

## Paul's Last Itinerary

### **Philemon 23-24:**

There salute thee Epaphras, my fellowprisoner in Christ Jesus;

Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Most of the critical Greek texts indicate that this is incorrectly translated. It should be in the essence that Epaphras, Marcus, Aristarchus, Demas and Lucas salute thee. So these men must be with Paul. "All these men salute thee," it isn't "you salute them." That doesn't necessarily change the order of these epistles. They were all written from Rome, apparently, around this time when Paul was in chains, when all these men were with him. Tychicus had been sent out before and Onesimus. Timothy, he says, is getting ready to go.

### **Hebrews 13:23:**

Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

"set at liberty" – It's in the sense that he's been sent out on a mission. He's been commissioned. What he had hoped for before, to send him out, has now come to pass by the time he writes the epistle to the Hebrews.

### **Hebrews 13:24:**

Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Paul is in Italy. This was probably written shortly after these others, before Paul starts out on his last itinerary, during that two year period that he was at Rome in his own hired house. Remember he wants to come to them pretty soon too. He wrote that to the Philippians and to Philemon. He sent out Timothy and he writes this book to the Hebrews.

Then he sets out on his last itinerary and it's during this Itinerary that he writes what we call the pastoral epistles written to those who watch over the body; men and women with ministries or the elders. He tells them how the operation of the ministry is to be run. In these pastoral epistles of I & II Timothy and Titus, he lays the groundwork and the guidelines, not the law, for the organization of the early church. The early church was not run on 325 commandments when Paul was around. It was run by guidelines, principle, not law.

**I Timothy 4:12:**

Let no man despise thy **youth**; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

This was written while Timothy was still young. It couldn't have been written toward the end of the century. It had to be in the early 60's as has been indicated in the study of Acts. About 64 or 65 A.D. we figured was about the time. The reason the pastoral epistles were written was to protect the church from the heresies that were arising among and around the body. You can read these in a number of places.

Remember he said, "They were ever learning, never able to come to a knowledge of the truth; heady; high minded; traitors; disobedient to parents." And a lot of other things; "having a form of godliness but no power; avoid profane and vain babbling; Hymenaeus and Philetus, Who concerning the truth have erred, saying that the resurrection is past already (we're already living in the next administration); Alexander the coppersmith that had done him a bunch of evil; all those in Asia had turned away from him." So he was setting up the organization of the church to protect those who really wanted to believe but it was not law. It was not legalism. It was guidelines that he was setting up.

The first leg of this itinerary, Paul goes from Rome to Ephesus. He may have gone by land, stopping along the way. He may have gone by boat. I don't know but somehow he goes to Ephesus. That's the first leg of the journey. He may have spent some time there and he leaves Timothy there. He had sent Timothy ahead and apparently he meets Timothy either there or along the way and he leaves Timothy at Ephesus while he goes up to Macedonia. It's while he is in Macedonia that he writes his first epistle back to Timothy who is in Ephesus.

**I Timothy 1:3-4:**

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

He had Timothy stay at Ephesus while he went to Macedonia. That may have been the place where he wrote I Timothy. In I Timothy he indicates that he wants to return to Ephesus.

**I Timothy 3:14-15:**

These things write I unto thee, hoping to come unto thee shortly:

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

He sort of summarizes the purpose here, “that you know how to conduct yourself in the church; in the body.” That’s why he’s writing it. He said he hoped to go to Ephesus pretty soon. There is an indication in II Timothy 4:20 that he returns to Ephesus. II Timothy was written later.

**II Timothy 4:20:**

Erastus abode at Corinth: but Trophimus have I left at Miletum [Miletus] sick.

Miletus is on the coast beside Ephesus which sort of indicates that on a later trip he passed by Ephesus, leaving Trophimus at Miletus. Trophimus was one of those seven who travelled with Paul. Erastus was the chamberlain of the city. Remember him in Corinthians? Before he goes to Miletus he did something else. He may have also gone back to Ephesus proper. I don’t know how he did it but somewhere along the line he stopped at Troas which is on the coast. Let’s say he went from Rome over to Ephesus, goes up into Macedonia, then he either goes to Troas (or he may have stopped there on the way) and he left off some manuscripts there that are mentioned in II Timothy.

We’ll look at those later. From there he may have gone down to Ephesus and then down to Crete. He may have sailed directly there or gone some other way but somehow he gets to Crete, the island. From Crete he must have gone back up to Miletus and from there over to Corinth and from there up to Nicopolis. He left Trophimus sick at Miletus and Erastus at Corinth. It was probably from the area of Corinth that he wrote the epistle to Titus who he left at Crete. I’ll repeat that. He started at Rome, went over to Ephesus and went up to Macedonia. At Macedonia he writes I Timothy to Timothy who he had left at Ephesus. From Macedonia, by some route, he goes to Crete and leaves Titus on Crete. He goes up to Miletus, probably, and from there to Corinth. While he’s at Corinth he writes his epistle to Titus.

