

1. Last week we completed a study of Paul's trip to Rome and when the clock tolled 11:30 A.M. I was about to present several reasons why we believe there were two imprisonments.
2. I want to review some of that learned and then begin new material on page two.
3. Paul is placed in a Caesarean prison and then moved to Rome.



Voyage to Rome

Caesarea To Crete

The Storm

The Leadership of Paul

The Vision of Paul

A Beach Is Sighted

On the Island of Malta

Arrival at Rome

Paul Under House Arrest

Paul Preaches in Rome

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

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

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

In Rome Paul writes the four prison epistles: Philemon, Ephesians, Colossians and Philippians.

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

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

There are those who believe, Paul endured two Roman imprisonments and those who believe in just one imprisonment.

Our position recognizes two imprisonments with an approximate year of liberty between the two. Reasons why we believe in two imprisonments:

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



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

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

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

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

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

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

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

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

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

Record of Paul's travels in the Epistles:

Crete:

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

Nicopolis Greece:



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

Troas Greece:

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

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

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

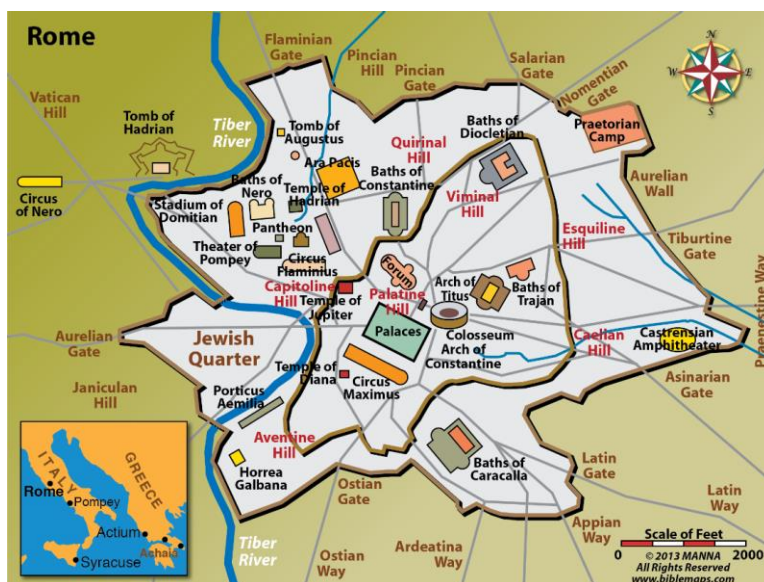
2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

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

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

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

Tradition places Pauls's death along the Ostian Way outside the city of Rome in c. A.D. 68.



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

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

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

For a related doctrine see *The Doctrine of the Praetorian Guard*.

Doctrine of the Praetorian Guard

The Guard was established in 212 B.C. by Scipio Africanus to act as a crack body guard for himself. The Guard grew to some 10,000; they were originally located in units of 1000 among ten major cities in central Italy. They served as an internal police force providing protection for Rome and her surrounding city-states.

The head of the guard became known as the prefect and his power was great as you might imagine.

During the reign of Tiberius a prefect by the name of Sejanus moved all 10,000 guardsmen to Rome. Their power grew and when Tiberius lost interest in being emperor he moved to the Isle of Capri and Sejanus took charge of the affairs of the empire.

The Senate became a captive of their very protector. Sejanus later became too indiscreet in his lust for power so Tiberius had him assassinated. Tiberius remained on the island showing little interest in matters of state; at the death of Tiberius the new prefect Macro proclaimed Caligula Caesar in A.D. 37.

This established a precedent which would continue for some time. Caligula was assassinated in 41 A.D. by the guard and the unlikely Claudius was placed on the throne.

The wise Claudius gave the guard a large stipend to ensure their loyalty. This would prove to be the future means of controlling them.

