

revelation in the knowledge of him: 18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,* 19 *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,* 20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,* 21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:* 22 *And hath put all things under his feet, and gave him to be the head over all things to the church,* 23 *Which is his body, the fulness of him that filleth all in all.* Now in his final letter Paul writes in 2 TIMOTHY 4:11 *Only **Luke** is with me.* Recall what **Luke** means: “light-giving,” “luminous,” “a light,” and “white.” Thus we could read 2 TIMOTHY 4:11 this way: “Only **Luke**, a precious light-giving Gentile Saint is with me; a constant reminder of that precious, and glorious Light of our Lord and Saviour Jesus Christ who first appeared to me on the road to Damascus. His Light is always with me.” Paul adds this in 2 TIMOTHY 4:17 *Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.* Yes all believers should realize His Light is always with me.

(25) Mark

2 TIMOTHY 4:11 has two parts, and we have already looked at the first part. The whole of 2 TIMOTHY 4:11 reads: *Only **Luke** is with me. Take **Mark**, and bring him with thee: for he is profitable to me for the ministry.* **Mark** is number twenty-five in our list of the thirty-four people Paul mentions by name in his last three epistles of 1 TIMOTHY, TITUS, and 2 TIMOTHY (besides Jesus, and Paul himself). Recall that the number twenty-five is the number associated with the FORGIVENESS OF SINS, and is a product of GRACE times GRACE. We truly see GRACE multiplied by GRACE in **Mark**’s life, but we too as believers should also see the very same thing every time we look into a mirror. We have already discussed **Mark** earlier in this study, as he was one of the ten men we identified as having visited Paul during his first imprisonment at Rome. {Review pages 1176-1180 of these notes.} In total we find **Mark** mentioned by four names in nine scriptures: **Mark**, Marcus, John whose surname is **Mark**, and John. Some times commentators reference him as John **Mark**.

Here in 2 TIMOTHY 4:11 we perhaps read the best information we have in scripture concerning **Mark**: *Take **Mark**, and bring him with thee: for he is profitable to me for the ministry.* When did **Mark** become profitable to the ministry of Paul? The answer to this question causes us to review the life of **Mark**, who was not always profitable to Paul’s ministry, which review we will do shortly. But first consider this: 2 TIMOTHY 4:11 *Only **Luke** is with me. Take **Mark**, and bring him with thee: for he is profitable to me for the ministry.* In this verse we find listed two authors of New Testament scripture: **Luke**, who wrote took books in the New Testament, ACTS and LUKE, and **Mark** who penned the gospel according to MARK. **Luke** wrote of Christ the Son of Man, and **Mark** wrote of Christ the perfect servant to man, as noted in MARK 10:45 *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Both of these men, **Luke** and **Mark** got a lot of their gospel inspirations from the teachings of the Apostle Paul, thus their gospel records are really extensions of Paul’s ministry.

Now back to the statement found in 2 TIMOTHY 4:11 by Paul as he writes **Timothy**: *Take **Mark**, and bring him with thee: for he is profitable to me for the ministry.* So when did **Mark** become profitable to the ministry of Paul? We must note that this was not always the case, so let’s do a little review. Recall that **Mark** is noted in COLOSSIANS 4:10 to be “...*sister’s son to Barnabas*,” or Barnabas’ nephew, (some say a cousin), nevertheless a relative of Barnabas. So Barnabas and **Mark** were connected way before Paul and Barnabas knew each other. **Mark** was a young man at the time of the crucifixion of Jesus, and a first hand witness to Jesus arrest. We read

this event in MARK 14:51 & 52: *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.* Since this portion of scripture seems to have no real connection with the context of the rest of the story other than an interesting side-light, one scholar notes that this may be a reference to John **Mark** himself. If true, then this would be the earliest reference to **Mark** in scripture.

