

be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. What kind of things occupy your mind? Where is your focus? Focus upon *...the prize of the high calling of God in Christ Jesus...* PHILIPPIANS 3:14, *...let the peace of Christ rule in your hearts...* COLOSSIANS 3:15, then you will find it easy to **love one another** with a **pure heart** filled to the full with the love of Jesus. ROMANS 5:8 *But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.* ROMANS 13:8 *Owe no man any thing, but to love one another:...* . Again we repeat what Paul wrote to Timothy in 1 TIMOTHY 1:5 *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:...* .

Paul's Final Days Tracked Through His Last Epistles

We have spent considerable time in our lessons on the life of the Apostle Paul in the previous chapter of these notes discussing some of the things Paul wrote Timothy and Titus exclusively to teach, and follow. Paul expressed it like this in 1 TIMOTHY 3:14 & 15 -- *These things write I unto thee, hoping to come unto thee shortly: 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* Here we find that Paul's instructions concerned *...how thou oughtest to behave thyself in the house of God,...* and of course we all benefit from these instructions, knowing that this why the Holy Ghost had these lessons recorded in for us scripture. In the preceding paragraphs we have examined Paul's instructions concerning the heart attitude of a Saint running the race to have God's best. And we found Paul's instructions perfectly aligned with Jesus Christ's commandment found in JOHN 15:12 above *...That ye love one another, as I have loved you.* It is with this thought in mind that Paul gave both Titus and Timothy instructions on what to teach, and how to teach for the benefit of all who would hear them speak, and teach, and preach, and instruct.

Paul also wrote to both of his sons in the faith, Timothy and Titus, that there would be opposition to the gospel message that they were to preach. Paul wrote Timothy this concerning faith: *From which some having swerved have turned aside unto vain jangling;...* 1 TIMOTHY 1:6. A few verses later Paul adds *...some having put away concerning faith have made shipwreck:..* 1 TIMOTHY 1:19. (Paul does mention some names here, but we will discuss individual people later in this section.) Chronologically Paul's next epistle was TITUS, and similar instructions were give Titus. TITUS 1:10 *For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.* In 2 TIMOTHY 2:18 there were those noted who *...concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.* Later in 2 TIMOTHY 3:8 we read of others who *...also resist the truth: men of corrupt minds, reprobate concerning the faith.* Thus we find a warfare waged against the truth, and those who proclaim the truth. Paul further encourages Timothy in 2 TIMOTHY 2:4 *No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* In spite of all the opposition by people who were against the truth, Paul wrote both Timothy and Titus the following "let no man despise" thee statements. 1 TIMOTHY 4:12 *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* TITUS 2:15 *These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

Why did Paul write such things? Because he was inspired of the Holy Ghost to write these letters is our first answer as to why Paul wrote such things, but there is more to it than that. Paul had two main concerns expressed in his last three epistles of 1 TIMOTHY, TITUS, and 2 TIMOTHY.

One was for his sons in the faith, Timothy and Titus, to continue in expounding the truth of Paul's gospel they had learned from him. Paul second concern here was for the people who would hear Paul's gospel from the mouths of Titus and Timothy. Would they too be encouraged to ...*Be ye followers of me, even as I also am of Christ...* (1 CORINTHIANS 11:1)? We find in action in 1 TIMOTHY, TITUS, and 2 TIMOTHY that Paul did truly **love one another** with a **pure heart** filled to the full with the love of Jesus. This very same heart attitude was to be manifest by his sons in the faith as they continued preaching the gospel message given to Paul by the Lord Jesus Christ.

In these encouragements, and warnings that Paul wrote his sons in the faith, Timothy and Titus, in what became his last three epistles, we see Paul's gospel torch being passed down to them, if you will. By the time Paul wrote his second letter to Timothy, he knew his own time here on earth was short. So Paul wrote in 2 TIMOTHY 4:1 & 2 -- *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* Then later in this last of his chapters, Paul gives names of people, both friends and foes, whom Timothy may have to deal with after Paul's absence. In naming these people Paul also reviews some places he has recently been to, and with this information we can better track Paul's final years of travel; where he went, and whom he saw. We will get into this shortly.

