

The tree presents to the eye an outline of the story of Paul's life. It shows his family connections and progressive stages of his great career.

By following the numbers upward, beginning at the roots of the tree and later on the branches, and in the circles which represent fruit, an orderly view of his life will be obtained.

The numbers on the tree correspond with those in the "Key."

KEY TO THE TREE OF PAUL'S LIFE

TEXTS MOSTLY IN THE BOOK OF THE ACTS

Family.

1. Father, a Pharisee.
2. A Pharisee. Acts 23.6.
3. A Roman Citizen. Ch.22.25-28.
4. Mother Unknown.
5. Sister Lived in Jerusalem. Ch.23.16.
6. Her Son aided Paul. Ch.23.16.

Childhood.

7. A Benjamite.
8. Born in Tarsus. Ch.22.3.

Education.

9. Learned Tentmaking. Ch.18.3.
10. Studied with Gamaliel. Ch.22.3.

Young Manhood.

11. Was an Arch Persecutor. Ch.9.1-3; 22.4.
12. Was Present at Stephen's Stoning. Ch.7.58.
13. Kept the Law. Ch.26.5.

His Conversion.

14. Near Damascus. Ch.9.3.
15. Saw a Great Light. Ch.22.6.
16. Saul was Blinded. Ch.9.8.
17. Christ's Rebuke. Ch.22.7,8.
18. Saul's Reply. Ch.9.6.
19. Was Led to Damascus. Ch.22.11.
20. Fasted and Prayed. Ch.9.9-11.
21. Ananias Sent to him. Ch.9.11,12.
22. Was Baptized. Ch.9.18.

After Conversion.

23. Preached in Damascus. Ch.9.20.
24. Goes to Arabia. Gal.1.17.
25. Returns to Damascus. Gal.1.17.
26. Visits Jerusalem. Gal.1.18.
27. Is Suspected by the Church. Acts 9.26.
28. Is Befriended by Barnabas. Ch.9.27.
29. Jews Persecute him. Ch.9.29.
30. A Vision Commands his Departure. Ch.22.17,18.
31. Goes to Tarsus. Ch.9.30.
32. Barnabas brings him to Antioch. Ch.11.25,26.
33. Work at Antioch. ch.11.26.

First Missionary Journey.

34. Work in Cyprus, Salamis. Ch.13.5.
- Paphos. Ch.13.8-11.
- Deputy Converted. Ch.13.12.
- Name Changed. Ch.13.13.
35. Perga.—Mark Deserts. Ch.13.13.
36. He Preaches at Antioch. Ch.13.14-41.
37. At Iconium. Ch.13.51.

38. Lystra.—Paul Stoned. Ch.14.8-19.

39. Derbe.—Last City visited. Ch.14.20.

40. The Return Trip. Ch.14.21-26.

VIII. Second Missionary Journey.

41. In Syria and Cilicia. Ch.15.41.
42. Lystra. Timothy joins the party. Ch.16.1-3.
43. In Phrygia and Galatia. Ch.16.6.
44. The Vision at Troas. Ch.16.9.
45. At Philippi, Lydia and Jailer converted. Ch.16.13-34.
46. Thessalonian Church Founded. Ch.17.4.
47. Berean Bible Students. Ch.17.11,12.
48. Athens. Sermon on Mars Hill. Ch.17.16-33.
49. Corinth Vision.—Church Founded. Ch.18.1-18.
50. Ephesus.—a Brief Visit. Ch.18.19,20.
51. The Return to Antioch. Ch.18.22.

IX. Third Missionary Journey.

52. Visits Galatia and Phrygia. Ch.18.23.
53. Ephesus, two and one-half years; Labor Union Riot. Books burned. Ch.19.
54. In Macedonia and Greece. Ch.20.1,2.
55. Troas Sermon. Ch.20.6-12.
56. Farewell Charge to the Ephesian Elders. Ch.20.17-35.
57. Tyre. Ch.21.1-4.
58. Caesarea. Ch.21.8.

X. In Jerusalem.

59. Received by the Church. Ch.21.17.
60. Seized by the Jews. Ch.21.27.
61. His First Defence. Ch.22.1-21.
62. Seized by Romans. Ch.22.24-29.
63. His Defence before the Jewish Council. Ch.23.1-10.
64. The Night Vision. Ch.23.11.
65. The Jewish Plot. Ch.23.12.
66. Taken to Caesarea. Ch.23.23-33.

