

*scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:...* . We should then realize that Luke was a man full of the Holy Ghost himself, willing to let the Holy Spirit guide his pen as he inked 52 chapters of unique scripture! Luke was additionally given the opportunity to be a witness to much of the ministry of the Apostle Paul, recording what the Holy Ghost inspired him to write about it. Luke also got to know many of these people he wrote about, including the other ten whom we know visited Paul during these two years at Rome. Certainly Paul also encouraged Luke in his documentary writings to Theophilus of early church history.

We did mention in our introduction of Luke that Paul would write in his final epistle *...Only Luke is with me...* 2 TIMOTHY 4:11. It seems that Luke stayed with, or near Paul until Paul's final day here on earth. Truly to Paul, Luke was *...the beloved physician...* that Paul wrote of him in COLOSSIANS 4:14, a true friend, and very close brother in the Lord, who encouraged Paul to run with patience the race that was set before him until the day he went home to forever be with Jesus.

One thing we should have noted in our discussions of Luke above is that he walked in the same steps, and same spirit as Paul, sticking with Paul till the end. Paul wrote the same of Titus in 2 CORINTHIANS 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?* Some commentators of scripture mention that the brother sent of Paul to Titus might possibly have been Luke. Since this verse doesn't say one way or the other, we have no way of knowing for sure. A similar scripture is referenced in 2 CORINTHIANS 8:18 *And we have sent with him the brother, whose praise is in the gospel throughout all the churches;...* . Titus is the subject person in this verse, and "the brother" sent with him is unknown. Coneybeare lists four possible choices of "the brother" spoken of here: Luke, Gaius, Tychicus, or Trophimus. One commentator adds that the phrase "the brother" is equivalent to "the brother" of Titus, meaning "his brother," which, if true could indicate that Luke was Titus' brother. This could explain why Titus name is not mentioned in the book of ACTS. Certainly Luke knew Titus for we noted earlier in this study {see page 578 of these notes} that Titus was pretty much a constant traveling companion of the Apostle Paul ever since he started his third missionary journey, and possibly even his second.

Thank God for the 52 "light-giving," "luminous" chapters of holy scripture that were inspired by the Holy Ghost through the pen of Luke! Luke certainly made the most of the one life he was given to live for Christ. Recall the words from a poem Brother Hill liked to quote: "Only one life, 'twill soon be past, Only what's done for Christ will last." {The complete poem is called *Only One Life* by Charles Thomas (C. T.) Studd (1860-1931) an English missionary to China, India, and Africa.}

## Tychicus

Tychicus (TIK ih kihs), whom we will now consider, is number nine of the ten Saints we know Paul had eye to eye contact with during his two years of imprisonment here at Rome. Tychicus is found mentioned by name in five (GRACE) scriptures in five (GRACE) different books of the New Testament. (ACTS 20:4; EPHESIANS 6:21; COLOSSIANS 4:7; 2 TIMOTHY 4:12; and TITUS 3:12.) Truly Tychicus is to be noted as a GRACE Saint, and a close follower of the Apostle Paul. Let's see what we can learn about him.

Interestingly five (GRACE) meanings are found in association with the name Tychicus. (1) "by chance," (2) "fortuitous," (3) "fateful," (4) "fortunate," and (5) "casual." All of these meanings point to a common ordinary person, who by the grace of God were blessed to hear, and then receive the gospel of grace presented by Paul. Brother Copley notes that Tychicus "was indeed fortunate to hear the Gospel of Grace and be associated with Paul." On the other hand, Paul was blessed, and thus fortunate to have a man like Tychicus as a long time friend, and close follower of him; one who could be entrusted with bearing Paul's high water mark gospel message of grace, which point we will examine in detail shortly.

The first record we have of Tychicus in chronological order in scripture is what we read of him in 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. Here we find Tychicus to be one of the so called faithful seven who traveled to Jerusalem with Paul as he concluded his third missionary journey. (Of course we know Luke was a part of this group also, {study ACTS 20:5}.) What we find here in ACTS 20:4 concerning Tychicus is that he was from Paul's Asia, perhaps an Ephesian like Trophimus was noted to be in ACTS 21:29. Recall in our studies of Paul in Ephesus in ACTS 19 that he was there the better part of three years. {Study ACTS 20:31 *Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*} ACTS 19:10 & 20 further comment on the profound effect Paul's preaching had there at Ephesus. ACTS 19:10 *And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. ... 20 So mightily grew the word of God and prevailed.* The point we want to note concerning Tychicus here is that he became a very close follower of the Apostle Paul during this time, and continued faithful following Paul until the end of his life.

Nothing more is written of Tychicus until this time frame we are currently studying about, where Paul was imprisoned these two year in Rome. Recall that during these two years in Rome Paul writes PHILEMON, EPHESIANS, COLOSSIANS, and PHILIPPIANS. In two of these epistles Paul writes some striking thoughts about Tychicus, which also give us great insight into his character. Keep in mind also that in these four epistle were the very thoughts being discussed among these ten brethren while Paul was ministering unto them from his Roman prison.

In EPHESIANS Paul only makes mention of two people by name outside the trinity; himself and Tychicus! This in itself is interesting, to say the least, so let's make note of this important place given Tychicus, and do so in context. In EPHESIANS 6 Paul concludes his letter with a discourse on the warfare of the believer, whose overcoming source of victory is prayer. Then Paul instructs: EPHESIANS 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. 21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.* Note in verses 18 through 20 Paul is making a specific prayer request for himself, the effects which reach down to you and me, for we too are still benefiting from Paul's gospel, and the prayers he was requesting. Also we still are to pray that the mystery of Paul's gospel is still taught, and preached, and the word of God be rightly divided as Paul's doctrine is expounded by Paul's successors today. Then in verse 21 and 22 Paul entrusts the delivery of this epistle to those Saints of Ephesus into the hands of Tychicus. Imagine having entrusted to you the safe delivery of this high water mark epistle! Included with Paul's instructive letter, Tychicus was to make known Paul's current affairs, and how he was doing while being held prisoner in Rome. Paul makes mention of this twice, noting in verse 22 that Tychicus would also be able to comfort their hearts concerning Paul's current state. Obviously Paul well knew Tychicus' dedication, and his familiarity with those Saints of Ephesus, and knew Tychicus would be best suited to answer their concerns about Paul, for Tychicus was most familiar with Paul's current state having frequented Paul's Roman prison.

Certainly not all of the brothers, and ministers associated with Paul knew all that Tychicus did, for Paul writes of him: *But that ye also may know my affairs, and how I do, Tychicus,... ... shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts...* (EPHESIANS 6:21 & 22). Here we see how close a confidant to Paul, Tychicus was in order to know about all of Paul's affairs, and how Paul was really doing. The written letter couldn't adequately express this, but an eye witness could. Tychicus was this trusted eye witness of the things, the "all things" going on in Paul life while being held prisoner in his own hired house here in Rome. There is no way we could know exactly the "all things" concerning Paul that Tychicus was familiar with at this time in

