

Supplement 1

The Acts of the Apostles

Various Authors
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The Acts of the Apostles

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The Roman Empire's Trading Partners

The Silk Road's Four Empires

Vedran Bileta

November 5, 2022

The first and second centuries CE was a time of unprecedented peace and prosperity for all the ancient empires of Eurasia (*comprising Europe and Asia*). China flourished under the Han dynasty in the East, exporting precious commodities (especially silk) along the iconic Silk Road. In India, the Kushan Empire spread its influence across the Subcontinent, taking on a vital role in supporting Indian Ocean trade. Parthia (*a historical region located in northeastern Greater Iran*), another powerful Empire, ruled over a vast area, stretching from Mesopotamia to the Iranian Plateau.

Finally, in the West, the Roman Empire reached its greatest extent, spanning three continents at its height. This “Age of Empires” created the first period of globalization. People, goods, ideas, and even disease and devastation freely traveled these silken strands, in greater numbers and with greater speed than ever before, across the vast expanse of Eurasia.

China: The Beginning of the Road to the East

In 207 BCE, the Han dynasty overthrew its predecessor and took control of China. Han emperors retained much of the imperial bureaucracy of the Qin dynasty, but they reduced the harshness of imperial edicts and lowered taxes. They also promoted Confucianism as a state ideology, encouraging morality and virtue and avoiding governing through fear and oppression. By doing this, the Han strengthened the Empire's internal stability and boosted its economy. After they consolidated their power, Han emperors began to expand their imperial territory. However, the Xiongnu — fierce warriors skilled in horsemanship and archery — halted their attempts to annex the western regions. After years of paying tribute, and indecisive fighting, the imperial army, bolstered by the “heavenly horses” of Ferghana, defeated the Xiongnu in 119 BCE.

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China now controlled access to the Silk Road and could begin to benefit from highly lucrative trade with the empires of the West. Yet, due to the vast distances between these states, the merchants leading the caravans were predominantly people from Central Asia, most notably the Sogdians. In 90 CE, however, Han emperors expanded their influence further west, conquering the Tarim basin and reaching the border of Parthia — one of its main partners on the Silk Road. To break up the Parthian monopoly on transcontinental trade, general Ban Chao dispatched an expedition to Rome. Unfortunately, the expedition's failure prevented an alliance between the two empires. But the envoys brought back valuable information on the lands to the west of China, including more info about the Roman Empire, which remained one of its central trade partner's centuries after the Han dynasty collapsed.

Kushan Empire: A Cosmopolitan Society

After the Han cavalry defeated the Xiongnu and expelled them from China, these nomad warriors turned against their neighbors, the Yuezhi, driving them westwards from the great steppe. The Yuezhi started their long journey to their new homeland and eventually settled in the area occupied by the Hellenistic Kingdom of Bactria in 128 BCE. For nearly two centuries, the Yuezhi consolidated their power in the region. Then about the middle of the first century CE, they advanced first into Kashmir and then into northwest India.

The Kushan Empire (*modern-day territory of Afghanistan, Pakistan, Uzbekistan, and northern India*), the dynasty by which name the Yuezhi was known in India, soon ruled over much of the Northern Subcontinent. Kushan monarchs adopted the elements of Hellenistic, Persian, and Indian culture. They introduced the modified Greek alphabet and minted the coinage following the Greek model. In addition, the Kushans adopted local beliefs and customs, blending Greek cults, Zoroastrianism, Buddhism, and Hinduism. At its height, in the second century CE, the Kushan Empire bordered both China and Parthia, acting as an intermediary on the Silk Road. The Kushans also played a significant role in Indian Ocean trade. Barbaricum, located in the Indus delta, became an important seaport and a transit area for trading goods between the Roman Empire, India, and China until the seventh century CE.

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Parthia: Where East meets West

The largest Hellenistic state — the Seleucid Empire — encompassed a vast territory, from the Himalayas to the shores of the Mediterranean. However, costly wars with the Ptolemies of Egypt gradually weakened Seleucid control over the eastern part of their realm. In about 250 BCE, the tribe of Parni, led by one Arsaces, exploited the opportunity, using the absence of Seleucid forces to take control of the satrapy of Parthia, situated between the Oxus (Amu Darya) river and the southern shores of the Caspian Sea. The following century saw almost constant fighting between Parthian and Seleucid forces, with the Parthians grabbing more and more territory. Finally, in 138 BCE, the Parthian Empire reached the Euphrates in the West and Bactria in the East.

Although originating in Iran, Arsacid rulers adopted the art, architecture, religion, and even the royal symbols of their multicultural subjects, encompassing Persian, Hellenistic, and regional cultures. By the late first century BCE, the Parthians became a major power.

Parthian prosperity was derived mainly from the closely guarded transit of trade from the Silk Road and from their powerful cavalry. While in the East, the Arsacids lost Bactria to the Kushans, in the West but they managed to hold the Romans at bay, dealing the legions a humiliating blow at Carrhae in 53 BCE and killing their commander, Marcus Licinius Crassus. Despite continual dynastic struggles and the growing Roman threat, which culminated in the short-lived conquest of Emperor Trajan, the Parthian state remained the dominant power in the middle of the Silk Road route until it fell to the Sassanids in the third century CE.

The Roman Empire: Mediterranean Superpower

The last of the Big Four, located at the western terminus of the Silk Road, was the Roman Empire. After defeating Carthage (*Tunisia*) and securing control of the entire Mediterranean, Rome looked east toward the wealthy Hellenistic monarchies in Egypt and Asia. In 63 BCE, Pompey the Great eliminated the remnants of Seleucid power by conquering Syria. Then, in 31 BCE, Octavian, soon to be the first Roman emperor Augustus, destroyed Ptolemaic naval power at Actium. A year later, Rome annexed Egypt, erasing the Ptolemaic kingdom from the map. The Roman Empire now had access to the Silk Road, at just the right time. Besides the

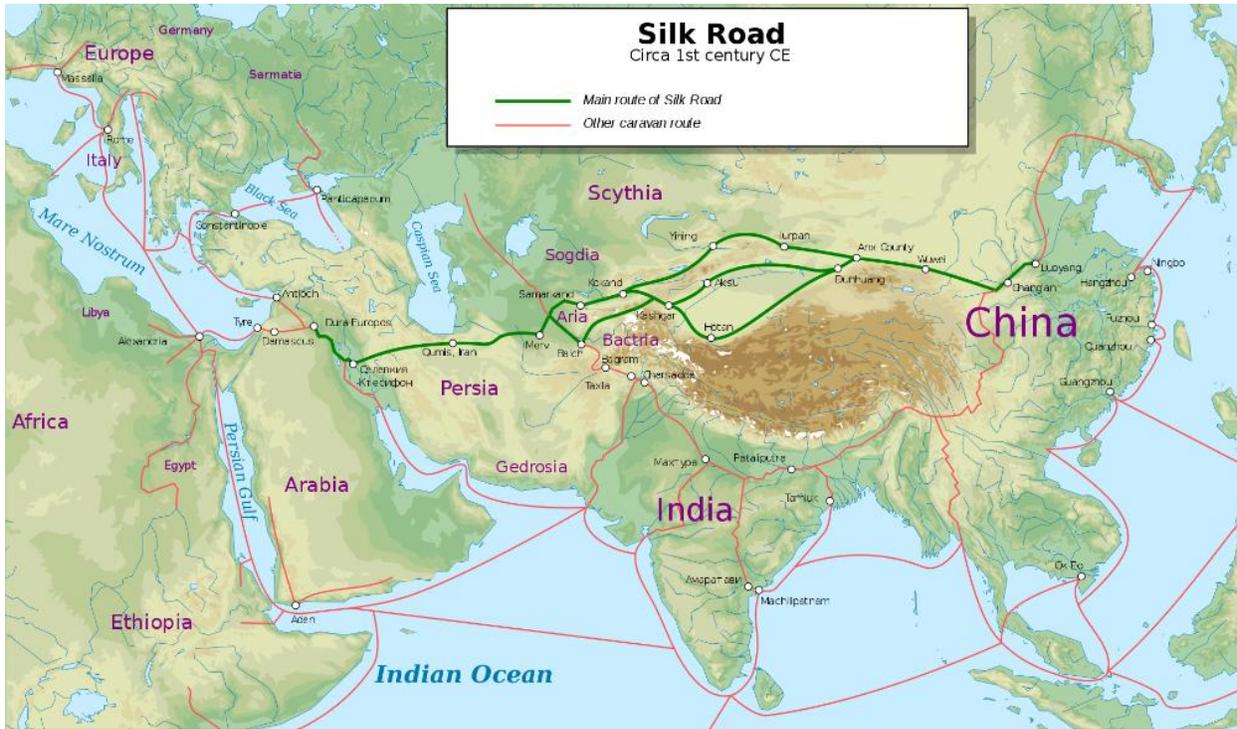
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enormous wealth of its new eastern provinces, their Spanish mines further boosted the imperial economy and, later, the gold of Dacia.

Despite its best efforts, Rome could not remove the Parthian obstacle in order to establish direct contact with China. In addition, the powerful and wealthy client states of Palmyra and the Nabatean Kingdom, centered in Petra, further limited Roman control over the overland trade along the Silk Road. In 105 CE, Emperor Trajan incorporated the Nabateans into his Empire, increasing the Roman hold over the western segment of the Silk Road, while Emperor Aurelian finally annexed Palmyra in the mid-third century. By that time, however, Parthia was no more, replaced by a mighty and hostile Sassanid Empire. Thus, Rome had to focus its efforts on Indian Ocean trade. Over 100 ships sailed for India each year during the first and second centuries via this maritime route, carrying Mediterranean commodities and bringing back exotic goods, such as silk, spices, and precious gems.

In 116, Trajan's legions reached the Persian Gulf, but the emperor's death a year later resulted in the army's withdrawal from Parthian territory. By 130, the Han military, too, retreated from Central Asia to the old frontier. In the West, Roman-Parthian relations worsened. In 163, the war began once more and was fiercer than any before. While the war was still raging, a dreadful plague broke out. It quickly spread through all empires via the Silk Road network, ruining their economies and decimating the population. Towards the end of the second century, the Roman Empire, the Han dynasty in China, the Parthian monarchy, and the Kushans, all faced grave crises. In the early third century, the Han dynasty and the Parthian royal house fell from power. However, trade continued along the Silk Road, but with much greater difficulties. Only after the arrival of the Mongols in the thirteenth century would the vast expanse of Eurasia be again united, renewing the silk ties between the continents.

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Roman Empire Trades with India

Vedran Bileta

October 5, 2022

The Roman annexation of Egypt in 30 BCE brought this wealthy region under imperial control. It also gave Rome direct access to the Red Sea, opening a trade route to the East. Each year, the ships laden with Mediterranean commodities would depart Egypt and sail to India, bringing back exotic luxuries. Eastern goods transformed Roman society by flooding the markets with spices, perfumes, jewelry, and fine clothing – luxuries that the often-austere Romans had never before seen. Both elites and ordinary citizens enjoyed the fruits of the Indian Ocean trade. In fact, the demand for exotic goods was so high that it drained Rome’s coffers.

It also enriched those involved in commerce, from merchants to customs officials. And while most of ships were privately owned, carrying the goods of the individual merchants, the government was by no means left out in the cold. It took, through customs, no less than a quarter of everything that was brought in. Join our ancient explorer while sailing the Indian Ocean Trade route.

Alexandria to the Red Sea

Our story begins in 40 CE, in Alexandria ad Aegyptum, the capital of Roman Egypt. Or more precisely, in its famed library. It is here that we meet Leombrotus, a Spartan. Instead of following the martial ways of his ancestors, Leombrotus decided to travel and explore the far reaches of the known world. He was no exception, as contemporary accounts mention many individuals who traveled to India not only for business but also to see the sights or enrich their knowledge. Leombrotus visited the library, to check out a copy of Strabo’s “Geography” and his account of distant India — one of few detailed accounts we have from the Roman period.

Leombrotus’ first stop on his journey East was Juliopolis. Unlike its more famous Mediterranean counterpart, dominated by the iconic Pharos lighthouse, the harbor on the Lake Mareotis served as an entry point to the Nile delta and the Egyptian hinterland. It was also the starting point for Indian Ocean trade. Here, our intrepid traveler would embark on a boat, already

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loaded with goods to be exported to India — such as fine Syrian glassware, Egyptian olive oil, and Campanian wine. Unlike the exotic luxuries highly sought in Rome, Mediterranean commodities were less in demand. Still, they could find their buyers among the Indian elites who had an acquired taste.



Twelve days later, after smooth and monotonous sailing up-river, Leombrotus' boat arrived in Koptos. It was one of the most important places on the Nile, a port set at the point where a great eastward bend in the river brings it closest to the Red Sea. Koptos' large stores were full of goods destined for Africa, Arabia, and India, or in the other direction, to Alexandria and

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Rome. From Koptos, merchants and other travelers would join camel caravans bound for two main Red Sea ports on the Egyptian coast — Myos Hormos and Berenice. Unlike Myos Hormos, and its foul northerly winds, Berenice was further away, but its winds were less tempestuous. Thus, it was the place from where most ships sailed east, including Leombrotus' vessel.

Berenice: The Gates to the East

Laden with goods, Leombrotus' caravan took twelve days to reach the Red Sea coast. Its progress along the desert road was slow but steady. Occasionally, Leombrotus could see one of many watchtowers or forts built during Augustus' reign along the route. Despite the emperor's efforts to eradicate local banditry, Leombrotus noticed a contingent of Roman soldiers escorting a caravan. The merchants took no risks, considering the valuable content they were carrying.

Berenice was a sight to behold. Built by the Ptolemaic rulers as a transit hub for African forest elephants hunted in its hinterland, Berenice became one of the biggest forts in the eastern desert and a major Red Sea port. Moreover, harbor facilities, recently restored by Emperor Tiberius, made Berenice more attractive than its northern counterpart. Thus, it is unsurprising that at the time of Leombrotus' arrival, dozens of ships of all sizes filled the harbor. According to Strabo, our best source on Indian Ocean trade, more than 120 merchant vessels sailed to India every year.

Walking towards his ship, Leombrotus could see numerous buildings and storehouses owned by shipping companies belonging to wealthy families. The agents who handled the family interests in overseas trade talked to dock workers, oversaw the loading or unloading of goods, and negotiated with the authorities or caravan leaders. There was also a usual import duty of twenty-five percent, taken by the state. Despite the high taxes, Indian Ocean trade was a lucrative business. But it required significant financial resources, which only the most affluent merchants could afford. Most of those entrepreneurs came from Roman Egypt, with only a few originating in Italy or the rest of the eastern Mediterranean.

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Along the African Coast

Leombrotus' ship — Hierapolis — belonged to one such Roman Egyptian merchant. It was a large vessel, big enough to brave the waters of the Indian Ocean and powerful monsoon winds. The ancient records and Mediterranean shipwrecks, such as one found near Madrague de Giens, suggest that Indian Ocean trade ships could have been as long as 60 meters (196 feet) and capable of carrying up to 1000 tons of cargo. The vessels had stout hulls and caught the wind with a huge square sail on a stubby main mast. However, sailing was slow and only effective with a following wind. Thus, it was vital to depart Berenice on time. Leaving Egypt in July would allow the captain to take advantage of the powerful Southwest monsoon wind that would then carry Hierapolis over the Indian Ocean, all the way to Malabar Coast and its destination, Muziris.

Observing the African coastline passing by, Leombrotus noticed an armed archer patrolling Hierapolis' deck. The Romans maintained a small navy in the Red Sea, but their patrols operated only in upper stretches of the gulf. A century later, Emperor Trajan would expand the navy and make the Red Sea safe for sailing. But in Leombrotus' time, piracy was still an issue. Thus, vessels had to carry teams of mercenary archers aboard. The Spartan explorer could also see other ships on the horizon. The merchants had to adhere to a tight schedule dictated by the rhythms of the Monsoon winds and thus sailed in groups to make most of the limited time window.

