

ask yourself, "do I appreciate the Saints more than I used too?" Hopefully you will answer yes as you have grown in the Lord to love all the Saints with His love.

## Paul's Ten noted Visitors at Rome

So who were these ten Saints Paul has had eye to eye contact with during his two years of imprisonment here at Rome according to what he wrote in PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS? (1) Timothy, also called Timotheus -- PHILEMON 1:1; COLOSSIANS 1:1; PHILIPPIANS 1:1; and 2:19-23. (2) Onesimus -- PHILEMON 1:10 and COLOSSIANS 4:9. (3) Epaphras -- PHILEMON 1:23; COLOSSIANS 1:7 and 4:12. (4) Marcus -- PHILEMON 1:24 and COLOSSIANS 4:10. (5) Aristarchus -- PHILEMON 1:24 and COLOSSIANS 4:10. (6) Demas -- PHILEMON 1:24 and COLOSSIANS 4:14. (7) Lucas, also known as Luke, the beloved physician, (the author of ACTS, and the gospel according to LUKE) -- PHILEMON 1:24 and COLOSSIANS 4:14. (8) Tychicus -- EPHESIANS 6:21 and COLOSSIANS 4:7. (9) Jesus, which is called Justus -- COLOSSIANS 4:11. (10) Epaphroditus -- PHILIPPIANS 2:25 and 4:18. These ten as a group can be classified as fellowlabourers, fellow workers, companions in labour, and fellowsoldiers of the Apostle Paul. Four of the men mentioned here were with Paul when he sailed from Macedonia into Asia, and presumably continued with Paul on his last journey to Jerusalem: Timothy, Aristarchus, Tychicus, and Luke. {Study ACTS 20:4-6 real close to see this.} Of these four, Luke and Aristarchus were with Paul during the storm of ACTS 27. {Study ACTS 27:1 & 2.} Additionally two of these ten men are Church Apostles: Timothy and Epaphroditus, which we will explain more about further down in these notes. Truly these ten are quite a collection of Saints coming from all segments of life, and whose lives are worthy of some further study, which we also will do as we continue. The common thread between all of the above mentioned Saints is that they were at this point in Paul's life, followers of Paul, and devoted followers of Christ. Not all went on to have God's best however, at least as far as we are told in scripture. 2 TIMOTHY records: *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica...*

As we begin to look a little closer at these ten Saints whom we know Paul had face-to-face contact with during his two year stay in Rome, note this: Paul did not call them friends! In fact you will not find the words "friend," or "friends" in Paul's epistles! Why? Certainly these men listed above were Paul's friends, true enough, but really they were far more than friends. We will find Paul using better words to describe these close associates, such as: "fellowlabourers," "fellow workers," "fellowservant," "companions in labour," "fellowsoldiers," "well beloved," "dearly beloved," "profitable to me," "servants of Jesus Christ," "fellowprisoner," and "faithful and beloved." There were other like adjectives used to describe the importance of these men to Paul's life, which we will see as we take a snap shot of each one of these ten men. The common link each of these men shared with Paul was their love of Jesus Christ. Also each of these ten men appreciated Paul's gospel message, and assisted Paul as the Lord enabled them in spreading Paul's gospel message. Yes, they all were far more than just friends, as we will continue to see in studying a little more about each of these men.

## Timothy

Of these ten men who had face-to-face contact with Paul while here in Rome during this two year prison stay mentioned in ACTS 28:30 & 31, the first we will look at is Timothy, also called Timotheus, whom we have studied much about in previous lessons from this study. Recall that 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." Timothy is one of the blessings, and one of the fruit of Paul and Barnabas first missionary journey; one of the ones that Paul desired to visit when he made this statement to Barnabas in ACTS 15:36 ....*Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.* Without