**Titus 1:1-5:**

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

In hope of eternal life, which God, that cannot lie, promised before the world began;

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

He left Titus in Crete to ordain elders and set things in order; set up the structure, the guideline.

**II Timothy 4:20:**

Erastus abode at Corinth: but Trophimus have I left at Miletum [Miletus] sick.

II Timothy 4:20 is where it indicates that, on his way to wherever he was going, he must have gone to Miletus then Corinth to write Titus. I'll show you why in Titus chapter 3.

**Titus 3:12:**

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Tychicus is the one who has had sent to Ephesus before. Remember it mentions him in Colossians. He must have picked him up some place and he's travelling with him again.

**Titus 3:13:**

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Zenas and Apollos must be on Crete with Titus. Paul's either going to send Artemas or Tychicus to Titus in Crete and Paul says, "I want you and those other two guys to meet me in Nicopolis which is on the western coast because I have determined there to winter." What time of the year is it? Maybe fall.

See the logic of this trail? He goes from Crete to Miletus, Corinth, drops those guys off and he's going to Nicopolis. His next stop will be back in Rome. But he's going to winter at Nicopolis. Titus is going to meet him there. At least that's his desire.

After that two year period in Rome, what time of the year is it? Spring or summer, then he starts out, possibly in the summer, and travels from Rome to Ephesus, up to Macedonia, writes I Timothy, goes down to Crete, back up to Miletus, over to Corinth and writes Titus. Then he goes over to Nicopolis for the winter. He made this itinerary in perhaps six months. Then he spends three months in Nicopolis. Then after winter he goes back to Rome, probably. It's from Rome that he writes II Timothy. There are a number of verses that indicate that he was in bonds.

**II Timothy 1:15:**

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Timothy was more than likely at Ephesus where he had left him.

**II Timothy 1:16:**

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

“Onesiphorus” – that’s not Onesimus, it’s Onesiphorus

**II Timothy 1:17-18:**

But, when he was in Rome, he sought me out very diligently, and found *me*.

The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

So Onesiphorus apparently had seen him in Rome in his chains and he had been with him in Ephesus.

**II Timothy 2:8-9:**

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

He says, “They can put me in jail, in chains, but they can’t bind the Word of God.”

**II Timothy 3:10-11:**

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

**II Timothy 4:6-8:**

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

God had delivered him out of those others because Paul believed but now he's coming to the end of his life and you see the bonds that are indicated. Remember Tychicus had been with Paul before he went to Nicopolis but now in chapter 4 verse 12 it says Tychicus he sent to Ephesus.

**II Timothy 4:12:**

And Tychicus have I sent to Ephesus.

It says he sent Tychicus back to Ephesus. Where did he send him the first time? Ephesus, then he rejoined him and now he sends him back to Ephesus to take care of things. And he says, "You, Timothy, you're going to come up and see me."

**II Timothy 4:9:**

Do thy diligence to come shortly unto me:

Paul says, "I'm sending Tychicus over there and you get over here. Hot-foot it but before you do, I want you to make a trip up to Troas."

**II Timothy 4:13:**

The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

I think that's significant. I think what Paul was after here was not just a bunch of reading material but he had together, perhaps, the Old Testament book in a cloke which was a bag which contained the manuscripts and/or he may have had all the New Testament books that had been written up until that time. He kept them together; the Word of God. It's bologna that the books were decided in some council 3-4 hundred years after the first century. I think that Paul, John and some of the other apostles, when those books were written, they knew what was God breathed and what wasn't and they kept them together in a collection; a cloke like this; a bag for carrying manuscripts. He was concerned about bringing that Word up to Rome where they'd have it all together. Then they could get their scribes as copiers to copy them. Tychicus he sends back to Ephesus. He tells Timothy, "You come this way and bring the manuscripts with you."

Now we've got to look at Aristarchus, Mark, Luke and Demas and see where they are. There's no mention of Aristarchus. Mark is mentioned in II Timothy 4:11 and so is Luke.

Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Alexander was one of those two men who were to be delivered unto Satan. He could have been that one who stood with them at that union meeting. That union meeting was over a bunch of "smiths." You know, the guys that made the statues, that kind of "smith." There's another very important couple in this chapter.

**II Timothy 4:19:**

Salute Prisca and Aquila, and the household of Onesiphorus.

Remember, back in Acts 18, Aquila and Priscilla had lately come from Rome because of the persecution. They came to Corinth. Paul met them there and took them over to Ephesus. That's where they spent a number of years with Paul. Then when he wrote Romans, he said, "Greet Aquila and Priscilla." Aquila and Priscilla had gone back to Rome. Now, apparently they had gone back to Ephesus.

That Onesiphorus was the fellow that had worked with him in Ephesus, the guy that also was afraid of his chains in Rome and he had done a lot of things for him at Ephesus. It's in chapter 1 of II Timothy. We read it a while ago.

