

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 acception, 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

arrested him with a bolt of His exceeding bright light, and a full dose of His magnificent incomprehensible love, and grace, which story is further expounded in three separate chapters of ACTS; ACTS 9, ACTS 22 and ACTS 26.

All three records tell of Jesus loving arresting words, which Saul of Tarsus clearly heard: *Saul, Saul why persecutest thou me?* {ACTS 9:4; 22:7; 26:14.} This is a question, is it not? And when asked a question, especially of our lovely Lord and Saviour Jesus Christ, we should at the minimum ponder an answer, which is exactly what Saul of Tarsus did, but only for a mille-second for he also immediately knew who it was that spoke to him. The answer Saul of Tarsus gave was in the form of a question, which is also recorded in the three accounts listed above in ACTS: *Who art thou, Lord?* {ACTS 9:5; 22:8; 26:15.} These same verses all record Jesus response to Saul of Tarsus: *I am Jesus of Nazareth, whom thou persecutest...* ACTS 22:8. Saul of Tarsus already knew it was Jesus of Nazareth that was speaking to him in the Hebrew tongue, and notice that Saul of Tarsus didn't doubt this, nor did he argue with the Lord. If he had any argument it would have been on the lines of "when did I ever persecute you?" But Saul of Tarsus already knew that when he was persecuting Christians, he was persecuting the very ones who had Jesus living within their heart. If there was any doubt on Saul of Tarsus' part concerning this, Jesus quickly dispelled it with these words *...I am Jesus of Nazareth, whom thou persecutest...* ACTS 22:8.

Jesus then utters words to Saul of Tarsus that only He the heart examiner would know. HEBREWS 4:13 reveal's this truth: *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.* Jesus tells the church in Thyatira in REVELATION 2:23 *...I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* This is a direct quotation from JEREMIAH 17:10. JEREMIAH 17:9 & 10 reads: *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* Saul of Tarsus knew this scripture, and had read this many times before growing up as a Pharisee. In this moment of time that happened on the road to Damascus Jesus said these words to Saul of Tarsus: *...it is hard for thee to kick against the pricks...* ACTS 9:5 and 26:14. For us this statement requires some explanation, but Saul of Tarsus clearly understood these words. The pricks Jesus was speaking about here was the pricking of Saul of Tarsus conscience, in other words that which was going on in his heart. The pricks reference the goad, an instrument Saul of Tarsus would have been familiar with. The goad was a tool that was used by the mid-eastern shepherd, and rancher while herding sheep, or plowing while driving oxen or cattle. The goad was a long sharp pointed pole about eight feet long. Often the sharp point was made from iron. If the oxen or cattle were to kick against the goad of their driver, some injury would result, thus the driver got control over these large animals and thus was able to make them go where he wanted them to go. A prick to the sheep would get them moving in the proper direction. When Jesus told Saul of Tarsus: *I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks...* He was saying "you are finding it painful to kick against the ox-goad of your own conscience." ECCLESIASTES 12:11 tells us: *The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.* The Chief Shepherd had just spoken these words to Saul of Tarsus: *I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.* It was Holy Ghost inspired words of Christian martyrs, like Stephen, that were pricking, like a goad, the heart and conscience of Saul of Tarsus. Years later the Apostle Paul wrote from personal experience these words found in HEBREWS 4:12 -- *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Saul of Tarsus learned this lesson first hand on the road to Damascus.

Realize that these events mentioned above that happened during the time of Saul of Tarsus' conversion only took a moment of time. Saul of Tarsus' time as a Christian terrorist was now over, and he knew it. Luke records in ACTS 9:6 the very next thing that happened in the life of Saul of

Tarsus: *And he trembling and astonished said, Lord, what wilt thou have me to do?* A multitude of things happened in this instant of time. First Saul of Tarsus acknowledged that Jesus Christ of Nazareth, who was now appearing unto him, was indeed the Lord and Saviour. Saul of Tarsus also at this moment accepted Jesus Christ as his own personal Saviour. 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* (Think for a moment about the all encompassing profoundness of this truth, and thank the Lord for His immeasurable love and grace!) Saul of Tarsus then as a believer himself asked the Lord this question: *...Lord, what wilt thou have me to do?* With this question Saul of Tarsus was asking for direction in his life, and for the rest of his, for he instantly knew he was a new creation in Christ Jesus, and that his future life was going to have to be vastly different than it had been up until this life changing moment he just experienced when he got saved. 1 CORINTHIANS 6:19 & 20 expresses it like this: *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

The Lord answered Saul of Tarsus question of *...Lord, what wilt thou have me to do?* With one sentence! We spent sixty-one pages of these notes going over this one sentence, {review pages 882-943 of these notes.} The words Jesus spoke in His life sentence to Saul of Tarsus are found in ACTS 26:16-18, which may be one of the most prolific one sentence statements found in all of scripture! The 99 words in our King James version of ACTS 26:16-18 gave Saul of Tarsus direction for the rest of his life, which in turn led him to write the one hundred chapters of New Testament scripture that fulfills the word of God according to COLOSSIANS 1:25! The words of Jesus spoken to Saul of Tarsus in ACTS 26:16-18 thus reach down to you and me! Realize again also that these words of Jesus spoken to Saul of Tarsus on the road to Damascus recorded in ACTS 26:16-18 were not recorded until some twenty-five years later! Why? There are several reasons for this, but the main one that jumps out to me is the tremendous impact of this sentence couldn't be fully appreciated, and fully grasped for twenty-five plus years. Then at an appointed time when Paul stood before a king, King Agrippa, the Holy Ghost brought back to vivid memory the exact words which Jesus had spoken to him on the road to Damascus. By this time Paul could better see the magnificence, and profoundness of this far reaching 99 word sentence, which reads this way in our King James version of ACTS 26:16-18 -- *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

Obviously the impact of these words couldn't be absorbed in a few short minutes, or even in a few short years, so we find no record of these exact words for twenty-five plus years. These were over whelming words for a prudent law keeping Pharisee to try and grasp all at once. To Saul of Tarsus it must have seemed like he was given a hundred and one instructions to follow in these ninety-nine words. First of all getting saved is a life-changing event that takes a life time to fully appreciate. Jesus said in JOHN 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* Saul of Tarsus had now experienced this born again moment as he accepted Jesus as his personal Saviour. Secondly Jesus had told Saul of Tarsus in this life changing sentence that he was going to be made a minister, and thirdly, a witness. A witness and a minister of what? The things which he had already been told, but who had told him these things? The very Christians he had previously persecuted. They were the ones who originally witnessed to Saul of Tarsus their conviction concerning their love of their risen Saviour Jesus Christ. Now Saul of Tarsus too had witnessed, that is seen with his own eyes, and heard with his own ears Jesus speak to him, and was born (again) out of due time as he later wrote in about 1 CORINTHIANS 15:8. 1

CORINTHIANS 15:8 *And last of all he was seen of me also, as of one born out of due time.* Fourthly Saul of Tarsus was told in his life changing sentence that Jesus would appear unto him again with further instructions. These further instructions turned out to be Paul's gospel message that the Lord Himself revealed unto him! (There is no way to absorb, or grasp all of this in a few short moments of time, so it took several years before Saul of Tarsus became the Apostle Paul.) Fifth Saul of Tarsus was told that he would be delivered from the Jews, called in ACTS 26:17 "the people." But Saul of Tarsus had up to this point in his life never been pursued by the Jews, in fact he was revered by the Jews as a highly thought of, and well respected Pharisee, who up to this point in time was closely connected to the Jewish Sanhedrin. So when Jesus told him in ACTS 26:17 that he would be delivered from "the people," meaning the Jews, Saul of Tarsus couldn't yet at that moment appreciate what this meant. The sixth and seventh point in Jesus sentence spoken to Saul of Tarsus on the road to Damascus concerned the Gentiles. The first thing Jesus tells him is that he will be delivered from the Gentiles, and the second thing is that he will be sent to the Gentiles. Saul of Tarsus being anointed by Jesus Christ on the road to Damascus to be sent unto the Gentiles is his calling to be an Apostle unto the Gentiles, which becomes the eighth point of overwhelming instruction, which Saul of Tarsus couldn't possibly grasp in this moment of time. It would take him several years to enter in to this high calling. Points nine through thirteen of Saul of Tarsus instructions given by Jesus on the road to Damascus explain why he was being sent as an Apostle to the Gentiles; (nine) *To open their eyes*, (ten) *to turn them from darkness to light*, (eleven) *to turn them from... ..the power of Satan unto God*, (twelve) *that they may receive forgiveness of sins*, (thirteen), *and inheritance among them which are sanctified by faith that is in...* Christ Jesus ACTS 26:18. Thus we begin to see why these most important words spoken by Jesus Christ to Saul of Tarsus on the road to Damascus were so long in being told by Paul himself. It took him these twenty-five plus years before he could once again repeat them, for by then he could better appreciate the value, and the immense magnanimity of these ninety-nine words of Jesus answer to Paul's question, "*Lord, what wilt thou have me to do?*"

