

1. On the 27th day of June I began a study of the life of Paul. Since that first lesson we have completed a review of the early life of Paul, his conversion experience, the first missionary journey (47-48), the second missionary journey (51-53), a travelogue of Paul's third missionary journey (53-57), the trials of Paul and the first imprisonment period (58-61).

2. Last week when the clock tolled 7:45 p.m. we were about to study Paul's trip to Rome. I want to review some of that learned and then begin new material on page two.

3. Herod Agrippa II.

3.1 Agrippa was a Roman-appointed king over certain territories adjacent to and within Palestine. His territory included Judaea. Agrippa's capital was located in Caesarea Philippi.



3.2 He was well known for his relationship with his beautiful sister Bernice. As we saw last week she also sat with Agrippa when the two of them heard Paul's case.

4. After hearing Paul's case, Agrippa announced his verdict. Paul is to be sent to Rome where Nero was expected to hear his case. (Acts 26:31-Acts 27:1)

Acts 26:31 They left the room, and while talking with one another, they said, "This man is not doing anything that deserves death or imprisonment."

Acts 26:32 Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

Acts 27:1 When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial Regiment.

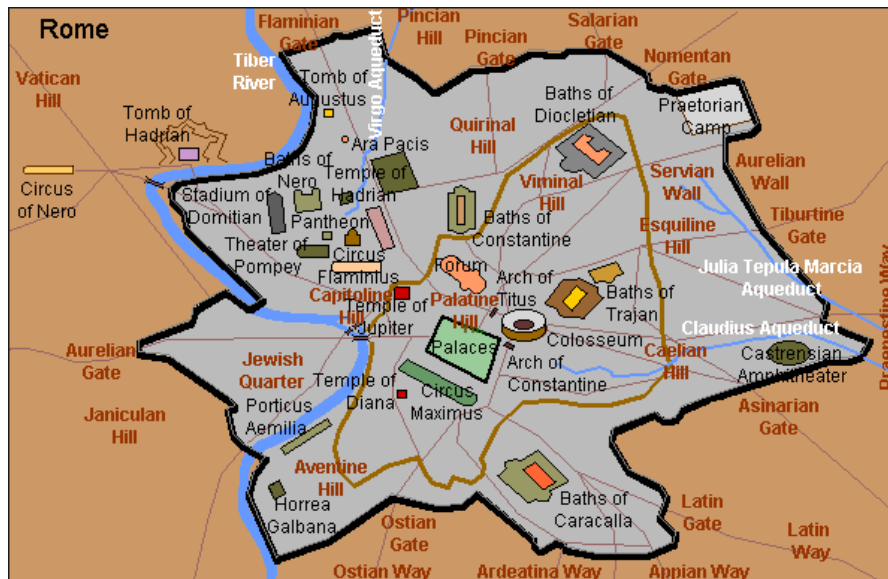


5. I think it wise at this point to review the *Doctrine of The Biblical Caesars*.

**Augustus**, after restoring order, appeared before the Senate in 28 B.C. where he reinstated a form of republican government. But they were neither able nor willing to reassume the full burden of administering the empire. So, they conferred upon him the title of Imperator Caesar August and thus he became both ruler and chief priest with numerous powers. Of special importance in this arrangement with the Senate was his role as commander-in-chief of all armed forces. A grateful populace revered him greatly, and some (especially in the East) actually worshipped the cult of the divine Augustus. Thus, emperor worship was born. But during his reign, so was the Prince of Peace born in Bethlehem, where Joseph and Mary reported for a census-taking ordered by Augustus as part of his effort to tidy up the Empire.

Augustus (27 B.C.-A.D. 14) was succeeded by his adopted heir, Tiberius. In adopting his heir before his death and associating him with himself, Augustus guaranteed a regular and peaceful succession and set a precedent that was to characterize subsequent imperial administrations.

**Tiberius** (A.D. 14-37) is especially significant for the New Testament student because Christ was crucified during his reign. He also appointed Pontius Pilate procurator of Judea (A.D. 26-36). Tiberius was also the first Emperor to turn over the administration of the city of Rome to the Palace Guard. Rome had become a large city in need of constant administration.



**Caligula** (A.D. 37-41), grandson of Augustus' daughter Julia, next occupied the imperial chair. As a result of a serious illness he seems to have become mentally deranged. Among his wilder projects was the erection of a temple to himself out of public funds and appointment of his favorite horse as high priest of the cult. In order to obtain needed funds, he imposed new taxes and confiscations, and used treason laws as a means of seizing money and property. Caligula had alienated not only the Romans but Jews as well. Their monotheistic beliefs prevented them from worshiping images of the Caesars, and his statues were forcibly erected in the synagogues in Alexandria Egypt. Before the order to set up his statue in the temple in Jerusalem could be carried out, news of the emperor's death arrived.

The Praetorian or Palace Guard elevated Caligula's uncle, **Claudius** (A.D. 41-54) to the imperial office. The Senate had no choice but to rubber stamp the action. Claudius seems to have provided a high quality of administration for the empire. He adjusted tax burdens and inaugurated an extensive program of public works. This involved building new aqueducts, roads and canals, and especially the development of Ostia as a harbor for Rome. For some decades, however, Puteoli (modern Pozzuoli), near Naples, was to remain the chief port of the capital. Claudius also added Britain and Thrace to the empire and extended Roman citizenship in the provinces.

