

PAUL'S ASSOCIATES

Biographical Sketches of All Persons Associated with the Gospel
Ministry of Paul the Apostle

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INTRODUCTION

Paul the apostle is the most prominent person in The Acts of the Apostles and in the New Testament epistles.

Paul is the most prominent writer of the New Testament epistles (Romans-Jude). He wrote at least thirteen of these twenty-one epistles (Romans-Philemon). Many believe he wrote also the Epistle to the Hebrews. If he indeed did so, he wrote almost 30% of the New Testament. (Luke, who wrote The Gospel According to Luke and The Acts of the Apostles, contributed over 25% of the New Testament. John the apostle, who wrote the fourth Gospel, 3 Epistles, and The Revelation of Jesus Christ, wrote almost 20% of the New Testament.)

Paul is the most prominent character in The Acts of the Apostles. Sixteen of its twenty-eight chapters describe his ministry (chs.13-28).

Paul is introduced in Acts 7:58 as the “young man named Saul” at whose feet those who stoned the martyr Stephen to death laid their garments. This indicates that he was at that time a very high-ranking member of the Sanhedrin, the Jewish legal authority that authorized Stephen’s execution (for preaching Christ), and that he officiated at this event. He was a Jew of the tribe of Benjamin. He was born in Tarsus of Cilicia, Asia Minor, as a Roman citizen. He had been taught by Gamaliel, one of the seven rabbis to whom the Jews gave the highest title Rabban (literally Our Rabbi, which was higher than Rabbi or My Teacher and Rab or Teacher). He was a zealous Pharisee, the strictest sect of the Jews, in contrast to the liberal Sadducees. (See Acts 22:3; 26:5; 22:28; Philippians 3:5f).

We afterward read of Saul’s conversion in Acts 9:1-18. He was at this time “still breathing threats and murder against the disciples of the Lord” (v.1). (See also Paul’s descriptions of his conversion and subsequent ministry in 22:1-21 & 26:1-20.)

It is difficult to determine the exact chronology of Paul's earliest ministry. Luke's account (Acts 9:1-31) and Paul's account (Galatians 1:11-24) do not include the same details. And one of them gives details not given by the other. Here is a likely harmonized account:

1. Converted on the road to Damascus (Acts 9:1-9);
2. Received as a brother and baptized by Ananias in Damascus (Acts 9:10-18);
3. Ministered briefly in Damascus (Acts 9:19-22);
4. Spent about three years in Arabia (Galatians 1:15-17);
5. Went to Jerusalem to be with Peter – but not the other apostles (Galatians 1:18f);
6. Returned to Damascus (Galatians 1:21a);
7. Escaped from Damascus because of a plot to kill him (Acts 9:23-25 – note “after many days were past”);
8. Went to Jerusalem, but was met by mistrust by Christians because of his former antagonism against them (Acts 9:26);
9. Befriended by Barnabas, who introduced him to the apostles, who received him (Acts 9:27f);
10. Ministered in Jerusalem until Hellenists attempted to kill him (Acts 9:29);
11. Went to minister in Tarsus, also in Syria and Cilicia (Acts 9:30; Galatians 1:21);
12. Brought by Barnabas to Antioch to minister with him there (Acts 11:25f);
13. Went with Barnabas to deliver aid to needy saints in Jerusalem (Acts 11:27-30);
14. Returned to Antioch after fulfilling his ministry in Jerusalem (Acts 12:25).

We then read of Paul's ministry in Antioch and call by God to a special evangelistic ministry (13:1-3), and of the change of his name from *Saul* to *Paul* (13:9). (*Saul* means “desired”; *Paul* means “small or little”.)

Paul's latter ministry, from his call in Antioch (c.47 AD) to his martyrdom in Rome (c.67 AD), was comprised mainly of journeys and imprisonments:

1. First Journey (Acts chs.13-14): from Antioch in Syria to Salamis in Cyprus; Paphos in Cyprus; Perga in Pamphylia; Antioch in Pisidia; Iconium in Lycaonia; Lystra in Lycaonia; Derbe in Lycaonia; again to Lystra, Iconium, Antioch, Perga; Antioch in Syria (via Attalia).
2. Confronting Judaizers (Acts 15:1-35).
3. Second Journey (Acts 15:36-18:22): from Antioch in Syria to Syria & Cilicia; Derbe in Lycaonia; Lystra in Lycaonia; through Phrygia, Galatia, Mysia, to Troas; Philippi in Macedonia; Thessalonica in Macedonia; Berea in Macedonia; Athens in Greece, Corinth in Greece; Ephesus in Asia; Antioch in Syria.
4. Third Journey (Acts 18:23-21:17): from Antioch in Syria to Galatia & Phrygia; Ephesus in Asia; Macedonia; Greece; Macedonia; Troas in Mysia; Miletus in Asia; Tyre in Phoenicia; Ptolemais in Phoenicia; Caesarea Palestina; Jerusalem.
5. Arrest in Jerusalem (Acts 21:18-23:22).
6. Imprisonment in Caesarea Palestina (Acts 23:23-26:32): trial before the Roman governor Felix; trial before the Roman governor Festus (Felix's successor); trial before the Jewish king Agrippa.
7. Voyage to Prison in Rome (Acts 27:1-28:16): from Caesarea Palestina via Sidon, Myra, Fair Havens, Malta (shipwreck), Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome.
8. First Imprisonment in Rome (Acts 28:17-31).
9. Fourth Journey (following release from prison; various texts; order of places visited uncertain): Rome (Romans 15:24, 28); Spain (Romans 15:24, 28); Crete (Titus 1:5); Corinth (2 Timothy 4:20a); Nicopolis (Titus 3:12); Dalmatia (suggested in 2 Timothy 4:10); Philippi (Philippians 2:24; 1 Timothy 1:3); Ephesus (1 Timothy 1:3, 18-20; 2 Timothy 4:14f); Miletus (2 Timothy 4:20b); Colosse (Philemon v.22); Troas (2 Timothy 4:13).

10. Second Imprisonment in Rome & Martyrdom.

Paul's associates are named in both his epistles and The Acts of the Apostles. They are identified as his *companions* and *fellows*.

Paul's *companions* are called "Paul and his party" (Acts 13:13) and "Paul's travel companions" (Acts 19:29). They spoke of themselves as "we who were Paul's companions" (Acts 21:8). On the occasion recorded in Acts 20:4-7, Paul and eight travel companions attended a Lord's Day worship service of the church in Troas, Asia Minor. Imagine the delight of this church when through the door entered Paul, Luke, Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus.

Paul spoke of these and others as *fellows with himself*, his *equals* in their work and ministry with him. He identified them with terms like these:

1. "fellow *servant*" (Colossians 1:7; 4:7) – as related to Christ, their common Lord. Paul names among these Epaphras and Tychicus.
2. "fellow *soldier*" (Philippians 2:25; Philemon v.2) – those who served alongside Paul in "the good fight of faith" (as it is called in 1 Timothy 6:12; cp. 2 Corinthians 10:3-6; Ephesians 6:10-18). Paul names among these Epaphras and Apphia.
3. "fellow *prisoner*" (Romans 16:7; Colossians 4:10; Philemon v.23) – those who were imprisoned with Paul for preaching the gospel. Paul names among these Andronicus, Aristarchus, Epaphras, Junia.
4. "fellow *laborer/worker*" (Romans 16:3, 9, 21; 2 Corinthians 1:24; 8:23; Philippians 2:25; 4:3; Colossians 4:11; 1 Thessalonians 3:2; Philemon vv.1, 24). The King James Version sometimes identifies them as Paul's "helpers" (e.g. Romans 16:3). But they were much more than this. The Greek word (*sunergos*, from *sun*="with or together" + *ergon*="labor, work") denotes "a companion in work, fellow worker" (*Thayer's Greek Definitions*). Paul names among these Aquila and Priscilla,

Aristarchus, Clement, Demas, Epaphras, Mark, Justus, Lucius, Luke, Philemon, Timothy, Titus, Urbanus.

In addition to these *companions* and *fellows* were Paul's many *friends* in the churches to which he ministered. These include those saints whom he named in his epistles to them (see, e.g., Romans 16:1-15).

A list of Paul's associates – his companions and fellows – includes (in alphabetical order) Andronicus and Junia, Apollos, Aquila and Priscilla, Aristarchus, Artemas, Barnabas, Crescens, Demas, Epaphras, Epaphroditus, Erastus, Gaius of Macedonia, Gaius of Derbe, Jason, Judas Barsabas, Justus, Luke, Mark, Onesimus, Secundus, Silas, Sopater, Sosthenes, Tertius, Timothy, Titus, Trophimus, Tychicus.

Some of their names are quite familiar to us. But you probably just read the names of worthy gospel witnesses who are not familiar to you.

We therefore will here consider brief biographical sketches of Paul's companions and fellows in alphabetical order.

(Below these biographical sketches are four appendices: a list of other persons associated with Paul; a chronology of the latter ministry of Paul; four maps of his four ministerial journeys.)

I. ANDRONICUS AND JUNIA

(Romans 16:7)

“Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me” (Romans 16:7).

All that we know from the Scriptures regarding these two men is recorded in this text. *Andronicus*’ name means “man-conquering” – and he certainly conquered the adversities he suffered from men. The meaning of *Junia*’s name is not certain, but may have meant “youthful” (*Thayer’s Greek Definitions*) or “belonging to Juno” (*Smith’s Bible Dictionary*), or it may have derived from *Junius*, the name of a Roman family (*Strong & McClintock’s Cyclopedia*). The form of *Junia*’s name makes it possible that it belonged to a woman.

1. Andronicus and Junia were Paul’s “kinsmen” (KJV) and/or “countrymen” (NKJV). The Greek word here translated has the *narrower* meaning “related by blood” (as in Luke 2:44) and the *wider* meaning “of the same nation” (as in Romans 9:3). Paul in this same chapter uses the same Greek word of Herodian, Lucius, Jason, and Sosipater (vv.11, 21). It is certain that all these were Paul’s *countrymen*, but not certain that they all were his *blood-relatives*. (We read of Paul’s sister and her son, Paul’s nephew, in Acts 23:16.) If Junia was a woman, she probably was Andronicus’ wife or sister.
2. Andronicus and Junia were Paul’s “fellow prisoners”. We are not told when and where. But we are blessed to read that Paul had relatives who loved the gospel and were willing to suffer imprisonment for Christ.
3. Andronicus and Junia were “of note among the apostles”.
 - i. This does not mean that they were *prominent among* Christ’s apostles – for they were not of Christ’s twelve apostles.
 - ii. Rather, it means that they were *well-known to* Christ’s apostles – and highly esteemed by them. They therefore evidently had been Christians for a long time.

4. Andronicus and Junia were “in Christ before Paul.” This has to do with their personal experience, not God’s eternal decree.
 - i. In God’s eternal decree, they and Paul were in Christ from eternity, before the foundation of the world, when God chose them in Christ and highly favored them in Christ (Ephesians 1:4-6).
 - ii. In their personal experience, they were in Christ from the moment of their conversion, when they were united to Christ by faith in Him.

II. APOLLOS

(Acts 18:24-19:1a; 1 Corinthians 1:12; 3:4-6, 22; 4:6; 16:12; Titus 3:13).

The name *Apollos* means “Given by Apollo” and indicates that his parents were not believers. Apollo was the national divinity of the Greeks. They recognized him as a god of archery, music and dance, truth and prophecy, healing and diseases, the sun and light, poetry, and more.

1. Apollos probably was one of “Paul’s companions” late in the apostle’s ministry (Titus 3:13): While Paul was somewhere in Asia Minor, he wrote to Titus on Crete, “Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.” Paul’s epistle to Titus was written late in his ministry, perhaps about 67 AD and about one year before the apostle’s martyrdom. Apollos therefore was not one of “Paul’s *travel* companions” unless he accompanied Paul on his final trip to Rome.
2. What we know of Apollos personally is recorded in Acts 18:24-28:
 - v. 24. “Now a certain Jew named Apollos, born at Alexandria” | His hometown was Alexandria of Egypt, home to the largest urban Jewish community in the world in that day. Alexandria was named for Alexander the Great (356-323 BC), the Macedonian king who established one of the

greatest empires of the ancient world and established this city in 331 BC. The Septuagint, the Greek version of the Old Testament, was produced there, mostly before the birth of Jesus Christ.

- “... an eloquent man” | He was very learned and quite able to express what he knew. He knew both what and how to preach. He was no silver-tongued devil telling lies in a convincing manner, nor “a sounding brass or a clanging cymbal” merely making noise. He did not speak what he did not know, nor withhold what he did indeed know. Although some take this word eloquent to mean “gifted in oratory”, the Greek word (*logios*) does not require this meaning.
- “... and mighty in the Scriptures” | He was well-versed in the contents of the Old Testament, the only Scriptures of that day, as the New Testament had not yet been compiled.
- “... came to Ephesus” | Aquila and Priscilla had accompanied Paul from Corinth to Ephesus (vv.18f). Paul left them there when he departed for Jerusalem. Shortly afterward, Apollos arrived in Ephesus from Alexandria.
- v. 25. This man had been instructed in the way of the Lord; | The Jews in Alexandria were renown for their knowledge of the Old Testament. Apollos was a firm believer in the coming Messiah prophesied in the Old Testament. And he was convinced that Jesus is the prophesied Messiah.
- “... and being fervent in spirit” | He was zealous to teach what he knew. It probably is better to understand him as being fervent in his own spirit, which is commendable (see Romans 12:11), not fervent in the Holy Spirit.
- “...spoke and taught [accurately] the things of the Lord, though he knew only the baptism of John.” | Apollos probably was well-versed regarding Jesus Christ’s birth, ministry, death, and resurrection. And he evidently knew about the “baptism of repentance for the remission of sins” required by John the Baptist (Mark 1:4). But he evidently did not know about the significance of the baptism with the Holy Spirit that Jesus would administer (Mark 1:8).

- v. 26. “...he began to speak boldly in the synagogue” | At that time in Ephesus and other cities in Asia Minor, a gospel preacher could teach in the synagogues of the Jews that Jesus was the Christ, the Messiah prophesied in the Old Testament. Paul often did (Acts 9:20; 13:5; 14:1; 17:1-3, 10-12; 18:4; 19:8). Apollos did so in Ephesus.
- “...when Aquila and Priscilla heard” [him] | For they attended the worship services in the synagogues, particularly when a gospel preacher was speaking.
- “... they took him aside and explained to him the way of God more accurately.” | Two points should be here stressed:
 - 1) Aquila and Priscilla were commendable teachers.
 - i) They were *knowledgeable*. They were able to teach one who was already “mighty in the Scriptures” and “instructed in the way of the Lord”, and who “spoke and taught accurately the things of the Lord”. They undoubtedly had learned much from Paul during the “good while” that they had been Paul’s companions. Let us imitate them in knowing what to teach others.
 - ii) They were discrete. They did not rebuke Apollos when they discerned his ignorance of a vital truth, nor publicly correct him when they heard him preach in the synagogue. Rather, they met with him privately in order to teach him. Let us imitate them in knowing how and what to teach others.
 - 2) Apollos was a humble student. Although he was “an eloquent man”, and “mighty in the Scriptures”, and already “instructed in the way of the Lord”, and “spoke and taught accurately the things of the Lord”, he was not too proud to be taught by tentmakers – one of them being a woman. Let us imitate Apollos in never being too proud to admit our ignorance of certain truths and to be taught by lowly people who know them.
- v. 27. “*And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; ...*” | Achaia was the Roman province south of Macedonia, and with Macedonia comprehended Greece. (Paul mentions them

together in Acts 19:21, Romans 15:26, 1 Thessalonians 1:7f.). One of the major cities in Achaia was Corinth, where Aquila and Priscilla lived when they met Paul (Acts 18:1-3). Many Corinthians became Christians during Paul's ministry of eighteen months there (Acts 18:4-11). It here appears that Apollos, while in Ephesus, had learned of the church in Corinth, undoubtedly from his teachers Aquila and Priscilla, and desired to minister to them. The brethren in Ephesus, undoubtedly including Aquila and Priscilla, gave to Apollos a letter recommending him to the Corinthians, which he carried with him to Corinth and presented to the church there.

— "... and when he arrived, he greatly helped those who had believed through grace; | Two points here are worthy of our attention:

1) Apollos "greatly helped those who had believed". He put to good use what he had learned from Aquila and Priscilla. What good is knowledge *learned* if it is not knowledge *taught*?

2) Apollos greatly helped those who had "believed through grace". Faith is a *gift of God*, not a *work of man* (Ephesians 2:8f).

— v. 28. For he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ. | Consider these two points regarding Apollos' ministry to the Jews:

1) the *content* of Apollos' preaching: "Jesus is the Christ." The Jews claimed to be waiting for the Christ (Hebrew *Messiah*) prophesied in the Old Testament. Their wait should be over – for "Jesus is the Christ" (see this same expression also in John 20:31; 1 John 2:22; 5:1). Apollos preached this truth to the Jews.

