

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

the first five verses of ACTS 20 to put this account into context. ACTS 20:1 *And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and **Timotheus**; and of Asia, **Tychicus** and **Trophimus**. 5 These going before tarried for us at Troas.* There are seven men named in ACTS 20:4 whom Brother Copley names the faithful seven, and we have talked about them many times before earlier in this study. We assume that all of these seven did continue on with Paul to Jerusalem as he concluded his third missionary journey, and several scriptures in ACTS 20 and 21 indicate that this group stayed together until reaching Jerusalem. **Luke** joined them in ACTS 20:5, so then there were at least eight close followers of Paul traveling with him as he journeyed to Jerusalem at the conclusion of his third missionary journey.

Now let's back up for a moment and realize that **Trophimus** was a well seasoned Christian, and an outstanding follower of the Apostle Paul by the time he is first mentioned here in ACTS 20:4. In ACTS 20:4 **Trophimus** is noted to be from Asia, Paul's Asia in other words, which boils down to Ephesus, and the cities close to Ephesus. In ACTS 21:29 we are told **Trophimus** is an Ephesian. So **Trophimus** must have been following Paul's gospel message since the early days after Paul first came to Ephesus. **Trophimus** may have first heard Paul's gospel message in the church that was in **Aquila** and **Priscilla**'s house for all we know. Or could it be that **Trophimus** was one of the dozen disciples Paul came in contact with as he returned to Ephesus in ACTS 19:1-6? This certainly is a possibility, but the scripture doesn't give the names of those disciples in ACTS 19:1-6. One thing is certain about **Trophimus**, he loved the Lord, and he loved Paul, and the gospel message of Paul, so much so, that he followed Paul when Paul left Ephesus. If **Trophimus** traveled with Paul to Greece in ACTS 20:2 above we are not told, but we do know as Paul left Macedonia for Asia, **Trophimus** was with him as noted in ACTS 20:4 above. This means that **Trophimus** was with Paul when Paul came to Troas in ACTS 20:6-12, during which time Paul was long in preaching, and a young man named Eutychus fell out of the third story loft, and was taken up dead. ACTS 20:7 *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted.* **Trophimus** witnessed this miracle.

A few days later **Trophimus** heard Paul's farewell address to the Ephesian elders, which is recorded in ACTS 20:18-38. Some highlights from this speech are found in the following verses: ACTS 20:22 *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.* Again **Trophimus** witnessed Paul saying these words thus knowing the possibility that afflictions, and even bonds awaited Paul when he got to Jerusalem. **Trophimus** also heard Paul say to the Ephesian elders: ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* **Trophimus** may have heard Paul repeat these very same words many times, and no doubt these words were expounded upon by Paul in the presence of the eight men that were traveling with him as he journeyed on to Jerusalem.

A few days after departing from Miletus, Paul and company were in Tyre, and **Trophimus** was still with him when we read in ACTS 21:4 *And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.* This statement did not deter Paul, nor did this stop or discourage **Trophimus** from continuing on with Paul either. Within a week or so Paul and company were in Caesarea staying at the house of Philip the evangelist! (I still get thrilled every time I read this in ACTS 21:8 knowing that Philip the evangelist was a close associate of Stephen, and that Paul, the former Saul of Tarsus, who was there in approval at the stoning of Stephen, was now a welcome guest in the home of Philip the evangelist. Truly the marvel of the love of God, and the grace of God. And to think that Philip the evangelist later had about two years more time (after Paul's arrest in Jerusalem) to learn Paul's gospel message from the Apostle Paul himself, meaning Philip the evangelist learned Paul's Bridal message. Expect to find Philip the evangelist in that Bridal company!!) **Trophimus** too had well learned Paul's gospel message, and now he had met Philip the evangelist himself. Perhaps they had further meetings later with Paul when he was held prisoner there in Caesarea. At any rate when Paul and the eight with him were staying at the house of Philip the evangelist, Agabus, a Holy Ghost filled prophet from Judaea, came down to the house of Philip the evangelist with a warning recorded in ACTS 21:11 *And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.* **Trophimus** also witnessed all of this, and was a part of the "we" found in the next verses. ACTS 21:12 *And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.* 13 *Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* 14 *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.* **Trophimus** agreed with the rest of the eight saying "The will of the Lord be done."