XI. In Caesarea.

67. His Defence before Felix. Ch.24.10-21.
68. Two Years Imprisonment. Ch.24.27.
69. The Appeal to Caesar. Ch.25.10.
70. The Defence before King Agrippa. Ch.26.1-29.

XII. Voyage to Rome.

71. The Storm. Ch.27.14-21.
72. The Vision. Ch.27.23,24.
73. The Shipwreck. Ch.27.26-44.
74. On the Island of Melita. Ch.28.1-10.

XIII. In Rome.

75. Arrival at Rome. Ch.28.16.
76. Preaching in Rome. Ch.28.30,31.
77. Wrote six Epistles here.
78. His Last Words. 2 Tim.4.6-8

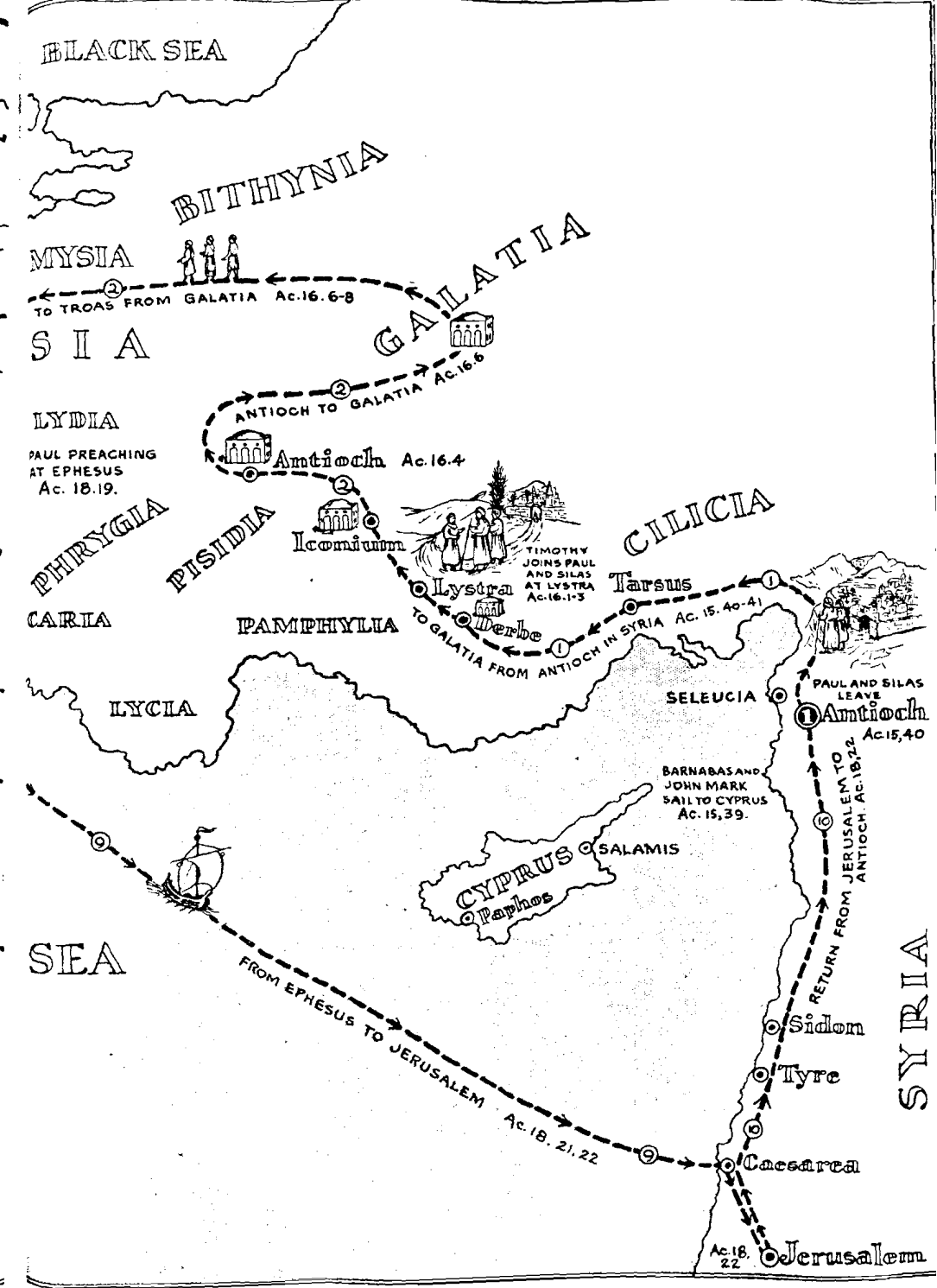
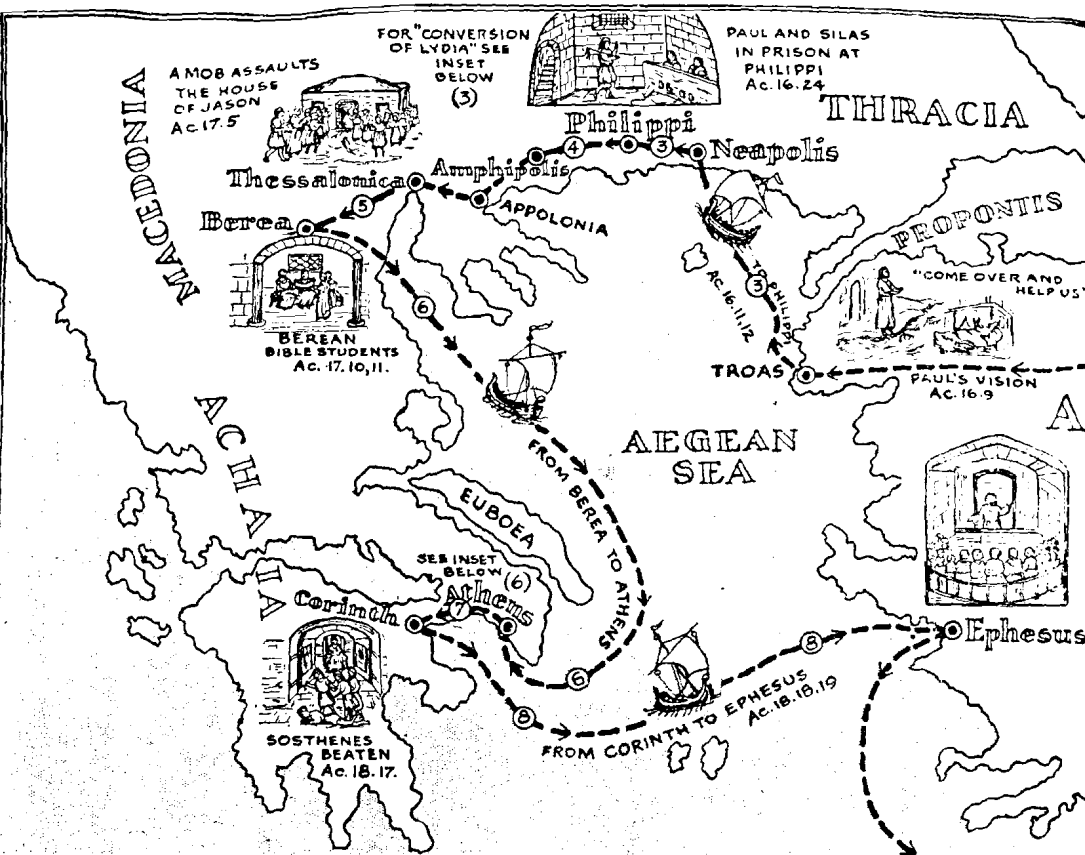


