

1. Last week I began a study of 2Ti 1:16 and when the clock struck 11:30 A.M. I was in the process of teaching the *Doctrine of the Praetorian Guard*.
2. Paul writes first of the desertions taking place in Asia.

NIV

2Ti 1:15 You know that everyone in the province of Asia has deserted me, including Phygellus and Hermogenes.

1. Paul speaks directly to his acolyte: “Timothy you have certainly heard, that many in Asia have turned away from me.”
2. This sad desertion of friends would seem to be well known to Timothy. Instead of being dispirited by it, Paul would seem to want Timothy to rather be stimulated to fresh and renewed exertions for the cause of Christ Jesus.
3. Large numbers of Christians, if not whole churches, it would seem repudiated their connection with the great father of Gentile Christianity, rejecting many of his teachings.
4. It is my position that the repudiation took place while St. Paul lay bound in chains awaiting death, in a small dark filthy cell in Rome’s Mamertine Prison.
5. Now let’s see how verse fifteen looks by way of an expanded translation.

Expanded Translation

2Ti 1:15 Timothy, I am sure you know by now that most in the Province of Asia have deserted me, even Phygellus and Hermogenes.

6. Paul now in 2Ti 1:16-18 speaks of a faithful follower by the name of Onesiphorus.

NIV

2Ti 1:16 May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains.

2Ti 1:17 On the contrary, when he was in Rome, he searched hard for me until he found me.

2Ti 1:18 May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

Comments:

1. No one knows who Onesiphorus is since his name appears no other place in the Scriptures.

2. I think the best way to study this verse is to review the Scriptures relating to the 2nd Imprisonment of the Apostle Paul.

3. The record of Paul's imprisonment in Rome ends with the termination of the Book of Acts.

4. This requires us to trace the travels and work of the Apostles by analyzing the Epistles.

4.1 Paul 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.

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

4.3 There is a great deal of disputation concerning whether Paul endured two Roman imprisonments from 60 AD to 68 AD or just one. Our position recognizes two imprisonments with an approximate year (or even two years) of liberty between the two imprisonments.

4.4 Let me be more specific:

1st imprisonment 60-63

Interim 64-65

2nd imprisonment 66-68

5. Record of Paul's interim travels in the Epistles:

5.1 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:



5.2 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.

5.3 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.

6. 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.

7. Tradition places Paul's death along the Ostian Way outside the city of Rome sometime between A.D. 64 and 68, toward the end of Nero's reign.

8. According to Orthodox tradition Onesiphorus was one of the seventy disciples chosen and sent by Jesus to preach the Gospel.

Luk 10:1 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.

Luk 10:2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

Luk 10:3 Go! I am sending you out like lambs among wolves.

Luk 10:4 Do not take a purse or bag or sandals; and do not greet anyone on the road.

Luk 10:5 "When you enter a house, first say, 'Peace to this house.'

Luk 10:6 If a man of peace is there, your peace will rest on him; if not, it will return to you.

Luk 10:7 Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

Luk 10:8 "When you enter a town and are welcomed, eat what is set before you.

Luk 10:9 Heal the sick who are there and tell them, 'The kingdom of God is near you.'

Luk 10:10 But when you enter a town and are not welcomed, go into its streets and say,

Luk 10:11 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.'

Luk 10:12 I tell you, it will be more bearable on that day for Sodom than for that town.

9. Clearly (at the time of his second imprisonment) Paul was not popular with his fellow believers. There was one group which certainly seemed to respect him—**The Praetorian Guard**.

10. Let's return to the study of *The Doctrine of the Praetorian Guard*.

Doctrine of the Praetorian Guard

1. 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.

2. 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.

3. 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.

4. The Senate became a captive of their very protector. Sejanus later became too indiscreet in his lust for power so Tiberius had him assassinated.

4. Let me list what I like to all the Biblical Caesars.

5. Biblical Caesars:

Julio-Claudian

49- 44 BC Julius Caesar 5 years

31 BC- 14 AD Augustus 45 years

14- 37 AD Tiberius 23 years

37- 41 AD Caligula 4 years

41- 54 AD Claudius 13 years

54- 68 AD Nero 14 years

Civil War

68-69 AD Galba 1 years

69 AD Otho

69 AD Vitellius

Flavian

69- 79 Vespasian 10 years

79- 81 Titus 2 years

81- 96 Domitian 5 years

5. 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.

