

Paul Awaits his Trial in Rome

ACTS 28:30 *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* There is a good explanation why Paul would be in his own hired house for two years. Let's repeat some things we noted previously. {See pages 1073-1075 of these notes.} It is thought that after appealing unto Caesar in ACTS 25:8, and appearing before King Agrippa back in ACTS 26, that Agrippa almost immediately sent Paul to Rome. Recall what governor Festus said as he introduced Paul to King Agrippa: ACTS 25:24 *And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, C king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.* At the conclusion of Paul's defence before King Agrippa we read in ACTS 26:32 *Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.* Within days Paul was on his way to Rome. Of course the Jews who had wanted Paul dead ever since ACTS 21:31, still wanted Paul dead. However by the time they found out that Paul had been shipped to Rome it would have been too late in the season for them to get the proper group of accusers together, and follow Paul to Rome, and present their side of Paul's case before Caesar. Thus the earliest that the Jews of Jerusalem could go to Rome would be the following spring when sailing was safe again, which happens to be the time frame we are in ACTS 28:16-29. By the time the Jews of Jerusalem would get to Rome and present their side of Paul's case, it would be late summer. No doubt Caesar then would want to hear from witnesses, and he probably would give them about twelve months to bring these witnesses from all over the Empire before him. By the time all of this process takes place, two years goes by. Perhaps even more time was given them, for the original accusations against Paul were probably lost at sea during the storm of ACTS 27. Thus we see how ROMANS 8:28 was working in Paul's life too in ACTS 27. ROMANS 8:28 *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.*

In this study we have written extensively about the supposed two silent years Paul spent in prison back in Caesarea, and how these years were not silent years at all, even though on the outside we may not have seen any progress in Paul's life, and certainly he didn't make any progress in his journey's as an Apostle during those two years. Yet those were very productive years as we have previously noted, for Luke had the time to interview the old Saints still living at Jerusalem during this time, and could also have spent much time interviewing the Apostle Paul during this time also. Where do you think Luke got the exclusive stories that only he wrote about, such as the birth of John the Baptist, and the birth of Jesus as witnessed by the shepherds? How did Luke know what Mary the Mother of Jesus pondered in her heart? Obviously Luke would of had to been told this privileged information by Mary herself. And of course we know that the Holy Ghost would of had to inspire Luke to pen these facts down, which he did in both the gospel according to LUKE, and ACTS. Recall again what Luke wrote in LUKE 1:1-4 -- *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.* Recall in your thinking that the man called by Luke "most excellent Theophilus" in LUKE 1:3 was, according to tradition, a prominent man in the church at Antioch, who was very familiar with Paul, and had helped sponsor Paul's three former missionary journeys. Luke again mentions

Theophilus in ACTS 1:1 as he begins to explain all of the things that happened to the twelve Apostles, and others after Jesus resurrection. Included in the book of ACTS was the history of the Apostle Paul, whom Theophilus was personally familiar with. Yet as a sponsor of Paul's missionary journeys, Theophilus must have wondered what happened to him since Paul never made it back to Antioch, Syria after the conclusion of his third missionary journey. Our text of ACTS 28:30 & 31 concludes Luke's account written unto Theophilus of THE ACTS: *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* Was it after these two more years at Rome that Luke sent this letter to Theophilus? Apparently so. Recall also that Luke was still with Paul here in Rome, and had personally traveled with Paul ever since he left Caesarea, and was probably with Paul until the end of Paul's life, which would probably be seven plus years since first arriving at Rome. The whole point of this explanation is to begin to further appreciate the next two years mentioned here in ACTS 28:30 & 31.

Paul didn't know how long he had here on earth, just like you and I. Paul spent his every day redeeming the time allotted him. So should you and I. Here is some of what Paul has already written, and will write in the days ahead concerning redeeming the time. ROMANS 13:11 *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.* 1 CORINTHIANS 7:29 *But this I say, brethren, the time is short:...* . EPHESIANS 5:16 *Redeeming the time, because the days are evil.* COLOSSIANS 4:5 *Walk in wisdom toward them that are without, redeeming the time.* We should also note that while redeeming the time, Paul was also walking with the Lord, believing on Jesus, and suffering for Christ's sake; running with patience the race that was set before him, pressing toward the mark for the prize of the high calling of God in Christ Jesus, enduring hardness as a good soldier of the Lord, looking unto Jesus the Author and Finisher of our faith, all the time ever listening for that shout from heaven with the voice of the archangel, and the trump of God, expecting to be caught up with the Lord in the air, in a moment of time, in the twinkling of an eye, to forever be with the Lord. What an occupation! What a hope! Thus we get a better picture of some of the deep things the Lord was working in Paul's own life during these next two years at Rome while he awaited for the time of his trial before Caesar, who happened to be Nero at this time.

