

The Apostles

ACTS 19:22 *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.* There are eight Church Apostles, two of which are defined here in ACTS 19:22, Timothy and Erastus. The Church Apostles are different that the twelve Kingdom Apostles, all of which we once did a study of in our Sunday School lessons.

To briefly review some facts concerning Apostles, we find a definition from Strong's Concordance that tells us an Apostle is a delegate, messenger, he that is sent, one sent forth with orders. Apostle comes from a root word meaning to send, to send forth, to send away, or to send out. Recall in MARK 3:14 these words of Jesus spoken to the twelve disciples: *he ordained twelve, that they should be with him, and that he might send them forth to preach*. But He didn't send them forth to preach at that time, for they weren't ready for that task at that time. They needed the Holy Ghost in order for them to be the preachers that God wanted them to be. Jesus again told them this at the time of the last supper when He said unto them in JOHN 14:26 *But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* It was after the day of Pentecost was fully come in ACTS 2 that these twelve apostles began to be the preachers that Jesus told them they were to be, and this was because that after this time they were filled with the Holy Ghost, as recorded for us in ACTS 2. Later the Apostle Paul explains for us what happened during the time of the resurrection of Jesus Christ, and records this for us in EPHESIANS 4. EPHESIANS 4: 8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ...11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* So we see that the Lord gifted some to be apostles, and the Lord gifted some to be prophets, and the Lord gifted some to be evangelists, and the Lord gifted some to be pastors, and the Lord gifted some to be teachers, all of these were given for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.

Here is a list of the twelve apostles of the Lamb, the Kingdom Apostles; and all of their corresponding names:

- 1 -- Peter, Simon (son of Jona), Cephas {JOHN 1:42 and MATTHEW 10:2}.
- 2 -- James, (son of Zebedee, and brother of John). {MATTHEW 4:21 and MARK 1:19}.
- 3 -- John, (son of Zebedee, and brother of James). {MATTHEW 4:21 and MARK 1:19}.
- 4 -- Andrew, (brother of Peter). {MATTHEW 4:18; 10:2; JOHN 6:8 plus other scriptures.}
- 5 -- Philip {MATTHEW 10:3; MARK 3:18; LUKE 6:14; JOHN 1:43-48; ACTS 1:13}.
- 6 -- Thomas, (called Didymus) {JOHN 11:16; 20:24; and 21:2.}
- 7 -- Bartholomew (called Nathanael in the book of JOHN) {JOHN 1:45-49 and 21:2}.
- 8 -- Matthew (also called Levi) {compare MARK 2:14 and MATTHEW 9:9} (also the son of a guy named Alphaeus MARK 2:14).
- 9 -- James [the son] of Alphaeus. (scripture doesn't say he was a brother to MATTHEW) {MATTHEW 10:3; MARK 3:18; LUKE 6:15; and ACTS 1:13}.
- 10 -- Simon Zelotes. {LUKE 6:15 and ACTS 1:13}.
- 11 -- Judas [the brother] of James, (also known as Lebbaeus, whose surname was Thaddaeus) {MATTHEW 10:3} (possibly also known as Jude) {JUDE 1:1}.
- 12 -- Matthias the man chosen to replace Judas Iscariot. {ACTS 1:15-26}.

What makes these twelve Kingdom Apostles is the fact that they were sent forth to preach unto the children of Israel, to the Jews in other words, and their message was the gospel of the kingdom, thus they were Kingdom Apostles. Brother Copley explains the gospel of the Kingdom in the back of his study book on ACTS. Jesus preached the gospel of the Kingdom Himself, and this is what he taught His disciples to preach. MATTHEW 4:23 tells us: *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.* In MATTHEW 10 Jesus gives the following instructions to the Kingdom Apostles: MATTHEW 10:5 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the*

Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. Note again that these Kingdom Apostles were sent forth to preach unto the Jews. ACTS 11:19 tells us that this kingdom message was preached all over “unto the Jews only.” GALATIANS 2:9 tells that Peter, James, and John, Kingdom Apostles, were to preach to “the circumcision,” meaning unto the Jews, which is what they did.

This brings us to the Church Apostles, of which there are eight. The first Church Apostle is the Apostle Paul, who was given his orders to whom he was sent to preach unto by Jesus Christ Himself also. We once again find his orders in this statement Jesus gave him on the road to Damascus in ACTS 26:16-18, where Jesus states: *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Again recall our definition of an Apostle, who is a delegate, a messenger, he that is sent, one sent forth with orders, and in this text of ACTS 26:16-18 we find Saul of Tarsus sent forth with orders from Jesus Christ Himself to be a minister, and a witness unto the Gentiles.

Note from this portion of scripture these following points. (1) It was the Lord who made Paul a minister and a witness. (2) It was the Lord who made Paul an Apostle. (3) The Lord appeared unto him specifically for this reason. And (4) the Lord promised that he would again appear unto Paul along the way to enable him to accomplish that good work which He was now beginning to enable Paul to do. Later Paul again wrote concerning this event. I CORINTHIANS 15: 8 *And last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

Now consider ROMANS (written by Paul) 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:* So we see that the Apostle Paul was the Apostle of the Gentiles, and that he answered this call that was given unto him on the road to Damascus. Thus we note that the Apostle Paul was the main apostle, or chief apostle for this church age, and it is his gospel of Jesus Christ that we are to follow during this church age. I CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* I CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.*

As we consider the church apostles we must note that each of them also followed Paul's gospel, which meant that they first had to learn Paul's gospel, and they learned Paul's gospel from someone who knew and was taught Paul's gospel. In other words most of the church apostles learned Paul's gospel from Paul himself, except for Apollos, who learned Paul's gospel from Aquilla and Priscilla.

And while we are talking a little about Paul's gospel, let's see what he wrote concerning his gospel. Three times Paul refers to his gospel as **my gospel**. (1) ROMANS 2:16 *In the day when God shall judge the secrets of men by Jesus Christ according to **my gospel**.* (2) ROMANS 16:25 *Now to him that is of power to stablish you according to **my gospel**, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,* (3) II TIMOTHY 2:8 *Remember that Jesus Christ of the seed of David was raised from the dead according to **my gospel**:* Further Paul went on to state: *For Christ sent me not to baptize, but to preach the **gospel**: not with wisdom of words, lest the cross of Christ should be made of none effect.* (I CORINTHIANS 1:17). Paul made seven similar statements about preaching the gospel. We find the word gospel mentioned 84 times in association with Paul, so we see the importance to us of this church age to know Paul's gospel. The Church Apostles knew Paul's gospel, thus as we see who each of these church apostles were, we also will see their relationship with Paul, for Paul makes mention of each of these Church Apostles in

his gospel.

Here is a list of the eight Church Apostles sent forth unto the Gentiles to preach and teach the unsearchable riches of Christ Jesus.

- 1 -- Paul ROMANS 11:13; ROMANS 1:1; I & II CORINTHIANS 1:1; GALATIANS 1:1
EPHESIANS 1:1; COLOSSIANS 1:1; I & II TIMOTHY 1:1; II TIMOTHY 1:11; TITUS 1:1;
II CORINTHIANS 11:5; II CORINTHIANS 12:11; plus many other scriptures.
- 2 -- Barnabas ACTS 14:14 and I CORINTHIANS 9:1-6.
- 3 -- Silas (Silvanus) I THESSALONIANS 2:6 then 1:1.
- 4 -- Timothy (Timotheus) I THESSALONIANS 2:6 then 1:1.
- 5 -- Apollos I CORINTHIANS 1:10-12 then 3:1-6 and 4:1,6 & 9.
- 6 -- Erastus II CORINTHIANS 8:23 with ACTS 19:22. (See definition of messenger below).
- 7 -- Titus II CORINTHIANS 8:16-23 plus TITUS 1:5 & 6, (along with the definition of messenger below).
- 8 -- Epaphroditus PHILIPPIANS 2:25. (See definition of messenger below).

Messenger comes from the Greek word *apostolos* {ap-os'-tol-os} translated 78 times in the New Testament apostle. The word **messenger** also refers to a delegate, a messenger, or one sent forth with orders, such as Paul in ACTS 26:17 and Timothy and Erastus in ACTS 19:22.

Brother Copley notes that "the word "apostle" is from "apo," meaning "away," and from "stello," which means "to set in order, or arrange, to furnish, equip, get ready." Hence, "apostello," or apostle, literally means to arrange for, to furnish and send away on service." Certainly ACTS 19:22 fits this definition: *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus.*

ACTS 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Timothy is called Timothy seven (SPIRITUAL PERFECTION or SPIRITUAL COMPLETION) times in scripture, and called Timotheus seventeen (VICTORY IN CHRIST JESUS) times in scripture. Timothy means: "honoring God." It has been a while since we have found Timothy mentioned here in ACTS in association with the Apostle Paul, however Timothy has been in close contact with the Apostle Paul ever since the beginning of Paul's second missionary journey. Recall here in ACTS 19 Paul is now on his third missionary journey, and here in verse 22 we find that Timothy is again with Paul, and he probably has been with Paul again for some time.

Timothy was paramount in importance in the life of the Apostle Paul, and in the cause of spreading Paul's gospel message. Later in life Paul expressed his thoughts on Timothy in his letter to the PHILLIPIANS. PHILLIPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.* We see here that Paul thought of Timothy as a son, and several more times in Paul's letters and epistles he will refer to Timothy as his son in the faith. For example in 1 TIMOTHY 1:18 we read: *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;...* . Again in 2 TIMOTHY 1:2 we read: *To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. In 2 TIMOTHY 2:1 Paul addresses Timothy, saying: Thou therefore, my son, be strong in the grace that is in Christ Jesus. To the Corinthians Paul writes in 1 CORINTHIANS 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

Timothy was no doubt a convert of Paul's from that first missionary journey that Paul and Barnabas were on. Paul makes reference to that first missionary journey, and the events which took place during that time as old memories which Timothy would recall as first hand memories when Paul writes in II TIMOTHY 3:10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11*

*Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. When Paul and Silas began what we call Paul's second missionary journey, they came to Lystra, which was where Paul was stoned and left for dead in ACTS 14:19 while on his first missionary journey. When Paul and Silas came to Lystra ACTS 16:1-3 records: ...and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him;... . It is suggested by some authors that Timothy's father probably died in Timothy's early years, because we read nothing more about him other than the fact that he was a Greek. We do later read of Timothy's mother and grandmother who both probably raised him. Timothy had a believing Mother, and being a proper Jewish Mother familiar with Old Testament scripture and teachings, she encouraged Timothy in the ways of the Lord, and in the knowledge of the grace of God which Paul preached. Paul later wrote Timothy of his Mother, and Grandmother, who also was a great influence in Timothy's early life. We read this in 2 TIMOTHY 1. 2 TIMOTHY 1:3 *I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.* Here in verse five we find that Timothy's Grandmother was named Lois, which means: "agreeable." His Mother was named Eunice, which means: "well-won," or "happy victory," or "good victory," such is a race course runner who in the end wins the prize. These two women were the female influence in young Timothy's life. The Apostle Paul became the male influence in Timothy's life, and he did so starting on his first missionary journey.*

We read this testimony of Timothy's up bringing, penned by the Apostle Paul in 2 TIMOTHY 3. 2 TIMOTHY 3:14 *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* Who as a child taught Timothy the holy scriptures? His Mother, and his Grandmother. These were two wise women, who no doubt knew the following scriptures from PROVERBS. PROVERBS 22:6 *Train up a child in the way he should go: and when he is old, he will not depart from it.* PROVERBS 22:15 *Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.* PROVERBS 23:13 *Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.* PROVERBS 29:15 *The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.*

Again Paul wrote in 2 TIMOTHY 1:5 *of thy grandmother Lois, and thy mother Eunice* referring to Timothy's grandmother and mother. Further in this verse Paul notes the *unfeigned faith* displayed by Timothy's grandmother Lois, and his mother Eunice. They then raised young Timothy to be a man of faith also. So we see that the Lord worked in this church at Lystra after Paul and Barnabas left. What a joy this must have been to the heart of the Apostle Paul, to see fruit from his earlier ministry. It was *God that giveth the increase.* No wonder that Paul was fought so hard there when he first visited Lystra. So Paul takes Timothy with him and Silas *...And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.* (ACTS 16:4 & 5).