Barnabas with him Paul took Silas, and began a second missionary journey. We read in ACTS 16:1 *Then came he to Derbe and Lystra: 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: 2 Which was well reported of by the brethren that were at Lystra and Iconium.* In ACTS 16:3 we read this concerning Timothy: *Him would Paul have to go forth with him;...* . We then found that Timothy went on this second missionary journey with Paul and Silas, and was later referenced by Paul to be his son in the faith. {Study 1 CORINTHIANS 4:17; 1 TIMOTHY 1:18; 2 TIMOTHY 1:2 and 2:1.} In 1 CORINTHIANS 4:17 Paul noted Timothy to be *...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.* We assume that Timothy went to Jerusalem with Paul because he was one of the faithful seven mentioned in ACTS 20:4 that was traveling with Paul at that time. Yet that was the last mention of Timothy in the book of ACTS. We would have thought that if Timothy was still with Paul when he was sent from Caesarea to Rome that Luke would have stated this also, but he didn't. We have seen in the past how Paul sometimes left Timothy behind, or sent Timothy out to other places while Paul did something else.

Let's do some back tracking to see how this was starting in ACTS 17, the year being in 52 A.D. Paul was in Berea, Macedonia in 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. 15 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.* They joined up again with Paul in ACTS 18:5 *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.* Shortly there after Paul sends Timothy back to Thessalonica, and we read of this in 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.* In verse 6 Timothy returns to Paul in Corinth: *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.*

So we see that Timothy made a journey from the Athens-Corinth area up to Thessalonica, ministered there a while, and then returned to Corinth where Paul was. Paul then writes those of Thessalonica his first epistle from Corinth, stating in 1 THESSALONIANS 1:1 *Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians...* . This shows that Silas and Timothy were with Paul when he wrote this epistle. Within the next year Paul writes his second epistle to the THESSALONIANS, and once again addresses them in chapter 1:1 *Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:...* . If Timothy did any other side trips during these eighteen months while Paul was at Corinth, we are not told.

Tracking Timothy from here on becomes a little more vague. We make the assumption here that Timothy traveled with Paul as he concluded his second missionary journey. After leaving Corinth, Paul goes to Ephesus in ACTS 18:19, along with Aquila and Priscilla, who themselves take up residence in Ephesus. By ACTS 18:21 Paul leaves Ephesus, returns through Jerusalem, and goes back up to Antioch, Syria, presumably with Timothy, and Silas.

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.* It is now 54 A.D. 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. 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 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.* So it is most probable that Timothy accompanied Paul during the conclusion of his second missionary journey, and the start of his third.

In ACTS 19 Paul returns to Ephesus, and stays in Ephesus for three more years, establishing the church of Ephesus. It is 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 -- *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 noted in our Church Apostle's study, that by now Timothy himself was an Apostle! What does that mean? Apostles were ministers, and those known as 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 however. 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. Brother Copley notes that "the word "apostle" comes 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.* Before leaving Ephesus, Paul wrote his first epistle unto the CORINTHIANS, and in this first epistle we find Timothy mentioned twice: once in 1 CORINTHIANS 4:17, which we just read above, and in 1 CORINTHIANS 16:10 *Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.*

Paul then leaves Ephesus for Macedonia, and some where along the way he catches up again with Timothy. From Macedonia Paul writes his second letter unto the CORINTHIANS. In 2 CORINTHIANS 1:1 we find Timothy now again with Paul: *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth,...* . Later in 2 CORINTHIANS 8:18-22 we read of some un-named brethren, whom Brother Copley suggests are probably Erastus and Timothy.

Next we track Paul himself returning unto Corinth, where he writes two more epistles, one to the GALATIANS, and one to the ROMANS. Timothy's name is mentioned in ROMANS 16:21 *Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.*

