

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

5-1-1927

The Companions of St. Paul

Hugo W. Wolter

Concordia Seminary, St. Louis, ir_wolterh@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [History of Christianity Commons](#)

Recommended Citation

Wolter, Hugo W., "The Companions of St. Paul" (1927). *Bachelor of Divinity*. 708.
<https://scholar.csl.edu/bdiv/708>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

Table of Contents

Table of Contents should be read together with the map. The
Friends and Compositions of St. Paul presented together with
this thesis to the Faculty of Concordia Seminary.

Period Before Paul's Conversion . . . 1

Paul's Conversion . . . 2

Paul's Companions . . . 3

Paul's Companions in the East . . . 4

Paul's Companions in the West . . . 5

Paul's Companions in the East . . . 6

Paul's Companions in the West . . . 7

Paul's Companions in the East . . . 8

Paul's Companions in the West . . . 9

The Companions of St. Paul

A thesis

presented to the faculty of

Concordia Seminary,

St. Louis, Mo.

by

Hugo W. Wolter

in partial fulfillment of the

requirements for the degree

of

Bachelor of Divinity.

Table of Contents

Note: Contents should be read together with the map, "The Friends and Companions of St. Paul" presented together with this thesis to the faculty of Concordia Seminary.

Period before Paul's first missionary journey ..	1
Relief journey to Jerusalem	
First journey	3
Trip to Jerusalem (First Synod)	5
Second journey	6
Third journey	16
Letters of captivity	19
Journey to Rome	28
Alphabetical list of friends and companions	a
Bibliography	a

THE COMPANIONS OF ST. PAUL

In treating a subject of this kind it is natural to ask the question: whom should we consider companions of the Apostle Paul? If we were to consider all those men and women who at various times were his coworkers and friends, we would have a work which would fill volumes. For this reason I will deal with those men only who were his companions and coworkers on his various journeys. It is not my purpose to treat all of them biographically for large books have been written about some of his companions, Luke, the beloved physician for example. It is my purpose to fix in the mind of the reader an association between the names which we so often hear in connection with the New Testament, especially in the letters of St. Paul, and the field of the activity of these men.

After Paul had been received by the disciples at Jerusalem, he spent a period of years in Arabia and then returned to his home city, Tarsus, there to remain until Barnabas again sought him out. (Acts 11,25.) The congregation at Antioch then sent the two of them on a mission of relief to the brethren in Judea. Paul now became the assistant of Barnabas, who was called the Son of Consolation. He was the first to be Paul's friend and companion. It is a matter of supposition whether they were acquainted before Paul's conversion or not. Barnabas was a Jew of the isle of Cyprus. He was a Levite, and, as such, was well instructed in the Scriptures. It is altogether possible that the two were acquainted for, as Dr. Howson points out, the two countries, Cilicia

and Cyprus, were closely connected commercially. Then too, since Barnabas was a Levite and Paul was a zealous member of the Pharisaic sect, they might have been students together at the feet of Gamaliel, or they might have studied together at the university at Tarsus. Both, at any rate, were Jews. (Acts 4,36)

Barnabas had shown himself a good friend of Paul in Jerusalem. (Acts 9,27) When Barnabas was sent to minister to the scattered Christians at Antioch he sought out Paul to help him. Together they worked in the city for one year (Acts 11,26) and were then sent on the mission of relief to Judea. (Acts 11,30)

Barnabas had found open arms in the city of Jerusalem after he had accepted the religion of Christ. At the time of need and for the common good he sold his land and presented the church with the money thus derived. (Acts 4, 37) Now he, together with Paul, again brought relief to the sufferers in Jerusalem. He was a man of generous character, and filled with the Holy Ghost (Acts 11,23) as his former gifts, his friendship for Paul, and this journey show.

After they had completed their ministry, they returned to Antioch and brought with them John Mark. It is now that they received the direct call for missionary work. (Acts 13,2) The Holy Ghost said unto the disciples at Antioch, "Separate unto me Barnabas and Saul for the work whereunto I have called them."

Now began the real work of the Apostle Paul. Barnabas and Paul, accompanied by the young Mark, sailed for Salamis on the island of Cyprus. Here, Luke tells us, they went thru the whole island. This was the home country of Barnabas, so he was well acquainted here. They then came to Paphos on the other end of the isle. Here they are commanded to appear before Sergius Paulus who was the Roman representative there. It was here that the apostle changed his name from Saul to Paul. Under what influence he did this we do not know. It is interesting to note that Paul took the leading hand in the events at Paphos. He performed the miracle and struck the sorcerer, Elymas, with blindness. (Acts 13,8) Barnabas now took a secondary position. Before the events at Paphos the names were linked together "Barnabas and Saul", but now they became "Paul and his company" (Acts 13,13) and "Paul and Barnabas". (Acts 14,14)

John Mark is not mentioned in the accounts until the party arrived at Perga. It is evident that his position was of a secondary nature since he did not have the call to go on this trip. Perhaps it is because he was the "sister's son to Barnabas" (Col.4,10) that he was a member of the party. The fact that he is not mentioned obviates any criticism as to the official character of the trip after he drops out. *

The discussion will center upon him again at a later time.

