myTropuction.] ON THE PASTORAL EPISTLES. (eu. x.   
   
   
 polis (ch. iii. 12), by which it is most natural to understand the well-   
 known city of that name in Epirus\*. And the notices of 2 Tim. equally   
 well agree with such an hypothesis: for there we find that the Apostle   
 had, since he last communicated with Timothy, been at Miletus and at   
 Troas, probably also at Corinth (2 Tim. iv. 13, 20). That he again   
 visited Ephesus, is on every account likely : indeed, the natural inference   
 from 2 Tim. i. 18 is, that he had spent some time (possibly of weakness   
 or sickness—from the expression “in how many things he ministered :”   
 but this inference is not necessary, see note there) at that city in the   
 companionship of Timothy, to whom he appeals to confirm what he ~   
 there says of Onesiphorus.   
 31, We may venture then to trace out this his last journey as having   
 been from Crete by Miletus, Ephesus, Troas, to Corinth (?): and thence   
 (or perhaps direct by Philippi without passing up through Greece: or   
 he may have gone to Corinth from Crete, and thence to Asia) to Nico-   
 polis, where he had determined to winter (Tit. iii. 12). Nicopolis was   
 a Roman colony (Plin. iv. 1 or 2: Tacit. Ann. vy. 10), where he would   
 be more sure against tumultuary violence, but at the same time more   
 open to direct hostile action from parties plotting against him in the   
 metropolis. The supposition of Mr. Conybeare (Conybeare and Howson,   
 ii. 578, edn. 2), that being known in Rome as the leader of the Chris-   
 tians, he would be likely, at any time after the fire in 64, to be arrested   
 as implicated in cansing it, is not at all improbable. In this case, as the   
 crime was alleged to have been committed at Rome, he would be sent   
 thither for trial (Conybeare and Howson, ib. note) by the magistrates   
 (duumviri) of Nicopolis.   
 32, Arrived at the metropolis, he is thrown into prison, and treated   
 no longer as a person charged with matters of the Jewish law, but as a   
 common criminal: “J suffer evil even unto bonds as a malefactor,”   
 2 Tim. ii. 9. All his Asiatic friends avoided him, except Onesiphorus,   
 who sought him out, and was not ashamed of his chain (2 Tim. i. 16).   
 Demas, Crescens, and Titus had, for various reasons, left him. Tychicus   
 he had sent to Ephesus. Of his usual companions, only the faithful Luke   
 remained with him. Under these circumstances he writes to Timothy a   
 second Epistle, most likely to Ephesus (ii. 17; iv. 18), and perhaps by   
 Tychicus, earnestly begging him to come to him before winter (iv. 21).   
 If this be the winter of the same year as that current in Tit. iii. 12, he   
 must have been arrested immediately on, or perhaps even before, his   
   
   
   
   
   
   
   
   
   
   
 ® See a complete account of Nicopolis Wordsworth’s Pictorial Greece, pp.   
 Conybeare and Howson, vol. ii, 572, edn. 2; Smith’s Dict. Geography, sub voce.   
 It is very improbable that any of the comparatively insignificant places elsewhere   
 called by this name is here intended.’ I may mention that both Winer and Dr. Smith   
 fall into the mistake of saying that St. Paul dates the Epistle from Nicopolis. No   
 such inference can fairly be drawn from ch. iii.   
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