PAUL'S VOYAGE TO ROME

1. From Jerusalem to Caesarea: Ac. 23.31-33.
Illustrations—At Jerusalem, Paul on the stairs addressing the mob: Ac. 21.40. At Caesarea (inset below), Paul pleading his cause before Felix, Drusilla and others: Ac. 24.24.
2. From Caesarea to Sidon: Ac. 27.2,3. Illustration—Friends greeting Paul as he lands at Sidon: Ac. 27.3.
3. From Sidon along the coast of Cilicia and Pamphylia to Myra: Ac. 27.5.
Illustration—Paul and company changing to a ship bound for Italy: Ac. 27.6.
4. From Myra along the coast to Cnidus, from thence southwest past Salmone to Fair Havens: Ac. 27.5-8.
Illustration—The ship entering the harbor: Ac. 27.8.
5. From Fair Havens past Clauda to the Island Melita: Ac. 27.13-28.
Illustrations—At the Island Clauda, undergirding the ship: Ac. 27.13-17. At Melita, the shipwreck: Ac. 27.18-27.39-44. At Melita (below), Publius' father healed by Paul: Ac. 28.7,8.
6. From Melita to Syracuse: Ac. 28.11,12.
Illustration—The party landing at Syracuse: Ac. 28.12.
7. From Syracuse to Rhegium and Puteoli: Ac. 28.13.
Illustration—At Puteoli, Paul greeted by brethren: Ac. 28.14.
8. From Puteoli, through Apii Forum and Three Taverns, to Rome: Ac. 28.15,16.
Illustrations—At Apii Forum, met by brethren from Rome: Ac. 28.15. At Rome, Paul with his soldier keeper: Ac. 28.16.
(The cities in Asia, indicated by stars, represent the seats of the Seven Churches of Asia, spoken of by John in the Book of Revelation, chapters two and three.)