Realize that **Trophimus** could have himself left Paul's company, and returned to Ephesus at any one of these places he had come to with Paul, but we know he didn't. **Trophimus** thus displayed the qualities found in all church age full overcomers, and that being willing to follow Paul as Paul followed Christ. In **Trophimus'** case he had first hand experience doing this. In mine, and your case we have Paul's gospel message to follow, for the Apostle Paul himself long ago went to glory. Never the less PHILIPPIANS 1:29 still applies: *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*

Trophimus is the only one of these eight mentioned by name above as actually arriving in Jerusalem with Paul, and we find this information in ACTS 21:29 at the arrest of Paul in Jerusalem. ACTS 21:29 *(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)* Here we see that **Trophimus** is noted to be an Ephesian, and in the preceding verses of ACTS 21 we find that **Trophimus** was a Greek, thus a Gentile, and not a Jew. ACTS 21:27 *And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)*

Looking at the above scriptural reference a little closer we learn much about **Trophimus**, and his close relationship with Paul. The Jews of Asia here in ACTS 21:27 had laid hold of Paul in the temple. Why didn't they also lay hold of **Trophimus** here at the same time? Because **Trophimus** was never brought into the temple by Paul. **Trophimus** wasn't there. Obviously these Jews of Asia knew **Trophimus** was a traveling companion of the Apostle Paul, and they also knew **Trophimus** was a Greek Ephesian. Thus they knew that **Trophimus** was not a Jew, but verse 29 also tells us that they only "supposed" Paul had brought **Trophimus** with him into the temple. Supposing something can really get one in trouble, as we see here. Of course these Jews of Asia were looking

for any opportunity they could find to get Paul arrested, and stop his preaching, so they didn't really care if Paul got into trouble by their supposition. If I suppose you to have done something, but never witnessed you doing it, I am accusing you of doing it, whether you have or not. Then if I state that you have done whatever I have supposed you to do, whether you have or not, and my statement is taken as fact, what trouble have I really caused? Perhaps much. So we can glimpse a little of how supposing something can lead to a lot of trouble. Webster defines supposing something as imagining something. Supposing something is akin to vain imaginations. Look it up in Webster's Dictionary, "vain" means: "having no real value or significance; worthless, empty, idle, hollow, etc. Empty and hollow are used of that which lacks real substance, and only appears to be genuine, sincere, worthwhile, etc." PSALMS 119:113 states in part *...I hate vain thoughts,...* And later in life Paul wrote this in COLOSSIANS 2:8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

So **Trophimus'** claim to fame (if you will) is that he was with Paul in Jerusalem when Paul was arrested, and subsequently sent to Rome. But think why **Trophimus** was with Paul in the first place here at Jerusalem. Paul's missionary journeys started from Antioch, Syria, and Paul intended to go back to Antioch at the conclusion of this third journey, but he never made it there because he was arrested in Jerusalem. Paul was in Jerusalem with the eight traveling companions mentioned above, including **Trophimus**, for the purpose of bringing alms and offerings from all over Paul's known world to the poor Saints in Jerusalem. ACTS 24:17 records Paul's own words concerning this subject where he said before Governor Felix: *Now after many years I came to bring alms to my nation, and offerings.* {We wrote a whole chapter on this subject: review pages 580-584 of these notes.} The reason for Paul's bringing this large collection to the church at Jerusalem is explained in several scriptures, with it's origins coming from the time Peter, James, and John came up to Antioch, Syria to see how the church at Antioch was faring after the big conference of ACTS 15. Paul writes in GALATIANS 2:9 & 10 -- *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen* (another term for the Gentiles), *and they unto the circumcision* (the Jews). *10 Only they would that we should remember the poor; the same which I also was forward to do.* Just prior to this statement Paul acknowledged also that an agreement was reached there at Jerusalem between Paul and Peter, which essentially stated that Paul was to continue preaching unto the Gentiles, and Peter was to continue preaching unto the Jews. The statement made in GALATIANS 2:10 *...that we should remember the poor...* was an all encompassing request to remember the poor Saints at Jerusalem in their prayers, and in their physical, spiritual, and financial need. Thus when Paul after this time went on his missionary journeys, he purposed in his heart to honor their request, and took up a collection for the poor Saints in Jerusalem. Thus at the end of both his second and third missionary journeys, Paul made a stop in Jerusalem with this relief. As we know from the scriptures reference above in our studying about **Trophimus**, there were at least eight individuals from all over Paul's traveling world, who wished themselves to travel with him to Jerusalem at the conclusion of his third missionary journey to see for themselves who it was they had been praying for all of this time, and to enjoy presenting the collection of alms and offerings that had been gathered as a result of Paul's ministry. In ROMANS 15:25 & 26 Paul wrote about this saying: *But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.* 2 CORINTHIANS 8 and 9 further explain how this collection for the poor saints at Jerusalem took place, which you can read and study on your own. Previously in 1 CORINTHIANS 16:1-3 Paul also wrote the Saints of Corinth concerning this stating: *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.* Again **Trophimus** was a part of this ministry, and we can only imagine

how exciting it was for him to make this journey to Jerusalem with the Apostle Paul, along with the other seven that also made this journey to Jerusalem with Paul.

What happened to **Trophimus** after Paul's arrest in Jerusalem can only be speculated for we read nothing more of him by name until our text of 2 TIMOTHY 4:20, which again reads in part: ...**Trophimus** have I left at Miletum sick. There is a ten year gap between Paul's arrest in Jerusalem where **Trophimus** was mentioned as being with him, and this statement in 2 TIMOTHY 4:20. **Trophimus** wasn't mentioned by name as one of the ten people we do know who visited Paul when he arrived in Rome, so what became of **Trophimus** after Paul's arrest in Jerusalem is unknown. Obviously **Trophimus** very much enjoyed Paul's company, and had traveled many miles, and had visited many cities with him, where he had heard, and witnessed much; miracles, warnings, and untold hours of Godly encouragement. Nowhere do we read of **Trophimus** being discouraged in his following Paul. After Paul's arrest, and a few days later being sent to Caesarea, **Trophimus** may have then followed him there. Remember the governor Felix allowed Paul to have visitors in ACTS 24:23. Note the wording of ACTS 24:23 *And he (Governor Felix) commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.* Could **Trophimus** have been one of the ones who ministered unto Paul while in Caesarea as a prisoner? He certainly could have been one of many who did just that. **Trophimus'** name means "nourishment," and no doubt he, as a minister for Jesus Christ, gave out nourishment for many, including the Apostle Paul, perhaps even at Caesarea. Another minister living at Caesarea was Philip the evangelist, who no doubt spent hours visiting Paul, and ministering unto Paul in Godly fellowship during this two year period that Paul was held there. However after the two years that Paul was held as prisoner there in Caesarea we must make the assumption that **Trophimus** somewhere along the way went back to Ephesus. After all his mission of bringing the alms and offerings to the Saints at Jerusalem was now accomplished. When **Luke** records Paul leaving Caesarea bound for Rome in ACTS 27:2 we find only **Luke** and Aristarchus being with him. ACTS 27:2 *And 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.* Obviously six of the eight that came to Jerusalem with Paul in ACTS chapters 20 and 21 had since departed for other places. Perhaps Paul had sent **Trophimus** back to Ephesus to inform them of what had happened to Paul, and to encourage them in the Lord, and nourish them as his name means. Certainly **Aquila** and **Priscilla** would have wanted to know this information concerning Paul. One thing we know for certain about **Trophimus** is that he wasn't afraid to continue following Paul, nor was he fearful when the opportunity arose ten years later to once again travel with Paul, which was the case noted in 2 TIMOTHY 4:20 when Paul writes **Timothy** that ...**Trophimus** have I left at Miletum sick.

2 TIMOTHY 4:20 *Erastus abode at Corinth: but Trophimus have I left at Miletum sick.* This is the last we read of **Trophimus** being left at Miletum because he was sick and unable to continue traveling with the Apostle Paul on his final journey as a free man. Miletum, and Miletus are names of the same town, a seaport in Paul's day about 36 miles South of Ephesus. It was at Miletus where Paul gave his fare well speech to the elders of Ephesus as he made his final journey to Jerusalem in ACTS 20. Perhaps there is a bit of irony as Paul now bids farewell to **Trophimus** who now himself is another elder of Ephesus, and he says good-bye to **Trophimus** from Miletum. Many of the very same words spoken to the previous Ephesian elders of ACTS 20 still apply to **Trophimus**, who previously also heard Paul say the following things to them: ACTS 20:18 *...Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ...25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all*

men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. ...32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Truly **Trophimus** knew this to be true, for he gave of himself much to the benefit of others.

