin İşleri'nde Aziz Pavlus'un, Romalı askerler nezaretinde Yerusolim'den Roma'ya zorlu bir gemi yolculuğuyla getirildiği ve Roma'da iki yıl ev hapsinde tutulduğu yazılıdır. Aziz Pavlus, serbest bırakıldıktan sonra tekrar tutuklanmasının ardından kısa bir süre sonra Roma'da imparator Nero zamanında öldüğüne inanılır. Bu çalışmanın amacı, Aziz Pavlus'un Yahudiye bölgesinde tutuklanıp Romalı yetkililerle beraber Roma'ya kadar uzanan zorlu gemi yolculuğu ve inanlılara yönelik yaptığı konuşmalarını Elçilerin İşleri kitabı ve Romalılara Mektubu bağlamında incelemek ve onun kristolojisinin temel noktalarını açıklamaktır.

Anahtar kelimeler: Aziz Pavlus, İsa Mesih, Misyon, Kilise, Hristiyanlık, Kristoloji.

INTRODUCTION

St. Paul is the most important figure in Christian theology after Jesus Christ. Some researchers claim that he was the most important figure after Jesus as "*The Architect of Christianity: St. Paul*" (Gündüz, 2004) or "*Founder of Missionary: St. Paul*" (Turan, 2006) has shown itself in recent Pauline studies.³ St. Paul is an important figure in both his views and his life for Christianity. From this perspective, there are many scientific studies about St. Paul in the West and our country. St. Paul did not write a book such as the canonical Gospels, yet he tried to spread the gospel by going to other nations personally or by sending letters. These letters are very important in terms of having priority in chronological terms in the New Testament corpus.

The purpose of this study is to examine his mission from Jerusalem to Rome in the harsh winter together with the 276 passengers and what he did during the days he lived in Rome. According to "*the Acts of Apostles*", after he was arrested in Jerusalem by the Roman soldiers who had made three missionary journeys to spread his theology in this context and he expressed that he wanted to go up to Spain but was prevented before going to Rome and

³ For an analysis and evaluation of recent studies on St. St. St. Paul see "John Mcray, Son Dönemdeki Araştırmalarda St. Paul", (trans. S. Turan) *Dinbilimleri Akademik Araştırma Dergisi III* (2003), No: 4, 149-161. And also see for a comprehensive assessment of St. Paul's relations with both the Jewish High Council (Sanhedrin) and the Roman authorities, including the political history of the period from the historical perspective Zafer Duygu, "İsa, Pavlus ve İnciller" (2018:465).

he was able to analyze his Christological views expressed in his letter to the Roman Church. In general, the purpose of the research is to analyze the relationship between the Christocentric theology revealed in St. Paul's letter to the Romans and the Roman travel in the Acts of Apostles. However, the information herein will be evaluated together with other St. Pauline studies. The following topics related to Paul have been frequently discussed in the academic field to this day. Did St. Paul consider Jesus Christ physically? Was St. Paul an agent working for the Romans? Did St. Paul change the message of Jesus? Was St. Paul the founder of Christianity? Did St. Paul die in Rome? This study focuses on, rather than discussing questions, examining according to Christian scriptures and historical sources. In this article main object, to understand his third mission trip to Jerusalem and the events surrounding his arrest in Jerusalem and his journey to Rome After his arrest in Jerusalem, his sea journey to Rome, and his activities after his arrival in Rome in Acts.

METHOD

In this study, the case of St. Paul's mission travels and his arrest in Jerusalem will be examined according to the Acts of the Apostles. In the same way, the letter St. Paul wrote to the Romans will be used to understand his Christological views. In general, all the New Testament texts will be used and in particular the letters of the Apostles and the Romans will be utilise. In this context, the texts will be analyzed and compared with the help of literature. First of all, will be needed St. Paul's biography to understand his thoughts and travels. Who was St. Paul? And what philosophical and cultural influences were his life and journeys exposed to? On the way to today's Christianity, St. Paul is the second figure after Christ.