* W.M. Taylor

Paul and Barnabas, having completed their trip thru Cyprus, accompanied by Mark, now proceeded to Pamphilia. It seems that some new element came into consideration here for Mark deserted the company and returned to Jerusalem. (Acts 13, 13) Barnabas did not regain the leading hand in the next events. It was Paul who did the speaking. They traveled to Antioch of Pisidia, Iconium, Lystra, and Derbe. At Lystra they were looked upon as gods from heaven. That Barnabas retained a very high standing was evinced by the name which he was here given. Paul was given the name Mercurius "because he was the chief speaker." Barnabas was given the name Jupiter. (Acts 14,12) He evidently confirmed the word of Paul and showed himself a man of power. He did not have the power of the ardent Paul in speaking, but he substantiated all that was said to such an extent that he was called Jupiter, the father of all the gods, a no small honor in the heathen eyes. But it was Paul who did the miracles. His deed was the cause of the entire trouble there. The more we learn of the companions of the apostle, the more we are forced to admire the faith and determination which distinguishes him from his friends. The return journey was made via the same route to Derbe, thence to Attalia where they launched for Seleucia and Antioch. The congregation eagerly awaited the report of this first missionary journey and rejoiced at the news which Paul and Barnabas brought back.

It was then that the discussion arose about circumcision. Was it necessary for the Gentile converts to be branded by the mark of the Old Testament and of the Jews? The dis-

cussion reached such a height at Antioch that it was deemed necessary to confer with the disciples in Jerusalem. The two men so outstanding in the activity of the church were chosen to represent them and were sent to Jerusalem. Here a new light is turned upon Barnabas. His generous character overcame him. Paul fought for the abolition of circumcision as something unnecessary for the converts of the Gentiles. The discussion became so heated that even Barnabas fell away to the side of the opposition. (Gal. 2,13) "And the other Jews dissembled likewise with him, insomuch that Barnabas was carried away with their dissimulation." Paul stood as the staunch defender of the rights of the Gentiles. Barnabas did not wish to wage so sharp a battle with the disciples at Jerusalem and assented to their view. What a contrast between these two ! Here was the man whom Barnabas brought to the fellowship of the apostles at Jerusalem taking a stand against all the others on the side of orthodoxy! Barnabas must henceforth be well satisfied to take a secondary place to this man, and he was. He realized the special gift of the Holy Ghost which was in Paul.

In a later epistle, the letter to the Galatians, we have a reference to this trip to Jerusalem, (Gal.2,1) "Then fourteen years after I went again to Jerusalem with Barnabas and took Titus with me also." This is the first mention we have of the man who later played a very important part in the congregation at Corinth. But where did Paul become acquainted with Titus ? Why Titus should be brought into consideration at this junction is difficult to determine. From the following verses it would

seem that Paul took him along as an example of the Gentile Christian. Perhaps we do not fully realize the influence which Titus had at this first synod. We read (Gal.1,3) "But neither Titus who was with me being a Greek was compelled to be circumcised." It would be interesting if we could look into the hearts of the disciples at Jerusalem and see how they looked upon this recent convert to Christ.

The two men now prepared to go back to Antioch. They were accompanied on their return journey by two of the leading men of the congregation at Jerusalem. (Acts 15,22) "Then it pleased the apostles and elders of the whole church to send chosen men of their own country to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief among the brethren." Of the former we know no more. He may have been the brother of Joseph who was proposed to take the place of Judas to complete the total of twelve apostles of the Lord. That he had the gift of prophecy and exhortation we learn from the verses where it is said, "And Judas and Silas being prophets themselves also, exhorted the brethren with many words and confirmed them." After some time Judas returned to Jerusalem, but Silas remained with the congregation at Antioch.

Paul and Barnabas now decided to revisit the churches which they had founded on their first journey. Barnabas was intent on taking Mark with him; Paul however, holding in mind the fact that Mark had left them on the previous trip, was very much opposed to that proposal. Mark was a deserter and all the

promises in the world would not change Paul's opinion. The contention became so strong (Acts 15,39) that they decided to travel different routes and to make their own choice of companions. Barnabas held to his choice of Mark, but Paul chose an old and tried believer, a chief of the church at Jerusalem, Silas. Barnabas and Mark were to cover the territory of Cyprus, a country with which both were now acquainted. Paul and Silas were to travel to the north and pass thru the territory surrounding the home of Paul, Tarsus, Derbe, Lystra, and further as they were driven by the Holy Ghost.

From now on we hear nothing of the actual work of Barnabas. That he continued to work we can deduce from the reference which Paul made to him in the letter to the Corinthians (1Cor.9,6), "Or I only and Barnabas, have we not the power to forbear working?" The two evidently kept in touch with each other, but Luke recorded nothing of the activity of Barnabas other than that which we have already considered.

Paul and Silas traveled overland to the churches which were established on the first journey. Silas now took the place of Barnabas and his name was linked to the Apostle's as the name of the former companion had been. The second city which they touched was Lystra. It was here that another man joined the party, a young man who later played a very important role as a companion and coworker of Paul. Luke tells us (Acts 16,1), "Then he came to Derbe and Lystra; and behold a certain disciple was there named Timotheus, the son of a certain woman which was a Jewess and believed, but his

father was a Greek, which was well reported of by the brethren which were at Lystra and Iconium. Him Paul would have to go forth with him, and took and circumcised him because of the Jews which were in those quarters, for they all knew that he was a Greek."