Barnabas is first found in scripture in connection with the Apostles in ACTS 4:36 *And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.* This same Barnabas was a well traveled man who had heard Saul of Tarsus preach after his conversion, and when Saul of Tarsus first came back to Jerusalem about three years after being saved in ACTS 9:26 & 27, it was Barnabas, the son of consolation, who took him and introduced Saul of Tarsus to the Apostles. ACTS 9:26 *And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But 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.* This was when Paul was introduced to Peter as noted in GALATIANS 1:18 where Paul wrote: *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.* After these fifteen days Paul was sent to Tarsus his boyhood home, (see ACTS 9:30), and wasn't heard of again until ACTS 11, which we will get to shortly.

We have now introduced the first times we find **Mark**, and Barnabas mentioned in scripture, but have not yet put them together, which we will now do, with their connecting link being the Apostle Paul. The first mention of **Mark** in ACTS is in chapter 12, where the story line revolves around Peter, who came to **Mark's** mothers house after being set free from Herod's prison by the angel of the Lord. In ACTS 12:12 we read this concerning Peter: *And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was **Mark**;* (his Jewish surname was **Mark**) *where many were gathered together praying.* Thus we see that **Mark** knew Peter, and no doubt the rest of the twelve apostles of the Lamb from way back, and so we don't find it unusual for Peter to mention **Mark** (also called **Marcus**, his Latin surname) in 1 PETER 5:13 *The church that is at Babylon, elected together with you, saluteth you; and so doth **Marcus** my son.* (The words ...*my son*... here means a close follower in the faith, and not a natural son, much like **Timothy**, and **Titus**' relationship to the Apostle Paul.) Thus we note that **Mark** (**Marcus**) was a follower of Peter from the early years of his ministry, as was Barnabas. We should also note here that **Mark's** boyhood home appears to be Jerusalem.

Let's now go back to ACTS 11 and piece together what had taken place in the meantime. ACTS 11:19 *Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. 27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief*

*unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul. So we see that Barnabas was sent to Antioch, Syria by the church of Jerusalem, which Barnabas did, and afterwards traveled back to Antioch, Syria with Paul, and they taught there for a year. After which time they were sent as a team back to Jerusalem with relief from the Saints at Antioch, Syria. This was really Paul and Barnabas' first missionary journey. About that same time in Jerusalem the events of ACTS 12 concerning Peter take place. Then ACTS 12 ends like this: And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was **Mark**... ACTS 12:25.*

This then is how the Apostle Paul became acquainted with **Mark**, through Barnabas his relative. While in Antioch, Syria again in ACTS 13, Paul and Barnabas were chosen, and sent by the Holy Ghost on what we call Paul's first missionary journey. ACTS 13:5 adds this bit of information: *...and they had also John to their minister...* meaning John **Mark** was with them as they started this missionary journey. This didn't last long, for in ACTS 13:13 we read: *...and John (Mark) departing from them returned to Jerusalem.* **Mark** headed back to Jerusalem, having not been with Paul and Barnabas long enough to be of any real value or help. Paul and Barnabas spend a couple of years on their missionary journey, and return to Antioch, Syria in the last verses of ACTS 14, where they abide "long time." While encouraging the disciples of the Lord at Antioch, there came certain men from Jerusalem to saying: *...Except ye be circumcised after the manner of Moses, ye cannot be saved...* ACTS 15:1. This prompted another journey by Paul and Barnabas to Jerusalem, which is recorded in ACTS 15. Apparently as Paul and Barnabas return to Antioch, Syria from Jerusalem they once again are accompanied by John **Mark** for we next find him in Antioch too. We read what happened next in ACTS 15:35 *Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. 36 And some days after Paul said unto Barnabas, 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. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*

This is the last mention of both Barnabas, and **Mark** in the book of ACTS. Paul and Barnabas had spent six plus years together prior to this time. Conybeare and Howson place this separation between Paul and Barnabas as occurring about 51 A.D. Obviously Paul here did not find **Mark** *...profitable to me for the ministry...* which he later wrote in 2 TIMOTHY 4:11. So again when did **Mark** become profitable to the ministry of Paul? It would have been after this time frame.