One final thought concerning **Trophimus** being left at Miletum (Miletus), and that revolves around the meaning of both Miletum (Miletus). Thayer's Dictionary says Miletum (Miletus) means: "pure white fine wool." Such a meaning points us to Christ who is described in REVELATION 1:14 like this: *His head and his hairs were white like wool, as white as snow;*... . Jesus head and his hairs being white like wool, and being white like pure snow speak of His agelessness, or His eternalness, His heavenliness, and His deity. White symbolizes purity, innocence, and righteousness. Wool (undyed) symbolizes purity and whiteness. None could be purer than Lamb's wool from the Lamb of God. ISAIAH 1:18 mentions both the white snow, and wool, stating: *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* These symbols of white snow, and white wool found in REVELATION 1:14 point us to the purity, and holiness, and the majesty of Jesus. Also implied in this description of *...His head and his hairs were white like wool, as white as snow...* is the wisdom of the Lord. PROVERBS 3:19 records: *The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.* JOB 12:12 states: *With the ancient is wisdom; and in length of days understanding.* Daniel in DANIEL 7 also witnessed the Ancient of Days, the ageless one, who always was and who always will be, and recorded this statement of Him: DANIEL 7:9 *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.* In THE SONG OF SOLOMON 5:10 we read this statement from the bride: *My beloved is white and ruddy, the chiefest among ten thousand.* In other words there is none like Him. The point of mentioning all of this in connection with **Trophimus** is to note that he certainly focused his life upon Christ, and was a race course runner who followed Paul as he too followed Christ. J. B. Jackson's Dictionary of Scripture Proper Names tells us that both Miletum and Miletus means "cared for." Certainly **Trophimus** "cared for" many as he ran his race course, but most importantly he "cared for" having God's best in his life, and that is why he followed the leading of the Lord in his life as he pressed toward the mark for the prize of the high calling of God in Christ Jesus.

Before covering the last four people Paul mentions by name in this last epistle of his written to **Timothy**, let's try and put ourselves in the frame of mind that Paul was in as he closed out his final letter. Paul ends all his epistles with a statement of grace. (Paul also begins all his epistles with a greeting of grace and peace, except for HEBREWS where the introduction focuses upon Jesus the Son of God, who indeed came to earth full of grace and truth, and is now sitting down on the right hand of the Majesty on high patiently awaiting the time His wife hath made herself ready, by yielding to the marvelous wonder working power of the God of peace, which is the Holy Ghost, and on that soon coming day the marriage of the Lamb will take place.) (That's a whole other study.) At any rate before Paul ends his final letter to **Timothy** with his signature salutation of grace, he writes *...Do thy diligence to come before winter...* 2 TIMOTHY 4:21. This gives us a time stamp on when Paul penned 2 TIMOTHY, for in order **Timothy** to arrive in Rome before winter, he would have to travel from Ephesus during the late summer, and autumn. The letter Paul dispatched to **Timothy**,

which we now call 2 TIMOTHY, would have to arrive in **Timothy**'s hand from Rome before summer was ended. Thus Paul would have sent this epistle in the spring at the latest. And remember from 2 TIMOTHY 4:13 Paul was requesting **Timothy** to go from Ephesus to Troas first to pick up some books, and a cloke, and especially the parchments. This additional journey would take some additional time for **Timothy** to accomplish, but when Paul was requesting he bring with him the cloke that he left with **Carpus**, The indications were that he was already cold, for no doubt it was still winter, or a cold spring when Paul wrote this to **Timothy**.

There are two "*do thy diligence to come*" statements in scripture, both found here in 2 TIMOTHY 4. 2 TIMOTHY 4:9 *Do thy diligence to come shortly unto me*, and 2 TIMOTHY 4:21 *Do thy diligence to come before winter*. With such emphasis Paul was making known to **Timothy** to be very diligent in making as much haste as is physically possible to come to Paul as fast as he could get there. Paul knew that it would be at least four months, and more likely six or seven months before he would once again lay eyes on **Timothy** again, the Lord willing, for travel in Paul's day was by foot, and by ship, neither a speedy means of transportation. Paul had already noted in 2 TIMOTHY 4:6 *...the time of my departure is at hand*. As Paul's treasured son in the faith, **Timothy** knew the urgency of Paul's request. Brother Copley here noted: "Paul longed to see his son **Timothy** before he would depart. He loved him second to none." {End of quoting Brother Copley.} We know **Timothy** would have made every effort he physically could to honor Paul's request here.

Timothy would have further known that of all Paul's close traveling associates that had journeyed with him in the past, only **Luke** remained with Paul, as noted in 2 TIMOTHY 4:11 *Only Luke is with me*. **Timothy** knew that Paul truly loved the fellowship of the Saints, and with only **Luke** being with him as both a physical comfort, and a spiritual comfort, Paul had made one more request of **Timothy** as to what to bring him in Rome, and we read this in the rest of 2 TIMOTHY 4:11 *...Take Mark, and bring him with thee: for he is profitable to me for the ministry*. It would take a little time for **Timothy** to locate **Mark**, and get him ready for a trip to Rome also. We noted earlier when we studied this verse a little closer that this 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. **Timothy** need close fellowship in the Lord, as did the Apostle Paul, as did **Mark**, as do you and I. Hanging out with fellow Christians who are running the race to win Christ as Bridegroom encourages each of us to keep running, as Paul had previously written in HEBREWS 12:1 & 2 *...let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*.

