

The Attackers: Jesus Christ Controls History: Application: the Destruction of the Temple of Artemis by the Goths: Lesson Learned: Truth Conquers the Lie; Doctrine of the Public Lie: III. Black Sheep: C. Alexander & Hymenaeus: Timothy's Ministry at Ephesus

1. Thus the old city of Ephesus and all its glorious examples of classical architecture returned to the dust from which it came.
2. One lone column is left, the rest scattered and strewn about the landscape as a testimony to the principle that Jesus Christ controls history.
3. It is apparent that the Lord controlled history in Ephesus by means of His divine attributes: truth triumphed over the lie.
4. He controlled history in Ephesus by means of the laws of divine establishment: Roman law allowed Paul to teach the truth in the epicenter of evil for about three years and it quenched a riot designed to kill him and his followers.
5. The Lord controlled history by allowing the hostility of the people of Ephesus to arrive at critical point after which order was restored.
6. His control of history was evident by the Ephesians liability to the law of volitional responsibility: the error of following the lie was ultimately defeated by truth.
7. The majestic colonnades of the temple of Artemis that once supported the entablature – its architrave, frieze, and cornice – are now reduced to one lonely column giving testimony to the whirlwind imposed by Jesus Christ's control of history: He allowed the wrath of the invading Goths to destroy this temple.
8. The temple was purposefully built in a marsh. The architect, Scopas \skō'-pas\ of Paros \pär'-ös\, a fourth-century Greek sculptor and architect, made this decision in order to protect the building from potential earthquakes.
9. Today, a house, whose foundation was built on sand, was not struck by earthquake but by Goths who destroyed it, leaving the "temple of the Great Artemis" forgotten, and ultimately buried by the encroaching silt from the Cayster riverbed only to be discovered in 1869 by the excavations of British architect John T. Wood.
10. The lessons we learn from the demise of what is considered to be one of the seven wonders of the ancient world is that the evil of religion may capture the thoughts of men for a time, but ultimately truth overwhelms the lie.
11. To paraphrase the words of Hosea, "when we sow the wind of idolatry we reap the whirlwind of truth." In twenty-first-century America, the idol that is worshipped is self and the god that provides our wants and desires is government with money confiscated from tithes taken from their fellow citizens in the form of confiscatory taxation.
12. Where is tranquility found in this vortex of historical downtrends?
Where is your place of refuge?

Deuteronomy 33:27a - The eternal God is a dwelling place of refuge, and underneath are the everlasting arms.

13. And the headquarters for the maintenance of a believer's tranquility of soul is the church of the living God and for you personally it is Grace Doctrine Church.
- C. Alexander and Hymenaeus: 1 Timothy 1:18–20:**
1. The first Epistle to Timothy is designed by Paul to prepare Timothy for the management of a local church.
 2. Timothy knew doctrine which enabled him to analyze and categorize Scripture and he was an excellent communicator.
 3. Paul entrusted him with the new congregation at Philippi (Philippians 2:19, 22). Paul left Timothy and Silas at Berea (Acts 17:14) and then called them to join him at Athens (v. 15). From Athens, Timothy was sent to Thessalonica (1 Thessalonians 3:2). Following this, Timothy was assigned for a time at the church in Corinth (Acts 18:5; 1 Corinthians 16:10–11).
 4. It was at Corinth that Timothy received his baptism by fire from the Corinthians. They were of diverse backgrounds but universally licentious which came as a severe shock to Timothy.
 5. Later, Timothy was incarcerated with Paul during the apostle's first imprisonment in Rome (Philippians 1:1; 2:19; Colossians 1:1, and Philemon 1:1).
 6. Timothy's experiences in each of these locations prepared him for his toughest assignment which was at the church in Ephesus.
 7. The two Epistles that bear Timothy's name and the Epistle to Titus are known collectively as the Pastoral Epistles. The first to Timothy gives detailed instructions on church order and the duties of the pastor-teacher.
 8. The Second Epistle to Timothy is the finale of Paul's 13 Epistles. He wrote it to Timothy while imprisoned for the second time at Rome. He knows that he will be executed according to 2 Timothy 4:6–8 and 4:14–18.
 9. Paul has been virtually abandoned by all his friends and associates. He mentions in 2 Timothy 4:11 that "only Luke is with me." In this same verse he instructs Timothy to come to Rome and to bring Mark with him.
 10. In verse 12, Paul informs Timothy that he is sending Tychicus \tik'-i-kūs\ as his replacement at Ephesus.
 11. It is in 2 Timothy 4:14 where we again find mention of Alexander Coppersmith who Paul accuses of doing him "much harm."
 12. This is the third mention of Paul's antagonist, the first in Acts 19:33. Although a member of the Metalworkers Union, being a Jew the rioters did not want to hear anything from one whose religion rejected idolatry.
 13. The second passage of interest is found in 1 Timothy 1 where we will note three verses in order to establish context. We begin with:

1 Timothy 1:18 - This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight,

 1. The word "command" is the noun **παραγγελία (parangelía)**: to issue an order, charge, or command that is to be obeyed post haste.

2. Tremendous heresies had infiltrated the church at Ephesus. A summary of these violations are presented by the Lord in His message to the pastor-teacher who commanded the Ephesian pulpit in A.D. 96:

Revelation 2:2 - "I know the deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles [**the Gnostics**], and they are not, and you found them to be false;

v. 3 - and you have perseverance and have endured for My name's sake, and have not grown weary.

v. 6 - Yet this you have, that you hate the deeds [ἔργον (*érgon*): **works; behavior patterns, character traits, & lifestyle**] of the Nicolaitans, which I also hate."

3. The Nicolaitans were the licentious faction of the Gnostics related to the phallic cult. The issue in this context was mature believers ability to distinguish the difference between people and their failures.