Back in ACTS 15:35-39 we find John **Mark** being noted as the reason Paul and Barnabas went separate ways. ACTS 15:39 *And the contention was so sharp between them, that they departed asunder one from the other...* . The word "contention" is found nine times in scripture, nine being the number of FINALITY or DIVINE COMPLETENESS. This was the finality of the team of Paul and Barnabas, however both of these church Apostles went on future missionary journeys as Apostles. The contention was between Paul and Barnabas, and was not between any others of the church. ACTS 15:39 *And the contention* (provocation or incitement) *was so sharp between them, that they departed asunder one from the other...* . ROMANS 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* This separation of Paul and Barnabas was no exception to ROMANS 8:28, and ended up working good for both Paul, and Barnabas, and John **Mark**, and even you and I! How so? The contention was between Paul and Barnabas, and Paul and Barnabas *...departed asunder one from the other.* AMOS 3:3 states: *Can two walk together, except they be agreed?* Paul and Barnabas were not in agreement, so they separated. The gospel was spread by both of these Apostles, and probably at a faster rate than had they stayed together. Had Paul and Barnabas stayed together we may not have left for us any of Paul's gospel! Paul has not written one epistle up to this point in time. Paul begins his

writing epistles on his next missionary journey. Barnabas never writes us an epistle, but it is Paul's gospel that we are to follow anyway. The last part of ACTS 15:39 reads: *...and so Barnabas took Mark, and sailed unto Cyprus.* As Barnabas continued his ministry, what did he preach? Paul's gospel message that he had learned from Paul during the six years they were together. One of the people Barnabas preached to was **Mark**, who now better learned Paul's gospel message from the mouth of Barnabas. Let that thought sink in. Paul wrote in 2 CORINTHIANS 13:8 *For we can do nothing against the truth, but for the truth.* Did not this statement also apply to Barnabas? Of course it did. And Barnabas a patient man, and the son of consolation, patiently taught **Mark** the truth found in Paul's gospel message.

Paul makes reference to Barnabas five more times in his future writings however without once mentioning the sharp contention he had with Barnabas over John **Mark**. Barnabas must have visited Corinth for Paul makes reference of him to those of the church at Corinth, like they must have known who Barnabas was from first hand experience, (1 CORINTHIANS 9:6 *Or I only and Barnabas, have not we power to forbear working?*). Perhaps Barnabas and **Mark** were a traveling gospel preaching team for a while. More than ten years pass before we read of **Mark** again. And it is the Apostle Paul who mentions him during the time frame during when Paul was being held prisoner for two years at Rome as noted in ACTS 28:30 & 31. Paul calls him "**Marcus**" in PHILEMON 1:24, and notes him now to be "my fellowlabourer." Obviously Barnabas has taught **Mark** well. COLOSSIANS 4:10 & 11 summarizes a couple of more thoughts Paul had towards **Mark** at that time: *...and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)* 11 *...These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.* Here in verse 11 **Mark** is noted to be a "fellowworker," which is exactly the same word used in PHILEMON 1:24 translated "fellowlabourer." Also in this verse we get a hint that **Mark** may go to Colosse from Paul's prison at Rome the first time he was there, and we need to take a closer look at this statement: *...(touching whom ye received commandments: if he come unto you, receive him;)...* . Obviously Paul previously had communicated with the Saints at Colosse some information, (*...ye received commandments...*), some instructions concerning **Mark**. This little tid-bit gives us some insight into the current status between Paul, and **Mark**. We are not told how long before this writing of PHILEMON, and COLOSSIANS that this information, these commandments, concerning **Mark** were given, but obviously any differences between Paul and **Mark** had now been resolved, and that **Mark** had already began to be profitable unto Paul for the ministry.