Paul's life, but here are the possibilities. Tychicus would have witnessed the number of people that came to visit Paul while in prison. Luke already wrote in ACTS 28:30 & 31 that Paul *...received all that came in unto him... ..no man forbidding him.* We have already identified ten men who visited Paul during this time in his life, but that was just a drop in the bucket of the numbers who visited Paul here in Rome. How do we know this? Because of this statement we looked at before in PHILIPPIANS 4:21 & 22, which was written during this same time period: *...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. {Review page 1148 of these notes.} Tychicus was one of the brethren with Paul. We also noted earlier {see page 1168 of these notes} *...that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks...* ACTS 19:10. This was written after Paul had been in Ephesus two years. It is not too hard to see that after two years in Rome Paul could have easily preached to all they which dwelt in Rome, preaching to a few visitors at a time. Thus Paul's gospel message spread throughout Rome. (Even Nero heard of it, but that is a subject for later discussion, Lord willing.) We know an escaped slave named Onesimus on the streets of Rome heard of this man Paul, and took the opportunity he had to go see Paul. Onesimus went from gutter-most to uttermost, and left Rome a forever changed man, pursuing God's best as a race course runner, which facts we studied earlier. Remember we also noted that the Lord is not limited as to how many at Rome Paul himself could bear witness unto. This list included *...they that are of Caesar's household.* Paul's only limitation here in Rome was the bonds he was being held in, so he was restricted from traveling through and around Rome. This was not an obstacle to God, for the Lord saw to it that all in Rome who wanted to hear Paul's doctrine could do so unrestricted by taking the time to visit Paul in his "own hired house" where he was being held prisoner! Tychicus knew the number of different people who came to Paul's prison, and was witness to how Paul's gospel message was further spread here at Rome, even to those of Caesar's household. Furthermore concerning Paul's affairs, Tychicus would know Paul's heart felt thoughts about the things going on with him here in Rome. Paul and Tychicus had close fellowship, talked daily concerning the scriptures, and the things of God. Part of Tychicus' work with Paul would include personal encouragement, and support of Paul's God given ministry. Perhaps Tychicus was called upon by Paul to pray with the many who had visited Paul; to go to their homes and encourage them in the word of God. Obviously Paul couldn't go to those outside his "own hired house," but Tychicus could, and we see in this text of EPHESIANS 6:21 & 22 how Paul sent Tychicus bearing the EPHESIAN epistle to the Ephesians, along with a charge to make known to them the "all things" of Paul's affairs. Such information would include Paul's feelings and emotions, Paul's current condition, both spiritually and physically, Paul's situation and circumstances, and the magnitude and scope that God was blessing Paul's prison ministry. Tychicus could further relay how mightily the word of God was being expounded by this Apostle full of the Holy Ghost. Perhaps as mighty here at Rome as was the case in Ephesus, where it was recorded in ACTS 19:20 *So mightily grew the word of God and prevailed.* Certainly as Tychicus made known Paul's current state of affairs there would be those who would further inquire more about Paul himself; his health issues, his eye sight, his memory, his living conditions, the kind of food he was allowed to have, how he was being treated by the Roman soldiers, etc., and Tychicus would know how to answer all these kinds of questions, for again Paul wrote of Tychicus: *But that ye also may know my affairs, and how I do, Tychicus,... .. shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts...* (EPHESIANS 6:21 & 22).

Let's look a little closer at this statement Paul made concerning Tychicus in EPHESIANS 6:21 *...Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:...* . The word translated "beloved" here is *agapetos*, number 27 in The Strong's Greek Concordance, with the five (GRACE) meanings: beloved, esteemed, dear, favorite, and worthy of love. We have come across this word before, because it is the same word Paul used of Luke in COLOSSIANS 4:14 *Luke, the beloved physician...* . Five (GRACE) times we find this same word *agapetos* translated "beloved" in the following statements made by God: MATTHEW 3:17 *And lo a voice from*

heaven, saying, This is my beloved Son, in whom I am well pleased. MATTHEW 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. MARK 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. LUKE 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 2 PETER 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Need we say more how highly esteemed Paul felt about ...*Tychicus, a beloved brother...* ? No, but there is more that Paul said, noting that this precious brother in the Lord, Tychicus was also a "faithful minister," and even more specifically here in EPHESIANS 6:21 Tychicus was a ...*faithful minister in the Lord,*... . Mighty impressive credentials that should speak volumes to us. Two people are called faithful ministers in scripture, Tychicus and Epaphras, though we know many more qualified as faithful ministers, but were not given this label.

The Greek word translated "faithful" here is *pistos* {*pis-tos*'}, number 4103 in The Strong's Greek Concordance, which we haven't previously examined in detail in this study. We have often found the word "faithful" in our lessons, making the assumption that we all know what it means, or represents, and perhaps we do, but not to the fullest extent. (We could probably do a whole Bible study on the word "faithful," taking a full service to examine all the meanings, but we won't, here right now. Do that on your own if you wish.) Again "faithful" as used in EPHESIANS 6:21 Tychicus a ...*faithful minister in the Lord,*... comes from the Greek word *pistos* {*pis-tos*'}, which also translates into English as "believe," "believing," "true," "faithfully," and "believer," plus there are a couple of other associated meanings rarely used. Additionally in the Old Testament we find a several more words translated for the Hebrew of "faithful," such as "trust," "established," "steadfast," and "sure," just to mention a few. Vine's Dictionary defines *pistos* as used here in EPHESIANS 6:21 to mean: "faithful, to be trusted, reliable." Webster's Dictionary adds that faithful means: "having or showing a strong sense of duty or responsibility." Tychicus was such a man; trusty, faithful, believing, confiding, trusting, and one who could be relied upon, who finds himself listed "faithful" with some remarkable company in scripture. Abraham is called the father of the "faithful," and in GALATIANS 3:9 Paul writes: *So then they which be of faith are blessed with faithful Abraham.* Study NUMBERS 12 and find God calling Moses ...*My servant Moses... who is faithful in all mine house...* verse 7. Paul also notes this in HEBREWS 3:5 *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;...* DANIEL 6:4 records this of Daniel: ...*forasmuch as he was faithful, neither was there any error or fault found in him.* Such "faithful" witness is found of all the Old Testament worthies of faith. And, of course, the same holds true for all the New Testament full overcomers also. REVELATION 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* Brother Copley here writes: "The lords and kings, who are with the Lamb, are "called" to these high functions. They are also "chosen and faithful," because when they hear the call on earth, they respond to it and prove faithful in their persistent hope of reigning with Christ. Indeed these are they who "now reign in life thru the abundance of grace and the gift of righteousness" -- ROMANS 5:17." {End of quoting Brother Copley.} One more thing about the word "faithful" (*pistos*) before we move on brings us to this thought found in MATTHEW 25:21 & 23 spoken of the faithful servant: *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.* Thus we find the word "faithful" (*pistos*) pointing us to one of the high qualities found in all full overcomers. Certainly Tychicus fits this description.

