

**The Apostle Paul, Servant of Christ**

**WELCOME**

**Lorin Cranford**

**SESSION 85:**

**Reconstruction of Ministry  
Subsequent Arrest and Execution**

**What the study is about tonight:**

**8.1.5 Release from imprisonment and resumption of ministry**

**8.1.6.2 Snapshot glimpses of the last days, pt. 3**



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# The Apostle Paul, Servant of Christ

## Unit II: Paul the Missionary Chapter 8: Release and Resumption

### 8.1.6 Subsequent arrest

### 8.1.6.2 Snapshot glimpses of the last days

## The Apostle Paul, *Servant of Christ*

An Overview Survey of the Contributions of this Christian Leader



by

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# The Apostle Paul, Servant of Christ

- **Session Eighty-five**
  - 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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# The Apostle Paul, Servant of Christ

## **8.1.6 Subsequent arrest**

### **8.1.6 Subsequent Arrest and Execution**

#### **8.1.6.2 Snapshot Glimpses of the last days**

*Second Timothy*

***Church Fathers***

*NT Apocrypha*



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# The Apostle Paul, Servant of Christ

## 8.1.6 Subsequent arrest

### 8.1.6.2 Glimpses of the last days, Pt. 3, First Clement 5:1-7

5:1-7. Pope Clement I et al., "The Apostolic Fathers," ed. Pope Clement I et al., *The Loeb Classical Library* (London; New York: Heinemann; Macmillan, 1912-1913), 1:16.

1 Ἀλλ' ἵνα τῶν ἀρχαίων ὑποδειγμάτων παυσώμεθα, ἔλθωμεν ἐπὶ τοὺς ἐγγιστα γενομένους ἀθλητάς· λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναῖα ὑποδείγματα. 2 διὰ ζῆλον καὶ φθόνον οἱ μέγιστοι καὶ δικαιοτάτοι στύλοι ἐδιώχθησαν καὶ ζωῆς θανάτου ἠθλησαν. 3 λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγαθοὺς ἀποστόλους· 4 Πέτρον, ὃς διὰ ζῆλον ἀδικον 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 ἑπτὰκις δεσμὰ φορέσας, φυγαδευθεὶς, λιθασθεὶς, κήρυξ γενόμενος ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαθεν, 7 δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη· τοῦ κόσμου καὶ εἰς τὸν ἅγιον τόπον ἀνελήμφθη,<sup>1</sup> ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός.



5:1-7. Pope Clement I et al., *The Apostolic Fathers*, ed. Pope Clement I et al., vol. 1, *The Loeb Classical Library* (London; New York: Heinemann; Macmillan, 1912-1913), 1:17.

1 BUT, to cease from the examples of old time, let us come to those who contended in the days nearest to us; let us take the noble examples of our own generation. 2 Through jealousy and envy the greatest and most righteous pillars of the Church were persecuted and contended unto death. 3 Let us set before our eyes the good apostles: 4 Peter, who because of unrighteous jealousy suffered not one or two but many trials, and having thus given his testimony went to the glorious place which was his due. 5 Through jealousy and strife Paul showed the way to the prize of endurance; 6 seven times he was in bonds, he was exiled, he was stoned, he was a herald both in the East and in the West, he gained the noble fame of his faith, 7 he taught righteousness to all the world, and when he had reached the limits of the West he gave his testimony before the rulers, and thus passed from the world and was taken up into the Holy Place,—the greatest example of endurance.

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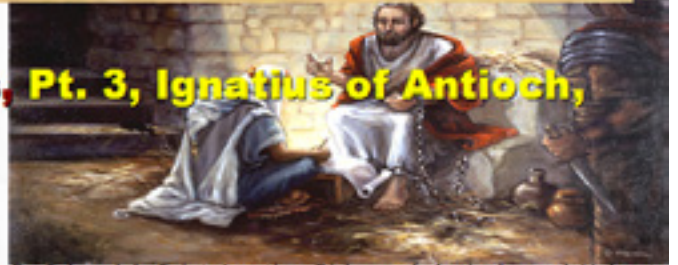
# The Apostle Paul, Servant of Christ

## 8.1.6 Subsequent arrest

### 8.1.6.2 Glimpses of the last days, Pt. 3, Ignatius of Antioch, Letter to the Romans 4:1-3

4.1-3. Pope Clement I et al., "The Apostolic Fathers," ed. Pope Clement I et al., *The Loeb Classical Library* (London; New York: Heinemann; Macmillan, 1912-1913), 230.

Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἐάνπερ ὑμεῖς μὴ κωλύσητε. παρακαλῶ ὑμᾶς, μὴ εὐνοια ἄκαιρος γένησθέ μοι. ἀφετέ με θηρίων εἶναι βορᾶν, δι' ὧν ἔνεστιν θεοῦ ἐπιτυχεῖν. σῖτός εἰμι θεοῦ καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ.<sup>1</sup> 2 μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται καὶ μηθὲν καταλίπωσι τῶν τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς βαρὺς τι γένωμαι. τότε ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. λιτανεύσατε τὸν Χριστὸν<sup>2</sup> ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία<sup>3</sup> εὑρεθῶ. 3 οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν. ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. ἀλλ' ἐάν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν.



4.1-3. William R. Schoedel, Saint Ignatius Bishop of Antioch, and Helmut Koester, *Ignatius of Antioch: a Commentary on the Letters of Ignatius of Antioch, Hermeneia—a Critical and Historical Commentary on the Bible* (Philadelphia: Fortress Press, 1985), 175.

I write to all the churches and certify to all that I die willingly for God provided you do not hinder me. I exhort you: do not become an inopportune kindness for me; let me be the food of wild beasts through whom it is possible to attain God; I am the wheat of God, and I am ground by the teeth of wild beasts that I may be found pure bread; 2/ instead, entice the wild beasts that they may become my tomb and leave behind no part of my body that when I fall asleep, I may burden no one. Then I shall truly be a disciple of Jesus Christ when the world will not even see my body. Pray Christ for me that by these means I may be found a sacrifice of God. 3. *I do not command you as Peter and Paul: they (were) apostles, I (am) a condemned man; they (were) free, I (am) still a slave; but if I suffer, I shall become a freedman of Jesus Christ, and I shall arise free in him; and now I am learning, as one bound, to desire nothing.*

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# The Apostle Paul, Servant of Christ

## 8.1.6 Subsequent arrest

### 8.1.6.2 Glimpses of the last days, Pt. 3, Eusebius, History II.25.1-4

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 παραδεδικότων διηγήσεσιν, πάρεστιν ὅτι φίλον, ἐξ αὐτῶν τὴν σκαιότητα τῆς τάνδρός ἐκτόπου καταθεωρησαί μανίας, καθ' ἣν οὐ μετὰ λογισμοῦ μυρίων ὄσων ἀπωλείας διεξελθὼν, ἐπὶ τοσαύτην ἤλασε μαιφονίαν, ὡς μηδὲ τῶν οἰκειοτάτων τε καὶ φυλάτων 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 ἀναδειχθεῖ. [4] τοῦτου πάλιν ὁ Ῥωμαῖος Τερτυλλιανὸς ὡδὲ 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. τοιοῦτω 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.

[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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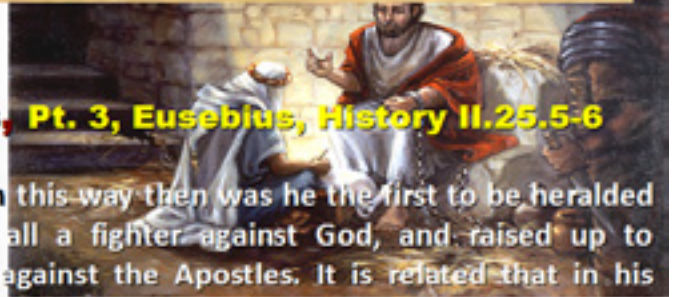
# The Apostle Paul, Servant of Christ