Claudius' activities crossed paths with the New Testament narrative on at least two occasions. He permitted Judea a brief experience as a client kingdom under Herod Agrippa I (A.D. 41-44) and then restored it to its position as an imperial province under the rule of procurators. Pursuant to some trouble with Jews in Rome, he expelled them all from the capital (Acts 18:2; the historian Suetonius confirms this action).

Claudius adopted as his son and successor Nero, son of his second wife by a previous marriage. Nero (A.D. 54-68) ruled well during his first five years, when he was under the domination of his mother and capable heads of the executive departments of government, chief of whom was the Stoic philosopher Seneca.

When **Nero** became his own man, he came increasingly into conflict with various individuals and factions in the government. As he did he became fearful of plots against his life, and his rule took on aspects of a reign of terror. Ultimately, he disposed of his mother, his wife and his stepbrother.

One hot July night in 64, fire broke out in Rome in the slums east of the Circus Maximus and burned with unabated force for nine days, gutting more than half the city. No effort to check it succeeded. Even Nero's palace lay a charred mass. In spite of the emperor's measures to alleviate the sufferings of the homeless, he could not allay the people's suspicion that he had started the fire in order to have the glory of rebuilding Rome along grander lines. To divert criticism from himself, he laid blame for the fire on Christians of the city and initiated the first official persecution of them. This began in the latter part of 64 and lasted until 66; it was restricted to Rome because those elsewhere could hardly have had a part in the catastrophe. Paul was apparently martyred in Rome during this persecution. Nero ultimately managed to alienate important segments of society in Rome and Italy and the empire. Of special importance was his failure to hold allegiance of the military, who launched a successful rebellion in 68. Nero committed suicide, and with him died the Julio-Claudian line. Interestingly, the death of Nero coincided with his decision to have Paul beheaded.

The years 68 and 69 are known as the Years of the three Emperors, **Galba**, **Otho** and **Vitellius**. Each followed in rapid succession. Finally, **Vespasian**, commander of the armies of the east, won undisputed control of the empire and ruled 69-79. Vespasian could have followed the path of military dictatorship or cooperation with civilian administrators. He chose the latter and became a kind of second Augustus, dividing rule of Rome and the empire with the Senate. Vespasian faced a herculean task in lifting the empire from its disheveled state. But he was equal to the emergency. He put down rebellions, reformed the army, built extensive fortifications, restored the economy, and built numerous public buildings in the capital. His most famous structure, which he was not able to finish, was the great Colosseum, built on the site of one of the lakes on the grounds of Nero's palace.

The most significant of Vespasian's activities for the Bible student was his suppression of the Jewish revolt. This rebellion had broken out in 66, and Vespasian in 69 decided he should return to Rome to settle the question of who would rule as Caesar. His son Titus assumed command of the armies that finally destroyed the city and the temple in A.D. 70. To commemorate this victory, Titus erected a triumphal arch adjacent to the Forum in Rome. Titus ruled the empire briefly during the years 79-81. He completed the Colosseum and delighted the populace with a festival of 100 days' duration on that occasion.

Obviously, the structure did not exist during the Neronian persecution and had nothing to do with Paul's execution. Moreover, there is no firm evidence that it was ever used for martyrdom of Christians. The short reign of Titus was saddened by the eruption of Vesuvius and the consequent burial of Pompeii and nearby cities, and by another great fire which roared through the capital for three days.

Titus was succeeded by his younger brother **Domitian** (81-96), who was received without opposition by the Praetorian Guard and the Senate. Very soon he won the undying hostility of the Senate by his autocratic ways, which indicated his intention of absolute dictatorship. After 86, he required officials of his household to address him as "Lord and God." A persecution of Jews broke out in the empire about A.D. 90 and soon engulfed Christians. The apostle John was exiled to the Isle of Patmos at this time.

But Domitian cannot be dismissed as a mere tyrant. In Rome he was an able administrator and built extensively in an effort to erase the scars left by the great fire of 80. He ruled the empire well, and it prospered under his administration. But ultimately no one felt safe from his suspicion and purges. His own wife, believing she was to be the next victim, launched a conspiracy that resulted in his assassination on September 16, A.D. 96. At the end of the first Christian century, the apostle John was freed to return to his beloved Ephesus where he probably finished writing the book of the Revelation and died a natural death.

#### Paul's Journey to Rome

1. His voyage to Rome eventuated in a two-year period of unhindered preaching and teaching, practically on Caesar's doorstep. (Acts 28:30-31)

Acts 28:30 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.

Acts 28:31 Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.

2. It is here the story penned by Luke comes to its end. What happened to Paul then? Did he ever appear before Nero?

3. If so, was he condemned and executed, or released?

3.1 There is a great deal of disputation concerning whether Paul endured two Roman imprisonments.

3.2 I am certainly of the opinion that he most certainly did. My position recognizes that there were two with an approximate year of liberty between the two.

4. We will certainly pursue these questions in detail later but for now let's see what Luke did write concerning "one harrowing journey."

5. There would seem to be no better way to continue Luke's record than to look at a map of the journey to Rome. (Acts 27:1)



Acts 27:1 When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial Regiment.

6. There is the proverbial calm before the storm. (Acts 27:2-13)

Acts 27:2 We boarded a ship from Adramyttium about to sail for ports along the coast of the province of Asia, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

Acts 27:3 The next day we landed at Sidon; and Julius, in kindness to Paul, allowed him to go to his friends so they might provide for his needs.

Acts 27:4 From there we put out to sea again and passed to the lee of Cyprus because the winds were against us.

Acts 27:5 When we had sailed across the open sea off the coast of Cilicia and Pamphylia, we landed at Myra in Lycia.

