

TIMOTHY. Let's review what is said in 1 TIMOTHY 1:3 where Paul writes **Timothy** ...*I besought thee to abide still at Ephesus, when I went into Macedonia...* . Here we find that Paul was once again at Ephesus, (where he previously had preached for three years in ACTS 19), and had now left **Timothy** in charge here at Ephesus as Paul journeyed on to Macedonia. Recall the cities of Macedonia included Philippi, Thessalonica and Berea. From Macedonia Paul writes **Timothy** the epistle of 1 TIMOTHY, where Paul indicates in 1 TIMOTHY 4:13 his plans of returning to Ephesus. 1 TIMOTHY 4:13 *Till I come, give attendance to reading, to exhortation, to doctrine.* After leaving Macedonia it seems that Paul travels back to Ephesus by way of Troas, another place Paul has visited several times over the years, (ACTS 16:8-11; 20:5 & 6; and 2 CORINTHIANS 2:12). While at Troas Paul leaves his cloke, some books, and some very important parchments with a man named Carpus, probably with the intention of returning before winter to retrieve them, or having Carpus bring them to Ephesus soon there after. 2 TIMOTHY 4:13 gives us this information, and reads: *The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.* (We will discuss Carpus later in this study, Lord willing.) It seems from Troas that Paul then made a brief visit to Ephesus, and then with **Titus** being with him, he set sail for Crete. Paul left **Titus** in Crete to ...*set in order the things that are wanting, and ordain elders in every city...* TITUS 1:5. After a short time in Crete, Paul leaves **Titus** behind, and according to the research of Conybeare and Howson, returns once again to Ephesus where he writes the epistle unto TITUS. As we discussed previously Paul writes **Titus** his intention to go to Nicopolis having ...*determined there to winter...* according to TITUS 3:12. So we can see that from Ephesus Paul proceeded towards Nicopolis by way of Miletum (Miletus) one of Ephesus sea ports, where he left Trophimus an Ephesian (ACTS 21:29) sick according to 2 TIMOTHY 4:20 ...*Trophimus have I left at Miletum sick.* (We also will discuss more about Trophimus later in this study, Lord willing.) From Miletum Paul sails by ship to the ports of Corinth where he left Erastus, (another man we will talk some about later, Lord willing.) From Corinth Paul then travels to Nicopolis where he expected to winter, and await the arrival of **Titus**, **Zenas** the lawyer, and **Apollos** according to TITUS 3:13 -- *Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.* This brings us back to 2 TIMOTHY 1:15 to **Phygellus** and **Hermogenes**. Did they join Paul and travel with him as he left Ephesus? They certainly had the opportunity too. But if they did they soon returned to Ephesus, and **Timothy** was aware of this fact when Paul writes in 2 TIMOTHY (Conybeare translation) "Thou already knowest that I was abandoned by all the Asiatics, among whom are **Phygellus** and **Hermogenes**." So with Trophimus being left sick at Miletum, and the gospel workers **Phygellus** and **Hermogenes** having now somewhere along the way having left Paul, no wonder Paul wrote of being abandoned by them. Paul was warning **Timothy** to be aware of this, and wrote him a few verses later: 2 TIMOTHY 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus.*

## (16) Onesiphorus

Then after writing this discouraging information concerning **Phygellus** and **Hermogenes**, Paul then throws in some more words of encouragement to **Timothy** about another outstanding Saint from Ephesus whom **Timothy** also knew quite well. 2 TIMOTHY 1:16 *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.* Remember Paul was writing this last epistle of his from Rome. And in these verses we just read we find for the first time in scripture a mention of a man named **Onesiphorus**, whom we knew nothing about until these verses. We know **Onesiphorus** was from Ephesus by the text above, and he is mentioned one more time in 2 TIMOTHY 4:19, where Paul writes: *Salute Prisca and Aquila, and the household of Onesiphorus.* (Prisca is another name for

Priscilla, and we know that Priscilla and Aquila had made Ephesus their home in ACTS 18:18-28.)

**Onesiphorus** then is number sixteen in our list of thirty-four different people found mentioned by name in Paul's last three epistles. And we know from our meaning of the Bible numbers study that sixteen is the number pointing to LOVE. Certainly the Apostle Paul loved **Onesiphorus** in the Lord, and very much appreciated his help in the ministry. Obviously **Onesiphorus** very much loved the Lord also, and so appreciated the love of God manifested in his beloved Apostle friend, and teacher of overcoming victory in Christ Jesus, the Apostle Paul, who now was once again a prisoner in Rome. **Onesiphorus** name means "profit-bringer," or "bringing profit." ISAIAH 48:17 *Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.* The kind of profit being spoken of here is not monetary profit, but rather everlasting spiritual profit. ECCLESIASTES 7:11 says this: *Wisdom is good with an inheritance: and by it there is profit to them that see the sun.* To "see the sun" is to see light, and Jesus is the light of the world according to JOHN 8:12 and 9:5. The profit **Onesiphorus** brought to Paul, and others, was in the light of the Son, Jesus Christ the Son of God. In fact the true "profit-bringer" is indeed Jesus Christ. We see this in what Paul wrote unto the Ephesian Saints. In EPHESIANS 1:7 Paul speaking of Jesus Christ writes: *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Paul in his prayer of EPHESIANS 1 writes this in verse 18: *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,...* . Again speaking of God and Jesus in EPHESIANS 2:7 Paul writes: *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.* No doubt **Onesiphorus**, whose name again means "profit-bringer," very much appreciated what Paul said in EPHESIANS 3:8 *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ...* . **Onesiphorus** certainly very much appreciated the Apostle Paul preaching to him about the unsearchable riches of Christ, and in turn **Onesiphorus** refreshed Paul when he was in Rome with the exceeding riches of Christ Jesus' grace. Paul also wrote in EPHESIANS 3:16 *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.* It is in the inner man where we receive the exceeding above all we could ask or think abundant life that is only found in Christ Jesus, and begin to glimpse the things which God hath prepared for them that love him. **Onesiphorus** "profit-bringer," or "bringing profit" learned these lessons very well from the Apostle Paul.