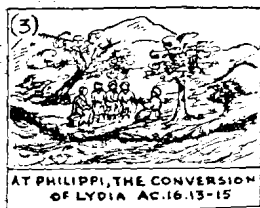
THE GREAT SEA (MEDITERRANEAN)

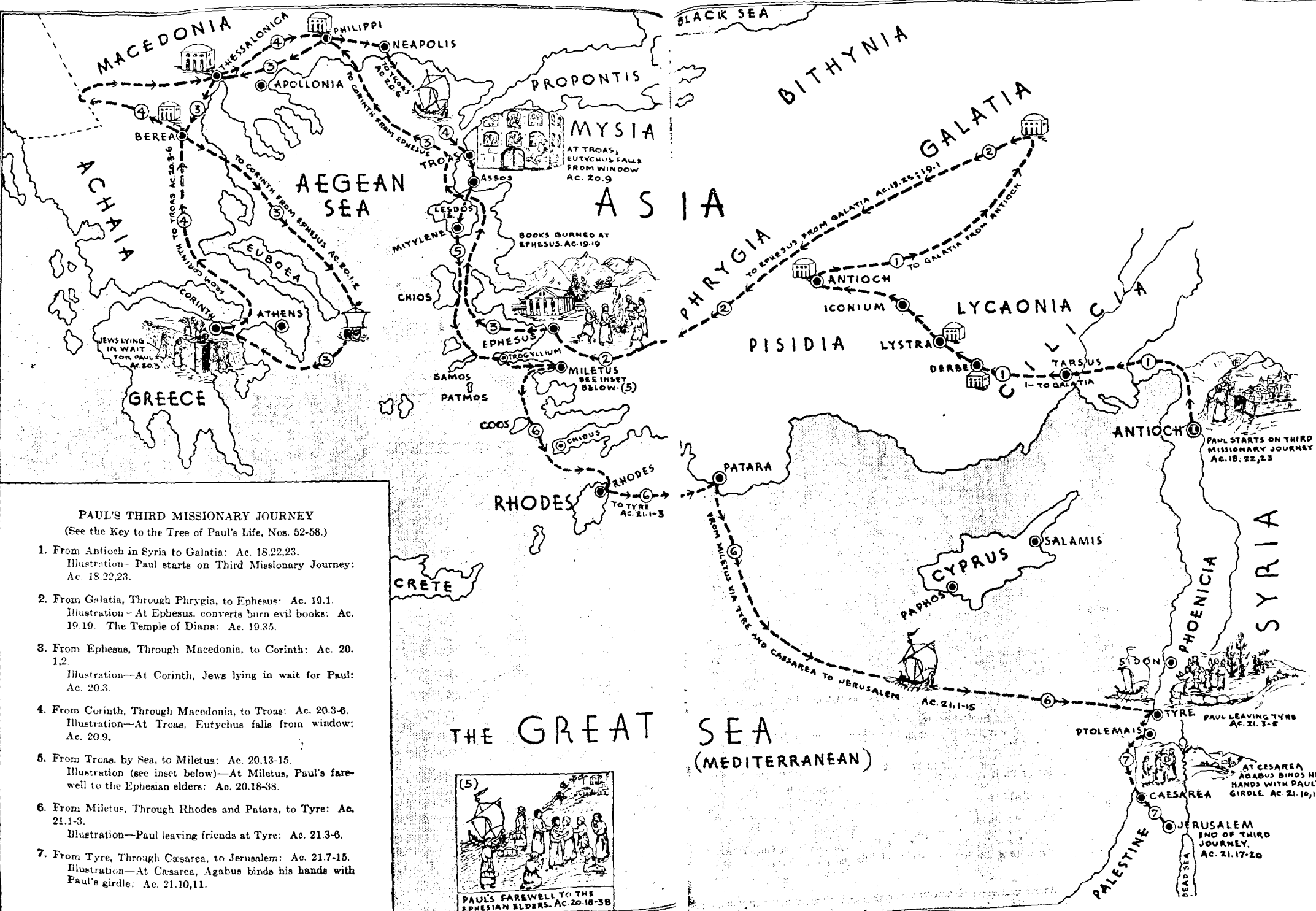


PAUL'S SECOND MISSIONARY JOURNEY

(See Key to the Tree of Paul's Life, Nos. 41-51.)