## 8.1.6 Subsequent arrest

### 8.1.6.2 Glimpses of the last days, Pt. 3, Eusebius, History II.25.5-6

XXV. [5] Ταύτη γοῦν οὗτος, θεομάχος ἐν τοῖς μάλιστα πρῶτος ἀνακηρυχθεὶς, ἐπὶ τὰς κατὰ τῶν ἀποστόλων ἐπήρθη σφαγὰς. Παῦλος δὴ οὖν ἐπ' αὐτῆς Ῥώμης τὴν κεφαλὴν ἀποτμηθῆναι καὶ Πέτρος ὡσαύτως ἀνασκολοπισθῆναι κατ' αὐτὸν ἰστοροῦνται, 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· οὗτος δὴ Πρόκλῳ τῆς κατὰ Φρύγας προΐσταμένῳ γνώμης ἐγγράφως διαλεχθεὶς, αὐτὰ δὴ ταῦτα περὶ τῶν τόπων, ἐνθα τῶν εἰρημένων ἀποστόλων τὰ ἱερά σκηνώματα κατατίθεται,

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 Caius, who lived when Zephyrinus was Bishop of Rome. [6] Caius in a written discussion with Proclus, the leader of the Montanists, speaks as follows of the places where the sacred relics of the Apostles in question are deposited:



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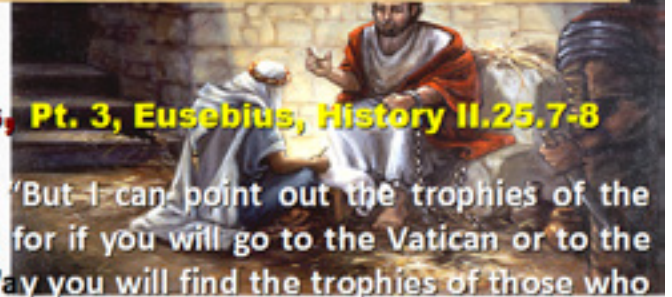
# The Apostle Paul, Servant of Christ

## 8.1.6 Subsequent arrest

### 8.1.6.2 Glimpses of the last days, Pt. 3, Eusebius, History II.25.7-8

XXV. [7] φησίν· “ἐγὼ δὲ τὰ τρόπαια τῶν ἀποστόλων ἔχω δεῖξαι. ἐὰν γὰρ θελήσῃς ἀπελθεῖν ἐπὶ τὸν Βασικανὸν ἢ ἐπὶ τὴν ὁδὸν τὴν Ὀστίαν, εὐρήσεις τὰ τρόπαια τῶν ταύτην ἰδρυσασμένων τὴν ἐκκλησίαν.”

[8] Ὡς δὲ κατὰ τὸν αὐτὸν ἄμφω καιρὸν ἐμαρτύρησαν, Κορινθίων ἐπίσκοπος Διονύσιος ἐγγράφως Ῥωμαίοις ὁμιλῶν, ὧδε παρίστησιν “ταῦτα καὶ ὑμεῖς διὰ τῆς τοσαύτης νοουθεσίας τὴν ἀπὸ Πέτρου καὶ Παύλου φυτεῖαν γενηθεῖσαν Ῥωμαίων τε καὶ Κορινθίων συνεκεράσατε. καὶ γὰρ ἄμφω καὶ εἰς τὴν ἡμετέραν Κόρινθον φυτεύσαντες ἡμᾶς ὁμοίως ἐδίδαξαν, ὁμοίως δὲ καὶ εἰς τὴν Ἰταλίαν ὁμόσε διδάξαντες ἐμαρτύρησαν κατὰ τὸν αὐτὸν καιρὸν.”



XXV. [7] “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.”

[8] 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.” And this may serve to confirm still further the facts narrated.



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# The Apostle Paul, Servant of Christ

- **What can we learn from Paul's experience?**
  - ✓ 1. The church fathers agree on Paul's beheading in Rome.
  - ✓ 2. Only Eusebius provides any details.
  - ✓ 3. His methodology leaves a lot lacking
  - ✓ 4. The linking of Peter and Paul together has questions
  - ✓ 5. Doctrine of martyrology begins taking shape



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# The Apostle Paul, Servant of Christ

- **NEXT Session:**
- **8.1.6 Subsequent Arrest and Execution**
- **8.1.6.2 Snapshot glimpses into Paul's final days, part 4**



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## The Apostle Paul, Servant of Christ

**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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