2) the *manner* of Apollos' preaching:

1) *vigorously* (*mightily* in KJV) – without hesitation. Apollos was no half-hearted preacher.

2) *convincingly* – for he *refuted* the Jews. They were unable to reasonably deny what he taught.

- 3) *publicly* – even in their synagogues, as Paul earlier had done (Acts 18:4f). Apollos continued what Paul began.
- 4) *Scripturally* – “showing from the Scriptures that Jesus is the Christ”. He was well acquainted with the Old Testament prophecies of the Christ and the manner in which Jesus had fulfilled them.

— Apollos is a worthy example for Christ’s ministers:

- 1) eloquent in speech
 - 2) mighty in the Scriptures
 - 3) instructed in the way of the Lord – and Christ is preeminently the Lord’s Way
 - 4) fervent in spirit
 - 5) accurate in doctrine
 - 6) willing to be taught
 - 7) desiring to minister to others
 - 8) helping those who had believed through grace
 - 9) vigorously refuting Christ’s foes publicly
 - 10) showing from the Scriptures that Jesus is the Christ
3. Apollos succeeded Paul in Corinth (1 Corinthians 3:6): Paul wrote, “I planted, Apollos watered, but God gave the increase.” Paul wrote these words because some in Corinth had preferred Paul over Apollos while others preferred Apollos over Paul. This resulted in unholy factions in the church, resulting in Paul writing to them: “Now I say this, that each of you says, ‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas,’ or ‘I am of Christ.’ Is Christ divided? ...” (1:12f); “For when one says, ‘I am of Paul,’ and another, ‘I am of Apollos,’ are you not carnal? Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?” (3:4f); “Therefore let no one boast in men. For all things are yours: whether Paul or Apollos or Cephas ... – all are yours. And you are Christ’s, and Christ is God’s” (3:21-23). We have no reason for suggesting that Apollos had any part in promoting this division. For Paul speaks of him as an honorable minister.

4. Apollos declined Paul's request to return to Corinth (1 Corinthians 16:12): "Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time." Apollos had left the church in Corinth, probably because he wanted no part in the division that some had made regarding himself and Paul. Titus succeeded Apollos in Corinth (2 Corinthians 12:18).
 - i. Paul showed his unselfishness in requesting Apollos to return to Corinth.
 - ii. Apollos showed his unselfishness in declining Paul's request. Christ's ministers despise factions and divisions in Christ's churches.
 5. Paul desired Apollos' companionship late in his ministry (Titus 3:13): "Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing." Apollos was at this time ministering with Titus in Crete (see Titus 1:5).
 - i. Paul desired that Apollos come to him *quickly* – for he greatly desired to see him.
 - ii. And Paul desired that Apollos come to him *adequately funded*. Timothy and the church in Crete were to send Apollos at their own expense. For churches are to provide for the needs of their ministers (see 1 Corinthians 9:3).
- If Apollos' arrival to Paul was the first time these ministers met each other – what a joyous occasion this must have been!

III. AQUILA AND PRISCILLA

(Acts 18:1-3, 18, 26; Romans 16:3f; 1 Corinthians 16:19; 2 Timothy 4:19).

His name means "Eagle"; her name means "Ancient". He undoubtedly had a Hebrew name, but it is unknown. She may have been given her name as a wish for long life to her. Her name

Priscilla is a Roman diminutive of her formal name *Prisca* (as she is called in 2 Timothy 4:19), probably as an expression of affection.

1. He was a Jew from Pontus; her background is not cited. He is identified as “a certain Jew named Aquila, born in Pontus, who had recently come [to Corinth, Greece] from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome)” (Acts 18:2).
 - i. Pontus was a large province in northeast Asia Minor, bordering what is now called the Black Sea, which was then known as Pontus Axeinos.
 - ii. “They were refugees from the cruel and unjust edict of Claudius which expelled all Jews from Rome in 52 AD. The decree, it is said by Suetonius, was issued on account of tumults raised by the Jews, and he especially mentions one Chrestus (Suetonius *Claud.* 25). Since the word Christus [Christ?] could easily be confounded by him to refer to some individual whose name was Chrestus and who was an agitator, resulting in these disorders, it has been concluded that the fanatical Jews were then persecuting their Christian brethren and disturbances resulted. The cause of the trouble did not concern Claudius, and so without making inquiry, all Jews were expelled” (*International Standard Bible Encyclopedia*).
2. They were treated by Paul as equals in their marital relationship. For they are always named as a couple and never individually. This indicates that she was considered as his equal and partner. This Christian consideration was not generally found in other ancient cultures, especially those which considered a wife to be her husband’s property.
 - The order of their names is sometimes reversed: *his* name is first *two* times (Acts 19:2; 18:26); *her* name is first *four* times (Acts 18:18, 26; 1 Corinthians 16:19; 2 Timothy 4:19). No reason for her name being cited first is given or intimated. Some commentators suggest that her name being mentioned first indicates she was the more energetic of the two. Her name being mentioned first in teaching Apollos indicates

that she was a woman of considerable wisdom, doctrinal knowledge, and teaching ability. This is a commendable virtue for every Christian woman.

3. They are probably the most exemplary named husband and wife in the New Testament. As Phoebe is generally cited as the most exemplary *unmarried* woman in the New Testament (Romans 16:1f), Priscilla is cited as the most exemplary *married* woman.
4. They were of the same occupation as Paul (Acts 18:3): “because he [Paul] was of the same trade, he stayed with them [in Corinth] and worked; for by occupation they were tentmakers.” While many worked alongside Paul in the *gospel*, Aquila and Priscilla are the only people who are said to have worked with Paul in also the *workshop*. Try to imagine the holy conversations between them as they worked together with their hands.
5. They accompanied Paul from Corinth to Ephesus (Acts 18:18f): “18 So Paul still remained [in Corinth] a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. ... 19 And he came to Ephesus, and left them there”
6. They instructed Apollos (Acts 18:24-26): “24 Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.”
7. They were called by Paul “my fellow workers in Christ Jesus” (Romans 16:3). The King James Version identifies them as Paul’s “helpers”. But they were much more than this. The Greek word (*sunergos*) denotes “a companion in work, fellow worker” (Thayer’s Greek Definitions). Paul cited many of his “fellow workers” (as we noted in the introduction). But as we noted above, Aquila and Priscilla were Paul’s fellow workers not only in the *gospel* but also in the *workshop*.

8. They exposed themselves to imminent peril for Paul’s sake: for he says that “Priscilla and Aquila ... risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles” (Romans 16:3f). We are not told how or when or where they did so. But it may have been when Paul “fought with beasts at Ephesus” (1 Corinthians 15:32) – probably beasts of the two-legged sort who attacked him for preaching the gospel. It here suffices us to know that Paul had friends who were willing to imperil their own lives for the sake of the gospel and those who preach it. O that such devotion may be found among us Christians today!
9. They were mindful of fellow-saints in other places: for Paul in writing from Ephesus to the church in Corinth says “Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house” (1 Corinthians 16:19). “Out of sight, out of mind” should never be descriptive of believers. It was not descriptive of Aquila and Priscilla. They were still mindful of their brothers and sister with whom they had fellowshiped when they resided in Corinth.
10. They were grateful and hospitable: for we twice read of “the church that is in their house” (Romans 16:3-5a; 1 Corinthians 16:19). Churches of Christ in the New Testament era did not have church buildings like we have today. (And many church buildings today do not have *Christ’s* churches assembling in them.) Rather, churches congregated for worship in the residence of one of their members. (Other saints who provided their private residences as a place for congregations to assemble for worship include Nymphas in Laodicea [Colossians 4:15] and Philemon in Colosse [Philemon vv.1f]). The Lord had provided to them an abode commodious enough to accommodate many guests. They in turn provided it as a meeting house for His people. In so doing, they demonstrated two things:
 - i. their gratitude to God;
 - ii. their hospitality to God’s people.

IV. ARISTARCHUS

(Acts 19:29; 20:4; 27:2; Colossians 4:10; Philemon v.24)

His name means “the best ruler”.

1. Aristarchus was “a Macedonian of Thessalonica” (Acts 27:2). He is identified as a *Macedonian* in Acts 19:29 and as a *Thessalonian* in Acts 20:4. Thessalonica was a major city in Macedonia, the northern part of Greece.
2. Aristarchus was identified as one of “Paul’s travel companions” (Acts 19:29). In every instance of his name in the New Testament, he was accompanying Paul. Indeed, after joining himself to Paul, he never left him until they reached imprisonment in Rome.
 - i. He was Paul’s travel companion in his third journey, and is cited as being with Paul in Ephesus – where he was seized by the idolatrous mob (Acts 19:29), and in Troas (Acts 20:4f).
 - ii. He was Paul’s travel companion when he was sent as a prisoner to Rome (Acts 27:2). Indeed, he may have been sent with Paul to Rome as a prisoner himself, because:
3. Aristarchus was Paul’s “fellow prisoner” during his first imprisonment in Rome (Colossians 4:10 & Philemon v.24).
— Epaphras was also Paul’s “fellow prisoner” during his first imprisonment in Rome (Philemon v.23 & Colossians 4:12).
4. Aristarchus was one of only three Jews who were Paul’s “fellow workers for the kingdom of God” during his first imprisonment in Rome (Colossians 4:10f). The other two were “Mark the cousin of Barnabas” (v.10) and “Jesus who is called Justus” (v.11). It is sad that Paul had so few fellow workers from his own nation during this imprisonment, for many Jews visited Paul (Acts 28:17-30). It is only by God’s grace that he had any.
5. Aristarchus was, as Paul said of Onesiphorus, “not ashamed of my chain” and “often refreshed me” (2 Timothy 1:16).

V. ARTEMAS

(Titus 3:12)

Paul wrote to Titus, “When I send Artemas to you, ...” This is the only mention of him in the Scriptures. His name means “gift of Artemis”, the Greek goddess of the hunt (equivalent to the Roman goddess Diana), which probably indicates that he was born of Gentile unbelievers. All that we certainly know of Artemas is that Paul trusted him enough to send him to Titus, probably with funds or something else of importance. This is commendation enough! Paul did not associate with untrustworthy people, whether they be preachers of a false gospel, teachers of a false doctrine, immoral characters, or cheats or swindlers. Neither should God’s ministers today do so.

VI. BARNABAS

(Acts 4:36f; 9:27; 11:25-30 & 12:25; chs.13f; 15:1-35; 15:36-39; 1 Corinthians 9:6; Galatians 2:1-9; Galatians 2:11-13; Colossians 4:10)

1. Barnabas is introduced in Acts 4:36-37 & 11:24: “4:36 And *Joses*, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, 4:37 having land, sold it, and brought the money and laid it at the apostles’ feet. ... 11:24 ... he was a good man, full of the Holy Spirit and of faith.”
 - i. His name *Joses* was given to him at his birth, and is an abbreviation of *Joseph*. His family called him by his given name. But he is not known by this name among Christians.
 - ii. He was “named *Barnabas* by the apostles (which is translated *Son of Encouragement* [*son of consolation* in KJV])”. (The Hebrew prefix *bar* means “son of”, as in “Bartimaeus, the son of Timaeus” in Mark 10:46.)
 - 1) Barnabas’ name does not refer to his physical father, as though he was the son of one named *Nabas*. The same is

true of James and John, whose physical father was named *Zebedee*, but whom Jesus named “Sons of Thunder” (Mark 3:17).

2) Rather, Barnabas’ name speaks of his spiritual gift, which was that of persuasive utterance. In the Greek text, Barnabas is the son of *paraklēsis*. This Greek word is elsewhere used of one who can *encourage* (Acts 11:23), *console* (Luke 2:25), *exhort* (Acts 13:15), *comfort* (Acts 9:31). Barnabas was spiritually gifted to speak in the manner producing all these things.

3) Barnabas proved himself to be worthy of his name in The Acts of the Apostles:

i) persuading disciples in Jerusalem to accept Paul, of whom they were afraid (9:26f)

ii) persuading the church in Antioch to continue with the Lord (11:19-24)

iii) persuading Paul to minister with him in Antioch-Syria (11:25f)

iv) persuading many Jews and proselytes in Antioch-Pisidia to continue in God’s grace (13:43)

v) persuading idolaters in Lystra to not sacrifice to himself and Paul (14:8-14)

vi) “strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, ‘We must through many tribulations enter the kingdom of God’” (14:22)

— O that every follower of Christ would be a Barnabas, a persuasive Son of Encouragement!

iii. Barnabas was a “Levite of the country of Cyprus”.

1) A *Levite* was a descendent of the patriarch Levi and a member of the priestly tribe of Israel (although not all Levites were priests). Under the New Covenant, every believer is a Levite or priest to God (Jeremiah 33:14-22). Therefore, Barnabas was both a *physical* and a *spiritual* Levite.

2) *Cyprus*, situated 44 miles south of Turkey and 65 miles west of Syria, is the third-largest island in the

Mediterranean (3572 square miles), behind Sicily and Sardinia. Barnabas' forefathers probably had emigrated to this island during the Diaspora. We are not surprised that Cyprus was the first place Barnabas and Paul evangelized when they were sent from Antioch (Acts 13:1-12). For Christians like Barnabas are concerned for their fellow-countrymen.

- iv. Barnabas was *charitable*: “having land, sold it, and brought the money and laid it at the apostles’ feet.” He did this charitable deed so that the needs of fellow-Christians could be met (vv.34f).
 - v. Barnabas was “a good man”. He was of sterling character, as every Christian should be.
 - vi. Barnabas was “full of the Holy Spirit”. He who is *full* of the Holy Spirit has no room for himself. He is led by the Holy Spirit and faithfully follows his Leader.
 - vii. Barnabas was “full of faith”. He therefore was, of course, faithful.
2. Barnabas introduced Paul to the apostles (Acts 9:26f): “26 And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. 27 But Barnabas took him and brought him to the apostles. ...” This event occurred about four years after Paul’s conversion. It is difficult to precisely know the chronology of Paul’s earliest ministry. Luke’s account (Acts 9:1-31) and Paul’s account (Galatians 1:11-24) do not include the same details, and one gives details not given by the other. Here is a likely harmonized account:
- 1) converted on the road to Damascus (Acts 9:1-9);
 - 2) received as a brother and baptized by Ananias in Damascus (Acts 9:10-18);
 - 3) ministered briefly in Damascus (Acts 9:19-22);
 - 4) spent about three years in Arabia (Galatians 1:15-17);
 - 5) went to Jerusalem to be with Peter – but not the other apostles (Galatians 1:18f);
 - 6) returned to Damascus (Galatians 1:21a);

- 7) escaped from Damascus because of a plot to kill him (Acts 9:23-25 – note “after many days were past”);
 - 8) went to Jerusalem, but was met by mistrust by Christians because of his former antagonism against them (Acts 9:26);
 - 9) Barnabas befriended Paul and introduced him to the apostles, who received him (Acts 9:27).
— Barnabas here again proved himself to be a Son of Encouragement.
3. Barnabas was sent from Jerusalem to minister to the newly-gathered church in Antioch (Acts 11:19-24): “19 Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. 20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a great number believed and turned to the Lord. 22 Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. 23 When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. 24 For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.”
 4. Barnabas brought Paul to Antioch to minister with him (Acts 11:25f): “25 Then Barnabas departed for Tarsus to seek Saul. 26 And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.” — Paul had returned to Tarsus in Cilicia after his visit in Jerusalem with Barnabas (Acts 9:30; cp. Galatians 1:21). Barnabas, evidently remembering the effective manner in which Paul had ministered in Jerusalem (Acts 9:29), sought for Paul in Tarsus and brought him to Antioch to minister with him there. Their ministry together in Antioch lasted only one year. For the Lord had greater plans for them (see ch.13).