FINDINGS

1. Who is St. Paul?

St. Paul, "Paulus" in Latin and "Παῦλος" in Greek, is also known as the "*foreigners' apostle*" (Aydın, 1995, p.19). St. Paul, who says he is Jewish at every opportunity (Romans, 9/3, Galatians, 2/15, Philippians, 3/5) is descended from the Israelites and belongs to the Benyamin tribe. According to the Jewish tradition, he was Hebrew, who was circumcised on the eighth day and was a member of the holy law (Philippians, 3/5, Galatians, 1/14, Corinthians II. 11/22). St. Paul, who told the followers of Jesus as "Saul" before he believed in Jesus, was the one who persecuted, arrested, and imprisoned those (Philippians, 3/6, Galatians, 1/13). He said that he had chosen the places where the name of Christ was not heard for mission activities after the vision of Damascus. (Romans, 15/20). Accordingly/In line with these sentences, there are three main reasons why he suggested examples and evidence to support his views that he often took part in the Old Testament speeches by saying (Romans, 15/21) "But as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand."

- 1) To show his devotion to the Old Testament since he was Jewish,
- 2) To use it as a method of persuading Jews of origin in missionary activities,

3) To establish and disseminate the basis of theology, uniting both the old law and the New Testament based on Christ.

The Cilicia region, where St. Paul was born and raised, was a region with its Hellenistic philosophy and culture on the one hand, and the city where St. Paul was born, on the other hand, was located in a region with its various secret religions, including the cult of the local Sanddan. In addition, this region was a region where diaspora Jews were heavily influenced by the Old Testament and Jewish thought in line with the Hellenistic culture/philosophy. From this point of view, some theologians, such as Bultmann, Rudolph and Armstrong, have observed Gnostic⁴ approaches to St. Paul's ideas, indicating the pre-Christian position of various motifs and patterns of thought (Gündüz, 2000). He lived in Antioch and Syria under the influence of the Hellenistic culture, except for Palestine, where St. Paul, who described himself as a Hebrew, remained in his youth for seventeen years, and had the opportunity to speak Greek. Although his letters were written in Greek, he grew up in a conservative religious Jewish family, yet under the influence of Helen's culture and he grew up in a different Jewish culture from Palestinian Judaism (Knopf, 1914). According to some critics, St. Paul fell in love with a Jewish girl, and as part of his efforts to win his love, he exhibited a looseness in the fulfillment of the Law of Moses. When the Jewish girl refused him, St. Paul returned to his old pagan beliefs and then showed his anger by attacking Judaism. This story is an interesting claim however there is no historical evidence pertaining to it (Gager, 2005; Meeks, 1972).

Although St. Paul shows himself as an Apostle in his letters, the controversy remains about whether he is an apostle or not. According to the famous French philosopher Ernest Renan, St. Paul was not named apostle, but "*Saint Paul*" (1869) and he insisted that St. Paul was involved in the creation of Christianity (Renan, 1869). St. Paul stated that God chose him while he was just in his mother's womb and that he was appointed as a messenger by God the father. St. Paul said in Galatians (1/22) "And was unknown by face unto the churches of Judaea which were in Christ". Grant says that St. Paul spent his youth years in Tarsus, yet there are different opinions on this subject (Grant, 1976, Turner, 2015; Unnik, 1962). St. Paul stated that he was born as a Roman citizen to be treated well in prison, especially after he was arrested in Jerusalem (Aydin, 2011). Did he want to use Roman citizenship? Roman citizenship was like a Roman visa for St. Paul. He studied Judaism with Gamaliel, a holy law teacher who won the love of the people (Acts, 5/34). In the last years of Jesus, St. Paul went to Jerusalem to study teaching and language of the rabbis when he was young. As a hardworking student at the beginning of St. Paul's career, he worked to find, judge, and punish those who believed in Jesus. According to Acts (22/5-10), on the way to Damascus for such a purpose, suddenly a dazzling light shines, and after a while upon its resurrection, it makes a "U-turn" with the image of Jesus rising into the sky. According to Dunn, it is a good passage in the definition of the Christian tradition that St. Paul turned into the Apostle of Jesus Christ without persecuting the Church of God (2008). This extraordinary event has two

