

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

Hymenaeus and Alexander ...concerning faith have made shipwreck:... Paul was using well-chosen words that weren't here used lightly. Paul adds in verse 20 ...*Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.* Blaspheme is disrespect, and speaking lightly or profanely or evil of sacred things, and Paul's doctrine, and the preaching of the Lord Jesus Christ was what was being blasphemed here in Ephesus. Paul had previously warned the Ephesian elders that this very thing would happen, stating in ACTS 20:28-30 -- *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall arise, speaking perverse things, to draw away disciples after them. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* Obviously there were now those at Ephesus (**Hymenaeus and Alexander**) teaching some other doctrine than Paul taught, and Paul mentions in writing **Timothy** that these doctrines included fables and endless genealogies. These kind of things were not of God, or found to be taught in the word of his grace, as Paul also noted in ACTS 20:32, which again reads: *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Were **Hymenaeus and Alexander** among the elders Paul called to Miletus in ACTS 20? Perhaps they were. ACTS 19:33 & 34 shows that **Alexander** was a Jew, and considered one of the leaders drawn out from the crowd at the uproar of the silversmiths at Ephesus. ACTS 19:33 reads: *And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.* Put yourself at this scene, and see a mob ready to riot. Conybeare and Howson here note that **Alexander** the coppersmith, and Demetrius the silversmith might naturally be expected to have influence with their fellow craftsmen who were in this uproar at Ephesus (ACTS 19:23-41). They go onto write that when **Alexander** "stood up and "raised his hand" to invite silence, he was recognized immediately by the multitude as a Jew. It was no time for making distinctions between Jews and Christians; and one simultaneous cry arose from every mouth, "great is Diana of the Ephesians;" and this cry continued for two hours." You can visualize how some in this unruly crowd could associate this Jew, **Alexander** with Paul, the Jewish Apostle sent unto the Gentiles, thus the uproar continued for two more hours.

Here is a part of what Brother Copley wrote concerning **Alexander**. "He was one of Paul's converts. ...It appears that **Alexander** became a minister, and afterward went out from the Apostle Paul preaching against this gospel of grace; for, whenever we read of individuals that stand out here in bold relief, they are always leading men, or ministers, and are set as examples to follow, or examples whom we are not to follow. **Hymenaeus** led **Alexander** astray. **Alexander** means "helper of men," and **Hymenaeus**, "marriage," or the "wedding song." You know there are many weddings that are not ordained of God, even as **Hymenaeus** and **Alexander** joined hands and went away from the truth. They failed to hold a good conscience before God. What a solemn fact that is. Some people seem to have no conscience before God. I have said it many times, "Surly they have no conscience before God, or they could not act and talk as they do." Thus it was with **Hymenaeus** and **Alexander**; not holding a good conscience, and not holding the faith of the pure Gospel of Jesus Christ, they made shipwreck of faith. In 2 TIMOTHY 2:17 we again read of **Hymenaeus**. This time it is evident that he and **Alexander** had a fall out; for whenever two rascals start off together they will not hang together very long. They will fall apart and go against each other: therefore **Hymenaeus** finds Philetus and strikes out in another direction. He introduced a new gang and **Alexander** went on in a gang by himself."

(2 TIMOTHY 2:16 *But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*)

“Doubtless that is what **Alexander** and **Hymenaeus** taught when they first started out. **Hymenaeus** began teaching it and **Alexander** picked up something else. His name indicates that; because it means “helper of men.” He repudiated (refused to have anything to do with) the true teaching of the resurrection of the dead, which is still future, and taught that the resurrection is past already.” (End of quoting from Brother Copley.)

We find both **Hymenaeus** and **Alexander** mentioned twice in Paul’s last three epistles, but only mentioned this one time together here in 1 TIMOTHY 1:20. Perhaps **Hymenaeus** is mentioned first because he was older, and considered the more influential one. **Hymenaeus** first had some influence with **Alexander**, and then later with Philetus, whom we will briefly discuss later in this study. Paul mentions **Hymenaeus** again when he writes **Timothy** his second letter from prison, stating: 2 TIMOTHY 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.* Here again we find Paul encouraging **Timothy** to make sure the doctrine he teaches is the word of truth, the word of God’s grace. **Hymenaeus** and Philetus were teaching error, as you can tell by studying verse 18 above. The error of this teaching of **Hymenaeus** was quickly latched on to by some, thus Paul equated the results of this kind of false doctrine to a shipwreck in 1 TIMOTHY 1:20.

We find an **Alexander** mentioned again in 2 TIMOTHY 4:14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.* The question arises, is this the same **Alexander** that was mentioned above with **Hymenaeus**? There is no way to prove, or disprove that these were two different people, and really only the Lord knows the answer to this question. We have made the assumption that **Alexander** is also here called **Alexander** the coppersmith, and all the commentaries I looked at agree with this assessment, and so did Brother Copley. **Alexander**, whether one or two guys, turns out to be quite an opponent of the Apostle Paul. Paul writes **Timothy** here in 2 TIMOTHY 4:15 (Conybeare’s translation): “*Be thou also on thy guard against him, for he has been a great opponent of my arguments...*” (before the court of Caesar). Since Timothy was now the pastor at Ephesus, doesn’t it make sense that **Alexander** the coppersmith was also associated with Ephesus? Certainly. And if this be the case, then **Alexander** the coppersmith could very well be the same **Alexander** that Timothy had been warned about by Paul in 1 TIMOTHY 1:20. The fact remains that **Alexander** means: “helper of men.” Yet in the end we find that **Alexander** didn’t really help men much, for he shunned Paul’s gospel, thus again Paul had to write **Timothy** this warning: 2 TIMOTHY 4:14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.* Had **Alexander** been given a chance to speak before the angry mob in Ephesus in ACTS 19:33 you can also bet that he would have greatly withstood the words of the Apostle Paul.

(4) Adam and (5) Eve

The fourth and fifth persons mentioned by name by the Apostle Paul in his last three epistles, take us back to the beginning of people. Four is the number associated with the following four things; HUMAN WEAKNESS; MAN’S WEAKNESS; CREATION; and it is an EARTHLY NUMBER. Five is the number that points to GRACE. We find these meanings evident in the fourth and fifth persons mentioned by name by the Apostle Paul in his last three epistles, which are found in 1 TIMOTHY 2:13 *For Adam was first formed, then Eve.* In GENESIS 1:26 & 27 we read: *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image*