

*Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

Not everybody liked Paul's gospel message, thus they didn't like or heed his gospel message. Some even withstood Paul's words, a very dangerous thing to do, for Paul's words were inspired by the Holy Ghost, thus going against Paul's words was the equivalent of going against God Himself. Such a man is next noted in 2 TIMOTHY 4:14& 15 -- **Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.** We have already said much concerning **Alexander** previously, as he was number three on our list of the thirty-four people Paul mentions by name in his last three epistles. {For more on **Alexander** review pages 1335-1337 of these notes.}

We will skip the verses of 2 TIMOTHY 4:16-18 for now, and discuss them at length later in this study, (Lord willing).

## (27) Prisca (Priscilla) and (28) Aquila

2 TIMOTHY 4:19 *Salute **Prisca** and **Aquila**, and the household of **Onesiphorus**.* In this verse we find mentioned again three of Paul's old friends, **Aquila**, **Priscilla**, here called **Prisca** and **Onesiphorus**. **Onesiphorus** was the sixteenth person found listed in our list of thirty-four, and we won't further discuss him here, but for more information about him go back and review pages 1375-1377 of these notes. **Onesiphorus** recall wasn't mentioned here by himself, but rather it was the "household of **Onesiphorus**" that Paul was requesting **Timothy** to salute before departing Ephesus for Rome. However **Aquila** and **Priscilla** were still now the longtime residents of Ephesus, and ACTS 18:18 & 19 tells how they had traveled there with Paul from Corinth and stayed at Ephesus. Most of the history we have on **Aquila** and **Priscilla** come from ACTS 18. Paul further comments on their help in the ministry in ROMANS 16, 1 CORINTHIANS 16, and here in 2 TIMOTHY 4:19. **Aquila** and **Priscilla** are of the highest quality of Saints found mentioned in scripture, and will be found among those listed as New Testament worthies of faith to whom the Lord will say words to this effect: Well done, good and faithful servants; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. {See MATTHEW 25:21 & 23.} **Aquila** and **Priscilla** are always found mentioned together in scripture, and they picture qualities that will be found in that heavenly couple, Jesus Christ and His wife.

Let's begin our examination of **Aquila** and **Priscilla** by reviewing the meanings of their names. We can glean a lot of spiritual information often times in scripture by examining the meanings of people's names. Let's begin with **Aquila**. **Aquila**'s name means "an eagle" (in Latin). The eagle points us to the king of the birds, and is typical of Christ in that He is King of Kings and Lord of Lords. 1 TIMOTHY 6:15 *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.* REVELATION 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* REVELATION 19:16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.* So we see that "an eagle" reminds us of Christ. **Aquila**'s name also means "I shall be nourished" (in Hebrew). JOHN 6:57 *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* Who fed the five thousand? Jesus, and all four-gospel records record this fact. See MATTHEW 14:13-21; MARK 6:32-44; LUKE 9:10-17, and JOHN 6:1-14. **Aquila**'s name also means "immovable" (in Greek). 1 CORINTHIANS 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* Think of our Lord Jesus Christ as a solid Rock, immovable. This is exactly how David viewed Him in PSALMS 18:2 *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and*

*my high tower.* The Apostle Paul also described Jesus Christ as the solid spiritual Rock that lead, and followed the children of Israel all through the wilderness they wandered in for forty years like this in 1 CORINTHIANS 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.* As you can see **Aquila**'s name in any language points us to the "immovable" One, Christ Jesus. **Aquila**'s name is found in six scriptures. Six being a number of man, also points us to the most important man of all, the *...one mediator between God and men, the man Christ Jesus.* {1 TIMOTHY 2:5}. Thus we see in these definitions that **Aquila** is typical of Christ.

**Aquila**'s one and only wife is named **Priscilla**. **Priscilla** is mentioned five (GRACE) times in scripture as **Priscilla** {ACTS 18:2; 18:18; 18:26, ROMANS 16:3 and 1 CORINTHIANS 16:19}, and one (GOD) time as **Prisca** {2 TIMOTHY 4:19}. **Priscilla** is typical of Christ's Bride. Every time her name is mentioned in scripture it is in connection with **Aquila**. The two of them together were as one in other words. In EPHESIANS 5 Paul reveals a little about the mystery of the Bride of Christ, and we have many times before in this study gone over the following verses: 30 *For we are members of his body, of his flesh, and of his bones.* 31 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.* 32 *This is a great mystery: but I speak concerning Christ and the church.* **Aquila** and **Priscilla** were really one, thus they are always found mentioned together. I believe in scripture whenever there is teaching concerning the Bride of Christ you will find Jesus nearby, if not right by her side. Bridal Saint's are the ones found closest to Jesus.

**Priscilla**'s name means "ancient," and as such she shows the characteristics of the Ancient One who was in the beginning, called in JOHN 1 "The Word of God," *"who was made flesh and dwelt among us, full of grace and truth."* Jesus Christ, the Ancient One *...made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross...* PHILIPPIANS 2:7 & 8 tells us. Over forty different New Testament scriptures inform us that God raised Jesus from the dead! ROMANS 10:9 further states: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* **Aquila** and **Priscilla** believed this, for this was Paul's gospel. We find the phrase "Ancient of days" three times in scripture, all in DANIEL 7. DANIEL 7:9 reads: *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.* Such a description is found of Jesus Christ in REVELATION 1:14, which reads: *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.* The "Ancient of days" also defines God the Father, who in DANIELS 7:9 is represented by the Lord Jesus Christ, whom God the Father will give His throne to reign upon for a thousand years as explained in 1 CORINTHIANS 15, and REVELATION 20. A few verses later in DANIEL 7:13 we read: *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.* Let me quote Brother Hawkins from his prophecy study here; "We understand that the Ancient of Days is God, but you see, God and the Son of man are melded into one. You really cannot separate the two because it is the God of the universe who is giving all of this authority into the hand of Christ, and so Jesus is going to reign as God for that thousand years." "Christ is going to reign for one thousand years a Kings of kings, and Lord of lords as the Ancient of Days, and sovereign of the universe, but when He renders up the kingdom back unto His Father, His kingdom over Israel is still going to continue because the Davidic covenant refers specifically to Christ reigning on the throne of Israel forever and forever." {End of quoting Brother Hawkins.} The third and final reference to Christ as the Ancient of days is found DANIEL 7:22 *Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.* Again **Priscilla**'s name means "ancient," and as such she shows the characteristics of the Ancient One, a reference to Christ Jesus.

**Prisca** is the Latin of **Priscilla** also meaning “ancient.” Obviously **Priscilla** pictures the Bride of Christ, the fully mature Christians, who during this church age have the life of Christ fully mature in their own heart and lives by yielding to the power of the Holy Ghost while running their race course here on earth.

The above discussion shows that we have a picture of Christ and His Bride with **Aquila** and **Priscilla**. ROMANS 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* **Aquila** and **Priscilla** are found bringing forth fruit unto God by the end of the 18th chapter of ACTS, and we will review this fact shortly.

Recall how Paul first became acquainted with **Aquila** and **Priscilla** in the middle of his second missionary journey. ACTS 18:1 *After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.*

In verse 1 above we find that Paul was a recent arrival to Corinth, and in verse 2 we see that **Aquila** and **Priscilla** also had just recently arrived in Corinth having been kicked out of their home in Rome by the Roman Emperor Claudius. Historians disagree as to why the Emperor made this decree, but we know that ...*The steps of a good man are ordered by the LORD: and he delighteth in his way...* PSALMS 37:23. The steps ordered here by the Lord reference the steps ordered here for **Aquila** and **Priscilla**. And the fore-ordained timing of these steps had them arriving in, and taking up residence in Corinth at precisely the same time Paul was making his first visit there. Previous to this Paul himself had been run out of Philippi, Thessalonica, and Berea mostly because they were those in these cities who had great conflict with Paul’s preaching and teaching concerning Jesus Christ. In verse 3 of ACTS 18 we find that Paul came in touch with **Aquila** as a result of their work, ...*for by their occupation they were tentmakers.* Thus we see as Paul and **Aquila** came to know each other that that had several things in common: (1) they were both new arrivals in Corinth; (2) they were both Jews, (3) that had recently been expelled from the cities they were in, and (4) they had the same occupation as tentmakers. Old Pharisee Paul had learned his profession of being a tentmaker from his Pharisee father, who according to Jewish tradition would teach his son his trade. No doubt Paul made the finest tents possible in his day. Paul followed this creed he wrote of in COLOSSIANS 3. COLOSSIANS 3:17 *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. ...23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* As Paul and **Aquila** began to work together, one can almost imagine the following conversation taking place as they began to work together: (**Aquila** to Paul) “So, what brings you to Corinth?” (Paul to **Aquila**) “The gospel of the Lord Jesus Christ.” (**Aquila** to Paul) “Tell me more.”