ACTS 28:30 *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* Note two words here: "preaching," and "teaching." This was the roots of Paul's calling after Jesus told Paul on the road to Damascus that he was going to be made a minister, and a witness sent forth as the Apostle unto the Gentiles! One of Paul's assignments in his calling then was "preaching," and "teaching." After Paul got saved we read in ACTS 9:20 that *...straightway he preached Christ in the synagogues, that he is the Son of God.* That message never changed, but only got preached more boldly with every sermon. In ACTS 9:27 Barnabas testified how that Paul *...had preached boldly at Damascus in the name of Jesus.* A few years later we find Paul in Antioch, Syria as one of the teachers there. {Study ACTS 13:1.} In ACTS 15:35 we find Paul again in Antioch *...teaching and preaching the word of the Lord, with many others also.* So we see that this is what Paul did, because this is what Paul was called to do. And he was so diligent at it that by the time of ACTS 17:6 it was noted that his teaching and preaching had turned the world upside down! Paul's "preaching," and "teaching" eventually got him arrested in ACTS 21, and it was because of his "preaching," and "teaching" boldly about Jesus that Paul had been brought to Nero's prison. And yet here in Caesar's prison we still find Paul "preaching," and "teaching" *...those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him!!!* How amazing is that? As a prisoner here in Rome Paul writes in 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.*

As we continue to follow Paul's life from this point forward we have no more help from Luke, yet we do have eight more letters and epistles written by Paul. (PHILEMON; COLOSSIANS; EPHESIANS; PHILIPPIANS; HEBREWS; 1 TIMOTHY; TITUS; and 2 TIMOTHY.) By now you should be familiar with the five (GRACE) different meanings we have previously covered associated with the number eight, which are NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION, and the most difficult and subtle to find is the meaning associated with the BRIDE. So we get a hint from the Holy Ghost by just noting these facts that in studying Paul's life beyond the time frame of the book of ACTS will lead us into studying more of the GRACE of God, and will reveal some more facts concerning the BRIDE of Christ. Of course we should always have such a focus as we run our individual race courses following Paul's pattern as he followed Christ. As we begin this transition in seeing what happened to Paul after Luke finished writing ACTS, note again that Paul's focus; his main point of attention remains Jesus, and "preaching," and "teaching" about *...those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him!!!* All full overcomers have this kind of focus, and this kind of passion for Christ, and having His best.

We often reference HEBREWS 11 as we think of some of the Old Testament full overcomers. Many scholars even have a hard time recognizing that the Apostle Paul was the author of HEBREWS, yet we believe he was because of the Pauline doctrines taught therein. Conybeare and Howson acknowledge that HEBREWS no doubt was written by Paul, yet they fail to give it a specific date. All agree however that HEBREWS would have been written after the time frame of ACTS 28. To my way of thinking the epistle written to the HEBREWS was a culmination of thoughts that Paul had concerning Hebrew believers ever since he became a minister. After all he always went to the Jewish synagogues first in every city he came to, and greatly expounded the thoughts expressed in his epistle to the HEBREWS first to these synagogue assemblies. This day he has just spent in Rome going over the Old Testament scriptures with the chief Jews of Rome, and persuading, and expounding unto them about Jesus probably gave Paul the final bit of inspiration he needed to write the HEBREWS epistle. Again HEBREWS 11 gives an accounting of some of the Old Testament worthies of faith, which we also find to be the Old Testament full overcomers. So why do I bring this up again now? Because we need to see something here as we observe the life of Paul. What made the Old Testament full overcomers the champions of faith that Paul writes about in HEBREWS 11? Brother Hill once stated in a Bible study on HEBREWS 11 that "the darkest of times brought forth the hero's of faith." The darkest of times constitutes many things, and various trials and tests. These Old Testament Saints were not raised in "hot houses" where all the conditions were perfect like in some fairy tale. And certainly Paul's life wasn't trial free either. Far from it as we have seen in this study. What has remained constant in the life of Paul was his focus upon Jesus Christ, and giving the Lord glory and praise for all things that were placed before him on his race course. In HEBREWS 12:2 Paul writes that he was "looking unto Jesus the author and finisher of our faith." All full overcomers have Jesus as their focus. Now go back and review what the focus was of those believers in ACTS 1 was before Jesus ascended back up into glory. They asked Him question concerning the rulership of Israel. Politics then was first on their mind. Do we see such focus now in the life of the Apostle Paul? No. And he now lived under the roof of one of the top five worst, and wickedest Caesar's of the Roman Empire, Nero. Again read Sister Bodie account in the January 2013 Grace and Glory magazine entitled "Saints of Caesar's Household," to see some of how bad Paul's Nero was. Paul didn't know of Nero what Sister Bodie wrote, but even if he did that wasn't going to bother him. Later Paul did write unto Timothy: 2 TIMOTHY 2:4 *No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* So we once again note that Paul was always looking up, looking for that soon appearing of our Lord and Saviour Jesus Christ. Paul also knew that he couldn't use Nero as his excuse for not having God's best in his life.