At the death (probably poisoned by Agrippina) of Claudius, the prefect Burros appointed the infamous Nero as emperor. The "nut" Nero would rule from 54 to 68 A.D. Nero in 68 made the fatal error of having Paul executed which many have conjectured was a prime factor motivating his execution.

The power of the Praetorian guard during the reign of Claudius and Nero had become immense. It would take a large army to undermine the military presence massed in Rome; most of Rome's large armies were in the hinterlands fighting the "barbarians." The Praetorian Camp was moved to the east edge of the city.

The guard having been moved to Rome by Tiberius was at first stationed at various points in the city however, the Emperor soon decided the unit needed its own fortified camp-site. The Camp was laid out in the same way as a Roman camp in the field. It was always the strongest military unit in the city.

Paul was a missionary to the guard during his Roman imprisonment. He was often in their presence. These select troops were assigned to guard the great apostle. This familiarity with his guards perhaps accounts for Paul's many military metaphors used in the four prison epistles, i.e., Philemon, Ephesians, Colossians and Philippians.

Paul from all indication was very popular with his guards. Paul's relationship with the guard in the palace had apparently given others confidence to teach the Word.

KJV

Phi 1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

Phi 1:13 So that my bonds in Christ are manifest in all the palace, and in all other places;

Phi 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

When Praetorian is properly anglicized, the word is spelled “Praitorion,” however, in most English dictionaries we find “Praetorian.” In Phi 1:13 the word is translated in the KJV “palace,” in the NIV “palace guard,” and in the RV “praetorian guard.”

NIV

Phi 1:13 As a result, it has become clear throughout the whole **palace guard** and to everyone else that I am in chains for Christ.

Strong’s dictionary has written of Praitorion:

“The word is of foreign origin. Definition: the Praitorion or governor's courtroom (sometimes included the whole edifice and camp to include the quarters of the guard).

“The Praitorion signified originally a general's (Praetor's) tent. Then it was applied to the council of army officers; then to the official residence of the governor of a province and finally, to the imperial body guard.”

In the Greek of the New Testament the word “Praitorion” appears six times.

Mat 27:27 Then the soldiers of the governor took Jesus into the **common hall** (Praitorion) and gathered unto him the whole band of soldiers.

Mar 15:16 And the soldiers led him away into the **hall**, called Praetorium (Praitorion); and they call together the whole band.

Joh 18:28 Then led they Jesus from Caiaphas unto the **hall of judgment** (Praitorion): and it was early; and they themselves went not into the **judgment hall** (Praitorion), lest they should be defiled; but that they might eat the Passover.

Joh 18:33 Then Pilate entered into the **judgment hall** (Praitorion) again, and called Jesus, and said unto him, Art thou the King of the Jews?