Note in ACTS 18:2 & 3 above that Paul came to the house of **Aquila** and **Priscilla** because of his work, and perhaps **Priscilla** helped **Aquila** as he made tents. Obviously **Aquila** and **Priscilla** wanted to hear more of what Paul had to say concerning his gospel message, and so they invited Paul to live with them, which he did. ACTS 18:11 informs us that Paul stayed in Corinth a year and a half, so for eighteen months Paul lived with **Aquila** and **Priscilla**, and these two were like little sponges soaking up Paul’s teachings. How much of the truth of Paul’s gospel message could you take in in a year and a half of living with the guy, and learning his message every day? **Aquila** and **Priscilla** really had a church in their house, with the Apostle Paul being their minister. After parting company with Paul, **Aquila** and **Priscilla** continued having church in their house as noted in ROMANS 16:5 where Paul writes concerning them stating: *Likewise greet the church that is in their house.* Also when Paul later wrote the Saints of Corinth a letter he mentions **Aquila** and **Priscilla** again, and the church in their house, saying in 1 CORINTHIANS 16:19 ...*Aquila and Priscilla*

*salute you much in the Lord, with the church that is in their house.*

Let's go back for a moment to ROMANS 16:3-5 and start connecting the dots as to the importance of **Aquila** and **Priscilla** to Paul's ministry. The whole of ROMANS 16:3-5 states: *Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house.* Paul wrote these words to **Aquila** and **Priscilla** after the great uproar in Ephesus recorded by Luke in ACTS 19 and 20. (In ACTS 19 & 20 the Apostle Paul establishes the church at Ephesus, being there three years). **Aquila** and **Priscilla** had two outstanding references from the Apostle Paul here. (1) They were helpers in Christ Jesus, and (2) they laid down their own necks for the Apostle Paul and the furtherance of the gospel. Furthermore **Aquila** and **Priscilla** are here noted to be racecourse runners, other wise why lay down their necks for the gospel of Jesus Christ? With these thoughts in mind let's return to ACTS 18, and see how **Aquila** and **Priscilla** end up in Ephesus.

In ACTS 18:18 we learn that Paul stayed in Corinth "...yet a good while..." after the year and a half noted in ACTS 18:11. What all of this means is that **Aquila** and **Priscilla** had approximately two years to learn Paul's gospel first hand from the Apostle Paul himself by the time we read of them again in ACTS 18:18. ACTS 18:18 tells us that after this time Paul left Corinth, ...and sailed thence into Syria, and with him **Priscilla** and **Aquila**.... . Note that **Priscilla** is mentioned here before **Aquila**. Why? **Priscilla** as a type of the Bride of Christ is the one who needs to follow Paul. In order to be in the Bride of Christ we too need to follow the Apostle Paul. Note how the Apostle Paul stated this in his gospel. 1 CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.* 2 CORINTHIANS 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

ACTS 18:19 says this concerning Paul: *And he came to Ephesus, and left them there...* . Here we see that Paul left **Aquila** and **Priscilla** in Ephesus as he finished his second missionary journey returning back to Antioch, Syria. But by now **Aquila** and **Priscilla** were well established in Paul's gospel, and we find **Aquila** and **Priscilla** still in Ephesus whenever else they are mentioned in scripture. Keep this point in mind, that **Aquila** and **Priscilla** remained residents in Ephesus long after Paul left there. And **Aquila** and **Priscilla** are still in Ephesus when Paul writes telling **Timothy** in 2 TIMOTHY 4:19 to: *Salute Prisca and Aquila,...* for **Timothy** himself was now in Ephesus, no doubt the pastor of the church in Ephesus. However the first Christian church established in Ephesus was the church that was held in **Aquila** and **Priscilla**'s house as told in ACTS 18:24-28. We have previously covered all of this in a separate chapter of these notes. {Review pages 468-472 of these notes.} Let's review some of the facts noted in ACTS 18:24-28.