Acts 27:6 There the centurion found an Alexandrian ship sailing for Italy and put us on board.

7. The weather became threatening. (Acts 27:7-8)

Acts 27:7 We made slow headway for many days and had difficulty arriving off Cnidus. When the wind did not allow us to hold our course, we sailed to the lee of Crete, opposite Salmone.

Acts 27:8 We moved along the coast with difficulty and came to a place called Fair Havens, near the town of Lasea.

8. Paul warns of “stormy weather” ahead.

Acts 27:9 Much time had been lost, and sailing had already become dangerous because by now it was after the Day of Atonement. So, Paul warned them,  
Acts 27:10 "Men, I can see that our voyage is going to be disastrous and bring great loss to ship and cargo, and to our own lives also."

**Footnote: The Day of Atonement was held in the middle of September thus winter was imminent accordingly; bad weather was to be expected.**

9. Paul’s warning goes unheeded. (Acts 27:11-12)

Acts 27:11 But the centurion, instead of listening to what Paul said, followed the advice of the pilot and of the owner of the ship.  
Acts 27:12 Since the harbor was unsuitable to winter in, the majority decided that we should sail on, hoping to reach Phoenix and winter there. This was a harbor in Crete, facing both southwest and northwest.

10. Hope springs eternal so the anchor is weighed and away they go. (Acts 27:13)

Acts 27:13 When a gentle south wind began to blow, they thought they had obtained what they wanted; so they weighed anchor and sailed along the shore of Crete.

11. Soon stormy conditions begin to adversely affect the passengers, the cargo and the ship itself. (Acts 27:14-20)

Acts 27:14 Before very long, a wind of hurricane force, called the "northeaster," swept down from the island.  
Acts 27:15 The ship was caught by the storm and could not head into the wind; so we gave way to it and were driven along.  
Acts 27:16 As we passed to the lee of a small island called Cauda, we were hardly able to make the lifeboat secure.  
Acts 27:17 When the men had hoisted it aboard, they passed ropes under the ship itself to hold it together. Fearing that they would run aground on the sandbars of Syrtis, they lowered the sea anchor and let the ship be driven along.  
Acts 27:18 We took such a violent battering from the storm that the next day they began to throw the cargo overboard.  
Acts 27:19 On the third day, they threw the ship's tackle overboard with their own hands.  
Acts 27:20 When neither sun nor stars appeared for many days and the storm continued raging, we finally gave up all hope of being saved.

## 12. Paul warns of additional “stormy weather.”

Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Acts 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

### The Crew Prepares for Disaster

#### 1. The ship is finally driven aground.

Acts 27:21 After the men had gone a long time without food, Paul stood up before them and said: "Men, you should have taken my advice not to sail from Crete; then you would have spared yourselves this damage and loss.

Acts 27:22 But now I urge you to keep up your courage, because not one of you will be lost; only the ship will be destroyed.

Acts 27:23 Last night an angel of the God whose I am and whom I serve stood beside me

Acts 27:24 and said, 'Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you.'

Acts 27:25 So keep up your courage, men, for I have faith in God that it will happen just as he told me.

Acts 27:26 Nevertheless, we must run aground on some island."

Acts 27:27 On the fourteenth night we were still being driven across the Adriatic Sea, when about midnight the sailors sensed they were approaching land.

Acts 27:28 They took soundings and found that the water was a hundred and twenty feet deep. A short time later they took soundings again and found it was ninety feet deep.

Acts 27:29 Fearing that we would be dashed against the rocks, they dropped four anchors from the stern and prayed for daylight.

Acts 27:30 In an attempt to escape from the ship, the sailors let the lifeboat down into the sea, pretending they were going to lower some anchors from the bow.

Acts 27:31 Then Paul said to the centurion and the soldiers, "Unless these men stay with the ship, you cannot be saved."

Acts 27:32 So the soldiers cut the ropes that held the lifeboat and let it fall away.

Acts 27:33 Just before dawn Paul urged them all to eat. "For the last fourteen days," he said, "you have been in constant suspense and have gone without food -- you haven't eaten anything.

Acts 27:34 Now I urge you to take some food. You need it to survive. Not one of you will lose a single hair from his head."

Acts 27:35 After he said this, he took some bread and gave thanks to God in front of them all. Then he broke it and began to eat.

Acts 27:36 They were all encouraged and ate some food themselves.

Acts 27:37 Altogether there were 276 of us on board.



Acts 27:38 When they had eaten as much as they wanted, they lightened the ship by throwing the grain into the sea.

Acts 27:39 When daylight came, they did not recognize the land, but they saw a bay with a sandy beach, where they decided to run the ship aground if they could.

Acts 27:40 Cutting loose the anchors, they left them in the sea and at the same time untied the ropes that held the rudders. Then they hoisted the foresail to the wind and made for the beach.

Acts 27:41 And falling into a place where two seas met, they ran the ship aground; and the bow stuck fast, and remained unmovable, but the stern was broken in pieces with the violence of the waves.

2. The sailors decide to kill the prisoners including Paul but the Centurion orders the ship abandoned and everyone escapes safely to land. Acts 27:42-44

Acts 27:42 The soldiers planned to kill the prisoners to prevent any of them from swimming away and escaping.

Acts 27:43 But the centurion wanted to spare Paul's life and kept them from carrying out their plan. He ordered those who could swim to jump overboard first and get to land.

Acts 27:44 The rest were to get there on planks or on pieces of the ship. In this way everyone reached land in safety.

3. The Crew, including Paul, Dr. Luke and perhaps Aristarchus are strewn along the beaches of Miletia; thus, begins an interesting series of events involving Paul and the islanders.