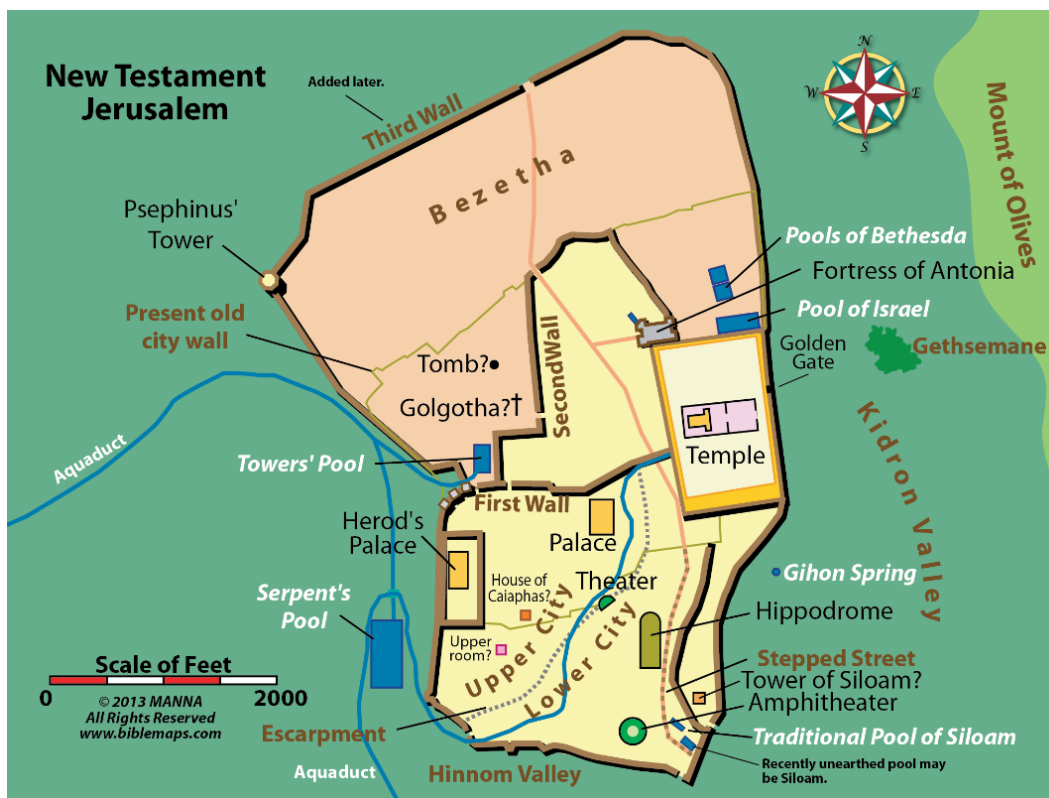
It would seem “those who belong to Caesar’s household” in Phi 4:22 refer to the many believers among the guard and the various civilians working at the palace.

The map of Rome on page five shows the palace located on Palatine Hill just northeast of Circus Maximus. It could just as easily be labeled the Praetorium.

In the Gospels, the term denotes the official residence in Jerusalem of the Roman governor, the various translations are apparently an attempt to indicate the special purpose for which that residence was used. Whatever building the governor occupied was the Praetorium.

It is most probable that in Jerusalem he resided in the well-known palace of Herod.

Pilate's residence has been identified with the castle of Antonia, which was occupied by a regular garrison. It therefore qualified as a Praetorium as did Herod's palace.



The best way to continue Paul's life is to review the **Doctrine of Titus** by way of the book which carries his name.

Introduction to Titus

1. Titus is a common Latin name. When it came over to us in the Koine Greek it became **Titon** or **Titos**.

2. Titus was a fellow laborer in the work of the Lord with the Apostle Paul. We find no mention of Titus in the book of Acts.

2.1 We must therefore develop our biography from Paul's second letter to the Corinthians, the book of Galatians, the Book of Titus and Paul's second epistle to Timothy.

3. The journey mentioned in Gal 2:1-3 is more than likely the same as recorded in the 15th chapter of the book of Acts.

Gal 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

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

Gal 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Acts 15:2 This brought Paul and Barnabas into sharp dispute and debate with them. So, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

Acts 15:3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad.

Acts 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

Acts 15:5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."

Acts 15:6 The apostles and elders met to consider this question.

Acts 15:7 After much discussion, Peter got up and addressed them:

"Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe.

Acts 15:8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.

Acts 15:9 He made no distinction between us and them, for he purified their hearts by faith.

Acts 15:10 Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?

Acts 15:11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

Acts 15:12 The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them.

4. Accordingly, we can conclude that Titus was closely associated with Paul at Antioch and that he accompanied Paul and Barnabas to Jerusalem to resolve the issue of grace versus legalism.

5. At Troas (Troy) we find Paul disappointed in not finding Titus there. Titus had been sent to Corinth after Timothy's failure. The timing of this visit and the visit described in 2Co 2:12-17 and 2Co 7:5-14. Most expositors have assumed the two were separate visits.

We do not authorize any third party to solicit donations on behalf of the Westbank Bible Church.