Look at Noah and the wicked world he lived in. Could it have been any worse? We read in GENESIS 6:5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth;*

both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. We know that God judged Noah's world, and for a hundred and twenty years Noah was ...a preacher of righteousness... to the ungodly world he lived in. (2 PETER 2:5.) GENESIS 6:8 records that ...Noah found grace in the eyes of the LORD. HEBREWS 11:7 written by Paul records: *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

The Pharaoh of Amram and Jochebed's time commanded that all the male children of Israel that were born unto them must be cast into the river Nile to drown them. (EXODUS 1:22.) What an evil thing to do. These were parents of faith however, and they trusted God to deliver their new born son Moses. HEBREWS 11:23 *By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.* Do you realize that very same Pharaoh's daughter raised Moses in that very same Pharaoh's house?

The Pharaoh of Moses time when he was eighty years old was a hard hearted ruler with no compassion for the children of Israel. Moses knew this too, and had a long discussion with God about Pharaoh's attitude in EXODUS 3 and 4. God wasn't interested in Pharaoh's politics, and convinced Moses that He had other plans for the children of Israel. HEBREWS 11:24-29 summarizes the book of EXODUS this way: *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

On your own study the Old Testament worthies of faith and see for yourself how they all were tested, and may have even lived during the reign of some of the wickedest men on earth. Their focus was never on their circumstances, or who was supposedly in charge, for they all believed that no matter the conditions, no matter who was ruling, God over ruled, and He would deliver them out of all their trouble. What did Paul write of them in summary? HEBREWS 11:32 *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 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. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.* Note the "us" mentioned twice in verse 40. Is that "us" -- you? If so, then welcome to the rank of the New Testament worthies of faith, which will be known as the bride of Christ. We are not there yet though, so Paul writes in HEBREWS 12:1 & 2 these words of encouragement to "us:" *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 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Bridal Saints realize too that ...the joy that was set before him... was the bride of Christ.

So we again glimpse the heart attitude, and focus of a full overcomer. Yes Paul lived right under the nose of one of the wickedest rulers that God permitted to rule in the kingdom of men, but with Paul's focus on high, he never gave his present

circumstance much heed. Recall what Paul had already written in 2 CORINTHIANS 4:17 & 18 -- *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.* Add to this what Paul wrote in ROMANS 8:18 *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* In the previous verse here in ROMANS Paul had written of being "joint-heirs with Christ," again confirming who it was that had Paul's attention. And Jesus had Paul's undivided attention ever since the road to Damascus, for it was on that road to Damascus where Paul experienced that inexpressible love of God, which is in Christ Jesus our Lord.