Sailing close to the African coast allowed for easier navigation and a safer voyage, as the ships could use numerous bays and coves in case of a sudden storm. In addition, several ports, controlled by local chiefs, offered a safe harbor and an opportunity to engage in commerce. Hierapolis was already laden with cargo, and the captain was uninterested in the Ethiopian slaves provided by the local trader. South Arabia, however, was a different case. Before the long run over the open water, Hierapolis docked at Kane. Nowadays, a village on Yemen's coast, Kane was a significant exporter of frankincense in the Roman period. After loading the valuable cargo, and 40 days after leaving Berenice, Hierapolis sailed into the Indian Ocean.

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Muziris: Jewel of the Indian Ocean

The last stage of Leombrotus' journey involved a two-week crossing over the open ocean while the monsoon winds and heavy rain pounded the ship. Luckily, this time Hierapolis passed unscathed. Even with the most favorable winds, sailing over the Indian Ocean was a risky business, and the ships carried a complement of carpenters to repair the damage. Finally, a hundred days after leaving Alexandria, Leombrotus saw the lights of the Malabar Coast on the horizon. Hierapolis had reached India!

Once situated on the estuary of the Periyar River, Muziris now lies hidden in the undergrowth of its former lagoons. But during Roman times, Muziris was one of the principal centers of Indian Ocean trade (the other two centers being Barbarikon in the north and Arikamedu in the south). Disembarking the ship, Leombrotus would be amazed by the cosmopolitan setting of the town, which housed the local population, the merchants arriving from other parts of India, and even those from far-flung China, relatively unknown to the Romans.

As a place of paramount importance for the Empire, Muziris had a small Roman community. While most merchants who sailed to India would depart as soon as their business was over, some more powerful and wealthy families had their agents in the town. These individuals would have been able to engage with local contacts to gather helpful information and assemble goods in advance. They also served as middlemen between the Romans and local merchants.

Written accounts and coin hoards comprising over 6000 silver denarii and gold aurei suggest the large extent of trade carried out in Muziris. That is unsurprising, as the goods that Muziris' markets offered to Rome were incomparable with the commodities brought in. Besides black pepper, which became an integral part of Roman cuisine, Indian Ocean trade ships returned to Egypt loaded with nard, *malabathron*, tortoise shell, pearls, ivory, gems, diamonds, sapphires, and fine cotton garments.

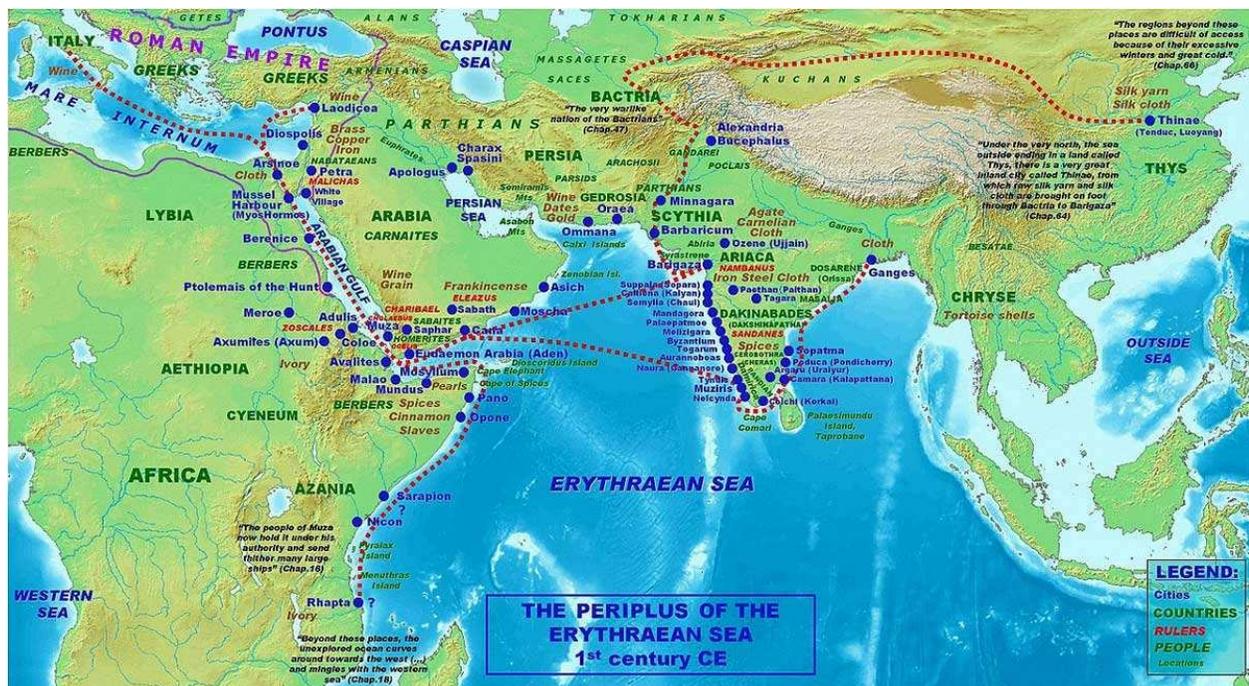
Another precious commodity shipped from Muziris was Chinese silk, highly sought among the Roman elites, including the imperial family. All of the goods could be carried easily and in great quantities. Thus, ships used in the Indian Ocean trade could accommodate cargoes of enormous value. Even after the Roman government creamed off its twenty-five percent import

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duty, the merchants would earn huge profits, enough to buy entire estates in the imperial heartland and invest the rest.

In December, three months after its arrival to Muziris, the Hierapolis sailed back, catching the benign northeastern monsoon. The ship was loaded to the brim with exotic commodities, which would fill the markets in all corners of the Roman Empire. It also carried an Indian embassy for an audience with Emperor Caligula. A year after departing Egypt, Hierapolis moored in Berenice, only for its crew to discover that the emperor was killed by his bodyguards, the Praetorians.

Leombrotus, however, remained in India to study with Hindu Brahmins, oblivious to the regime change in his distant homeland. News in the ancient world traveled slowly, and it would take another year for our intrepid Spartan explorer to discover that another emperor now ruled in Rome. Indian Ocean trade, however, was not affected by the power shifts. It continued as usual, with ships sailing to-and-fro to India until the trade route broke down in the seventh century.



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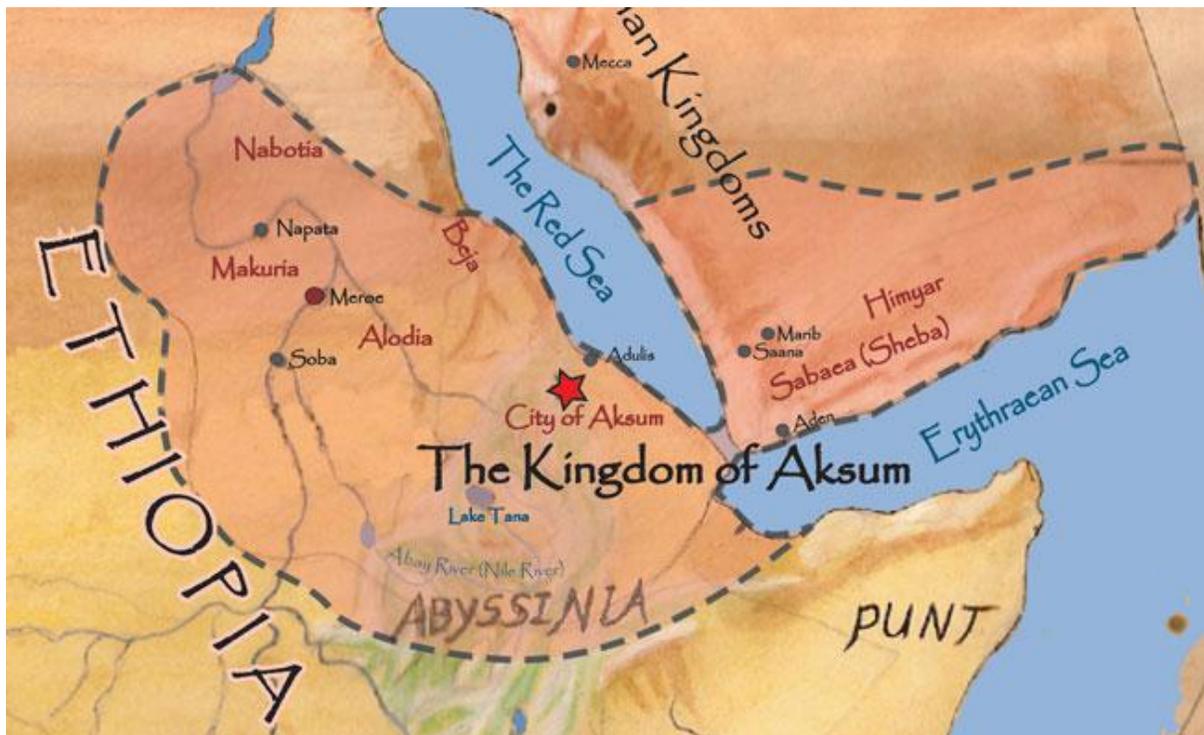
Trading with Others

The Kingdom of Aksum

An influential empire was thriving in East Africa during the times of the Roman Empire. The Kingdom of Aksum was a trading giant whose gold and ivory created a vital link between ancient Europe and the Far East.

It was one of the first empires in the world to adopt Christianity and was one of the four most powerful empires in the world at the time. The Kingdom of Aksum also developed its own written script known as Ge'ez, one of the first in Africa, and had its own unique architectural style.

Ge'ez is currently used in the Orthodox Church in Ethiopia. The Kingdom of Aksum was undoubtedly one of the greatest African empires!



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The Kingdom of Kush

By Vedran Bileta

September 19, 2022

The infamous Battle of Teutoburg Forest is widely known as the event that halted the Roman Empire's expansion. While the battle had far-reaching consequences, keeping the Romans on the western bank of the Rhine, it was not the first defeat of the Roman army. Nor was it the first time that the Roman expansion came to a halt. Two decades before Varus' legion perished in the thick forests of Germania, Roman military might was checked in the sands of Nubia. A combination of pride and paranoia weakened the Roman border defenses in freshly annexed Egypt, allowing the vengeful queen of the warlike kingdom of Kush to fight back against the Roman army and humiliate the Emperor Augustus himself.

While the Romans did their best to restore control (and their pride), the fierce resistance of the Kushites forced the emperor to abandon the war effort and offer generous peace terms. As a result of this forgotten conflict, the Romans never ventured deeper into Africa, establishing a permanent southern border that would remain unchanged until the end of Roman rule.

The Roman Army before the War

In 30 BCE, following his triumph at Actium, Octavian arrived in Egypt at the head of his army. Cleopatra's suicide ended the Ptolemaic dynasty, leaving the throne vacant. Octavian, however, refused the royal crown. Instead, he made Egypt a Roman province. Three years later, Octavian was given the name Augustus. Egypt and its vast wealth became the emperor's private property.

To protect his "crown jewel," Augustus stationed three legions in Egypt. Their main task was to keep the internal peace and patrol the southern border. We know the names of two of the legions: the Legio III Cyrenaica and the Legio XXII Deitoriana. The name of the third is lost to history. In total, in 30 BCE, Rome had approximately 15,000 troops in the province. Most of the soldiers were based around Thebes, the old capital, and near Alexandria, on the Mediterranean coast. In the case of an enemy attack, these troops would march south and lend aid to the border garrisons.

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The Perils of Ambition

Determined to prevent another civil war, Augustus monopolized control over the imperial army. All the legions now answered directly to their commander-in-chief — the emperor. However, due to Egypt's immense importance to the Empire's economy and its strategic role, Augustus appointed his close supporter, Gaius Cornelius Gallus, as the first governor of Roman Aegyptus. Unlike other provincial governors, he was also given the personal command over the three legions. Gallus had hardly settled in when a revolt broke out in the south, around Syene (modern-day Aswan). We should not forget that Egypt had just gone through a regime change, and not every Egyptian was happy with their new masters.

Gallus, however, was more than successful. After quelling the revolt, he moved further south, crossing the First Cataract and seizing the island fortress of Philae in lower (northern) Nubia. To celebrate his achievements, Gallus erected a monument at Philae. However, he did not stop there. According to historian Dio Cassius, the proud governor continued to build monuments in his honor across Egypt, inscribing the list of his achievements even at the top of the pyramids. Unsurprisingly, this did not go down well with the emperor, who perceived Gaius as a potential threat. It did not help that Gallus was a learned man, a poet, who enjoyed a high reputation among Rome's elites.

The result was a personal tragedy for Egypt's first Roman governor. Disgraced, stripped of his wealth, and fearing for his life, Gallus committed suicide. Not willing to take the risk, Augustus filled the vacant position with a more pliable and less ambitious man called Aelius Gallus. Unlike his predecessor, Aelius' first military command, the expedition to Arabia Felix in 25 BCE, was a complete failure. To make matters worse, many of the soldiers stationed in Egypt were transferred to the expeditionary force, leaving the southern border exposed to the hostile attack.

The Warriors of the South

Among his many achievements, the ill-fated Cornelius Gallus mentions the tribute made by Meroite ambassadors, who had visited the governor during his stay at Philae. According to the triumphal inscription, the Kushite Kingdom of Meroë became a vassal state to Rome. However,

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not everyone agreed with this statement. Perhaps Gallus was lucky not to live long enough to see his triumph turning into a disaster. The Roman victory stirred trouble in the south, provoking the anger of the proud and fierce warrior people.

Long before the Roman conquest, a series of impassable rapids, known as the First Cataract of the Nile, demarcated the border between Egypt, in the north and Nubia, in the south. While Nubia was less fertile than its northern neighbor, it was a land rich in resources, such as gold, ivory, ebony, and incense. The area was inhabited by the Kush — dark-skinned, tall people — who, through frequent contact with the ancient Egyptians, gradually adopted their culture. They worshipped Egyptian gods and followed Egyptian burial practices, constructing majestic pyramids for their royals' afterlife. The Kushite kings even managed to take the throne of Egypt, ruling as the official 25th dynasty.

While northern armies, from the soldiers of the pharaohs to the Persians, were able to conquer parts of Nubia, those were only temporary gains. The infamous loss of the Cambyses' army, swallowed by the sands, shows the value of the desert borderland and its role in keeping the Kushite heartland out their enemies' reach. If an enemy somehow managed to overcome nature, he had to confront these fearsome warriors. Renowned for their strength and archery skills, led by kings and queens (the warlike culture did not discriminate based on gender), the Kush — known to the Romans as the Meroe — were a fearsome opponent.

To Humiliate an Empire

Like the previous rulers of Egypt, the Romans fantasized about Nubian gold and the other riches of Africa. After seizing Philae, it seems that those dreams would soon be realized. The Romans, however, badly miscalculated. Before embarking on his ill-fated expedition to Arabia, Aelius Gallus levied a tax on areas traditionally considered to be part of the Kingdom of Kush. According to Strabo, our primary source for the conflict, the act enraged the Kushite leader — the Queen Amanirenas. Strabo calls her “Kandake.” We are unsure if that means “Queen Mother” or “Ruler.” We know for certain that Amanirenas was a fearsome leader — a warrior queen who fought back against the Romans and humiliated an Empire.