Previously I gave some of my own thoughts on how Paul and **Mark** became reconnected noting that this is just pure speculation on my part, but consider this: **Mark**'s Mother lived in Jerusalem as we know from ACTS 12:12. The first time **Mark** left Paul and Barnabas, **Mark** returned again to Jerusalem (ACTS 13:13). Paul and Barnabas again went to Jerusalem in ACTS 15 after their first missionary journey, and when they returned to Antioch, Syria **Mark** had once again joined them, no doubt having traveled with them from Jerusalem. Later in ACTS 15:39 when Paul and Barnabas departed company, Barnabas took **Mark**, and sailed to Cyprus, Barnabas' home country. That was the last we heard of **Mark** until Paul wrote about him in PHILEMON 1:24, and COLOSSIANS 4:10 & 11 more than ten years later. During this time period Barnabas has taken **Mark** under his wing (so to speak), and taught **Mark**, Paul's gospel. How long **Mark** and Barnabas stayed together we are not told, but if **Mark** and Barnabas stayed together five years, Paul would be on his third missionary journey. Certainly somewhere along the way **Mark** would have returned to Jerusalem for that was his home. Perhaps **Mark** was in Jerusalem when Paul was arrested there. This would have been about six or seven years after Paul and Barnabas departed ways. Maybe **Mark** had even returned to Jerusalem a little later than this, and then learned of Paul's arrest. Recall in ACTS 24:23 that governor Felix allowed Paul to have some liberty, and that being he wasn't forbidden to have any of his acquaintance to minister, or come unto him, and that Paul was held under Felix's care for two years according to ACTS 24:27. This was ample time for an old

acquaintance named **Mark** to look Paul up, reconnect, and minister unto Paul, and vice versa. We are not told whether this happened or not, but for **Mark** the journey from Jerusalem to Caesarea was a lot shorter than the journey from Jerusalem to Rome, and we do know that **Mark**, concerned for Paul, did make that journey to Rome having already reconnected with Paul before Paul was ever sent to Rome. Thus Paul was able to write “commandments” to those of Colosse concerning **Mark**: COLOSSIANS 4:10 & 11...*and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)* 11 ...*These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.*

Once again back to the statement found in 2 TIMOTHY 4:11 written by Paul to **Timothy**: *Take Mark, and bring him with thee: for he is profitable to me for the ministry.* So when did **Mark** become profitable to the ministry of Paul? Obviously way before the time frame of 2 TIMOTHY 4:11, yet after the events of ACTS 15:36-41 when Paul and Barnabas split up. **Mark** was already profitable to Paul in the ministry in PHILEMON 1:24, and COLOSSIANS 4:10 & 11 where Paul called him a “fellowworker,” and “fellowlabourer.” And even before this Paul had given instruction to those of Colosse on how profitable **Mark** was to the ministry of Paul’s gospel, Paul having reminded them in COLOSSIANS 4:11 ...*(touching whom ye received commandments: if he come unto you, receive him;)*. What a work the Holy Ghost had done in the life of **Mark** to elevate him in status to be “fellowworker,” and “fellowlabourer,” and profitable to Paul in the gospel. Notice also that Paul knew **Timothy** knew where to find **Mark** as he writes: *Take Mark, and bring him with thee:...* Perhaps **Mark** was in Colosse as hinted at in COLOSSIANS 4:11, or perhaps **Mark** was even in Ephesus, and if so, Paul knew this. Now take this statement one step further: *Take Mark, and bring him with thee: for he is profitable to me for the ministry...* 2 TIMOTHY 4:11. If Paul considered **Mark** profitable to Paul for the ministry, wouldn’t **Mark** also be profitable unto **Timothy** for the ministry? The obvious answer of course is yes, but who stood to gain the most in the joining of **Timothy** and **Mark** together in their journey to Rome to see Paul this final time? We must realize as Paul pressed ...*toward the mark for the prize of the high calling of God in Christ Jesus...* that he wrote about in PHILIPPIANS 3:14, he also knew as he wrote **Timothy** that the time of his earthly departure was nigh at hand, (2 TIMOTHY 4:6). This being the case, Paul knew too by the inspiration of the Holy Ghost that now **Timothy** and **Mark** would make a remarkable team of gospel ministers, much like Paul and Barnabas. **Timothy** and **Mark** were fairly close in age, with **Mark** being perhaps a little older than **Timothy**. So as Paul wrote **Timothy** what turned out to be his final letter, the instruction to ...*Take Mark, and bring him with thee: for he is profitable to me for the ministry...* also meant that **Mark** would be profitable to **Timothy** for the continued preaching Paul’s gospel message, which in turn would be profitable to Paul in perpetuity.

