

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

was the equivalent to what the Bank of England was in their day, as far as the amount of wealth stored therein.) Part of this pagan celebration ceremonies included a march of sorts, where the people wore masks, took large sticks in their hands, and carried about the streets the images of their so called gods. Quoting from Foxe here: “When **Timothy** met the procession, he severely reproved them for their idolatry, which so exasperated them, that they fell upon him with their clubs, and beat him in so dreadful a manner, that he expired two days after.” Recall here what Paul wrote **Timothy** in 2 TIMOTHY chapter 3:12 *Yea, and all that will live godly in Christ Jesus shall suffer persecution.* Being clubbed to death by a fun loving riotous mob for the ministry of Christ fits this description of suffering persecution. In 2 TIMOTHY 2:11 & 12 we also read: *It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him:...* So returning to the time frame of 1 TIMOTHY 1, we find that **Timothy** did “*abide still at Ephesus*” as Paul “*besought*” him too in 1 TIMOTHY 1:3. By the end of the first century **Timothy** would have remained the pastor at Ephesus for the better part of thirty years, perhaps more, and would have been a familiar figure there since Paul first established the Ephesian church, making **Timothy** a part of the assembly at Ephesus for about fifty years. No doubt the ten chapters of instruction Paul wrote him in 1 & 2 TIMOTHY were treasures of Holy Ghost inspired wisdom that **Timothy** referenced often as he ministered from Ephesus.

The second point of interest having to do with what Paul wrote in 1 TIMOTHY 1:3 *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...* concerns the Apostle Paul himself. Obviously we find here that Paul had now left **Timothy** in Ephesus as Paul himself had journeyed over to Macedonia. Here is what we need to observe. Paul wrote this sometime in early 67 A.D. Perhaps he had visited Ephesus after being released from prison at Rome, and if he did this would have been about four years before this time, or 63 A.D. Remember we are using Coneybeare and Howson’s time line in this study. According to Coneybeare and Howson the uproar at Ephesus by the silversmiths occurred in 57 A.D., at which time Paul left Ephesus, and didn’t visit there again until after his release from prison at Rome. All of this means that Paul didn’t have eye-to-eye contact with the assembly at Ephesus for a period of at least six years, and maybe as long as ten years. Yet Paul did have a face-to-face with the Ephesian elders in ACTS 20:17-38 when he made his final journey to Jerusalem, and stopped briefly at Miletus where he then sent for the Ephesian elders to come to him, which they did. This would have occurred in the early months of 58 A.D. Paul told the Ephesian elders in ACTS 20:25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.* Their reaction to this statement is recorded a few verses later in ACTS 20:36 *And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul’s neck, and kissed him, 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.* Realize that this was a heart felt, emotional packed talk that Paul gave unto the Ephesian elders in ACTS 20:17-38, and the words recorded by Luke here was what Paul said, and what he thought at the time he said this. Now here in 67 A.D. we look back at this speech, and wonder if any of the Ephesian elders that heard him at Miletus were still alive, and living in Ephesus when Paul once again visited Ephesus with **Timothy**? We certainly don’t have an answer to this question, and only the Lord knows if any of the elders Paul talked to in ACTS 20 were still alive, and living in Ephesus these nine plus years later. A lot of things happen in nine or ten years. And there is none of us who can predict if we will be here ten years from now either. We know Paul looked for Jesus to come every day, as we do too. Paul obviously never envisioned himself ever returning to Ephesus again, but the Lord directed his step differently. And certainly some of the Ephesian elders he spoke to in ACTS 20 had by now gone home to meet the Lord in heaven. Paul’s instructions to them remained valid, and if any of them did get to see Paul upon his return, this would have just been a bonus to them, and to Paul also. In ACTS 20 Paul never anticipated seeing them again this side of heaven.

Recall that **Timothy** was with Paul on his final journey to Jerusalem, which also means that

Timothy heard Paul's speech of ACTS 20:17-38. The difference now here in 1 TIMOTHY 1:3 is that **Timothy** was now given the charge previously turned over to the Ephesian elders, *...I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,...* . The teaching of Paul's doctrine was what was being highlighted in ACTS 20:17-38 above, and is further emphasized in Paul's last three epistles. Paul then writes **Timothy** ten chapters on how to accomplish this task, which apparently he did in stellar full overcoming fashion. (Look it up for yourself, Paul used the word "charge" in our King James version eight times in writing to **Timothy**, and the first usage of it was here in 1 TIMOTHY 1:3 to teach no other doctrine. In 1 TIMOTHY 1:18 **Timothy** was charged with warring a good warfare. In 1 TIMOTHY 5:7 **Timothy** was charged with see that others followed Paul's doctrine. In 1 TIMOTHY 5:21 **Timothy** was charged with continuing to observe these things of Paul teaching. In 1 TIMOTHY 6:11-14 **Timothy** was charged with fleeing certain things, and following after the things of God; fighting the good fight of faith until the appearing of our Lord Jesus Christ. In 1 TIMOTHY 6:17-21 **Timothy** was charged again with teaching Paul's doctrine. Again in 2 TIMOTHY 4:1 & 2 Paul writes **Timothy**: *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.* Finally in 2 TIMOTHY 6:16 Paul writes **Timothy** concerning those who could, but didn't stand with Paul during his first appeal in Caesar's court, that this would not be laid to their charge in the eyes of God.) With each of these charges the underlying theme concerned teaching no other doctrine as is mentioned here in 1 TIMOTHY 1:3.

(2) Hymenaeus and (3) Alexander

The second use of this word "charge" written to Timothy by Paul leads us into the second and third of the thirty-four people Paul mentions by name in his last three epistles. We find them in the following verses: 1 TIMOTHY 1:18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*

Hymenaeus and **Alexander** are here mentioned together, and we will look at them first together, and individually. They fall into the same category as some others we will look at in this section of our study, who didn't follow Paul's gospel guidelines, and swerved from the faith into what Paul called "vain jangling" in 1 TIMOTHY 1:6. "Vain jangling" addresses empty words of legality; random babble; empty talk. In 1 TIMOTHY 1:3-7 Paul wrote **Timothy**: *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, 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.* The term "faith unfeigned" in verse 5 equates to unswerving faith, and obviously **Hymenaeus** and **Alexander** here in 1 TIMOTHY 1 are singled out as examples unto **Timothy** of those who have swerved from the faith, and did not follow Paul's doctrine. In verse 19 Paul adds the thought of faith being like a ship, which if swerved off course could end up in shipwreck. If anyone ever had much experience with shipwrecks it would have been the Apostle Paul. He previously wrote in 1 CORINTHIANS 11:25 *...thrice I suffered shipwreck, a night and a day I have been in the deep;...* and this was written before his next shipwreck in ACTS 27! Truly Paul was a shipwreck expert if there ever was one, and a shipwreck survivor, who knew that you lost everything you owned in a shipwreck. So in writing how