5. Barnabas and Paul delivered charitable gifts from Antioch to Judean brethren (Acts 11:27-30): “27 And in these days prophets came from Jerusalem to Antioch. 28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. 29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30 This they also did, and sent it to the elders by the hands of Barnabas and Saul.”
6. Barnabas and Paul were called by God to an evangelistic ministry (Acts 13:1-3): “1 Now in the church that was at Antioch there were certain prophets and teachers: Barnabas [note that the encourager is cited first], Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord and fasted, the Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them.’ 3 Then, having fasted and prayed, and laid hands on them, they sent them away.” — Note that Barnabas is mentioned before Paul. Barnabas was the more prominent of the two at that time. But Paul soon became the more prominent (e.g., 13:13).
7. Barnabas and Paul ministered in at least seven cities during their journey:
 - i. Cyprus, Barnabas’ homeland, in the cities Salamis and Paphos (13:4-12)
 - ii. Antioch in Pisidia, central Asia Minor (13:13-52)
 - iii. Iconium in Lycaonia, about eighty miles west of Antioch-Pisidia (14:1-7)
 - iv. Lystra in Lycaonia, about eighteen miles south of Iconium (14:8-19)
 - v. Derbe in Lycaonia, about eighteen miles east of Lystra (14:20-21)
 - vi. “they returned to Lystra, Iconium, and Antioch ...” (14:21b-23)
 - vii. Perga in Pamphylia, near the Mediterranean Sea south of Antioch-Pisidia (14:24f)

viii. return to Antioch in Syria (14:26-28)

8. Barnabas and Paul were central figures in the Judaizing controversy (Acts 15:1-34; cp. Galatians 2:1-10).

— Judaizers were Jews pretending to be Christians and trying to force Jewish circumcision and the Law of Moses on uncircumcised Gentile Christians who had never been under that law.

i. Judaizers from Judea began their controversy in Antioch (15:1): “And certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’”

ii. Paul and Barnabas denied the Judaizers’ doctrine (15:2a): “Paul and Barnabas had no small dissension and dispute with them.”

iii. The church in Antioch sent Paul and Barnabas to Jerusalem regarding this issue (15:2b-4): “they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. ...”

1) Paul says this visit to Jerusalem was “after fourteen years” (Galatians 2:1), probably meaning fourteen years after his conversion.

2) Among those accompanying Paul and Barnabas was Titus (Galatians 2:1, 3), a Gentile evidently converted under Paul’s ministry but never compelled by Paul to be circumcised.

iv. Judaizers in Jerusalem restated their demands (15:5): “But some of the sect of the Pharisees who believed rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses.’”

— The Judaizers believed in Jesus, but were trusting not in Him but in their circumcision and legal righteousness for their salvation. Paul called them “false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ

Jesus, that they might bring us into bondage)” (Galatians 2:4).

- v. The council in Jerusalem met to resolve the issue raised by the Judaizers (15:6): “Now the apostles and elders came together to consider this matter.”
- vi. Peter sided with Paul and Barnabas against the Judaizers (15:7-11): “7 And when there had been much dispute, Peter rose up and said to them: ‘... 10 Now therefore, why do you [Judaizers] test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.’”
- vii. Barnabas and Paul restated God’s saving work among the uncircumcised Gentiles (15:12): “Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.”
- viii. James sided with Barnabas and Paul (15:13-21): “13 And after they had become silent, James answered, saying, ‘... 19 Therefore I judge that we should not trouble those from among the Gentiles who are turning to God’”
- ix. The council, having agreed against the Judaizers, made their decision known to the church in Antioch (15:22-29): “22 Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. 23 They wrote this letter by them: ‘The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. 24 Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the

law' – to whom we gave no such commandment – 25 it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, 26 men who have risked their lives for the name of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who will also report the same things by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.' 30 So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter. 31 When they had read it, they rejoiced over its encouragement. 32 Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words."

9. After the Judaizing controversy, "Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35).

— Among those from Jerusalem who remained in Antioch to minister to the church there was Silas, a prophet (vv.32-34). He later became a traveling companion of Paul.

10. Barnabas was influenced by Peter's hypocrisy (Galatians 2:11-13): "11 Now when Peter had come [from Jerusalem] to Antioch, I [Paul] withstood him to his face, because he was to be blamed; 12 for before certain men came from James [Jesus' brother, a leader of the church in Jerusalem (v.9)], he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy."

11. Barnabas and Paul separated (Acts 15:36-41): "36 Then after some days Paul said to Barnabas, 'Let us now go back and visit our brethren in every city where we have preached the word of

the Lord, and see how they are doing.’ 37 Now Barnabas was determined to take with them John called Mark. 38 But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work [Acts 13:13]. 39 Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; 40 but Paul chose Silas and departed, being commended by the brethren to the grace of God. 41 And he went through Syria and Cilicia, strengthening the churches.” — This is the last we read of Barnabas. But we may assume that, upon his return to his homeland Cyprus, he continued to be a “Son of Encouragement” to the saints there.

VII. CRESCENS

(2 Timothy 4:10)

“... Demas has forsaken me, having loved this present world, and has departed for Thessalonica – Crescens for Galatia, Titus for Dalmatia” (2 Timothy 4:10). This is the only mention of Crescens. Nothing is known of him except what is here written. It is better to associate Crescens with the faithful Titus rather than with Demas. The name *Crescens* probably means “increasing”.

VIII. DEMAS

(Colossians 4:14; 2 Timothy 4:10; Philemon v.24)

The name *Demas* probably means “governor of the people”. But some say *Demas* abbreviates *Demetrius*.

1. Demas was a “fellow-laborer” with Paul during his first imprisonment in Rome (Colossians 4:14; Philemon v.24) – along with Tychicus, Onesimus, Artistarchus, Mark, Epaphras, and Luke (Colossians 4:7-14).

2. Demas later forsook Paul (2 Timothy 4:10): "... Demas has forsaken me, having loved this present world, and has departed for Thessalonica"
 - i. Some say Demas forsook Paul but not Christ.
 - ii. But Demas forsook Paul "having loved this present world". This is alarming! For we are exhorted "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him" (1 John 2:15).
 - iii. No mention is made of Demas' return or restoration to Paul.
 - 1) This distinguishes Demas from John Mark, who forsook Paul during his first journey (Acts 13:13). But here Paul writes in verse 11, "Get Mark and bring him with you, for he is useful to me for ministry."
 - 2) Demas therefore is generally thought to be typical of one who deserts his ministry and returns to the world.

IX. EPAPHRAS

(Colossians 1:7f; 4:12f; Philemon v.23)

Epaphras is a contracted form of *Epaphroditus*, which is derived from *Aphrodite*, meaning "lovely" or "charming". (Aphrodite was the ancient Greek goddess associated with love and beauty, and corresponded with the Roman goddess Venus.) Some scholars say Epaphras and Epaphroditus were the same man. Others give compelling reasons for distinguishing them as two separate men, including associating Epaphras with Colosse and Epaphroditus with Philippi. We here will treat these two names separately.

1. Epaphras was a native of Colosse, a city of Phrygia in Asia Minor. In Paul's Epistle to the Colossians, he speaks of Epaphras as "one of you" (4:12).
2. Epaphras was a faithful servant:
 - i. "a bondservant of Christ" (Colossians 4:12) – "one who gives himself up to another's will" (*Thayer's Greek Definitions*). Epaphras was a man liberated from spiritual slavery by Christ who in turn gave himself to be Christ's voluntary

slave. This should be true of every Christian. But the fact that it is expressly said of Epaphras indicates that he was exemplary in so doing.

- ii. “our dear fellow servant” (Colossians 1:7) – to Paul, his associates, the church(es) to whom Epaphras ministered, and to all who have Jesus Christ as their common Lord.
3. Epaphras was “a faithful minister of Christ” (Colossians 1:7). The Greek word translated *minister* (*diakonos*, whence *deacon*) denotes “a waiter, one who serves food and drink”. This is what Christ’s ministers do in their ministry in His churches: They serve Christ to those who are hungry and thirsty, giving Him to them for their living bread and water of life.
 4. Epaphras was Paul’s “fellow prisoner in Christ Jesus” (Philemon v.23). This was during Paul’s first imprisonment in Rome (Acts 28:16-31). His crime for which he was imprisoned was his service to Christ Jesus. He could say with Paul “my chains are in Christ” (Philippians 1:13).
— Aristarchus was also Paul’s “fellow prisoner” during his first imprisonment in Rome (Colossians 4:10 & Philemon v.24).
 5. Epaphras was deeply concerned for the Lord’s churches:
 - i. “always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God” (Colossians 4:12);
 - ii. “I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis” (Colossians 4:13).

X. EPAPHRODITUS (Philippians 2:25-30; 4:18)

(See the introduction to Epaphras above.)

1. Epaphroditus was an apostle from the church in Philippi – “your messenger” (2:25). The Greek word translated *messenger* (*apostolos*) denotes an *apostle*, “a delegate, messenger, one sent

forth with orders” (*Thayer’s Greek Definitions*). There were various sorts of apostles:

- i. In the preeminent sense of this term, it applies to Jesus Christ, the apostle from God and “the Apostle of our confession” (Hebrews 3:1; see John 20:21).
 - ii. In the limited sense of this term, it applies to the twelve apostles from Jesus Christ (Matthew 10:1-4; Luke 6:13-16).
 - iii. In the broader sense of this term, it applies to various other eminent men who were “apostles of the churches, the glory of Christ” (2 Corinthians 8:23 literally rendered). These included:
 - 1) Barnabas (Acts 14:14), who had been sent from the church in Antioch (Acts 13:1-3);
 - 2) Titus and two unnamed companions (2 Corinthians 8:23, also vv.18, 22);
 - 3) Epaphroditus (here), who had been sent by the church in Philippi to Paul.
2. Epaphroditus as Philippi’s apostle to Paul was “the one who ministered to my need” (2:25).
- i. Epaphroditus had been sent to Paul by the Philippian church to tend to his needs. Since Paul was in prison (1:13), and since the state did not care for prisoners then as states do now, he would have had many needs.
 - ii. Epaphroditus had been sent with gifts to Paul (4:18): “I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.”
 - iii. Epaphroditus was therefore the gift bearing gifts.
3. Epaphroditus was to Paul “my brother, fellow worker, and fellow soldier” (Philippians 2:25).
- i. “The pronoun belongs to all three nouns. The first designates him as the partner of Paul’s faith, the second as his partner in office or labor, the third as sharer of his conflicts and dangers; a climax proceeding from a more general to a more definite relationship” (Johann Joachim Lange, on this text).

- ii. “The three words are arranged in an ascending scale: common sympathy, common work, common danger and toil and suffering” (J.B. Lightfoot, on this text).
4. Epaphroditus was sacrificial in his service, and is to be held in high esteem (2:26-30): “26 ... he was longing for you all, and was distressed because you had heard that he was sick. 27 For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. 28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful. 29 Receive him therefore in the Lord with all gladness, and hold such men in esteem; 30 because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me.”

XI. ERASTUS

(Acts 19:22; Romans 16:23; 2 Timothy 4:20)

The name Erastus means “beloved”. This name is found in three texts. Some scholars say these three texts may refer to three different men. But it is generally conceded that all three texts refer to the same man. We will treat them so here.

1. Erastus was the treasurer of the Greek city Corinth (Romans 16:23). He became a disciple of Jesus Christ under Paul’s ministry, and later accompanied him.
2. Erastus ministered to Paul during his time in Ephesus (Acts 19:22).
3. Erastus was sent by Paul from Ephesus into Macedonia to minister there (Acts 19:22).
4. “Erastus stayed in Corinth” at the end of Paul’s ministry (2 Timothy 4:20). Having faithfully ministered to Paul, he had returned to his home.

— In 1929, near a paved area northeast of the theater of Corinth, an inscription from the mid-first century (now called the Erastus Inscription) was found carved into the pavement reading

“Erastus in return for his aedileship laid [the pavement] at his own expense.” (An *aedile* [pronounced (*ē'dīl*)] was an elected office of the Roman Republic responsible for maintenance of public buildings [*aedēs*] and regulation of public festivals.) It is not certainly known whether or not the Erastus of the inscription and the Erastus who accompanied Paul are the same person.

XII. GAIUS OF MACEDONIA

(Acts 19:29).

The name *Gaius* means “lord”.

— Four men in the New Testament bear this name:

- i. the Gaius to whom John the apostle addressed his third epistle – “the beloved Gaius, whom I love in truth”, and who was known to “walk in the truth” (3 John vv.1-4);
- ii. Gaius of Corinth, whom Paul baptized (1 Corinthians 1:14), and who offered hospitality to Paul and other believers (Romans 16:23);
- iii. Gaius of Macedonia, one of “Paul’s travel companions” in Ephesus (Acts 19:29);
- iv. Gaius of Derbe, who accompanied Paul in his last to Jerusalem (Acts 20:4).

— We here will consider the latter two (in *chronological* order, the *alphabetical* order being reversed). For the first two were not Paul’s travel companions.

— Gaius of Macedonia is mentioned only in Acts 19:29: “So the whole city [of Ephesus] was filled with confusion [while rioting for their goddess], and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul’s travel companions.”

— Suffice it to say that a man who suffers violence from a mob because of Paul’s preaching and still remains his travel companion is worthy of our consideration.

XIII. GAIUS OF DERBE

(Acts 20:4)

(See introduction to Gaius above.)

- Gaius of Derbe is mentioned only in Acts 20:4: “And Sopater of Berea accompanied him to Asia – also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.”
- Derbe was a small town in Lycaonia, a central part of Asia Minor. Paul ministered with Barnabas in Derbe during their first journey (Acts 14:6, 20). We are not told that Gaius was converted under Paul’s ministry at that time. But if he was, it is noteworthy that he accompanied Paul on his last trip to Jerusalem many years later.

XIV. JASON

(Acts 17:5-9; Romans 16:21)

The name *Jason* was “A common name among the Hellenizing Jews who used it for Jesus or Joshua, probably connecting it with the Greek verb [meaning] “to heal” (*International Standard Bible Encyclopedia*). It is generally assumed that the Jason in Acts 17:5-9 is the same Jason in Romans 16:21. There is no other Jason in the New Testament.

1. Jason is introduced in Acts 17:1-10: “1 Now when they [Paul and Silas] had passed [from Philippi] through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, 3 explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, ‘This Jesus whom I preach to you is the Christ.’ 4 And some of them [Jews] were persuaded; and a great multitude of the devout Greeks [who had heard Paul in the synagogue], and not a few of the

leading women, joined Paul and Silas. 5 But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace [where bad characters loitered], and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. 6 But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, ‘These who have turned the world upside down have come here too. 7 Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king – Jesus.’ 8 And they troubled the crowd and the rulers of the city when they heard these things. 9 So when they had taken security from Jason and the rest, they let them go. 10 Then the brethren immediately sent Paul and Silas away by night to Berea. ...”

- i. Jason was one of these Jews who believed the gospel. For Paul calls Jason one of “my countrymen” (Romans 16:21).
- ii. Jason was Paul’s host in Thessalonica. For when the mob sought Paul and Silas, they went to Jason’s house because “Jason has harbored them.”
 - Note that the mobsters accused Paul and Silas of having “turned the world upside down”. Mobsters justify their criminal activity, and accuse peaceful Christians of acting contrary to it.
- iii. Jason was accused of treason. For he was said to be “acting contrary to the decrees of Caesar, saying there is another king – Jesus.”
 - The doctrine that “Jesus Christ is Lord” is thought by the world to be treasonous to their doctrine that “Caesar is Lord.”
- iv. Jason paid the security guaranteeing peace and order in Thessalonica (along with other Jews): “So when they had taken security from Jason and the rest, they let them go.”
 - 1) We may assume from this that Jason had considerable wealth.
 - 2) Jason would lose his security if another turmoil should arise because of Paul and Silas preaching.

- 3) Paul and Silas were therefore ushered from Thessalonica to Berea by the Thessalonian Christians.
2. Jason either accompanied Paul or followed him from Thessalonica to Corinth. For when Paul wrote to the Roman church from Corinth, he said “Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.”

XV. JUDAS BARSABAS

(Acts 15:22)

The name Judas means “he shall be praised”. His name *Barsabas* means “son of Sabas”, who is not identified in the Scriptures. However, this same Sabas was perhaps the father of another eminent disciple in Jerusalem named Joseph Barsabas (Acts 1:23). If so, this Judas and this Joseph would have been brothers.

- The only mention of Judas Barsabas is recorded in Acts 15:22, 32: “22 Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. ... 32 Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.” This occurred after the council in Jerusalem regarding the attempt of Judaizers to corrupt the church in Antioch.
 - i. Judas Barsabas was one of the “leading men among the brethren” in Jerusalem (v.22). It is interesting that we know the names of so few of them, since this church had thousands of members.
 - ii. Judas Barsabas was a “prophet” (v.32).
 - 1) New Testament prophets were different from Old Testament prophets.
 - i) Old Testament prophets were mediatorial officers in Israel, serving as God’s spokesmen to His people (Hebrews 1:1).

- ii) New Testament prophets were men in the church to whom God gave “the gift of prophecy” (1 Corinthians 13:2): “in the religious assemblies of the Christians, they were moved by the Holy Spirit to speak, having power to instruct, comfort, encourage, rebuke, convict, and stimulate, their hearers” (*Thayer’s Greek Definitions*).
- 2) Among the New Testament prophets were the following:
 - i) Agabus of Jerusalem (Acts 11:27; 21:10);
 - ii) Judas Barsabas of Jerusalem (Acts 15:32);
 - iii) Silas of Jerusalem (Acts 15:32);
 - iv) certain prophets in the church in Antioch (Acts 13:1), which undoubtedly included Barnabas and Paul, possibly also “Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch”.
- iii. Judas Barsabas ably used his gift of prophecy (v.32): “Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.”