Acts 28:1 Once safely on shore, we found out that the island was called Malta.

Acts 28:2 The islanders showed us unusual kindness. They built a fire and welcomed us all because it was raining and cold.

Acts 28:3 Paul gathered a pile of brushwood and, as he put it on the fire, a viper, driven out by the heat, fastened itself on his hand.

Acts 28:4 When the islanders saw the snake hanging from his hand, they said to each other, "This man must be a murderer; for though he escaped from the sea, Justice has not allowed him to live."

Acts 28:5 But Paul shook the snake off into the fire and suffered no ill effects.

Acts 28:6 The people expected him to swell up or suddenly fall dead, but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god.

Acts 28:7 There was an estate nearby that belonged to Publius, the chief official of the island. He welcomed us to his home and for three days entertained us hospitably.

Acts 28:8 His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him.

Acts 28:9 When this had happened, the rest of the sick on the island came and were cured.

Acts 28:10 They honored us in many ways and when we were ready to sail, they furnished us with the supplies we needed.

Paul arrives in Rome. (Acts 28:11-16)

1. The brethren meet Paul and the great Apostle thanks God. Paul is certainly encouraged.

Acts 28:11 After three months we put out to sea in a ship that had wintered in the island. It was an Alexandrian ship with the figurehead of the twin gods Castor and Pollux.

Acts 28:12 We put in at Syracuse and stayed there three days.

Acts 28:13 From there we set sail and arrived at Rhegium. The next day the south wind came up, and on the following day we reached Puteoli.

Acts 28:14 There we found some brothers who invited us to spend a week with them. And so we came to Rome.

Acts 28:15 The brothers there had heard that we were coming, and they traveled as far as the Forum of Appius and the Three Taverns to meet us. At the sight of these men Paul thanked God and was encouraged.

2. As expected, Paul is soon placed under house arrest.

Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the Praetorian Guard. It is quite possible this could have been Maccro.

3. The head of the Guard assigned the care and guardianship of Paul to an unknown member of the Guard.

4. Let's review the *Doctrine of the Praetorian Guard*.

## **Background**

1. For some 200 years Rome had been involved in prolonged warfare, during which time she failed to share her booty of war with her allies. As a result, numerous problems arose. The senatorial class and republican institutions proved incapable of handling the increasing emergencies. A series of revolutions broke out which gradually destroyed the republic.

1.1 One of the most important involved an Italian revolt (90-88 B.C.) during which most of the peninsula rose against Roman domination. Rome was forced to grant full citizenship to all free Italians in order to quell the uprising.

2. The activities of Marius, Sulla, Pompey, Julius Caesar, Crassus, Mark Antony and others cannot be commented on in detail here. But if one is to gain some idea of Roman development, the intrigues and activities of these men should be studied.

3. Perhaps the best place to start in our attempt to chronicle the demise of the once great republic would be the middle of the 1<sup>st</sup> century B.C. A Roman Senator and Consul by the name of Gnaeus Pompeius Magnus was granted emergency powers to exterminate a pirate threat to Roman shipping by Mithradates. Pompey was known for his military prowess and thus the name Pompey the Great. As a by-product of that campaign, he took several eastern provinces in 64-63 B.C., including Syria and Palestine. Subsequently (in 60 B.C.), Pompey, Julius Caesar and Crassus organized a triumvirate.

4. By pooling their political support they sought to gain certain personal concessions. The most important was to give Julius Caesar command of an army to conquer Gaul. The triumvirate was renewed in 55 B.C., but it gradually disintegrated in the heat of personal ambition. A civil war ensued.

5. Julius Caesar became ruler of the empire in 48 B.C., when he defeated Pompey at Pharsalus in Greece. Assuming the role of dictator, Caesar set about with great vigor to successfully restore order and prosperity to the Roman state. Unfortunately, Caesar was assassinated in 44 B.C. by men distraught over the demise of the republic. But they shortly found out they could not restore the old political institutions.

### **The Second Triumvirate**

1. Octavius, Caesar's adopted heir, Mark Antony and Lepidus in 44 B.C. had themselves appointed by the Senate to rule the state. They soon destroyed the republican forces led by Brutus and Cassius. Octavius and Antony pushed Lepidus into the background and the two triumvirate survivors squared off for an inexorable struggle.

2. Antony and his forces were defeated at a naval battle at Actium in western Greece in 31 B.C. Octavius pursued the fleeing Antony and his paramour, Cleopatra to Egypt, where the two lovers committed suicide. Now Octavius was free to restore the empire, which by this time was in a very disheveled condition. Wracked by civil war for decades, the Mediterranean world suffered severe economic dislocation and some provinces tottered on the brink of bankruptcy.

3. Political and social needs long unattended in the midst of military activity and political uncertainty now received needed attention. Octavius became Caesar Augustus and he brought peace to the empire. It became known as Pax Romanus and so peace reigned without interruption for some two centuries.

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## **A Brief History and Biblical Significance of the Praetorian Guard**

### **1. Preaching in Rome Acts 28:16-31**

Acts 28:16 When we got to Rome, Paul was allowed to live by himself, with a soldier to guard him.

Acts 28:17 Three days later he called together the leaders of the Jews. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans.

Acts 28:18 They examined me and wanted to release me, because I was not guilty of any crime deserving death.

Acts 28:19 But when the Jews objected, I was compelled to appeal to Caesar -- not that I had any charge to bring against my own people.

Acts 28:20 For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain."

Acts 28:21 They replied, "We have not received any letters from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you.

