

entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. Here again in ACTS 27:2 we find that Aristarchus is identified as being ...a Macedonian of Thessalonica... . This also means that Aristarchus had spent at least three years with Paul, or closely following Paul. No doubt Aristarchus was one of the acquaintances of Paul allowed by governor Felix to visit Paul while he was held prisoner in Caesarea. Obviously Aristarchus was close enough to Paul to know when he was being sent to Rome by King Agrippa, and to get on the same ship as Paul. Aristarchus chose to follow Paul on the treacherous journey from Caesarea to Rome willing to suffer the very same things Paul suffered on this journey, which in fact he did! Obviously Aristarchus could have left Paul at any point along the way, but he didn't, because he loved Paul, and he loved Jesus, and he loved the gospel message Paul preached. He remained Paul's companion in travel, and is next found still with Paul during the two years Paul was preaching in Rome as a prisoner in his own hired house.

A quick note before we move on from our thoughts of Aristarchus in ACTS 27. We mentioned above that Aristarchus is found listed by name in five scriptures total, showing us that he was a true GRACE Saint! Interestingly Aristarchus is also one of five (GRACE) individuals named in ACTS 27.

The final two records of Aristarchus in scripture are written by Paul during these two years he was prisoner here at Rome. In COLOSSIANS 4:10 Paul writes: *Aristarchus my fellowprisoner saluteth you,...* . How Aristarchus became Paul's "fellowprisoner" here at Rome with Paul we are not told. Was he a prisoner of the Roman Empire, or was he a prisoner with Paul by choice? Perhaps not willing to leave Paul's side, Aristarchus agreed to be "arrested" and serve time with Paul. In PHILEMON 1:24 Paul names Aristarchus a "fellowlabourer." Certainly being a "fellowprisoner," and a "fellowlabourer" of Paul's are impressive credentials worthy of a New Testament full overcomer. "Fellowlabourer" comes from the same Greek word that also translates into our English as helper, fellowhelper, fellow worker, workfellow, labourer together with, and companion in labour. From such men, and women, followers of the Apostle Paul, will come those who will rule and reign with Christ, and that is of course, those who will be in the Bride of Christ. 2 TIMOTHY 2:11 *It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, (with Him) we shall also reign with him:...* . Certainly Aristarchus met such qualifications. May we too be found of such character! Such will be the make up of those found in that small group of Saints from this church age know as the Bride of Christ. So we see that Aristarchus was a close companion of the Apostle Paul, and an associate of Paul in the ministry, and no doubt one of the ones referenced as "...a pillar in the temple of my God..." in REVELATION 3:12! Though Aristarchus remained quietly in the background in the ministry of the Apostle Paul, according to the record we have of him, yet he leaves us this testimony, that he was ...*strong in the Lord, and in the power of his might,...* (EPHESIANS 6:10). Thus he lived up to his name: "the best prince," or "best ruler," or "the chief of princes," or "the prince of chiefs." Let's look for him among that bridal company!

Demas

Mentioned with Aristarchus in PHILEMON 1:24 is Demas, who is also here noted to be another of Paul's "fellowlabourers." We know that in order for Demas to be a fellowlabourer with Paul, Demas would of had Jesus as top priority in his life at this time in his life. Demas obviously followed Paul, and would have gone through considerable effort to look up Paul here in Rome. We are not told when Demas got to Rome, or how long he stayed with Paul. Certainly Demas was with Paul when Paul penned his letter to PHILEMON. Also Demas was with Paul when he wrote his epistle to the COLOSSIANS, for Paul writes in COLOSSIANS 4:14*and Demas, greet you.* The Greek word used in COLOSSIANS 4:14 for greeting means: to pay respects to a distinguished person by visiting him, which shows us what Demas thought of Paul.

Paul wasn't shy in describing those he knew at this time in his life, and the kind of help, and comfort they were unto him, and he seems to add a little tidbit about these

people. Notice how Paul describes several people in COLOSSIANS 4, and adds commentary to some. COLOSSIANS 4:7 *All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) 11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. 12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, and Demas, greet you. 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.*

Demas has nothing more here written of him at this time, but that he send his greeting. Had Demas done something more special, Paul would surely have mentioned it, as he did with the others above. Certainly Paul thought it note worthy to at least mention Demas, and the effort he went through to be there with Paul in Rome for some time, which obviously Paul appreciated.