Paul, when before King Agrippa, then adds his own commentary as to what has happened to him during these twenty-five plus years since that day he got saved on the road to Damascus, saying the following, starting in ACTS 26:19 *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.* Yet at this time in his life while before King Agrippa Paul knew he had at least one more major place to visit, for the Lord Himself had told Paul this very thing back in ACTS 23:11. We will look at this verse again in a minute, but as we do recall this event recorded in ACTS 23:11 was another midnight time in the life of Paul where events and circumstance appeared to be their darkest, much like the midnight time Paul and Silas faced in the Philippian jail. Recall that the outcome of that night ended with Paul and Silas' freedom, and the Philippian jailer got saved, and all his house, and on that night the church at Philippi was further established. The end result of that night is still being written in the books of heaven, for overcoming lives are still being encouraged by the letter Paul later wrote them, called PHILIPPIANS! The event we are now considering, recorded in ACTS 23:11, took place the night after Paul stood before the Jewish Sanhedrin council after his arrest in Jerusalem. Here again events, and circumstance of Paul's situation appeared to have reached their darkest point, at least this is the way Paul must have viewed it as he once again was in jail, in the custody of the Gentiles.

Before we once again look at ACTS 23:11 realize that by this time in his life Paul had written a letter to the Saints of Rome, called ROMANS. In his greeting to them he wrote: ROMANS 1:7 *To*

*all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me.* So we see that Paul knew there were Saints in Rome that he had not yet met, nor had he a chance to see that they were established in Paul's gospel message with face-to-face teaching. As Paul closed out his letter to those in Rome, he wrote: ROMANS 15:24 *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 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. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.*

These words that Paul wrote to the Saints of Rome prior to his even going to Jerusalem this final time must have stalked him as he pondered his unknown future that midnight in a Jerusalem cell. His idea of ever going to Rome as he wrote about above seemed like only a far off dream. As he lay awake that night in his Jerusalem cell pondering such thoughts that we just read, this next highlight event in Paul's life recorded in ACTS 23:11 happens: *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* Wow of all wows, Paul had just been told by the Lord Himself that he was indeed going to Rome!! The particulars of this journey to Rome are not revealed to Paul that midnight, nor are the details of his travel itinerary to Rome ever given to Paul by the Lord, and there are a number of good reasons for this, which can be summarized with this quote from Paul's gospel: *"The just shall live by faith."* This quote Paul gets from HABAKKUK 2:4, and is found in ROMANS 1:17; GALATIANS 3:11; and HEBREWS 10:38. By faith Paul had already written the Saints in Rome that he would be visiting them after he first went to Jerusalem. Now in Jerusalem, but not free to travel from there, the Lord has appeared unto him in ACTS 23:11 which we just looked at, and told Paul that he was indeed going to Rome. Faith is not sight, and HEBREWS 11:1 defines faith in Paul's own Holy Ghost inspired words: *Now faith is the substance of things hoped for, the evidence of things not seen.* These words ...*Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome...* (ACTS 23:11) are never doubted by Paul, at least we never read of him doubting this, yet ahead of him is at least a three year journey filled with impossible obstacles to overcome before he would ever set foot in Rome. Do you want to be a full overcomer like Paul was? Then expect a lifetime full of overcoming opportunities specifically designed by the Lord on your behalf of seemingly endless impossible obstacles, but for God. The journey from Jerusalem to Rome that the Lord told Paul of here in ACTS 23:11 took six adventurous chapters of the book of ACTS to tell. During this time Paul got to witness to two different governors, and a King. Paul also got to testify to two hundred and seventy six souls on a doomed ship, which eventually sank, but none were lost. An island full of heathens then got to hear Paul's gospel message as he ended up in Melita for a winter. None of this was recorded in ACTS 23:11, but all of this lay in store for Paul before he ever got to Rome.

One more thought before moving on here as we consider the far reaching impact of these words of Jesus in ACTS 23:11 ...*Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* These words were spoken to Paul when he was in Jerusalem. Jerusalem comes from the Hebrew words Jeru – "the foundation," and shalem – "of

peace.” Taken as a whole then Jerusalem means: “the foundations are peace,” or “the foundation of peace.” Jerusalem is also called “the city of God,” and “the holy city.” If you take the time to study EZEKIEL 48 along with REVELATION 21 you will see the heavenly holy city Jerusalem discussed, and EZEKIEL 48:35 tells us that the name of the city shall then be “The Lord is there.” Here in ACTS 23:11 we find that Paul while in Jerusalem has already witnessed the fact that “The Lord is there,” for Jesus the Lord “*stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*” Rome means “strength,” and in Paul’s day Rome was the capital city of the then world empire. Paul’s strength didn’t come from Rome. Paul’s strength came from the Lord, or as Brother Copley noted, from “the throne room of Him whose name is “Strength,” Jehovah Almighty.” That is why Paul later wrote in EPHESIANS 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.* The Philadelphian full overcomer “*hast a little strength*” REVELATION 3:8 tells us, but here again their only strength was in the Lord. That is how the Old Testament worthies of faith ...*Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens...* as noted in HEBREWS 11:34; by putting their faith and confidence in the Lord’s strength, and in the power of His might. The Lord had told Paul in ACTS 23:11 that he was going to Rome, and Paul was counting on the Lord to get him there. Paul’s travel itinerary was left in the hand of the Lord, and Paul by faith counted on the strength of the Lord to get him there, and He did.

When at long last Paul arrived in Rome he must have looked back over the three years since the Lord appeared to him in Jerusalem in ACTS 23:11, and quoted a couple of PSALMS. PSALMS 40:2 *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.* PSALMS 18:19 *He brought me forth also into a large place; he delivered me, because he delighted in me.* There were also some other words of the Lord that were spoken to Paul way back there on the road to Damascus which were very much active in his memory as he first stepped into the city limits of Rome, and these words were: *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me...* ACTS 26:16-18. Paul knew he would also find some Gentiles here in Rome, this place of strength where the Lord had now sent him, but at this moment he had not yet met **Eubulus, Pudens, Linus, and Claudia**, four Gentiles now living in Rome whom the Lord knew on the road to Damascus that Paul would ...*to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me...* ACTS 26:18. Yes **Eubulus, Pudens, Linus, and Claudia** were circled out before the foundation of the world, and the Lord knew that they would receive Paul’s gospel message when Paul finally got to Rome. **Eubulus, Pudens, Linus, and Claudia** were four of the many Gentiles Jesus spoke about to Saul of Tarsus in His ninety-nine word sentence recorded in ACTS 26:16-18 to whom he was sent ...*To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in...* Christ Jesus. You and I are too among the many Gentiles Jesus was referencing here. Jesus Christ in His infinite wisdom saw us in Him from the eternities past!

We started this discussion that took us back to the day Saul of Tarsus got saved, saying that **Eubulus, Pudens, Linus, and Claudia** finish a story that began the day Saul of Tarsus got saved on the road to Damascus. And now we have shown the long road in Paul’s life that took him to Rome, so we must ask when did Paul get acquainted with **Eubulus, Pudens, Linus, and Claudia**? When Paul writes **Timothy** in 2 TIMOTHY 4:21 *Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren...* **Timothy** already knew these



people. **Timothy** was one of the ten people we previously noted who visited Paul the first time he was in prison in Rome. {Review pages 1149-1153 of these notes.} It was during this time that **Eubulus, Pudens, Linus, and Claudia** first became acquainted with **Timothy**, and it apparently was Paul who introduced **Eubulus, Pudens, Linus, and Claudia** to **Timothy**.

In the letter Paul wrote the PHILIPPIANS from his cell in Rome, Paul mentions **Timothy** in two places: PHILIPPIANS 1:1 and PHILIPPIANS 2:19-24. We make note of this to show that **Timothy** was with Paul when Paul wrote PHILIPPIANS. In PHILIPPIANS 1:1 we read: *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.* Then in PHILIPPIANS 2:19-24 Paul writes his personal thoughts concerning **Timothy**: PHILIPPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.* 20 *For I have no man likeminded, who will naturally care for your state.* 21 *For all seek their own, not the things which are Jesus Christ's.* 22 *But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.* 23 *Him therefore I hope to send presently, so soon as I shall see how it will go with me.* 24 *But I trust in the Lord that I also myself shall come shortly.* So we see that **Timothy** was with Paul in Rome when Paul penned his letter to the Philippians.

Obviously too from his PHILIPPIANS epistle is the fact that several Saints from Rome were also with Paul as he wrote PHILIPPIANS. PHILIPPIANS 1:12 *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;* 13 *So that my bonds in Christ are manifest in all the palace, and in all other places;* 14 *And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.* The...*many of the brethren in the Lord,*... of verse 14 would include the likes of **Eubulus, Pudens, Linus, and Claudia**. The...*many of the brethren in the Lord,*... of verse 14 we previously called group one of the Saints of Rome. Two more groups of the Saints of Rome emerge in verse 13; (group two) those ...*in all the palace,*... meaning Caesar's praetorian where the barracks of Nero's guard stayed, and (group three) those ...*in all other places,*... meaning the city of Rome, and the other places where Caesar's praetorian guard ended up being stationed. Ultimately this would include the whole Roman Empire! These three groups of the other Saints of Rome are also found again mentioned in PHILIPPIANS 4:21 & 22 with slightly different labels: ...*The brethren which are with me greet you.* 22 *All the saints salute you, chiefly they that are of Caesar's household.* We find three groups also mentioned here; (group one) the brethren with are with me; (group two) all the other Saints there in Rome; and (group three) the Saints of Caesars household. **Eubulus, Pudens, Linus, and Claudia** it seems were also with Paul sharing what we now know as the joy book of the Bible with him. In fact Paul closes his epistle to the PHILIPPIANS with a greeting from the likes of **Eubulus, Pudens, Linus, and Claudia**. PHILIPPIANS 4:21 *Salute every saint in Christ Jesus. The brethren which are with me greet you.* 22 *All the saints salute you, chiefly they that are of Caesar's household.* 23 *The grace of our Lord Jesus Christ be with you all. Amen.* The brethren that were with Paul included **Timothy**, as well as **Eubulus, Pudens, Linus, and Claudia** even though they are not mentioned by name here. Perhaps **Eubulus, Pudens, Linus, and Claudia** were among those Saints in Caesar's household mentioned here in PHILIPPIANS 4:22. 2 TIMOTHY 4:21 confirms that **Timothy** already knew these four people from Rome.

After writing PHILIPPIANS, and before he wrote HEBREWS, Paul was released from prison at Rome. {Review pages 1211-1220 of these notes.} As a free man we find that Paul wrote his epistle to the HEBREWS from some place in Italy, and he concludes this letter with the following statements found in HEBREWS 13:23 *Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.* 24 *Salute all them that have the rule over you, and all the saints. They of Italy salute you.* "They of Italy" would include people such as **Eubulus, Pudens, Linus, and Claudia**, and all the brethren of Rome who knew Paul, and knew he was writing this letter to the HEBREWS. We also note from this passage in HEBREWS that **Timothy** had been a prisoner (somewhere), and had now been set free. Paul was waiting for **Timothy** to join him before

he left Italy.

Having now noted when **Timothy** first became acquainted with **Eubulus, Pudens, Linus, and Claudia**, we come to Paul's final statements written about five years after HEBREWS. 2 TIMOTHY 4:21 ***Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*** In the mean time Paul had once again traveled away from Rome, away from Italy a free man until his most recent final arrest, when he was once again sent to Rome, where he wrote his last epistle to **Timothy**. Also in the mean time there had taken place that famous fire in Rome we wrote about before. {Review pages 1220 & 1221 of these notes.} During that fire in July of 64 A.D. two thirds of Rome was destroyed. No one knows with certainty who started the fire, but as time went on it seemed a simple solution to Nero to blame the Christians for starting the fire, which he did. During the remaining four years of his career Nero indiscriminately, and without any mercy, tortured the Christians by horrible means, often as entertainment for himself, and those who attended gladiator matches. So what does this have to do with **Eubulus, Pudens, Linus, and Claudia**? It reveals a little more of their character, which we seem to know so little of. Obviously **Eubulus, Pudens, Linus, and Claudia** survived Nero's attacks on the Christians. Furthermore they were not ashamed of the gospel of Christ, or being with the one who wrote them in ROMANS 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* In fact here in 2 TIMOTHY 4:21 we find **Eubulus, Pudens, Linus, and Claudia** adding their greeting to **Timothy** after the time of Paul's most recent appearance before Caesar's court. They had read this letter to **Timothy**, and had requested Paul to send their greeting, which he did in 2 TIMOTHY 4:21. Obviously **Eubulus, Pudens, Linus, and Claudia** loved Paul, and they certainly loved the Lord above all else. They were overcomers in their own right, having overcome the onslaught of Nero himself. Such diverse characters as **Eubulus, Pudens, Linus, and Claudia** will compose that small company of full overcomers known as the Bride of Christ. Indeed these were just four of the Gentiles Paul was sent to on that road to Damascus ... *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in...* Christ Jesus as is recorded in ACTS 26:18.

We have used a lot of words to introduce **Eubulus, Pudens, Linus, and Claudia**; four outstanding Saints of Rome, who were close followers of the Apostle Paul. And we find them all mentioned by name in scripture only one time as Paul closes out his final epistle. 2 TIMOTHY 4:21 *Do thy diligence to come before winter. **Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*** Their claim to fame is that the Holy Ghost had Paul record their name in scripture as a reminder that "...*God is no respecter of persons...*" ACTS 10:34. It was these Gentile Saints, along with Gentile Luke, who were with Paul here on earth in his last days. These four **Eubulus, Pudens, Linus, and Claudia**, are mentioned last as a tribute to the diversity of Saints who through out this church age have followed Paul as he followed Christ. Those who end up in the Bride of Christ will all have treasured Paul's gospel message. The one hundred chapters of Paul's found in scripture unlocks the door to the unsearchable riches of Christ noted in EPHESIANS 3:8. Recall what Paul wrote in EPHESIANS 3:1-12. EPHESIANS 3:1 *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,* 2 *If ye have heard of the dispensation of the grace of God which is given me to you-ward:* 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.* 8 *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;* 9 *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created*



*all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him.*

Four Gentiles who so much appreciated hear Paul preach, and teach about the unsearchable riches of Christ spoken of in EPHESIANS 3:8 were **Eubulus**, **Pudens**, **Linus**, and **Claudia**, who we know so little about. History, and Bible commentaries say the least about **Eubulus**. We can all identify with **Eubulus**, for he represents those, who for the most part that are found unimportant, and unmentioned in the world. Paul wrote it like this in 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.* **Eubulus** fits this description. We however want to observe **Eubulus** from the perspective of our lovely Lord Jesus Christ the heart examiner, who saw from the eternities past that **Eubulus** would have a heart for God, and pursuing God's best in his life. Brother Copley properly noted that **Eubulus**' name means "of good counsel," and that good council is always needed. Good council is Godly council that comes from knowing the word of God. PSALMS 33:11 tells us: *The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.* **Eubulus** then points us to good Godly council, which is found in scripture. Paul said in ACTS 20:27 *For I have not shunned to declare unto you all the counsel of God.* No doubt **Eubulus** very much appreciated Paul's good council, and visa versa. **Eubulus** may have been the leader of the four people mentioned in 2 TIMOTHY 4:21 *Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*

We will look at what we know of **Linus** next because **Pudens** and **Claudia** need to be considered together. **Linus** means "linen." Linen speaks of righteousness, not self righteousness, but the righteousness of Christ. 2 CORINTHIANS 5:21 says this: *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* The day one is saved they are found in Christ's righteousness, and are as righteous as they will be if they go on to qualify to be in the Bride of Christ. Paul wrote in PHILIPPIANS 3:8 & 9 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* Since **Linus** means "linen," Brother Copley noted that he reminds us of "the righteous acts of the Saints," which is noted as being the costly wedding garment of the Bride as noted in REVELATION 19:8. REVELATION 19:7 & 8 reads: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.* A few years ago we spoke about the process by which fine linen is made, which is worthy of a review here, for by doing this we get a glimpse into this character called **Linus**, and what he represents, and who he points us to.

Now let's see where fine linen comes from. And before we get to far into this we should make mention that there is a distinction in scripture between "linen," and "fine linen," with "fine linen" representing the kind of "linen" that has gone through a further refining process. This is probably a study in itself, which you can pursue on your own time as the Lord directs your heart. For example in the book of EXODUS there are twenty verses that use the phrase "fine twined linen," which represents the supreme righteousness of Christ. Twenty is the number that points to REDEMPTION, and we have only one redeemer, the Man Christ Jesus. Paul explains it like this in ROMANS 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare,*

*I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* So let's think of it this way as we consider where "fine linen" comes from; "fine linen" is a higher rank of "linen."

Years ago we did a study on the testimony of some of the people in scripture, and we considered Rahab, a noted Old Testament worthy of faith who is mentioned exactly eight times in scripture. As a quick review Rahab was a worldly woman living in a worldly city, dead in trespasses and sins. Rahab was a well noted harlot of Jericho who received, and aided her messengers, two spies sent from Joshua, (a type of Christ in this story), and she realized that she too need to be saved, and confessed to them in JOSHUA 2:11 *...the LORD your God, he is God in heaven above, and in earth beneath.* In short she believed on the Lord Jesus Christ and she was saved along with her house. She had accepted the messengers sent from Joshua, and believed their message that Joshua was coming soon. One of the end results of Rahab receiving the messengers was that she became a part of a prominent family in Israel, which is to say she received an *...inheritance among them which are sanctified by faith that is in...* Christ Jesus. Rahab became a bride, marrying a prominent Jew, and that is how she became a part of a prominent family in Israel. In one sense she represents the Bride of Christ, who in reality will marry the most prominent Jew, and that of course is Jesus. MATTHEW 1:5 records that Rahab married Salmon, and in RUTH 4:21 & 22 we read: *And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David...* and this is how Rahab ended up being one of the women in the lineage of Christ.

We read the majority of the story of Rahab in JOSHUA 2, and JOSHUA 6 in scripture. In JOSHUA 2 we find told a hidden story concerning where "fine linen" comes from. JOSHUA 2:6 in part states this concerning Rahab and the spies, she *...hid them with the stalks of flax, which she had laid in order upon the roof.* Rahab's hiding the spies in the stalks of flax pictures to us (among many other things) the fact that *...your life is hid with Christ in God.* {COLOSSIANS 3:3}. *And that ye put on the new man, which after God is created in righteousness and true holiness.* {EPHESIANS 4:24}. The stalks of flax equates to linen; that is the stalks of flax are the raw material from which comes fine linen. There is a refining process that takes place to transform the "stalks of flax" into "fine linen." First the flax plant in order to be made into linen had to be fully mature, that is full grown. It would have bloomed by the time it is fully mature. The blossom of the flax plant was of a delicate blue color, and the color blue speaks of heaven wherein the righteous will be found. The fully mature flax plant then had to give up its life in earthly soil in order to be processed into fine linen. Putting ROMANS 6:5 together with PHILIPPIANS 3:9 we read: *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:.... And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* The next step in the processing of flax into fine linen was exposing the stalks of flax to the drying heat of a scorching sun. (This was what Rahab was doing in JOSHUA 2:6). This speaks to us of the heat of fiery trials. 1 PETER 1:7 *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.* Which Old Testament full overcomers were not tested with fiery trials? None, and the same will be true of those that will be in the Bride of Christ. In JEREMIAH 17:7 & 8 we read a portion of scripture rich in content of what it takes to be a full overcomer: *Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.* The full overcomer knows that the trials will come, but their focus is not on the trial, but rather on the One who can take them through the heat of even impossible circumstances.

Next in the processing of flax into fine linen the dried stalks of flax were split or peeled. Possibly in this part of the process a comb of sorts was used to aid in the separation of threads. The Authorized Version of ISAIAH 19:9 indicates this by noting *...they that work in combed flax...* .

There is a separation that must take place in the life of a full overcomer, which is a theme illustrated in the following scriptures. 2 CORINTHIANS 6:14 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* There are many other scriptures which illustrate the theme of separation, and HEBREWS 4:12 is one of them. HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.* Note that it is the word of God which brings about this separation. Knowing the word of God is so important in the life of a full overcomer. The full overcomers will be most familiar with the word of God, having immersed themselves into His word and absorbing as much as they could, thus saturating themselves with the word of God. This is further brought out in the next step of the processing the stalks of flax into fine linen.

The next step in the processing of this flax was to steep (immerse, saturate, or absorb) the peeled stalks in water; each stalk was held submerged by attaching stones to it. The purpose of immersing in water the stalks of flax was to destroy the pulp and ultimately transfigure the threads of linen into raiment white as snow. EPHESIANS 5:25-27 reads: *Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.* At the 1999 church camp Brother Hawkins went over the subject of the will of God, and noted in that study a transformation that must take place in the life of a believer in order to have God's best. This fact is mentioned in ROMANS 12:1 & 2, which reads: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.* Brother Hawkins concluded that study by noting the importance of knowing God's word, for by knowing the word of God one can be assured that he is in God's will.

We have now briefly described the process by which "stalks of flax" are transformed into threads of "fine linen," and this takes us back again to the statement made in REVELATION 19:7 & 8 -- *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.* How did the bride of the Lamb of God make herself ready? By yielding her life unto the cunning workmanship of the Master who long ago sent us the Holy Spirit of promise to dwell in us for the express purpose of teaching us all things, and to guide us into all truth, and to give us an inheritance among all them which are sanctified by faith that is in Christ Jesus! 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.* During the building of the tabernacle in the wilderness in the book of EXODUS we read in several places of workman given guidance by the Holy Spirit in all manner of workmanship. EXODUS 35:31 & 35 reads: *And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; ...35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the*

*weaver, even of them that do any work, and of those that devise cunning work.* Again emphasizing the importance of knowing the word of God we read in 2 TIMOTHY 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* By doing this we allow the Master to build His Masterpiece by taking stalks of flax and transforming them into fine linen, a fact stated this way in EPHESIANS 2:10 -- *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* His Masterpiece will be the Bride of Christ.

In PROVERBS 31 will also find pictured qualities of a “virtuous woman,” and certainly the Bride of Christ will be the ultimate “virtuous woman.” On your own study the following verses from PROVERBS 31, and compare them with what we just went over concerning Rahab. PROVERBS 31:13 *She seeketh wool, and flax, and worketh willingly with her hands.* (The flax again is the raw material from which comes fine linen). PROVERBS 31:19 *She layeth her hands to the spindle, and her hands hold the distaff.* ...24 *She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.* ...30 *...a woman that feareth the LORD, she shall be praised.* Truly Rahab worked willing with her hands, and she made fine linen, (otherwise why go to the trouble of collecting the “stalks of flax” in the first place?), and she was a woman that feared the Lord.

Now go back to JOSHUA 2 and see what Rahab did with her stalks of flax. Rahab hid, or treasured up, the two spies with the stalks of flax, a fact mentioned in JOSHUA 2:6. The following verses taken together indicate further what she had turned these stalks of flax into. JOSHUA 2:15 *Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.* ...18 *Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.* ...21 *And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.* I have in my possession a Bible Cyclopaedia written by A. R. Fausset dated 1903 which states concerning Rahab: “The flax she spread on her roof and the scarlet line make it likely she manufactured linen and dyed” (it), “as did the Phoenicians” (of her day). {End of quoting Fausset.} Thus it seems Rahab had worked with her hands, (like the “virtuous woman” of PROVERBS 31), and made thread of the flax, colored it scarlet, worked it together to make a cord strong enough to bare the weight of two escaping spies. It is not hard to imagine this resourceful woman making curtains, or the like, from fine linen, and having decorative rope from which to suspend them by. Obviously she had a cord of scarlet line of thread by which the two spies escaped.

Let’s look at what is typified here. The Holy Spirit wants us to see that there was a cord made of lines of scarlet thread, thus the different descriptions of the same thing in these three verses. The linen manufactured from the stalks of flax pictures righteousness *...Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe...* ROMANS 3:22. The color scarlet is significant also, for to obtain this particular color the female of a certain kind of insect called the ‘coccus ilicis’ was killed, dried and crushed to make dye the color of scarlet or crimson. To us scarlet speaks of the blood that Jesus shed for the sin of the world. ISAIAH 1:18 *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.* Scarlet signifies sacrifice, which sacrifice will land every believer safely in heaven at last. Scarlet speaks of Christ’s blood. In the Song of Solomon 4:3 we read a statement concerning the bride, which reads: *Thy lips are like a thread of scarlet, and thy speech is comely...* Sister Mooneyhan in her commentary of this verse notes that “...she speaks of Calvary -- that is her theme -- Jesus Christ and Him crucified. ...The wonderful truth of Calvary is our salvation. All who acknowledge the blood of Jesus will be saved in the day of judgment.” {End of quote from Sister Mooneyhan}. The “line” in *...the scarlet line...* mentioned in both verses 18 and 21 of JOSHUA 2 comes from a Hebrew word expressing hope or expectation, and is translated “the thing that I long for” in JOB 6:8. In 1 TIMOTHY 1:1 we read of the: *...Lord Jesus Christ, which is our hope.* One more meaning coming from the Hebrew word

translated into our English as “line” is “things hoped for.” This takes us straight to the definition of “faith” found in HEBREWS 1:1 *Now faith is the substance of things hoped for, the evidence of things not seen.* Rahab’s scarlet line made from flax then is left as a picture of faith, one of whose snap-shots is found in HEBREWS 11:31 -- *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.* The Hebrew word translated “line” in JOSHUA 2:18 & 21 is found in 33 Old Testament scriptures, and 33 is the number of PROMISE. This scarlet line then is left as a picture of faith, and the heavenly promise which it represents.

One more thought here, the Hebrew word used for scarlet in JOSHUA 2:18 & 21 is found in 42 Old Testament scriptures. The number 42 is associated in one fashion or another with HEAVENLY APPEARANCE. This scarlet line then is left as a picture of faith, the heavenly promise which it represents, and carries with it the hope of a heavenly appearance. The Apostle Paul stated it this way in TITUS 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;* {glorious in the Greek translates this portion of the verse to ...*the appearance of the glory of the great God, and of our Saviour Jesus Christ...*}. In Rahab’s case she has no hope but in the Lord God, for as she states in her confession of faith in verse 11 *...for the LORD your God, he is God in heaven above, and in earth beneath.* JOSHUA 6:1 tells us that there was no escape from the city of Jericho, stating: *Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.* But there was a way of escape from the judgment of God, which Sister Bodie points out, was “the window opened for faith wherein hung that scarlet line. ...This sign, or token is to hang there as protection to that house when the messengers of judgment come to Jericho. ...There is a scarlet line for faith to hang on running all down the ages since the fall of our first parents --the blood-- the sure and only safe token that will secure a poor sinner in the day of judgment; of which fact the Word of God continually testifies.” {End of quotes from Sister Bodie}.

The scarlet line remained in the window of Rahab as spoken of in JOSHUA 2:18 *Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. ...21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.* Again it seems Rahab had worked with her hands, (like the “virtuous woman” of PROVERBS 31), and made thread of the flax, linen thread, then colored it scarlet, worked it together to make a cord strong enough to bare the weight of two escaping spies, and she left the red linen scarlet line hanging from her window until the day she, and her family was rescued in JOSHUA 6. When Joshua came to Jericho we read in JOSHUA 6:22 *But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. 23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. ...25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.*

One final thought concerning Rahab. When considering the testimony of Rahab the scripture found in 2 PETER 3:9 should come to mind: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

We went over the significance of “linen,” and “fine linen” in scripture because **Linus**, whose name is found one time in 2 TIMOTHY 4:21, his name means “linen,” who Brother Copley stated reminds us of “the righteous acts of the Saints,” which is noted as being the costly wedding garment of the Bride as noted in REVELATION 19:8. REVELATION 19:7 & 8 reads: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for*

*the fine linen is the righteousness of saints.*

Back to the final four people Paul mentions by name in his last letter written unto **Timothy**. 2 TIMOTHY 4:21 **Eubulus** greeteth thee, and **Pudens**, and **Linus**, and **Claudia**, and all the brethren. These four Gentiles very much appreciated our beloved Apostle Paul, and the gospel message he had taught them, and they were not afraid to be seen in Paul's company even though the Roman Caesar Nero had been persecuting Christians ever since the fire in Rome back in 64 A.D. The second epistle to **Timothy** was written in early 68 A.D. as best as can be determined from the research of Conybeare and Howson. We have already noted that these four obviously had a heart for God, and pursuing God's best. Their names are rich with meaning. We have learned so far that **Eubulus'** name means "of good counsel," and **Linus** means "linen."

This brings us to **Pudens** and **Claudia**, whom we mention together because there is some historical evidence, outside of scripture, that **Pudens** and **Claudia** became husband and wife at some point in time, possibly after Paul wrote this second letter to **Timothy**. The historical evidence that **Pudens** and **Claudia** were married comes from Marcius Valerius Martialis a Roman poet, who published twelve books of Epigrams late in the first century. Martialis was familiar with a man named **Pudens**, and his wife **Claudia**, to whom he addressed several poems. Whether this is the same **Pudens** and **Claudia** that Paul mentions in 2 TIMOTHY 4:21 we have no way of knowing with certainty. Conybeare and Howson make reference to Martialis' Epigrams, and some other historical records pointing to the possibility that this could very well be the same people, **Pudens** and **Claudia**, that Paul mentions in 2 TIMOTHY 4:21. The **Pudens** and **Claudia** that Martialis wrote poems about stated that **Pudens** was a Roman knight, a centurion, who married a beautiful well educated woman of British descent named **Claudia**, who lived in Rome. Another historian, and Roman senator named Tacitus mentions that territories in southeast Britain were given to a British King named Cogidunus as a reward for his fidelity to Rome. This took place in 52 A.D. while Claudius was the Emperor of the Roman Empire. In return Cogidunus named his daughter **Claudia** after Emperor Claudius, and it seems somewhere along the way Cogidunus sent his daughter **Claudia** to Rome for education, as a pledge of the father's fidelity to Emperor Claudius. While in Rome **Claudia** was under the protection of Pomponia, wife of Aulus Plautius, conqueror of Britain, who by this time had returned to Rome. Tacitus records that Pomponia was "accused of foreign superstitions" in 57 A.D. which has been interpreted by some to mean Christianity. Thus it seems probable that Pomponia may have led **Claudia** to the saving knowledge of the Lord Jesus Christ. Both Pomponia and **Claudia** thus could be considered as among those who Paul noted to be "they of Caesar's household" in PHILIPPIANS 4:22. The Roman poet Martialis (mentioned above) also made reference in his poems to his friend **Pudens** about **Pudens** wife, calling her "*Claudia Peregrina*" ("*Claudia the Foreigner*"), which fits the description of **Claudia** the daughter of British King Cogidunus that we also discussed above.

We noted above that we can learn a lot often times from studying about the meanings of peoples names found in scripture. The four people found mentioned in 2 TIMOTHY 4:21 (**Eubulus**, **Linus**, **Pudens** and **Claudia**) are prime examples of this for their names are rich with meaning. We have learned so far that **Eubulus'** name means "of good counsel," and **Linus** means "linen." This brings us to **Pudens**, the Roman knight, a centurion, who married a beautiful well educated woman of British descent, the daughter of a King, and her name was **Claudia** if our historical evidence noted above is correct. Nevertheless **Pudens'** name means "modest." What does "modest" mean? There are five definitions of "modest" in Webster's Dictionary, so the use of "modest" encompasses a broad range of thoughts, and ideas. "Modest" can reference one's appearance, one's attitude, one's residence, one's abilities, one's opinion, and so on. "Modest" is not extravagance to one extreme or the other, but a moderate, middle of the spectrum kind of thing.

