

1. Last week I began the study of 2Ti 1:15 with a presentation of a formula for prayer success.

The Prayer Success Formula

The Problem: “We know not about what to pray”

Rom 8:26a In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray.

Problem Resolution – A Divine Prayer: The Holy Spirit intercedes and prays for us.

Rom 8:26b but the Spirit Himself intercedes for the saints in accordance with God’s will.

Divine Presentation: Christ is delighted to receive a perfect prayer from God the Holy Spirit.

Rom 8:27a And Christ who searches our hearts knows the perfect mind of the Spirit.

Result: The Father accepts the perfect prayer and provides a perfect answer and plan for the same believer who earlier did not know about what to pray.

Rom 8:28 And we know that all things work together for the good to them who love God, to them who are the called according to His purpose.

2. Before we begin a study of verse fifteen, let’s establish a nexus with verses thirteen and fourteen by way of an expanded translation of the two verses.

Expanded Translation

2Ti 1:13 My dear Timothy, the doctrine you have heard from me, I want you to keep as a pattern of faith and love as you spread the Word of Christ Jesus in Ephesus and through-out the Province of Asia.

2Ti 1:14 Timothy, By the power of the Holy Spirit Who dwells in you; it is imperative you guard the Treasure which so obviously resides in you.

3. Paul writes first of the desertions taking place in Asia.

KJV

2Ti 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

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. “All they which are in Asia” has been considered by many expositors as a reference to certain Asiatic Christians who happened to be in Rome at the time of the Apostle's arrest and first imprisonment.
 - 3.1 It is my view there is a simple and more obvious meaning, since, these desertions, took place in Asia itself.
4. 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.
5. 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.
6. Feeling ran high in those days, and in one of the most sorrowful trials Paul had to endure, was the knowledge that his name and teaching no longer was held in honor in the Asian churches so dear to him.
7. The geographical term Asia is rather vague. It may--and indeed, strictly speaking, does--include Mysia, Phrygia, Lydia and Caria; but such a widespread defection from Pauline teaching seems so very sad.
8. Paul may have been describing only those churches around the river Cayster. The Cayster River flows through Southern Lydia and empties into the Aegean Sea northwest of Ephesus. That the lower part of its fertile valley belonged to Ephesus in the Hellenistic and Roman period, is amply attested by inscriptions.
9. 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.

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

KJV

2Ti 1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

2Ti 1:17 But, when he was in Rome, he sought me out very diligently, and found me.

2Ti 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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. Onesiphorus is like the Lone Ranger. No one knows who he 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 will again be 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 of liberty between the two.

5. Reasons for our “two imprisonment position”:

5.1 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

5.1.1 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.)

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

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

6. 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.

7. Record of Paul's travels in the Epistles:

7.1 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:

7.2 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.

7.3 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.

8. It would certainly seem He 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.

9. 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.
10. We have little information concerning his death at the hand of Nero. What we do know of his last days comes primarily from church history indicating he was given a choice of committing suicide by slicing his wrists in a warm tub of water or decapitation.
11. 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.
12. According to Orthodox tradition St. Onesiphorus was one of the seventy disciples chosen and sent by Jesus to preach the Gospel.
13. They were chosen sometime after the selection of the twelve apostles.
Luk 10:1-24
14. Onesiphorus was a bishop at Colophon in Asia Minor and later at Corinth.
15. Both the Orthodox and Roman Catholic churches hold that he died a martyr just outside of Ephesus on the shores of the Helespont.
16. Onesiphorus's name is not anywhere else in Scripture. We obviously know little about Him.
17. Clearly Paul was not popular with his fellow believers as we have just seen. There was one group which certainly seem to respect him.
18. For a related doctrine let's review *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.

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 (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.

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 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.

9.1 I have provided a map of Rome which shows the Praetorian Camp at the north east edge of the city.



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.

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.

13. When Praetorian is properly anglicized, the word is spelled “Praitiorion,” 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. Strong’s dictionary has written of **Praitiorion**:

“The word is of foreign origin.

Definition: the Praitiorion or governor's courtroom (sometimes included the whole edifice and camp to include the quarters of the guard).

The Praitiorion 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.”

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

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

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

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

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

Phi 1:13 So that my bonds in Christ are manifest in all the **palace** (Praitiorion), and to all the rest;

17. 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.

End Lesson

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