

The Apostle Paul, Servant of Christ

WELCOME

Lorin Cranford

SESSION 80:

Release and Resumption of Ministry

What the study is about tonight:

8.1.5 Release from imprisonment and resumption of ministry

8.1.4.2 Snapshot glimpses into ministry (PART TWO)



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Unit II: Paul the Missionary Chapter 8: Release and Resumption 8.1.5 Release from imprisonment 8.1.5.2 Snapshot glimpses into ministry

The Apostle Paul, *Servant of Christ*

An Overview Survey of the Contributions of this Christian Leader



by

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- **Session Eighty**

- Taken from chapter eight of the book
- Emphasis on ministry after Rome

- **Learning Goals:**

- 1. Learning about doing missions from the scripture text
- 2. Understanding how this information has been interpreted



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8.1.5 Ministry after Rome

8.1.5.1 Challenges to understanding

8.1.5.2 Snapshot glimpses

PASTORAL LETTERS: (Part 1)

1 Tim. 1:3-4

1 Tim. 3:14-15; 4:13

Titus 1:5

Titus 3:12-13

CHURCH FATHERS: (Part 2)

1 Clement 5

Letter to the Ephesians, Ignatius

Muratorian Canon

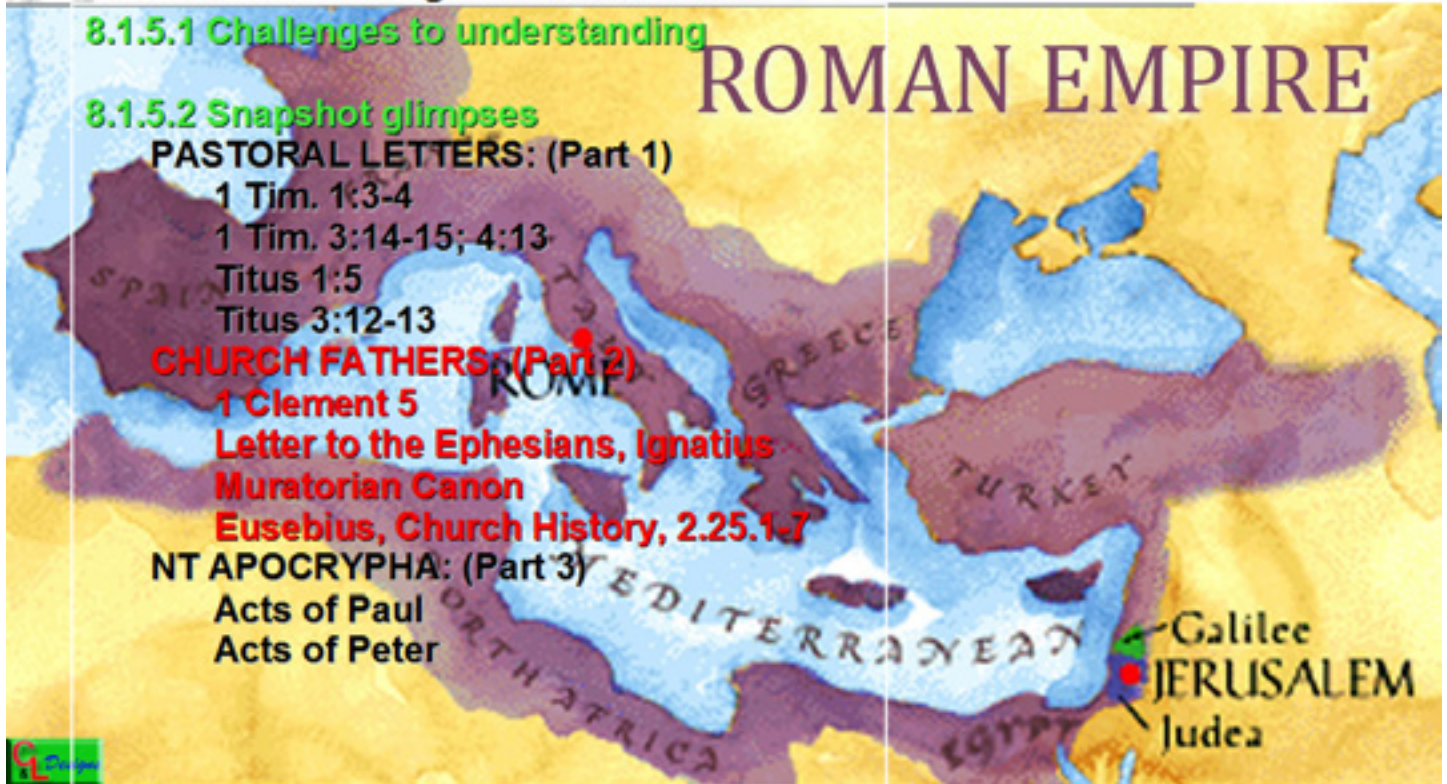
Eusebius, Church History, 2.25.1-7

NT APOCRYPHA: (Part 3)

Acts of Paul

Acts of Peter

ROMAN EMPIRE



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8.1.5 Ministry after Rome

8.1.5.2 Church Fathers

Apostolic Fathers

Greek Fathers

Latin Fathers



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8.1.5 Ministry after Rome

8.1.5.2 Snapshot glimpses, Church Fathers (Part Two):

1 Clement, Letter to the Corinthians 5

5.1. Ἀλλ' ἵνα τῶν ἀρχαίων ὑποδειγμάτων παυσώμεθα, ἐλθῶμεν ἐπὶ τοὺς ἐγγιστα γενομένους ἀθλητάς· λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναῖα ὑποδείγματα. 2 διὰ ζῆλον καὶ φθόνον οἱ μέγιστοι καὶ δικαιοτάτοι στυλοὶ ἐδιώχθησαν καὶ ἕως θανάτου ἤθλησαν. 3 λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγαθοὺς ἀποστόλους· 4 Πέτρον, ὃς διὰ ζῆλον ἀδικῶν οὐχ ἓνα οὐδὲ δύο, ἀλλὰ πλείονας ὑπήνεγκεν πόνους καὶ οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. 5 διὰ ζῆλον καὶ ἔριν Παῦλος ὑπομονῆς βραβεῖον ὑπέδειξεν, 6 ἐπτάκις δεσμὰ φορέσας, φυγαδευθεὶς, λιθασθεὶς, κήρυξ γενόμενος ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, 7 δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέλος τῆς δύσεως ἐλθὼν καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου καὶ εἰς τὸν ἅγιον τόπον ἀνελήμφθη,¹ ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός.

5.1 But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. 2 Through envy and jealousy, the greatest and most righteous pillars [of the Church] have been persecuted and put to death. 3 Let us set before our eyes the illustrious apostles. 4 Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. 5 Owing to envy, Paul also obtained the reward of patient endurance, 6 after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, 7 having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.



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8.1.5 Ministry after Rome

8.1.5.2 Snapshot glimpses, Church Fathers (Part Two):

Ignatius of Antioch, Letter to the Ephesians, 12

12.1 Οἶδα, τίς εἰμι καὶ τίσιν γράφω. ἐγὼ κατάκριτος, ὑμεῖς ἠλεημένοι· ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι· 2 πάροδος ἐστε τῶν εἰς θεὸν ἀναιρουμένων, Παύλου συμμύσται τοῦ ἡγιασμένου, τοῦ μεμαρτυρημένου, ἀξιομακαρίστου, οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη· εὐρεθῆναι, ὅταν θεοῦ ἐπιτύχω, ὅς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.

12.1 I KNOW who I am and to whom I write. I am condemned, you have obtained mercy; I am in danger, you are established in safety; 2 you are the passage for those who are being slain for the sake of God, fellow-initiates with Paul, who was sanctified, who gained a good report, who was right blessed, in whose footsteps may I be found when I shall attain to God, who in every Epistle makes mention of you in Christ Jesus.



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8.1.5 Ministry after Rome

8.1.5.2 Snapshot glimpses, Church Fathers (Part Two):

Muratorian Canon, 23-26

[23] ἀλλ' ἀποστόλων \ πράξεις ἀπάντων βιβλίον ὑφ' ἔν γεγραμμένας \ [24] Λουκᾶς κρατίστῳ Θεοφίλῳ συλλαμβάνει, \ αὐτοῦ παρόντος ὡς ἕκαστ' ἐπράττετο \ [25] ὡς καὶ μακρὰν [γ' ἀπόντος ἢ σιγῆ] πάθος \ Πέτρου προφαίνει [26] κάκ πόλεως δ' εἰς Σπανίαν \ Παύλου πορείαν ἐκπορευομένου σαφῶς.

[23] Acta autem omnium apostolorum sub uno libro scripta sunt. [24] Lucas "optimo Theophilo" comprehendit, quae sub praesentia eius singula gerebantur, [25] sicut et remote passionem Petri evidenter declarat, [26] sed et profectionem Pauli ab urbe ad Spaniam proficiscentis.

[23] The Acts of all the Apostles, however, were written in one volume. [24] Luke described briefly "for" most excellent Theophilus particular [things], which happened in his presence, [25] as he also evidently relates the death of Peter (?) [26] and also Paul's departure from the city as he was proceeding to Spain.



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8.1.5 Ministry after Rome

8.1.5.2 Snapshot glimpses, Church Fathers (Part Two):

Eusebius, Church History, 2.25.1-7

XXV. [1] Κραταιουμένης δ' ἤδη τῷ Νέρωνι τῆς ἀρχῆς, εἰς ἀνοσίους ὀκειλας ἐπιτηδεύσεις, κατ' αὐτῆς ὠπλιζέτο τῆς εἰς τὸν τῶν ὄλων θεὸν εὐσεβείας. γράφειν μὲν οὖν οἷός τις οὕτως γεγένηται τὴν μοχθηρίαν, οὐ τῆς παρούσης γένοιτ' ἂν σχολῆς· [2] πολλῶν γε μὴν τὰ κατ' αὐτὸν ἀκριβεστάταις παραδεδωκότων διηγήσεσιν, πάρεστιν ὅτω φίλον, ἐξ αὐτῶν τὴν σκαιότητα τῆς τάνδρὸς ἐκτόπου καταθεωρῆσαι μανίας, καθ' ἣν οὐ μετὰ λογισμοῦ μυρίων ὄσων ἀπωλείας διεξελθῶν, ἐπὶ τοσαύτην ἤλασε μαιφονίαν, ὡς μηδὲ τῶν οἰκειοτάτων τε καὶ φιλάτων ἐπισχεῖν, μητέρα δὲ ὁμοίως καὶ ἀδελφοὺς καὶ γυναῖκα σὺν καὶ ἄλλοις μυρίοις τῷ γένει προσήκουσιν τρόπον ἐχθρῶν καὶ πολεμίων ποικίλαις θανάτων ἰδέαις διαχρήσασθαι. [3] ἐνέδει δ' ἄρα τοῖς πᾶσι καὶ τοῦτ' ἐπιγραφῆναι αὐτῷ, ὡς ἂν πρῶτος αὐτοκρατόρων τῆς εἰς τὸ θεῖον εὐσεβείας πολέμιος ἀναδειχθεῖη. [4] τούτου πάλιν ὁ Ῥωμαῖος Τερτυλλιανὸς ὧδέ πως λέγων μνημονεύει* "ἐντύχετε τοῖς ὑπομνήμασιν ὑμῶν, ἐκεῖ εὐρήσετε πρῶτον Νέρωνα τοῦτο τὸ δόγμα, ἠνίκα μάλιστα ἐν Ῥώμῃ, τὴν ἀνατολὴν πᾶσαν ὑποτάξας, ὡμὸς ἦν εἰς πάντας, διώξαντα. τοιοῦτ' ἔτι τῆς κολάσεως ἡμῶν ἀρχηγῷ καυχώμεθα. ὁ γὰρ εἰδὼς ἐκεῖνον νοῆσαι δύναται ὡς οὐκ ἂν, εἰ μὴ μέγα τι ἀγαθὸν ἦν, ὑπὸ Νέρωνος κατακριθῆναι."

XXV. [1] When the rule of Nero was now gathering strength for unholy objects he began to take up arms against the worship of the God of the universe. [2] It is not part of the present work to describe his depravity: many indeed have related his story in accurate narrative, and from them he who wishes can study the perversity of his degenerate madness, which made him compass the unreasonable destruction of so many thousands, until he reached that final guilt of sparing neither his nearest nor dearest, so that in various ways he did to death alike his mother, brothers, and wife, with thousands of others attached to his family, as though they were enemies and foes. But with all this there was still lacking to him this—that it should be attributed to him that he was the first of the emperors to be pointed out as a foe of divine religion. [3] This again the Latin writer Tertullian mentions in one place as follows:* "Look at your records: there you will find that Nero was the first to persecute this belief when, having overcome the whole East, he was specially cruel in Rome against all.¹ [4] We boast that such a man was the author of our chastisement; for he who knows him can understand that nothing would have been condemned by Nero had it not been great and good."