Imagine for a moment the immense responsibility given the Apostle Paul in spreading the gospel of grace, and glory given him by Jesus Christ. We have studied extensively how the Lord had told Paul on the road to Damascus how he was chosen to be a minister, and a witness of Christ. And that he was also being sent forth as an Apostle unto the Gentiles. By the time frame of the end of ACTS, Paul had traveled over a wide range of his world spreading the gospel message given him by Jesus. Then came Paul's arrest in Jerusalem, which appeared to stop his making more widely known the gospel message given him. But instead Paul got to speak to some that he wouldn't have otherwise been given a chance to talk to, such as governors, and kings, and some apparently low-life prisoners! We are again reminded of that scripture found in ISAIAH 55:8, that Paul himself was no doubt very familiar with, which reads: *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.* The Lord had told Ananias of Damascus that our Apostle Paul would be shown "...how great things he must suffer for my name's sake..." ACTS 9:16, and by this point in his life the Apostle Paul has suffered much, and had written about this fact in several places already. During his imprisonment at Rome Paul will again write more about suffering with Christ. One of his statements that we too should latch onto, by faith, is PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;...* . Paul will also pen from his Roman prison HEBREWS 10:32 *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;...* . Certainly the Apostle Paul was living this out himself. Add to all of this his own desires, which we have also addressed before, one of which was his long time desire to go to Rome. Certainly Aquilla and Priscilla had talked much to Paul about Rome, and the life-style found there. And all of his life Paul had been under Roman rulership, with the Caesar being the top in the world wide chain of command. So seeing Rome was something Paul had desired to do for many years. Yet as a prisoner of the Roman Empire, Paul wasn't really seeing Rome while being held prisoner there either, at least as we would reckon it in our own minds, for he wasn't there on vacation, but rather on a business trip, the Lord's business trip. But recall again what the Lord Jesus Christ told him back in ACTS 23:11 the night after Paul was arrested in Jerusalem: *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.* Did Jesus tell Paul that he was going to see Rome? No, not really. Jesus told Paul that (1) he was going to Rome, and (2) that he was going to be a witness of Jesus Christ while at Rome. Jesus didn't tell Paul everything that was to happen to him along the way, because Paul had to put his faith and trust in believing Jesus to accomplish His purpose in Paul's life, just the same as each of us are encouraged to do. All overcomers are given similar opportunities in their own lives too. Jesus didn't tell Paul that he was going to be a testimony and a witness in Rome as a free man, and there is no indication in scripture that Paul thought this either. Yet Paul must have wondered before getting to Rome, at least a little, how it was that he was going to...*bear witness also at Rome.* By the time frame of ACTS 28:30 & 31 Paul knew that it was as a prisoner with extraordinary privileges that he would bear witness at Rome. We will discuss much more about this as we continue, but for now think about this: Paul has already witnessed to the chief Jews of Rome while a prisoner there! They had come to him. He didn't have to go seek them out! Additionally we will find that he continues to receive all that came unto him while being held prisoner in Rome. Plus he was a witness and a testimony to those of Caesar's household. How many soul's of Caesar's household turned to Christ because of Paul's

prison ministry we are not told in scripture. History records that possibly even one of Caesar's mistresses became a Christian. No doubt hundreds of other Romans did also, either directly, or indirectly because of Paul's ministry there. Furthermore Paul will write at least five letters and epistles from this prison, which words, and lesson has literally reached millions down through this church age! When Jesus said 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...* Paul had no idea how far his witness, and testimony would reach. Neither do we. Ponder that for a while.

ACTS 28:30 *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* We are now left with some detective work to piece together what took place in the life of Paul from this point forward. We have historical records, and Paul's yet unwritten epistles to aid us in discovering what took place in the approximate remaining seven years of his life.

One of the best records written on the life of Paul was the work done by two old English Pastors, W. J. Conybeare and J. S. Howson, originally published in 1846! We have referenced it many times in this study, and more recent copies of it can still be found in used book stores, and on the internet. Hopefully you too have a copy of their book. I have tried to follow their time line in proceeding with this study on the life of Paul, and they came to the conclusion that Paul arrived in Rome during the Spring of 61. A. D. Two whole years after that would take us up to 63 A. D. Within these two years Paul will write: PHILEMON; COLOSSIANS; EPHESIANS; PHILIPPIANS; and perhaps HEBREWS, however HEBREWS seems to have been written at a later time than this. These books contain 28 chapters out of the 100 he wrote for us in scripture. Subtract HEBREWS and we have 15 chapters penned by Paul during these two years. From these letters and epistles we find our best clues as to what was going on in Paul's life during these two years referenced in ACTS 28:30. We could also add back in here ROMANS 16:1-20, which Brother Copley notes in the back of his EPHESIAN study book properly belongs with the Ephesian letter. We noted earlier in this study that ROMANS 16:1-20 lists 27 people, acquaintances of Paul from Ephesus. 27 was the number having to do with the PREACHING OF THE GOSPEL. Eight of these 27 are women. One of the meanings of the number eight is THE BRIDE OF CHRIST. Again the doctrine of THE BRIDE OF CHRIST is really expounded for us in EPHESIANS 5:21-33. Of the 27 listed in ROMANS 16:1-20, 19 were men. 19 is the number of FAITH. The Apostle Paul also wrote about the faith of those at Ephesus in EPHESIANS 1:15 & 16, which reads: *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers.* {Review pages 477, 562, and 598 of these notes.} Having noted all of this we then really narrow it down to about 15 and a half chapters written here from Rome, which give us our best clues into what was taking place in the life of the Apostle Paul during these next two years at Rome.