Acts 28:22 But we want to hear what your views are, for we know that people everywhere are talking against this sect."

Acts 28:23 They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets.

Acts 28:24 Some were convinced by what he said, but others would not believe.

Acts 28:25 They disagreed among themselves and began to leave after Paul had made this final statement: "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:

Acts 28:26 "'Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving."

Acts 28:27 For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'

Acts 28:28 "Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"

*Acts 28:29: Footnote: In the better mss. There is no Acts 28:29*

Acts 28:30 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.

Acts 28:31 Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.

2. Paul remains under house arrest for approximately two more years. He continues to witness to both Jew and Gentile.

2.1 He wrote the four prison epistles in Rome: Philemon, Ephesians, Colossians and Philippians.

2.2 He is released from prison for some one to two years during which time he travels to Greece, Crete and Dalmatia and perhaps other places not documented.

2.3 He wrote the Book of Titus during this period and sometime after the writing of this book he will again be incarcerated by Nero in Rome where he is ultimately executed.

2.4 There is a great deal of disputation concerning whether Paul endured two Roman imprisonments from 60 A.D. to 68 A.D., or just one. My position recognizes two imprisonments with an approximate year of liberty.

2.5 Scofield has provided a summary of his views:

“It has been much disputed whether Paul endured two Roman imprisonments from c. A.D. 60 to 68, or one. The tradition from Clement to Eusebius favors two imprisonments with a year of liberty between them. It has been pointed out that the leaving of Trophimus sick at Miletus (2<sup>nd</sup> Timothy 4:20) could not have been an occurrence of Paul’s last journey to Jerusalem, for then Trophimus was not left (Acts 20:4; 21:29); nor could it have been on his journey to Rome to appear before Caesar, for then he did not touch at Miletus. To make this incident possible, there must have been a release from the first imprisonment and an interval of ministry and travel.”

3. Let me summarize the reasons for teaching two imprisonments.

2.1 Paul left Trophimus sick at Miletus. (2Ti 4:20)

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

2.2 This could not have occurred on Paul's last journey to Jerusalem for then Trophimus was not left (Acts 20:4; 21:29)

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus....

Acts 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

2.4 Nor could it have been on his journey to Rome to appear before Caesar, for

then he had not landed at Miletus.

3. To make this incident possible, there must have been a release from the first imprisonment and a subsequent interval of ministry and travel.

4. The only further information in the New Testament comes from the Pastoral Epistles; this epistle trail indicates that Paul was released for approximately one year.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

2Ti 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

5. Record of Paul's travels in the Epistles:

Crete:

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Nicopolis Greece:

Tit 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Troas Greece:

2Ti 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

He traveled to Miletus and Corinth and then was arrested a second time at Nicopolis and returned to Rome where he is executed.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing...

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen....

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Tradition places his death along the Ostian Way outside the city of Rome sometime between A.D. 64 and 68, toward the end of Nero's reign.

We have little information concerning his death at the hand of Nero. What we do know of his last days comes primary church history indicating he was given a choice of committing suicide by slicing his wrists in a warm tub of water or decapitation.

We are told he selected the latter. As to his trial we know nothing except his own record in 2Ti 4:16.

There are many reasons for this position but not the least of which is: The leaving of Trophimus sick at Miletus (2Ti 4:20) could not have been an occurrence of Paul's journey to Jerusalem for then Trophimus was not left behind. Nor could it have been on his journey to Rome to appear before Caesar, for then he had not landed at Miletus.

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

6.2.5 For this incident to have occurred there must have been a release from the first imprisonment and an interval of ministry and travel.

Acts 20:4 He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.

Acts 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

6.3 It seems apparent therefore that there was a second imprisonment so, what did he do following his release?

6.4 The only further information in the New Testament comes from the pastoral epistles; this epistle trail indicates that Paul was released for approximately one year.

6.4.1 He traveled to such places as Crete.

Tit 1:5 The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

6.4.2 He traveled to Nicopolis.

Tit 3:12 As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there.

6.4.3 He traveled to Troas.

2Ti 4:13 When you come, bring the cloak that I left with Carpus at Troas, and my

scrolls, especially the parchments.

6.4.4 He traveled to Miletus and Corinth; and then was arrested the second time and executed.

2Ti 4:20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

2Ti 4:6 For I am already being poured out like a drink offering, and the time has come for my departure.

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.

2Ti 4:8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing ...

2Ti 4:18 The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

6.5 Tradition places Paul's death along the Ostian Way outside the city of Rome between A.D. 64 and 68, toward the end of Nero's reign.

7. Paul's ministry of teaching small numbers of gentiles in home settings seems to be very troublesome to the great Apostle. He is willing to water down the gospel for the sake of the approbation of his Jewish friends.

7.1 The desire on the part of Jews to mix grace and legalism will continue even up to and including the imposition of the fifth cycle of discipline and the end of the Jewish age. Let's read a few passages from the Book of Hebrews.

Heb 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec



there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Heb 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God ...

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Heb 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of

God for us:

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second ...

Heb 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

7.2 Recall we are under the perfect law of liberty and we need to consistently stare therein. Jam 1:25

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

7.3 James and the Jerusalem elders realized that that Paul, because of his teachings about grace and legalism, had become most unpopular with the legalistic Jews in Jerusalem.

7.4 This desire for approbation is understandable, though evil. You could in the flesh certainly empathize with the poor man but for one salient fact. God made clear to Paul that He did not want him to go to Jerusalem.

7.11 Jerusalem was a very evil church full of Jewish Christians who were lovers of the Law and the pleasure of "big time liturgical worship."