XVI. JUSTUS (Colossians 4:11)

The name *Justus* means “just or righteous”.

- Three men in the New Testament are named Justus:
 - i. “Joseph called Barsabas, who was surnamed Justus” (Acts 1:23), who along with Matthias was proposed by the eleven apostles to replace Judas Iscariot;
 - ii. Justus of Corinth, a Christian who lived next door to the synagogue, with whom Paul lodged (Acts 18:7).
 - iii. “Jesus who is called Justus” (Colossians 4:11), whom we here will consider.
- 1. Justus was one of only three Jews who were Paul’s “fellow workers for the kingdom of God” during his first imprisonment in Rome. The other two were “Aristarchus my fellow prisoner”

and “Mark the cousin of Barnabas” (v.10). It is sad that Paul had so few fellow workers from his own nation during this imprisonment, for many Jews visited Paul (Acts 28:17-30). It is only by God’s grace that he had any.

2. Justus was said by Paul to have “proved to be a comfort to me”. The Greek word here translated *comfort* (*parēgoria*) is a verbal form of the word signifying medicines which allay irritation. This is commendation enough of this man of whom we know so little more.

XVII. LUKE

(Colossians 4:14; 2 Timothy 4:11; Philemon v. 24).

The name *Luke* means “light-giving”. Luke wrote The Gospel According to Luke and The Acts of the Apostles. These two books, called Luke-Acts by some, comprise about 27% of the New Testament. However, he never in all his writings identifies himself by name. And he is mentioned by name only thrice, by Paul in each instance.

1. Paul identified Luke as “the beloved physician” and “my fellow laborer” (Colossians 4:14 & Philemon v.24).
 - i. These two designations probably speak of Luke’s self-sacrifice for the cause of Christ. He surrendered his professional practice and career, and assumedly a life of comfort, in order to labor and suffer with Paul in spreading the gospel.
 - ii. We here learn also that Luke was a Gentile (Colossians 4:7ff). For with Paul when he wrote to the Colossians were also Tychicus, Onesimus, Epaphras, Demas, Artistarchus, Mark, and Jesus Justus. But only the last three were Jews (vv.10f). Therefore, all the others, including Luke, were Gentiles.
 - iii. Other than these details, we are told almost nothing else regarding Luke personally. We are not told where he was born, where he practiced medicine prior to his gospel ministry, nor anything else regarding his early life.

2. Paul toward the end of his ministry wrote “Only Luke is with me” (2 Timothy 4:11).

i. This does not mean that all other fellow laborers had deserted him. For Paul mentions them going to minister in other places.

ii. It appears that Luke joined Paul at Troas during his second journey, and remained with him throughout most of the remainder of his ministry.

iii. Luke describes his time with Paul in the so-called “we passages” that he wrote in The Acts of the Apostles. Luke in these “we passages” writes using first person plural pronouns “we” and “us”. Here are these “we passages” with the pronouns emphasized:

1) 16:10-17: “10 ... **we** sought to go to Macedonia, concluding that the Lord had called **us** to preach the gospel to them. 11 ... **we** ran a straight course to Samothrace 12 ... **we** were staying in that city [Philippi] for some days. 13 ... **we** went out of the city to the riverside ...; and **we** sat down and spoke to the women who met there. 14 Now a certain woman named Lydia heard **us**. ... 15 ... she begged **us**, saying, ‘If you have judged me to be faithful to the Lord, come to my house and stay.’ So she persuaded **us**. 16 Now it happened, as **we** went to prayer, that a certain slave girl possessed with a spirit of divination met **us** 17 This girl followed Paul and **us**, and cried out, saying, ‘These men are the servants of the Most High God, who proclaim to us the way of salvation.’”

2) 20:5-15: “5 These men [see v.4], going ahead, waited for **us** at Troas. 6 But **we** sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where **we** stayed seven days. ... 13 Then **we** went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot. 14 And when he met **us** at Assos, **we** took him on board and came to Mitylene. 15 **We** sailed from there, and the next day came

opposite Chios. The following day **we** arrived at Samos and stayed at Trogyllium. The next day **we** came to Miletus.”

- 3) 21:1-18: “1 ... when **we** had departed from them and set sail, running a straight course we came to Cos, the following day to Rhodes, and from there to Patara. 2 And finding a ship sailing over to Phoenicia, **we** went aboard and set sail. 3 When **we** had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre 4 And finding disciples, **we** stayed there seven days. ... 5 When **we** had come to the end of those days, **we** departed and went on our way; and they all accompanied **us**, with wives and children, till **we** were out of the city. And **we** knelt down on the shore and prayed. 6 When **we** had taken our leave of one another, **we** boarded the ship, and they returned home. 7 And when **we** had finished **our** voyage from Tyre, **we** came to Ptolemais 8 On the next day **we** who were Paul’s companions departed and came to Caesarea 10 And as **we** stayed many days, a certain prophet named Agabus came down from Judea. 11 When he had come to **us**, he took Paul’s belt, bound his own hands and feet, and said, ‘Thus says the Holy Spirit, “So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.”’ 12 Now when **we** heard these things, both **we** and those from that place pleaded with him not to go up to Jerusalem. ... 14 So when he would not be persuaded, **we** ceased, saying, ‘The will of the Lord be done.’ 15 And after those days **we** packed and went up to Jerusalem. 16 Also some of the disciples from Caesarea went with **us** and brought with them a certain Mnason of Cyprus, an early disciple, with whom **we** were to lodge. 17 And when **we** had come to Jerusalem, the brethren received **us** gladly. 18 On the following day Paul went in with **us** to James, and all the elders were present.”
- 4) 27:1-37: “1 ... it was decided that **we** should sail to Italy 2 ... **we** put to sea Aristarchus, a Macedonian of

Thessalonica, was with **us**. 3 ... **we** landed at Sidon. 4 When **we** had put to sea from there, **we** sailed under the shelter of Cyprus 5 And when **we** had sailed over the sea which is off Cilicia and Pamphylia, **we** came to Myra, a city of Lycia. 6 There the centurion found an Alexandrian ship sailing to Italy, and he put **us** on board. 7 When **we** had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting **us** to proceed, **we** sailed under the shelter of Crete off Salmone. 8 Passing it with difficulty, **we** came to a place called Fair Havens 15 So when the ship was caught, and could not head into the wind, **we** let her drive. 16 And running under the shelter of an island called Clauda, **we** secured the skiff with difficulty. 18 ... **we** were exceedingly tempest-tossed 19 ... **we** threw the ship's tackle overboard with **our** own hands. 20 ... no small tempest beat on **us**, all hope that **we** would be saved was finally given up. ... 27 ... **we** were driven up and down in the Adriatic Sea, 29 Then, fearing lest **we** should run aground on the rocks, they dropped four anchors from the stern 37 And in all **we** were two hundred and seventy-six persons on the ship.”

- 5) 28:1-16: “2 ... the natives [of Malta] showed **us** unusual kindness; for they kindled a fire and made **us** all welcome 7 ... Publius ... received **us** and entertained **us** courteously for three days. 10 They also honored **us** in many ways; and when **we** departed, they provided such things as were necessary. 11 After three months **we** sailed in an Alexandrian ship 12 And landing at Syracuse, **we** stayed three days. 13 From there **we** circled round and reached Rhegium **we** came to Puteoli, 14 where **we** found brethren, and were invited to stay with them seven days. And so **we** went toward Rome. 15 ... the brethren heard about **us**, they came to meet **us** 16 ... **we** came to Rome”

XVIII. MARK

(Acts 12:12, 25; 15:37, 39; Colossians 4:10; 2 Timothy 4:11;
Philemon v.24; 1 Peter 5:13)

The name Mark means “a defense”.

1. Mark was known also as John Mark:
 - i. “John whose surname was Mark” (Acts 12:12, 25)
 - ii. “John called Mark” (Acts 15:37)
2. Mark was the son of a woman named Mary (Acts 12:12): “So, when Peter had considered this [his miraculous release from prison, described in vv.6-11], he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying.” We know little regarding this Mary except this:
 - i. This Mary evidently had a large house and a large heart. For she had gathered many saints in her house to pray for Peter when he was in prison. What a blessing this woman was!
 - ii. This Mary evidently was related to Barnabas. For her son Mark was also “the cousin of Barnabas” (Colossians 4:10). Mary was therefore probably Barnabas’ aunt.
 - iii. This Mary was therefore related to two very prominent men: Mark and Barnabas.
 - iv. Although we know nothing else about this Mary, do we not know more than enough about her!
3. Mark was brought by Barnabas and Paul from Jerusalem to Antioch (Acts 12:25): “And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry [see 11:25-27], and they also took with them John whose surname was Mark.”
— It appears that Mark had shown an interest in being used by the Lord, and/or that Barnabas and Paul considered him to be useful in the Lord’s ministry.
4. Mark left Paul and Barnabas during their first journey (Acts 13:13): “Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John [i.e., John Mark], departing from them, returned to Jerusalem.”
— We are not told the reason why Mark did so.

- 1) Perhaps he found the rigors required of an evangelist too great – for evangelizing itinerantly is quite different from ministering in one place. He would not be the only minister to do so. Others who felt called to the mission field returned to their homes after they arrived on that field.
 - 2) Perhaps he did not relish the change in leadership from Barnabas to Paul – for he was Barnabas’ cousin.
 - 3) Perhaps he had a problem with ministering mainly to Gentiles – for he returned to Jerusalem, not to Antioch.
5. Mark was the cause for the separation of Paul and Barnabas (Acts 15:36-40 – after their first journey): “36 Then after some days Paul said to Barnabas, ‘Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.’ 37 Now Barnabas was determined to take with them John called Mark. 38 But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. 39 Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; 40 but Paul chose Silas and departed, being commended by the brethren to the grace of God.”
- i. Silas was a very notable minister (Acts 15:22-34): a prophet and a leader in the church in Jerusalem who accompanied Paul and Barnabas to Antioch and remained there as an exhorter and encourager.
 - ii. The church in Antioch apparently sided with Paul, not with Barnabas. We read that they commended Paul and Silas to God’s grace (v.40). But we do not read that they did so to Barnabas and Mark.
 - iii. This is the last we read of Barnabas’ ministry.
 - iv. But, thankfully, it is not the last we read of Mark’s ministry.
6. Mark ministered in Babylon with Peter the apostle (1 Peter 5:13): “She who is in Babylon, elect together with you, greets you; and so does Mark my son.”
- i. We are not told the time in which Mark ministered with Peter. But it evidently was after he left Paul and Barnabas.

- ii. We are not certain as to the identity of this “Babylon”:
- 1) Some understand “Babylon” *literally*, either of the Babylon in Mesopotamia or the Babylon in Egypt (an ancient fortress near the city now known as Cairo).
 - They note also that Peter wrote his epistle to people in other physical cities (1:1): “Pontus, Galatia, Cappadocia, Asia, and Bithynia”.
 - 2) Some understand “Babylon” *cryptically*, as a name for the city Rome.
 - i) There is no Scriptural evidence that Peter was ever in Rome – although a tradition places him there.
 - ii) Paul, in his epistle to the church in Rome, greets more than thirty people, most of them by name, but does not mention Peter (Romans 16:3-16).
 - iii. Some identify this Babylon with the Babylon mentioned prominently in The Revelation of Jesus Christ. According to the *International Standard Bible Encyclopedia*, “The characteristics ascribed to this Babylon apply to Rome rather than to any other city of that age: (a) as ruling over the kings of the earth (Revelation 17:18); (b) as sitting on seven mountains (Revelation 17:9); (c) as the center of the world’ merchandise (Revelation 18:3, 11–13); (d) as the corrupter of the nations (Revelation 17:2; 18:3; 19:2); (e) as the persecutor of the saints (Revelation 17:6).” However, the “Babylon” in The Revelation of Jesus Christ represents *anti-Christian seduction*, not the city *Rome*.
 - iii. The expression “she who is in Babylon” assumedly refers to the church in that place.
- iv. Peter calls Mark “my son”.
- 1) Mark had evidently been converted and/or mentored under Peter’s ministry. Mark was therefore to Peter what Timothy and Titus were to Paul – “a true son in the faith” (1 Timothy 1:2; Titus 1:4). Likewise, John the apostle referred to certain saints as “my children” (3 John v.4).

2) It is likely that the contents of Mark's Gospel were obtained from Peter during their times together.

— Some conjecture that Mark wrote of himself in Mark 14:51-52: “51 Now a certain young man followed Him [Jesus], having a linen cloth thrown around his naked body. And the young men laid hold of him, 52 and he left the linen cloth and fled from them naked.” No other Gospel mentions this incident. It appears that only Mark found it worthy of being included. This is understandable if Mark was indeed that man. But this man is not definitely identified.

7. Mark was with Paul during this apostle's first imprisonment in Rome (Acts 28:30f). For Paul mentioned Mark in two epistles he wrote during that time:

i. In Paul's epistle to Philemon, he identifies Mark as “my fellow laborer” (Philemon v.24).

ii. In Paul's epistle to the Colossians, he writes of “Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him)” (Colossians 4:10).

iii. Mark was one of only three Jews who were Paul's “fellow workers for the kingdom of God” during his first imprisonment in Rome (Colossians 4:10f). The other two were “Aristarchus my fellow prisoner” (v.10) and “Jesus who is called Justus” (v.11). It is sad that Paul had so few fellow workers from his own nation during this imprisonment, for many Jews visited Paul (Acts 28:17-30). It is only by God's grace that he had any.

— It is good to know that this one who formerly deserted Paul was eventually restored to him and commended by him. Mark's time with Peter evidently was very profitable to him.

8. Mark was useful to Paul at the end of his ministry. For Paul wrote to Timothy, “Get Mark and bring him with you, for he is useful to me for ministry” (2 Timothy 4:11).

XIX. ONESIMUS

(Colossians 4:9; Philemon v.10)

The name *Onesimus* means “profitable or useful”. He was true to his name. For when Paul wrote to Philemon, he says Onesimus “once was unprofitable to you, but now is profitable to you and to me” (Philemon v.11).

1. Paul wrote of Onesimus in two related epistles: one to the church in Colosse, the other to Philemon. Colosse was a city in Phrygia of Asia Minor, near Laodicia (see Colossians 2:1; 4:13, 15).
 - i. Both epistles were written at the same time, during Paul’s first imprisonment in Rome (Acts 28:30f).
 - ii. Both epistles were delivered at the same time, by Tychicus and Onesimus (Colossians 4:7-9 & Philemon v.12).
 - Two other epistles were written by Paul at the same time and probably delivered by these two couriers:
 - i) The epistle to the church in Ephesus, which in content is much like the epistle to the Colossians, was delivered by Tychicus (Ephesians 6:21f).
 - ii) An epistle to the church in Laodicea is mentioned in the epistle to the Colossians (4:16). That epistle is lost.
 - iii. The church in Colosse assembled for worship in Philemon’s house (Philemon vv.1f).
 - 1) Churches commonly congregated in private homes during the first century. For example:
 - i) in Rome, in the house of Priscilla and Aquila (Romans 16:3-5);
 - ii) in Corinth, in the house of Aquila and Priscilla (1 Corinthians 16:19);
 - iii) in Laodicea, in the house of Nymphas (Colossians 15);
 - iv) in Colosse, in the house of Philemon and Apphia (here; Philemon v.2);
 - v) John the apostle spoke of a church assembled for worship in a house when he writes “If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds” (2 John vv.10f).

- 2) Having a house large enough to accommodate a church indicates the householder's wealth.
 - 3) Hosting a church in one's house indicates the householder's hospitality.
- iv. Philemon's son Archippus was a minister in the church in Colosse.
- 1) Paul identified Archippus as "our fellow soldier" (Philemon vv.1f).
 - 2) Paul exhorted Archippus to "Take heed to the ministry which you have received in the Lord, that you may fulfill it" (Colossians 4:17).
2. Paul wrote of Onesimus in considerable detail to Philemon (vv.10-21). Onesimus, a Colossian heathen, was Philemon's slave (v.16). Onesimus defrauded Philemon (v.18) and absconded to Rome. He there found Paul, who was imprisoned under military custody in a rented house. How their paths crossed we do not know. But Onesimus was undoubtedly acquainted with Paul through his close association with Philemon. Onesimus became a believer in Jesus Christ through Paul's ministry to him (v.10). Onesimus then became a very profitable helper to Paul (v.11). Paul gladly would have kept Onesimus for his service in Rome (v.13). But Paul would not do so without Philemon's permission (v.14). Paul therefore sent Onesimus back to Philemon with this epistle (v.12). Paul urged Philemon to receive his slave Onesimus "no longer as a slave but more than a slave – a beloved brother" (v.16), and "as you would [receive] me" (v.17) and "my own heart" (v.12). Paul also told Philemon that perhaps Onesimus had left him temporarily so that Philemon could receive him forever (v.15). Paul also became surety for Onesimus to Philemon, promising to restore to the master what the slave had taken from him (vv.18f). Paul also told Philemon that he would be gladdened in Christ if Philemon would treat Onesimus as he requested (v.20), and that he was confident that Philemon would do so (v.21). Philemon undoubtedly did to Onesimus as Paul requested.
- i. Regarding slavery among Christians in the first century: Both slaves and masters were converted to Christ in Gentile areas.

