

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, the second missionary journey, a travelogue of Paul's third missionary journey, the trials of Paul, the first imprisonment period, the *Doctrine of the Biblical Caesars* and the trip from Caesarea Syria to Rome.

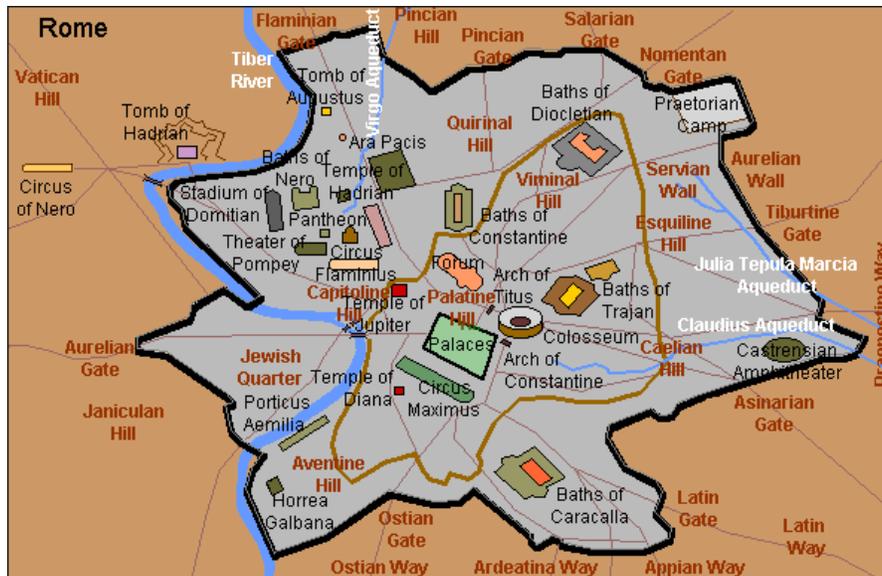
2. Last week when the clock tolled 7:45 p.m. we were about to study a brief history of the Praetorian Guard. I want to review some of that learned and then begin new material on page four.



3. 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. During his reign, the Prince of Peace was 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.

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. Tiberius went into "retirement" moving to the Isle of Capri.



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. He also bragged his horse was smarter than even the best of the Senators.

Claudius (A.D. 41-54) was elevated by the Praetorian Guard to the throne. 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).

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. When **Nero** became his own man, he came increasingly into conflict with various individuals and factions in the government. 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. To divert criticism from himself, he laid blame for the fire on Christians of the city and initiated the first official persecution of Christianity. 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.

Vespasian, commander of the armies of the east, won undisputed control of the empire and ruled A.D.69-79.

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.

Titus (A.D. 79-81) 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.

Domitian (81-96), succeeded his brother Titus without opposition by the Praetorian Guard and Senate. Very soon he won the undying hostility of the Senate by his autocratic ways. After 86, he required officials of his house-hold to address him as "Lord and God." A persecution of Jews broke out in the empire about A.D. 90 and soon engulfed the entire Province. The apostle John was exiled to the Isle of Patmos somewhere around A.D. 96. But Domitian cannot be dismissed as a mere tyrant. He ruled the empire well, and it prospered under his administration.

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. The voyage is interrupted when the ship is driven aground. (Acts 27:21-41)
3. The Crew, including Paul, Dr. Luke and perhaps Aristarchus are strewn along the beaches of Miletus; thus, begins an interesting series of events involving Paul and the islanders. (Acts 28:1-10)
4. Paul arrives in Rome. (Acts 28:11-16)
5. 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.)

6. The head of the Guard assigned the care and guardianship of Paul to an unknown member of the Guard.
7. Let's review a brief history 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 1st century B.C.

4. 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.

5. 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.

6. 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.

7. 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 (later to be known as Augustus), 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 a prolonged 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.

3. 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.

4. 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.

Paul Preaches in Rome (Acts 28:16-31)

1. Paul is under house arrest.

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 (2nd 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.

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

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

3.2 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.)

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

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

The Interim Between the First and Second Imprisonment

1. 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.

2. 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.

3. 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.

4. 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.

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

4.2 We are told historically that he selected the latter. As to his trial we know nothing except his own record in 2Ti 4:16-17.

5. Summary

5.1 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.

5.2 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.

5.3 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.)

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

5.5 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.

5.5.1 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.

5.5.2 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.

5.5.3 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.

5.5.4 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. 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.

8. The High Priest by victory is superior to the High Priest by lineage.

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 9:23 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 ...

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