The word "modest" is only found one time in scripture, and it is in reference to one's dress in 1 TIMOTHY 2:9 *In like manner also, that women adorn themselves in modest apparel...* . The reference here is to clothing, with the point being that the outward apparel should reflect the inward



state of the heart, which we know that the Lord examines. Brother Copley commented on this verse in his “talks to women” section of 1 TIMOTHY 2. But “talks to women” includes information that the Bride of Christ will have adhered also. Brother Copley writes this of modest attire. “The outward adornment corresponds with the inward state. Peter says to let the adorning be “the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” He cites Sarah, Abraham's wife, as a worthy example in 1 PETER 3:3-6.” {End of quoting Brother Copley.} Here is the reference: 1 PETER 3:3 *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.* Now think back in your own mind, and review in your own studies of scripture, and realize that Abraham was one of the richest men on earth during his lifetime. This means that Sarah was too, yet here manner of life, and her dress reflected ...*a meek and quiet spirit, which is in the sight of God of great price.* Stated another way, Sarah didn't dress like one of the richest women on the earth, tho she was. Thus Sarah was used as an example here in 1 PETER 3 of what “modest” is. Such “modest” traits, and qualities will be found in the Bride of Christ too.

Note here in 1 PETER 3:3-5 that the subject matter amplified the adornment of Godly wives, verse 5 again says ...*For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands...* . As race course running Bridal Saints, who are we in subjection too? In EPHESIANS 5:24 Paul writes: *Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.* Study the rest of this 5th chapter of EPHESIANS and see that Paul was speaking of Christ and the church revealing the mystery of the Bride of Christ. Bridal Saints are in subjection to Jesus Christ, who died for us, and is risen again, who is now sitting on the right hand of the throne of God, who also is the Author and Finisher of our faith. The Bride of Christ's “modest” adornment too must reflect ...*a meek and quiet spirit, which is in the sight of God of great price...* as noted above in 1 PETER 3:4. The Bride's heavenly adornment, which we talked about briefly before, is found again in REVELATION 19:8 -- *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.* This is the ultimate heavenly “modest” apparel, fine linen.

So **Pudens** means “modest,” and this carries a wide scope of applications that are reflected in all areas of our lives. “Modest” boils down to our heart attitude once again. It is our lovely Lord and Saviour Jesus Christ who is the heart examiner, who knows exactly who, and what occupies our heart, and mind. The Bride of Christ will be found among the “modest” ...*Looking unto Jesus the author and finisher of our faith...* as noted in HEBREWS 12:2.

2 TIMOTHY 4:21 **Eubulus** greeteth thee, and **Pudens**, and **Linus**, and **Claudia**, and all the brethren. So far we have looked at the meanings of the first three. **Eubulus'** name means “of good counsel,” which points us to good Godly council, which is found in scripture. **Linus** means “linen,” which we found speaks of righteousness, not self righteousness, but the righteousness of Christ. Brother Copley noted that **Linus** reminds us of “the righteous acts of the Saints,” which is noted as being the costly wedding garment of the Bride as noted in REVELATION 19:8. REVELATION 19:7 & 8 reads: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.* **Pudens** means “modest,” and points to the “modest” traits, and qualities that will be found in the Bride of Christ also. **Pudens** married the beautiful daughter of a British King, and **Pudens** wife was named **Claudia**. In studying the meanings of the first three names of 2 TIMOTHY 4:21 we found rich Bridal qualities, and characteristics, and we should expect no less to be found in the meaning of **Claudia**.

Look **Claudia** up in your Bible dictionaries and see that **Claudia** means: “lame,” or “crippled.” We are not saying that **Claudia** was “lame,” or “crippled,” though she may have been, we just don’t know. So how does “lame,” or “crippled” point to qualities found in the full overcomer? Before we get to far into this thought let define “lame,” or “crippled” in the natural as the inability to walk due to a physical infirmity of some nature. Some are “lame,” or “crippled” from birth, and others are “lame,” or “crippled” from God ordained events in their lives that left them unable to walk. A far worse condition is to be spiritually “lame,” or “crippled.” Those found in the Bride of Christ will be overcomers of the spiritually “lame,” or “crippled” condition. Legality is probably the most damaging spiritual condition that leaves so many “lame,” or “crippled,” and underachievers as far as the grace of God is concerned. The Holy Spirit was given us in this church age to help us be full overcomers of the spiritually “lame,” or “crippled” condition. The whole of ROMANS 8 further expounds this teaching, and explains it in these words starting in ROMANS 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 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.* None of us will ever be Bridal Saints without the aid, and guidance of the Holy Ghost. Brother Copley said this about **Claudia**: “**Claudia** means “lame,” and speaks of those who may have physical infirmities, but are overcomers nevertheless.” {End of quoting Brother Copley.}

Recently in a Sunday night Bible study presented by Ray Quintana we were reminded 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.* The Greek word here translated “fellowheirs” is sugkleronomos {soong-klay-ron-om'-os} is number 4789 in the Strong’s Greek Concordance, and is only used four times in scripture. The most profound, and complete meaning of the Greek word sugkleronomos we have talked about before, which is joint-heir, or co-inheritor as of a wife with her husband! 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. The Bride of Christ will rule and reign with Jesus Christ, and feast with Him a joint-partaker with Christ at the everlasting banquet, which is exactly what the word “partaker” expresses in EPHESIANS 3:6. The reference that brought Ray Quintana to discuss EPHESIANS 3:6 came from the story of Mephibosheth, a “lame” man whose life’s story amplifies the grace of God. (Ronnie Reed also once preached about Mephibosheth at a Labor Day meeting in Kansas City, whose article can be found in the November 2010 edition of Grace and Glory magazine, which is available on-line through the links to the Living Waters Tabernacle website. The title of Ronnie Reed’s article is “Full of Grace and Truth,” which is a quote from JOHN 1:14.)

Before we get to far into the things we are going to say about the “lame” man named Mephibosheth, take note that the name Mephibosheth is found exactly fifteen times in scripture. Fifteen is the number pointing to REST. Thus in one respect Mephibosheth points us to the fact that we too can REST in the grace of God, and be assured that He provides everything we need to enjoy the daily feast at the Kings table.

The account of how Mephibosheth became “lame” is told in 2 SAMUEL 4:4 *And Jonathan, Saul’s son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, (word came that Saul and Jonathan had been killed in battle) and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.* So we see that Mephibosheth wasn’t born “lame,” but became crippled when fleeing in haste with his nurse that he fell. We are spared the details in scripture as to exactly what happened to his feet to leave him crippled the rest of his life, but we do know he became “lame.” Mephibosheth was afforded a nurse because he was King Saul’s grandson and had been living a protected life. Once word came that Mephibosheth’s grandfather King Saul was dead, the nurse knew immediately the custom of that day was to wipe out all of the family and

servants of the past king. Mephibosheth's nurse was of the mindset that the new king, David would surely kill the entire household of Saul. We read no more of Mephibosheth until 2 SAMUEL 9, which chapter is devoted to telling the story of Mephibosheth.

We will get to 2 SAMUEL 9 shortly, but before we do let's review some facts found in scripture concerning David. Mephibosheth's nurse didn't know the heart of the new king, which was David, but we do because we have it revealed to us in scripture in several places. One of these places is 2 SAMUEL 9, which we will go to next after recalling what is noted of David in ACTS 13:22 in the sermon Paul preached in Antioch in Pisidia. In ACTS 13:22 Paul said: *And when he (God) had removed him, (King Saul) he raised up unto them David to be their king; to whom also he (The Lord) gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.* With this statement we see (among many things) the heart attitude of the full overcomer, for the full overcomer is a devoted individual seeking after God's own heart: one who will fulfill the will of God. David was such a man, and Paul was such a man. Ask Paul, Paul what do you remember of David? And he answers "he was a man after God's own heart." Furthermore Paul categories David with the Old Testament full overcomers mentioning him in HEBREWS 11:32. Paul saw David from the perspective of the full overcomer, and so should we. 2 SAMUEL 23:1 & 2 records: *Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The Spirit of the LORD spake by me, and his word was in my tongue.* The reason that Saul wasn't allowed to continue as king was because he refused to obey the word of the Lord. God wanted a king for Israel who would seek after God's own heart and fulfill all His will. David was this man. The Spirit of the Lord spoke through David as His word was in David's tongue. This statement sounds a little like the one found in PSALMS 119:172 *My tongue shall speak of thy word: for all thy commandments are righteousness.* PSALMS 119:11 also sounds like one David could have wrote: *Thy word have I hid in mine heart, that I might not sin against thee.*

The point of reviewing these scriptures concerning David was to get a better picture in our mind as to what was in the heart of David. 2 SAMUEL 9 is a story left us in scripture to give us a better picture as to some of what was in the heart of David. Truly David was a man after God's own heart as we read above. Mephibosheth's nurse didn't know the heart of the new king, which was David, so as soon as she learned that King Saul, and Mephibosheth's father Jonathan had been killed in battle, she fled with five year old Mephibosheth, and in the process fell injuring Mephibosheth's feet to the point that he remained "lame on his feet" the rest of his life. Mephibosheth was then placed in hiding by his nurse in Lo-debar, a city east of Jordan, and taught the custom of the world, that a new king would kill all the family, and servants of the former king. This was not in the heart of King David, but Mephibosheth had been taught that David was his grandpa's enemy.