Converted slaves and masters both considered themselves as brothers and equals in Christ (Galatians 3:8) and as servants of Christ promoting the welfare of each other (Ephesians 6:5-9; Colossians 3:22-4:1). Therefore, slavery among first century Christians and the slavery under the planters in the Americas were as different as day and night. The latter included man-stealing by kidnappers (as in 1 Timothy 1:10), drudgery for the captives, abuse from the owners. The former included neither. Furthermore, Christians were among the foremost opponents of the slavery practiced in the Americas, and eventually prevailed in its legal abolition. (See examples in William Wilberforce and others of the “Clapham Sect”, missionary William Knibb in Jamaica.)

- ii. Regarding Paul for Onesimus to Philemon: Paul is here a type of Christ undertaking the cause of spiritual slaves – becoming their Surety and paying what they owe; begetting them through the gospel; interceding for them to the Father.
- 3. Paul identified Onesimus to Philemon as “my son” – “my child” in the Greek text (v.10). The relationship of Onesimus to Paul was like that of Timothy and Titus to him (1 Timothy 1:2; Titus 1:4), and like that of Mark to Peter (1 Peter 5:13).
- 4. Paul identified Onesimus to the Colossian church as “a faithful and beloved brother, who is one of you” (Colossians 4:9). He who was once “one of you” in the flesh was now “one of you” in Christ.
- According to tradition, Philemon, Apphia, Archippus, and Onesimus were martyred in Colosse under the Roman emperor Nero.

XX. SECUNDUS

(Acts 20:4)

The name *Secundus* is the Latin word for “second”, but it also had the meaning of “fortunate, lucky”. (The heathenish concept of luck is contrary to the Christian doctrine of divine sovereignty and providence.) All that we know of Secundus is written in Acts 20:4,

which text identifies those who accompanied Paul and Luke from Macedonia to Asia Minor on the apostle's third journey, and identifies Secundus as being from Thessalonica: "And Sopater of Berea accompanied him to Asia – also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia."

XXI. SILAS/SYLVANUS

(Acts 15:22, 27, 32, 34, 40; 16:19, 25, 29; 17:4, 10, 14, 15; 18:5; 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Peter 5:12)

(We here cite the texts in which Silas is named. Most of these are in passages dealing with him, having verses in which he is not named. He therefore is one of the more prominent of Paul's associates.) This man is identified by his name *Silas* thirteen times in The Acts of the Apostles, written by Luke, but four times by his name *Silvanus* in the epistles written by Paul and Peter. His name means "wood" or "of the forest". We do not know for certain, but it may be that *Silvanus* is the Romanized version of his original name *Silas*, or that *Silas* is the Greek nickname for *Silvanus*. But he is better known as Silas.

1. Silas was both a Jewish national and a Roman citizen.
 - i. Silas' Jewishness is indicated by his prominence in the church of Jerusalem, a church comprised of Jews (Acts 15:22).
 - Silas' name, being Latin rather than Hebrew, probably indicates that his parents were Hellenist Jews, Jews who had adopted the Greek way of life.
 - ii. Silas' Roman citizenship is stated in the aftermath of Paul and Silas' imprisonment in Philippi, Macedonia, recorded in Acts 16:35-38: "35 And when it was day, the magistrates sent the officers, saying, 'Let those men go.' 36 So the keeper of the prison reported these words to Paul, saying, 'The magistrates have sent to let you go. Now therefore depart, and go in peace.' 37 But Paul said to them, 'They

have beaten us openly, uncondemned Romans, and have thrown us into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out.’ 38 And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans.”

— Roman law forbade imprisoning a Roman citizen without due process of law. It also forbade scourging a Roman citizen. (See regarding this in Acts 16:22-29.) The Philippian magistrates had done both to Paul and Silas. Paul protested this unjust treatment to himself and his associate. Since it was a capital crime for one who did not have Roman citizenship to claim it, Paul and Silas assumedly had papers to prove their citizenship.

- iii. Having both Jewish nationality and Roman citizenship was good for Silas and Paul.
 - 1) As Jews, they could preach the gospel in Jewish synagogues (as in Acts 17:1-4, 10).
 - 2) As Romans, they could travel more freely than others could and enjoy more rights.
2. Silas was one of the “leading men among the brethren” of the church in Jerusalem (Acts 15:22). This speaks much regarding Silas. For that church had a few thousand members with many leaders, including “apostles and elders” (vv.2, 4, 6), Peter (v.7) and James the half-brother of Jesus (v.13).
3. Silas was a “prophet” (Acts 15:32). New Testament prophets were men in the church to whom God gave “the gift of prophecy” (1 Corinthians 13:2): “in the religious assemblies of the Christians, they were moved by the Holy Spirit to speak, having power to instruct, comfort, encourage, rebuke, convict, and stimulate, their hearers” (*Thayer’s Greek Definitions*).
4. Silas was a faithful preacher (2 Corinthians 1:19f): Paul included Silas and Timothy when he told the Corinthian church that “as God is faithful, our word to you was not Yes and No. For the Son of God, Jesus Christ, who was preached among you by us – by me, Silvanus, and Timothy – was not Yes and No, but in Him was Yes.”

- i. The theme of Silas' preaching was "the Son of God, Jesus Christ". Silas was not a preacher of himself (see 2 Corinthians 4:5), morality, politics, health and wealth, or any of the other things preached by false preachers.
 - ii. Silas preached the immutability of Jesus Christ: "For the Son of God, Jesus Christ, who was preached among you by us ... was not Yes and No, but in Him was Yes." This is true of all who preach "Jesus Christ is the same yesterday, today, and forever" (Hebrews 13:8). But this is not true of those who preach, for example, that one may be "saved today but lost tomorrow". For they preach that Jesus Christ is one's Savior today, but will not be his Savior tomorrow.
 - iii. Silas preached consistently, without vacillation: "our word to you was not Yes and No." Some preachers preach one thing in one place, but another thing in another place. Silas was not such a preacher.
5. Silas was described by Peter to others as "our faithful brother" (1 Peter 5:12). Since Peter wrote this epistle "to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" – many people in various places in Asia Minor, and since Peter called Silas "our faithful brother", Silas was evidently a well-known and highly respected minister in the first-century church.
 6. Silas was a prominent person in the Judaizing controversy (Acts 15:1-32). (See notes under Barnabas above regarding this controversy.)
 - i. Silas evidently was one of the members of the council in Jerusalem – for he was one of "leading men among the brethren" in Jerusalem (v.22).
 - ii. Silas was one of the "chosen men of their own company" to deliver their decision (vv.22, 27).
 - iii. "Silas ... exhorted and strengthened the brethren with many words" (v.32).
 7. Silas remained in Antioch after the Judaizing controversy (Acts 15:34).
 8. Silas was chosen by Paul to accompany him on his second journey (Acts 15:40): "... Paul chose Silas and departed, being commended by the brethren to the grace of God."

- i. They ministered in the provinces Syria and Cilicia, particularly in the cities Derbe, Lystra, and Iconium (Acts 15:41-16:3): “15:41 And he [Paul] went through Syria and Cilicia, strengthening the churches. [Timothy joined them in Lystra (16:1-3).] 16:4 And as *they* [Paul, Silas, Timothy] went through the cities, *they* delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. 16:5 So the churches were strengthened in the faith, and increased in number daily.”
 - ii. “They were forbidden by the Holy Spirit to preach the word in Asia” (16:6f) – particularly in the provinces Phrygia, Galatia, Mysia, Bithynia.
 - God sometimes shuts doors to His ministers. Ofttimes, this is because He is about to open a greater door. This was true in this instance.
 - iii. They were called through a vision to preach the gospel in Macedonia (Acts 16:8-11ff).
 - They ministered in Philippi (16:11-40), Thessalonica (17:1-9), Berea (17:10-13).
 - iv. Silas and Timothy remained in Berea when Paul was ushered to Athens for his own safety (17:14-15a).
 - v. Silas and Timothy were summoned to Athens by Paul (17:15b).
 - vi. Silas and Timothy rejoined Paul in Corinth (18:5).
 - It appears that Silas and Timothy joined Paul in Athens, and that Paul then sent Timothy back to Thessalonica (1 Thessalonians 3:1-5; 3:6), and sent Silas to another Macedonian city. Afterward, both Silas and Timothy journeyed from Macedonia to Paul in Corinth.
 - vii. Silas and Timothy were with Paul in Corinth when he wrote to the church in Thessalonica (1 Thessalonians 1:1 & 2 Thessalonians 1:1).
9. Silas afterward ministered with Peter the apostle in Babylon (1 Peter 5:12f).

XXII. SOPATER

(Acts 20:4)

“... Sopater of Berea accompanied him to Asia [from Greece]” This is the only mention of this man whose name meant “savior of his father”.

— Sopater may have been also identified by Paul as “Sosipater, my countryman” (Romans 16:21).

XXIII. SOSTHENES

(1 Corinthians 1:1)

The name Sosthenes meant “savior of his nation”.

1. All that we know of Sosthenes is that he was Paul’s companion when he wrote his first epistle to the Corinthian church.
 - i. Sosthenes undoubtedly supported Paul in everything he wrote in this epistle, which severely addressed certain issues in the Corinthian church.
 - ii. Some assume that Sosthenes was Paul’s amanuensis in writing this letter, and perhaps delivered it to the church in Corinth.
2. This Sosthenes may have been the Sosthenes who was the ruler of the synagogue in Corinth who was beaten by a mob (Acts 18:17). If so, he later became a Christian and a companion to Paul.

XXIV. TERTIUS

(Romans 16:22)

“I, Tertius, who wrote this epistle, greet you in the Lord.” This is the only mention of this man. He wrote Paul’s epistle to the Romans as Paul dictated it to him, as Paul’s amanuensis. His name meant “third”.

XXV. TIMOTHY

(Acts 16:1; 17:14, 15; 18:5; 19:22; 20:4; Romans 16:21; 1 Corinthians 4:17; 16:10; 2 Corinthians 1:1, 19; Philippians 1:1; 2:19; Colossians 1:1; 1 Thessalonians 1:1; 3:2, 6; 2 Thessalonians 1:1; 1 Timothy 1:2, 18; 6:20; 2 Timothy 1:2; Philemon v.1; Hebrews 13:23)

(We here cite the texts in which Timothy is named. Many of these, particularly in The Acts of the Apostles, are in passages dealing with him, having verses in which he is not named. He therefore is one of the more prominent of Paul's associates. His name, which appears 24 times in the Scriptures, is rendered *Timotheus* 17 times in the KJV, and in every instance in the Greek text.) The name *Timothy/Timotheus* means "honoring God". Timothy certainly proved to be true to his name.

1. Timothy is introduced in Acts 16:1:3: "1 Then he [Paul, during his second journey] came to Derbe and Lystra. And behold, a certain disciple was there [in Lystra], named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. 2 He was well spoken of by the brethren who were at Lystra and Iconium. 3 Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek."
 - i. Timothy lived in Lystra, a city near Derbe in Lycaonia, a province in Asia Minor. Paul had ministered here during his first journey (Acts 14:5-20).
 - ii. Timothy was a "disciple" when Paul met him. We are not told when he became a disciple. It may have been during Paul's first visit to Lystra.
 - iii. Timothy's mother was "a Jewish woman who believed".
 - 1) Timothy's mother was Eunice, daughter of Lois, also a believer. For Paul later wrote to Timothy of "the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice" (2 Timothy 1:5). Holy Scriptures tell us nothing more about these two women. But we here are told enough.

- 2) Timothy's mother proved that her faith was genuine. For Paul reminded Timothy "that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus" (2 Timothy 3:15). Mothers with genuine faith teach the Scriptures to their children in the hope that they will trust in Jesus Christ and be saved.
 - 3) We are not told when Eunice first believed. Since she had taught the Scriptures to Timothy prior to Paul's first ministry in Lystra, she was probably one of those Old Covenant believers in the Messiah to come, as were Simeon and Anna (Luke 2:25-38), and believed in Jesus when He was preached to them.
 - We here see at least three generations of genuine believers in Jesus Christ: Lois, her daughter Eunice, her son Timothy.
- iv. Timothy's father is unknown except for being a "Greek", a Gentile.
 - v. Timothy was "well spoken of by the brethren who were at Lystra and Iconium". What Christ's *brethren* think of us is more important than what the *world* thinks of us. Timothy had "the good confession in the presence of many witnesses" (1 Timothy 6:12).
 - 1) Timothy had evidently proven to his brethren by his works that his faith was genuine.
 - 2) And Timothy had evidently used his knowledge of the Holy Scriptures for the benefit of his brethren.
 - 3) Furthermore, Timothy had done so not only to his brethren in his hometown, but also to his brethren in Iconium, a few miles away.
 - vi. Timothy was deemed to be useful to Paul's ministry: "Paul wanted to have him go on with him." Silas had replaced Barnabas as Paul's companion. Timothy was found to be a suitable replacement for John Mark, who had ministered to Paul and Barnabas (see Acts 15:36-41).
 - This begs the question "Would Timothy want to go with Paul?" Timothy was probably aware of what had

happened to Paul while preaching the gospel in Lystra and surrounding region (Acts 14:1-20): an attempt to stone Paul to death had been made in Iconium (vv.1-5); Paul was stoned and left for dead in Lystra (v.19); Paul had told the saints in Lystra that “We must through many tribulations enter the kingdom of God” (v.22). Would Timothy want to accompany a man who suffered the worst of those tribulations?

vii. Timothy was circumcised by Paul “because of the Jews who were in that region, for they all knew that his father was Greek”.

- 1) Timothy should have been circumcised when he was born, for his mother was a Jewess.
- 2) But Timothy had not been circumcised, because his Greek father had not required it.
- 3) It was not necessary for Timothy to be circumcised for the sake of the gospel. For “Circumcision is nothing” (1 Corinthians 7:19). Paul therefore had not compelled the Gentile Titus to be circumcised (Galatians 2:3).
- 4) But it was necessary for Timothy to be circumcised if he was to minister with Paul in the synagogues of the Jews. An uncircumcised man, even one who was half-Jew, would not be permitted to do so.
- 5) Timothy, in submitting to circumcision, particularly as an adult, made a great testimony. He could say with Paul, “For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law” (1 Corinthians 9:19f).

viii. Timothy was ordained to the gospel ministry by Paul and other elders. For Paul would later write to Timothy:

- 1) “Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership” (1 Timothy 4:14).
- 2) “I remind you to stir up the gift of God which is in you through the laying on of my hands” (2 Timothy 1:6).

— Consider the phrase “the gift ... given to you by prophecy” (1 Timothy 4:14) with the phrase “according to the prophecies previously made concerning you” (1 Timothy 1:18). Evidently, prophetic utterances from God had been made to those who ordained Timothy. “These previous prophetic utterances had probably been of the following nature. They singled out Timothy for special service in God’s kingdom, summarized his duties, predicted his suffering, and strengthened him with the promise of divine help in all his trials. At least, such were the prophetic utterances in connection with Paul’s own call to duty (Acts 9:15-16; 22:14-15, 21; 26:16-18). We may assume that in Timothy’s case words of somewhat similar character had been spoken” (William Hendriksen on 1 Timothy 1:18 in *Baker’s New Testament Commentary*).

2. Timothy then accompanied Paul and Silas in their journey – Paul’s second (Acts 16:4ff): “4 And as they [Paul, Silas, and Timothy] went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily.”

i. Timothy accompanied Paul and Silas to the Macedonian cities Philippi (16:6-40), Thessalonica (17:1-9), Berea (17:10-13).

ii. Timothy remained with Silas in Berea when Paul was ushered to Athens (17:14-15a).

iii. Timothy and Silas were summoned to Athens by Paul (17:15b).

iv. Timothy and Silas rejoined Paul in Corinth (18:5).

— It appears that Silas and Timothy joined Paul in Athens, and that Paul then sent Timothy back to Thessalonica (1 Thessalonians 3:1-5; 3:6), and sent Silas to another Macedonian city. Afterward, both Silas and Timothy journeyed from Macedonia to Paul in Corinth.