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In 24 BCE, exploiting the absence of legions, the queen “*a masculine woman ... who had lost an eye*”, led her army north to the First Cataract. The Kushite army quickly overran the Roman garrison at Philae and entered the imperial territory, advancing as far as Syene and Elephantine. Then, they retreated south with loot, Roman prisoners, and thousands of Egyptian captives. As a last insult, the Kush lopped off and carried away the head of a statue of Augustus. Larger-than-life, the emperor’s bronze head was found in 1910, buried beneath the steps of the Temple of Amun in Meroë, the capital of the Kingdom of Kush. The location was chosen carefully, ensuring that everyone who entered the building would trample the image of Emperor Augustus — a powerful reminder of the Kushite victory over the Roman monarch.

The Empire Strikes Back

Such humiliation could not be tolerated, and Rome had to respond. The new governor, Petronius, assembled a large army, over 10, 000 strong, and marched south, entering Nubia. The two armies met near Pselchis, 100 km (62 miles) south of the First Cataract. Although the enemy outnumbered the Romans almost three to one, the better armored and more disciplined legions won the battle. Baying for blood, Petronius pressed further south, into the desert. Their progress, however, was hampered by the large sand dunes as the army marched along the banks of the Nile. Between the First and Second Cataract, the Romans seized the town of Premnis.

Finally, the Roman army reached Napata, the former capital of the Kingdom of Kush. Rejecting Amanirenas’ peace offer, the Romans razed the city, enslaving hundreds of its inhabitants. However, the unknown terrain, the severe heat, and the risk of pestilence prevented Petronius from progressing further in the hostile territory. Instead, he decided to turn back, considering the destruction of the enemy’s capital an adequate punishment for those who dared to challenge Roman power. On the way, Petronius left a small Roman garrison in Premnis, extending the Roman frontier into lower Nubia. Upon his return to Alexandria, Petronius sent war trophies and thousand of enemy prisoners to Rome. The Empire restored its honor.

However, Petronius was wrong. The success of the punitive Roman expedition frightened local tribes, who allied with the vengeful queen, strengthening her army. Amanirenas reignited the

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conflict, leading her soldiers north. She besieged the Roman garrison at Premnis but failed to take the fort. Determined to defeat the Kush once and for all, Petronius marched south once again. The details are murky, but by 21 BCE, both armies were exhausted. When Amanirenas offered peace, Petronius accepted. Mindful, perhaps, of the fate of Gallus, the governor advised the envoys to address their case directly to the emperor.

The Roman Army Humbled Again

At that time, Augustus was on the Greek island of Samos, busy making a settlement with the Parthian Empire. The emperor's preoccupation with Parthia, Rome's powerful eastern rival, could help to explain why Augustus granted both of Amanirenas' demands, including the withdrawal of all Roman armed forces from the contested territories in Nubia. It may also explain why on his own initiative, Augustus revoked the tributes previously imposed upon the Kush. The distant African kingdom was a minor nuisance, compared with neighboring Parthia, which not so long ago annihilated an entire Roman army, led by the ill-fated Crassus.

Moreover, peace stabilized the southern frontier, allowing Augustus to transfer the legions elsewhere, while the Kush reclaimed their status as a regional power. Both sides also profited from the trade. The Romans collected lucrative customs taxes, and the Kingdom of Kush secured a steady source of revenue. Beneficial alliance aside, the fact remains, the one-eyed warrior queen Amanirenas and the fierce resistance of her people had humbled the Roman army and halted the Roman expansion. Following the withdrawal of Roman forces, the Kushites symbolically toppled and beheaded statues of the emperor in the reclaimed towns.

Rome too, continued to harbor plans for a new offensive. Half a century after Augustus' death, his great-great-grandson Nero dispatched a small expedition deep into the heart of Africa. While officially, its task was to discover the source of the Nile, it seems that the mission had a more nefarious purpose. Led by the elite military unit — the Praetorian Guard (an unusual choice) — the explorers made a detailed record of their voyage, including a description of the Kushite capital Meroë.

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The relocation of military units to Egypt, including Legio XV Apollonia and the newly raised Ala Siliana, further suggests that Nero planned a fully-fledged military campaign. However, the emperor's suicide, and the bloody civil war that followed, shelved the plans for good. The Roman army would never again enter Nubia, and the kings and queens of Kush would never have to cede land, convey its resources, or pay tribute to Rome.



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Did Romans Trade with Peoples of North America?

By Oli Smith, Express Newspaper

December 22, 2015

They say the find will "re-write history" as it reveals ancient mariners visited the New World well before the great explorer.

A Roman sword, a legionnaire's whistle, Gold Carthage coins, part of a Roman shield and a Roman head sculpture were found on an island in Canada.

Lead historian Jovan Hutton Pulitzer believes the haul is firm evidence the great empire landed there first and is the "single most important discovery" ever for the Americas.

It remains unclear how ancient Romans could have made the epic journey across the Atlantic Ocean but, according to the Ancient Artifact Preservation Society (AAPS), the haul was discovered in a shipwreck off Oak Island on the south shore of Nova Scotia, Canada.

Mr Pulitzer said: "The ceremonial sword is 100 per cent confirmed as Roman.

"I began my forensic work into it using an XRF analyser - which is a leading archaeological tool for analysing metals.

"And we found all these other metals that tell you this was made from ore that came directly from the ground.

"It has the same arsenic and lead signature in it. We've been able to test this sword against another one like it and it matches."

Mr Pulitzer insists that the shipwreck from which the sword was recovered years ago is "beyond a shadow of a doubt Roman."

He said: "We have scanned it, we know exactly where it lays, but it will be a touchy thing for the Canadian Government to allow an archaeological team to survey it.

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"I think this is the single most important discovery for the Americas - an event that will re-write history.

"This is a gunshot to be heard around the world. It changes all of our history."

The shipwreck lies near the infamous 'Money Pit' - a 230ft booby-trapped shaft which is thought to contain valuable artefacts.

Pulitzer's team also discovered ancient burial mounds in shallow water on the island dating back to less than two centuries after Christ.

Professor James Scherz, from the University of Wisconsin, said: "These mounds are consistent with ancient European and Levant burial mounds, not native American.

"I am in agreement the underwater mounds being of a foreign ancient mariner style and not native to Nova Scotia or traditional North American.

"These mounds, in looking at the known ocean levels for the area, give a possible date of occurring between 1500BC and 180AD."

As well as the graves, the experts also uncovered carved stones on Oak Island that "possess a language from the ancient Levant".

Another clue, in his report, is the presence of an invasive species of plant which was once used by Romans.

Mr Pulitzer said: "There are also 50 words in the native M'kmaq language.

"These are ancient nautical sailing terms used by ancient mariners from Roman times - but they were not a seafaring culture.

"Another very interesting 'coincidence' is a bush on Oak Island and one on the mainland which is listed in Canada as an invasive species called Berberis Vulgaris.

"This was used by ancient mariners, including Romans, to season their food and fight scurvy.

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"It grows in Oak Island and across the way in Halifax. All these things, signs and symbols add up to more than just coincidence."

Other historians dismissed the finding as inaccurate, insisting the artefacts were simply dropped by collectors in modern times.

Mainstream history states Columbus was the first non-indigenous person to arrive in the continent when he landed in the Bahamas in 1492.

However, over the years several radical theories have emerged that the Vikings, the Polynesians and the Chinese, arrived before Columbus.

Mr Pulitzer added: "We have absolutely been lead to believe that nothing happened on this side of the pond before Christopher Columbus.

"I think anything that challenges history is very risky, very dangerous and extremely political.

"I think we should all fight for the truth and people should make up their own minds."



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Additional Information

https://en.wikipedia.org/wiki/Romans_in_sub-Saharan_Africa

<https://www.worldhistory.org/article/1010/battle-of-teutoburg-forest/>

<https://www.worldhistory.org/Arminius/>

The Acts of the Apostles

Evidence that Luke authored 'The Book of Acts'

Acts of the Apostles was written about 62 AD after the two year imprisonment of Paul but before Nero's persecution. Most historians believe Acts was written by Luke, the physician, who earlier penned the Gospel of Luke.

Explicit Evidence

Explicit evidence points to a common author for both the *Gospel of Luke* and the *Acts of the Apostles*. Both Acts and the third gospel are dedicated to Theophilus, and the book of Acts refers to a "former book." These facts provide strong evidence that the author of these books produced at least two volumes, with the Gospel of Luke being the first volume and Acts being the second volume. In fact, the connection between these two prologues reflects an ancient literary custom when an author produced two-volume works. Josephus, for instance, wrote a two-volume work entitled *Against Apion* that has similar prefaces in both volumes.

Luke 1:1-4

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

Acts 1:1

In my former book, Theophilus, I wrote about all that Jesus began to do and to teach (Acts 1:1).

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Implicit Evidence

Implicit evidence points to a common author of both books. For example, both books are ordered and shaped similarly. Furthermore, the compositional structure of books is similar, proceeding in an episodic fashion, and about the same length (filling a standard-sized scroll). Lastly, we see that the Gospel of Luke explains God's salvation to Israel while in Acts we see the light of revelation given to the Gentiles; this points to a common redemptive-historical vision between the two works, and to a shared sense of purpose and belief. And these similarities also suggest that we are looking at the works of a single author.

From the second to the fourth century A.D., the early church testified that Luke, the traveling companion of Paul, was the author of both Acts and the Gospel of Luke:

One very old manuscript, referred to as Papyrus75, was discovered in 1952 in Egypt. It was written on papyrus and includes some of our earliest New Testament manuscript evidence. It was probably copied sometime between A.D. 175 and 200, and it includes large portions of the Gospel of Luke and the Gospel of John. Between the texts of the two gospels are written two descriptions of their content. After the conclusion of the Gospel of Luke, the manuscript contains the words "*euangelion kata Loukan,*" or "the gospel according to Luke." And immediately following these words is the expression "*euangelion kata Ioannan,*" or "the gospel according to John." These notices indicate that the material preceding the words "the gospel according to Luke" was identified as Luke's gospel. This manuscript evidence indicates that from very early on, it was believed that Luke wrote the third gospel. And by extension, it points to Luke as the author of Acts as well.

Second, the Muratorian Fragment, dated around A.D. 170 to 180, is the earliest known document listing the New Testament books that the early church considered to be canonical. After affirming Luke's authorship of the Gospel of Luke, it explicitly points to him as the author of Acts as well. In lines 34 through 36 we read these words:

Moreover, the acts of all the apostles were written in one book... Luke compiled the individual events that took place in his presence.

This statement indicates that in the second century, it was widely believed that Luke was the author of Acts and had witnessed at least some of the events described within it.

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Third, the so-called Anti-Marcionite Prologue, an introduction to the third gospel written around A.D. 160 to 180, describes the authorship of Luke and Acts in this way:

Luke, moved by the Holy Spirit, composed the whole of this Gospel... And afterwards the same Luke wrote the Acts of the Apostles.

The church father Irenaeus, who lived from around A.D. 130 to 202, believed that Luke was the author of the third gospel. In his work *Against Heresies*, book 3, chapter 1, section 1, he wrote:

Luke also, the companion of Paul, recorded in a book the gospel preached by him.

Here Irenaeus referred to Acts as the book that recorded the gospel preached by Paul. His words are important because good historical evidence indicates that Irenaeus had access to firsthand knowledge regarding Luke's authorship of Acts.

Clement of Alexandria, who lived from around A.D. 150 to 215, also referred to Luke as the author of Acts. In book 5, chapter 12 of his *Stromata*, or miscellaneous matters, he wrote these words:

Luke in the Acts of the Apostles relates that Paul said, "*Men of Athens, I perceive that in all things ye are too superstitious.*"

And Tertullian, who lived from A.D. 155 to 230, wrote these words in his work *Against Marcion*, book 4, chapter 2:

Of the apostles, therefore, John and Matthew first instill faith into us... Luke and Mark renew it afterwards.

Here, Tertullian specifically attributed the third gospel to Luke.

Finally, the great church historian Eusebius, writing around A.D. 323, mentioned Luke as the author of Acts in book 1, chapter 5, section 3 of his *Ecclesiastical History*:

Luke ... has made mention of the census in the Acts.

Clues

There are clues revealed that help indicate authorship of these books:

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1. The author of Acts did not identify himself by name. Apparently, he felt no need to name himself for the sake of his patron Theophilus. In Luke 1:3 he simply said, “*it seemed good also to me to write,*” and in Acts 1:1 he said, “*In my former book ... I wrote.*” The author assumed that his patron knew who he was. And while this created no problem for Theophilus, it has created many questions for modern readers.
2. At the same time, there are a number of things that the New Testament does tell us about our author. First, he was not an apostle. In fact, he probably came to faith after Jesus ascended into heaven. Listen to these details from the Gospel of Luke 1:1-2:

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word (Luke 1:1-2).

When the author said that the events of Jesus’ life were handed down to us, he indicated that he was not an eyewitness to the life of Jesus.

3. The style of Greek in Acts and the Gospel of Luke indicates that the author was well educated. Many of the books in the New Testament are written in a fairly common, even unsophisticated style of Greek. But the Gospel of Luke and Acts show more sophistication in their use of the language.
4. The second half of Acts indicates that the author was one of Paul’s close traveling companions. In the early chapters of Acts, the narratives are consistently in the third person. But beginning in Acts 16, the narrative often takes on a first-person perspective, using words like “we” and “us.” We find this type of language in Acts 16:10-17; 20:5-15; 21:1-18; and 27:1–28:16. These passages indicate that the writer accompanied Paul during Paul’s later missionary journeys and on Paul’s trip from Caesarea to Rome.

Does Luke fit these clues?

1. Luke was not an apostle. The apostles served in a foundational role for the church, exercising unique authority on Christ’s behalf to establish the church and guard it from error and trouble. And according to Acts 1:21-22, apostles had to be trained by Jesus himself. But Luke never met Jesus in person and never claimed the type of authority that belonged to the apostles. Rather, he was simply a faithful supporting member of Paul’s

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missionary endeavors. He was the servant of an apostle, or as Paul described him in Philemon verse 24, *a fellow laborer* of an apostle.

2. It is likely that Luke was well educated. We can infer this from Colossians 4:14, where Paul identified Luke as a physician. While medicine was not as formal a discipline in the days of the New Testament as it is today, it still required a person with skill and aptitude.
3. Luke was the traveling companion to Paul. The apostle Paul mentioned that Luke traveled with him in Colossians 4:14; 2 Timothy 4:11; and Philemon verse 24.

