

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*

raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. The Light of the Lord Jesus Christ, who stopped him in the way on the road to Damascus, as you well know, blinded Saul of Tarsus. The men with Saul of Tarsus led him by the hand to Damascus, and were never heard from again. Really at this time Saul of Tarsus had no friends, or any people he could reach out to. Three days later the Lord sent Ananias of Damascus to the place where Saul of Tarsus was, and ACTS 22:13 & 14 continues the story with Ananias saying: *Brother Saul, receive thy sight. ...The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.* The very same Just One whom Saul of Tarsus heard Stephen speak about, was now being spoken of by Ananias of Damascus, yet this time it was different, for Saul of Tarsus had already met the Just One, and received Him as Saviour three days earlier. Saul of Tarsus now had two friends, Jesus Christ the Just One, and Ananias of Damascus. Of course we know that Saul of Tarsus goes on to become our Apostle Paul. Years later in 1 TIMOTHY 1:12-17 Paul writes of his calling as an Apostle. 1 TIMOTHY 1:12 *And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

The point of mentioning all of these things in the above paragraph is to introduce us to how the Lord gave Paul a passion for bringing people to Christ. The very same guy who didn't have any concern for people, especially Christians, was shown the inexpressible love of Christ first in his own life, and then given a Holy Ghost inspired desire to show this same love of God to all men everywhere, and thus fulfilling that one commandment we are to follow: *...that ye love one another.* Again it was Jesus the Just One who gave us this commandment that we looked at above: JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* JOHN 15:12 *This is my commandment, That ye love one another, as I have loved you.* JOHN 15:17 *These things I command you, that ye love one another.* In time the Apostle Paul had friends all over the world as he new it. He also had enemies all over the world too, and he could identify with their line of thinking, having been there and done that prior to getting saved himself. These are the facts that further manifest themselves in Paul's last three epistles of 1 TIMOTHY, TITUS, and 2 TIMOTHY.

Now to the names and places Paul mentions in his last three epistles of 1 TIMOTHY, TITUS, and 2 TIMOTHY. Six names of people are mentioned in 1 TIMOTHY, with one of them being Timothy. (And we are not counting Jesus Christ as one of the people in the context of this portion of our study, even though Jesus was a man, but He too is God. We have previously acknowledged that the God head of God the Father, God the Son, and God the Holy Ghost is written about, or referenced at least one hundred and six times in these last three epistles. We noted this because the Apostle Paul could scarcely write a paragraph without some kind of reference to the trinity in one fashion or another, thus proving where his focus was. Where is your focus: on things above, or down here below? So as we consider the people Paul notes by name in these last three letters, it is with the perspective of their relationship with the Lord Jesus Christ, the Just One.) Again six people are mentioned in 1 TIMOTHY. Five people are mentioned in TITUS, and Titus is one of the five listed. The five people noted in TITUS are all different than the six people found in 1 TIMOTHY. Paul's last epistle written was 2 TIMOTHY, and twenty-eight people are mentioned in 2 TIMOTHY, including Timothy himself again. Some of the names found in 2 TIMOTHY are names previously mentioned in either 1 TIMOTHY, or TITUS. In taking the last three epistles of 1 TIMOTHY,

TITUS, and 2 TIMOTHY together, and identifying the individuals named, and only counting them once, we find thirty-four people named by name that cover the whole spectrum: Old Testament worthies of faith to New Testament worthies of faith; Old Testament unbelievers to New Testament unbelievers; Old Testament previously unknowns to New Testament previously unknowns; Old Testament Saints to New Testament Saints; and Old Testament prophets and kings, to New Testament Apostles, and kings and priest unto God. This is quite a list of thirty-four, and they come from all over the world. (Don't worry we won't spend much time in each of the thirty-four, mainly because we have already covered many of these people in detail previously.)

(1) Timothy

Let's begin going through this list of thirty-four people starting with **Timothy**, who is first mentioned in 1 TIMOTHY 1:2 *Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,...* . We have covered **Timothy** extensively in this study, and won't repeat what was said previously about him. **Timothy** is mentioned a total of four times in these last three epistles of Paul, and it is really appropriate that we look at **Timothy** first, since Paul wrote ten chapters to him. In this first mention of **Timothy** in 1 TIMOTHY 1:2 & 3 we also find clues as to Paul's recent travels, and see that if Paul had ventured out west to Spain in the undocumented years between HEBREWS and 1 TIMOTHY, that he would have once again visited Ephesus before going into Macedonia. This is why now Paul writes **Timothy** how he *...besought thee to abide still at Ephesus, when I went into Macedonia...* . This was just the opposite of when Paul was in Ephesus in ACTS 19:22 and sent **Timothy** into Macedonia. Recall that Paul stayed and preached in Ephesus longer than at any other place since becoming an Apostle. (Paul stayed at Ephesus the better part of three years (ACTS 20:31). The next longest we find him at any one place is two years, and in some of those places Paul was a prisoner, such as Caesarea and Rome. Paul did have a couple of visits that lasted more than a year. One of them would have been in Antioch, Syria and the other Corinth.) As we go through this list of thirty-four people listed by name in his final three epistles, we will find the biggest majority of them associated with Paul's time in Ephesus. So little wonder that Paul would want to visit Ephesus again if given the opportunity.

This brings up a couple of points worthy of review here. Paul "*besought*" **Timothy** to "*abide still at Ephesus.*" Paul knew that **Timothy** could continue Paul's gospel message there in Ephesus, and that **Timothy** was so equipped to be the pastor there too. This does not take away from the ministry of Aquila and Priscilla, or any one of the other Saints that were in Ephesus that were also proclaiming Paul's gospel message. Paul knew that **Timothy** was called to this position, and so he "*besought*" **Timothy** to "*abide still at Ephesus.*" Truly this was a big deal, for no doubt the assembly at Ephesus was among the largest of any that Paul had established. Recall in ACTS 19:10 that all who dwelt in Paul's Asia had heard the word of the Lord Jesus because of Paul's ministry, and we know that Ephesus was the capitol city of Paul's Asia. Recently the history channel on television had a special about Ephesus showing how rich a city it once was, and this was the way it was during Paul's day. Now Paul wasn't attracted to Ephesus because of its wealth, but was guided there by the leading of the Holy Ghost, and later returned to preach at the request of the Jews of the synagogue in Ephesus, (study ACTS 18:19 & 20). Upon his return in ACTS 19 Paul established the church of Ephesus, and history records that **Timothy** now became the pastor in Ephesus starting here in 1 TIMOTHY. This does not mean that **Timothy** didn't travel away from Ephesus, for we know that he did on short trips, but history records that **Timothy** was still in Ephesus when he died. We find in Foxe's Book of Martyrs that near the end of the first century pagan people were gathered at Ephesus to celebrate a feast at the temple of Diana. (ACTS 19:27 notes that the great goddess Diana was worshipped by "all Asia and the world." Coneybear and Howson note that the temple of Diana