1. From Antioch to Lystra: Ac. 15. 40-18. 1.
Illustrations—Paul and Silas leave Antioch: Ac. 15. 40. Timothy joins Paul and Silas at Lystra: Ac. 16. 1-3.
2. From Lystra to Troas: Ac. 16. 6-8.
Illustration—Paul's Vision at Troas: Ac. 16. 9.
3. From Troas to Philippi: Ac. 16. 11-12.
Illustrations—Conversion of Lydia at Philippi: Ac. 16. 13-15. (Inset at bottom of page.) Paul and Silas in prison at Philippi: Ac. 16. 24.
4. From Philippi to Thessalonica: Ac. 16. 40-17. 1.
Illustration—A mob assaults the house of Jason at Thessalonica: Ac. 17. 5.
5. From Thessalonica to Berea: Ac. 17. 10.
Illustration—Berean Bible students: Ac. 17. 10-11.
6. From Berea to Athens: Ac. 17. 14-15.
Illustration—Paul preaching on Mars Hill at Athens: Ac. 17. 22. (Inset at bottom of page.)
7. From Athens to Corinth: Ac. 18. 1.
Illustration—Sosthenes beaten at Corinth: Ac. 18. 17.
8. From Corinth to Ephesus: Ac. 18. 18-19.
Illustration—Paul preaching at Ephesus: Ac. 18. 19.
9. From Ephesus to Jerusalem: Ac. 18. 21-22.
10. From Jerusalem to Antioch: Ac. 18. 22.