- v. Timothy was with Paul in Corinth when he wrote to the churches in Thessalonica (1 Thessalonians 1:1 & 2 Thessalonians 1:1) and Rome (Romans 16:21).
 - vi. Timothy assumedly accompanied Paul when he returned to Antioch (18:18-22).
3. Timothy accompanied Paul on his third journey (Acts 18:23-21:17).
- i. However, Timothy is not mentioned until Paul reached Ephesus (Acts 19:22): “So he sent into Macedonia two of those who ministered to him, Timothy and Erastus.”
 - It appears that Paul, prior to sending Timothy to Macedonia, had sent him to Corinth as his emissary to address a problem in the church there. For Paul twice mentions Timothy in his first epistle to that church:
 - i) *1 Corinthians 4:17*: “For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.”
 - ii. *1 Corinthians 16:10-11*: “10 And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do. 11 Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.” This text suggests that Timothy was perhaps somewhat timid.
 - ii. Timothy was with Paul in Macedonia when he wrote his second epistle to the church in Corinth – as indicated by Paul’s introduction in this epistle (2 Corinthians 1:1): “Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God which is at Corinth, with all the saints who are in all Achaia”.
 - iii. Timothy accompanied Paul when he departed Macedonia (Acts 20:4): “And Sopater of Berea accompanied him to Asia – also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.”

4. Timothy evidently accompanied Paul to his first imprisonment in Rome. For Timothy was with Paul when he wrote three epistles from Rome:
 - i. *Philippians 1:1 & 2:19*: “1:1 Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi 2:19 But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.”
 - ii. *Colossians 1:1-2*: “1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, 2 to the saints and faithful brethren in Christ who are in Colosse”.
 - iii. *Philemon v.1*: “Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved friend and fellow laborer”.
5. Timothy ministered in Ephesus after Paul’s first imprisonment in Rome (1 Timothy 1:3f): “3 As I urged you when I went into Macedonia – remain in Ephesus that you may charge some that they teach no other doctrine, 4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.”
6. Timothy was summoned by Paul to come to him during his second imprisonment in Rome (2 Timothy 4:9-13, 21): “9 Be diligent to come to me quickly 11 Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. ... 13 Bring the cloak that I left with Carpus at Troas when you come – and the books, especially the parchments. ... 21 Do your utmost to come before winter.”
7. Timothy was a faithful preacher (2 Corinthians 1:19f): Paul included Timothy and Silas when he told the Corinthian church that “as God is faithful, our word to you was not Yes and No. For the Son of God, Jesus Christ, who was preached among you by us – by me, Silvanus, and Timothy – was not Yes and No, but in Him was Yes.”
 - i. The theme of Timothy’s preaching was “the Son of God, Jesus Christ”.
 - ii. Timothy preached the immutability of Jesus Christ: “For the Son of God, Jesus Christ, who was preached among you by

us ... was not Yes and No, but in Him was Yes.” This is true of all who preach “Jesus Christ is the same yesterday, today, and forever” (Hebrews 13:8).

iii. Timothy preached consistently, without vacillation: “our word to you was not Yes and No.”

— (See these points expanded under the notes regarding Silas.)

8. Timothy was described by Paul in glowing terms:

i. “bondservant of Jesus Christ” (Philippians 1:1)

ii. “our brother and minister of God” (1 Thessalonians 3:2)

iii. “our fellow laborer in the gospel of Christ” (1 Thessalonians 3:2; Romans 16:21)

iv. “a true son in the faith” (1 Timothy 1:2)

v. “my beloved and faithful son in the Lord” (1 Corinthians 4:17; 2 Timothy 1:2)

vi. “as a son with his father he served with me in the gospel” (Philippians 2:22)

9. Timothy received two epistles from Paul: 1 & 2 Timothy.

— The contents of these two epistles are too great for us to consider here. But we present one from each, which show the deep concern Paul had for Timothy:

1) *1 Timothy 1:3-4, 6:20-21*: “1:3 As I urged you when I went into Macedonia – remain in Ephesus that you may charge some that they teach no other doctrine, 1:4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. ... 6:20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge – 6:21 by professing it some have strayed concerning the faith. Grace be with you. Amen.”

2) *2 Timothy 4:1-5*: “1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they

have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.”

10. “Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly” (Hebrews 13:23).
 - i. Holy Scriptures do not record the time or place of Timothy’s imprisonment.
 - ii. Some commentators believe the phrase “has been set free” does not refer to Timothy’s release from prison, but rather a sending of Timothy to some place.

XXVI. TITUS

(2 Corinthians 2:13; 7:6, 13, 14; 8:6, 15, 23; 12:18; Galatians 2:1, 3; 2 Timothy 4:10; Titus 1:4)

(We here cite the texts in which Timothy is named. Many of these, particularly in The Acts of the Apostles, are in passages dealing with him, having verses in which he is not named. He therefore is one of the more prominent of Paul’s associates.) Although Titus was a prominent associate of Paul, Titus is not identified by name in The Acts of the Apostles. Most of what we know regarding Titus comes from 2 Corinthians. The name *Titus* is thought to have meant “pleasing”.

1. Titus is introduced in Acts 15:1-2 as one of the unnamed “certain others” who accompanied Paul and Barnabas during the Judaizing controversy: “1 And certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’ 2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and *certain others* of them should go up to Jerusalem, to the apostles and elders, about this question.” (See notes under Silas regarding the Judaizing controversy.)

- Paul identifies Titus as one of the “certain others” in Galatians 2:1-3: “1 ... I went up again to Jerusalem with Barnabas, and also took Titus with me. ... 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.” From these two passages we learn the following about Titus:
- i. Titus was from Antioch at the time of this controversy. We are not told that he was born there. But he was one of the many ministers in that church, along with Barnabas, Paul, Simeon who was called Niger, Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch (see Acts 13:1).
 - ii. Titus was a Greek, not a Jew.
 - iii. Titus was therefore uncircumcised.
 - iv. Titus was not compelled to be circumcised – as the Judaizers demanded – “that the truth of the gospel might continue with you” (Galatians 2:5). Salvation is by grace through faith apart from works (Ephesians 2:8f), including circumcision or any other deed performed by men.
 - v. Titus was the test case in the Judaizing controversy. The verdict:
 - 1) The gospel of God’s grace prevailed.
 - 2) The Law of Moses is not binding on Christians.
2. Titus was to Paul “a true son in our common faith” (Titus 1:4). This evidently indicates that Titus was converted under Paul’s ministry.
 3. Titus was also to Paul “my partner and fellow worker concerning you” (2 Corinthians 8:23). Titus was, like Paul his mentor, faithful to the gospel’s proclamation and doctrine and practice. Also like Paul, Titus was uncompromising, forceful yet tactful, and an organizer. Titus was therefore sent as Paul’s delegate and representative to deal with situations when Paul himself was unable to go.
 4. Titus was sent by Paul thrice to the church in Corinth:
 - i. to deal with the fallout caused by Paul’s first epistle to Corinth, in which Paul dealt severely with an instance of immorality in the church, but which caused the sinner to repent;

ii. to begin the collection of money for the needy saints in Jerusalem;

iii. to complete the task of gathering the funds.

5. Titus' abilities are summarized as follows by Charles Ellicott in his commentary on Titus 1:4 (paragraph breaks here added):

“From the several casual notices in the Second Corinthian Epistle, we gather considerable insight into the character and powers of the Gentile convert. The Church of Corinth was perhaps the largest and most wealthy of all the churches founded by St. Paul. It was soon, however, rent asunder by party divisions, and was ever distracted and disturbed by moral disorders among its members. Yet, in spite of this, the great Greek congregation of believers was full of life and zeal and earnestness, ready evidently to make the greatest sacrifices for its Master's cause.

“Delegated apparently by St. Paul to restore order and to introduce a severer discipline in this great and turbulent Christian centre – the example for good or for evil to so many smaller and less important churches – Titus seems to have fulfilled with rare tact, and with admirable prudence and wisdom, his difficult mission. Amongst other works, he apparently completed the collection St. Paul had set on foot in the various Gentile churches for the poor Jewish Christians at Jerusalem. His services, assisting materially to bring this famous work of charity to a successful issue, seem not to have been the least among his titles to St. Paul's friendship and high esteem.

“The great importance and difficult nature of this collection for the poor saints at Jerusalem are little understood or thought of now. Three weighty points connected with it deserve mention, as Titus' special task it probably was to complete and bring it to a successful issue.

“(1) It seems to have been the first public relief fund ever collected to help a foreign and a strange race – the first of a long line of gallant acts of self-sacrifice men have made for men for Christ's sake; but when Titus, at St. Paul's bidding, took charge of it, it was a thing unheard of in the Pagan world. Hence the many obstacles which appear to have cropped up so perpetually during the collection.

“(2) It was the right hand of fellowship offered by Gentile to Jew. It was the welding together, by an unprecedented act of kindness, of the two opposing and hostile elements of Christendom into one Church.

“(3) It was the silent yet eloquent protest of St. Paul and his school against the attempted communism of the Church of the very first days – that fatal misunderstanding of some of the Master's words which had brought ruin and poverty on the Jerusalem Christians. Titus acted as St.

Paul's commissioner in the matter – which he evidently successfully completed.

“We know nothing of his work and employment from this period, A.D. 57, until the date of this Epistle, A.D. 65-66, early Christian history being silent respecting him. In these nine years of restless activity and burning zeal on the part of the Christian leaders, Titus, no doubt, did his part without falling short of his early promise”

6. Titus was left by Paul on the island Crete (Titus 1:5): “... I left you in Crete”

i. Titus therefore evidently traveled with Paul as they ministered in various places following Paul's release from his first imprisonment in Rome. This was Paul's fourth journey. There is no full record as to where they went. (Luke's account in The Acts of the Apostles ends with Paul's first imprisonment in Rome.) But we do know some of the places Paul visited, and of others Paul hoped to visit (not necessarily in this order):

- 1,2) Rome and then Spain – for Paul told the Roman church that “whenever I journey to Spain, I shall come to you. ... I shall go by way of you to Spain” (Romans 15:24, 28);
- 3) Corinth – for Paul told Timothy, “Erastus stayed in Corinth” (2 Timothy 4:20a);
- 4) Nicopolis – for Paul told Titus to “be diligent to come to me at Nicopolis, for I have decided to spend the winter there” (Titus 3:12);
- 5) Dalmatia (suggested in 2 Timothy 4:10; see below);
- 6) Philippi – for Paul told the Philippian church, “I trust in the Lord that I myself shall also come shortly” (Philippians 2:24), and told Timothy that “I went into Macedonia” (1 Timothy 1:3);
- 7) Ephesus – where Paul left Timothy in charge of the church (1 Timothy 1:3), confronted Hymenaeus and Alexander for suffering spiritual shipwreck (1 Timothy 1:18-20), and suffered harm from Alexander the coppersmith (2 Timothy 4:14f);
- 8) Miletus – for Paul told Timothy, “Trophimus I have left in Miletus sick” (2 Timothy 4:20b);

- 9) Colosse – for Paul told Philemon, “I trust in the Lord that I myself shall also come shortly” (Philemon v.22);
- 10) Troas – for Paul mentions to Timothy “the cloak that I left with Carpus at Troas” (2 Timothy 4:13);
- 11) Crete – for Paul wrote to Titus, “I left you in Crete”.
- ii. Titus was left with on Crete with a special mission (Titus 1:5):
 “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you.”
- Paul had evidently gathered churches on Crete, but returned to Asia Minor, leaving Titus in charge of finishing what Paul had begun. As we have already observed, Titus was capable of this task.
7. Titus was summoned by Paul to leave Crete and to join him at Nicopolis (Titus 3:12f): “12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.”
- i. Nicopolis was the capital city of the Roman province Epirus Vetus. It was located in the western part of modern Greece. This is the only mention of Nicopolis in Scriptures.
- ii. Titus was not to leave Crete without leadership. Paul was sending either Artemas or Tychicus to replace Titus.
- iii. Zenas and Apollos probably delivered Paul’s epistle to Titus.
8. Titus later ministered in Dalmatia (2 Timothy 4:10): “... Titus [has departed] for Dalmatia.” He undoubtedly did so with Paul’s blessing.
- i. Dalmatia was a mountainous country on the eastern shore of the Adriatic Sea across from Italy, a part of the Roman province of Illyricum. Dalmatia is today one of the four historical regions of Croatia.
- ii. This is the only mention of Dalmatia in the Holy Scriptures.
- iii. We are told nothing else regarding Titus’ ministry in Dalmatia. But since Paul sent Titus to churches experiencing problems or needing leadership, it may be that Paul visited Dalmatia during his fourth journey and gathered a church there.

— “Being able, courageous, and consecrated, he knew how to handle the quarrelsome Corinthians, the mendacious Cretans, and the reputedly pugnacious Dalmatians” (William Hendriksen on this text in *Baker’s New Testament Commentary*).

XXVII. TROPHIMUS

(Acts 20:4; 21:29; 2 Timothy 4:20)

The name *Trophimus* is thought to have meant “nutritious”.

1. Trophimus was an “Ephesian” (Acts 21:29). We are not told regarding his conversion.
2. Trophimus accompanied Paul on his third journey (Acts 20:4): “And Sopater of Berea accompanied him to Asia – also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.”
3. Trophimus was the innocent cause of Paul’s arrest in Jerusalem (Acts 21:27-29ff): “27 ... the Jews from Asia [who evidently knew Trophimus the Asian], seeing Paul in the temple, stirred up the whole crowd and laid hands on him, 28 crying out, ‘Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place.’ 29 (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.) ...”
— Paul was accused of having brought Gentiles past the balustrade of the temple in Jerusalem. Around this balustrade and on the middle wall of division separating Gentiles from Jews were placards with this inscription: “No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death.”

4. Trophimus accompanied Paul during part of his fourth journey – for Paul told Timothy “Trophimus I have left in Miletus sick” (2 Timothy 4:20).

XXVIII. TYCHICUS

(Acts 20:4; Ephesians 6:21; Colossians 4:7; 2 Timothy 4:12; Titus 3:12)

The name *Tychicus* meant “fortunate”.

1. Tychicus was a native of Asia Minor – “Tychicus of Asia” (Acts 20:4).
2. Tychicus was one of Paul’s travel companions during his third journey – along with Sopater, Artistarchus, Secundus, Gaius of Derbe, Timothy, Trophimus, and Luke (Acts 20:4). He was with Paul from Macedonia and evidently all the way to Jerusalem.
3. Paul regarded Tychicus highly (Ephesians 6:21/Colossians 4:7):
 - i. “beloved brother”
 - ii. “faithful minister in the Lord”
 - iii. “fellow servant in the Lord”
4. Tychicus delivered Paul’s epistles to the churches in Ephesus and Colosse:
 - i. Ephesians 6:21-22: “21 But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; 22 whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts.”
 - ii. Colossians 4:7-9: “7 Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. 8 I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, 9 with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here.”— Tychicus and Onesimus delivered also Paul’s letter to Philemon, a member of the church in Colosse.

5. Tychicus was one of the two candidates Paul considered for replacing Titus on Crete (Titus 3:12): “When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis”
— We are not told which of these two Paul sent. But both were highly regarded by Paul. It is generally thought that Paul sent Artemas. For Paul, a short time later, sent Tychicus to another place:
6. Tychicus was sent by Paul to Ephesus (2 Timothy 4:12): “And Tychicus I have sent to Ephesus.”
 - i. Timothy had earlier been appointed by Paul to minister in Ephesus (1 Timothy 1:3): “As I urged you when I went into Macedonia – remain in Ephesus”
 - ii. Paul later summoned Timothy from Ephesus (2 Timothy 4:9): “Be diligent to come to me quickly.”
 - iii. Tychicus was to succeed Timothy in Ephesus. Tychicus was well-acquainted with the church there. For he had earlier delivered Paul’s epistle to them and fellowshipped with them.



OTHER PERSONS ASSOCIATED WITH PAUL

1. **Achaicus** (1 Corinthians 16:17), a member of the Corinthian church who, along with Stephanas and Fortunatus, visited Paul in Ephesus and refreshed his spirit.
2. **Agabus** (Acts 11:27f; 21:10f), a prophet from Jerusalem who prophesied the famine during the reign of Claudius Caesar and the binding of Paul in Jerusalem.
3. **Agrippa II** (Acts 25:13-26:32), the Jewish king (aka Herod) before whom Paul made his defense in Caesarea, and who is known for replying to Paul, “You almost persuade me to become a Christian.”
3. **Alexander the Ephesian Jew** (Acts 19:33), an unbeliever put forward by his fellow-Jews to absolve them of any blame in the riot caused by Paul’s preaching.
4. **Alexander the Ephesian false teacher** (1 Timothy 1:19f; 2 Timothy 2:17), who along with Hymenaeus suffered spiritual shipwreck and were delivered to Satan by Paul. “Hymenaeus and Philetus ... strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.”
5. **Alexander the Ephesian coppersmith** (2 Timothy 4:14f), who resisted Paul’s teaching and did much harm to him.
6. **Amplias** (Romans 16:8), a Christian in Rome whom Paul called “my beloved in the Lord”.
7. **Ananias of Damascus** (Acts 9:10-18; 22:12-16), a Jewish Christian sent by Jesus Christ to minister to Paul after his conversion.
8. **Ananias the high priest** (Acts 23:1-5; 24:1), who commanded Paul to be struck on the mouth when Paul testified before the Sanhedrin in Jerusalem, and who brought witnesses against Paul when he was tried before Felix, the Roman procurator of Judea, at Caesarea.
9. **Apelles** (Romans 16:10), a Christian in Rome whom Paul called “approved in Christ”.