⁴ The person or current who claims to have esoteric and mystical scriptural knowledge of universal of human, God, and salvation in general. In the narrow sense, it is used for each of the movements in the cult and rituals that take place in the so-called religious tradition "Gnosticism" (Gündüz, 2017, p. 185).

meanings: the first is the passage of St. Paul from Judaism to Christianity. The other is that he has been accepted as an apostle since then. He went to Arabia⁵ after his vision in Damascus, he stayed there for three years and returned to Damascus again, but he went back to Jerusalem to meet with Peter (Galatians, 1/17).

2. St. Paul's Mission Travels

Luke, in the Acts of the Apostles, describes how the church was shaped under the leadership of Apostle James and Peter after the death of Jesus, and how St. Paul sought to adopt himself as the Apostle. In this narration, although the names of Peter, Jacob, John and Barnaba were often mentioned, the basic figure of the book was actually St. Paul, especially St. Paul' mission journey, the vision of Damascus, the council of the Apostles (Acts, 21/25, 21/4, 21/10-12), and the Roman journey, which started with the arrest of Jerusalem (Acts, 26, 27 and 27).

St. Paul stated that he wanted to go to Rome to meet the spirits of his faithful brethren there, and to bring them together with spiritual gifts, yet his attempts were prevented many times (Romans, 1/11-14). St. Paul was warned by faith and disciples not to go to Jerusalem (Acts, 20/23) yet he came to Jerusalem in A.D. 58 approximately. The knowledge of St. Paul's coming to Jerusalem was preached by some of the people in Ephesus and Corinthians, and he was expected to come (Renan, 1869). St. Paul described himself as a disciple of Jesus, an angry enemy of Judaism, who broke biblical traditions and the Law of Moses where he went. It is understood from the words of St. Paul that he did this on purpose. It is admitted that St. Paul treated Jews like Jews to win the Jews, as if he had no law to win those who were under the law, and that he was "all things to all men" for all of this to be a part of the spread of the Gospel (Corinthians, I. 9/22).

"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you." (Corinthians I. 9/21-23).

St. Paul visited a lot of places during his mission-oriented trips. When his journeys to different countries are considered, it is obvious that he spent most of his time in the ancient cities located in the borders of today's Turkey. Derbe (Kerti Höyük), Lystra (Hatunsaray), Iconium (Konya) are located in the region which includes the provinces of Konya and Karaman today (Birekul, 2017). He first came to Antiocheia (Antakya) and began to spread Christianity by preaching. The point to be mentioned here is that St. Paul went to Jews and Pagans first and then to other nations.

⁵ Today's Arabia is not, kingdom of The Nabataean at that time.

St. Paul, on his third mission trip, asked his faithful brothers and sisters in Rome to pray to God to be safe in Jerusalem (Romans, 15/31-33). St. Paul sought to spread the Gospel of Christ (Good News) under the guidance of the Holy Spirit, starting from Jerusalem where the name of Christ was not heard (Romans, 15/19-20). We have mentioned above that St. Paul was in a struggle to show himself as an Apostle in the places where he went and in his letters. St. Paul, mentioning the Damascus vision, expressed that he appointed by Jesus Christ to deliver his message to other nations and received this authority personally from Jesus Christ. When this vision is analyzed, it is important that St. Paul not only disposes of doubts about whether or not he was the Apostle chosen/appointed by God, but also shows that he is not considered to be inferior to Twelve Apostles. As a result, St. Paul was appointed, yet the twelve were chosen by Jesus Christ. In fact, St. Paul was did not see Jesus alive. St. Paul was a Pharisee with hostile attitudes toward them. Although it is argued that St. Paul was not Apostolic, his letters often emphasize that he was the Apostle appointed by God. Considering the efforts to convince the apostles in Jerusalem and other churches, St. Paul perceived the question of "apostolic" as a precursor of missionary activities. In the Galatians letter, St. Paul states that it is Peter's duty to report the Gospel to the circumcised, and his is to report it to the uncircumcised (gentiles) (2/7-9). In fact, the Jerusalem community's prominent names such as Jacob, Peter and John themselves as divine grace. Therefore, they send Barnaba to help him as a sign of the fellowship. St. Paul helped Jerusalem Church and the church so there is important to receive the approval of the issue. Because although there are fundamental differences between the theology of St. Paul and apostles, it is seen that St. Paul needs the approval of the Apostles in every case. The principal goals of St. Paul, he wrote in his letters to different people and nations in his missionary journeys, can be listed as follows:

- 1) To acknowledge that he is the apostle of God, who is charged with spreading the doctrine of Christ;
- 2) To believe that the Gospel is the Divine Word disseminated through revelation;
- 3) To announce the message of Jesus to other nations and to receive the approval of this activity by the apostles,
- 4) To solve and reconcile the problems between the Jews and the gentile peoples in the church;
- 5) To take advantage of the benefits of Roman citizenship in order to establish good relations with the Roman authorities.

3. The Romans Letter and Christology

The letter to Romans, which begins with his words "a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God", consists of 16 parts. It is believed that it was written in Corinth, where he remained eighteen months before going to Jerusalem during the third mission trip in 57-59 (Figure 1). The basic question in the letter is how Jews and other nations will coexist in God's mysterious plan (Aydın, 2011, p.43, Romans, 1/1, Acts, 18/1-18, 20/3). Tertius wrote the letter and Sister Phebe and the bishop of the Church

in Cenchrea were appointed by St. Paul to send the letter to the faithful in Rome (Romans, 16/22).



Figure 1: St. Paul's Mission Travels (Source: Britannica)

According to traditional Christianity, the number of letters is thirteen, yet the New Testament contains a total of fourteen letters (including controversial Hebrew letters). However, some of these letters are believed to have been written by St. Paul and some are claimed as written by others on behalf of him. 7 letters (Romans, Corinthians I-II, Galatians, The Thessalonians I, Philippians, and Filimon) are considered to be authentic texts written by St. Paul. His Romans letter is the longest and most important when compared to the other letters, among the New Testament texts (Duygu, 2018). At the end of the letter, St. Paul ordered the names of his faithful brethren in Rome and sent greetings to the home churches (Romans, 16/1-27). St. Paul's reasons for writing this letter are to promote himself as apostle, to expand the mission field, to eliminate divisions among the faithful in Rome. His main object to spread the theology of Christ to the other nations, and his theology focus on salvation by the grace of Christ and righteousness by faith. According to Räisänen, St. Paul's letter to the Romans, both in favor of the law (Romans, 11/1, 2/25, 3/1) and in opposition to the law (Romans, 9/31, 3/20), is filled with inconsistencies (1987, p.264). It is estimated that the church in Rome was not founded by St. Paul, and the Jews who went to Jerusalem due to the Pentecost festival founded the church there after their return. In addition, it is claimed that St. Paul did not mention Christianity in all the letters, including the letter to the Romans, that he was not aware of it or that there was no such use at that time (Adibelli, 2015, Gündüz, 2001, Duygu, 2018).

St. Paul's mission activity is pragmatic and realistic in general. It is important to note that he sought to save himself, not because he was an apostle of Jesus, but because he was born as a Roman citizen. In order to comprehend St. Paul's mission, it is necessary to take his perspective on politics into consideration. Unlike other Apostles, St. Paul emerged as an idealist rather than an Apostle. The charges against St. Paul were not directed to the

apostles. This is seen as St. Paul's attempt to reconcile the difficulties and the different poles during the proclamation of the Letters to other nations.