The Acts of the Apostles

Roman Empire Timeline

(RED denotes Wartime)

Year	Event
1200 BC	Beginning of the first iron age. The Prisci Latini migrate to Italy from the Danube region.
1001 BC	Beginning of Etruscan migrations into Italy
1000 BC	Latins settle in Latium
950 BC	The first settlement on the Palatine Hill on the future site of Rome
753 BC	Foundation of the city of Rome (according to Varro)
753 BC	Rule of the first of the Roman kings, Romulus
750 BC	Beginning of Greek colonization in Italy: the foundation of Ischia, Cumae (754), Naxos in Sicily (735), and Syracuse (c.734)
750 BC	Septimonium: union of settlers of Palatine, Cermalus, Velia, Fagutal, Cuspius, Oppius and Caelius
715 BC	Reign of Numa Pompilius
700 BC	Etruscan civilization begins to flourish
673 BC	Reign of Tullus Hostilius. Destruction of Alba Longa.
650 BC	Etruscan expansion into Campania
642 BC	Reign of Ancus Marcius. Extension of Rome's power to the coast.
625 BC	Historical founding of Rome
616 BC	Reign of L. Tarquinius Priscus. Forum drained.
578 BC	Reign of Servius Tullius. Treaty with Latins.
535 BC	Reign of L. Tarquinius Superbus. Erection of the Capitoline Temple. Treaty with Gabii. Roman territory extended to ca. 350 square miles.
510 BC	Downfall of the last Tarquinian king, Tarquinius Superbus. Brutus liberates Rome. Establishment of the Roman Republic headed by two magistrates (later called consuls) elected annually.
509 BC	Treaty between Rome and Carthage
507 BC	Consecration of the Temple of Jupiter on the Capitol
504 BC	Migration of the Sabine Claudii clan to Rome
501 BC	Appointment of the first dictator
496 BC	Battle of Lake Regillus between Rome and Latin League

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494 BC	First secession of the plebeians on the Mons Sacer, several miles from Rome. Creation of the tribunes of the people.
493 BC	Treaty with the Latins
491 BC	Coriolanus impeached and condemned to exile
486 BC	Wars with the Aequi and Volsci begin (continue with many intervals for the next fifty years)
482 BC	War with Veii
479 BC	Veii wins the Battle of Cremera
474 BC	The Greek city-states in Italy win a naval battle at Cumae and crush Etruscan power in Campania
471 BC	Creation of the concilium Plebis. Office of the tribunes officially recognized
457 BC	Aequi win Battle at Mt. Algidus. Cincinnatus becomes dictator for sixteen days and rescues remaining Roman army
451 BC	Decemvirs tyrants of Rome. Code of the Twelve Tables lays the basis for Roman law
449 BC	Fall of the decemvirs. Powers of the tribunes defined.
447 BC	Quaestors elected by the people
443 BC	Censorship established
431 BC	Decisive defeat of the Aequi at Mt. Algidus
428 BC	Rome conquers Fidenae (from Veii)
421 BC	Quaestors increased to four, open to plebeians
396 BC	The Roman dictator Camillus conquers Veii, one of the principal Etruscan centers, after long siege. Introduction of military pay. Peace with the Volsci.
390 BC	Romans defeated by the Gauls under Brennus at the Battle of Allia. Gauls sack Rome, only the Capitol is defended by the citizenry
388 BC	Aequi defeated at Bola
385 BC	Latins, Volsci and Hernici defeated
381 BC	Tusculum conquered
378 BC	Erection of the Roman city wall traditionally but erroneously credited to King Servius Tullius, who reigned two centuries earlier
377 BC	Latins defeated after their capture of Satricum
367 BC	Lex Licinia Sextiae: Consulship restored, plebeians admitted to the office of consul
366 BC	First plebeian consul
361 BC	Romans capture Ferentinum
359 BC	Revolt of Tarquinii

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358 BC	Treaty with Latins
357 BC	Maximum amount of interest fixed. Falerii revolts. Gauls raid Latium.
356 BC	First plebeian dictator
354 BC	Alliance of Rome and Samnites
353 BC	Caere defeated
351 BC	First plebeian censor
349 BC	Gallic raid checked
348 BC	Treaty with the Carthaginians
346 BC	Defeat of Antium and Satricum
343 BC	First Samnite War, Romans occupy northern Campania
340 BC	Latin War: Rome conquers the seaport of Antium
338 BC	Latin League dissolved. Many cities granted full or partial citizenship
337 BC	First plebeian praetor
334 BC	Alexander of Macedon begins his eastward campaign
332 BC	Treaty with Tarentum (possibly 303 BC)
330 BC	Colony founded at Ostia
329 BC	Privernum captured
328 BC	Etruria and Campania annexed
326 BC	Second Samnite War: Rome increases its influence in southernmost Italy
321 BC	Samnites entrap and defeat Roman army at Caudine Forks. Romans forced to accept a truce. Rome surrenders Fregellae
320 BC	Colonies founded: Luceria (314), Canusium (318), Alba Fucens (303), Carsioli (298), Minturnae (296), Sinuessa (296), thus extending Roman sway into Apulia, the Abruzzi, and southern Italy
315 BC	Luceria captured. Samnite victory at Lautulae. Capua revolts and joins Samnites
314 BC	Roman victory at Tarracina. Capua conquered
313 BC	Fregellae and Sora captured
312 BC	Censorship of Appius Claudius. Via Appia, connecting Rome and Capua, and Aqua Appia begun
310 BC	Treaties with Cortona, Perugia and Arretium
307 BC	Revolt of Hernici
306 BC	Anagnina conquered and granted limited citizenship

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304 BC	Aequi defeated. Under the censor Fabius Maximus Rullianus landless new citizens are assigned to four tribes in the city
300 BC	Lex Ogulnia: plebeians admitted to priestly offices
298 BC	Third Samnite War: Rome becomes all-powerful in southern Italy
298 BC	Rome captures Bovanium Vetus and Aufidena
295 BC	Roman victory over Samnites, Gauls and Umbirnas at Sentinum
294 BC	Samnite victory at near Luceria
293 BC	Roman victory over Samnites at Aquilona
292 BC	Falerii conquered
291 BC	Venusia conquered
290 BC	The Sabines submit to Roman rule and receive limited citizenship. Peace with Samnites.
287 BC	Lex Hortensia: conflict between social orders placated by conceding same voting rights to all
283 BC	Boii defeated at Lake Vadimo
282 BC	Rome conquers territory still held by the Gauls along the Adriatic, Roman Fleet attacked by Tarentum
280 BC	War against king Pyrrhus of Epirus
280 BC	Pyrrhus lands in Italy and defeats Romans at Heraclea
279 BC	Roman defeat at Battle of Asculum
278 BC	Roman treaty with Carthage. Pyrrhus leaves Italy for Sicily.
275 BC	Pyrrhus returns to Italy but is defeated near Malventum and leaves Italy for good.
272 BC	Surrender of Tarentum
270 BC	Capture of Rhegium
269 BC	Earliest Roman minting of coins
268 BC	Picentes conquered and granted limited citizenship
267 BC	War with Sallentini. Capture of Brundisium
266 BC	Apulia and Messapia reduced to alliance
264 BC	Introduction of gladiatorial shows in Rome. Capture of Volsinii. Roman alliance with Mamertines.
264 BC	First Punic War: Rome comes to the defence of the Greek cities in Sicily against Carthage
263 BC	Hiero of Syracuse becomes ally of Romei
262 BC	Capture of Agrigentum
261 BC	Rome builds fleet

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260 BC	Naval victory of Mylae. Capture of Rhegium
259 BC	Roman occupation of Corsica
257 BC	Naval victory of Tyndaris
256 BC	Naval victory of Ecnomus. Romans land in Africa
255 BC	Romans defeated in Africa. Naval victory off Cape Hermaeum. Fleet wrecked off Pachynus
254 BC	Capture of Panormus
253 BC	Roman fleet wrecked off Palinurus
250 BC	Victory at Panormus. Siege of Lilybaeum
249 BC	Carthaginian naval victory at Drepana
247 BC	Hamilcar Barca begins Carthaginian offensive in western Sicily
241 BC	Naval victory off Aegates Insulae. Peace with Carthage. Occupation of Sicily which is made a Roman province. Construction of the Via Aurelia from Rome to Pisa
238 BC	Romans oust Carthaginians from Sardinia and Corsica
237 BC	Hamilcar goes to Spain
236 BC	Gallic raids in northern Italy
230 BC	Hasdrubal succeeds Hamilcar in Spain
229 BC	First Illyrian War Roman influence established on Illyrian coast
226 BC	Treaty defining river Iberus (Ebro) as border of influence between Rome and Carthage
225 BC	Invading Gauls defeated at Telamon
225 BC	Celtic War: conquest of Cisalpine Gaul
223 BC	Flaminius defeats insubres
222 BC	Battle of Clastidium. Surrender of Insubres
221 BC	Hannibal succeeds Hasdrubal in Spain
220 BC	Censorship of Flaminius. Via Flaminia begun
219 BC	Second Illyrian War. Conquest of Illyria. Hannibal captures Saguntum.
218 BC	Second Punic War
218 BC	Hannibal crosses Alps and arrives in northern Italy. Battle of Ticinus and Battle of Trebia.
217 BC	Roman defeat at Lake Trasimene. Naval victory off river Iberus (Ebro)
216 BC	Roman defeat at Cannae. Capua revolts.
215 BC	Hannibal in southern Italy. Alliance of Carthage with Philip of Macedon and with Syracuse after death of Hiero. Hasdrubal defeated at Dertosa.
214 BC	First Macedonian War
213 BC	Hannibal occupies Tarentum (except for the citadel). Roman siege of Syracuse.

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212 BC	Siege of Capura
211 BC	Introduction of the denarius coin. Hannibal's march on Rome. Fall of Capua and Syracuse. Defeat of the Scipios in Spain.
210 BC	Fall of Agrigentum. Scipio lands in Spain.
209 BC	Recapture of Tarentum. Capture of Carthago Nova.
208 BC	Death of Marcellus. Battle of Baecula.
207 BC	Hasdrubal defeated at Metaurus
206 BC	Battle of Ilipa near Seville: Carthaginian rule collapses in Spain
205 BC	Scipio in Sicily.
204 BC	Cult stone of the mother goddess brought from Asia Minor to Rome. Scipio lands in Africa.
203 BC	Scipio defeats Syphax and wins battle of the Great Plains. Hannibal recalled to Carthage. Mago defeated in Gaul.
202 BC	Scipio's victory at the Battle of Zama. Rome succeeds Carthage as ruler of the western Mediterranean. Aggressions of Philip and Antiochus.
200 BC	Second Macedonian War
197 BC	Macedonians war ends with defeat of Philip V by T. Quinctius Flaminius at Cynoscephalae. Spain organized into two provinces. Revolt of Turdenati in Spain. Antiochus occupies Ephesus.
196 BC	Marcus Porcius Cato consul
195 BC	Hannibal exiled, joins Antiochus. Masinissa starts raids on Carthaginian territory.
191 BC	Antiochus defeated at Thermopylae. Antiochus' fleet defeated off Corycus.
190 BC	The Scipios in Greece. Antiochus' fleet defeated.
189 BC	Antiochus defeated at Magnesia, Campanians enrolled as citizens. Fall of Ambracia. Peace with Aetolia. Manlius raids Galatia/
188 BC	Peace of Apamea means end of war with Antiochus
187 BC	Construction of Via Aemilia and Via Flaminia
184 BC	Cato censor.
184 BC	Death of Scipio
183 BC	Death of Hannibal
181 BC	First Celtiberian War
179 BC	Accession of Perseus to the throne of Macedon
172 BC	Two plebeian consuls in office for the first time
171 BC	Third Macedonian War

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168 BC	Defeat of Macedonian King Perseus at Pydna
167 BC	Epirus plundered. Macedon divided into four parts, Illyricum into four.
157 BC	Campaigns in Dalmatia and Pannonia
154 BC	Lusitanian War
153 BC	Second Celtiberian War
151 BC	Carthage declares war on Masinissa
149 BC	Third Punic War
149 BC	Siege of Carthage begun. Rising of Andriscus in Macedonia.
147 BC	Macedonia annexed as a Roman province
146 BC	Destruction of Carthage. Africa annexed as a province. Achaean War: Roman wars against the league of Greek cities. Corinth destroyed by the Romans
143 BC	Third Celtiberian War (also called Numantine War)
142 BC	Censorship of Scipio Aemilianus. Stone bridge over the Tiber.
137 BC	Defeat and surrender of Mancinus in Spain
135 BC	Slave War in Sicily
134 BC	Tiberius Sempronius Gracchus becomes people's tribune in the absence of the Consul Scipio Aemilianus. His assassination in 133 sparks open class conflict in Rome
133 BC	King Attalus II bequeaths Pergamum by Testament to Rome. Scipio Aemilianus sacks Numantia and settles Spain.
129 BC	Death of Scipio Aemilianus. Province of Asia organized.
124 BC	War against Arverni and Allobroges in Gaul
123 BC	First tribunate of Gaius Gracchus
122 BC	Second tribunate of Gaius Gracchus
121 BC	Civil disorder in Rome. Gaius Gracchus killed. Many followers of the Gracchi are executed. Defeat of the Arverni and Allobroges. Gallia Narbonensis becomes a Roman province.
119 BC	Marius tribune. Abolition of the Gracchan land commission.
116 BC	Senatorial commission despatched to Numidia to mediate on succession.
113 BC	Cimbri and Teutones invade Roman territories
113 BC	Cn. Carbo defeated at Noreia by the Cimbri
112 BC	Jughurtine War
112 BC	Jugurtha sacks Cirta. War declared on Jughurta.
110 BC	War in Africa.
109 BC	Metellus gains some successes against Jughurta

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107 BC	Marius elected consul, succeeds Metellus for command in Africa and captures Capsa. Cassius defeated by Tigurini in Gaul.
106 BC	Birth of Cicero and Pompey. Marius advances into western Numidia. Bocchus of Mauretania surrenders Jughurta to Sulla.
105 BC	Cimbri and Teutones destroy Roman armies at Arausio.
104 BC	Second Sicilian slave war.
104 BC	Marius consul second time, reorganizes Roman army.
103 BC	Marius consul third time. Land allotments for Marius' veterans. Marius trains army in Gaul.
102 BC	Marius consul fourth time, defeats Teutones near Aquae Sextiae (Aix-en-Provence). M. Antonius sent to Cilicia to deal with pirates.
101 BC	Marius consul fifth time. Marius and Catullus defeat Cimbri at Vercellae (Vercelli).
100 BC	Marius consul sixth time. Rioting in Rome. Marius restores order. Birth of Julius Caesar.
98 BC	Marius leaves Rome for Asia. Revolt in Lusitania
96 BC	Ptolemy Aion bequeaths Cyrene to Rome by testament
95 BC	Mithridates ordered out of Paphlagonia and Cappadocia.
91 BC	Social War between Rome and its Italian allies
90 BC	Roman setbacks in Social War. Lex Julia: Latins, Etruscans, and Umbrians remaining loyal to Rome are given Roman citizenship.
89 BC	First Mithridatic War. – War with Mithridates VI of Pontus over his territorial ambitions.
89 BC	Victories of Strabo and Sulla. Lex Plautia Papiria: Roman citizenship conceded to all allies south of the Po.
88 BC	Proposal to transfer command in Asia from Sulla to Marius by tribune Sulpicius Rufus. Sulla seizes Rome. Mithridates overruns Asia Minor.
87 BC	Cinna and Marius in control of Rome, massacre Sulla's supporters. Sulla lands in Greece and besieges Athens.
87 BC	Consulships of Cinna
86 BC	Marius consul seventh time, dies. Sulla conquers Athens, defeat Mithridates armies at Chaeronea and Orchomenus.
85 BC	Treaty of Dardanus with Mithridates.
84 BC	Cinna killed. Carbo sole consul.
83 BC	Second Mithridatic War
83 BC	Sulla lands in Italy. Murena begins Second Mithridatic War

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82 BC	Civil War in Italy. Sulla victorious. Proscriptions in Rome. Sertorius leaves for Spain. Pompey crushes Sulla's opponents in Sicily.
81 BC	Sulla dictator. Constitutional reforms. Pompey defeats Marians in Africa. Sertorius driven out of Spain.
80 BC	Sertorius lands in Spain again.
79 BC	Sulla resigns dictatorship. Sertorius defeats Metellus Pius
78 BC	Death of Sulla. P.Servilis starts three year campaign against pirates
77 BC	Pompey appointed against Sertorius
76 BC	Sertorius victorious against Metellus and Pompey
75 BC	Death of Nicomedes who bequeaths Bithynia to Rome
74 BC	Third Mithradatic War
74 BC	Cyrene made Roman province. M. Antonius given command against the pirates. Mithridates invades Bithynia; Lucullus sent against him.
73 BC	Third Slave War
73 BC	Rising of Spartacus at Capua. Lucullus relieves Cyzicus, defeats Mithridates.
72 BC	Successes of Spartacus. Assassination of Sertorius. Pompey victorious in Spain. Lucullus campaigns against Mithridates in Pontus. M.Antonius defeated by pirates of Crete.
71 BC	Crassus defeats Spartacus. Lucullus defeats Mithridates, who flees to king Tigranes of Armenia.
70 BC	First consulship of Pompey and Crassus. Restoration of tribunician powers (suppressed by Sulla). Birth of Virgil
69 BC	Lucullus invades Armenia, captures its capital Tigranocerta
68 BC	Mithridates returns to Pontus. Discontent in Lucullus army.
67 BC	Pompey handed command against pirates. Pompey clears pirates from the Mediterranean.
66 BC	Pompey given command against Mithridates, who is finally defeated. Pompey campaigns in Caucasus. Birth of Horace.
64 BC	Pompey annexes Syria
63 BC	Cicero consul. Caesar elected pontifex maximus. Seizure of Jerusalem by Pompey. Cataline Conspiracy. Death of Mithridates. Birth of Octavian.
62 BC	Defeat and death of Catalina. Pompey settles matters in the east, returns to Italy and disbands his army.
61 BC	Caesar governor of Further Spain. Revolt of the Allobroges. Aedui appeal to Rome.
60 BC	Caesar returns from Spain, first triumvirate between Casesar, Crassus and Pompey.