Demas name means: "popular," or "of the people." The word "popular" isn't found in King James scripture, but the phrase "of the people" is found two hundred times. The number two hundred is associated with the meaning of PROVE SOMETHING. Thus in the least we find Demas highlighted in the few scriptures we find him in, to PROVE SOMETHING. So here is what we learn of Demas. Paul's doctrine isn't "popular," nor is Paul's teaching thought too highly "of the people," even Christian people. If it was more would be followers of Paul as he followed Christ. Think about it for a little bit, and you too will realize this to be true. Do you read of Paul's doctrine in the newspaper? No, for Paul's teaching isn't "popular," or "of the people." Even in so called Christian teaching one of the more popular doctrines taught today by many is the doctrine of *...prosper and be in health...* which is taken from 3 JOHN 1:2. This doctrine appeals to man's carnal well being, and really focuses on worldly things, such as prosperity, and physical health. This kind of teaching is "popular" with the people. Neither of these two things by themselves are wrong, but if either of these things become our focus, they then can become first place in our lives, and the full overcomer has Jesus as his first love. Thus we find such worldly focused doctrines defeating to the full overcomer. Too bad 3 JOHN 1:2 isn't quoted and taught in its entirety: *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.* A soul that prospereth is full of the exceeding riches of His grace; is full of the Holy Ghost; is full of the love of God; and is full of the Word of God. The churches today teach little or nothing on the doctrines Paul taught about suffering with Christ. Doctrines like those found in the following scriptures of Paul's writing: PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;...* . 2 TIMOTHY 2:12 *If we suffer, we shall also reign with him:...* . 2 TIMOTHY 3:12 *Yea, and all that will live godly in Christ Jesus shall suffer persecution.* ROMANS 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Do you know why such doctrines are not found taught in churches today? Because such teaching isn't "popular," or appeal unto the worldly, and such doctrines don't bring in the masses, or sell huge number of books, or keep you on television very long. Neither does PROVERBS 23:23 *Buy the truth, and sell it not; also wisdom, and instruction, and understanding.* Thus we find the meaning of Demas' name taking us down a path that comes up short of having God's best. All indications we have in scripture show this to be the case with Demas. Paul wrote unto Timothy this concerning Demas in 2 TIMOTHY

4:10: ...*Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica;*... It seems that Demas may have been from Thessalonica, or at least was now calling Thessalonica home. We are never told in scripture when Demas came on board with Paul's teaching, but here in 2 TIMOTHY 4:10 we are told when he left. Demas had traded his preeminent love for Jesus by putting a love for this present world first. It is to those of a heart attitude like Demas that Jesus wrote the Ephesian church in REVELATION 2:4 *Nevertheless I have somewhat against thee, because thou hast left thy first love.* At one time Demas had shown his first love for Jesus in his ministering with the Apostle Paul. But apparently he chose a more "popular" path "of the people," and ended up forsaking Paul, having loved this present world. What a marker on his tombstone!

We mentioned this earlier in this study {see page 374 of these notes} where we reprinted the following poem in Sister Bodie's study book of DANIEL, (page 87), whose author is not mentioned, but obviously thought long and hard about Demas and his relationship with Paul after reading the above verse in 2 TIMOTHY 4, and having studied the life of Paul: **Demas at Thessalonica**

I love him still --- a noble soul --- this Paul;
But one must live, the part of wisdom choose.
What gain to Christ, were I to lose my all?
This Christ-mad man reck's not what I may lose.

I labored with him long and faithfully,
A fiery soul, whose zeal no words can tell.
His faith fails not; but yet, it seems to me,
His work is ended in that prison cell.

And so I left him and am home once more.
May follow trade and gain with none to let.
The bay, the streets are pleasant as of yore,
And all my friends are kind --- and yet, and yet---

That face like Luke's upon crowded way,
That glimpse of Jason's house I had today.

Luke

Number eight of the ten Saints we know Paul had eye to eye contact with during his two years of imprisonment here at Rome is Luke, whom Paul calls *...the beloved physician...* in COLOSSIANS 4:14, and *...Lucas, my fellowlabourer...* in PHILEMON 1:24. These two scriptures along with what Paul will later write to Timothy in 2 TIMOTHY 4:11 (*Only Luke is with me...*) is all we have written of Luke in scripture. Yet we have left for us in New Testament scripture 52 chapters of Holy Ghost inspired words penned by this very same precious Saint named Luke. He certainly seemed to maintain a low profile while following, and attending to the high profile man we know as the Apostle Paul. Yet Luke was very active in the ministry, and was used of the Lord to write two documentaries: (1) The Gospel According to Saint LUKE, and (2) The ACTS of the Apostles. In these two biographical works of Holy Ghost inspired scripture we have a unique perspective written from eyewitness accounts put together by Luke himself from numerous interviews he had with some key witnesses to the life of Christ as a man from the very beginning, which took him right up to the present time we are studying about where the Apostle Paul is being held prisoner here in Rome! We will talk more about all of this shortly.

Let's first define who Luke is. Luke's name is contracted from Latin *Lucanus*, and he is found also in scripture mentioned as *Lucas*. Luke and Lucas means: "light-giving," "luminous," "a light," and "white." This thought of "light-giving" is very