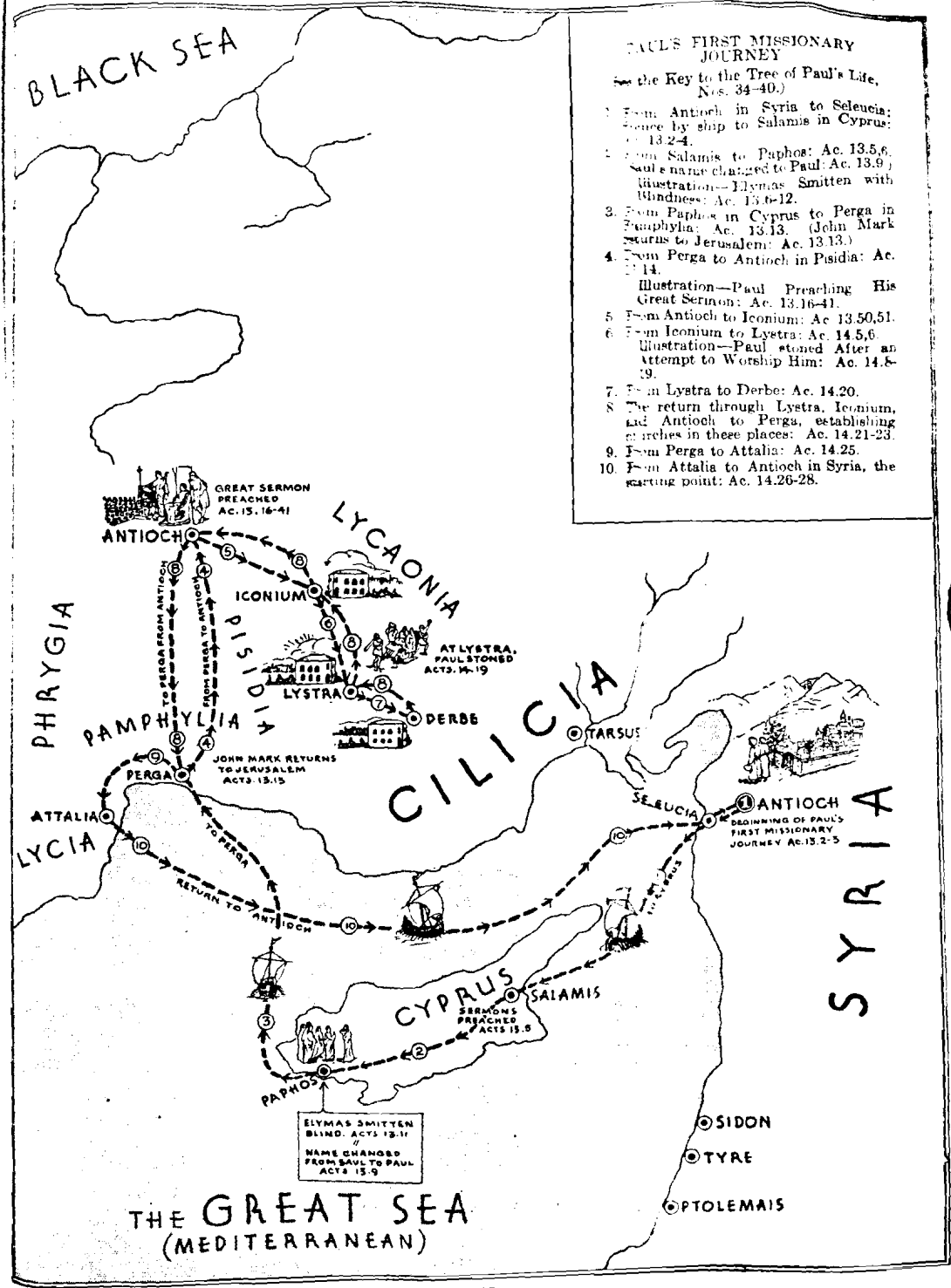
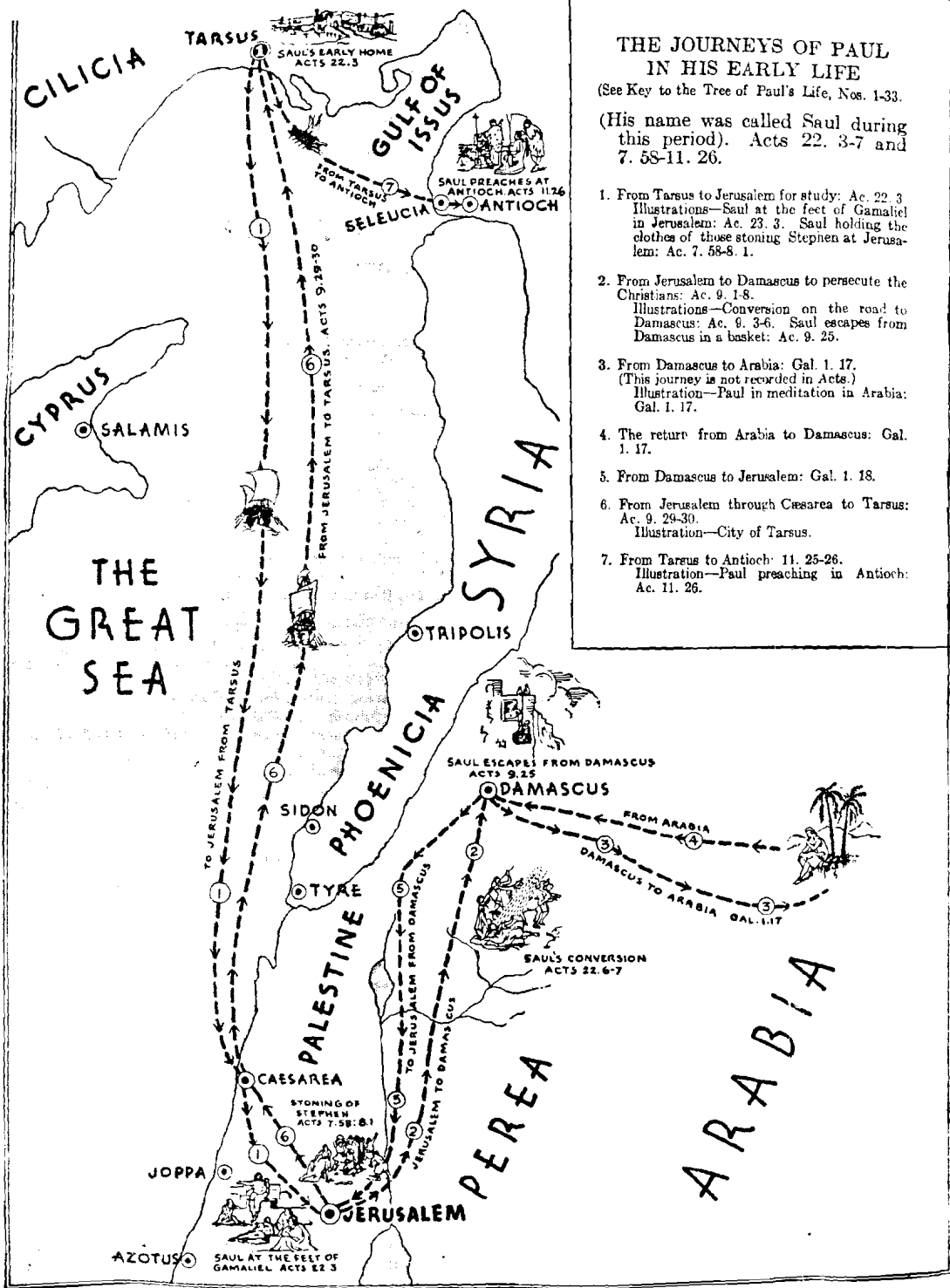
PAUL'S THIRD MISSIONARY JOURNEY