After this point in time we read of 800 supposedly uneventful miles of travel by the Apostle Paul, and his traveling companions Silas and Timothy. However much happened during these months of travel, for Paul, Silas and Timothy all got to know each other real good. Silas and Timothy got to learn first hand Paul's gospel. These 800 miles of travel are recorded for us in ACTS 16:6 *Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying,*

Come over into Macedonia, and help us. It may seem at first reading that there wasn't much accomplished during this time on this missionary journey. There wasn't much preaching done in verses 6 through 9, true enough, but all of this time and travel wasn't wasted. Two future apostles were in training, and learning Paul's gospel first hand from the Apostle Paul himself as they traveled these 800 miles. Their hearts were ...*being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.* (COLOSSIANS 2:2 & 3). Paul, Silas, and Timothy were truly having good gospel fellowship during this time. Silas and Timothy were becoming Apostles themselves.

At the conclusion of ACTS 16 we find Paul and Silas encouraged by the magistrates of Philippi to depart Philippi, which they did. The assumption is that Timothy accompanied them also, however scripture doesn't tell us one way or the other whether he did or not. Paul journeyed through Amphipolis, Apollonia, Thessalonica, and then on to Berea, where we next read of Timothy. ACTS 17:13 *But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.* Here is where Silas and Timothy begin their ministry apart from the Apostle Paul. Meanwhile ACTS 17:15 tells us what happened to Paul: *And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.* This is not a smooth sentence, but it tells us that the Apostle Paul went to Athens, Greece where he sent word back to Berea for Silas and Timothy to rejoin him in Athens. Athens is about 300 miles south of Berea, so if it took the Apostle Paul ten days to get there from Berea, then it would take at least twenty more days before he could expect Silas and Timothy to rejoin him. Thus we find that Silas and Timothy were probably at Berea and Thessalonica by themselves the better part of a month, or longer, where they continued teaching and preaching the gospel message of the Apostle Paul.

After Paul left Athens, he came to Corinth where Silas and Timothy join Paul again in ACTS 18:5. ACTS 18:5 is also where we last find Silas and Timothy mentioned together: *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.* This was at Corinth where Paul stayed for eighteen months, (ACTS 18:11). We know from reading 1 THESSALONIANS that Timothy was sent by Paul back up to Thessalonica, and then Timothy returned to Paul while still there at Corinth and Athens. (1 THESSALONIANS 3:1 *Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 For now we live, if ye stand fast in the Lord.*) We assume that Silas stayed and helped Paul there at Corinth this whole eighteen months, but we have no scripture to back this up, per se, except for the fact that during the year and a half that Paul was in Corinth he also wrote 2 THESSALONIANS. 2 THESSALONIANS 1:1 shows that Silas was still with Paul: *Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ.* Further 2 CORINTHIANS 1:19 tells us: *For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.* Thus we see that both Silas and Timothy preached and taught there at Corinth. It is thought that Silas (Silvanus) accompanied the Apostle Paul on what we call this second missionary journey until the time Paul returned to Jerusalem, which occurred in ACTS 18:22: *And when he (Paul) had landed at Caesarea, and gone up, and saluted the church, (at Jerusalem) he went down to Antioch.*

In ACTS 18:23 Paul starts his third missionary journey: *23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.* We should know by now that Paul wasn't selfish in his travels, but nearly always had traveling companions, and perhaps needed the physical help of traveling companions in order to better function in his travels, but oftentimes we do not know exactly who all of his traveling companions were. It would be hard to imagine Paul going again to *...all the country of Galatia...* without taking Timothy with him, for Timothy was from this region as you can see by looking at a good map. Perhaps Timothy being with Paul was one of the reasons Paul again revisited Galatia, and no doubt Paul once again saw Timothy's Mother and Grandmother. Had Timothy stayed behind at Corinth Paul wouldn't of had to write what he did in I CORINTHIANS 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* So it is most probable that Timothy accompanied Paul during the conclusion of his second missionary journey, and the start of his third, even though scripture doesn't specifically so state, nor is it really that important.