With this background we come to 2 SAMUEL 9, a story of the grace of God, and a picture left for us of how God, who is rich in mercy, for His great love wherewith He has loved us, even when we were in our "lame" condition of being dead in trespasses and sins, hath made us conjointly alive with Christ, (for by grace ye are saved), and hath further raised us up together, and made us sit together in heavenly places in Christ Jesus as is told us in EPHESIANS 2:1-10. We find Mephibosheth's name mentioned seven times in 2 SAMUEL 9, another amplification in scripture of SPIRITUAL PERFECTION, or SPIRITUAL COMPLETION, which the full overcomer only attains by the grace of God in the first place. We also need to cover one more piece of background information before getting to 2 SAMUEL 9, and that concerns the love-covenant of Jonathan and David. Jonathan, the son of King Saul, and David became acquainted after David killed Goliath, and was brought before King Saul. This story is told in 1 SAMUEL 17:58 through 1 SAMUEL 18:3. 1 SAMUEL 17:58 *And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite. 18:1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan*

*loved him as his own soul. 2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because he loved him as his own soul.*

Let's now read the story of Mephibosheth, Jonathan's son, in 2 SAMUEL 9 with some additional commentary. 2 SAMUEL 9:1 *And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 2 And there was of the house of Saul a servant whose name was Ziba.* [Note here that Ziba was a servant of King Saul, but now Saul is dead, and as the story progresses here in 2 SAMUEL 9 we will find that Ziba is appointed by David to be Mephibosheth's servant! There are two meanings associated with Ziba's name: "planter," and "appointed." One of the things Ziba was "appointed" to do on Mephibosheth's behalf was to till the land for him, that is to be a "planter." There is a thought also presented in 1 THESSALONIANS 5:9 concerning the grace of God associated with the word "appointed:" 1 THESSALONIANS 5:9 *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*] 2 SAMUEL 9:2 *And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. 3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. 4 And the king said unto him, Where is he?* [King David had already made known to Ziba that he wanted to show kindness to whosoever was left of the house of Saul for Jonathan's sake, and now Ziba has revealed that Jonathan had a son, so David responds, "Where is he?" David had never met Mephibosheth yet, nor, as far as we know, didn't even know his name, yet David would show kindness to Mephibosheth out of pure grace. God too...commendeth his love toward us, in that, while we were yet sinners, Christ died for us... ROMANS 5:8. ] 2 SAMUEL 9:4 *...And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar. 5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.* [Machir means: "to sell into slavery," or "sold." Ammiel means: "my kinsman is God," or "my people are of God." Lodebar means "no pasture, barren, desolate." The picture we get here is of the grandson of a king, a potential king himself, now living as a part of a destitute family in hiding in a barren place of dependency, with no inheritance. Furthermore Mephibosheth had been taught that the new king would kill all the family, and servants of the former king, so perhaps he had become comfortable living as one sold into slavery in a dry barren place. The last thing Mephibosheth wanted to see was the king's soldiers at his door saying, "King David wants to see you." We can only imagine the thoughts that went through Mephibosheth's mind as David's soldiers accompanied him to see David. He was a crippled outcast, and in his mind, an enemy of the house of David. Furthermore helpless Mephibosheth truly had nothing to offer anybody, much less the king. With such thoughts in his head Mephibosheth must have felt doomed. Mephibosheth's name means: "destroying shame," "dispeller of shame," or "breathing shame."]

2 SAMUEL 9:6 *Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence.* [This was all Mephibosheth could do, bow down before a superior in homage, which is what "reverence" means here.] 2 SAMUEL 9:6 *...And David said, Mephibosheth.* [Note that David called him by name. In JOHN 10 we find the discourse given by Jesus on the Good Shepherd, who is Christ the Lord, and in JOHN 10:3 we read: *...the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.* JOHN 10:27 & 28 goes on to say: *My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.* Back here in 2 SAMUEL 9 when David calls Mephibosheth by name, he has his undivided attention!] 2 SAMUEL 9:6 *...And David said, Mephibosheth. And he answered, Behold thy servant! 7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. 8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?* [The words "dead dog" is a phrase found three times in scripture, and seems to be a popular

phrase found during the lifetime of David. Mephibosheth felt himself a “dead dog.” Ronnie Reed notes: “This is the response of one who was still a helpless sinner from the family of an enemy to David. He was in need of grace, and it came with these words: “Fear not.” What a shock! Expecting his head to be cut off or to be run through with a sword, grace found him and changed his life. His handicap and his past had left him feeling worthless, but grace was sufficient enough to change his life. Today, when you are weak and cannot walk any further, or believe any more, His grace will carry you. Jesus says, “My grace is sufficient for you.” David said: “I will surely shew thee kindness for Jonathan thy father’s sake.” Mephibosheth did not receive grace because of something he had done. It was rather based on David’s love for his father, just as God’s grace has been shown unto us on behalf of Jesus Christ. Grace is a demonstration of love that is not deserved and cannot be repaid, extended towards us, “in that while we were yet sinners Christ died for us.” (ROMANS 5:8).” {End of quoting Ronnie Reed.} ISAIAH 57:15 defines grace this way: *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Mephibosheth was just beginning to enjoy the benefits of the grace of God, which grace will take the ages to come to fully appreciate. EPHESIANS 2:4-10 reads: *But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.]*

2 SAMUEL 9:9 *Then the king called to Ziba, Saul’s servant, and said unto him, I have given unto thy master’s son all that pertained to Saul and to all his house. 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master’s son may have food to eat: but Mephibosheth thy master’s son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.* [Recall that Ziba’s name means “planter,” and “appointed,” and here is where we see one of the things Ziba was “appointed” to do on Mephibosheth’s behalf, which was to till the land for him, that is to be a “planter.” Furthermore note in this discourse between King David and Ziba that Ziba’s sons, and Ziba’s servants are “appointed” to be Mephibosheth’s servants. In essence Mephibosheth is “appointed” a king here as these men are made servants to him, and he was given all that formerly belonged to King Saul! Ziba understood, and followed these instructions as is recorded in the following verses.] 2 SAMUEL 9:11 *Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king’s sons. 12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table; and was lame on both his feet.*

A couple of more points to note here to finish the story concerning Mephibosheth, who pictures to us an example of the immeasurable grace of God. We are told that Mephibosheth had a young son named Micha, and this is all we are told of him in scripture. Micha must have lived with Mephibosheth, and Mephibosheth resided in Jerusalem having been provided a residence by the King, which probably was in the King’s palace. Mephibosheth never returned to that desolate, barren place of no pasture called Lodebar, and why would he? The King had provided all his provision. We are not told of Mephibosheth’s son Micha until after Mephibosheth was saved by grace as it were. Then it is recorded that Mephibosheth became fruitful, and named his son Micha, whose name means: “who is like God.” Do you think that Mephibosheth was exceeding grateful for the unmerited favor, and mercy, and grace shown him by the King? So Mephibosheth names his son “who is like God.” King David, this man after God’s own heart, wrote several PSALMS, and no

doubt Mephibosheth heard David say, or sing these original praises. One such Psalm is PSALMS 35, and in verses 9 & 10 we read: *And my soul shall be joyful in the LORD: it shall rejoice in his salvation. 10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?* In another PSALMS (113:5 & 6) we read the following: *Who is like unto the LORD our God, who dwelleth on high, 6 Who humbleth himself to behold the things that are in heaven, and in the earth!* The children of Israel sang a song of deliverance recorded in EXODUS 15, and EXODUS 15:11 states: *Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?* So we get a sense of the constant rejoicing taking place in Mephibosheth's heart in naming his son Micha, "who is like God."