The year is now 58 A.D. and it has been seven years since Paul has taken Timothy with him unto the ministry. Paul now heads for Jerusalem as he concludes this third missionary journey. In the last part of ACTS 20:3 we find Paul passing through Macedonia once again. In ACTS 20:4 we find seven others who join Paul on this journey, one of whom is Timothy. ACTS 20:4 is the last time we read of Timothy in the book of ACTS. Paul doesn't arrive as a prisoner in Rome until 61 A.D. So what happened to Timothy during this time? We don't know for sure because the scripture doesn't tell us. However we do know that Timothy has moved in concert with Paul ever since Paul added him unto his ministry in ACTS 16. We think Timothy continued traveling to Jerusalem with Paul on the conclusion of Paul's third missionary journey. But Paul got arrested in Jerusalem, and shortly there after was transported to Caesarea, where he remained prisoner for two years under the authority of two different Roman governors. In ACTS 24:23 we read that Paul was given some liberties in that none of his friends or acquaintances were forbidden to come and visit him, and minister unto him. Was Timothy among those who ministered unto Paul during this time? Again the scripture doesn't tell us one way or the other, but Timothy may have very well been a consistent visitor here. Luke doesn't mention Timothy as being on the ship with Paul from Caesarea in ACTS 27, so what becomes of Timothy during this time frame of Paul's life is unknown to us.

All is not lost however concerning Timothy. While in prison at Rome Paul writes some prison epistles, which are: PHILEMON, COLOSSIANS, EPHESIANS, PHILIPPIANS, and possibly later HEBREWS. Perhaps EPHESIANS was the first of these epistles written.

Scofield indicates that it was. We do not find Timothy mentioned at all in the EPHESIANS epistle. Why? Maybe Timothy hadn't yet arrived at Rome. Certainly Timothy kept close track of Paul, and someone would have made known to Timothy that Paul had been sent to Rome. It would take Timothy some time to get there himself, which he did because we do find Timothy mentioned in PHILEMON, COLOSSIANS, PHILIPPIANS, and even HEBREWS, which text we will examine last. Had Paul sent Timothy back to one of the assemblies he had founded, like Ephesus while still a prisoner back in Caesarea? Again we are not told in scripture. What we do know is that when Paul wrote these letters of PHILEMON, COLOSSIANS, PHILIPPIANS, and HEBREWS from Rome, Timothy was with him. PHILIPPIANS 1:1 *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,...* . COLOSSIANS 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,...* . PHILEMON 1:1 *Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,...* .

Lord willing before we finish this study on the life of the Apostle Paul, we will examine the fact Paul will write two more epistles addressed to Timothy. So we see the importance of Timothy in the life of the Apostle Paul. One of the most outstanding portions of scripture that lay out Paul's heart felt thoughts concerning Timothy is found in PHILIPPIANS 2. PHILIPPIANS 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.* Did Timothy get to go back to Philippi as Paul indicated he would here in PHILIPPIANS 2:19? Scripture doesn't tell us one way or the other. Perhaps he did, and later in this study we will see how this was quite possible. What I want to examine in a little more detail from this portion of PHILIPPIANS 2 is what Paul says of Timothy in verse 20 *For I have no man likeminded, who will naturally care for your state.* The Apostle Paul felt that Timothy was so much like himself that he calls him "likeminded." Timothy got to be "likeminded" with the Apostle Paul by spending much time with him, and learning the doctrine of Paul first hand. The Greek word translated "likeminded" here is isopsuchos {ee-sop'-soo-khos}, number 2473 in The Strong's Greek Concordance, found only this one time in scripture. It comes from two Greek words, which taken together mean: equal in heart, mind, and soul. Obviously "likeminded" adds volumes to the word friend. In the sense this word "likeminded" is used here of Timothy tops all of the other adjectives we listed above as Paul described these close acquaintance who were his friends. Have you ever had a "likeminded" friend? Very few have. Paul and Timothy's close "likeminded" connection was because of their "unity of the Spirit in the bond of peace" spoken of in EPHESIANS 4:3, and their common inexpressible deep love of Jesus Christ. Again note what Paul wrote of Timothy above: *For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel....* PHILIPPIANS 2:21 & 22. This too defines "likeminded." I like the scripture one commentator used here: PSALMS 55:14 *We took sweet counsel together, and walked unto the house of God in company.* Obviously Paul and Timothy had outstanding fellowship because of their like precious faith in our lovely Lord and Saviour Jesus Christ when they were together. Paul expressed it like this in PHILIPPIANS 1:1 *Paul and Timotheus, the servants of Jesus Christ,...* . Paul wrote it this way in 1 CORINTHIANS 4:17 *...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.* And one more: 1 THESSALONIANS 3:2 *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:...* . Add all of these statements together, and you get the picture of what Paul meant when he called Timothy and him "likeminded."