So the team of **Timothy** and **Mark** were requested to come with all diligence, and as quick as they could to Paul in Rome, who knew the time of his departure from this earth was at hand. Put this all together: 2 TIMOTHY 4:6 *...the time of my departure is at hand*. 2 TIMOTHY 4:9 *Do thy diligence to come shortly unto me*. 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*. 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*. 2 TIMOTHY 4:21 *Do thy diligence to come before winter*. These are a lot of requests made of Paul to **Timothy** as to what to bring with him, and it would have taken a little time to round up **Mark**, the parchments, etc. and yet there is incredible Holy Ghost inspired wisdom manifest here. And we touched on this point a little previously, but let's here further elaborate. Paul knew the time of his departure was at hand, and certainly **Luke** knew this too. Paul would have no doubt let **Luke** read the letter he was sending to **Timothy**, and **Luke** would have seen the instructions Paul gave **Timothy**, which we just reviewed above. Thus **Luke** would have known that **Timothy** would be coming to Rome, doing his best to arrive before winter. What were Paul's instructions to **Luke**? We are not told this in scripture, but don't you suppose Paul left **Luke** with the following thoughts, or instructions? "**Luke**, beloved physician that you have been to me, as you can see I am writing my

dear son in the faith **Timothy** to come here to Rome as soon as possible. It may be close to winter before he gets here, and by then I may have gone home to be with Jesus. If I am no longer here **Luke**, can you do me a big favor, Lord willing, and that being to wait here in Rome until **Timothy** arrives with **Mark**? Someone needs to tell these precious Brothers what has happened to me, and obviously you are the one who would know. The Lord will help you encourage these fine men, and comfort their hearts, especially my beloved son in the faith **Timothy**. Perhaps you can spend time with **Timothy** and **Mark**, and even travel with them as they return to Asia. They will have with them my parchments, and my books, along with all the hand written notes I have inscribed therein. Spend time together reviewing these treasures of mine. The three of you are a great asset to my ministry, and need to encourage each other as you to finish your racecourse. Keep looking unto the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself. (PHILIPPIANS 3:21). May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be magnified in you all as you keep that which is committed to your trust.”

Again we are not told specifically in scripture that Paul actually said any of this to **Luke**, and yet it is quite possible that this whole scenario is very much similar to what took place. We also indicated earlier in our portion concerning **Mark**, that **Luke** could have very well been the one who encouraged **Mark** to write his gospel record of MARK. 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.} The end result of 2 TIMOTHY 4:11 is that two followers of the Apostle Paul, **Luke** and **Mark**, were allowed to, and inspired of the Holy Ghost, to write 68 chapters of New Testament scripture! The journey that **Timothy** made to Rome at the request of Paul in 2 TIMOTHY, taking **Mark** with him in the end profited us all.

(31) Eubulus, (32) Pudens, (33) Linus, and (34) Claudia

2 TIMOTHY 4:21 *Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.* We are going to look at these final four people mentioned by name here in 2 TIMOTHY 4:21 together, for we find no mention of any of these individuals any where else in scripture, yet together they tell a story. Actually **Eubulus**, **Pudens**, **Linus**, and **Claudia** finish a story that began the day Saul of Tarsus got saved on the road to Damascus. Let’s see how this was.

One of the most remarkable accounts of a conversion in scripture is the story of when the Chief Shepherd appeared to the chief sinner, and this happened on the road to Damascus. Paul wrote about this in his first letter to **Timothy**, saying in 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* Why did Paul consider himself to be the chief of sinners? He writes about this in several places, and states in GALATIANS 1:13 *For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.* In ACTS 26:11 Paul confessed that he persecuted Christians unto strange cities far outside the boundaries of Jerusalem, and in ACTS 24:11 Paul stated: *I persecuted this way unto the death, binding and delivering into prisons both men and women.* We even know from ACTS 7:58 that Paul, who was then known as Saul of Tarsus, was there at the stoning of Stephen, that sweet and precious Brother in the Lord, who was full of faith, and the Holy Ghost, who did great wonders and miracles among the people (ACTS 6:8). Stephen’s testimony, and the words of his Holy Ghost inspired sermon recorded in ACTS 7 truly pricked the heart of chief sinner Saul of Tarsus, as did the words of testimony of all the Christians he had persecuted after the death of Stephen. The Chief Shepherd, who is Jesus Christ our Lord and Saviour, had enough of old Saul of Tarsus the day he journeyed to Damascus, so He