

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

Paul's first visit there, and again of course we have no proof one way or the other of proving this, but if this was the case, then where would they have met? There are two distinct possibilities: (1) **Erastus** could have been among those who came to Christ through Paul's preaching in the synagogue in Corinth, which is found in ACTS 18:8 *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.* (2) **Erastus** could have also become a believer during the many hours of church services that went on in the house of **Aquila** and **Priscilla** as they were also living in Corinth at that time.

After Paul was finished with his first visit to Corinth, he departed for Antioch, Syria by way of Ephesus, and Jerusalem, as we noted above when we talked about **Aquila** and **Priscilla**. **Aquila** and **Priscilla** took up permanent residence in Ephesus, and continued to have a church in their house as we know from ROMANS 16:5, and our studying about them teaching **Apollos** above. Within the next year or so Paul returns to Ephesus, and in ACTS 20:31 we read of him staying there for "the space of three years." After more than two years in Ephesus we read of Paul next intentions, which Luke wrote about in ACTS 19:21 & 22, where we also find **Erastus** mentioned for the first time in scripture. ACTS 19:21 *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, **Timotheus** and **Erastus**; but he himself stayed in Asia for a season.* We know that **Timothy** had been with Paul for a long time by this point in time, but we have never before heard mention of **Erastus** until this verse. Obviously **Erastus** would have become well skilled in the scriptures, and in the doctrine of Paul's teachings to be one of "two of them that ministered unto him." This kind of knowledge didn't come over night, so we find that **Erastus** must have been sitting under Paul's ministry for some time before Paul would send him out with **Timothy**. So if **Erastus** didn't become a believer when Paul was in Corinth, then he must have become a close follower of Paul early on during Paul's ministry in Ephesus. There still remains the possibility that **Erastus** came to know Paul as a result of the ministry of **Aquila** and **Priscilla** either at Corinth, or at Ephesus in the absence of Paul. Where did **Apollos** go after leaving the house of **Aquila** and **Priscilla**? Achaia, which also includes Corinth. Perhaps **Apollos** led **Erastus** to the knowledge of accepting Christ as his personal Saviour. So however **Erastus** got saved we are not told in scripture, but we do know that he ministered to Paul when Paul was in Ephesus, and that Paul sent **Erastus** with **Timothy** into Macedonia as noted in ACTS 19:22 above: *So he sent into Macedonia two of them that ministered unto him, **Timotheus** and **Erastus**...* . Again **Erastus** was not a novice Christian at this time, and would have had to spent considerable time searching the scriptures as he learned Paul's gospel message very well before Paul would ever send him out on a missionary journey.

Now let's review some facts that we uncovered concerning **Erastus** earlier in this study. ACTS 19:21 *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, **Timotheus** and **Erastus**; but he himself stayed in Asia for a season.* Brother Copley notes that **Erastus** was one of the Church Apostles. Let this fact sink in for a moment, that **Erastus** was one of the Church Apostles! This means that **Erastus** was well trained in Paul's gospel message. We already know that **Timothy** was one of the Church Apostles. Further we know that the Apostles were ministers, and that the Church Apostles knew Paul's gospel. Just because one was a minister and knew Paul's gospel didn't make one a Church Apostle either. 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" is from "apo," meaning "away," and "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." {End of quote from Brother Copley}. Certainly ACTS 19:22 fits this definition: *So he sent into Macedonia two of them that ministered unto him, **Timotheus** and **Erastus**,* meaning **Timothy** and **Erastus** fit this definition

of Apostle. **Erastus** name means “beloved.” So we see that **Erastus** was well thought of, truly “beloved,” and one who actually had the privilege of ministering to the Apostle Paul. With this kind of information about **Erastus** we can see that he was a race-course runner himself teaching others about having God’s best during this Church age. **Erastus** ministered unto Paul, and one definition of “ministered” is to attend to anything, that may serve another's interests. In this case **Erastus** was, among other things, an ambassador of the Apostle Paul, which also means that **Erastus** was an ambassador of the Lord Jesus Christ, as were all of the Apostles.

We will now take this discussion concerning **Erastus** being a Church Apostle one step further. When Paul left Ephesus he went to Macedonia as noted in ACTS 20:1. From Macedonia Paul writes his second epistle to the Corinthians. Let’s read some of what Paul wrote in 2 CORINTHIANS 8. 2 CORINTHIANS 8:16 *But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.*