Not only was Tychicus called "faithful," but a "faithful minister." Again EPHESIANS 6:21 notes that Tychicus was a ...*faithful minister in the Lord,*... . We have used the word "minister" many times in our Sunday School lessons assuming we all

know the meaning of the word "minister." Actually there are several Greek and Hebrew words that translate into English as "minister," take the time to look them up in your own personal studies. From an over all perspective we find the word "minister" one hundred times in scripture. One hundred is the number that has to do with COMPLETION. One hundred percent of something makes it complete. The full overcomer is 100% complete. Interestingly we find that there are 100 chapters in scripture penned by the Apostle Paul. The New Testament full overcomers will have given attendance to reading, and studying Paul's one hundred chapters. Also interesting is the fact that the word "minister" is found one hundred times in scripture, pointing us to the fact that a complete Christian will let all the word of God "minister" unto them. As a verification of this fact we note that the word "ministered" is found exactly thirty-seven times in our King James scripture. Bible scholars have found the number thirty-seven to be the number that has to do with THE WORD OF GOD! THE WORD OF GOD is one of the many names of Jesus. REVELATION 19:13 *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.* Thus we see that THE WORD OF GOD is synonymous with Jesus Christ our Lord and Saviour, and as such we find Him mentioned on every page in the Bible. If you want to know Jesus better, then study THE WORD OF GOD, study the Bible in other words, and as you do ask the Holy Ghost to open the treasures found on each page of scripture. The Philadelphia full overcomer is noted to have "*kept my word,*" and to have "*kept the word of my patience,*" (see REVELATION 3:8 & 10) which means they actively knew their Bible, the written word of God. HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Thirty-seven times we find the word "diligently" in THE WORD OF GOD. What this shows us is that to achieve the rank of full overcomer, one must "diligently" study THE WORD OF GOD, one must "diligently" run his or her particular race course, one must "diligently" seek the Lord with "prayers" asked "by faith" with complete "trust" in our precious Saviour and soon coming Bridegroom, Jesus Christ, THE WORD OF GOD! Jesus Christ, THE WORD OF GOD, came into this world to "minister" as noted in MATTHEW 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

So what does all this have to do with Tychicus? Tychicus certainly didn't have Paul's one hundred chapters to read, and study, for they weren't all written at the time we are considering, which is when Paul was first imprisoned at Rome. Tychicus had a different opportunity than we however, for he got to learn, and hear Paul's gospel message from the mouth of Paul himself. Furthermore Tychicus got to follow Paul, travel with Paul, spend untold hours speaking with, and listening to Paul, studying Old Testament scriptures with him, and experience first hand how it was that Paul followed Christ. And Tychicus got to participate in some of the very same adventures that Paul did. Tychicus "ministered" unto the Apostle Paul, which is evident by what Paul wrote of him. Go back and review the story of Joshua in the Old Testament, and find in EXODUS 24:13 that Joshua was Moses' minister! These were high credentials spoken of Joshua, but we find exactly the same lofty qualities noted of Tychicus in EPHESIANS 6:21. Tychicus obviously well learned the word of God in order to be a ...*faithful minister in the Lord,*... that Paul wrote of him in EPHESIANS 6:21. Again the full text of EPHESIANS 6:21 & 22 reads: *But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.* The full scope of Tychicus is that he was a ...*faithful minister in the Lord,*... equipped and prepared to make known all things, not only of scripture, but of Paul's current status, and in addition Tychicus was blessed with the ability of all good ministers, which is to be a comfort unto those being ministered unto.