It seems evident from ACTS 19:22 that Timothy was with Paul during Paul's ministry at Ephesus, even though Timothy is not mentioned by name until ACTS 19:22. And again recall that we know from PHILIPPIANS 2:22 (and many other scriptures) that Timothy served with Paul in the ministry of the gospel at several different places. Paul wrote this concerning Timothy in PHILIPPIANS 2:22 stating: *But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.* So, no doubt, Timothy was serving with Paul in the ministry here at Ephesus, when Paul sends Timothy, and Erastus on a missionary journey of their own unto Macedonia. Before this third missionary journey of Paul concludes, Timothy will rejoin him again in ACTS 20:4, bringing with him some others from Macedonia, and Lord willing we will cover that fact later in this study. For now recall this fact found in ACTS 19:22, that Paul sent as Apostles from Ephesus Timothy and Erastus. ACTS 19:22 *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.*

We know quite a lot about Timothy, but this is the first mention in scripture of Erastus, so let's see what we can learn about him, for after all he was one sent forth to minister by the Apostle Paul, and is noted to be a Church Apostle.

Brother Copley notes that Erastus was one of the Church Apostles. We already know that Timothy was one of the Church Apostles. Further we know that the apostles were ministers, and that the Church Apostles knew Paul's gospel. Just because one was a minister and knew Paul's gospel didn't make one a church apostle. By definition from Strong's Concordance an Apostle was a delegate, messenger, one sent forth with orders. An apostle was an ambassador for Christ, a messenger of the churches. Erastus also fits this definition. We know little about Erastus, compared with some of the other Church Apostles, so let's see what we do know about him. First here in ACTS 19:22 we see that, along with Timothy, Erastus ministered unto Paul. One definition of ministered is to attend to anything, that may serve another's interests. In this case Erastus was, among other things, an ambassador of the Apostle Paul, which also means that Erastus was an ambassador of the Lord Jesus Christ, as were all of the apostles. Secondly we know that Erastus was from Corinth. The epistle to the Romans was written from Corinth by Paul, where he makes this statement concerning Erastus: ROMANS 16:23 *... Erastus the chamberlain of the city saluteth you... .* A chamberlain was a steward or an overseer of something. I CORINTHIANS 4:1 *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.* In Erastus' case it seems that he was also the treasurer of the city of Corinth. Thus there was reinforced meaning in the statement that Paul made to the Corinthians concerning the mighty and noble men: I CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.* Obviously Erastus fit into the category of *not many*, and as Brother Hill has often pointed out, thank God that Paul did say *not any*. Now there are those that say the Erastus of ROMANS 16:23 couldn't be the Erastus mentioned in ACTS

19:22, but we think it was, thus showing the great impact and success of Paul's ministry there at Corinth. After all the Lord had told Paul when he first went to Corinth, *I have much people in this city*, and we know that the Lord is no respecter of persons, so what would it be to the Lord if a city treasurer fell in love with Him? No big deal to the KING OF KINGS, and LORD OF LORDS. Further we must note that when Paul sent Timothy and Erastus into Macedonia, it was with the intention that they also go into Corinth as 1 CORINTHIANS 4:17 states: *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* So we would expect the city treasurer of Corinth, Erastus, to return to Corinth after going with Timothy to Macedonia. In fact the last time we read of Erastus he is again in Corinth. 2 TIMOTHY 4:20 -- *Erastus abode at Corinth.*

Again consider what we have learned about the gospel ministry which has taken place at Corinth after the Lord stated to Paul in ACTS 18:10 *...I have much people in this city.* ACTS 18:11 then tells us that Paul stayed there at Corinth a year and a half. Apostle Timothy and Apostle Silas (Silvanus), also came to Corinth during this same time frame. 1 CORINTHIANS also notes that kingdom Apostle Peter (Cephas), the Church Apostle Barnabas, and Apostle Apollos have also visited Corinth. In other words all of the Church Apostles we have studied about so far have visited Corinth at some point in time, so what would it be for the Lord to make one of the Corinthian disciples a Church Apostle, and in the end, leave him at Corinth preaching the gospel of Paul, which he had learned first hand from the Apostle Paul himself? Obviously, when he could, Erastus liked to visit the Apostle Paul. They were good friends because of the gospel of the grace of God that had been given to Paul. Brother Copley notes that "the word "apostle" is from "apo," meaning "away," and from "stello," which means "to set in order, or arrange, to furnish, equip, get ready." Hence, "apostello," or apostle, literally means to arrange for, to furnish and send away on service." {See Strong's Greek Concordance word number 649, apostello {ap-os-tel'-lo}, meaning: send, send forth, send away, send out.} Certainly ACTS 19:22 fits this definition: *So he sent (number 649 in the Strong's Greek Concordance, apostello {ap-os-tel'-lo}) into Macedonia two of them that ministered unto him, Timotheus and Erastus.* Thus Erastus is noted as being a Church Apostle.