7.12 Paul was given a ministry of hard-nosed Bible teaching with small crowds of people interested in the mind of Christ.

7.13 Paul has been told not to go to Jerusalem.

Acts 21:3 After sighting Cyprus and passing to the south of it, we sailed on to Syria. We landed at Tyre, where our ship was to unload its cargo.

Acts 21:4 Finding the disciples there, we stayed with them seven days. **Through the Spirit they urged Paul not to go on to Jerusalem.**

Acts 21:5 But when our time was up, we left and continued on our way. All the disciples and their wives and children accompanied us out of the city, and there on the beach we knelt to pray.

Acts 21:6 After saying good-bye to each other, we went aboard the ship, and they returned home.

Acts 21:7 We continued our voyage from Tyre and landed at Ptolemais, where we greeted the brothers and stayed with them for a day.

Acts 21:8 Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven.

Acts 21:9 He had four unmarried daughters who prophesied.

**Acts 21:10 After we had been there a number of days, a prophet named Agabus came down from Judea.**

**Acts 21:11 Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"**

**Acts 21:12 When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem.**

Acts 21:13 Then Paul answered, "Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."

7.14 Paul chooses his very own will over God's will and the result is discipline from the Lord - a four year prison sentence.

7.15 As noted earlier there were two other examples of Paul's reversionism. There was his failure to apply grace with reference to John Mark and his failure to teach positive volition at Troas.

7.16 First let's study his failure to readily forgive John Mark for leaving the 1st missionary journey.

Acts 15:36 and some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

Acts 15:37 And Barnabas determined to take with them John, whose surname was Mark.

Acts 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

Acts 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

7.17 Paul's attitude toward Mark seems to have changed in his later years to wit: during his second imprisonment.

2Ti 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

7.18 Our second and last Acts of Paul's reversionism was his failure to teach at Troas. There would seem to be two potential motivations for his error.

7.18.1 The simplest explanation could have been that he was concerned for Titus' wellbeing and therefore could not preach until he knew Titus had safely arrived. Recall travel in those days was hazardous especially given the hatred of the Jews for Paul and his team.

2Co 2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

2Co 2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

7.18.2 The best explanation in my view relates to the subject of 2Co 7:5-9 where Paul is seen waiting for Titus to arrive Troas with a report of Corinth's reaction to his scathing letter of reprimand.

2Co 7:5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

2Co 7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

2Co 7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

2Co 7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

2Co 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

## 8. Conclusion - Tree of Paul's Life

### 8.1 Father, a Pharisee

#### 8.1.1 Paul, a Pharisee

Acts 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question".

### 8.2 A Roman Citizen

Acts 22:25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

Acts 22:26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

Acts 22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

Acts 22:28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

### 8.3 Mother, unknown

### 8.4 Sister, apparently lived in Jerusalem

Acts 23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

### 8.5 His sister's son aided Paul - See Acts 23:16 above.

### 8.6 From the tribe of Benjamin

Phi 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

### 8.7 Born in Tarsus Cilicia

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

### 8.8 Learned tent making

Acts 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent makers.

### 8.9 Studied with Gamaliel

Acts 22:3 ..., yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

#### 8.10 Was an arch-persecutor of Christians

Acts 22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

#### 8.11 Was present at the stoning of Stephen

Acts 7:58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

#### 8.12 He tried to keep the law

Acts 26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ...

Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straightest sect of our religion I lived a Pharisee.

#### 8.13 His conversion Near Damascus

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

##### 8.13.1 He saw a great light

Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

##### 8.13.2 Saul was blinded

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

### 8.13.3 Christ's rebuke

Acts 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

### 8.13.4 Saul's reply

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

### 8.13.5 Led to Damascus

Acts 22:10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Acts 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

### 8.13.6 He fasted and prayed

Acts 9:9 And he was three days without sight, and neither did eat nor drink.

Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

### 8.13.7 Ananias is sent to Paul

Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

Acts 9:12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

### 8.13.8 Paul is baptized

Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

### 8.14 After conversion He preached in Damascus

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

### 8.15 He goes to Arabia

### 8.16 Returns to Damascus

Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

### 8.17 Paul Visits Jerusalem

Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

### 8.18 He is suspicioned by the Church

Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

### 8.19 He is befriended by Barnabas

Acts 9:27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

### 8.20 The Jews persecute him

Acts 9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

### 8.21 A vision commands his departure

Acts 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;  
Acts 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

### 8.22 He goes to Tarsus

Acts 9:30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

Acts 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;  
Acts 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

### 8.23 Barnabas brings Paul to Antioch

Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:



Acts 11:26 And when he had found him, he brought him unto Antioch ...

#### 8.24 Paul works at Antioch

Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

8.24.1 Agabus predicts a drought for Galilee, an offering is taken and Paul and Barnabas make a quick trip to Jerusalem with the money and then they return to Antioch.

Acts 12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

#### 8.25 First Missionary Journey

##### Work in Cyprus

##### Salamis

Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

##### Paphos

Acts 13:11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. The story of the events relating to Paphos can be found in Acts 13:8-13. This is where Paul witnesses to Sergius Paulus and is confronted by Elymas the sorcerer. Paul demonstrates his power by striking the sorcerer blind. Deputy Sergius is impressed and converted. )

##### Mark deserts at Perga

Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

##### Paul preaches at Antioch Pisidia - Acts 13:13-41

Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on ...

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them,

persuaded them to continue in the grace of God...