(In PHILIPPIANS 2:2 we find a different Greek word translated "likeminded," which is phroneo {fron-eh'-o} number 5426 in The Strong's Greek Concordance, meaning: to think the same thing. This too could be applied to Timothy, but rather Paul uses this word in a much broader sense to express the one-mindedness that Paul wished

all Saints would have in striving together for the faith of the gospel having the same love found in Christ, being of one accord, and of the same mind that was found in Christ Jesus. {Study PHILIPPIANS 1:27, and 2:1-5.} PHILIPPIANS 2:2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*)

Partly because of Paul and Timothy's strong "likeminded" bond, we can better track Paul's progress through his last few years here on earth. We begin to see this connection in several verses written from Paul's Roman prison where he was either with Timothy, or had mentioned Timothy, such as was noted above in PHILIPPIANS 2:23 *Him therefore I hope to send presently, so soon as I shall see how it will go with me.* Then in verse 24 Paul adds: *But I trust in the Lord that I also myself shall come shortly.* Paul had hinted this also in PHILIPPIANS 1:25 & 26 -- *And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.* Add to this what Paul wrote in PHILEMON 1:22 *But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.* Here we find an indication that the Apostle Paul expected to be released from his Roman prison sometime in the near future. (Incidentally the phrase "I trust" as in *...I trust in the Lord,...* which we just read in PHILIPPIANS 2:19 & 24, and PHILEMON 1:22, is found exactly nineteen times in scripture. Again nineteen in the number associated with FAITH. Think about this for a moment too, didn't all the Old Testament worthies of FAITH do this too? Yes, they all said in their heart *...I trust in the Lord,...* and all the New Testament worthies of FAITH will also be known to have said *...I trust in the Lord,...*.) Another verse written by Paul from Rome somewhere during this same time frame is HEBREWS 13:23 *Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.* This verse in HEBREWS is the only one in scripture indicating that Timothy was taken prisoner somewhere along the way, no doubt for preaching the gospel. We see from the above scriptures that this "likeminded" pair of Paul and Timothy anticipated a journey shortly after the writing of this in HEBREWS 13:23.

Lord willing we will discuss more concerning Timothy further in this study on the life of the Apostle Paul, for after all, Paul did write Timothy two epistles later in his life. I think we have properly noted here the importance of Timothy in the life of the Apostle Paul.

## Epaphroditus

Of the ten men whom we do know that visited Paul during his two year prison stay mentioned in ACTS 28:30 & 31, the second one we will look at is Epaphroditus, the other Church Apostle found in our list above besides Timothy. {See again page 1149 of these notes.} Epaphroditus is only found mentioned in PHILIPPIANS chapters 2 & 4, yet as we will see he has been an important part of Paul's life since the time frame of Paul's second missionary journey, which was fought so hard in the beginning.

Before we get to far into looking at Epaphroditus in a little more detail, let's quickly get an overview of Paul's letter to the PHILIPPIANS. Brother Hill noted in his study that the book of PHILIPPIANS has no doctrines to expound, nor any errors to refute. Rather the book of PHILIPPIANS was written to encourage the heart of every potential full overcomer, and "lover of the race course," who individually wants God's best in their own life! PHILIPPIANS is known as the joy book of the Bible, which is a pronounced theme throughout this epistle! In PHILIPPIANS we find the word "joy" six times, and the word "rejoice" ten times. What was the focal point of Paul's joy? It wasn't his present circumstances, for he was still a prisoner in Rome. Paul's focal point of joy was Jesus Christ. Note how Paul began his letter to the Saints at Philippi: PHILIPPIANS 1:3 *I thank my God upon every remembrance of you, 4 Always in every prayer of mine for you all making request with joy, 5 For your fellowship in the gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8 For*