**II Timothy 1:16:**

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

He mentions two that he had left along the road in his travels.

**II Timothy 4:20:**

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Then in verse 21 you see the time.

**II Timothy 4:21:**

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

It must be fall again of the following year. Remember he wintered at Nicopolis. Then he came back to Rome. Now it must be the fall of that year and he says to Timothy, "You come before winter." He was to bring with him Mark because he's profitable and he is to bring the manuscripts. This would be approximately a year and a half after he left Rome after that two year period there. This could be then. I don't know how soon after that was the persecution that he was involved in or whatever. Anyway, you get the approximate time.

Eubulus, Pudens, Linus, and Claudia I believe are all Latin names. It's again an indication as to where they were; at Rome. These are all people who haven't been mentioned anywhere else. According to tradition, Linus is listed as the second Pope of Rome in some lists. There's another person mentioned in Philippians 4:3. His name is Clement.

**Philippians 4:3:**

And I intreat thee also, true yokefellow, help those women which

laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

Clement, in tradition, is sometimes the second, third, or fourth bishop of Rome. Clement of Rome was the one who wrote an epistle toward the end of the century. Whether or not he was that same Clement, don't stake your life on it. In tradition, they like to put some of those things together.

Those are the general things that you have to work and fit together to see an overall pattern. This is something that you're not going to go out and teach as THE Word but it's interesting to see that after Paul had gone to Jerusalem [He says "Rome"] he spent that three years at Ephesus, then three years in jail and traveling and then a couple years in Rome. From Rome he makes one more itinerary and what does he see on that itinerary? All the heresy coming into the body. Everybody in Asia turned away from him, people getting back under legalism in bondage to the law. So he sets the greatness of God's Word regarding how the church is to be operated.

There is a number of things in II Timothy, which are real interesting as his last concern; things that he tells Timothy to do. The first thing is in II Timothy 1.

**II Timothy 1:6:**

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Talking about Timothy's gift ministry, he says, "Stir it up. Get it moving." He wants all men with ministries to get moving; stir it up; get going. Put everything you've got into it. That's number one. There may be a lot of other things in here but these are some of the great things.

**II Timothy 2:1:**

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Be strong in the grace not legalism. See what else he was concerned about? They were wanting to put the Christians back under legalism. They were making guidelines law and Paul says, "Be strong in one thing; grace." In chapter 4, the last thing that he says is in verse 22 is what?

**II Timothy 4:22:**

The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

Grace be with you, not legalism. It doesn't say, "And may the law be with you."

**II Timothy 2:15:**

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.



He's concerned about Timothy, like other men with ministries (leaders), studying one thing, the Word; rightly dividing the Word.

**II Timothy 3:14-15:**

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

He says to know the scriptures. He says study those scriptures; study, rightly dividing the Word. He was concerned about Timothy studying and rightly dividing God's Word. The Word that he'd heard from a child; the Old Testament and now the New Testament which has been gradually unfolding. He's also concerned in verse 2 of chapter 4, that he not only studies the Word but that he preaches the Word.

**II Timothy 4:2:**

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"Not only study and know it, Timothy, but preach it; declare it herald it." The other thing is in verse 13 of chapter 4. He wants to keep the Word together.

**II Timothy 4:13:**

The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

"Especially the parchments, the ones we worked so hard on." He was concerned about Timothy studying the Word and rightly dividing it. He was concerned about him continuing to proclaim that Word and he was concerned about keeping the written Word together that it would continue to live. If you've got the written Word, which we've still got it here today (Old and New), it's because somebody was concerned about keeping it and because someone like Timothy was concerned about studying it and rightly dividing the Word and not only just studying it and knowing it and getting smart but preaching it; stirring up the gift. Be strong in the grace, not the legalism, not the law, not the myths that people were starting to go to like the guys that said the resurrection is past.

Stay strong in the grace. Keep the Word together. Study it and teach it. That's what he was concerned about in those last months that he was here. That not only closes his itinerary but it closes what's recorded of his life. Do you notice the Word never tells how he dies? It tells very little about people dying in the Word; James and Stephen but very little else in this administration. What Paul got together and the revelation that he received from the Word is still living today because he was so concerned about organizing the body of believers, not putting them under bondage, under legalism but

giving them the guidelines. He was concerned about men like Timothy stirring up that gift, studying the Word, teaching the Word and keeping the Word together.

If I tear it up and say, "I'll keep this book and you keep this scroll or we throw these away," then do you have the Word? No, but he was concerned about keeping that whole thing together. We've got to be just as concerned today. We've got an advantage in that we've got printing presses. Basically after Paul's death, they started getting more and more into the legalism. All of Asia turned away from him. They were going into saying that the resurrection was past already. Yet because he was so concerned about keeping that Word together, we've still got the Word today.

As long as you study the Word, rightly dividing it and proclaim it, you're going to have the same things happen that happened in the first century. Why not?