So as we evaluate PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS, we find several very interesting points, both doctrinally, and just general facts worth noting. PHILEMON is a tremendous love story showing how the love of Christ is to be properly manifested one to another. Included in this short epistle is lessons on practical righteousness, Christian courtesy, Christian brotherhood, and how the grace of God is to be magnified, and manifested through our lives. COLOSSIANS corrects some false teaching, and expounds how *...ye might be filled with the knowledge of his will in all wisdom and spiritual understanding...* COLOSSIANS 1:9. EPHESIANS we have often noted to be called a high water mark of scripture, with years of thought and experience put into writing this one epistle, a masterpiece treasure of the loftiest levels of teaching found in the Bible. And PHILIPPIANS expounds upon *...the high calling of God in Christ Jesus...* PHILIPPIANS 3:14. All of these epistles build upon principles written in Paul's previous letters of 1 & 2 THESSALONIANS, 1 & 2 CORINTHIANS, GALATIANS, and ROMANS. We should expect Paul to clarify in more detail some deeper truths in his later epistles as he now had more time to grow himself in the grace and knowledge of our Lord and Saviour Jesus Christ. These last few years had tested Paul beyond what he had already experienced, and written about, but in the process he matured more spiritually.

What prompted Paul to expound some deeper truths in these later epistles of PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS? The Holy Ghost of course was the inspiration behind Paul's writing these epistles, but it is also evident in these letters that some very close followers of Paul had sought him out during this two year time period of his life, and had encouraged Paul to expound more of the breadth, length, depth, and height of the eminency of the grace, and love of God. Paul expressed it like this in EPHESIANS 3:14 through 21 -- *For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

So we begin connecting the dots in the above mentioned epistles, and find seventeen Saints mentioned by name, some of whom were used by the Lord to encourage Paul to write these epistles. (This doesn't include the 27 names mentioned above from ROMANS 16:1-20.) Interestingly seventeen is the number that has to do with VICTORY IN CHRIST JESUS giving us a picture of the victory that was in the life of the Apostle Paul as he continued daily to focus upon our lovely Lord and Saviour Jesus Christ. Of the seventeen Saints mentioned by name in these later epistles of PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS, ten had face-to-face contact with the Apostle Paul while here in prison. When we did our meaning of some of the Bible numbers study, we found that the number ten had an underlying theme having to do with responsibility, with responsibility being defined as being accountable or answerable for ones actions, limited only by ones ability. Thus we found the number ten to be the number of RESPONSIBILITY ACCORDING TO ABILITY. And we further noted that the Christians ability is only limited by his faith, for *"...without faith it is impossible to please..."* God according to HEBREWS 11:6, and *"...the just shall live by faith..."* HEBREWS 10:38; GALATIANS 3:11; ROMANS 1:17; and HABAKKUK 2:4. Perhaps we can see a glimpse of how this meaning of the number ten fits in with these ten Saints who had face-to-face contact with our Apostle Paul while he was held prisoner here at Rome. What else we will see here is a better picture on who those were "that came in unto him" during the two years referenced in ACTS 28:30 & 31 -- *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

Before we identify these ten Saints mentioned by name in PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS who came and saw Paul while a prisoner in Rome, realize that there were numerous others also, whom Paul didn't exactly acknowledge by name, but rather acknowledged by group. For example: PHILIPPIANS 4:21 *...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 mentioned here; (1) the brethren with are with me; (2) all the saints (that were with Paul); and (3) the Saints of Caesar's household. Certainly our curiosity would leave us to wonder exactly who these people were, and how many of them were there, but the Lord knows the answers to such questions, and if it was important for us to know, we would. Just consider this for a moment, have you yourself taken the time to greet all the Saints that are in church on a particular Sunday's service? No, probably not. Yet Paul did know each of these people for they too passed on a greeting through Paul. Later also in HEBREWS 13:24 Paul will add a fourth group *...They of Italy salute you.* What we see here then in these groups of people not mentioned by name, and in those that Paul does mention by name, is a deeper appreciation for Saints in the life of Paul as he grew up more into...*the fulness of Christ...* (EPHESIANS 4:13). Quite a contrast from the man who used to breath out *...threatings and slaughter against the disciples of the Lord...* (ACTS 9:1) isn't it? Now

ask yourself, "do I appreciate the Saints more than I used too?" Hopefully you will answer yes as you have grown in the Lord to love all the Saints with His love.