(See the Key to the Tree of Paul's Life, Nos. 52-58.)

1. From Antioch in Syria to Galatia: Ac. 18.22,23.
Illustration—Paul starts on Third Missionary Journey: Ac. 18.22,23.
2. From Galatia, Through Phrygia, to Ephesus: Ac. 19.1.
Illustration—At Ephesus, converts burn evil books: Ac. 19.19. The Temple of Diana: Ac. 19.35.
3. From Ephesus, Through Macedonia, to Corinth: Ac. 20.1,2.
Illustration—At Corinth, Jews lying in wait for Paul: Ac. 20.3.
4. From Corinth, Through Macedonia, to Troas: Ac. 20.3-6.
Illustration—At Troas, Eutychus falls from window: Ac. 20.9.
5. From Troas, by Sea, to Miletus: Ac. 20.13-15.
Illustration (see inset below)—At Miletus, Paul's farewell to the Ephesian elders: Ac. 20.18-38.
6. From Miletus, Through Rhodes and Patara, to Tyre: Ac. 21.1-3.
Illustration—Paul leaving friends at Tyre: Ac. 21.3-6.
7. From Tyre, Through Casarea, to Jerusalem: Ac. 21.7-15.
Illustration—At Casarea, Agabus binds his hands with Paul's girdle: Ac. 21.10,11.



PAUL'S FAREWELL TO THE EPHESIAN ELDERS. AC. 20.18-38



Syrian Village Speaks Tongue Used by Jesus

By CHARLES P. WALLACE, Times Staff Writer

MALULA, Syria—Sheltered in the embrace of beige and mauve sandstone cliffs, the tiny village of Malula has been overlooked by history.

The boxy little houses, which resemble adobe huts with their irregular windows and irreverently crooked chimneys, tumble down the mountainside in a profusion of ramshackle architecture, seeming more fragile than enduring.

Yet some of the buildings here are indeed ancient. The monastery of St. Sergius perched above the village contains what is said to be the oldest Christian altar still in use. The altar stone is so venerable that pagans, who used it before the Christian era, put a lip around the edge so that blood would not spill during their sacrifices.

Village's Real Treasure

But the real treasure of Malula is not evident in the monastery, in the unremarkable Byzantine chapel, or in any of the half-dozen or so Greek Orthodox and Greek Catholic churches that dot the hillsides, their simple crosses glinting in the sun.

Malula's treasure is not seen, but heard. Taken unaware, the townspeople of Malula can be heard speaking a delightfully musical language that sounds, to the unin-

Please see ARAMAIC, Page 11



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HILLIYONS in area.

ARAMAIC: Jesus' Language Still Spoken

Continued from Page 1

tiated, like a mixture of Arabic and Hebrew—without the guttural quality of either. The street signs are all in Arabic, but when two men pass in the street, chances are they will call "Shlomo" in greeting to each other—"good morning."

Their language is Aramaic, an almost-forgotten tongue spoken by Jesus nearly 2,000 years ago. Once the principal language of the Middle Eastern region stretching from Turkey to Palestine and southern Jordan, Aramaic now survives as a common spoken language only in Malula and two other tiny communities nearby.

In Malula, only 35 miles from Damascus but remote because of its 5,000-foot altitude, Aramaic has been passed from father to son, and it has evolved as time passed—incorporating Arabic words to keep abreast of technological change.

"Aramaic here is primarily a language of the home, used for communications in the village, especially when they want to keep a secret when there are strangers around," said Werner Arnold, a West German specialist on Oriental languages who has lived for a year in the village studying Aramaic.

Bakha and Jabaadin, the two other communities where Aramaic is spoken, were forcibly converted to Islam in the 19th Century. But the Ottoman armies never made it to Malula, which is surrounded by mountain caves that provide formidable defenses and hiding places, and the village remains 70% Christian.