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59 BC	Caesar consul. Pompey marries Caesar's daughter Julia. Caesar given proconsulship of Cisalpine Gaul and Illyricum; senate adds Transalpine Gaul to this.
58 BC	Tribunate of Clodius – corn law. Cicero exiled. Cyprus annexed. Caesar defeats Helvetii and Ariovistos
58 BC	Caesar's campaigns in Gaul
57 BC	Clodius and Milo riot in Rome. Return of Cicero. Caesar defeats Nervii and other Belgae
56 BC	Conference of the triumvirs at Luca.
55 BC	Second consulship of Crassus and Pompey. First stone theatre of Rome, built by Pompey on the Campus Martius. Caesar bridges the Rhine, invades Germany, then Britain.
54 BC	Pompey, near Rome, governs Spain through legates. Death of Julia. Caesar's second expedition to Britain. Revolt in north eastern Gaul. Crassus prepares for Parthian campaign.
53 BC	Rioting in Rome. Battle of Carrhae: Roman army defeated by the Parthians, Crassus killed, the Roman army standards taken as booty
52 BC	Milo kills Clodius. Trial of Milo. Pompey sole consul. Revolt of Vercingetorix in Gaul. Siege of Alesia, Caesar victorious.
51 BC	Parthian invasion of Syria
49 BC	Civil War – Julius Caesar fighting the Pompeians
49 BC	On January 10 Caesar crosses the Rubicon and marches on Rome in defiance of the Senate. Pompey leaves for Greece. Caesar dictator fir first time, for eleven days, passes emergency legislation. Caesar
48 BC	Caesar becomes involved in Egyptian dynastic struggles
48 BC	Caesar consul for second time. Caesar crosses to Greece, defeats Pompey at Pharsalus. Pompey flees to Egypt where he is stabbed to death on landing. Caesar in Egypt. Alexandrine War. Caesar makes Cleop
47 BC	Caesar dictator for second time in his absence. Caesar defeats King Pharnaces II of Pontus. Caesar returns to Rome, then leaves for Africa.
46 BC	Caesar crushes surviving Pompeian forces under Scipio and Cato at Thapsus. Caesar dictator second time, consul third time. Cato commits suicide. Caesar returns to Rome, reforms calendar. Caesar leaves
45 BC	Caesar dictator third time, consul fourth time. In battle at Munda in Spain the last Roman Republican resistance is crushed
44 BC	Caesar dictator fourth time (for life), consul fifth time. March 15, Caesar murdered by Brutus, Cassius, and their co-conspirators acting for the Republicans. Octavian returns from

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	Greece.
43 BC	Second Triumvirate: Anthony, Octavian, Lepidus. Proscriptions. Cicero is murdered
42 BC	Julius Caesar deified. Sextus Pompeius controls Sicily. Battle of Philippi: the Triumvirate defeat Brutus and Cassius, both of whom take their own lives
41 BC	Anthony visits Asia Minor, then Alexandria.
40 BC	Agreement at Brunidisum divides the Roman empire. Anthony marries Octavia. Parthian invasion of Syria.
39 BC	Agreement at Misenum between Anthony, Octavian and Sextus Pompeius. Parthian defeated at Mt Amanus.
38 BC	Naval successes of Sextus Pompeius. Defeat of Parthians at Gindarus. Anthony captures Samosata.
37 BC	Pact of Tarentum; triumvirate renewed. Anthony marries Cleopatra at Antioch.
36 BC	Octavian granted tribunician immunity. Sextus Pompeius defeated at Naulochus. Lepidus ceases to be triumvir. Anthony retreats through Armenia.
35 BC	Octavian in Illyria. Death of Sextus Pompeius.
34 BC	Anthony celebrates triumph in Alexandria
33 BC	Octavian consul for second time. Anthony in Armenia. Anthony and Cleopatra winter at Ephesus.
32 BC	Octavia divorced by Anthony. Octavian publishes Anthony's will in Rome. Anthony and Cleopatra in Greece.
31 BC	Octavian consul third time. (and hereon successively until 23 BC). September 2, Octavian defeats Anthony in naval battle off Actium
30 BC	Tribunician powers granted to Octavian. In August, Anthony and Cleopatra commit suicide in Alexandria
29 BC	Octavian celebrates his Triumph in Rome, the doors of Temple of Janus are closed, the war officially ended, many legions disbanded, and land distributed to veterans. Dedication of Temple of Divus Juli
28 BC	The Senate, its numbers already somewhat reduced by Octavian, grants him the title of Princeps Senatus. Census held by Octavian and Agrippa. Mausoleum of Augustus begun.
27 BC	January 13, Octavian makes the gesture of returning command of the state to the Senate and the people of Rome, receiving in return vast provinces and most of the army as his own.

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27 BC	Augustus directs the final subjugation of Spain and the administrative reorganization of Spain and Gaul
23 BC	The Senate grants Augustus the titles and powers of Imperium proconsulare maius and tribunicia potestas for life, thereby turning over to him complete control of the State and ending the Roman Republic
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21 BC	Without bloodshed Augustus wins back from King Phraates IV the Roman standards lost to the Parthians in 53
17 BC	Secular Games (Ludi saeculares) celebrated as symbol of the new Golden Age brought in by Augustus
15 BC	The territory of the Raeti and Celtic Vindelici (Tyrol, Bavaria, Switzerland) subdued, the new province of Raetia instituted
13 BC	July 4, consecration ceremony of the Altar of Peace (ara Pacis) voted by the Senate to honor Augustus
13 BC	Campaigns in Pannonia
12 BC	Augustus takes title and position of Pontifex Maximus
12 BC	Campaigns in Germany
9 BC	30 January, dedication of the completed Ara Pacis Augustae
5 BC	Gaius Caesar, grandson of Augustus, named heir presumptive, princeps iuventutis
4 BC	Most likely date for Birth of Jesus Christ
2 BC	Augustus is awarded the honourific title of pater patriae. Lucius Caesar, brother of Gaius, likewise is name Princeps Iuventutis.
2 CE	Lucius Caesar dies in Massilia
4 CE	Gaius Caesar dies in Lycia from a wound sustained in battle eighteen months earlier
6 CE	Pannonian revolt suppressed by Tiberius
9 CE	Roman army under Varus suffers overwhelming defeat in the Teutoburg Forest in the campaign against the Cherusci
14 CE	August 19, Augustus dies at Nola. On September 17 the Senate elevates him to the pantheon of State gods, an honor he had himself prepared by building a temple to the Divus Julius
14 CE	Tiberius emperor reign begins

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14 CE	Germanicus, nephew and adopted heir of Tiberius leads campaign in Germany. Germans evacuated to the right bank of the Rhine
19 CE	Mysterious death (by poison?) of Germanicus in Antioch
21 CE	The Praetorian Guard in Rome is concentrated into a single huge barracks (the Castra Praetoria), a move engineered by their prefect Sejanus to make them into a political force
26 CE	Tiberius saved by Sejanus when his grotto-villa at Sperlonga caves in. The emperor, rarely in the capital, retires to Capri.
26 CE	Sejanus becomes all-powerful in Rome but is arrested and executed on October 18, AD 31
37 CE	March 16, death of Tiberius
37 CE	Caligula emperor begins reign
39 CE	To justify his military pretensions Caligula launches an abortive campaign against Germany and Britain
41 CE	January 24, Caligula, his wife, and his only child are murdered
41 CE	Claudius emperor reign begins
43 CE	Britain brought under Roman rule
62 CE	Earthquake at Pompeii and nearby Vesuvian towns
64 CE	Great fire in Rome. Persecution of Christians
65 CE	Conspiracy against Nero by C. Calpurnius Piso is exposed and the plotters, among them Seneca and his nephew Lucan, executed
67 CE	Nero in Greece
68 CE	Claudius poisoned by his wife Agrippina, Nero emperor
68 CE	With revolts blazing in Gaul, Spain, and Africa as well as among the Praetorian Guard in Rome, Nero flees and commits suicide.
68 CE	First crisis of the Empire: year of the Four Emperors Galba, Otho, Vitellius, Vespasian. On July 1, AD 69, Vespasian is proclaimed emperor but almost six months pass before he can eliminate rivals.
69 CE	Vespasian emperor reign begins, initiating Flavian dynasty
70 CE	Titus, elder son of Vespasian, takes Jerusalem and destroys the Temple
79 CE	Titus, co-regent since 71, sole ruler after death of his father in 79
79 CE	August 24, eruption of Vesuvius buries Pompeii, Herculaneum, and Stabiae
80 CE	Great fire in Rome
81 CE	Domitian, younger son of Vespasian, becomes emperor

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83 CE	Campaigns against the Chatti in western Germany; building of border fortifications lines in Germany
86 CE	Difficulties with the Dacians settled by making King Decebalus a client-ruler
95 CE	Expulsion of philosophers from Italy
96 CE	Murder of Domitian. The senate elects Nerva emperor.
97 CE	Nerva adopts Trajan as colleague and successor
98 CE	Death of Nerva. Trajan sole emperor. Trajan completes military organization on the Rhine and returns to Rome.
101 CE	Trajan's first campaign on the Danube
102 CE	Trajan forces the 'Iron Gates' and penetrates Dacia
104 CE	Conquest of Dacia and death of Dacian King Decebalus.
106 CE	Erection of the Forum and Column of Trajan in Rome. Colonization of Dacia. The Nabatean kingdom of Petra is annexed as the province of Arabia.
114 CE	Trajan advances against Parthia
114 CE	Parthian War. Roman victory brings Armenia, Mesopotamia and Assyria as new provinces into the Empire
114 CE	Revolt of the Jews in Cyrenaica, Egypt and Cyprus
115 CE	Trajan crosses the Tigris
116 CE	Trajan captures Ctesiphon, but insurrections in his rear force him to retire.
117 CE	Trajan dies at Selinus in Cilicia. Hadrian emperor. Hadrian reverts to policy of non-expansion, and makes peace with Parthia.
118 CE	Partial withdrawal from Dacia
121 CE	First voyages of Hadrian: Gaul, Rhine frontiers, Britain (122, Hadrian's Wall erected in northern England), Spain, western Mauretania, the Orient, and Danube provinces
128 CE	Second voyage of Hadrian: Africa, Greece, Asia Minor, Syria, Egypt, Cyrene
131 CE	Hadrian at Alexandria
133 CE	Last organized revolt of the Jews under Bar Kochba and their final dispersion
134 CE	Hadrian at Rome
135 CE	Hadrian nominates Verus as successor
137 CE	Verus dies
138 CE	Hadrian adopts Antoninus. Antoninus adopts Marcus Aurelius. Death of Hadrian. Antoninus emperor.

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138 CE	Antoninus Pius emperor reign begins. Pursues policy of domestic reforms, centralised administration, better relations with Senate, though there is unrest in the provinces. Gradual rise of power of the
141 CE	Hadrian's Wall extended into Scotland
161 CE	Death of Antoninus. Marcus Aurelius emperor. Marcus Aurelius makes Verus co-emperor.
162 CE	Parthian War
165 CE	Verus takes official command of the east.
166 CE	Unrest in the upper and middle Danube frontiers, where Quadi and Marcomanni in movement. Outbreak of plague. Religious revival. Severe persecution of Christians.
167 CE	First Marcomannic War
167 CE	Marcus Aurelius and Verus march against the Quadi who seek and obtain peace.
168 CE	Death of Verus. Marcus Aurelius sole emperor.
169 CE	Campaigns of Marcus Aurelius in Pannonia
175 CE	Revolt of Avidius Cassius, who is put to death by his own followers
175 CE	Second war against Danube-Germans
177 CE	Marcus Aurelius makes Commodus co-emperor
180 CE	Death of Marcus Aurelius. Accession of Commodus. Commodus makes peace with the Sarmatians and returns to Rome.
183 CE	Plot to kill Commodus discovered. Henceforth he acts as panic-stricken tyrant Power of favourite Perennis.
186 CE	Fall of Perennis. Power of Cleander
189 CE	Fall of Cleander
192 CE	Death of Commodus
193 CE	Second crisis of the Empire: second year of four emperors, Pertinax, Clodius Albinus, Pescennius Niger, Septimius Severus
193 CE	Septimius Severus emperor reign begins, initiating Severan dynasty
194 CE	Severus recognizes Albinus as Caesar but marches against Pescennius. Defeat and death of Pescennius. His followers hold out for two years in Byzantium.
195 CE	Parthian campaign
197 CE	Contest of Severus and Albinus. Death of Albinus at Battle of Lugdunum. Severus sole emperor
198 CE	Severus organizes Praetorian Guard under his own command
199 CE	The province of Mesopotamia is brought back into the Empire

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199 CE	Septimius Severus in Egypt
204 CE	Secular Games (Ludi saeculares) celebrated throughout the Empire
206 CE	Septimius Severus in Africa
208 CE	Septimius Severus heads campaign in Britain and dies there
211 CE	Caracalla emperor reign begins
212 CE	The Constitutio Antoniniana, issued by Caracalla, confers citizenship on all free men in the Empire.
216 CE	War again breaks out in Parthia
217 CE	Macrinus and his ten-year-old son Diadumenianus co-emperors after murder of Caracalla
218 CE	Elagabalus emperor begins reign, reestablishes Severan rule
222 CE	Alexander Severus emperor begins reign
224 CE	Artaxerxes I reigns over the new Persian empire of the Sassanids (or Sasanians)
230 CE	Campaign against the Sassanids
235 CE	Gordianus I and Gordianus II assume emperorship of North Africa
238 CE	Gordianus III emperor
241 CE	Sapor I, King of Persia
242 CE	Victorious campaigns against the Persians; battles of Resenae, Carrhae, and Nisibis
244 CE	Philippus Arabs emperor and his son co-regent
248 CE	Celebration of millenium of Rome
248 CE	Decius emperor
250 CE	Persecution of Christians
251 CE	Decius and his son Herennius Etruscus fall in battle in Abrittus against Goths
251 CE	Trebonianus Gallus emperor begins long reign
253 CE	June-September, Aemilianus emperor
253 CE	Valerian and his son Gallienus co-emperors, while Valerian campaigns in the East and Gallienus governs the West of the Empire
253 CE	Persian War flares up again, Antioch lost to Persia
254 CE	Revolts of Bagaudae, insurgent peasants, in Gaul and Spain
257 CE	Persecution of Christian by Valerian
260 CE	Valerian taken prisoner by Persians at Edesa
260 CE	Gallienus sole emperor begins 8-year reign
260 CE	Gallienus extends tolerance to Christians