Concerning this portion of scripture, there are differing opinions on who the two brothers were in verses 18 and 22, and obviously no one really knows for sure, for the scripture doesn't specifically so state. Brother Copley writes this in his comments on the Corinthian letters of Paul: “**Timothy and Erastus are probably** the two brethren mentioned in verses 18 to 22” (of 2 CORINTHIANS 8). Brother Copley goes on to point out that the statement in 2 CORINTHIANS 8:23 “Whether our brethren be enquired of, they are the messengers of the Churches,” Brother Copley is referring to **Erastus** and **Timothy** as the brethren here, they are the messengers of the Churches. Brother Copley also points out in his notes on the letters to the Corinthians that the Greek word for messengers here in 2CORINTHIANS 8 is apostles (apostolos). Now think about this, Paul previously sent **Timothy** and **Erastus** to Macedonia in ACTS 19:22. Some time later Paul himself goes into Macedonia, (ACTS 20:1), and don’t you suppose he wishes again to see his son in the faith **Timothy**, and **Erastus** once again? Of course he does, and no doubt he did when he got there. Now we read in the letter he wrote from Macedonia, 2 CORINTHIANS, that these brethren, no doubt **Timothy** and **Erastus**, along with **Titus** are being sent by Paul back to Corinth. Paul will join them again that winter, where he writes ROMANS. Again in ROMANS 16:23 Paul writes from Corinth: *...Erastus the chamberlain of the city saluteth you... .* Now there are those that say the **Erastus** of ROMANS 16:23 couldn't be the **Erastus** mentioned in ACTS 19:22, and referenced in 2 CORINTHIANS 8 above, but on the other hand this could very well be the same highly thought of man we have been discussing. Why do we say this? We also noted above that a chamberlain was a steward or an overseer of something, and that when Paul wrote this in ROMANS 16:23 **Erastus** was also the treasurer of the city of Corinth. Since **Erastus** was from Corinth, and now noted by Paul to be a Church Apostle, what better qualifications were there for him to be now the noted *...chamberlain of the city...* a faithful steward whose focus was now upon having God’s best. Paul had already written the Corinthians in 1 CORINTHIANS 4:1 *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.* **Erastus'** was the faithful treasurer of the city of Corinth. Thus there was reinforced meaning in the statement that Paul made to the Corinthians concerning the mighty and noble men: 1 CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise*

*men after the flesh, not many mighty, not many noble, are called.* Obviously **Erastus** fit into the category of ...*not many*,... and as Brother Hill often pointed out, thank God that Paul did say ...*not any*. Further we must note that when Paul sent **Timothy** and **Erastus** off into Macedonia, it was with the intention that they also go into Corinth as 1 CORINTHIANS 4:17 states: *For this cause have I sent unto you **Timotheus**, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* So we would expect the city treasurer of Corinth, **Erastus**, to return to Corinth after going with **Timothy** to Macedonia.

To recap our thoughts concerning **Erastus**, we find him mentioned only three times in scripture. The first mention of him in Paul's life is in 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.* However by this time **Erastus** had become well versed in the scriptures himself, and was noted to be one who ministered unto Paul, thus he ministered unto many. Paul sent **Erastus** to Macedonia with **Timothy**, and after a season of time Paul himself joined **Timothy** and **Erastus** in Macedonia. From Macedonia Paul wrote the Corinthians his second letter unto them, and mentioned two brethren he was sending to them with **Titus**. It seems **Timothy** and **Erastus** were these two brethren for when Paul himself returns to Corinth, he mentions **Timothy** and **Erastus** being there with him when he writes his letter to the ROMANS. ROMANS 16:21 ***Timotheus** my workfellow, and **Lucius**, and **Jason**, and **Sosipater**, my kinsmen, salute you.* ROMANS 16:23 *...**Erastus** the chamberlain of the city saluteth you, ...* . **Erastus** is not heard of again until Paul writes about him in 2 TIMOTHY 4:20, but as we noted above **Erastus** was now himself one of the Church Apostles. Wouldn't it be just like our lovely Lord and Saviour Jesus Christ to leave in Corinth a Church Apostle? Sure it would, and over time the Lord had sent them several Apostles, such as Paul, **Apollos**, **Titus**, Barnabas, **Timothy**, Peter, and now **Erastus** one of their own. Additionally the Lord had told Paul in a vision in ACTS 18:9 *...I have much people in this city,...* and it would be just like the Lord to leave with them an Apostle, for after all the Lord does exceedingly, abundantly, above all we could ask or think, more than we could ever imagine in equipping us to have His best. The Lord is no respecter of persons in this regard, and certainly it was no big deal to Him to leave a home grown Church Apostle in the midst of the Corinthian assembly to minister unto them Paul's gospel message. **Erastus** was this guy. Perhaps in his recent travels before being arrested, and sent to Rome again, Paul had once again done some traveling with **Erastus**, but if he did it was only briefly, and as he went through Corinth on his way to Nicopolis Paul writes **Timothy**: 2 TIMOTHY 4:20 ***Erastus** abode at Corinth...* . Corinth means "satiated," which means: to fill full; to satisfy to the full; to provide with more than enough. In the end the Lord had the Apostle Paul write them twenty-nine chapters of Holy Ghost inspired New Testament scripture. In 2 CORINTHIANS 11:2 Paul writes: *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.* **Erastus** was left in Corinth to provide them with more than enough Godly encouragement to run the race to have God's best. Again **Erastus** name means "beloved," and he truly was a dearly loved person by the Lord, the Apostle Paul, **Timothy**, and the Saints of Corinth, and all who knew him. Look for him among the great cloud of witnesses that will greet us at the coming of the Lord!

### (30) Trophimus

2 TIMOTHY 4:20 ***Erastus** abode at Corinth: but **Trophimus** have I left at Miletum sick.* **Trophimus** is number thirty in our list of thirty-four people Paul mentions by name in his last three epistles, and obviously Paul knew that **Timothy** very well knew **Trophimus**, so let's see how this was.

We are first introduced to **Trophimus** in ACTS 20:4 where we find Paul leaving Macedonia as he makes his way toward Jerusalem at the conclusion of his third missionary journey. Let's read