ACTS 18:24 *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.*

In these verses we are first introduced to **Apollos**, whom Paul recently wrote about in his letter to **Titus** while **Titus** was in Crete. We recently looked at **Apollos** in later life when we discussed the events mentioned in TITUS 3:12 as Paul asked **Titus** to ...Bring **Zenas** the lawyer and

*Apollos on their journey diligently, that nothing be wanting unto them.* {See my comments on this in pages 1362-1368 of these notes.} However in this portion of our study we are reviewing how it was that **Aquila** and **Priscilla** introduced **Apollos** to Paul's gospel message, and we find these facts in ACTS 18:24-28 above. Recall that the book of ACTS could properly be entitled "The ACTS of the Holy Ghost" as this is what is being emphasized in this most important book of scripture. And the book of ACTS really has no ending because "The ACTS of the Holy Ghost" continue on this very day we live in through the lives of Spirit filled believers. And remember that God is no respecter of persons as Peter proclaimed at the house of Cornelius in ACTS 10:34 *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.* A few verses later, to the shock of Peter, these Gentiles of the house of Cornelius were filled with the Holy Ghost, and began to speak with tongues, and magnify God... ACTS 10:44-46. Paul later wrote in ROMANS 2:11 *For there is no respect of persons with God.* This statement goes beyond Jew and Gentile, for it encompasses ones perceived position in life. Let me explain this further in association with **Aquila** and **Priscilla**, and **Apollos**. **Apollos** was a Jew ...*born at Alexandria, an eloquent man, and mighty in the scriptures...* when he came to Ephesus as an evangelist preaching what he knew of the Lord, which was the message John the Baptist preached. The Apostle Paul explained what John the Baptist preached in ACTS 19:4 *...John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.* So to sum it up, **Apollos** knew nothing of the events concerning Jesus Christ since the days of John the Baptist, meaning **Apollos** did not know about the death, and resurrection of Jesus, nor did he know of the events that took place at Pentecost some twenty five years earlier. Yet **Apollos** is noted to be a very well educated man, mighty in scriptures, very eloquent in what he taught, yet in spite of his education, he knew nothing of Jesus life, His death, His resurrection, the gift of the Holy Ghost, or Paul's gospel message. No doubt **Apollos** was highly thought of in the circles of the world, yet the fact remains *...there is no respect of persons with God.* So the Lord sees to it that **Aquila** and **Priscilla**, the common working folk that they were, got to hear this highly regarded well educated, eloquent man **Apollos** speak concerning the things of God, and in the absence of Paul the Holy Ghost inspires **Aquila** and **Priscilla** to take this mighty man in, and give him further education in Paul's gospel! Wow!!! What a charge, and what an opportunity for all three, **Aquila** and **Priscilla**, and **Apollos**. **Aquila** and **Priscilla** were by now race-course runners themselves seeking God's best in their own lives, and now they were given the privilege to teach **Apollos** the bridal message, which they two had learned from Paul in the past two years.

Here we glimpse the character of **Apollos**. **Apollos** can ignore the message of the tent maker and his wife, or he can be teachable. How many of you know it all? If you didn't raise your hand then you too are teachable. **Apollos** displayed a quality of a full overcomer here in that he was willing to sit down, and receive instruction in *...the way of God more perfectly...* ACTS 18:26. Obviously one of the first things **Apollos** received after first hearing the teaching of **Aquila** and **Priscilla** was the gift of the Holy Ghost. The Holy Ghost then brought understanding to the heart of **Apollos** that he very much needed in order to fully receive, and understand the gospel message of Paul. We know the end result of **Apollos**, for he goes on to be one of the outstanding Church Apostles, through whom the Holy Ghost showed off His eloquence. The end result of **Apollos** teaching is told in ACTS 18:28 above: *For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.*