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260 CE	Queen Zenobia of Palmyra seizes large areas of Asia Minor, Syria, and Egypt and sets up an independant empire until defeated and taken prisoner by Aurelian
261 CE	Separatist empire set up in Gaul by Postumus (261-268) and Tetricus (270-274)
268 CE	Claudius II Gothicus emperor begins 2-year reign
270 CE	Aurelian emperor begins 5-year reign
276 CE	Probus emperor begins 6-year reign
282 CE	Carus emperor begins 1-year reign
282 CE	Carinus at first co-emperor with Carus and then sole emperor
283 CE	Persian campaign of Carus
284 CE	Diocletian and Maximian co-emperors for 21-years
293 CE	Diocletian creates tetrarchy with himself and Maximian as co-Augusti in the East and West, and Galerius and Constantius Chlorus as co-Caesars
297 CE	The Empire is divided administratively into twelve dioceses, each ruled by a vicarius
301 CE	The Edict of Maximum Prices imposed throughout the Empire
303 CE	Diocletian persecutes the Christians
305 CE	Diocletian abdicates and forces Maximian to do likewise. Galerius and Constantius Chlorus co-Augusti
306 CE	Constantine declared co-Augustus after death of his father Constantius Chlorus, but Galerius recognizes the Illyrian Severus in that rank and confers the title of Caesar on Constantine
306 CE	Maxentius, son of Maximian, hailed as legitimate successor by the Praetorian Guard and the city of Rome; heads revolt against Constantine. His father comes out of retirement to profit from the situation.
308 CE	At an imperial conference of Diocletian, Galerius and Maximian at Carnuntum Licinius is declared Augustus of the West, setting off an armed conflict between all rival contenders
310 CE	Maximius Daia, nephew of Galerius, assumes on his own initiative the title of Augustus
311 CE	An edict of tolerance for Christians issued by Galerius shortly before his death
312 CE	Constantine's victory over Maxentius in battle at the Milvian Bridge puts Rome in his hands
313 CE	Victory of Licinius over Maximinus Daia at the Hellespont is followed by reconciliation of the two victors
313 CE	The co-emperors issue the Edict of Milan ending persecution of Christians
314 CE	Armed conflict breaks out between the co-emperors: truces, claims, counterclaims, and wars follow for ten years with Constantine increasingly victorious

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324 CE	Constantine sole emperor after final defeat, abdication, and execution of Licinius
325 CE	The Council of Nicaea formulates Nicene Creed and makes Christianity the religion of the Empire
326 CE	Constantine chooses Byzantium as the new capital of the Empire and renames it Constantinopolis
337 CE	May 22, death of Constantine the Great
337 CE	Division of the empire between Constantine's three sons: Constantine II (west), Constans (middle), Constantius (east). Execution of all other princes of royal blood.
338 CE	Constantius attends to the war against Persia. First unsuccessful siege of Nisibis by Sapor II.
340 CE	Constans and Constantine II at war. Battle of Aquileia; death of Constantine II.
344 CE	Persian victory at Singara
346 CE	Second unsuccessful siege of Nisibis by Sapor II
350 CE	Third siege of Nisibis. Owing to incursions of the Massagetae in Transoxiana, Sapor II makes truce with Constantius.
351 CE	Magnentius defeated at the very bloody Battle of Mursa. Misrule by Gallus, left as Caesar in the east.
352 CE	Italy recovered. Magnentius in Gaul.
353 CE	Final defeat and death of Magnentius
354 CE	Execution of Gallus. Julian at Athens
356 CE	Julian dispatched as Caesar to Gaul. War with the Alemanni, Quadi and Sarmatians. Military achievements by Julian.
357 CE	Challenge by Sapor II
359 CE	Sapor II invades Mesopotamia. Constantius goes to the east.
360 CE	The Gallic army forces Julian to revolt. Julian marches down the Danube to Moesia.
361 CE	Constantius dies. Julian the Apostate emperor.
362 CE	Christians forbidden to teach. Julian's advance against Persians
363 CE	Disaster and death of Julian. Retreat of the army which proclaims Jovian emperor. Humiliating peace with Persia. Renewed toleration decree.
364 CE	Jovian nominates Valentinian and dies.
366 CE	Damasus pope. Social and political influences become a feature of papal elections.
367 CE	Valentinian sends his son Gratian as Augustus to Gaul. Theodosius the elder in Britain.
368 CE	War of Valens with Goths
369 CE	Peace with Goths

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369 CE	Subjugation of Ostrogoths by Hun invasion
374 CE	Pannonian War of Valentinian. Ambrose Bishop of Milan
375 CE	Death of Valentinian. Accession of Gratian, who associates his infant brother Valentinian II at Milan. Gratian first emperor to refuse the office of Pontifex Maximus. Theodosius the elder in Africa.
376 CE	Execution of elder and retirement of younger Theodosius.
377 CE	Valens receives and settles Visigoths in Moesia.
378 CE	Gratian defeats Alemanni. Rising of Visigoths. Valens killed at disaster at Adrianople.
380 CE	Gratian nominates the younger Theodosius as successor to Valens.
382 CE	Treaty of Theodosius with Visigoths
383 CE	Revolt of Maximus in Britain. Flight and death of Gratian. Theodosius recognizes Maximus in the west and Valentinian II at Milan.
386 CE	Revolt of Gildo in Africa
387 CE	Theodosius crushes Maximus, makes Arbogast the Frank master of the soldiers to Valentinian II
392 CE	Murder of Valentinian II. Arbogast sets up Eugenius.
394 CE	Fall of Arbogast and Eugenius. Theodosius makes his younger son Honorius western Augustus, with the Vandal Stilicho master of the soldiers.
395 CE	Theodosius dies. Arcadius and Honorius emperors.
396 CE	Alaric the Visigoth overruns Balkan peninsula.
397 CE	Alaric checked by Stilicho, is given Illyria.
398 CE	Suppression of Gildo in Afrca

The Acts of the Apostles

gods and goddesses of Rome

Text by Franco Cavazzi

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The Romans believed in many different gods and goddesses. For everything imaginable they had a god or goddess in charge. Mars for example was the god of war. This meant he was good at fighting and it meant that he had most of all the soldiers at heart. A Roman soldier would hence most likely pray to Mars for strength in battle.

But Minerva was the goddess of wisdom, intelligence and learning. Not many soldiers would ask her for help. But perhaps a schoolboy would ask her to help him learn his grammar or understand mathematics better! Or the emperor would ask her to give him wisdom so that he might rule the country wisely. And so, the Romans indeed had hundreds of different gods. This entire collection of all their gods was called the Pantheon.

The Romans gods were from a strange mixture of influences. Before Rome became a big city, the area around it, called Latium, was settled by superstitious villagers, the Latins, who believed in many gods and spirits. As Rome grew into a city and began to become more powerful it came into contact with the Greeks, who had a complex Pantheon of their own. It seems that the Roman gods were a mix of those two main influences; Latin and Greek. In many cases the Romans found there was a Latin and a Greek god for one and the same thing. They tended to take the two and make them one. So for example, Vulcan, was the old Latin god of fire. But the Greeks had a god called Hephaistos, who was very similar. And so the Romans just mixed the two together and made them one. Paintings or statues of Vulcan generally showed him as a blacksmith, like the Greek Hephaistos, but his name still was the Latin Vulcan.

With the vast size of the empire, there was of course many new gods from distant civilizations which the Romans learnt about. Romans didn't tend to think that only their gods were the right ones. If they heard of other peoples' gods (such as Isis, Pan, or Mithras) they would think that these were real gods who watched over other parts of the world and whom they had simply not yet heard about. And so as they learned about these new gods, new temples were built to these new arrivals in the Roman pantheon.

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Name	Characteristics	Origin
Abundantia	Goddess of Abundance and Prosperity.	
Acca Larentia	Goddess of Fertility.	
Acis	God of the Acis River in Sicily.	
Aesculapius	God of health and medicine.	Greek
Aeternitas	Goddess and personification of eternity.	
Angerona	Goddess who relieved people from pain and sorrow.	
Angitia	Goddess associated with snakes and Medea.	
Anna Perenna	Goddess of the circle of the year	
Annona	Mythical personification of the annual food supply	
Antevorta	Goddess of the future.	
Apollo	Good of healing and prophecy	Greek
Attis	Beloved of Cybele	Phrygian
Averruncus	God of averting harm.	
Bacchus	God of wine	Greek as Dionysos
Bellona	Goddess of War	
Bona Dea	Goddess of Chastity and Fertility. The 'Good Goddess'; unnamed spirit whose rites were attended only by women.	
Bonus Eventus	God of Success.	
Caca	Fire Goddess	
Cacus	God of fire.	
Caelus	God of the Sky.	
Cardea	Household goddess of door hinges	
Carmenta	Goddess of childbirth and prophecy	
Castor & Pollux (Dioscuri)	Two legendary heroes	Greek
Ceres	Goddess of agriculture	Greek as Demeter
Clementia	Goddess of forgiveness and mercy.	
Cloacina	Goddess who presided over the system of sewers in Rome	
Concordia	Goddess of agreement, understanding, and marital harmony.	

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Consus	God of the granary	
Cupid	God of Love.	
Cybele	See 'Magna Mater'	Phrygian
Dea Dia	Goddess of growth.	
Dea Tacita	Goddess of the dead	
Decima	Goddess of the measurer of the thread of life.	
Diana	Goddess of Fertility, Hunting, and the Moon. Goddess of light, also unity of peoples.	Greek as Artemis
Dis	God of the underworld	Greek as Pluto
Dis Pater	God of wealth and the underworld.	
Disciplina	Goddess and personification of discipline.	
Dius Fidius	God of oaths.	
Egeria	Water Goddess and Oracle	
Fascinus	Phallic god who protected from envy and the evil eye.	
Fauna	Goddess of prophecy.	
Faunus	God of fertility and God of Prophecy	Greek as Pan
Faustitas	Goddess of Livestock.	
Febris	Goddess of Fevers.	
Februus	God of purification.	
Fecunditas	Personification of fertility.	
Felicitas	Goddess of good luck.	
Feronia	Goddess of Fertility and Abundance.	
Fides	Goddess of Trust	
Flora	Goddess of fertility and flowers	
Fontus	God of Wells and Springs.	
Forculus	Household god of doors	
Fortuna (and Fors, Fors Fortuna)	Goddess of good luck	
Furrina	Goddess of Water and Springs.	
Genius	Male spirit of the Roman family	
Glaucus	A sea God	
Hercules	God of victory and commercial enterprise	Greek as Herakles
Hermes	See Mercury	

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Inuus	God of fertility.	
Invidia	Goddess of envy or jealousy.	
Isis	Goddess of the earth and Goddess of the rainbow	Egyptian
Janus	God of doorways	
Juno	Goddess of women and marriage	Greek as Hera
Jupiter (English Jove)	God of the heavens. Supreme King of the Gods	Greek as Zeus
Justitia	Goddess of justice.	
Juturna	Goddess of fountains, wells, and springs.	
Juventas	Goddess of youth.	
Lares (singular Lar)	God of Household and Estate.	
Larvae (or Lemures)	Mischievous spirits of the dead	
Laverna	Goddess of thieves, con men and charlatans.	
Levana	Goddess of Childbirth.	
Liber	God of male fertility, viniculture and freedom.	
Libera	Goddess of Fertility	
Libertas	Goddess of freedom.	
Libitina	Goddess of Funerals	
Limentinus	Household god of the threshold	
Lua	Goddess to whom soldiers sacrificed captured weapons.	
Lucina	Goddess of Childbirth.	
Luna	Goddess of the Moon.	
Magna Mater	The 'Great Mother' and goddess of nature.	Phrygian as Cybele
Magnes	Spirits of the dead	
Maia	Goddess of Growth and Increase.	
Mana Genita	Goddess of infant mortality.	
Mania	Goddess of the Underworld and the dead.	
Mantus	God of the dead	
Mars	God of War.	
Mater Matuta	Goddess of dawn and childbirth, patroness of mariners.	
Meditrina	Goddess of healing.	

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Mefitis	Goddess and personification of poisonous gases and volcanic vapours.	
Mellona	Goddess of bees and beekeeping	
Mercury	God of merchants	Greek as Hermes
Minerva	Goddess of crafts and industry	Greek as Athena
Mithras	God of the sun	Persian as Mithra
Moneta	Goddess of memory and money.	
Mors	Personification of death.	
Morta	Goddess of death.	
Naenia	Goddess of funerary laments.	
Nascio	Personification of the act of birth.	
Necessitas	Goddess of destiny.	
Neptune	God of the sea	Greek as Poseidon
Nerio	Ancient war goddess and valor.	
Nixi	Goddesses of childbirth.	
Nona	The spinner of the thread of life.	
Nundina	Presiding Goddess at the purification and naming of children	
Ops	God of of the wealth of the harvest	
Orcus	God of the underworld and punisher of broken oaths.	
Osiris	Consort of Isis	Egyptian
Palatua	Goddess who guarded the Palatine Hill.	
Pales	God/Goddess of shepherd	
Pax	Goddess of peace.	
Penates	Household spirits of the store cupboard	
Picumnus	God of fertility.	
Pietas	Goddess of duty.	
Pilumnus	God of protection of infants at birth.	
Pomona	Goddess of Fruit Trees and Fruit	
Portunes	God of keys, doors, and livestock.	
Portunus	God of harbours	
Postverta	Goddess of childbirth and the past.	

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Priapus	God of fertility in gardens and flocks	
Proserpine	Goddess of the Underworld	
Providentia	Goddess of forethought.	
Quirinus	State god under whose name Romulus was worshipped	
Quiritis	Goddess of motherhood.	
Robigus	God of mildew	
Roma	Goddess of Rome	
Rumina	Goddess who protected breastfeeding mothers.	
Sabazius	God of vegetation	Phrygian
Salacia	Goddess of seawater.	
Salus	Goddess of Well-being, Health and Prosperity	
Salus	God of health	
Sancus	God of loyalty, honesty, and oaths.	
Saturn	God of sowing, seeds, and harvest	Greek as Chronos
Serapis	God of the sky	Egyptian
Silvanus	God of woods and fields	
Sol	God of the sun	Helios
Sol Invictus	Sun God.	
Spes	Goddess of hope.	
Stata Mater	Goddess who protected against fires.	
Sterquilinus	God of fertilizer.	
Strenua	Goddess of the new year.	
Summanus	God of Nocturnal Thunder.	
Tellus	Goddess of earth	
Tempestas	Goddess of storms or sudden weather.	
Terminus	God of property boundaries	
Terra	Goddess of the Earth	
Tiberinus	River God.	
Tranquillitas	Goddess of peace and tranquility.	
Trivia	Goddess of crossroads and magic.	
Vacuna	Goddess of rest after harvest.	
Vejovis	God of Healing	

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Venus	Goddess of beauty and love	Greek as Aphrodite
Veritas	Goddess of truth.	
Vertumnus (also Vortumnus)	God of orchards	
Vesta	Goddess of the hearth	Greek as Hestia
Vica Pota	Goddess of victory and competitions.	
Victoria	Goddess of victory.	
Virbius	God of the Forests.	
Volturnus	God of the Tiber river	
Voluptas	Goddess of pleasure.	
Vulcan	God of fire	Greek as Hephaistos

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by Valentin Ortiz Juez

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HELLENISTIC PHILOSOPHY

In the Hellenistic period a spiritual historical process takes place, whose consequences are felt to this day, in our current conception of Philosophy. It is the evolution of it until it becomes an independent special science.

In the pre-Socratic time the philosopher was everything: scientific, doctor, technician, politician and along with all this, “the wise”. In the Hellenistic period the particular sciences are dismembered, as such, with a much more marked independence. Special research centres arise in which they are grown: Alexandria, Antioch, Pergamum, Rhodes. It is true that Philosophy now adheres to the great questions that were already consecrated as authentic philosophical problems by Plato and Aristotle, in the field of Logic, Ethics and Metaphysics.