There is a real irony here. Paul split up with Barnabas not willing to take a young man named **Mark** with him on his second missionary journey because at that time **Mark** was not profitable to Paul for the ministry. A very short time later Paul takes with him an even younger man named **Timothy**, whom Paul felt would be profitable to his ministry. Paul teaches **Timothy** his gospel message, and **Timothy** goes on to become one of the Church Apostles. Now some fifteen plus years later Paul knows in his heart that **Timothy** and **Mark** would make a good gospel preaching team, so Paul writes **Timothy**: ...*Take Mark, and bring him with thee: for he is profitable to me for the ministry.* What a wonder of the grace of God! A lesson we can learn from this is not to cease praying for those who have seemingly departed from following after Paul as he followed after Christ. Certainly Paul must have spent hours praying for **Mark**, and Barnabas after they left him in ACTS 15:36-39. And now at the end of Paul’s life we find that **Mark** ...*is profitable to me for the ministry...* which statement no doubt put a smile on Paul’s face as he too realized God had above measure answered his many prayers for **Mark**.

And recall also the whole statement of 2 TIMOTHY 4:11 *Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.* When **Timothy** arrived in Rome a few months later, if he did as Paul requested, what would have become of **Luke**? The Lord only

knows the answer to such a question, but consider this, if Paul had by then faced the gallows, and gone home to be with Jesus, **Luke** too then could have been an asset to **Timothy's** ministry. And **Luke** could have also been an inspiration to **Mark**. If our above surmising's are correct, then **Luke** and **Mark** would have met each other during the two years Paul was held prisoner in Caesarea. **Luke** in fact wrote of **Mark**, and by now **Luke** had penned his two gospel accounts to O Theophilus. Perhaps **Luke** was now an encouragement to **Mark** to write the gospel record he left us. Of course this again is only speculation on my part, and once we get to heaven we will know the answers to all of these questions we have pondered here. One thing is certain however, the Holy Ghost inspired **Mark** to pen The Gospel According to MARK, where we find Jesus pictured as the perfect servant, a position in life that **Mark** could relate to having been a "servant" in the gospel to both Barnabas and Paul. {Review page 1171 of these notes.} Recall that **Mark**, paints a picture of Jesus as the perfect servant, figured in REVELATION 4:7 as the faith ox, which is the king of the domestic beasts, a servant to man. Having now studied some things of what we know about **Mark**, we see a little clearer picture of the steps ordered of the Lord that **Mark** took to become himself a perpetual servant unto his Master in heaven, following the footsteps of his uncle Barnabas, and now the Apostle Paul. Certainly **Mark** had humbled himself to pursue Paul after the events of ACTS 15:36-41 when Paul and Barnabas split up. The end result of 2 TIMOTHY 4:11 is that two followers of the Apostle Paul were allowed to, and inspired of the Holy Ghost, to write 68 chapters of New Testament scripture! 2 TIMOTHY 4:11 *Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.* Both of these men then became profitable to all of us in the ministry of Jesus Christ! And both **Luke** and **Mark** knew, and preached Paul's gospel message, thus their epistles are extensions of Paul's gospel ministry. Wonder of wonders is the grace of God!