As for **Aquila** and **Priscilla** they too continued growing in the grace and knowledge of our Lord and Saviour Jesus Christ, and as the Lord allowed them, they established a church in their house. Not mega churches, but rather a small assembly where they probably did their best teaching one-on-one, like what was accomplished with **Apollos**. Within a year, or at the most two, Paul returns to Ephesus, where he has the backing of **Aquila** and **Priscilla** as he continues his ministry there for the better part of the next three years. Without question **Aquila** and **Priscilla** were a quiet behind the scene pillar and support as Paul ministered in Ephesus. How many they helped learn

Paul's gospel message we are not told in scripture, other than the information we have concerning **Apollos**, but no doubt there were countless many who they encouraged in the Lord. Again we repeat what we noted above in ROMANS 16:3-5 of how Paul wrote about **Aquila** and **Priscilla**: *Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house.* The fact that **Aquila** and **Priscilla** were here noted to be Paul's ...*helpers in Christ Jesus...* point us to qualities that will be found in the Bride of Christ. Note here also that they were not only helpers, but **Priscilla** and **Aquila** "laid down their own necks" like David's mighty men did. Obviously **Priscilla** and **Aquila** were "mighty men" in their own right, fighting the good fight of faith right along with the Apostle Paul. True race course runners they were with their attitude toward Jesus being: "Thine are we King Jesus, and on Thy side are we."

## (29) Erastus

2 TIMOTHY 4:20 *Erastus abode at Corinth...* . **Erastus** is number twenty-nine on our list of the thirty-four people Paul mentions by name in his last three epistles of 1 & 2 TIMOTHY and TITUS. The nine people listed in 2 TIMOTHY 4:19-21 were all acquaintances' of **Timothy**, some from Ephesus where **Timothy** was now living, and some from other places **Timothy** had previously visited like Corinth, and Rome. Here in 2 TIMOTHY 4:20 we find **Erastus** mentioned by name for the last time in scripture, and he is in Corinth. He is also found discussed in ACTS 19:22, and ROMANS 16:23. As we look into what we know of **Erastus** I think we can also connect him with **Aquila** and **Priscilla**, and the church that was in their house.

Here in 2 TIMOTHY 4:20 we find Paul writing **Timothy** that ...*Erastus abode at Corinth...* . As we connect the dots with what was previously written of **Erastus** we find that Paul most recently (ten years earlier) wrote of him in ROMANS 16:23 stating ...*Erastus the chamberlain of the city saluteth you...* . Brother Copley and Sister Bodie both note that verses 1 through 20 of ROMANS 16 properly belongs with the letter written to the EPHESIANS, which means that the portion of ROMANS 16 that we read above concerning **Erastus** was written from Corinth by Paul as he wrote his letter to the ROMANS. ROMANS 16:23 ...*Erastus the chamberlain of the city saluteth you...* . A chamberlain was a steward or an overseer of something. In **Erastus'** case it seems that he was also the treasurer of the city of Corinth at the time Paul penned ROMANS. **Erastus** obviously was living in Corinth when Paul wrote both 2 TIMOTHY 4:20, and ROMANS 16:23, and perhaps it was in Corinth where Paul first met **Erastus**.

Let's go back and review a little of what Paul wrote of what took place when he first visited Corinth. 1 CORINTHIANS 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.* Perhaps it was during this period of time that **Erastus** first met Paul, but obviously we are not told this one way or the other in scripture. When Paul first came to Corinth he probably didn't anticipate staying there very long, for in the cities he had recently visited prior to this time, his visits were short lived having barely escaped those who were persecuting him. No wonder then that Paul came to Corinth ...*in weakness, and in fear, and in much trembling...* as noted in 1 CORINTHIANS 2:3 above. Of course the Lord Jesus Christ knew that Paul had these fears and trembling's within himself, so the Lord encouraged Paul in a vision as is noted in ACTS 18:9 & 10. ACTS 18:9 *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.* Perhaps one of the "much people in this city" of Corinth was **Erastus**. Let's make the assumption that **Erastus** met Paul during this time period of