Still, Aramaic is threatened here, too, as a result of increasing contacts with the outside world. Syria's official newspapers are in Arabic, as are radio broadcasts. Arabic is spoken exclusively in the village school, and children who lapse into the local tongue are spanked.

Because of Malula's high altitude and cool climate, it has become a

favorite retreat in the summer months, when the population swells from 3,000 to 10,000. The ancient image of the place has been transformed by the construction of a massive white Meridien Hotel on the mountaintop.

Fuad Chamise, who as head of the Malula municipality is the top Syrian authority in town, says he uses Arabic when he is talking official business, unless he is dealing with an older person who is able to speak fluently only in Aramaic.

"As an ordinary citizen, though, I still speak Aramaic," Chamise said, adding with a puckish grin: "If you knew a secret language, wouldn't you use it when you are upset?"

Arnold, the German specialist, said the development of the lan-

'If you knew a secret language, wouldn't you use it?'

guage has been affected by two distinct trends in recent years.

"Young people don't like to speak Aramaic," he said. "It's called the 'language of farmers' and is not considered an educated language. Other people say it is the language of Jesus Christ and must be preserved. I don't think it will die out in the next 100 years. It's very much alive."

A form of the language known as Eastern Aramaic is used in the liturgy of the Syrian Orthodox Church, which was nearly wiped out in the Middle East and now survives mainly in India and the United States. The Aramaic used by the church might be compared to the Latin used by the Roman Catholic Church.

The Old Testament was written primarily in Hebrew, but large portions of the books of Ezra and Daniel were written originally in Aramaic. Evidence that Jesus spoke Aramaic is contained in a passage of Mark (5:41) in the New Testament: "Taking her by the hand, He said to her, 'Talitha cumi,' which means, 'Little girl, I say to you, arise.'"

The Lord's Prayer is said to have been first uttered in Aramaic, and Aramaic-derived words such as hallelujah and amen are fixtures of many Christian services.

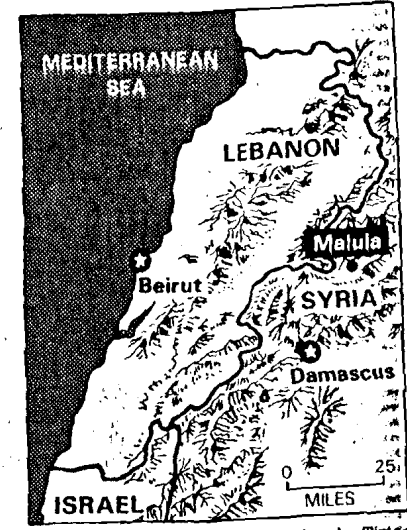
Aramaic was in widespread use in Syria around 1100 BC, and it was spread through the Near East by Aramean scribes (Syria was the land of Aram). It was an official language of the Persian Empire.

After the Jews were defeated by the Babylonians in 586 BC, they began to speak Aramaic instead of Hebrew, which was preserved as a sacred language. The so-called square Hebrew alphabet was derived from Aramaic letters, as was the Arabic alphabet.

Aramaic began to disappear from the region after the arrival of Greeks in the Middle East under Alexander the Great. It was further displaced during the Arab conquests that followed the birth of Islam in Saudi Arabia. According to the Koran, God spoke Arabic to the prophet Mohammed, and Arabic became a holy language that replaced local tongues.

The language has evolved considerably since the time of Jesus, according to Arnold, whose mastery of the tongue has been rewarded by the villagers' calling him "Abu Ibrahim," a local name.

Words such as car (*sayyarra* in Arabic) have been incorporated into Aramaic, but with a local twist. Car in Aramaic is *sayortcha*. The language seems to have as many "sh" and "ch" sounds as Hungari-



"Of course, I speak Aramaic—it's my father's language," said an elderly villager who wore a white walrus mustache and carried a bottle of the potent wine made at the monasteries.

Father Elias Khoury, the Greek Orthodox parish priest, appeared to slip easily from Arabic into Aramaic while holding court around an old-fashioned stove in his home, which has a roof of crossed branches.

Mass at the church, he said, is in Arabic except for the day after Easter, when the liturgy is generally read in Aramaic.

"I feel proud to speak Aramaic," Khoury said. "Damascus used to laugh at us. That's why we didn't teach it to our children. But with the world interested in this language, people are proud of it again."

Khoury said the church has kept secret a fragment of hide on which portions of the Bible were written in Aramaic thousands of years ago.

But considering the language's history...