From the letters to Timothy we know that he was a well trained young man. (II Tim. 3,15) "And that from a child thou hast known the Holy Scriptures which were able to make thee wise unto salvation through faith which is in Christ Jesus." His mother and grandmother had taken good care that he should know the way of life for they were not ignorant of it. (II Tim. 1,5) "When I call to remembrance the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." In the pastoral letters Paul calls Timothy, "my dearly beloved son". No doubt Timothy endeared himself to Paul by his faithfulness and his earnestness. The apostle could depend upon him, even tho he was only a very young man. We hear the warning, "Let no one despise thy youth." It was for Timothy that Paul called in those last moments on earth, "Do thy diligence to come unto me shortly," "Do thy diligence to come before winter." Paul and Timothy were as father and son.

The three men, Paul, Silas, and Timothy traveled thru Phrygia and then proceeded to Mysia. It was their intention to go to Bythinia but they were not permitted to do so by the Holy Spirit. It was then that Paul received

the call to go to Macedonia. The call was urgent and no time was wasted. They went immediately to the chief city, Philippi. Here Lydia was converted. Then followed the incident in which Paul drove the spirit of divination from a slave girl and thus deprived her masters of this source of income. An uproar was begun and Paul and Silas were taken before the magistrates. It is interesting to note that Timothy was not taken a prisoner. Evidently his youth was so evident that the offended people did not consider him worthy to be taken before the rulers. That he took no part in the miracle is easily understood, for he was no more than a young man and inexperienced. He was learning and would naturally stand aside and watch the actions of his experienced teachers. This incident is of special interest beyond the fact that an earthquake released them of their bonds and opened the prison for them. We read, (Acts 16,37) "But Paul said unto them, They have beaten us openly being uncondemned, being Romans, and have cast us into prison; and now do they cast us out privily? Nay, verily, but let them come themselves and fetch us out." Paul may have had special reasons for taking Silas as his companion on this second journey. We learn that he was a Roman even as Paul was. Paul had experienced trouble on the first journey and perhaps realized the protection which the Roman citizenship was bound to afford. Two Roman citizens traveling together had special protection in their citizenship in that they could not be scourged and thrust into prison without a hearing. The prestige which this fact gave

them can be understood from the following verse, "And the sergeants told these things to the magistrates: and they feared when they heard that they were Romans. And they came and besought them and brought them out and desired them to depart out of the city." Note the choice of words, "feared", "besought", "brought", and "desired". There can be no doubt that they must have had something to be thus afraid. Rome protected its citizens, and here the magistrates had twice offended two of them! They had been scourged and placed into prison without a chance to defend themselves. If this should reach the ears of the emperor ---! How Silas obtained the Roman citizenship we do not know. Paul states of himself that he was free born. The two men had such confidence in their protection, that, altho they were asked to leave the city, they were in no hurry to do so. "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed." (Acts 16,40)

A new character now attached himself to the mission of Paul. It was at this time taht we have the first intimation of another companion of Paul who later was inseparable from the side of the apostle. The narrative of the events at Philippi take on the stamp of an eye witness. Luke evidently was present, for he writes, (Acts 16,12ff.) " — and we were in the city abiding certain days. And on the sabbath we went out of the city by a certain river side where prayer was wont to be made; and we sat down, and spake unto the women

which resorted thither. --- And it came to pass as we went to prayer ---." Luke speaks thus until the scene shifts to Thessalonica, When and how Luke came into contact with Paul we can only surmise. Paul had been troubled with "a thorn in the flesh" so it is possible that he went to this physician to obtain some relief. It is altogether probable that Luke had a practice in that vicinity for Philippi was made up of veterans of the Roman wars. He did not, however, have his regular home in that city, for he says, "we were in that city abiding certain days." Luke will come into the foreground again later. He must have been converted at some previous time, for he includes himself in the narrative of the damsel possessed with the spirit of divination, "The same followed Paul and us, and cried, saying, These men are servants of the most high God which shew unto us the way of salvation."

The apostle and his companions, Silas and Timothy, now proceeded thru Amphipolis and Appolonia to Thessalonica. Here they entered into the synagog and preached with the same result, some believed and others did not. This latter class "moved with envy, took unto them certain lewd fellows of the baser sort and gathered a company and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them (Paul and his companions) out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city crying, These that have turned the world upside down have come hither also; who Jason hath received; and these all do contrary to the decrees of Caesar,

saying that there is another king, one Jesus. And they troubled the people and the rulers when they heard these things. "And when they had taken security of Jason and the other, they let them go." What a potent chapter in the history of the companions of the Apostle Paul! The subtle remarks of Luke are full of personal interest. He states that Paul preached in the synagog but three sabbaths when the trouble began. Why should he mention this so particularly? Luke was greatly interested in the work of Paul. His practice in Philippi and the surrounding country would not permit his immediate departure with Paul. During these three weeks he followed Paul to Thessalonica, where he was also well known. Paul and his companions stayed in the house of Jason who evidently was a convert. Altho Paul and Silas were not found in the house of Jason when they were sought, yet they were apprehended and taken before the authorities. Timothy is again not mentioned in this trouble. The "lewd fellows of a baser sort" brought up the charge against Paul but the authorities were not as quick to act as those at Philippi. They considered the matter and then let them go "being released upon the security of Jason and the other." The question naturally arises as to who this "other" is. It seems to point to Luke, for his modesty, as in other places, did not permit him to mention his name.