One more thing from scripture concerning Erastus. 2 CORINTHIANS 8:16 *But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and [declaration of] your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.* Concerning this portion of scripture, there are differing opinions on who the two brothers were, (see verse 18 and 22), and obviously no one really knows for sure, for the scripture doesn't specifically so state. Brother Copley notes in his comments on the Corinthian letters of Paul: "Timothy and Erastus are probably the two brethren mentioned in verses 18 to 22" (of 2 CORINTHIANS 8). Brother Copley goes on to point out that the statement in 2 CORINTHIANS 8:23 "*Whether our brethren be enquired of, they are the messengers of the Churches,*" Brother Copley referring to Erastus and Timothy as the brethren here, they are the messengers of the Churches. Brother Copley also points out in his notes on the letters to the Corinthians that the Greek word for messengers here is apostles (apostolos). If you will take the time to research the word "messengers" here in 2 CORINTHIANS 8:23, you will find it is number 652 in the Strong's Greek Concordance, apostolos {ap-os'-tol-os}, translated "apostle" 78 times in the New Testament, translated "messenger" 2 times, and translated "he that is sent" one time in JOHN 13:16. The word apostolos {ap-os'-tol-os} means: a delegate, messenger, one sent

forth with orders, hence an apostle.

Having thus defined an apostle, and having examined a little more about Timothy and Erastus, perhaps now we better appreciate the magnitude of ACTS 19:22. ACTS 19:22 *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.* We could easily think of ACTS 19:22 like this: *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;* (fellow Apostles well trained and taught in Paul's gospel, having learned Paul's doctrine from the Apostle Paul himself, with the aid and unction of the Holy Ghost,) *but he himself stayed in Asia for a season.*

When we read in verse 22 that Paul *...stayed in Asia for a season...* it means he remained in Ephesus for an undetermined period of time. ACTS 20:31 helps us determine how much longer Paul stayed in Ephesus, for ACTS 20:31 tells us in part that Paul noted to the Ephesian elders *...that by the space of three years I ceased not to warn every one night and day with tears.* Thus we see that the Apostle Paul was in Ephesus preaching the word of God *...the space of three years...* in total time.

The Craftsmen Cause a Great Uproar at Ephesus

ACTS 19:23 *And the same time there arose no small stir about that way.* ACTS 19:23 introduces us to the concluding events while Paul was at Ephesus. Let's look at these words a little closer: *...there arose no small stir about that way.* To put it in words we may better understand, Luke is writing that there was a great disturbance in Ephesus, which was a direct result of the preaching and teaching about the Lord Jesus, and the expounding of the word of God by the Apostle Paul, and his followers. The phrase "no small stir" is found one other time in scripture, and that being in ACTS 12:18 after Peter had escaped from Herod's jail, having been set free by the angel of the Lord. ACTS 12:18 reads: *Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.* Here in Ephesus the uproar would be among the silversmiths, and the craftsmen, who made shrines for their goddess Diana, as to what was become of their trade because of the preaching of the Apostle Paul, and the word of God, which had been so magnificently magnified here at Ephesus. So the words "no small stir" signal a great commotion was beginning to take place.

Now take note, and pay particular attention to the words "about that way." "About that way" references the way of God, the way of the Lord, and the way of the Christians who had been taught by the Apostle Paul here at Ephesus. {Review pages 472-474 of these notes}.

Saul of Tarsus, (the former Apostle Paul before he got saved), once himself pursued those "about that way." We read this in ACTS 9:2 *And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* There is a bit of irony here. Saul of Tarsus pursued those "about that way," and during that pursuit he saw "the Lord in the way" (ACTS 9:27), and the Lord Jesus, who is "the way, the truth, and the life" (JOHN 14:6), changed Saul of Tarsus "in the way" unto the Apostle Paul, as noted once again in ACTS 26:16-18. (ACTS 26:16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*) Approximately three years after this encounter with the Lord Jesus on the road to Damascus we read in ACTS 9:27 that *...Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.* Very few accepted Paul's message at that time, but that didn't stop the Apostle Paul from preaching "about that way." When Paul first came to Philippi there was a damsel who *...cried, saying, These men are the servants of the most high God,*