According to Altindal, St. Paul was not a Roman agent or informant, as some authors claim (1993, p.84). St. Paul made three important trips, including lands of Anatolia, Greece, Macedonia and Jerusalem, to announce the Gospel to other nations. In his last travel, he was going to deliver his help to Jerusalem, where he was arrested and tried in Caesarea, but when he was accepted to report his complaint to Caesar, so he went to Rome in a difficult by sea. According to the Acts, St. Paul lived in a house rented by a Roman soldier in Rome for two years (28/16, 28/30). However, in the Acts, Luke does not fully explain whether he went to Spain, which he planned to leave at the end of the two years he spent in Rome, or whether he was killed in Rome by Emperor Nero at that time, as claimed. Luke ended up giving the message that St. Paul had received his work in the Acts of the Apostles and was victorious despite the obstacles.

In his letter to the Romans, which is thought to be a summary of St. Paul's own theology (Fitzmyer, 1968), it is possible to see his Christological approach. According to this letter, Jesus Christ is the son of God, he is descended from David and raised from death in the spirit of holiness (Romans, 1/2-6). St. Paul claims salvation (justification) is only by faith in Christ, and supports this idea with the words "The just shall live by faith" in the ancient scriptures (Habakkuk, 2/4; Romans, 1/7). St. Paul emphasizes that salvation is in faith, through the righteousness of faith, and by the advice he gave to spiritual beings, he suddenly reached the Gnostic end, and claimed that in return for killing his body and soul in faith of Christ (Akalin, 2016:58). In the Acts, St. Paul told them that he came to introduce them to the Gods whom they did not know, who addressed the pagans of Athens (Acts, 17/23).

According to St. Paul, the law of God was delivered to the Jews, and the Jews heard the law, yet failed to act accordingly. They gave advice to others, but they did not practice these advices. St. Paul asked the question: *Does their unreliability make God unreliable?* St. Paul, even if everyone lies at this point, gives examples of the old writings that God has told the truth: "That thou mightiest be justified in thy sayings, and mightiest overcome when thou art judged" (Romans, 3/1-4).

On the other hand, St. Paul did not only accuse the Jews of not knowing God and sinning, but also criticized other nations (gentiles). According to him, the idolaters complained that they did not glorify him as God even though the other nations knew God in particular, leaving the glory of the immortal God and choosing death beings or idols. Therefore, they believed lie instead of God's truth or false gods instead of God (Romans, 1/23-24). The first of St. Paul's criticism is "Deitylessness", and the second is "immorality". As observed in his letter to the Romans, Corinthians in particular refers to the immorality of Greek and Roman Nations. According to him, in other nations, both men and women nurtured immoral feelings of lust for each other and took part in shameful relations. They lived in greed, hatred, malice, and injustice, as well as these inappropriate behaviors (Romans, 1/26-29). St. Paul states that those who do evil deeds and those who do not and abide by the law cannot escape the judgment of God, and those who judge other nations. At this point, he states that being faithful to the law for the Jews is not enough for justification, but can be justified by faith in Jesus Christ for other nations within "Godlessness" and "immorality". At this point, St. Paul explains that the law was renewed with Christ as he set

out a law-independent justification model for other nations. According to him, the Covenant was renewed by the resurrection of Jesus Christ on the third day of his death on the cross and the Law of Moses was nullified. No one will be justified in the sight of God by doing the necessities of the law as through the law, and only the conscience of sin is attained (Romans, 3/20). It is important not to be circumcised anymore but to have faith. There are some comments that St. Paul invalidated the law, yet St. Paul affirms the law (Romans, 3/31). The same claims were made for the proclamation of Jesus Christ. Jesus says in the Gospel of Matthew that he came to complete it, not to invalidate the law and the prophets' words (Matthew, 5/17). St. Paul was an apostle bound to the message of Jesus yet in some aspects that St. Paul invalidated the law, thus some called him the architect of Christianity. A third approach to understanding the relationship between St. Paul and the law is that St. Paul actually has different and varied approaches to the Jews and other nations. St. Paul often refers to the old writings and the law when explaining the doctrine of justification by faith in his letters. Also, St. Paul refers to the Ten Commandments based on Jewish faith, "*you will love your neighbor like yourself*", and states that it is possible to fulfill the holy law by loving it (Romans, 13/18).