Paul and Silas then went to Berea. (Acts 17,10) Since Timothy is not mentioned, it seems that he remained with Jason and Luke, who also followed to Berea later. Jason then seems

to have accompanied Paul to Athens. Luke returned to his practice. Silas and Timothy were left in Berea until Jason returned bringing the commandment that they were to come to Paul immediately. Luke and Jason then dropped out of the history of the second journey.

Jason may have continued to work in his home country and southward. He is mentioned in the letter to the Romans written during Paul's second visit to Corinth. "Jason, Timothy, Lucius, and Sosipater, my kinsmen, salute you." This explains the omission of the name of Silas for he too would most certainly have wished to add his name to the greetings to the Christians at Rome had the letter been written on this first visit. At Athens Paul converted Dionysius and Damaris. (Acts 17,34) Epænetus is mentioned in the letter to the Romans as the first-fruits of Achaia.

After Paul had preached in Athens, he went to Corinth where he was joined by Silas and Timothy. Before they arrived, however, he had made further acquaintances. He was staying in the house of Aquila and Priscilla but lately come from Rome. They had been expelled from Rome because of the decree of Claudius. (Acts 18,2) Luke tells us, "And because he was of the same craft, he abode with them and wrought: for by their occupation they were tentmakers." (Acts 18,3)

Aquila and Priscilla were natives of the province of Pontus which borders on the Pontus Euxinus. From there they

had moved to Rome. It is possible that they were former members of the congregation at Rome before they came to Corinth. They were expelled from Rome under the decree of Claudius, who, as Suetonius tells us, expelled all the Jews because of a certain Chrestus. We may be safe in saying then that Aquila and Priscilla were Jews. We hear of them again in connection with another worker in the Gospel, Apollos.

Paul did not remain in the home of Aquila and Priscilla but made his abode in the home of Justus "whose house joined hard by the synagog." Here, as was his custom, he preached first in the synagog. The Jews did not accept him or his message, but opposed him and blasphemed. Paul shook his garment and determined henceforth to go unto the Gentiles.(Acts 18,6) The work here was not without effect however. Crispus, who was the chief ruler of the synagog, "believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized."(Acts 18,8) Of Justus we know no more unless he was the same as Jesus Justus who was with Paul at Ephesus during the third journey and worked with him. In the letter to the Colossians (4,11) Paul writes, "And Jesus which is called Justus, who are of the circumcision (greet you). These only are my fellow workers in the kingdom of God which have been a comfort to me." The facts concerning both agree in as far as both were Jews and fellow workers with Paul, but how does Justus become acquainted with the Christians at Colosse? Paul does not mention him in the letter to the Corinthians, on the other hand, so it is possible that he moved from Corinth. Evidently Crispus died, for Sosthenes

is next mentioned as the chief ruler of the synagog. (Acts 18,17)

Paul remained some time longer than a year and six months in Corinth. (Acts 18,11; 18,18) before he determined to sail to Syria. He did not go directly there but went by way of Ephesus. Luke writes that Aquila and Priscilla accompanied him on the trip across the Aegean but he does not mention the other companions. What became of Silas and Timothy we do not know; but just as we have no reference to their departing from Paul we have no reference to the opposite. We would naturally assume that they went with Paul to Ephesus and thence to Jerusalem. Silas had been away from his home city for a long time, and, since his real mission would have taken him no further than Antioch, he would, without a doubt, wish to return to Jerusalem just as Judas had done. Since Timothy was still a young man, Paul would desire to keep him with him to watch his progress. Then Timothy also had not been home for a long time and Paul's journey would again permit him to see his mother. A question arise whether they did not leave Paul before his mission in Corinth had been brought to an end. This also cannot be answered with certainty. We know that they worked with Paul (II Cor. 1,19) "— who was preached among you by us, even by me and Silvanus and Timothy —". They knew what Paul thought of a deserter (Mark) so that it is very improbable that thoughts of going home entered their minds before Paul suggested them. Luke ends the second journey with a few words (Acts 18,22), "And when he had landed a Caesarea, and gone up, and saluted the church, he ~~went down to Antioch.~~"

While Paul was completing the second journey and beginning the third, Aquila and Priscilla were diligent in carrying on the work at Ephesus. (Acts 18, 24-28) "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagog; whom when Aquila and Priscilla heard, they took unto them and expounded unto him the way of God more perfectly; and when he was disposed to pass into Achaia, the brethren wrote, exhorting the-disciples to receive him: who when he was come, helped them much which had believed thru grace. For he mightily convinced the Jews and that publicly, shewing by the Scriptures that Jesus was Christ." Apollos evidently was a great asset to the laborers in the church. Reports reached Paul concerning the work at Corinth and as he wrote later, " I have planted, Apollos watered: but God gave the increase." (I Cor. 3,6) How long Apollos remained at Corinth cannot be definitely proved. He came to see Paul at Ephesus on the third journey when Paul wrote, "As touching our brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time; but he will come when he shall have convenient time." (I Cor. 16,12) He did not stay there as long as Paul remained in Ephesus, for the apostle was very much worried over Titus whom he sent to minister to the

church at Corinth.

Paul wasted no time before starting on the third journey. He reported to the congregation at Antioch and immediately traveled to the north and west. Luke writes concisely, "And after he had spent some time there he departed and went over all the country of Galatia and Phrygia in order strengthening all the disciples." (Acts 18,23) The author of Acts does not go into detail concerning this part of the journey but narrates the story until Paul arrives at Ephesus in a few words, "Paul having passed thru the upper coasts came to Ephesus." (Acts 19,1) This city now was the center of his activity. It was here that he performed many miracles. It was here that the books of the curious arts were brought together and burned. He sent Timothy and Erastus into Macedonia (Acts 19,22) but he himself remained in Asia for "a season."

Erastus must have come to Ephesus with the delegation from Corinth, Stephanas, Fortunatus, and Achaicus. (I Cor. 16, 16) It is also probable that Sosthenes came with them. In the letter to the Romans Paul sends greetings of a man, Erastus "the chamberlain of the city". (Rom. 16,23) He was a citizen of Corinth, but now came to Ephesus and ministered unto Paul. (Acts 19,22) The results of the trip into Macedonia, how long it lasted, and the later activity of Erastus we do not know. Paul makes a further reference to Erastus in his second letter to Timothy (4,20) "Erastus abode at Corinth."

It seems that the majority of Paul's companions returned to their home cities to continue the work of the Lord among their own people.

It is now that the companions of Paul crossed and re-crossed the paths of their travels. Paul's stay in Ephesus must of necessity constitute a separate chapter. He remained there three years, a time filled with activity and persecution.

Paul's stay in Ephesus was made unpleasant by the opposition which the Gospel everywhere felt. From the letters of Paul we can deduce the fact that he had to suffer much during this time. In the first letter to the Corinthians (15,32) he writes, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me if the dead rise not ?" In the apocryphal writing, "Acta Pauli", it is stated that Paul first was approached by a lion, then other animals, but none of them touched him. In the second letter to the Corinthians (1,6) the apostle says, "For we would not have you ignorant, brethren, of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth from the dead: who delivered us from so great a death, and doth deliver: in who we trust that he will yet deliver us." In the letter to the Romans Paul again mentions the trials to which he and his companions were subjected, (Rom. 16,3.4) "Greet

Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks but also all the churches of the Gentiles." It is easily supposed that during the first years of his stay in Ephesus the Judaizing party did everything in its power to bring his work to naught. The fact that he was a Roman citizen would not protect him from the outbreaks of his own race, for just as in Corinth, Sosthenes was beaten before the judgment seat "and Gallio cared for none of these things" so it might have been in Ephesus. It is necessary to establish the fact of Paul's captivity because of the so-called letters of captivity. From the content we know that he was not a free man when they were written.

The question then arises: did Paul write these letters from Ephesus or from Rome? My answer is deduced from a consideration of the men who were with Paul at Ephesus and Rome. If they were written from Rome, the following men must have been there with him: Luke, Crescens, Tychicus, Timothy, Demas, Mark, Titus, Epaphroditus, Epaphras, Onesimus, Jesus Justus, and Aristarchus. The companions up to Titus we know were in Rome at some time for they are mentioned in the second epistle to Timothy, but how about the others? Epaphroditus was the bearer of the letter to the Philippians. He came from them bringing Paul a gift. (Phil. 4, 18) "But I have all and abound. I am full having received of Epaphroditus the things which were sent from you, an odor of sweet smell, a sacrifice acceptable,

well pleasing to God." First of all, was Paul in need of the help from Philippi while he was at Rome ? If we total the number of friends which he had there we find that there were thirty. At Ephesus the greater number of people in his company were transients like himself. The friends at Rome could easily have supplied him with the necessities of life and money for his own house. This was not the case with the fewer and traveling friends at Ephesus. No doubt the money or other gifts would have been welcomed by him at Rome also, but they were a necessity at Ephesus. The trying times placed him in such a position that there was actual need. His friends there could not aid him for they themselves were hard pressed. Again, let us consider the person of Epaphroditus, (Phil. 2, 25) "Yet I supposed it necessary to send unto you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger and he that ministered unto my wants. For he longed for you all and was full of heaviness because that ye had heard that he was sick, for indeed he was sick, nigh unto death, but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully that when ye may see him again ye may rejoice that I be the less sorrowful. Receive him therefore in the Lord with all gladness and hold such a reputation, because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service to me." How much easier it would be for the news of the sickness of Epaphroditus to reach Philippi from Ephesus! Again what reason could this man have to disregard his life in service to Paul in Rome when Paul was living in his own hired house and preaching "no man forbidding him" (Acts 28, 31) ?

The next companion to consider is Epaphras. Some commentators identify him with Epaphroditus, but this is impossible. Epaphroditus came from the church at Philippi, Epaphras was the representative of the church at Colosse. (Col. 1, 7, 8; 4, 12) In the letter to Philemon, Epaphras is mentioned as a fellow prisoner of Paul. We know that the trouble in Ephesus was not to be regarded as a slight affair, and that Paul and his companions were at some time in prison. There is no record of any of the companions of Paul being placed in prison at Rome. This too is quite natural, for the trial of Paul would have been dismissed at Caesarea had not Paul appealed to Caesar. The courteous treatment which he received at the hands of Julius would show that he was not considered a criminal. Why then should a fellow worker of his be placed into prison at Rome? The case at Ephesus is of a different nature. It is true that the letter to the Romans contains a statement concerning two other people who were prisoners (16, 7) namely Andronicus and Junia. These were in Rome. Paul, however, mentions the fact that these were "in Christ before him". They may have been placed into prison during the trouble which caused Claudius to send out the decree expelling all Jews. And again, the generous disposition of the guard had not been obtained before the arrival of Paul, and the Jews were generally hated. This would not in any way detract from the facts before mentioned, and consequently I consider Epaphras to have been a fellow prisoner of Paul at Ephesus.

But now, what are we to do with the runaway slave, Onesimus ? Is it possible that he could have crossed the country from Colosse to a seaport, and hidden himself on a ship bound for that far away port of Rome ? The Roman Law urged strong measures against runaway slaves. Could he have gone this distance unrecognized ? Why need Rome come into consideration at all ? It seems that the first city a person in such a condition would think about would be the largest city near his home where he could lose himself in the undercurrent and finally become swallowed up entirely. Onesimus had no means to cross the sea except that which he had stolen from his master. Ephesus was the third largest city in the Roman Empire at this time. Surely, considering all the difficulties which an open sea voyage would bring, and the questions which would arise at the capital, Ephesus would have been by far the better choice.

Thus far we have only considered the story from the side of the slave. Let us now look into the letter which he is to bring to his master after Paul found him. In the tenth verse of the letter to Philemon, Paul writes: " I beseech thee for my son Onesimus whom I have begotten in my bonds." It is altogether possible that Onesimus was caught by the authorities and placed into prison. It may have been the same prison in which Paul was. It is then that the words which the apostle writes have a real meaning. Paul in prison became acquainted with or recognized the slave and converted him. "He was begotten in my bonds." How else would he come into contact with

Paul ? And how would he have seen Paul if the events took place in Rome ? Paul was dwelling in his own private house. Would the slave have had the courage to come to Paul and tell him about himself, or would we have to accept a chance recognition ? Paul writes further in the letter to Philemon, " But withal prepare for me also a lodging; for I trust that thru your prayers I shall be given unto you." The whole scene receives a different atmosphere if we place the writing of the letter in Ephesus. The Paul could easily hope to visit Philemon in a short time if he were released from his bonds. Whether Paul did take advantage of the hospitality for which he asked we do not know. We have reason to believe that he did not. He left Ephesus in a hurry because of the trouble caused by Demetrius, the silver-smith. To return to the inland would subject him to another visit to this troublesome city, and the need for a hurried exit was evident. Evidence taken from Onesimus would tend to place the writing of the letter to Philemon during Paul's stay at Ephesus.

Another coworker of Paul was Jesus Justus, who is mentioned in the letter to the Colossians. He was very likely the man who is mentioned in connection with the events at Corinth. How he came to be acquainted with the members of the church at Colosse will always remain in doubt, but when we consider the vast amount of travel which those interested in the spreading of the Gospel did, we can readily imagine that the roads in Asia were seldom without their travelers interested in the Word of God. It would hardly be fair to say that

he traveled all the way to Rome and also to Colosse for he no doubt had a family at Corinth. It was at his home that Paul and his companions stayed during the latter part of their first visit to Corinth.

The man upon whom the discussion finally rests is Aristarchus. We do not know how he became acquainted with Paul or when he came to Ephesus, but we do know that he was there during the time of trouble, and that he and Paul were not strangers. " And the whole city was filled with confusion and having caught Gaius and Aristarches, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater." They were Paul's companions in travel (Acts 19,29) but where they traveled with Paul is not stated. The fact, however, remains. It leads us to think that they were with Paul for a longer period of time. In the letter to Philemon, Aristarchus is mentioned as a fellow laborer. He must then have become acquainted with Philemon at some time. If the letter to Philemon was written at a somewhat early date it may have been that Paul did make use of the hospitality asked for in the letter and that Aristarchus and Gaius were his companions on that trip. Luke, however, leaves the matter in doubt. In the letter to the Colossians, Aristarchus is mentioned as a fellow prisoner of Paul. This would then presume a very early acquaintance with the apostle at Ephesus. The entire matter can be thus stated: Aristarchus is mentioned as a fellow prisoner; he was taken and dragged into the theater, but in this case no mention is made of a prison sentence.

We have no proof that he went to Rome with Paul for he is not mentioned in that connection. Is it not possible therefore that he was taken with Paul and placed into prison with him during the early part of the sojourn at Ephesus ?

Another point in proving that the letters of captivity were written at Ephesus is:

We know that the Thessalonians sent a delegation to Paul at Ephesus, namely Gaius and Aristarchus (Acts 19,29; 20,4); we know that a delegation from Corinth came to see him at this time, Stephanas, Fortunatus, and Achaicus (I Cor. 16, 17); Demas was present from Colosse; Timothy from Lystra; Tychicus and Trophimus were with him at this time in Ephesus too; (Acts 21,22; 20,4); therefore it would seem entirely in order if we were to assume that these other men were delegations from their cities too: Epaphroditus from Philippi; Epaphras from Colosse. The letter to Philemon is of a special private character and would not come into consideration in connection with these delegations.

There can be no argument deduced from the other men, who are mentioned in the letters of captivity, stating that they were not at Ephesus. They were both at Rome and at Ephesus for Paul did not send men into a country with which they were not acquainted. Tychicus brought the letter to the Ephesians. We must also take the statement that Crescens was in Ephesus as a fact for the same reason, and Crescens was sent to Galatia. Demas was mentioned both in the letter to the Colossians and to Philemon. Surely Paul would not

extend the greetings of a man who was a stranger to them. The other men do not come into consideration for all are agreed that they were actually with Paul at Ephesus: Mark,² Timothy, Luke, and Titus.

