Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as  
the bearers of the alms from Macedonia  
and Corinth (1 Cor. xvi. 3, 4), accompanied  
him to Jerusalem.

**Sopater [the son]  
of Pyrrhus, a Berean**] This mention of his  
father is perhaps made to distinguish him  
(?) from Sosipater, who was with Paul at  
Corinth (Rom. xvi.21). The name Pyrrhus  
has in our copies been erased as that of an  
unknown person, and because the mention  
of the father is unusual in the N. T.:—no  
possible reason can be given for its *insertion* by copyists.

**Aristarchus**] See  
ch. xix. 29; xxvii. 2; Col. iv. 10; Philem.  
24.—Secundus is altogether unknown.—The Gaius here is not the Gaius of ch. xix.  
29, who was a *Macedonian*. The epithet  
**of Derbe** is inserted for distinction’s sake.  
Timotheus was from *Lystra*, which probably gives occasion to his being mentioned  
here in close company with Gaius of Derbe.  
The name Caius (Gaius) was far too common to create any difficulty in there  
being two, or three (see note, ch. xix. 29)  
companions of Paul so called.

**of Asia,  
Tychicus and Trophimus**] Tychicus is  
mentioned Eph. vi. 21, as sent (to Ephesus  
from Rome) with that Epistle. He bore  
also that to the Colossians, Col. iv. 7, at  
the same time. See also 2 Tim. iv. 12;  
Tit. iii. 12.—Trophimus, an Ephesian, was  
in Jerusalem with Paul, ch. xxi. 29: and  
had been, shortly before 2 Tim. was written,  
left sick at Miletus. (See Introduction to  
2 Tim. § 1. 5.)

**5. These**] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of  
Timotheus in this list, distinguished from  
those included under the word **us**, has  
created an insuperable difficulty to those  
who suppose Timotheus himself to be the  
narrator of what follows: which certainly  
cannot be got over (as De Wette) by supposing that Timotheus might have inserted  
himself in the list, and then tacitly excepted himself by the **us** afterwards. The  
truth is apparent here, as well as before,  
ch. xvi. 10 (where see note), that the  
anonymous narrator was in very intimate  
connexion with Paul; and on this occasion  
we find him remaining with him when the  
rest went forward.

**going before  
&c...**] For what reason, is not said: but  
we may well conceive, that if they bore the  
contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself  
having work to do at Philippi; or perhaps,  
again, as Meyer suggests, Paul may have  
remained behind to keep the days of unleavened bread. But then why should not  
they have remained too? The same *motive*  
may not have operated with them: but in  
that case no reason can be given why they  
should have been *sent* on except as above.  
It is not impossible that both may have  
been combined: before the end of the days  
of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which  
they, with their charge, avail themselves:  
Paul and Luke waiting till the end of  
the feast, and taking the risk of a less  
desirable conveyance. That the feast had  
*something* to do with it, the mention of  
**after the days of unleavened bread** seems  
to imply: such notices being not inserted  
ordinarily by Luke for the sake of  
*dates*. The assumption made by some  
that the rest of the company sailed at once  
for Troas from Corinth, while Paul and  
Luke went by land to Philippi, is inconsistent with the words used in the opening  
of ver. 4.—From the notice here, we learn  
that Paul’s stay in Europe on this occasion  
was about three-quarters of a year:  
from shortly after Pentecost, when he left  
Ephesus (see on ch. xix. 10), to the next  
Easter.

**6. in five days**] The wind  
must have been adverse: for the voyage  
*from* Troas to Philippi (Neapolis) in ch.  
xvi. 11, seems to have been made in *two*  
days. It appears that they arrived on a  
Monday.—Compare notes, 2 Cor. ii. 12 ff.

**7. upon the first day of the week**]  
We have here an intimation of the continuance