In fact, St. Paul is trying to resolve the disputes between Jews who judge other nations and gentiles who despise the law unite these two groups in faith of Jesus Christ.

According to Romans, St. Paul accepts that the Jews are circumcised when he says "*What advantage then hath the Jew? Or what profit is there of circumcision?*" (3/1). It is known that St. Paul was born out of respect for Gentiles, not of respect for Judaism. St. Paul cannot condemn Jews for being circumcised; he condemns Jews who condemn Gentiles for being uncircumcised. St. Paul's comment on the circumcision shows his effort to convince the Gentiles (without circumcision) to the Jews and to accept the people of God (Einsenbaum, 2003, p.258).

According to St. Paul, Jesus cancelled the exclusion of non-Jews and asked them to meet the Bible:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spoke unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew, 28/16-19).

St. Paul's words also support the pluralism of Christ:

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians, 3/27-29).

Jesus created an atmosphere of peace and united Jews and non-Jews in his personality and reconciled them. According to St. Paul, Jesus accepted all the promises made until the time of his reign. Therefore, in this theological structure, the Old Testament was not invalidated in Christianity, but in its own definition, it came into existence from the beginning of a power and from the beginning of a universal encompass and concentrated

within it (Has, 2013:4). The apocalyptic message expressed in the theology of St. Paul is the belief that a new era has begun with the coming of Christ. *“Behold, now is the accepted time; behold, now is the day of salvation”*. (Corinthians II, 6/2). So now, it was time for the Gentiles to gather eschatologically. It is clear that the Jewish resistance to the Christian mission posed a major problem for St. Paul: “For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written”. (Romans, 11/25-26). In this case, the order is as follows:

- 1 - Collection of Gentiles;
- 2 - Transformation of Israel;
- 3 - The Second Coming of Christ (Scobie, 2005, p.127).

From St. Paul's letter to the Romans, we can see clearly that St. Paul wrote letters to the Romans, he wanted to go to and went to Rome, he believed in Christ in Rome, and spoke to the faithful who lived in Rome.

CONCLUSION

St. Paul is so closely attached to Jesus that he is integrated into accepting Christ as the source and object of mystical knowledge and faith, and as the explanatory personality of the father and the spirit. Thus, he is the one who completely directs and influences the development of Christian mysticism (Buckham, 2017, p.157). Another important point is that St. Paul united other nations and Jews in Christ and that God included all nations in the plan of salvation shows that he is the pioneer of the plural approach in religion. Although some of St. Paul's words were considered anti-law comments, "I've been everything for all" (Corinthians, I. 9/22) explain the purpose and the reason why he acted in such a way. St. Paul was a faithful envoy to his mission, and from his experience, he delivered his divine mission to other nations and diaspora Jews. Therefore, St. Paul's mission journeys have the value of a document or a source in analyzing events after Jesus' death in terms of reflecting his theology. St. Paul, after being arrested in Jerusalem at the end of his third mission, carried his theology to the heart of the Empire to Rome. On the other hand, St. Paul wanted to meet the faithful in Rome on his way to Spain. To help disseminate the Gospel to other nations, St. Paul had a secular work (tent construction) to make a living and to establish churches where he went to draw a portrait dedicated to his work, and it was seen that despite all the obstacles he could share the gospel. To sum up, St. Paul, for certain, did not have the same problems as the other apostles of Jesus, who was born and raised in Jerusalem, and his perception of Christ and the message caused some differences. St. Paul was born in Tarsus city under the auspices of a Roman Empire, bearing the traces of Helen's culture and philosophy, as well as being a traveler under the influence of different religions, cultures, and languages, besides being a pluralist, secular and reformist Christian. Paul was sown from the environment and pressure brought by other cultures and beliefs in that day's conditions.

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