Acts 13:50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

At Iconium

Acts 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

At Lystra where Paul is stoned to death

Acts 14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. The events in Derby can be found in Acts 14:6-19. It is here the man crippled from birth was healed and Paul and Barnabas are thought to be Jupiter and Mercury. The Jews were bellicose and jealous so they plotted to kill Paul. It appears they succeeded and he is resuscitated. (See Acts 14:20 compared with 2Cor 12:1-10).

Derby - the last city visited on this journey.

Acts 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

The return trip

Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

More information can be found about the trip in Acts 14:21-28.

It is at Antioch Syria that apparently the confrontation with Peter and those who came from James and John occurs over certain false teaching. As a result there is need for Paul to go to Jerusalem again to address the error with James and the other leaders of the "evil" Church at Jerusalem.

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.  
Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

These verses must be studied in conjunction with Gal 2:2-12

Gal 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain...

Gal 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage ...

Gal 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision....

Gal 2:11 For you see when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Gal 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

## 8.26 The Second Missionary Journey

It begins with a confrontation between Paul and Barnabas over John Mark. Barnabas takes Mark and travels to Cyprus. Paul takes Silas on together they make the second journey.

Acts 15:41 And he went through Syria and Cilicia, confirming the churches.

Lystra - Timothy joins the party

Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Acts 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

Acts 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

In Phrygia and Galatia

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

The vision at Troas

Acts 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

At Philippi, Lydia where the jailer is converted. Acts 16:11-34

Acts 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved?  
Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

The Thessalonian Church is founded

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue. The events at Thessalonica can be found in Acts 17:1-9 where a record of a riot caused by certain Jews who were jealous of Paul and his success. This is also where Jason is caused great harm by these same Jews. )

Acts 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Acts 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Acts 17:8 And they troubled the people and the rulers of the city, when they heard these things.

Berean students

Paul and Silas were sent away by night unto Berea: who coming thither went into the synagogue of the Jews. At Berea Paul was very successful and because of his success Jewish reversionists showed up to cause trouble and Paul was secreted away by sea to Athens. Silas and Timothy remained at Berea for a short time and then made their journey to Athens by land.)

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people

Athens - The sermon on Mars Hill, Acts 17:16-34

Paul is successful. Several people are saved although he is mocked by others.

Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter....

Acts 17:34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

The Corinthian Vision - a Church is founded. Acts 18:1-18.

Paul meets Aquila and Priscilla

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;

Acts 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Paul is successful

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Paul is prepared for controversy through a vision.

Acts 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Acts 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

The Jews accuse Paul and the chief priest of the Synagogue Sosthenes, a recent convert to Christianity, before Gallio and Gallio throws the case out. The angry Jews beat Sosthenes (see 1Co 1:1); Paul is spared. Paul remains there for a significant period of time before leaving Corinth.

Paul goes to Ephesus - a brief visit

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

Acts 18:20 When they desired him to tarry longer time with them, he consented not;

Paul makes his way toward Jerusalem thinking this is God's will. He sails from Ephesus to Caesarea and then returns to his home Church at Antioch. )

Paul returns to Antioch

Acts 18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

This statement gives evidence that he made a trip to Jerusalem for a brief visit before returning to Antioch and his Third Missionary Journey.

### 8.27 The Third missionary Journey

It begins with a journey to Galatia and Phrygia.

Acts 18:23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

Priscilla and Aquila meet Apollos, Apollos teaches the Church at Ephesus and moves on to Corinth, Acts 18:24-19:1.

Paul teaches at Ephesus for two and one-half years, Acts 19.

Paul arrives and encounters the Disciples of John the Baptist. He teaches them and they receive the Baptism of the Holy Spirit in Pentecostal format.

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,  
Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost....

Acts 19:5 When they heard this, they were baptized in the name of the Lord Jesus.  
Acts 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Paul works in the Jewish Synagogues in Ephesus before moving to the Medical School called Tyrannus where he meets with some success. He also performs many miracles even casting out demons who attack the sons of Sceba and as a result of his preaching and miraculous works, many believe on the Lord Jesus.  
Acts 19:8-20

Paul experiences a riot at Ephesus, Acts 19:23-41.

Paul escapes the uproar and departs to Macedonia.

Acts 20:1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

In Macedonia and Greece

Acts 20:2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

Acts 20:3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

Troas Sermon Acts 20:6-12

The trip to Jerusalem

Acts 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Paul preaches, a young man sleeps and falls out of the window. Paul resuscitates the young man.)

Farewell charge to the Ephesian Elders. Acts 20:13-38.

Paul is determined to go to Jerusalem in spite of the Holy Spirit's direction to the contrary.

The farewell Acts 20:17-35 (Paul expresses his resolution and acknowledgement that the Holy Spirit has warned him concerning the trip. Notice:

Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

This reversionistic Apostle could care less about what God the Holy Spirit wants:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Tyre Acts 21:16

Acts 21:3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

Another warning

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

Caesarea Acts 21:7-14

Paul is warned again

Acts 21:10 And as we tarried there many days, there came down from Judaea a

certain prophet, named Agabus.

Acts 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Paul again refuses the warning.

Acts 21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

In Jerusalem

Received by the Church Acts 21:15-17

Acts 21:17 And when we were come to Jerusalem, the brethren received us gladly.

Paul succumbs to pressure- he takes a vow under the Law. Acts 21:28-26

Seized by the Jews Acts 21: 27-30

The Jews are outraged that Paul had preached and even fellowshiped with the Gentiles.

Paul is rescued by the Roman soldiers. Acts 21:31-40

His first defense Acts 22:1-23 (Paul witnesses by telling of his conversion. All seems well until he mentions the name gentile and then the Jews go berserk.)