Paul's Ten noted Visitors at Rome

So who were these ten Saints Paul has had eye to eye contact with during his two years of imprisonment here at Rome according to what he wrote in PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS? (1) Timothy, also called Timotheus -- PHILEMON 1:1; COLOSSIANS 1:1; PHILIPPIANS 1:1; and 2:19-23. (2) Onesimus -- PHILEMON 1:10 and COLOSSIANS 4:9. (3) Epaphras -- PHILEMON 1:23; COLOSSIANS 1:7 and 4:12. (4) Marcus -- PHILEMON 1:24 and COLOSSIANS 4:10. (5) Aristarchus -- PHILEMON 1:24 and COLOSSIANS 4:10. (6) Demas -- PHILEMON 1:24 and COLOSSIANS 4:14. (7) Lucas, also known as Luke, the beloved physician, (the author of ACTS, and the gospel according to LUKE) -- PHILEMON 1:24 and COLOSSIANS 4:14. (8) Tychicus -- EPHESIANS 6:21 and COLOSSIANS 4:7. (9) Jesus, which is called Justus -- COLOSSIANS 4:11. (10) Epaphroditus -- PHILIPPIANS 2:25 and 4:18. These ten as a group can be classified as fellowlabourers, fellow workers, companions in labour, and fellowsoldiers of the Apostle Paul. Four of the men mentioned here were with Paul when he sailed from Macedonia into Asia, and presumably continued with Paul on his last journey to Jerusalem: Timothy, Aristarchus, Tychicus, and Luke. {Study ACTS 20:4-6 real close to see this.} Of these four, Luke and Aristarchus were with Paul during the storm of ACTS 27. {Study ACTS 27:1 & 2.} Additionally two of these ten men are Church Apostles: Timothy and Epaphroditus, which we will explain more about further down in these notes. Truly these ten are quite a collection of Saints coming from all segments of life, and whose lives are worthy of some further study, which we also will do as we continue. The common thread between all of the above mentioned Saints is that they were at this point in Paul's life, followers of Paul, and devoted followers of Christ. Not all went on to have God's best however, at least as far as we are told in scripture. 2 TIMOTHY records: *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica...*

As we begin to look a little closer at these ten Saints whom we know Paul had face-to-face contact with during his two year stay in Rome, note this: Paul did not call them friends! In fact you will not find the words "friend," or "friends" in Paul's epistles! Why? Certainly these men listed above were Paul's friends, true enough, but really they were far more than friends. We will find Paul using better words to describe these close associates, such as: "fellowlabourers," "fellow workers," "fellowservant," "companions in labour," "fellowsoldiers," "well beloved," "dearly beloved," "profitable to me," "servants of Jesus Christ," "fellowprisoner," and "faithful and beloved." There were other like adjectives used to describe the importance of these men to Paul's life, which we will see as we take a snap shot of each one of these ten men. The common link each of these men shared with Paul was their love of Jesus Christ. Also each of these ten men appreciated Paul's gospel message, and assisted Paul as the Lord enabled them in spreading Paul's gospel message. Yes, they all were far more than just friends, as we will continue to see in studying a little more about each of these men.

Timothy

Of these ten men who had face-to-face contact with Paul while here in Rome during this two year prison stay mentioned in ACTS 28:30 & 31, the first we will look at is Timothy, also called Timotheus, whom we have studied much about in previous lessons from this study. Recall that Timothy is called Timothy seven (SPIRITUAL PERFECTION or SPIRITUAL COMPLETION) times in scripture, and called Timotheus seventeen (VICTORY IN CHRIST JESUS) times in scripture. Timothy means: "honoring God." Timothy is one of the blessings, and one of the fruit of Paul and Barnabas first missionary journey; one of the ones that Paul desired to visit when he made this statement to Barnabas in ACTS 15:36*Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.* Without