Paul's work in Ephesus was cut short by the uprising that resulted from the loss of trade which the silver-smiths of the city suffered, Demetrius in particular. Paul hurriedly left the city and went into Macedonia. Which of his companions accompanied him on this trip is not stated. From the following verses we judge that they were Aristarchus, Gaius of Thessalonica, Timothy and Luke. The author of the Acts writes little of this part of the trip. Paul went into Greece and remained there three months. During this time it is probable that all but Timothy went to their homes.

Titus had been sent before to take care of the work in Corinth. Apollos, as stated previously, did not wish to return, so Titus was sent to take his place. After leaving Ephesus Paul awaited news from him, but none came. This induced Paul to go more quickly into Macedonia. Here was comfort for the troubled apostle. "Nevertheless God comforted us by the coming of Titus." The congregation at Corinth was indeed a problem. During the ministry of Apollos they had split into parties and caused Paul to write the first letter to the Corinthians. Now evidently they were dissatisfied with something else and were not reacting to the christian admonition which Paul gave them. He writes in the second letter,

(12,18) " I desired Titus, and with him I sent a brother. Did Titus make a gain of you ? walked we not in the same spirit ? walked we not in the same steps ? "

Paul proceeded to Corinth and remained there for three months. Here he wrote the letter to the Romans, and set the Corinthian congregation in order. He then planned to sail to Neapolis but a plot was drawn up against him. Because of this he took the overland route thru Berea, Thessalonica, and thence to Philippi. At Philippi he was joined by Luke. A larger number of companions awaited him at Troas. (Acts 20,4) These had been sent on from Neapolis (Acts 20,4)," And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas." It seems that the congregations tried to have men with Paul at all times. This might have been for his protection or for the training of men to take care of the congregation at a later date. By accompanying him they could learn more of the Gospel message and be fitted to carry on the work after his death. We find new men with him from time to time. The older ones go away and are found taking care of the congregations which were founded by Paul on his journeys. At Troas we lose track of all but three, Luke, Aristarchus, and Trophimus. These three accompanied Paul on his trip to Jerusalem and were with him when he was captured and placed into prison.

When they arrived in Caesarea Paul was hailed with the

prophecy of Agabas that Paul would be bound and delivered unto the Gentiles. This, however, did not hinder him from going to Jerusalem. From Caesarea a number of disciples went with him, one especially is mentioned, Mnason, a man of Cyprus, with whom he lodged. (Acts 21,16)

The trouble in Jerusalem is said to have been caused by Trophimus who had been seen with Paul. (Acts 21,29) The Jews accused him of taking this man from Ephesus into the temple. The law stated, "No man of alien race is to enter within the balustrade and fence that goes around the temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." (N. T. Commentary for English Readers II,149) Of this Paul was accused. If the chief captain of the Roman soldiers had not been near there would have been no question concerning the fate of Paul. He was taken into custody by the soldiers. Trophimus now dropped out of the discussion.

After the period of captivity in Caesarea, they embarked in a ship of Adramyttium meaning to sail by the coasts of Asia. Luke writes (Acts 27,2)," And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica being with us." This is the last mention made of Aristarchus in the history of Paul's travels. He is not said to have arrived with them at Rome, nor is there any mention made of him in the letters to Timothy or Titus. Luke seems to have included a subtle reference in the remark "meaning to sail by the coasts

of Asia." This gave Aristarchus an excellent chance to drop out of the account, something which no doubt happened at this time. There is no reason why he should have gone with Paul. Luke was the apostle's physician, and as such Paul had need of him. Aristarchus had been trained to preach, and preachers were needed both in the vicinity of Ephesus as well as in Macedonia. Thus Luke was left as the only companion of Paul on this journey to Rome. Why should the others endanger their lives since sailing at this time of the year was hazardous ?

The ship sailed to the east of the isle of Cyprus, then clung closely to the shore of Asia. It stopped at Myra where Paul and Luke disembarked. Another ship took them past the isle of Rhodes. The strong winds forced them to stay to the lee of Crete; then rounding the island they headed into the wind for Fair Havens. This, however, was not the main port of Crete. Phenice furnished better wintering quarters. They set sail again hoping to make the harbor there, but the wind was contrary. They landed at Claudia to prepare the ship for the battle with the wind and the waves. First on the starboard and then on the port they tried to tack their way westward. The drift, however, was too strong so that they were driven to the southward and were in danger of running onto the Syrtis or Quicksands which lie off the coast of Africa. After fighting every inch of their way, they were finally shipwrecked on the island of Malta. Here followed the incident in which Paul threw off a venomous viper into the fire and suffered no harm. Paul here healed the father of Publius who was one of the chief men of the island. (Acts 28,8. They then sailed for

Syracuse, Rhegium, and Puteoli. From thence they traveled overland to Appii Forum and Three Taverns where they were met by a delegation of the disciples from Rome. They finally arrived in Rome and Paul was given over into the custody of the Roman guard. He was treated with every courtesy possible under the circumstances and permitted to live in his own hired house. Luke concludes the history of Acts with the words, " And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him."