Acts 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Acts 22:22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

Seized by the Romans Acts 22:24-29 (The Roman soldiers saved Paul's life, taking him into custody. Paul declares himself a Roman citizen and the Chief Captain becomes concerned that he has bound a Roman without examination and just cause.)

His defense before the Jewish Counsel Acts 22:30-23:10. Paul is brought before the Sanhedrin. Ananias the Chief Priest appears without his customary robes; Paul does not recognize him and mistakenly uses disparaging expletives. After being told he has reviled the High Priest, Paul apologizes and divides the



Sanhedrin by bringing up the question of the resurrection).

The night vision

Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

The Jewish plot Acts 23:12-22

Acts 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Taken to Caesarea Acts 23:23-24:9

Paul is taken by armed guard to Felix at Caesarea. Felix reads the indictment sent by Claudius Lysias and remands Paul to Herod's judgment hall to await his accusers. Felix sends for Ananias. Acts 23:27-35

Paul is accused by Ananias's chief prosecutor Tertullus who accuses Paul of disturbing the quietude profaning the Temple and inciting sedition among the Jews throughout the entire world. Acts 24:1-9

In Caesarea

His defense before Felix Acts 24:10-26

Paul begins by denying the charges and makes the point that he had only been in Jerusalem twelve days and most of that time in incarceration; he further makes the point there was not sufficient time to have done all for which he was charged. He admits raising the question of the resurrection. Acts 24:10-21.

Paul witnesses to Felix and Drusilla Acts 24:22-26

Two years imprisonment

Acts 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

The appeal to Caesar Acts 25:1-27

Festus goes to Jerusalem where he parties for ten days with the Jewish leadership and agrees to a second trial Acts 25:1-6

Festus could find no offense against Paul but wanted to please the Jews therefore, he orders that Paul return to Jerusalem to be judged before the Sanhedrin.

Acts 25:10-12

Paul refuses and demands he be sent to Caesar. Acts 25:10-12

Festus and King Agrippa rehearse their case. Agrippa prepares to hear Paul.  
Acts 25:13-27

The defense before King Agrippa Acts 26:1-27:13.

Paul reviews his personal history and his experience on the road to Damascus making the claims of Christ clear. Acts 26: 1-23.

Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Paul appeals to King Agrippa's knowledge of the Prophets. Festus interrupts demeaning Paul, however, Agrippa is almost persuaded. Agrippa decides Paul has done nothing worthy of death and agrees with Paul and accedes to his appeal to Caesar. Acts 26:24-32

8.28 Paul is sent to Rome. Acts 27:1-13

Voyage to Rome

The storm Acts 27:14-22

The Vision

Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Acts 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

The shipwreck

The ship is finally driven aground.

Acts 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

The sailors decide to kill the prisoners including Paul but the Centurion orders the ship abandoned and everyone escapes safely to land. Acts 27:42-44

## On the Island of Miletus Acts 28:1-10

Paul is bitten by a poisonous snake and miraculously delivered a man named Publius who lived on the Island is miraculously healed as well as many others who suffered from various diseases. Paul is received with honor.

Acts 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

Acts 28:10 Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

## 8.29 In Rome

### Arrival at Rome Acts 28: 11-16

The brethren meet Paul and the great Apostle thanks God and is encouraged.

Acts 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Paul arrives at Rome and is placed under house arrest.

Acts 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

### Preaching in Rome Acts 28:17-31

Paul first witnesses to the Chief of the Jews and several of his key disciples, some believed and others did not. Acts 28:17-24

Acts 28:24 And some believed the things which were spoken, and some believed not.

Paul remains under house arrest for approximately two more years. He continues to witness to both Jew and Gentile.

He wrote the four prison epistles in Rome: Philemon, Ephesians, Colossians and Philippians.

He is released from prison for some one to two years during which time he travels to Greece, Crete and Dalmatia and perhaps other places not documented.

He wrote the Book of Titus during this period and sometime after the writing of this book he will again be incarcerated by Nero in Rome where he is ultimately executed.

There is a great deal of disputation concerning whether Paul endured two Roman imprisonments from 60 AD to 68 AD, or just one. Our position recognizes two imprisonments with an approximate year of liberty between the two.

The leaving of Trophimus sick at Miletus (2Ti 4:20)

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

This could not have occurred on Paul's last journey to Jerusalem for then Trophimus was not left (Acts 20:4; 21:29)

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus....

Acts 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Nor could it have been on his journey to Rome to appear before Caesar, for then he had not landed at Miletus.

To make this incident possible, there must have been a release from the first imprisonment and a subsequent interval of ministry and travel.

The only further information in the New Testament comes from the Pastoral Epistles; this epistle trail indicates that Paul was released for approximately one year.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

2Ti 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

8.30 Record of his travels in the Epistles:

Crete:

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Nicopolis Greece:

Tit 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Troas Greece:

2Ti 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

He traveled to Miletus and Corinth and then was arrested a second time at Nicopolis and returned to Rome where he is executed.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing...

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen....

2Ti 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Tradition places his death along the Ostian Way outside the city of Rome sometime between A.D. 64 and 68, toward the end of Nero's reign.

We have little information concerning his death at the hand of Nero. What we do know of his last days comes primary church history indicating he was given a choice of committing suicide by slicing his wrists in a warm tub of water or decapitation.

We are told he selected the latter. As to his trial we know nothing except his own record in 2Ti 4:16. For a related doctrine see *The Doctrine of the Praetorian Guard*.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.