Furthermore note in this story that Mephibosheth is given a permanent seat at the king's table! We see this in the following four verses: 2 SAMUEL 9:7 *And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. ...10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. 11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. ...13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.* King David manifested the love, and the grace of God toward Mephibosheth because the Lord had first showed such great grace, and mercy, and love to David. The Lord had raised him from the sheepfold, and made him King of Israel. David never forgot from whence he came, and later in his life, after maturing, and growing himself in the grace and knowledge of our Lord and Saviour Jesus Christ, David wrote the 23<sup>rd</sup> PSALMS. Verse 5 of the 23<sup>rd</sup> PSALMS states: *Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.* These were David's words, but such an attitude must have also been Mephibosheth's. Mephibosheth did eat continually at the King's table. Mephibosheth lived as a noble in Jerusalem, sustained by the feast prepared daily for the King, and those invited to his table. King David knew that it was the Lord who prepared the table spread before him. Brother Hill wrote in "The Shepherd's Psalm" – "God furnishes a table that sustains people forever. It holds the richest, the best, the greatest and the most satisfying food there is. There are not words to tell the meaning of this table. Some Christians search for excitement everywhere but this table. Here is a feast that is personally prepared by God who loves us like we would never imagine. He is the chef of all chefs. The one who put the honey in the honeysuckle for the hummingbird. He is the one who prepared the moss-covered cups in the beautiful cool stream to slake the thirst of the panting stag. And He is the one who has prepared for our souls the very sweetest meal that could ever be. There is nothing that can keep us from enjoying the fatness of this table except our unbelief. There are no requirements for coming to this table. It is for whosoever will. Most of the 'brilliant' minds in this world know nothing about this table because this knowledge comes by revelation, not by education. ..."*He preparest a table before me.*" Notice that this table is prepared before ME: it is personal. Will we take the steps to that table? Of course, between us and the table might be a furnace. Between us and that table might be some lions. Between us and that table could be a lot of things, but if God says this is the way and we take the steps, we will be eating the feast. He will not mock us with food when we are starving, nor will he leave us stranded. Here we have a mansion, a harp, and a crown, and all of those wonderful beautiful, unspeakable things which eye has not seen, nor ear heard: the things we cannot, even at our best imagine. ...Mephibosheth's crippled condition was hidden when he sat at David's table and ate. Our imperfections are hidden as well, as we feast at the table of God. God is love and He sees us perfect under the blood of His Son. Paul said, "*He that spared not his own Son, but delivered him*



*up for us all, how shall he not with him also freely give us all things?" (ROMANS 8:32). It is God's good pleasure to give us the kingdom." {End of quoting Brother Hill.}*

Note again the last thing recorded of Mephibosheth in 2 SAMUEL 9:13 *So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.* Mephibosheth we are here told remained lame on both of his feet. What brought us to study this little portion on Mephibosheth was the meaning of **Claudia's** name, {2 TIMOTHY 4:21} which again means "lame," or "crippled." Why the Lord didn't heal Mephibosheth remains the Lord's business. One reason that the Lord didn't heal Mephibosheth was to leave us another example in scripture of His unexplainable grace, which is further revealed in the story of Mephibosheth in 2 SAMUEL 9. The Apostle Paul too was given an infirmity in the flesh, which he talks about in 2 CORINTHIANS 12, and this affliction may have remained with Paul until the Lord took him home. 2 CORINTHIANS 12:7 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.* Mephibosheth too enjoyed God's abundant grace. Paul also wrote this in PHILIPPIANS 1:7 *Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.* It was by the very same grace shown to Paul by the Lord that he was able to encourage the Philippian race course running Saints with. And here again notice that word "partakers" in PHILIPPIANS 1:7 expresses the same thoughts discussed in EPHESIANS 3:6 above where we noted that the Bride of Christ will rule and reign with Jesus Christ, and feast with Him a joint-partaker with Christ at the everlasting banquet, which is exactly what the word "partaker" expresses in EPHESIANS 3:6. Ronnie Reed concluded his thoughts on Mephibosheth saying the following: "We are to grow in grace so that we might be strong in that same grace that is in Christ Jesus. It comes from Him, rather than from us, but it is intended to flow through us. God did not show grace to David that he might keep it, just for himself. He intended that it flow through him to someone else." {End of quoting Ronnie Reed.}

In studying **Claudia**, whose name means "lame," or "crippled," we found another of the many qualities that will be manifest in all full overcomers, and that is the ability to apprehend by the grace of God, and the power of the Holy Ghost, the forgetting of those crippling things that are behind, and reaching forth, and looking upward to those things which are before, as a bridal Saint ever pressing for the mark for the prize of the high calling of God in Christ Jesus. Mephibosheth is just one example of how, by the grace of God, one man was able to rule and reign as a king in spite of his "lame," and "crippled" condition. Physical infirmities need not impair our ability to be a spiritual racecourse runner. 42 chapters of JOB are left us to prove this very point. God gave Job some physical infirmities, along with some extreme mental anguish to bring him to the point where Job declared: *I know that thou canst do every thing, and that no thought can be withholden from thee...* JOB 42:2. The full overcomer also declares *...I know that thou canst do every thing...* for such is the full overcoming declaration of faith, which was found in all the Old Testament worthies of faith, and such faith will be found too in The Bride of Christ. So physical infirmities should not hinder any of us from walking with God, for this is a spiritual walk, nor should physical infirmities keep us from running the race to have God's best. We are told by Paul to "walk by faith" in 2 CORINTHIANS 5:7; to "walk in the Spirit" in GALATIANS 5:16 & 25; to "walk as children of light" in EPHESIANS 5:8; to "walk worthy of God" in 1 THESSALONIANS 2:12; to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" in COLOSSIANS 1:10; to "walk worthy of the vocation wherewith ye are called" in EPHESIANS 4:1; to "walk in newness of life" in ROMANS 6:4; to "walk circumspectly" in

EPHESIANS 5:15; to “walk honestly” in ROMANS 13:13 and 1 THESSALONIANS 4:12; and to “walk in wisdom” in COLOSSIANS 4:5. Note again that none of these instructions are limited by physical infirmities, nor are the following encouragements to run. 1 CORINTHIANS 9:24 *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.* HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, 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 SAMUEL 22:30 and PSALMS 18:29 are a record of the sweet psalmist of Israel, Old Testament overcomer David, expressing to the Lord in his song of deliverance the following thought about running: *For by thee I have run through a troop: by my God have I leaped over a wall.* All full overcomers by faith in God overcome any lame or crippling condition placed on their racecourse by the Lord.

In 2 TIMOTHY 4:21 **Claudia**, whose name means “lame,” or “crippled,” is another example left us in New Testament scripture of a race-course runner pursuing God’s best as she followed Paul as he followed Christ. **Claudia** wasn’t ashamed to attach her name in the greetings sent to **Timothy** by the hand of Paul in 2 TIMOTHY 4:21. Back in ROMANS 1:16 we read: *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* As we noted earlier history records that **Claudia** was a beautiful well educated woman of British descent, the daughter of a King, and she would have been taught how to rule and reign as a queen here on earth. The Apostle Paul taught this Gentile **Claudia** how to rule and reign with Christ!

There is one final group of people found in 2 TIMOTHY 4:21 *Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren...* and that is “all the brethren.” The phrase “all the brethren” is found seven times in scripture, and speaks to us SPIRITUAL PERFECTION, and SPIRITUAL COMPLETION, which qualities will be found in all full overcomers. “All the brethren” Paul references here in 2 TIMOTHY 4:21, along with **Luke**, **Eubulus**, **Pudens**, **Linus**, and **Claudia** would be waiting for **Timothy** to come to Rome with **Mark**. This small assembly got to hear Paul’s final words of encouragement here on earth. Paul’s final words to **Timothy** were: 2 TIMOTHY 4:22 *The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.*