When Paul ministered in Ephesus, **Onesiphorus** aided the Apostle Paul according to what Paul wrote **Timothy** here: *...in how many things he ministered unto me at Ephesus, thou knowest very well...* 2 TIMOTHY 1:18. So **Timothy** was very familiar with **Onesiphorus** the "profit-bringer" also, having experienced his help and fellowship in the gospel there at Ephesus where **Timothy** also taught, and preached. Our text here in 1 TIMOTHY 1:16-18 also indicates that **Onesiphorus** had "refreshed" Paul in his recent days as a prisoner in chains at Rome, where Paul was now writing this second letter to **Timothy**. The thought here as Paul uses this word "refreshed" is that **Onesiphorus** showed Paul the extraordinary love of God, and exceeding kindness as he ministered to Paul's needs there in Rome. The Greek word translated "refreshed" here is *anapsucho* {an-aps-oo'-kho}, number 404 in the Strong's Greek Concordance, and has two related meanings: (1) to cool again, to cool off, recover from the effects of heat; (1a) to refresh (one's spirit): (2) to recover breath, take the air, cool off, revive, refresh one's self. Think of it like this; the Apostle Paul in his final days on earth was a prisoner at Rome in the heat of conflict and spiritual battle as he faced his trial before the court of Caesar. Added to the pressure of all of this was the feeling of abandonment Paul felt when he wrote in 2 TIMOTHY 1:15 *This thou knowest, that all they which are in Asia be turned away from me...* . The Lord can only relieve this kind of pressure, or heat. In Paul's case the Lord sent **Onesiphorus** as a breath of fresh air to refresh Paul's spirit as they two fellowshiped in the things of the Lord. Truly **Onesiphorus** was a "profit-bringer." 2 TIMOTHY

1:16 *The Lord give mercy unto the house of **Onesiphorus**; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

Note something else in what Paul wrote concerning **Onesiphorus**. Paul didn't write **Timothy** to salute **Onesiphorus**, but the household of **Onesiphorus**. 2 TIMOTHY 1:16 *The Lord give mercy unto the house of **Onesiphorus**;... . 2 TIMOTHY 4:19 Salute Prisca and Aquila, and the household of **Onesiphorus**.* Why wasn't **Onesiphorus** addressed personally in these verses? Perhaps Paul knew **Onesiphorus** wouldn't return to Ephesus prior to this letter reaching **Timothy**. Whatever the reason for Paul writing **Timothy** to salute the household of **Onesiphorus** apart from **Onesiphorus** being there we are not told, yet Paul did write **Timothy** about Him who had the care of **Onesiphorus**, saying in 2 TIMOTHY 1:18 *The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

Before moving on with our list of people mentioned by name in Paul's last three epistles, what can we conclude about **Onesiphorus**? Since Paul mentions **Onesiphorus** by name twice in this final letter of his, we have SUFFICIENT TESTIMONY, SUFFICIENT WITNESS of **Onesiphorus** the "profit-bringer" being a diligent soldier of Jesus Christ. It is with this thought in mind that Paul adds the following encouragement to **Timothy** concerning **Timothy** himself being a good soldier of the Lord. 2 TIMOTHY 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 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. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits. 7 Consider what I say; and the Lord give thee understanding in all things.* Paul writes all of this after bringing **Timothy's** attention to **Onesiphorus**. Perhaps one reason that **Onesiphorus** was mentioned prior to encouraging **Timothy** to ...*endure hardness, as a good soldier of Jesus Christ...* was for **Timothy** to realize that a man he knew and ministered with, **Onesiphorus**, was himself such a warrior for the Lord, whose number one focus was the Lord Jesus Christ. Then in his very next sentence Paul writes **Timothy** to remember the lineage of Jesus Christ coming from the seed of one of the most famous warriors in all Israel, **David**. 2 TIMOTHY 2:8 *Remember that Jesus Christ of the seed of **David** was raised from the dead according to my gospel.*

## (17) David

Every student of scripture knows something about **David**, and in our study here on the people Paul mentions by name in his last three epistles, beside Jesus Christ, **David** is number seventeen on the list. Seventeen is the number that points to VICTORY IN CHRIST JESUS, and it certainly is appropriate how the Holy Ghost inspired Paul to mention **David** seventeenth. If one life could be defined by the phrase VICTORY IN CHRIST JESUS it would be **David's**. Before we present some more thoughts concerning **David**, realize that he is not the subject of 2 TIMOTHY 2:8, for Jesus Christ is the topic of discussion as Paul writes **Timothy** here to ...*Remember that Jesus Christ of the seed of **David** was raised from the dead according to my gospel.* Christ Jesus is the main topic of just about every verse Paul writes anyway, but in this part of our study we will turn our attention to **David**, and see how he became a man after God's own heart according to 1 SAMUEL 13:14, and ACTS 13:22.

If I were to hand a hundred Bible students a blank piece of paper and write one sentence about how you remember **David**, I would get about that many different thoughts. Some would remember **David** as the slayer of Goliath. Another as the murdered of Uriah. Others would write that he was a famous king of Israel. Some would note **David** and his affair with Bathsheba. Still