6. In A.D. 41 Caligula was assassinated 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.

7. At the death 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.

8. The power of the Praetorian 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."

9. 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.

10. 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.

11. 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.

12. 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. Phi 1:12-14

13. When Praetorian is properly anglicized, the word is spelled "Praitorion," however, in most English dictionaries we find "Praetorian."

14. In Philippians 1:13 the word is translated in the KJV "palace," in the NIV "palace guard" and in the RV "praetorian guard."

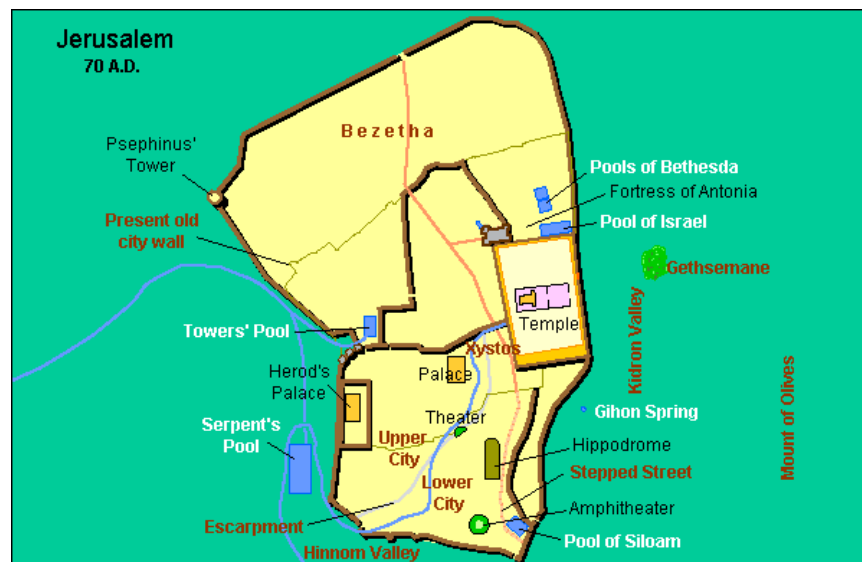
NIV

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.

15. In the Greek of the New Testament the word "Praitorion" appears six times. Mat 27:27; Mar 15:16; Joh 18:28; Joh 18:33; Phi 1:13

16. 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.

Phi 4:22 All the saints salute you, chiefly they that are of Caesar's household.



17. 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.

18. 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.

19. Jerusalem like Rome needed a military garrison to maintain law and order. Jerusalem was somewhat unique. In a concession to their Jewish population they gave permission for Judah to house a garrison of soldiers answerable to the Sanhedrin but ultimately subject to Rome's procurator.

20. Now let's see what we can learn from 2Ti 2:1-3.

NIV

2Ti 2:1 You then, my son, be strong in the **grace** that is in Christ Jesus.

2Ti 2:2 And the things you have heard me say in the presence of many **witnesses** entrust to reliable men who will also be qualified to teach others.

2Ti 2:3 Endure hardship with us like a good **soldier** of Christ Jesus.

Comments:

1. I think the best way to study these three verses is to review the three active words: grace, witnesses and soldier.

Grace

1. Grace has two basic connotations in Scripture;

1.1 Grace as it relates to salvation,

Joh 1:12 "Now as many as receive Him to them gave He power to become the Sons of God, even to them who believe on His name."

1.2 And Grace as it relates to the entire plan of God.

Rom 8:32 He who did not spare his own Son, but gave him up for us all-- how will he not also ... graciously give us all things?

Rom 8:33 There is no one who can bring any charge against you for it was God Himself who justified you.

Rom 8:34 ... and even now this same One who justified you is at the right hand of God ... interceding for you.

Pisteuo Christ = Eternal Salvation

Pisteuo Doctrine = Spiritual Maturity

2. **Charis** is the primary Greek word translated grace. It can be found more than 140 times in the New Testament, where in the KJV it is translated “grace, favor, pleasure, thanks” and “benefit.”

3. Let's look at two uses of **Charis** found in the New Testament.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of **grace** and truth ...

Joh 1:17 For the law was given by Moses, but **grace** and truth came by Jesus Christ.

3.1 The ultimate Grace act of God toward mankind was the giving of His uniquely born Son; His favor bestowed upon us. Christ the Godman agreed to deny His Deity and accept the limitations of humanity.

3.1.1 Heb 5:8-10 describes the concept:

Heb 5:8 Though he was a son but learned he obedience by the things which he suffered.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

End Lesson

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