10. **Apphia** (Philemon v.2), a Christian in Colosse who was probably Philemon's wife and Archippus' mother.
11. **Archippus** (Philemon v.2; Colossians 4:17), a Christian in Colosse who probably was the son of Philemon and Apphia, and also the pastor of the church in Colosse, which met in Philemon's house.
12. **Aristobulus** (Romans 16:10), a Christian in Rome whose household was greeted by Paul.
13. **Asyncritus** (Romans 16:14), a Christian in Rome.
14. **Augustus** (Acts 25:11f, 21, 25; 28:19), the Roman Caesar to whom Paul appealed his case.
15. **Bar-Jesus** (Acts 13:6-12), also known as Elymas, the sorcerer and false prophet in Crete who withstood Barnabas and Paul when they preached there.
16. **Bernice** (Acts 25:13, 23; 26:30), incestuous consort of the Jewish King Agrippa II (aka Herod Agrippa), her brother, with whom she listened to Paul's defense before Felix at Caesarea.
17. **Carpus** (2 Timothy 4:13), a Christian in Troas with whom Paul had entrusted his cloak, books, and parchments.
18. **Chloe** (1 Corinthians 1:11), a woman in either Corinth or Ephesus, presumably a Christian, who had members in her household who had informed Paul of contentions in the church of Corinth.
19. **Claudia** (2 Timothy 4:21), a Christian in Rome who sent her greetings to Timothy via Paul's epistle to him.
20. **Claudius** (Acts 11:28; 18:2), a Roman Caesar during whose rule a famine occurred, and who commanded all Jews to leave Rome.
21. **Claudius Lysias** (Acts 23:17-30; 24:7f, 22), a Roman tribune or chiliarch (leader of 1000 men) in command of the garrison in Jerusalem who rescued Paul from a Jewish mob and had him escorted away for his own safety.
22. **Clement** (Philippians 4:3), one of Paul's "fellow workers" in Philippi.
23. **Crispus** (Acts 18:8; 1 Corinthians 1:14), a ruler of the synagogue in Corinth who believed the gospel preached by Paul and was baptized by him.

24. **Damaris** (Acts 17:34), a woman in Athens who believed the gospel preached by Paul, probably on the Areopagus or Mars Hill.
25. **Demetrius** (Acts 19:24-27ff, 38), a chief silversmith in Ephesus who led in the riot against Paul. (This Demetrius is not to be confused with the Demetrius commended by John the apostle in 3 John v.12.)
26. **Dionysius the Areopagite** (Acts 17:34), one of the few Athenians who believed the gospel preached by Paul.
27. **Drusilla** (Acts 24:24), Jewish wife of the Felix, the Roman procurator of Judea, who heard Paul's defense in Caesarea.
- **Elymas** (see Bar-Jesus).
28. **Epaenetus** (Romans 16:5), a beloved disciple in Rome "who is the firstfruits of Achaia to Christ". (Achaia was the smallest country in the Peloponnesus lying along the southern shore of the Corinthian Gulf, north of Arcadia and east of Elis.)
29. **Eubulus** (2 Timothy 4:21), a Christian in Rome who sent his greetings to Timothy via Paul's epistle to him.
30. **Eunice** (2 Timothy 1:5), godly mother of Timothy.
31. **Euodia** (Philippians 4:2), a believing woman in Philippi who had a disagreement with Synteche.
32. **Eutychus** (Acts 20:9), a young man in Troas who fell asleep while Paul preached and fell out a window, and was restored to life by Paul.
33. **Felix** (Acts 23:24-30; ch.24), the Roman procurator of Judea to whom Claudius Lysias, the Roman military commander in Jerusalem, delivered Paul, and before whom Paul made his defense in Caesarea, and who unsuccessfully tried to bribe Paul.
34. **Festus** (Acts 24:27-26:32), the Roman procurator who succeeded Felix, before whom Paul made his defense in Caesarea.
35. **Fortunatus** (1 Corinthians 16:17), a member of the Corinthian church who, along with Stephanas and Achaicus, visited Paul in Ephesus and refreshed his spirit.
36. **Gallio** (Acts 18:12-17), the proconsul of Achaia who refused to hear the charges of the Jews against Paul in Corinth, but turned

- a blind eye to the Greeks beating Sosthenes, the ruler of the synagogue.
37. **Gamaliel** (Acts 22:3), a foremost teacher of the Pharisees in Jerusalem, and Paul's mentor when he was a Pharisee. (This same Gamaliel is also mentioned in Acts 5:27-40.)
 38. **Hermas** (Romans 16:14), a Christian in Rome.
 39. **Hermogenes** (2 Timothy 1:15), one of the many in Asia Minor who turned away from Paul during his second imprisonment in Rome – with no reason being cited by Paul. “It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him, or confessed Christianity. He cannot be speaking of any general defection of the Asiatic Churches, but of those Asiatics who had professed a particular friendship for him” (Adam Clark's Commentary, on this text). (See also Phygellus below.)
 40. **Herodion** (Romans 16:11), a fellow Jew and a Christian in Rome. “The name seems to imply that he was a freedman of the Herods” (*International Standard Bible Encyclopedia*).
 41. **Hymenaeus** (1 Timothy 1:20; 2 Timothy 2:17), a false teacher in Ephesus who, along with Philetus, suffered spiritual shipwreck and were delivered to Satan by Paul. “Hymenaeus and Philetus ... strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.”
 42. **James** (Acts 15:13; 21:18; Galatians 1:19; 2:9; 2:12), the half-brother of Jesus, a pillar in the church in Jerusalem, a foremost ally of Paul in the Judaizing controversy. Unhappily, he commended the myriads of Jewish Christians in Jerusalem who were zealous for the Law of Moses, and counseled Paul to observe a Jewish legal ordinance in the temple. (This James is not to be confused with the two apostles named James: the first, James the Great, the son of Zebedee; the second, James the Less, the son of Alphaeus.)
 43. **John the apostle** (Galatians 2:9), whom Paul met when he visited Jerusalem during the Judaizing controversy.

44. **Judas of Damascus** (9:11), whose house was on Straight Street, in which Paul was lodged after his Damascus Road experience. Nothing more is known about this Judas.
45. **Julia** (Romans 16:15), either the wife or the sister of Philologus, Christians in Rome.
46. **Julius** (Acts 27:1-28:16), the centurion of the Augustan Regiment (Nero's bodyguards) who escorted Paul from Caesarea to Rome, and who treated Paul very kindly.
47. **Justus of Corinth** (Acts 18:7), a Christian who lived next door to the synagogue, with whom Paul lodged. This Justus of Corinth is not to be confused with two others named Justus: "Joseph called Barsabas, who was surnamed Justus", who along with Matthias was proposed by the eleven apostles to replace Judas Iscariot (Acts 1:23); "Jesus who is called Justus", one of Paul's travel companions and fellow workers (Colossians 4:11).
48. **Linus** (2 Timothy 4:21), a Christian in Rome who sent his greetings to Timothy via Paul's epistle to him.
49. **Lois** (2 Timothy 1:5), Timothy's grandmother, who had the genuine faith dwelling in her.
50. **Lucius** (Acts 13:1), a native of Cyrene (a city in Libya, North Africa) and one of the leading men in the church in Antioch when the Lord called Barnabas and Paul to their evangelistic ministry. He may have been the Lucius with Paul in Corinth when he wrote to the Romans (Romans 16:21).
51. **Lydia** (Acts 16:14f, 40): "14 She was a seller of purple [very expensive cloth] from the city of Thyatira [in Lydia, Asia Minor], who worshiped God [as a proselyte to Judaism]. The Lord opened her heart to heed the things spoken by Paul [as he preached the gospel to her on a riverbank in Philippi]. 15 And when she and her household were baptized, she begged us [Paul, Silas, and Luke], saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' So she persuaded us."
- **Lysias** (see Claudius Lysias above)
52. **Manaen** (Acts 13:1), "who had been brought up with Herod the tetrarch" (probably as a foster brother of Herod Antipas, tetrarch of Galilee and Perea), one of the leading men in the church in

- Antioch when the Lord called Barnabas and Paul to their evangelistic ministry.
53. **Mary of Jerusalem** (Acts 12:12), mother of Paul's companion John Mark, and evidently the aunt of Barnabas.
 54. **Mary of Rome** (Romans 16:6), whom Paul commended for having "labored much for us".
 55. **Mnason** (Acts 21:16), a Cyprian residing in Caesarea, called an "early disciple" (probably converted during Jesus' time), who, along with other Caesareans, accompanied Paul's party of nine people (see Acts 20:4 plus Luke) to Jerusalem and provided their lodging in his house.
 56. **Narcissus** (Romans 16:11), a Christian in Rome who had family members "in the Lord".
 57. **Nereus** and his unnamed sister (Romans 16:15), Christians in Rome.
 58. **Nero**: "The name Nero does not occur in the New Testament, but he was the Caesar to whom Paul appealed (Acts 25:11) and at whose tribunal Paul was tried after his first imprisonment. It is quite likely that Nero heard Paul's case in person, for the emperor showed much interest in provincial cases. It was ... probably in the last year of Nero's reign (68 AD) Paul suffered death near the city, though Harnack (*Chronologie*) places his death in the first Neronian persecution of 64" (*International Standard Bible Encyclopedia*).
 59. **Nymphas** (Colossians 4:15), a Christian in Laodicea in whose house the church met.
 60. **Olympas** (Romans 16:15), a Christian in Rome.
 61. **Patrobas** (Romans 16:14), a Christian in Rome.
 62. **Persis** (Romans 16:12), a Christian woman in Rome whom Paul singled out as "the beloved Persis, who labored much in the Lord".
 63. **Peter the apostle** – of whom Paul said "that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles)" (Galatians 2:7f).

64. **Philetus** (1 Timothy 1:20; 2 Timothy 2:17), a false teacher in Ephesus who, along with Hymenaeus, suffered spiritual shipwreck and were delivered to Satan by Paul. “Hymenaeus and Philetus ... strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.”
65. **Philip** the evangelist (Acts 21:8f), who had been one of the first seven deacons in the Jerusalem church (Acts 6:5), and who afterward evangelized in Samaria and to the Ethiopian eunuch (Acts 8:5-39), and who afterward preached in all the cities from Azotus (ancient Ashdod, Philistia) to Caesarea Palestina (Acts 8:40), and who along with his four prophesying daughters provided lodging for Paul’s party of nine men in Caesarea as they traveled to Jerusalem.
66. **Philologus** (Romans 16:15), either the husband or the brother of Julia, Christians in Rome.
67. **Phlegon** (Romans 16:14), a Christian in Rome.
68. **Phoebe** (Romans 16:1f), who evidently delivered Paul’s epistle to the Romans (written in Corinth), and of whom Paul wrote: “I commend to you Phoebe our sister, who is a servant of the church in Cenchrea [a seaport of Corinth], that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.”
69. **Phygellus** (2 Timothy 1:15), one of the many in Asia Minor who turned away from Paul during his second imprisonment in Rome – with no reason being cited by Paul. “It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him, or confessed Christianity. He cannot be speaking of any general defection of the Asiatic Churches, but of those Asiatics who had professed a particular friendship for him” (Adam Clark’s Commentary, on this text). (See also Hermogenes above.)
70. **Publius** (Acts 28:7-10), a very high-ranking government in Malta, on which island Paul visited while being escorted to

imprisonment in Rome, and of whom we read: “7 In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days. 8 And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. 9 So when this was done, the rest of those on the island who had diseases also came and were healed. 10 They also honored us in many ways; and when we departed, they provided such things as were necessary.”

71. **Pudens** (2 Timothy 4:21), a Christian in Rome who sent his greetings to Timothy via Paul’s epistle to him.
72. **Quartus** (Romans 16:23), a Christian “brother” in Rome.
73. **Rufus** (Romans 16:13), a Christian in Rome of whom Paul wrote, “Greet Rufus, chosen in the Lord, and his mother and mine.” Rufus is generally assumed to have been one of the two sons of the man who was compelled by the Roman soldiers to bear Jesus’ cross – “Simon a Cyrenian, the father of Alexander and Rufus” (Mark 15:21). Paul says Rufus was “chosen in the Lord” not in the sense of having been chosen in Christ to salvation (for this was true of everyone else Paul greeted in this passage), but rather of Rufus being a choice or exemplary Christian. Paul speaks of Rufus’ mother being his mother also: not in the sense of being his *physical* mother, but as having been *motherly* to him when he was in Rome.
74. **Sceva** (Acts 19:14-16), the Jewish chief priest in Ephesus whose seven sons tried to imitate Paul in exorcising, and who were severely embarrassed by the demons – to the praise of Jesus Christ.
75. **Sergius Paulus** (Acts 13:6-12), the Roman proconsul over Cyprus when Paul and Barnabas visited that island in their first journey, who believed the gospel they preached after witnessing Paul putting a curse on Elymas the sorcerer.
76. **Simeon** (Acts 13:1), who was called Niger (evidently because of his dark complexion), was one of the foremost ministers in the church in Antioch when the Lord separated Paul and Barnabas to their evangelistic ministry. Many scholars identify

- this Simeon with the Cyrenian Simon who was compelled by the Roman soldiers to bear Jesus' cross (Matthew 27:32).
- 77 **Sosipater** (Romans 16:21), a Christian in Rome, who also may have been the Sopater of Berea who accompanied Paul in his third journey (Acts 20:4).
 78. **Sosthenes** (Acts 18:17), the ruler of the synagogue in Corinth who was beaten by a mob during Paul's ministry in that city. He may have been the Sosthenes who later accompanied Paul (1 Corinthians 1:1).
 79. **Stachys** (Romans 16:9), a Christian in Rome whom Paul called "my beloved".
 80. **Stephanas** (1 Corinthians 1:16), a Christian in Corinth who with his household was personally baptized by Paul. Paul preached the gospel, and his associates baptized believers (v.17).
 81. **Syntyche** (Philippians 4:2), a believing woman in Philippi who had a disagreement with Euodia.
 82. **Tertullus** (Acts 24:1-9), an orator who came from Jerusalem to Caesarea with Paul's accusers to present their case before Felix. He was a master at flattery and ingenuity and at making a strong case out of weak points. Compare Tertullus' account with Luke's (Acts 21:27-35) and the letter of the Roman military commander Claudius Lysias (Acts 23:26-30).
 83. **Tryphena** (Romans 16:12), a Christian woman in Rome who, along with her relative Tryphosa (sister?), "labored in the Lord".
 84. **Tryphosa** (Romans 16:12), a Christian woman in Rome who, along with her relative Tryphena (sister?), "labored in the Lord".
 85. **Urbanus** (Romans 16:9), a Christian in Rome whom Paul identified as "our fellow worker in Christ".
 86. **Zenas** (Titus 3:13), of whom Paul wrote to Titus, "Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing." Zenas was a *lawyer* in the New Testament sense of this term: one who was especially learned and knowledgeable in the Law of Moses, and who interpreted and taught it to others. This is what Zenas was when the Lord saved him. He after became a gospeler accompanying Apollos, "an eloquent man and mighty in the Scriptures, ... [who] vigorously

refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ” (Acts 18:24-28). What a pair these two made! They were especially equipped to minister in Jewish communities. They probably had been sent on a mission by Paul, and had delivered this epistle to Titus en route, and were to be sent forth again quickly, having been supplied by the saints on Crete with all that they needed.