One final thought concerning **Mark**. Since **Mark** was from Jerusalem, and mentioned first in ACTS 12:12, don't you suppose that he also knew Stephen, or in the very least knew who Stephen was? ACTS 6:8 tells us: *And Stephen, full of faith and power, did great wonders and miracles among the people.* Certainly **Mark** knew about this, and perhaps witnessed some of this too. As wonderful a man as Stephen was, a full overcomer in his own right, yet Stephen never had the same opportunity as did **Mark**. How so you may wonder? Stephen didn't know of the bridal message, for it was not yet revealed. Stephen preached a sermon Saul of Tarsus heard, that pricked his heart, and when the Lord Jesus Christ appeared unto Saul of Tarsus as that glorious Light that He is, Saul of Tarsus got saved. This very same Saul of Tarsus became our Apostle Paul. And the Lord revealed unto the Apostle Paul the mystery of the Bride of Christ, a mystery hidden in the past ages, and a mystery hidden from Stephen. Paul wrote in EPHESIANS 3:3 *How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.* The mystery of EPHESIANS 3:6 *...That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...* has a depth to it that incorporates the other mysteries revealed unto Paul, which very few Christians ever grasp, or ever see, mainly because their pastors and teachers don't know, and haven't been properly taught what it means to be "fellowheirs" with Christ. Stephen didn't know this either because this doctrine had not yet been revealed during his lifetime. Remember the Greek word sunkleronomos, sometimes written as sugkleronomos {soong-klay-ron-om'-os}? Sugkleronomos elevates the word "inheritance" to it's highest levels. Sugkleronomos {soong-klay-ron-om'-os} is number 4789 in the Strong's Greek Concordance, and is only used four times in scripture. Sugkleronomos translates to "heirs with him" in HEBREWS 11:9; "heirs together" in 1 PETER 3:7; "fellowheirs" here in EPHESIANS 3:6, and "joint-heirs with Christ" in ROMANS 8:17. All believers won't be "joint-heirs with Christ" even

though this provision is made for them during this church age. The most profound, and complete meaning of the Greek word sugkleronomos is joint-heir, or co-inheritor as of a wife with her husband! Our thinking here is in the light of eternity. There will be a Bride of Christ, who will have made herself ready by yielding unto Him while running her race course here on earth. This ultimately is the high calling of God in Christ Jesus that was given Paul to teach unto the Gentiles about their *...inheritance among them which are sanctified by faith that is in me...* (ACTS 26:18), which subject was initially unfolded unto him while on the road to Damascus. Again most Christians even today still don't the depths of what we are showing here *...That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...* which actually speaks of an elite group of sugkleronomos Saints collectively known as the Bride of Christ, the full overcomers. *That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...* has a depth to it that incorporates the other mysteries revealed unto Paul, which very few Christians ever grasp, or ever see, mainly because once again their pastors and teachers don't know, and haven't been properly taught what it means to be "fellowheirs," and a joint-partaker with Christ, which is exactly what the word "partaker" expresses in EPHESIANS 3:6. For example, how many Christians believe in ranks in the resurrection? God only knows the answer to such a question, of course, but most Christians (if you ask them) believe that the whole church is the Bride of Christ. Yet 1 CORINTHIANS 15:22 & 23 reads: *For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.* {Review pages 810-812 of these notes.} Thus it remains a mystery to the majority of Christians that only a very small rib portion from the church will be in that company of Saints known as the Bride of Christ. Paul teaches in 1 CORINTHIANS 15:45 *The first man Adam was made a living soul; the last Adam was made a quickening spirit.* The last Adam is a reference to Christ. ROMANS 5:14 further tells that Adam *...is the figure of him that was to come.* Again *"...him that was to come..."* references Christ. GENESIS 2:21 & 22 records: *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.* Eve was her name, and she became Adam's wife. During this mysterious church age in which we are still living, the church, the collective body of Christ, (EPHESIANS 5:30 *For we are members of his body, of his flesh, and of his bones...*); this body of believers, like Adam in GENESIS 2, has fallen into a deep sleep, yet a rib portion remains awake, and is being built into that choice company of tried Saints that will forever be known as The Lamb's wife, The Bride of Christ!! This actually is the "great mystery" Paul speaks about in EPHESIANS 5:30-33, noting in verse 32 *This is a great mystery: but I speak concerning Christ and the church.* To Bridal Saints Paul writes in 1 THESSALONIANS 5:6 *Therefore let us not sleep, as do others; but let us watch and be sober.* This is written to Christians of this church age. Sinners are dead in trespasses and sins according to EPHESIANS 2:1, and thus are not asleep. The Bridal Saints are watching for His soon appearing, and know the facts of another mystery revealed unto the Apostle Paul, that being the mystery of final change, also called the exit mystery, talked about in 1 CORINTHIANS 15:51 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