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8.1.5 Ministry after Rome

8.1.5.2 Snapshot glimpses, Church Fathers (Part Two):

Eusebius, Church History, 2.25.1-7

XXV. [5] Ταύτη γοῦν οὗτος, θεομάχος ἐν τοῖς μάλιστα πρῶτος ἀνακηρυχθεὶς, ἐπὶ τὰς κατὰ τῶν ἀποστόλων ἐπήρθη σφαγὰς. Παῦλος δὲ οὖν ἐπ' αὐτῆς Ῥώμης τὴν κεφαλὴν ἀποτιμηθῆναι καὶ Πέτρος ὡσαύτως ἀνασκολοπισθῆναι κατ' αὐτὸν ἱστοροῦνται, καὶ πιστοῦται γε τὴν ἱστορίαν ἢ Πέτρου καὶ Παύλου εἰς δεῦρο κρατήσασα ἐπὶ τῶν αὐτόθι κοιμητηρίων πρόσρησις, [6] οὐδὲν δὲ ἦττον καὶ ἐκκλησιαστικὸς ἀνὴρ, Γάϊος ὄνομα, κατὰ Ζεφυρίνον Ῥωμαίων γεγωνῶς ἐπίσκοπον· ὃς δὲ Πρόκλῳ τῆς κατὰ Φρύγας προΐσταμένῳ γνώμης ἐγγράφως διαλεχθεὶς, αὐτὰ δὲ ταῦτα περὶ τῶν τόπων, ἐνθα τῶν εἰρημένων ἀποστόλων τὰ ἱερά σκηνώματα κατατέθειται, [7] φησὶν· “ἐγὼ δὲ τὰ τρόπαια τῶν ἀποστόλων ἔχω δεῖξαι. ἐὰν γὰρ θελήσῃς ἀπελθεῖν ἐπὶ τὸν Βασικανὸν ἢ ἐπὶ τὴν ὁδὸν τὴν Ἰστίαν, εὐρήσεις τὰ τρόπαια τῶν ταύτην ἰδρυσσαμένων τὴν ἐκκλησίαν.”

XXV. [5] In this way then was he the first to be heralded as above all a fighter against God, and raised up to slaughter against the Apostles. It is related that in his time Paul was beheaded in Rome itself, and that Peter likewise was crucified, and the title of “Peter and Paul,” which is still given to the cemeteries there, confirms the story, no less than does a writer of the Church named Calus, who lived when Zephyrinus was Bishop of Rome. [6] Calus in a written discussion with Proclus, the leader of the Montanists,¹ speaks as follows of the places where the sacred relics of the Apostles in question are deposited: “But I can point out the trophies of the Apostles, for if you will go to the Vatican or to the Ostian Way you will find the trophies of those who founded this Church.”² [7] And that they both were martyred at the same time Dionysius, bishop of Corinth, affirms in this passage of his correspondence with the Romans: “By so great an admonition you bound together the foundations of the Romans and Corinthians by Peter and Paul, for both of them taught together in our Corinth and were our founders, and together also taught in Italy in the same place and were martyred at the same time.” [8] And this may serve to confirm still further the facts narrated.

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8.1.5 Ministry after Rome

8.1.5.2 Snapshot glimpses, Church Fathers (Part Two):

Eusebius, Church History, 2.22.1-8

1. Festus was sent by Nero to be Felix's successor. Under him Paul, having made his defense, was sent bound to Rome.⁴¹⁹ Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow-prisoner.⁴²¹ And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two whole years at Rome as a prisoner at large, and preached the word of God without restraint.

2. Thus after he had made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy,⁴²⁴ in which he mentions his first defense and his impending death.

3. But hear his testimony on these matters: 'At my first answer,' he says, 'no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 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.'

4. He plainly indicates in these words that on the former occasion, in order that the preaching might be fulfilled by him, he was rescued from the mouth of the lion, referring, in this expression, to Nero, as is probable on account of the latter's cruelty. He did not therefore afterward add the similar statement, 'He will rescue me from the mouth of the lion'; for he saw in the spirit that his end would not be long delayed.

5. Wherefore he adds to the words, 'And he delivered me from the mouth of the lion,' this sentence: 'The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom,'⁴²⁸ indicating his speedy martyrdom; which he also foretells still more clearly in the same epistle, when he writes, 'For I am now ready to be offered, and the time of my departure is at hand.'

6. In his second epistle to Timothy, moreover, he indicates that Luke was with him when he wrote,⁴³⁰ but at his first defense not even he.⁴³¹ Whence it is probable that Luke wrote the Acts of the Apostles at that time, continuing his history down to the period when he was with Paul.⁴³²

7. But these things have been adduced by us to show that Paul's martyrdom did not take place at the time of that Roman sojourn which Luke records.

8. It is probable indeed that as Nero was more disposed to mildness in the beginning, Paul's defense of his doctrine was more easily received; but that when he had advanced to the commission of lawless deeds of daring, he made the apostles as well as others the subjects of his attacks.



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- **What can we learn from Paul's experience after Rome in the Church Fathers?**
 - ✓ 1. Extreme caution must be observed in assuming historical reliability.
 - ✓ 2. They confirm clearly a release from the first Roman imprisonment and a resumption of ministry.
 - ✓ 3. Opinion is sharply divided over whether this ministry included Spain or not.
 - ✓ 4. They provide very little detail about ministry, except for the limited comments of Eusebius based on the Pastoral Letters.



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Thank You for Coming!
Gracias por venir esta noche!
Until Next Week!
Hasta la próxima semana!
Have a safe trip home!
Tener un viaje seguro a casa!



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