But with this we also have, in return, the fact that philosophical problems acquire a human depth and that Philosophy is becoming a science of the “conception of the world”. It seizes man as such, the man who, at this time agitated and insecure by the wars of Alexander and the Diadochi (his generals and children), seeks in the inner man the salvation and happiness that external circumstances of the life cannot give him. That is why Ethics predominates in this period, which also includes the mission once entrusted to the religious myth, whose social significance progressively crumbles until it is diluted in the rationalism of a theoretical thought. Stoics and Epicureans offer a spiritual guidance of the soul and penetrate due to this with their influence in broad sectors of the people.

PHILOSOPHY OF THE ROMAN EMPIRE

With the entry of the Empire, times become even more turbulent, men feel internally more insecure and anxious. At the extreme point of this uneasiness of the times, the figure of Christ

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suddenly appears on the scene of the dejected world, who says of himself that he is the light of the world, the resurrection and life.

The nascent Christianity enters fully into the scene, and philosophy gradually fades from its hands the direction of the spirits. Throughout the Roman Empire the old philosophical schools continue their life. But this life languishes day by day with unequivocal signs of decline.

There are still heroic attempts to awaken and revive the spirit of the old culture. Neoplatonism is a magnificent expression of this, but a sustained and progressive evolution is lacking.

The march of Christianity is certainly not a march of conquest and destruction, but rather a march after the truth and therefore does not come to extirpate Greek philosophy, but more exactly to absorb it. The eternal truths and values enlightened by the old philosophy are assimilated by the new thought.

Stoicism (STOA)

It is again in Athens where this new branch of philosophical thought is developed, and the meeting place will also name the school. We divide their philosophers into the three groups of Early, Middle and Late Stoa.

EARLY STOA

The founder is Zeno of Citium, Cyprus, who creates a school around 300 BC. He was a disciple of Crates, Stilpo and Xenocrates. However, he has been influenced by Crates (Cynicism) over any other current, and this will set the tone for the whole Stoa. We stumble upon the cynical influence in his theory of knowledge, in his metaphysics and in his ethics. His successor was Cleanthes of Assos, a sober man, firm of will, moral integrity and religiosity. From him we retain the first of the Hymns to Zeus, of deep religious sense, very significant to fix the spiritual appearance of the Stoa.

MIDDLE STOA

Its two main representatives are Panaetius and Posidonius. Panaetius spent long periods in Rome and was connected there with the circles of Scipio Africanus. It is from then on

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philosophy begins to be in Rome a requirement of the superior culture. It was otherwise the form of philosophy that came as cut by the pattern of the Roman spirit. Thus Cicero could explore extensively the writings of Panaetius on acting and omitting, on the stillness of mind and on providence, and more particularly on the duties.

LATE STOA

Three characters stand out: Seneca, master of Nero, whose mandate took his own life in 65 AD. Particularly characteristic are his writings on the questions of nature (*Naturales Quaestiones*), the treatises on clemency, on the benefits, on anger, as well as 20 books of moral letters to Lucilius, in which he paints a rather pessimistic picture of the customs and vices of his time. Epictetus, slave of Hierapolis, who lived as a freedman in Rome and from which proceeds the "Enchiridion". And Marcus Aurelius, the philosopher emperor. From him we preserve the "Soliloquies", aphorisms and diary notes, taken many times on the battlefield, and are typical of stoicism in general.

What is Philosophy for the Stoics? They define it this way: it is the science of divine and human things. They divide it into Logic, Physics and Ethics.

LOGIC

Stoic logic is not only a purely formal logic, but at the same time a material science, that is, it also deals with the problems included in what we now call Theory of Knowledge or Criteriology.

Basis of knowledge

Sensism

The first is the origin of our knowledge. Here the Stoics think sensistically, and in it a point of affinity with the Cynics is discovered. The soul is not a plaque in which there is something already written "a priori", but entirely as a clean board. It has to be filled with the contents that sensitive perception offers. What enters the spirit are representations. It transforms the representations, elaborating them and grouping them: but what ultimately retains and possesses does not go beyond being sensitive representations.

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Image-copy theory

The function of representation and knowledge consists of certain copying and representing. It is based on a fundamental duality between subject and object and it is thought that the object of knowledge is something that can be transferred in image, leaving one printed as an exact copy of it in the soul. The representation or fantasy is that which is printed, recorded and sealed from the existing object as existing, as it would not happen with a nonexistent object. This is not only a naive realism, but also shows to what extent in this theory of the cognitive process, the knowledge of the corporeal external world plays a decisive role, a fact explained by the universal materialism of the Stoa.

The criterion of the truth

If knowledge is a certain copy or image, there is naturally an interest in looking for a point of support for the truth of that reproductive copy, a criterion of the truth. Because it is clear that we can deceive ourselves in our representations. Where to find the guarantee that the copy is like the model, and that the representations are adequate as the Stoics say? Such a criterion is put in the “katalepsis”, that is, in that quality of our representations, to which we cannot resist.

Elements of thought

The elements of formal thinking are, in the Stoics, the same as in Aristotle: judgment, concept and reason.

Judgment

It means a position of the subject in front of something. It takes place by assenting a representation. The assent testifies the persuasion that something is really as I represent it. Certainly, the assent is what makes the judgment really happen, but the decision on the true or false is not based on the will that gives the assent, but in the diversity of the same content of representation itself. If it agrees with reality, the judgment is true, and false otherwise.

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Concept

The judgment is made up of concepts. Here also goes the Stoa with Aristotle, but sometimes completes it with certain touches of greater precision. The concept is looked at in Aristotle from the language, from the word. Universal concepts mean the same transformed representations in the Stoa.

Reason

With the classification of possible, conditional statements, of the "if ..." form, from the point of view of the true and false, we are given the formulas that, filling them with variable contents, allow us, without further ado, characterize in advance an affirmation as true or false. It is a formalistic aspect that cannot fail bringing modern logic to thinking.

PHYSICS

Stoic physics deals with the great metaphysical questions. Two features are characteristic: materialism and pantheism.

Materialism

It is uncovered when the Stoic gives us the sense of being. After knowing its epistemological theory imbued with sensism, it will not surprise us that to the question about the essence of being, it does not give as an answer that reality is as much as corporeality. Being is also strength, energy. The force for the Stoics is that living force that occurs where there is breath, heat and fire; where life is not extinguished as in dead bodies, but possesses its characteristic tension, dynamic vigour. Therefore everything is matter and everything is also vital force.

Pantheism

We find it to the heat in the last depths and last foundation of being. The Stoic arises the problem of the ultimate foundation of being, but instinctively refuses to transcend this very being by seeking such a foundation. The foundation of the world is in itself. The world is eternal, interminable and so infinite, that it is enough to explain itself. The reason of the world and the providence involved in this process are certainly not the ideas and will of a personal, free spirit,

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but only the internal order of formation and movement that beats in the very matter. Matter is the last. The Stoa remains in a materialism.

Stoic religiosity

Stoic religiosity is an authentic feeling, warm and deep, as we can trace without any doubt about the Stoic anthems to Zeus that have been preserved for us. The numerous personal terms that in these hymns are applied to the divinity and come mainly from Homer's mythology, are nevertheless not more than metaphors, and cannot remove us the conviction that the religious sentiment of the Stoic is a feeling at the level of the natural, because his god does not go beyond being the All.

ETHICS

Ethics is what has historically made the Stoa more famous. Its philosophy acquired specifically, thanks to Ethics, a tone of cosmovisional power, whose effectiveness was felt in extension and depth. But the Stoic Ethics presupposes a series of ideas about the soul life of man that go beyond the simple framework of a psychology, to constitute the anthropological-dogmatic basis of Stoic Morality.

Man's soul life

Man is not only body; he also has a soul. But the word soul can have several meanings. Soul can be understood as that which gives man self-movement and with it life. The soul can also be understood as one of the members of the tripartition body-soul-reason, which corresponds to the Platonic-Aristotelian distinction of vegetative, sensitive and rational soul powers. It can also mean soul "the driving part of the soul", the reason. And finally the term soul can be a complex name to designate all these functions in their totality and in their complex interaction. But in any case the soul is "pneuma" and, as such, it must be considered as an aggregation of fire and air. Sometimes it is divided into parts, sometimes it is conceived as a unit. On the one hand it is essentially different from the body, on the other it is the principle of the life of the body and, therefore, in living unity with it.

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The core point of Stoic anthropology is the doctrine about instincts. The natural point or instinct belongs in itself to the sensitive soul. But it is together influenced by body, sensitivity and reason. From the body, through sensitive impressions, man receives representations that, automatically and spontaneously, unleash the instinctive movements.

The previous philosophy, whose conception of man exploit the Stoics, included in this context the question of the immortality of the soul. At least the rational part of the soul always appeared as something divine and eternal.

An indefinable breath of tired resignation runs through the pages of Marcus Aurelius's Soliloquies. His sense of duty is undoubtedly elevated and noble, his perseverance may seem heroic, but the whole is offered as a horizon closed to hope.

Stoic ethics is based on this fundamental principle: good consists in living according to nature. This can be understood in two ways, because in two ways the word nature can be said: individual and cosmic. If we look at the individual nature, we are in the same starting point of the Cynics.

But it must be kept in mind that the highest element of nature, both human and cosmic, is the reason. To live according to reason is to triumph over passions, to dominate them to achieve imperturbability (apathy) and to become lord of oneself (autarky).

Such is the stoic sage. Nothing dominates him. Nothing disturbs him. He does not ask for what he wants to happen. He accommodates events and wants what happens.

EPICUREANISM

The Epicureans are the hereditary enemies of the Stoics. The controversies between the two camps had no end. The founder of the school is Epicurus of Samos. He was a disciple of Nausiphanes. The atomistic ascendancy is characteristic of this whole school that Epicurus directed in his gardens in Athens.

Due to these gardens, the epicureans were given the nickname of "those of the Garden". The figure of the founder of the school constitutes the soul of the group even more than the

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method or the dogmatics cultivated there. Epicurus was a fine, noble and attractive personality. His disinterest, his gentleness of treatment, his kindness and his high concept of friendship were held in high esteem. His maxims were respected as dogmas. Of his writings, which are up to 300, only few fragments have reached us.

The Philosophy of Epicureanism is also divided into Logic, Physics and Ethics, and Ethics is also the apex and key of the entire system.

LOGIC

Logic is also called Canonical, because it gives the measure (canon=rule) of the right knowledge. But we are now very far from that valuation of knowledge by the very knowledge that we had in Aristotle. Knowing and learning will now be by and for life. They are conceived entirely according to utility.

The Epicureans will define Philosophy as an activity of the soul whose knowledge has to bring us happiness. Compared to them, the Stoics, men of reality, are still excessively theoretical.

But not only in its purpose, also in its nature knowledge is reduced. According to the Epicureans, all knowing is sensitive perception, and nothing else. And this feeling and knowledge take place when some little images are released from the objects that slip through our sensory organs. This is well understood primarily from the visual sensation, but it is the same in the other senses. Epicureanism is sensism and is materialism, as was its model, the Atomism of Democritus.

Criterion of truth

If one speaks of true and false representations, the Epicureans naturally have to set a criterion that assures them of the authenticity and truth of their knowledge. Sensitive perceptions are always true. Likewise, to representations of fantasy correspond certain active influences, "because they move the soul". This amounts to saying that the truth of all sensation consists in the psychological reality of such an impression and soul affection, and only in it.

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PHYSICS

In metaphysics, Epicurus and his school renew the Atomism of Democritus. As in Democritus, we now also have an infinite number of ultimate, indivisible, solid elements: the atoms. They lack quality and only differ quantitatively by shape and weight. They are not absolutely diverse, but there are certain similarities between them that allow us to talk about certain classes. The number of these classes is limited, but in each group there are infinite atoms.

It will also be necessary to admit an empty space in which the atoms are found and move. That space is unlimited. With these two elements, bodies and space, the whole being is explained; nowhere for another third class of beings. It is not materialism. The very soul and spirit would be body, finer and more subtle matter, but always matter. The soul is a part of the body, as is the hand and the foot. It is also divisible, and consequently mortal like the body. Atoms exist from all eternity and will always exist. Their total sum always remains constant and equal. This principle expresses the law of the conservation of the substance, fundamental dogma of materialism of all time.

Epicurus, with his concept of chance, pursues a peculiar attempt, to relieve man of the oppressive idea of fate. He believes in the freedom of the will. The Epicureans held a merciless fight against the Stoic fatum, for love of human freedom. His theoretical refuge was the concept of chance, explained in his own way.

The second attack front of the Epicureans are the religious myths. They were as annoying as the fatum. Since that of intervening the gods in the affairs of men, particularly the tales from beyond the grave with the judgment of the dead and the places of eternal punishment, and no less what is said of the wrath of God, which must be placated, sounded in the ears of the Epicureans like tales of fear that disturb the beautiful enjoyment of existence and kill the will of acting and stop acting in line of their whim. Before this the Epicurean resorts to the theory of atoms. Everything happens, according to the laws of nature.

“Epicureans are not dangerous men. They know how to live, they speak well, they write well, they do not think or get into many speculative depths. Their philosophy does not have the

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heaviness of problematic melancholy, but rather the mild and pleasant air of the muse” (Lucretius).

ETHICS

The dogmatic core of this philosophy is the principle that the morally good consists in pleasure. It was Aristippus, who, in a clear way, advocated the theory of pleasure, and his hedonism (ethical doctrine that identifies the good with pleasure, especially with sensory and immediate pleasure) will be the one that will give the fundamental orientation to the ethical thought of the Epicureans.

While the Stoics propose as an ethical ideal a life conducted according to nature, and proclaim the value of renunciation and endurance to be able to do justice and honour to this supreme norm, it is now constituted the man’s pleasure as the authentic end, and consequently the slogan of appetite and enjoyment is proclaimed as a moral solution. It is a totally opposite attitude towards life. The primitive meaning of the word “good” does not express, according to the Epicureans, a consonance with a certain order of ideal or real character, but basically translates a relationship with our appetitive appetites. For pleasing us a thing we call it good, and another for displeasing and annoying us we call it bad. Aristotle had thought in a quite different way: for being something good, that’s why we like it. Epicurus turns it upside down, as it can be seen. The ethical principle is not for him an “objective” good in itself, but the “subjective” pleasure becomes the principle of good.

Wisdom of life

The Epicurean effectively has open eyes for the beauty of the world. Affirms life in its fullness. With this he surpasses himself, surpasses the dark sides of life, does not allow himself to be seized by them and thus settles free in a positive conception of existence. Neither the idea of death has to be a stumble for him. Behind the stupid demonstration that “death nothing touches us”, because while we live there is no death and when it is we are gone, there is something more serious and valuable, as is the joyful yes to life, that only looks at the positive and therefore applies to get the juice every day without worrying about the after.

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Friendship is the fruit of wisdom. The wise is the artist of life.

“Gray is, dear friend, all theory, and green is the golden tree of life” (Goethe)

NEOPLATONISM

With Neoplatonism, the Hellenistic-Roman philosophy will stop being pure intellectual work to become a religious way of life. It is symptomatic about this that utopian Plotinian project of founding a city of philosophers with external features taken from the Republic of Plato, but internally similar to the early Christian monasteries. The Plotinian Platonopolis, half philosophical school, half religious convent, illustrates us sufficiently not only about the deep differences of Neoplatonism with respect to Platonism, but also on the profound discrepancies of the whole movement of religious metaphysics in relation to the preceding moral schools.

Historically, three fully differentiated currents have to be distinguished:

ALEXANDRIAN-ROMAN

It was founded by Ammonius Saccas. Its greatest representative is Plotinus, the greatest thinker of the time, whose work summarizes and overcomes the Hellenistic doctrine. His two main features were an exalted spiritualism and an emanationist monism. His disciple Porphyry of Tyre, tends to convert the religious philosophy of the teacher into religion proper. With Porphyry the struggle against Christianity in the order of philosophy acquires virulence.

SYRIAC

It was founded by Iamblichus of Chalcis, disciple of Porphyry. In his system are synthesized, with the fundamental moments of the Neoplatonic emanation, the repertoire of the gods of paganism, as well as a series of angels and demons. Thus transformed the religious doctrine into a dogmatic of polytheism, it was used by the political enemies of Christianity, such as Julian the Apostate (emperor between 361-363 AD), who established paganism as the official religion of the State.

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ATHENIAN

It has Themistius as a forerunner, Plutarch of Athens as founder and Proclus as the maximum representative, with whom the pagan philosophy of the ancient world can be considered virtually finished.

Neoplatonic Thought

While the Philonian synthesis (by Philo of Alexandria) is made in contact with the Jewish religion, Neoplatonism emerges as a syncretism (tendency to combine and harmonize currents of thought or opposing ideas) of the Platonic doctrine and pagan religion.

His capital representative, Plotinus, born in Egypt and educated in Alexandria, moved to Rome, where he taught philosophy with great success and numerous disciples. His life is characterized by intellectual curiosity and a strange spirituality. Plotinus wrote numerous treatises, compiled after his death by his disciple Porphyry, and arranged in six groups of nine, they received the name Enneads. The treatises that form the Enneads have a very unequal value, but as a whole the work offers great interest and is, of course, the most brilliant of all those produced by Greek philosophy since Aristotle.

The starting point is God. Plotinus seeks the primary reality, origin and foundation of all other reality. It is the One, the fullness of being, of divinity and of good. The One overflows and expands, giving rise, by emanation, to new beings. Therefore, it can not be matter, because matter must essentially be formed by large parts. Nor can it be spirit, because in the spirit there is given, at least in terms of knowledge, the subject-object duality. The One is above matter and above spirit. Moreover, without the One, neither plural matter nor dual spirit could exist. Plurality and duality come from unity. The One is above the being. The infinite perfection of the One places it beyond any conceivable determination, and can only be expressed through denial. All finite perfection must be denied from the One. This is the meaning of Plotinus' theology.

From the One all things proceed by emanation. This is verified by a process of causations in increasing degradation that, starting from the One, end in the matter that, being born in good, end in evil. From the One proceeds, in the first place, the Nous, it is spirit, a kind of duplication

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of the One. There is already in the nous duality of thinking subject and thought object. In it the ideas are lodged, the whole intelligible world. From nous the soul proceeds as duplication. The soul is generated by the nous by reflection. This soul is a cosmic soul.

By the efficient causality we come from God. By the final causality we return to God.

Plotinus took from Plato, who in turn had done it from the Pythagoreans, the idea of the origin of man in a fall and the reintegration of the soul to celestial places.

Indeed, human souls live in the intelligible cosmos. By virtue of a tendency to trade with matter, they fall into the tangible world, sinking into a body. Thus, man is composed of soul and body. It is not the body that sustains the soul, on the contrary, it is sustained by it. The soul is not lodged in a part of the body, but it is all in the whole body. Even after the fall, and because of its superior activity, the soul continues to live in the intelligible world of the nous, and still aspires to unite with the One. The soul attached to matter does not achieve a return to the intelligible world. With the death of man transmigrates an animal or even a vegetable. Pure souls return to the intelligible cosmos and sometimes to the One.

The ethics of Plotinus must be understood in terms of this return of the soul to God. Virtue is ascending to perfection, which will culminate in the union with God. This ascent comprises three degrees. The first is the asceticism, the exercise of renunciation of tangible material things: its virtue is catharsis. The second is the contemplation of truth and spiritual beauty, realizing the theoretical virtues. The third is the ecstasy, which is being outside of oneself and in close contact with divinity. Ecstasy is the privilege of the purest souls. When it is verified, the soul submerges in divinity, becomes the One, and literally divinizes itself. The mysticism of Plotinus is also pantheistic.

The Neoplatonism of Plotinus was the last great philosophical creation of Greek thought. With Plotinus dead, the interest in metaphysics declines among the ancients and purely ethical and dialectical concerns reappear. Christian thought bursts deeply into the world's cultural scene, and philosophers limit themselves to the apology.

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Top 10 Famous Roman Philosophers

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by Sandhya Ghimire

Historically, much of Roman philosophy inherits its precepts, instructions, exhortations, and observations from its predecessor, the ancient Greek philosophy, which is the cradle of philosophy itself.

Theories of existence and ethics have been advanced and argued by learned scholars, even martyred for their love of knowledge throughout the ancient Greek period. Philosophers such as Socrates, Aristotle, and Plato are some of the Fathers of Philosophy.

Chiefly inspired and adapted from Stoic, Academic, and Epicurean schools, the primary impressions date back to 155 BCE from an embassy of Greek philosophers who had visited Rome.

Although the foundation of Roman philosophy lies in the political upheavals of Greece and subsequent thoughts, ideas, inquiries, and opinions of the Greek philosophers, Roman philosophers have tremendously influenced the annals of Western philosophy.

Initially faced with hesitation and resistance, these tenets went on to be intrinsically bound with Roman philosophy, all thanks to some of the most noted authors, scholars, intellectuals, and philosophers of Rome.

This article enlists the top ten philosophers who deciphered the core doctrines of Greece and gradually adopted them into what we now know as Roman Philosophy.

10. Hypatia (370-415)

Hypatia, a Neoplatonist philosopher, was also a pioneer and a significant contributor to mathematics.

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Born to Theon, who was also a gifted mathematician and philosopher, Hypatia undertook to teach the philosophies of Neo-Platonism expounded by Plotinus and Iamblichus. The former was the father of Neo-Platonist ideology and the latter was of Arab origin, leading the movement in Syria.

When the practices of the West were fraught with Pagans and Paganism, she brought in the concept of knowledge and science.

Her philosophy was more scholarly and scientific in its interest and less mystical and pagan than that of Neoplatonism in other schools. Later, she succumbed to death in the throes of violent conflict between the Christians and the Pagans.

9. Anicius Manlius Severinus Boethius (475-524)

Boethius was a Roman scholar, a Christian philosopher, and a statesman. His exclusive work on Neo-Platonism, *De Consolatione Philosophiae* (Consolation of Philosophy) catapulted him to the heights of authorship. In his book, he opines that true happiness is the sacred union of wisdom and Divine Love.

It was his scholarly aim to translate the logic of Aristotle in Greek into Latin and the complete works of Plato with additional commentary, notes, and glosses.

Convicted for openly defending senator Albinus, other charges were the practice of magic and sacrilege. It was during his time of imprisonment that he wrote his distinguished and most personal work, *Consolation of Philosophy*. The philosophical arguments he presented is Platonic with a hint of literary art.

Thus, it followed his execution in 524 with awaiting virtuous reward at the other side of the death being his only hope.

8. Lucretius (BC 88- BC 55)

Lucretius or Titus Lucretius Carus is one of the most underrated of Roman poets and philosophers. A zealous follower of Epicurius, there is not much we know about him.

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His only work surviving in our memory is the dactylic philosophical poem, *De Rerum Natura* (On the Nature of Things) about the main ideas and core philosophy of Epicureanism. The only known fact to testify his existence is that he was a companion or client of Gaius Marius to whom his poem was addressed and dedicated.

His poems grope every tangible and intangible phenomenon such as the mind and soul, sensations, touch, thoughts, man, woman, reproduction, and also the evolution of the world. He also explored the celestial phenomenon, transcending from terrestrial lands. The book opens by paying homage to Venus and addressing her as the Mother of Nature.

Further, he goes on to culminate his epic by copiously venturing on days, nights, seasons, thunder, lightning, while abruptly ending at the blanket plague of Athens within six books.

Regardless, Lucretius was a significant influence on the efforts of various figures of the Enlightenment era to construct humanism.

He is also the progenitor of the concept of a three-age system, which was formalized in 1834 by CJ Thompson.

7. Pliny the Elder (AD 23-79)

Pliny was born to an elite family in Como, Italy but later descended to Rome and completed his education.

Even though scraps of his previous discussions survive, only *Natural History* exists as a solid compiled book. The book delves into numerous states of natural things.

The book includes 37 parts, each part narrating his observations on cosmopolitan topics beginning from cosmology and astronomy (Book II), humans (Book VII) to reptiles AND mammals (VIII), fishes and other marine animals (IX), BIRDS (X) and insects (XI).

While some parts of the book report excerpts from Aristotle's logic, there were many incidences of independent examination by Pliny. Thus, assembling his observations and studies

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on various branches of botany, he prepared a comprehensive book that was accessible both in Rome and Italy.

6. Porphyry (AD 233- 305)

Porphyry of Tyre was a disciple of Plotinus, the Neoplatonic philosopher. Of all his other contributions, the most significant is the publication of the manuscript of his teacher, Plotinus, called *Enneads* posthumously.

Born in Lebanon (older Phoenicia) at circa 233-234 AD, his name was Malchus. He later visited Rome and became acquainted with his teacher.

To talk about his original works, he has penned on cosmopolitan topics. *Isagoge* or Introduction was translated in Latin and Arabic, which was a staple book among the teachers during the Middle Ages.

Moreover, *Philosophy from Oracles* and *Against the Christians* irked the followers of Christianity and sparked a controversy.

Besides these, his most famous book is *Introduction to Categories*, where he has briefly expounded on the ideas of Aristotle.

He opposed Christianity and defended Paganism, citing that Christianity was, unnecessarily, placed on a high pedestal. He hated the very theme of Christianity and impersonal God. He believed that only by imbibing the confluence of wisdom and reason could one be united with God.

He advocated vegetarianism and discussed the effect of eating animal meat in his book, *On the Impropriety of Killing Living Beings for Food*. He also authored a book on Pythagoras (*Life of Pythagoras*) besides the one on Plotinus. He has worked to preserve the life, struggles and achievements of various philosophers and mathematicians that history might have lost otherwise.

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5. Plotinus (205-270)

Plotinus was an ancient philosopher and the father of Neo-Platonism. The sources of his biography are limited to a handful of books published by his disciple. Books such as *The Life of Plotinus* and *Enneads* are some of them.

Unfortunately for us, any information regarding his life is unavailable while extant sources recount a six-year-long acquaintance between Plotinus and Porphyry. Hence, most of his life is oblivious to history.

Plotinus was a devoted teacher and later in his life, took many refuges in writing. His congregation was not any different than the traditional schooling prevalent at that period. Activities such as citing personal views on the existing ideas of philosophers preceding him was a common phenomenon. Similarly, he entertained inquiries and discourses on various subject matters and pursued them until he propounded a definite answer.

Like most philosophers of late antiquity, he believed in magic and the prophecies of the constellations. His final message corroborates his interest in the occult, which was to strive to become inherently divine.

4. Saint Augustine (354-430)

Saint Augustine of Hippo was a philosopher, Christian thinker, and more importantly, a theologian. He successfully attempted to mesh Classical and Christian doctrines, consequently birthing a more powerful genre of theology.

Not only that, through his books like *Confessions* and *City of God*, he also introduced the exegesis of religious texts while also consolidating the architecture of Christianity in both the Middle and Modern Ages.

The resurgence of *The Confessions* after the 12th century made a lasting impact on the readers. It portrays the trials and tribulations of man in a quest for self-knowledge in the presence of an all-pervading God. He neatly categorizes confessions as all acts approved by religion like

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appreciating God and outspokenly claiming faith in Him. The Confessions is more like a prayer, an exhortation to turn inwards and bask in the love of God.

His narratives mostly revolve around sin, salvation, God, and soul. He opines that religion is not merely a matter of the intellect but disciplined renunciation of anything carnal. Thus, he gave up his life striving for a religious crusade against all pleasures of the flesh and inspiring to live a chaste life.

3. Marcus Aurelius (121-180)

Marcus Aurelius Antoninus was a Roman emperor and the author of the *Meditations*, a work of Stoic philosophy.

Born into a wealthy and politically active family, he ascended the throne and proved to be an able and most respectable emperor. He is mostly known for availing his ingenuity in all crises and his tactical retaliation in warfare. But most importantly, he is known for authoring *Meditations* and subsequently consolidating Stoicism.

His book consists of his musings, anecdotes, and reflections amidst fervently campaigning and waging war against the barbarians. It is an elucidation of Stoicism, the philosophy of controlling things within our purview and letting go of anything depending on foreign bodies. His narration paints a clear picture of a dutiful emperor, unconcerned with either transient or lasting fame.

In totality, it reflects what constitutes a Roman emperor and the zeitgeist. The fact that he originally wrote in Greek stands as a testimony to the merging of Greco-Roman culture.

His book is relevant to all ages and all eras. However, people are most likely to fall prey to it during modern times. It is an elucidation of Stoicism, the philosophy of controlling things within our purview and letting go of anything depending on foreign bodies. His narration paints a clear picture of a dutiful emperor, unconcerned with either transient or lasting fame.

Thus, he is credited to have simplified Stoicism, while the book is owned by most people today (including myself), which best placates us during the throes of agony that modern-day complexities yield.

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2. Seneca the Younger (c. BCE 4- 65 AD)

Lucius Annaeus Seneca the Younger was a Roman politician and philosopher. He was born around 4 BCE. He was sickly for much of his life and on three occasions did the Emperors or the Senate try to have him killed. When he finally killed himself, it took three tries. Ironically, it was an illness that kept him alive.

During his life, Seneca was a champion of the school of philosophy known as Stoicism. Though it originated in Greece, it was quite popular in Rome. Unlike many of the philosophers, Seneca did not heed what he advocated. Despite arguing, as the stoics did, that poverty was not evil or something to avoid, he was one of the richest men in the world.

Seneca espoused the good of private life in place of a public one but was very involved in the public sphere. He claimed that we should live virtuously, and yet he was often the center of a scandal in Rome.

That said, Seneca did offer persuasive arguments in favor of Stoicism. While the original Stoics were also concerned with logic, metaphysics, and epistemology to support a full philosophical framework, his work focused primarily on their ethics. His arguments read more like advice for life than claims about the nature of reality.

He argued passionately against the dangers of anger and other emotions while claiming that virtue and simplicity were the way to a good life. Even if his arguments were not always valid, the persuasive style was convincing and powerful. Thus, heralding him as the teacher of the emperor and defender of Roman Stoicism.

1. Cicero (BC 3- 43)

Marcus Tullius Cicero was a dedicated citizen of the Roman Republic. By the time he reached its highest office, that of consul in 63 BCE, it was an institution that had lasted over 500 years. Cicero was one of its last defenders.

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He penned his most influential book *De Officiis* or *On Duties* at the height of conflict over the future of the Republic. Cicero had refused to join the alliance between Julius Caesar, Crassus, and Pompey, and even pleaded with Caesar to preserve it.

In his book, he makes direct attacks on those like Caesar and Mark Antony who were corrupting what he saw as the foundational principles of the Roman Republic; primarily the sense of civic duty which lay at its foundation.

For Cicero, we should fix our gaze on the benefit of the Republic, not on ourselves. We are obliged to human fellowship over and above and others. Furthermore, and importantly, for later thinkers, Cicero suggested that in working out what our job is, we should always assume that the noble and honorable action is the same as the useful or profitable one; no dishonesty can ever lead to the good of the Republic.

Unfortunately, a year after writing *The Officiis*, Cicero is captured by Octavian troops and killed.

The Roman Republic might have died soon after Cicero yet his ideas lasted long after. The rediscovery of his texts in the Renaissance became the foundation for a new movement, humanism. Thus, establishing a legacy posthumously that is still widely espoused in the world.

Conclusion

Bertrand Russell has rightly stated that no Roman philosopher is an original but borrowed from the Greeks, for it is Greek philosophy dressed in Roman. Everything that the Romans advocated is mere expounding on Greek templates.

In conclusion, Roman philosophers expounded on the Greek template and carried the baton of epistemology, ethics, and logic an era forward, comprising altogether as the Western Philosophy.