



Endnotes for *Who Was Sergius Paulus* Fall 2016 *Bible and Spade*

¹ Pliny, *Pliny's Natural History in Thirty-Seven Books* (trans. Philemon Holland). Two volumes, 1847–48. George Barclay, London. Vol 1, p. 28.

² Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, pp. 501–502. See also Knowling, pp. 420–21. Van Elderen discusses the inscription (GIL VI.3 1545) in his, “Some Archaeological Observations on Paul’s First Missionary Journey,” W. Ward Gasque and Ralph P. Martin, eds., *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F.F. Bruce* (Exeter: The Paternoster Press, 1970), pp. 150–61.

³ See Mark 3:21 and John 7:20, et al.

⁴ See Brosnan, “The Law of Adoption.” *Columbia Law Review*, Vol 22, No. 4 (April 1922), p. 332.

⁵ Lyall, “Roman Law in the Writings of Paul: Adoption.” *Journal of Biblical Literature*, Vol 88, No. 4 (December 1969), p. 466.

⁶ The reason Luke doesn’t mention the fact of Paul’s adoption is that it was such a well-known and common practice—among the Graeco-Roman Gentiles at any rate, the Jews knew nothing of such a practice in any legal sense, though they were aware of this Gentile practice—that his readers would have known instantly what had taken place. No explanation is given simply because no explanation was needed. Only we today need it, because we live in an entirely different world than that which was governed by Rome, and even then the explanation is easily recovered. Moreover, this absence of explanation by Luke is yet another unrecognized indicator of his book of Acts’ faithfulness to history, as well as its early composition.

⁷ See Garnsey’s paper, “The Lex Julia and Appeal under the Empire.” *Journal of Roman Studies*, Vol 56, Parts 1 and 2 (1966), pp. 167–89.

⁸ *Ibid.*, p. 167.

⁹ The discovery, transcription and translation of the inscription were all made by Sir William Ramsay in 1912. See his *Bearing of Recent Discovery on the Trustworthiness of the New Testament*, p. 151. The story of Sir William Ramsay is one of the most remarkable in the history of Bible apologetics. The son of a prosperous lawyer, he was born in Glasgow on March 15, 1851, and enjoyed a privileged and well-educated upbringing. He won high distinction at Aberdeen University, where he became Professor of Humanity, and won first class degrees at St Johns, Oxford. From there he went to Gottingen in Germany, where he was schooled in philology and Sanskrit under Theodor Benfey. He was also schooled by Benfey in all the nefarious arts and philosophies of “higher criticism,” and, convinced by his teachers that Acts was a forgery, he set out upon a quest to prove the book of Acts to be without any historical integrity whatsoever. At his disposal were vast libraries and financial resources, and all the time in the world to prove his case. But the more he read and studied, the more he became convinced of the historical and geographical integrity of the book of Acts—as well as of the integrity of its

much-decried author, Luke. Archaeologist, lecturer and author, he became, instead of a critic, one of the greatest Bible apologists of his age.

¹⁰ Ramsay, *Bearing of Recent Discovery...*, p. 152.

¹¹ *Ibid.*, pp. 153–54.

¹² *Ibid.*, pp. 153–55. Ramsay gives a fascinating insight deduced from the inscriptions about the extended family of Sergius Paulus in Pisidia and their relationships both to the State and to the Christian faith (*Bearing...*, pp. 150–64).

¹³ For a great deal of detailed background information on Pisidian Antioch, see Ramsay's *The Cities of St Paul* (Hodder & Stoughton, 1898).