THE LATTER MINISTRY OF PAUL THE APOSTLE

From his call in Antioch (c.47 AD) to his martyrdom in Rome
(c.67 AD)

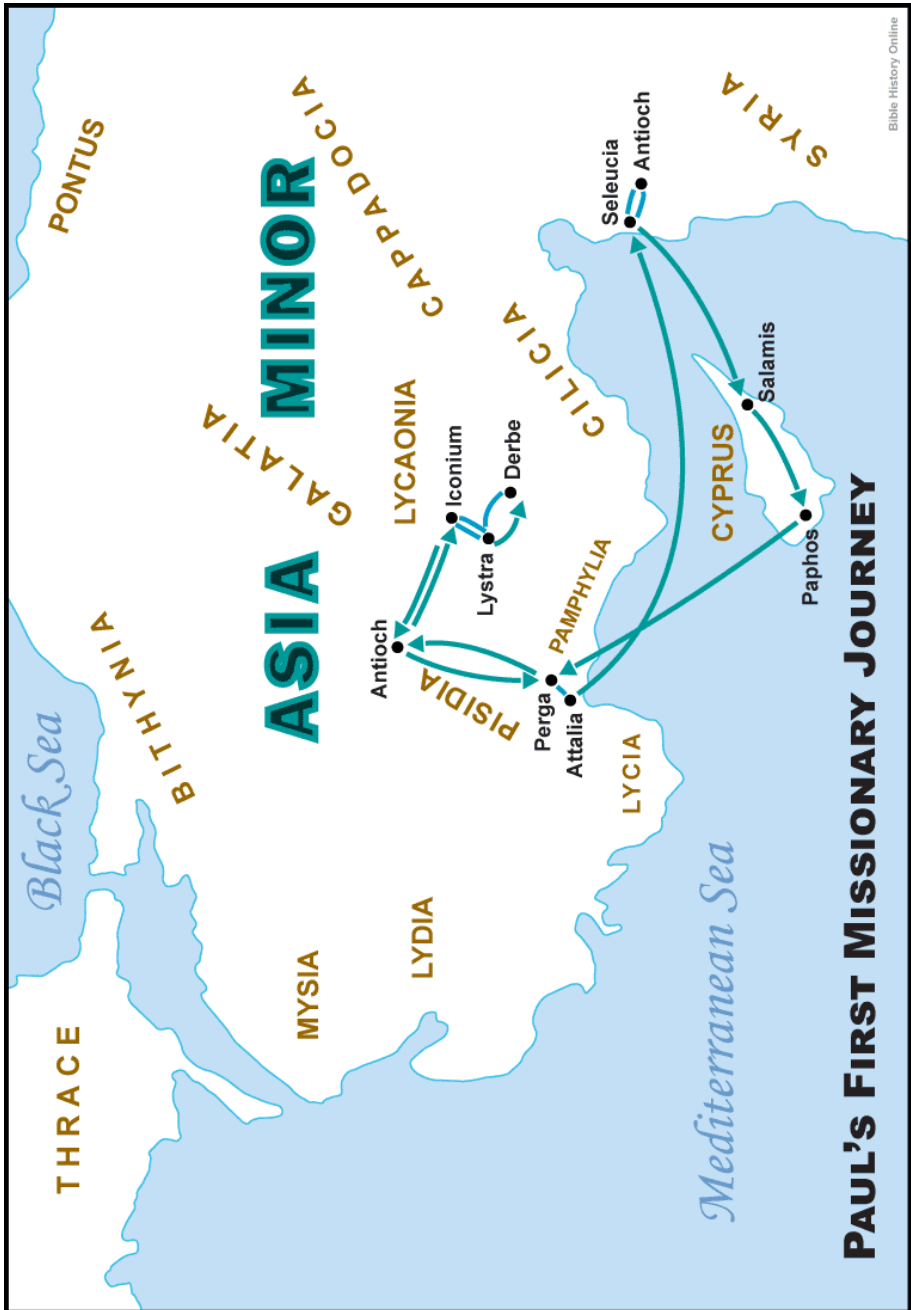
Dates of events and order of epistles are approximate.

Compiled by Daniel E. Parks

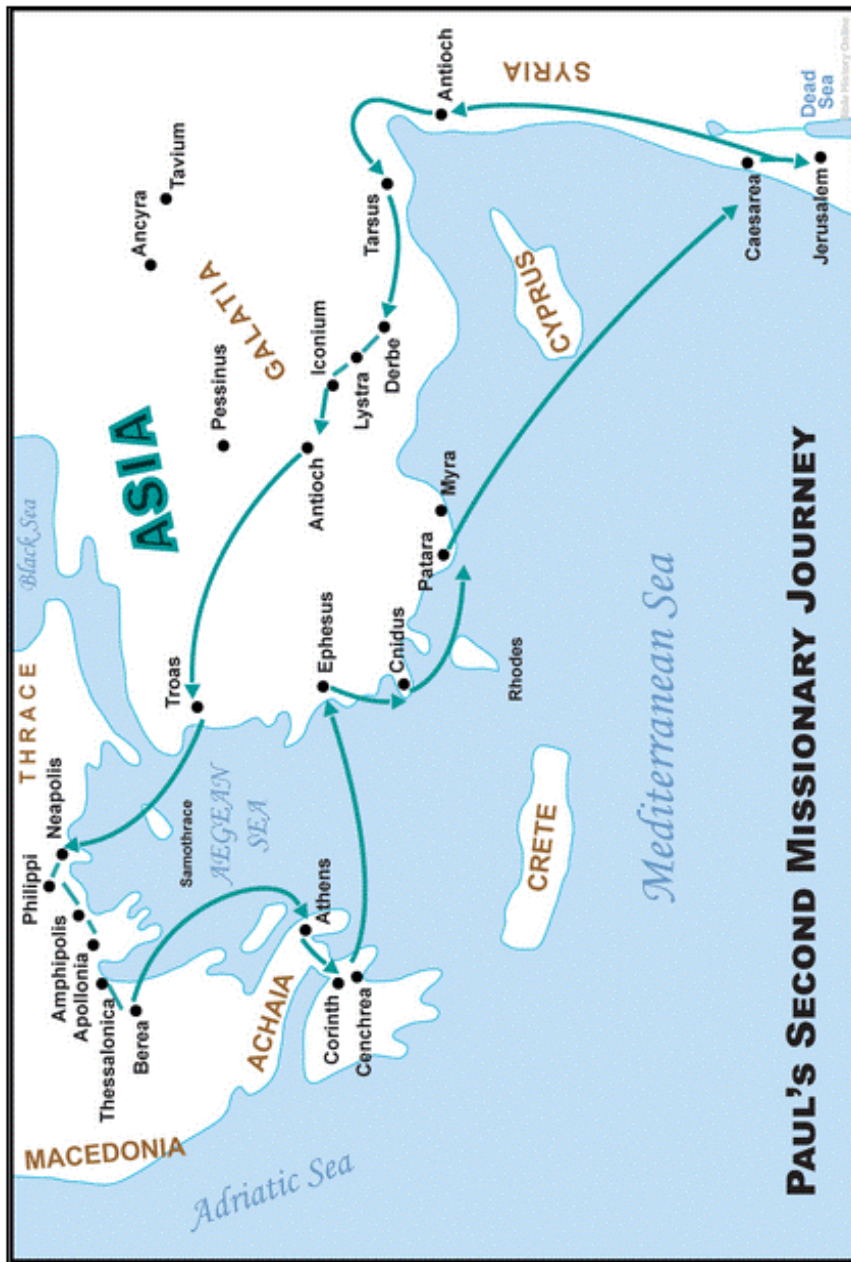
DATE	EVENTS	EPISTLES
47-49	First Ministerial Journey (Acts chs.13-14): from Antioch in Syria to Salamis in Cyprus; Paphos in Cyprus; Perga in Pamphylia; Antioch in Pisidia; Iconium in Lycaonia; Lystra in Lycaonia; Derbe in Lycaonia; again to Lystra, Iconium, Antioch, Perga; Antioch in Syria (via Attalia).	
49	Judaizing Controversy (Acts 15:1-35): from Antioch in Syria to Jerusalem, back to Antioch.	
49-51	Second Ministerial Journey (Acts 15:36-18:22): from Antioch in Syria to Syria & Cilicia; Derbe in Lycaonia; Lystra in Lycaonia; through Phrygia, Galatia, Mysia, to Troas; Philippi in Macedonia; Thessalonica in Macedonia; Berea in Macedonia; Athens in Greece, Corinth in Greece; Ephesus in Asia; Antioch in Syria.	Galatians (?) 1 Thessalonians (from Corinth ?) 2 Thessalonians (from Corinth ?)
52-57	Third Ministerial Journey (Acts 18:23-21:17): from Antioch in Syria to Galatia & Phrygia; Ephesus in Asia; Macedonia; Greece; Macedonia; Troas in Mysia; Miletus in Asia; Tyre in Phoenicia; Ptolemais in Phoenicia; Caesarea Palestina; Jerusalem.	1 Corinthians (from Ephesus ?) 2 Corinthians (from Macedonia ?) Romans (from Corinth)

57	Arrest in Jerusalem (Acts 21:18-23:22)	
57-59	Imprisonment in Caesarea Palestina (Acts 23:23-26:32): from Jerusalem to Caesarea; trial before Governor Felix; trial before Governor Festus; trial before King Agrippa.	
60	Voyage to Prison in Rome (Acts 27:1-28:16): from Caesarea Palestina via Sidon, Myra, Fair Havens, Malta (shipwreck), Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome.	
61-63	First Imprisonment in Rome (Acts 28:17-31).	Colossians Ephesians Philippians Philemon Laodiceans (not extant)
64-67	Fourth Ministerial Journey (following release from prison; various texts; order of places visited uncertain): Rome (Romans 15:24, 28); Spain (Romans 15:24, 28); Crete (Titus 1:5); Corinth (2 Timothy 4:20a); Nicopolis (Titus 3:12); Dalmatia (suggested in 2 Timothy 4:10); Philippi (Philippians 2:24; 1 Timothy 1:3); Ephesus (1 Timothy 1:3, 18-20; 2 Timothy 4:14f); Miletus (2 Timothy 4:20b); Colosse (Philemon v.22); Troas (2 Timothy 4:13).	1 Timothy Titus
67	Second Imprisonment in Rome & Martyrdom.	2 Timothy

PAUL'S FIRST MISSIONARY JOURNEY



PAUL'S SECOND MISSIONARY JOURNEY

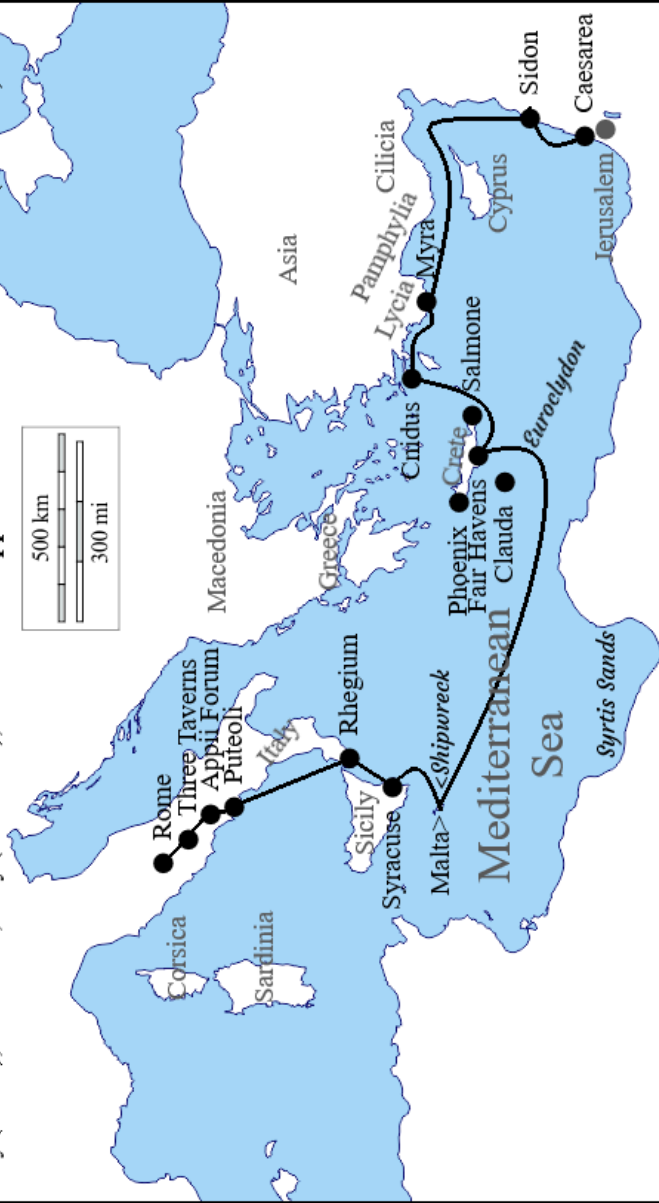


PAUL'S THIRD MISSIONARY JOURNEY



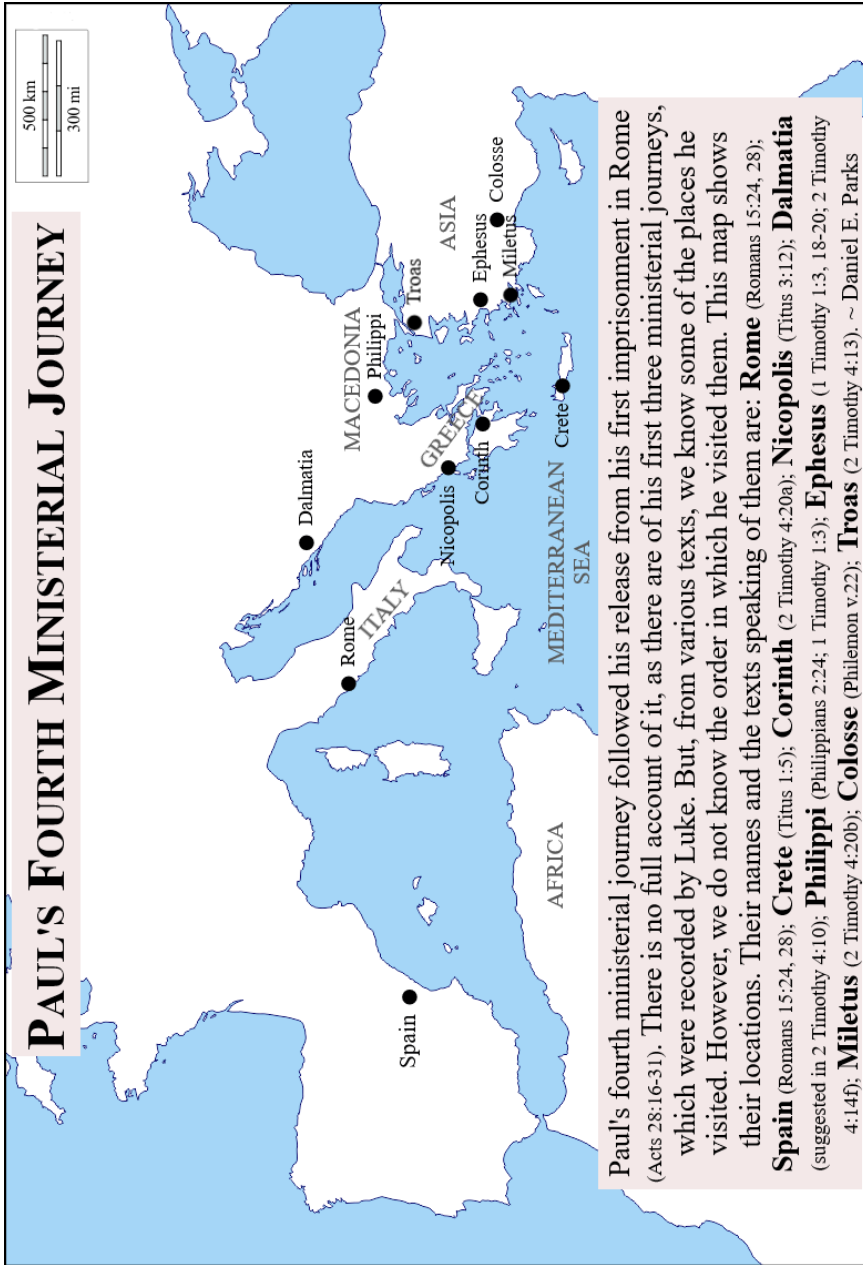
PAUL'S VOYAGE TO ROME

PAUL'S VOYAGE TO ROME. After Paul concluded his third ministerial journey (Acts 18:23-21:17), he was arrested in Jerusalem (Acts 21:18-23-22), then imprisoned and tried in Caesarea Palestina (Acts 23:23-26:32). Because he appealed to Caesar, he was sent to Rome. Accompanying him were Aristarchus and Luke. This map shows the progress of his trip. The passages in The Acts of the Apostles describing this trip are as follows: from **Caesarea** to **Sidon**, Phoenicia (27:1-3); to **Myra**, Lycia (27:4-5); to **Cnidus**, Caria (27:6-7a); to **Fair Havens**, Crete (27:7a-11); to **Malta** (27:12-28:10); to **Syracuse**, Sicily (28:11-12); to **Rhegium**, Italy (28:13a); to **Puteoli**, Italy (28:13b-14a); to **Rome** via **Appii Forum** and **Three Taverns** (28:14b-16).



Daniel E. Parks

PAUL'S FOURTH MINISTERIAL JOURNEY



Your Notes