COLOSSIANS 4:7 adds that Tychicus ...*is a beloved brother, and a faithful minister and fellowservant in the Lord:*... . We have discussed the Greek word found here translated "fellovservant" before, which is sundoulos {soon'-doo-los}, (number 4889 in The Strong's Greek Concordance). The Greek word sun {soon} (with or together) is added to doulos {doo'-los}, (number 1401 in The Strong's Greek Concordance), meaning:

servants of the same Divine Lord. Paul and Tychicus were like-minded faithful ministers, and fellowservants in the Lord.

Progressing through our chronological examination of Tychicus we next find that Paul not only sent him to Ephesus bearing the high water mark epistle of Paul's, but he further sent him to Colosse with Paul's letter written unto them. Perhaps Tychicus also carried with him Paul's writings to the Laodiceans, however scripture doesn't specifically tell us this. We do know from COLOSSIANS 4 that Tychicus didn't go to these places alone. COLOSSIANS 4:7 *All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.* We find here that Paul sent Tychicus to Ephesus, and Colosse with this new brother in the Lord, Onesimus, whom Tychicus could continue to encourage, and minister to, and fellowship with in the Lord as they made this lengthy journey. The Lord saw to it that Tychicus, this *...faithful minister in the Lord,...* always had someone to minister unto; to fellowship with; to encourage in the Lord. On the journey to Ephesus and Colosse Tychicus' traveling companion was Onesimus, who was also a show-and-tell evidence (especially to those of Colosse) as to the current state of Paul's ministry. {Review the chapter on Onesimus to further appreciate all that the Lord was doing in this mans life.} Furthermore Onesimus was carrying a letter from Paul to Philemon, and no doubt Tychicus was with Onesimus when he delivered this letter, which would explain why Tychicus' name isn't found in PHILEMON.

Think about these epistles of EPHESIANS, COLOSSIANS, and PHILEMON for a moment. How do you suppose Tychicus and Onesimus delivered them? Probably not like we think. The letter to the EPHESIANS was written to Saints Paul knew. Tychicus (we think) was from Ephesus, so he too knew these very same people. Perhaps Tychicus and Onesimus both also knew those in Colosse. We know that Onesimus well knew Philemon, his master. Tychicus and Onesimus didn't just drop off these letters like a piece of mail, and then move on. Note how Paul wanted these epistles to be read in COLOSSIANS 4:16 *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.* This means that these letters were to be read publicly. Tychicus was *...a faithful minister and fellowservant in the Lord,...* and I am certain that he personally read these epistles unto these assemblies. It would be hard to just read these letters without further expounding, and thus preaching from them. A Saint from Ephesus for example would recognize Paul's language, and Paul's teaching here, and with these lofty thoughts written down for them, certainly they would all want their own copy of Paul's "letter." Thus we get a better picture of just how it was that Tychicus was *...a faithful minister and fellowservant in the Lord,...* . He was more than a mail man. He was familiar with the contents of these letters, and knew how to further expound Paul's teaching, and with the help and power of the Holy Ghost he could emphasize the lofty thoughts Paul had written unto these Saints. Thus he too could relay the many hours of conversations that he and Paul had discussing these very same topics that Paul had now written down in his letters to the EPHESIANS, and the COLOSSIANS. PHILEMON was a personal letter written unto one man, Philemon. This letter was treasured so much by PHILEMON that it was shared, and preserved for us today. A changed Onesimus was further evidence of the profound effect that the Lord has in the life of a Holy Spirit filled believer, which change was greatly appreciated, and enjoyed by Philemon. The point of noting all of this is to shed more light on the statement we read in COLOSSIANS 4:7 *All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:...* . Obviously Tychicus was well grounded in the truth that Paul taught and preached in order to properly and publicly "declare" the contents of these epistles he was given to deliver.