The narrative concerning the life of Paul and his companions now suddenly stops. We have a few references of a later activity in the pastoral letters but they come to us as tiny specks of light in utter darkness. The most complete of these references is found in II Timothy 4, 9-12, "Do thy diligence to come unto me shortly: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus."

Before the writing of the pastoral letters, modern commentators assume that Paul took another journey. He had the desire to go to Spain, but whether he did this or not is not definitely to be determined. The meager references are not sufficient to form an itinerary. That he went to Macedonia we infer from his reference in Titus 3,12," -- be diligent

to come unto me to Nicopolis: for I have determined there to winter." Evidently before this he was in Crete, for in the same letter he writes, "For this cause left I thee in Crete." The last mention we have of Titus is in the passage to Timothy, "Titus to Dalmatia."

Crescens was sent to Galatia. This man is not mentioned again. Thychicus was sent to Ephesus, very likely carrying the letter to the Ephesians. Demas had forsaken Paul and had gone home.

Luke, Timothy, and Mark are with Paul at the end. Then they too drop out of history. Mark changed since his desertion at Perga, for now Paul wrote, "for he is profitable to me for the ministry."

Thus the history of the companions of Paul was brought to a close. We have surveyed briefly the fields of their activity. Much more could be written about each, but that would be based upon supposition entirely. Scripture says no more concerning them in their connection with St. Paul. About their later life nothing more is said. It seems as though the Holy Spirit wished to keep the Apostolic Age a separate chapter in the world's history.

The Friends and Companions of St. Paul Alphabetically
arranged with the Fields of their Activity

Achaicus	Corinth Ephesus	Fortunatus	Corinth Ephesus	Patrobas	Rome
Agabas	Jerusalem			Persis	Rome
Alexander	Ephesus	Gaius (I)	Derbe Neapolis	Phebe	Rome
Amplias	Rome			Philemon	Corinth
Andronicus	Rome	Gaius (II)	Troas Thessalonica	Philologus	Colosse
Apollo	Ephesus Corinth Crete		Ephesus	Phlegon	Rome
Appelles	Rome	Hermas	Rome	Phyglus	Asia
Apphia	Rome	Hermes	Rome	Priscilla	Pontus
Aquila	Pontus Rome Corinth Ephesus	Hermogenes	Asia		Rome
Archippus	Colosse	Herodian	Rome	Publius Pudens	Corinth Ephesus Malta Rome
Aristarchus	Troas Ephesus Thessalonica	Jailor, the James Jason	Philippi Jerusalem Thessalonica	Quartus	Corinth
	Neapolis Jerusalem (Caesarea)	Judas	Corinth Jerusalem Antioch	Rufus	Rome
Aristobulus	Rome	Julia	Rome	Secundus	Thessalonica Neapolis Troas
Asyncritus	Rome	Junia	Rome	Silas *	
		Justus	Ephesus	Sopater *	Berea Philippi Neapolis Troas
Barnabas *		Linus	Rome	Sosipater	Corinth
Carpus	Troas	Lois	Lystra	Sosthenes	Corinth
Cephas	Jerusalem	Lucius *	Corinth	Stachys	Rome
Claudia	Rome	Lydia	Thyatira Philippi	Stephanas	Corinth Ephesus
Clement	Philippi			Syntyche	Philippi
Cresens	Rome Galatia Corinth	Manean	Antioch	Tertius	Corinth
Crispus		Mary	Rome	Timothy *	
Damaris	Athens	Mary	Jerusalem	Titus	Macedonia Rome Crete
Dionysius	Athens	Mark *		Trophimus	Neapolis Troas
Demas	Ephesus Rome Thessalonica	Mnason	Cyprus Jerusalem	Tryphena	Jerusalem Miletum
		Narcissus	Rome	Tryphosa	Rome
Eodias	Philippi	Nereus	Rome	Tychicus	Neapolis Troas
Epaenetus	Athens (?)	Nymphas	Laodicea		Ephesus Rome Crete (?)
Epaphras	Ephesus Colosse	Olympas	Rome	Urbane	Rome
Epaphroditus	Ephesus Philippi	Onesimus	Colosse Ephesus	Zenas	Crete
Erastus	Ephesus Macedonia	Onesiphorus	Ephesus Rome		
Eubulus	Rome				
Eunice	Lystra	* Very frequent companions of the apostle Paul.			
Eutyches	Troas				

BIBLIOGRAPHY

- "Paul, the Missionary" — W. M. Taylor
- "St. Paul, the Traveller and the Roman Citizen" — W. M. Ramsay
- "Christianity in the Apostolic Age" — George T. Purves
- "St. Paul and his Coworkers" — L. E. Bellanti, S. J.
Catholic World 1917 p.105
- "The Life and Epistles of St. Paul" — Rev. S. W. Pratt
- "St. Paul: His Life and Ministry" — T. Binney
- "St. Paul, his Life and Times" — Iverach
- "The Life, Times, and Travels of St. Paul" — Conybeare and Howson
- "Historical Geography of the Holy Land" — Smith
- "Bible Dictionary" — Smith
- "Travis Bible Maps" — Travis
- "Young's Concordance" — Young
- "Einleitung in das Neue Testament" — Fuerbringer
- "The Companions of St. Paul" — John L. Howson, D/D.
- Greek New Testament
- English Bible
- Notes on Acts — Course by Prof. W. Arndt
- "Book of Books" — Schaller