But first let's review some things here for a moment. We previously noted that there was about a four-year gap in time between the writing of HEBREWS, and 1 TIMOTHY. Within this four-year gap there is also plenty of room for unrecorded travel on the part of the Apostle Paul, and those who journeyed with him. The assumption we have made concerning Paul's travels since leaving Rome is that Timothy did join up with Paul some where in Italy as Paul noted in HEBREWS 13:23 *Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.* Next it seems most probable that Paul and Timothy then traveled to Philippi as noted in PHILIPPIANS 2:24 *But I trust in the Lord that I also myself shall come shortly.* And then on to Colosse where Paul would spend some time with Philemon, and perhaps once again also get to see Onesimus: PHILEMON 1:22 *But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.* This journey would occupy nine months to a year of Paul's time. Along the way perhaps he visited some of the other churches he had established in Macedonia, and Asia. We also made the assumption that Luke remained with Paul during this time, however there is no real written proof stating this, but we do know Luke was with Paul from the time he sailed from Philippi way back in ACTS 20:6 until the time Paul had been at Rome two years. We find Luke with Paul in Rome again in 2 TIMOTHY 4:11. We have no proof one way or the other whether or not Luke ever left Paul's side after Paul left Rome the first time. We also covered in some detail how that Paul could have made a journey out west to Spain in the spring of the next year after his leaving Italy. Conybeare and Howson give Paul two years in his life after being released from prison in Rome for him to journey out to Spain, and back with no real evidence to back this up. Two years out west to Spain, with a return to the regions we knew he previously visited of Corinth, Macedonia, and Paul's Asia, meaning Ephesus, would bring Paul to the time frame when he wrote 1 TIMOTHY. Recall the three epistles of TITUS, and 1 & 2 TIMOTHY were thought to have been inspired in 67 & 68 A.D.: 1 TIMOTHY, in the summer of 67 A.D. with TITUS being penned three to six months later, and 2 TIMOTHY being written just before Paul was executed, supposedly some time in the late Spring of 68 A.D. Since Paul didn't date these letters we can only assume that these dates are close to being correct. Conybeare and Howson did a lot of research to come up with these dates, and I have used their dates before in this study. We also found in our own research that scholars found 170 words that Paul used in these last three epistles, that weren't previously used by Paul. Researchers have further noted that such a change in writing style requires a four or five year time lapse. Perhaps Paul had learned some new words and phrases in his travels out west, and incorporated them into his every day language. Brother Copley in his study books even points out some new thoughts that Paul brings out in 1 TIMOTHY, TITUS, and 2 TIMOTHY not mentioned in

his earlier letters.

One thing that didn't change in Paul's travels, and that was his passion for Christ, and to *...press toward the mark for the prize of the high calling of God in Christ Jesus...* as he previously noted in PHILIPPIANS 3:14. No matter where Paul was, his eyes were fixed on heaven above from whence he looked for the Saviour, the Lord Jesus Christ, who had directed his footsteps ever since the day Paul first met Him on the road to Damascus. Recall that on the road to Damascus Jesus Christ arrested Paul, and gave him a life sentence, which Paul willingly accepted. The sentence is found in ACTS 26:16-18, which we have often referenced in this study. ACTS 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

What we need to see here as we continue examining Paul's travels is that it was the Lord who sent Paul to the places he went, but His concern wasn't for the places, but rather the people unto whom Paul was sent. Jesus made Paul a minister, a testimony, a witness, a preacher, an evangelist, and an Apostle to the Gentiles, not an Apostle to a region, or a place on the map. Jesus Christ came into the world to save sinners Paul wrote in 1 TIMOTHY 1:15, and there were sinners everywhere Paul was sent. So when Paul references a place he had been to, the thought on his mind wasn't the place, but rather the people of that town, or city, or that country, and their state in relation to Christ. Sometimes in these last three epistles Paul references a recent place he had been too without mentioning any names, but Timothy and Titus knew that Paul had certain individuals in mind as he made note of this.

Thirty-four people mentioned in Paul's Last Three Epistles

We are going to go over a list of names that Paul makes specific note of in these last three epistles, but before we do let's do a little review of Paul, and his relationship with people. The Lord had really made an amazing change in this man's life. Recall back in ACTS 7 how we were introduced to this man then known as Saul of Tarsus. He had just heard one of the finest heavenly inspired sermons ever preached by a man full of faith, and the Holy Ghost, Stephen. Yet Saul of Tarsus was among the many in attendance who stopped their ears after hearing Stephen's Holy Ghost inspired words, and was immediately there after found consenting unto Stephen's death. Saul of Tarsus continued from that day forth making a name for himself as he made havoc of the Christian church, haling both men and women, and committing them to prison, and persecuting them unto death. {See ACTS 8:1-3 and ACTS 22:4.} Saul of Tarsus was a young man at this time, and his only friends, if he had any, were of the Pharisee sort who aided him in his persecution of Christians. Saul of Tarsus had little or no concern for people, and that is why he was good at the job given him by the Jewish Sanhedrin. Even in this sinful state those that he persecuted were a testimony to him, and he forever remembered Stephen's soul pricking sermon. Though dead, Stephen's words still lived on in the conscience of Saul of Tarsus. Stephen had preached about Jesus the Just One. Jesus the Just One a short while later arrested Saul of Tarsus on the road to Damascus revealing Himself to Saul of Tarsus as "*Jesus whom thou persecutest,*" and showing that He had examined Saul of Tarsus' heart when Jesus further stated to Saul of Tarsus: "*it is hard for thee to kick against the pricks;*" meaning it is hard to go against the constant pricking of his conscience knowing that what he was doing wasn't right. {Study ACTS 9:5} Saul of Tarsus immediately called on the name of the Lord, seeing and now believing Jesus was indeed the risen Son of God, and immediately he was saved. ROMANS 10:9 & 10 explains what happened here like this: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath*