

II Tim. 1:15-18; 4:19

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SUBJECT: Onesiphorus

D 9/58

(GP)

II Tim. 1: 15-18: 4: 19

ONESIPHOROS

ὄνσιφορος - "profit bringer"

Int. Pick up the Bible - a record of the words and deeds of men.  
Some of them good - breathes - inspired - directed - committed  
Some of them, as Eve, were deceived by Satan, as Judas, Jn 13: 26, 27 "interest."  
What they said, spoke, did, determined by their character, what they were.  
True in all of life:   
involvement from a scheme / straightness from honesty  
boldness from a lie / truth from goodness  
treason from a traitor / nobility from a dedication  
shame from a coward

Character stands back of everything - alone in deed - and that from.  
Shines flashes  
Talent shines and glitters  
Ability, endurance sparkle and scintillates  
But character is the stiller, unobtrusive, quietness.

Character cannot be simulated, cannot be disguised. <sup>then</sup> <sup>completely</sup>  
The devil greatly <sup>dislikes</sup> <sup>is</sup> <sup>ill</sup> - <sup>and</sup> <sup>is</sup> <sup>recognized</sup> <sup>as</sup> <sup>a</sup> <sup>devil</sup>  
because he may look to be good as an angel of light.

Not what a man knows, achieves, achieves, but what a man is within the universe. His opinions, words, are but the reflection of the man himself. There is no system which is not built upon a man - which is not the incarnation of a man. Find out what the man is, you will find out the operating spirit, dynamic of his system.

So in the Scriptures.  
Moses, John, Paul stand on their marvelous pedestals, untroubled by the events of time. What they were they are - what they are they shall be through out the unmeasured, unmeasurable eternity.  
The divine legislation of Moses is and remains moral.  
The doctrine of Paul is <sup>Pauline</sup>  
The apostrophe of John is <sup>Johannean</sup>.

It is thus with the false prophets, with Judas, with the judges and the enemies of Christ. Hypocrites and Pharisees <sup>Jn 7: 2: 17</sup> "this world will not be deceived" if you know are serpent, you know <sup>James and James III: 3: 8</sup> <sup>with</sup> <sup>the</sup> <sup>judges</sup> <sup>and</sup> <sup>Pharisees</sup> <sup>of</sup> <sup>Jn</sup> <sup>7: 2: 17</sup> "this world will not be deceived" if you know are serpent, you know <sup>James, after</sup> <sup>not,</sup> <sup>the</sup> <sup>serpentine</sup> <sup>spirit</sup>.

In this last epistle, Paul's earnest pleading with Timothy, even in that one night: 1:3, 12, 13, 14. *Timothy 2:1, 2*

In his extremity, calls the names of three men.

Two of them 1:15 Phygellus and Hermogenes have departed from the faith. Paul's chain, suffering, persecution, too much. Reprecitate the apostle and the apostles' trials.

Were they with him when he was arrested? Denied by some his brothers in the church. carries the church back to paganism? Their names given there. onwards refers the cause, *travellers to the faith*.

But one of them 1:16-18 true and faithful unto death. Asia, capital city of Ephesus, the scene of Paul's greatest ministry. A business man! a merchant? converted there. *1:18c helped by in Ephesus.*

Apparently, to Rome on a business trip. of "Ancient British and Irish Church" by thought seen by *early merchants from eastern Mediterranean.*

Hears that Paul is there. Great difficulty finding him. No longer his own kind house, greatly preaching to the city officials - "no, we do not know"

To the Praetor's prison -  
To his business associates -

Finally drawn aside - in hidden place - "dangerous to act; if find out you are a Christian, certain death." The persecutors inaugurated by Nero against Christians had raged bitterly - its fury not yet abated. the profaning of the divinity

is considered quite risk of death. But continued seeing "my diligence." Finally, some one: "I was in the court room when a Jew who was a Roman citizen was condemned to death. I saw to see his name Paul. If he is your man, this is the Mamertine prison where these awaiting execution are placed."

To the Mamertine prison - finds him. That dark dungeon cut in the solid rock or *capitolian hill*. Open in the dark, an iron grate, just long enough to let a man through. all dark & cold but the light that struggled through that small grate. The merchantman *Demetrius* & the keeper of the prison - "Paul?" "Yes." Many passed - the grate opened *Demetrius* lit down. And there, Paul the aged - *claimed to the solid rock.*

What a meeting! Acts 20:36, 37 *knelt down with sorrow kissed his*

"oft refreshed me? Again and again. Many pass. *Heard Jesus... Here Paul - tried to eat water to wash a blanket a bush.*

## The death of Onesiphorus.

A jaded & dry observer it - a waverer & yonder - a rich merchant to see this despised &  $\rightarrow$  TIGELLINUS, infamous, brutal minister to Nero's sensual tastes, joining command of the Praetorian guard. "How much - tell me the name, point his out - a rich merchant from Asia - a Y? - take what he has - yours!" Waiter - Onesiphorus comes with bread, prayer, love for Paul. Stopped. arrested - how did he die?

A Roman citizen - beloved.

A provincial? - famous for a deed  
- the way to the bridge  
- story of graduation.  
- martyr, murdered by slaves, conspirators..

A trial by Roman law?  $\text{K}\rho\iota\sigma\tau\acute{\iota}\nu\sigma\ \text{I}\nu\sigma\upsilon\ \text{v}\ \text{K}\rho\iota\sigma\tau\acute{\iota}\nu\sigma\ \text{K}\epsilon\iota\tau\alpha\epsilon\upsilon\text{?}$

## The word comes to Paul.

Did he engage in the game, why Onesiphorus, no longer came?  
Did Luke tell his?

The great sorrow: his prayer here for the household 1:16a  
: the last salutation he ever wrote 4:19  
to never write again - with his pen in glory.  
: his hope for Onesiphorus "in that day" 1:12



What It Is to Be a Christian

1. The great, public avowal of faith is the  
salvation itself.

John 10: 9, 10

So Moses in Ex. 12:

So Jesus in Mt. 8: 28

and the two times he looks upon Peter

2. The way of our great avowal is discipleship itself.

David

Three Hebrew children

II Term 11.12

SUBJECT  $\chi^2$   
ANALYSIS

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