Above we used a lot of words to bring out one final point concerning **Mark**, a man who himself perhaps even witnessed Stephen doing the great wonders and miracles he did among the people of Jerusalem as noted in ACTS 6:8. Stephen didn't know the bridal message, for it was not yet given before he was stoned to death. But **Mark** on the other hand got to learn the bridal message from the very man who stood by, and witnessed the stoning of Stephen! What a marvel of grace! **Mark's** name is mentioned as **Mark** five (GRACE) times in scripture. Do you suppose he was a "grace" minister? Sure he was, having received the best teaching from the best teachers, which were before him Apostles of Jesus Christ. **Mark's** name means: polite; shining; defense. Perhaps this

defines the character of **Mark**, a polite shining example of one who ended up standing for the defense of the gospel. The John in “John, whose surname is **Mark**” means: Jehovah is a gracious giver. Truly John **Mark** was a polite GRACE minister, who ended up being an asset in the ministering of Paul’s gospel. Thus we find Paul writing **Timothy** in his last letter concerning John **Mark**: ...*Take Mark, and bring him with thee: for he is profitable to me for the ministry.* What a legacy, and a testimony to the fact that Jehovah is a gracious giver. And **Mark** had the very same opportunity that you and I do in the final days of this church age, to be joint-heirs with Christ.

(26) Carpus

2 TIMOTHY 4:12 *And Tychicus have I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.*

As we go through this list of thirty-four people Paul mentions by name in his last three epistles, we find two names in the above verses: **Tychicus**, and **Carpus**. The outstanding Saint called **Tychicus** has been covered previously in these notes, so we will not repeat what we said earlier about him here. {Review pages 1189-1197, and 1361 & 1362 of these notes.} Most recently Paul wrote of **Tychicus** in his letter to **Titus**. TITUS 3:12 *When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.* Here in 2 TIMOTHY we find that Paul has now sent **Tychicus** to Ephesus, and when we looked at 2 TIMOTHY 4:12 previously we noted that perhaps it was **Tychicus** who rushed the letter of 2 TIMOTHY back to **Timothy** in Ephesus, but that is just speculation on my part. However **Timothy** was very familiar with **Tychicus**, and now in verse 13 above we find introduced another man we have not ever heard of before now, a precious Saint named **Carpus**.

Carpus is only found named this one place in scripture. **Carpus**’ name means “fruit,” showing us that he was some of the fruit of Paul’s ministry. COLOSSIANS 1:9 & 10 says this: *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;...* . Certainly **Carpus** fits this description of being fruitful in every good work as he ran his race course.

Let’s see what we can further glean about **Carpus** from this one verse where his name is found. 2 TIMOTHY 4:13 *The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.* Obviously Paul knew **Carpus** well enough to have probably stayed with him, where he left a cloke, some books, and some parchments. The reason Paul left these items behind is unclear, but perhaps he had a hasty departure from Troas, and wasn’t able to bring these items along. Maybe Paul thought he was only going to be gone for a short time, and would soon return to get these items left behind with **Carpus**. Yet the cloke, the books, and the parchments were important to Paul, and were entrusted to the care of **Carpus**, a dear friend living in Troas.

Since Paul listed “the cloke” first, let’s consider it before we give attention to “the books,” and “the parchments.” “The cloke” (as we understand it) is an outer garment, which would be necessary for physical comfort during colder weather. Thus Paul adds this note to **Timothy** in 2 TIMOTHY 4:21 *Do thy diligence to come before winter.* “The cloke” that Paul was requesting **Timothy** to bring would supply a physical need Paul was facing, and it is only natural in all of God’s created beings to constantly deal with physical needs in an effort to be comfortable. If you have an itch, you subconsciously scratch it. If you get hot, you seek a cooler place. If you get thirsty, you head for water. Our physical comfort is something we seek without giving it too much thought. Paul was thinking of his future physical comfort when he wrote **Timothy** ...*The cloke that I left at Troas with Carpus, when thou comest, bring with thee...* 2 TIMOTHY 4:13. Paul also wrote the following in PHILIPPIANS 4:19, and **Timothy** was with him when he wrote this: ...*my God shall*