Paul writes in COLOSSIANS 4:8 this concerning Tychicus: *Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;...* . Conybeare's translation of COLOSSIANS 4:8 reads: "...whom I have sent to you for this very end, that he might learn your state, and comfort your hearts;... ." Who is

the subject being discussed in verse 8? Is it not the Colossian Saint? Paul is writing that he is sending Tychicus to "you" (the Colossians), that Tychicus might know "your" (the Colossian Saints) estate, that he Tychicus might comfort "your" (the Colossian Saints) hearts. Paul is not writing the COLOSSIANS epistle to brag on how he himself was doing in his Roman prison. He was concerned for them, and wished to give them encouragement in the Lord, which he wrote about in COLOSSIANS 1:9-11. COLOSSIANS 1:9 *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;...* Sister Bodie notes that "the general purpose of the (COLOSSIANS) letter was to correct the false teaching which had arisen at Colosse." {End of quote from Sister Bodie.} Does any of this sound like Paul was focusing the attention on himself? No, Paul's concern for the Colossian Saint was that they too be focused upon the important things above. So Paul further encouraged them in COLOSSIANS 3:1-4 ...*Since ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* The reason to emphasize all of this is because in rightly dividing COLOSSIANS 4:8 we must see that Paul was interested in the Colossian Saint, and how they were doing. Tychicus was Paul's witness in this regard. Most commentators mistranslate this verse saying that Paul was here sending Tychicus "that ye may know our state," but Paul had already written about his own "state" in verse 7, and again in verse 9. (COLOSSIANS 4:7 *All my state shall Tychicus declare unto you,...* . 9 *...They shall make known unto you all things which are done here.*) Paul wasn't a "me, myself, and I" kind of guy. Certainly by now we should have noticed this. Paul's emphasis about himself was a "Christ in me" theme, encouraging others to have this same kind of mind set. (Study 2 CORINTHIANS 11:10; 2 CORINTHIANS 13:3; GALATIANS 2:20; PHILIPPIANS 1:29 & 30; PHILIPPIANS 4:9; and 1 TIMOTHY 1:16. GALATIANS 2:20 reads: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.* PHILIPPIANS 1:29 & 30 adds: *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 Having the same conflict which ye saw in me, and now hear to be in me.* 1 TIMOTHY 1:16 states it like this: *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*)

Now back to COLOSSIANS 4:8 *Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;...* . Paul here wrote that he was sending Tychicus so *...that he might know your estate, and comfort your hearts;...* . We find the word "estate" seventeen times in scripture. The Holy Ghost inspired the word "estate" to be used seventeen times in the Bible because seventeen emphasizes VICTORY IN CHRIST JESUS. Do you think the Apostle Paul wanted the Colossian Saint to have VICTORY IN CHRIST JESUS? Certainly, he wanted this for all Saints. The translation by Ronald Knox of this portion of COLOSSIANS 4:8 reads: "...to give me news of you, and to bring courage to your hearts." From what we read above in COLOSSIANS 3:1-4 we find Paul encouraging these Colossian Saints, and us, to seek those things above of royal estate. The Bride of Christ will reign with Him in eternal royal estate having attained total VICTORY IN CHRIST JESUS. Jesus will not reign with a defeated queen. Recall in ESTHER 1 that queen Vashti refused to let king Ahasuerus present her, and the crown royal, before the people and the princes, so a decree was made by the king to *...give her royal estate unto another that is better than she...* ESTHER 1:19. It is Paul's gospel that brings us to Jesus royal estate. May we with the help and guidance of the Holy Spirit treat Paul's one hundred Holy Ghost inspired chapters of divine instruction accordingly. Do you think Tychicus and Onesimus spent much time together talking about Paul's doctrine? They certainly did, and we have noted this already. Do you think these precious Brothers in the Lord were Bridal race course runners? No doubt they were.

Perhaps they had heard these very words from Paul's own mouth: *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain...* 1 CORINTHIANS 9:24. Surely they too had heard Paul speak the very words he wrote to the Saints of Philippi: *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus...* PHILIPPIANS 3:13 & 14. Perhaps Tychicus and Onesimus also heard Paul expound upon the Old Testament worthies of faith that he later wrote about in HEBREWS 11. If so Paul must have also encourage Tychicus and Onesimus with the same thoughts he later expressed in HEBREWS 12:1 & 2, which reads: *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.*

Paul repeats another thought here in COLOSSIANS 4:8 that he also wrote in EPHESIANS 6:22 out of concern for their "estate." To the Ephesians Paul wrote that he was sending Tychicus *...that he might comfort your hearts*. Here in COLOSSIANS 4:8 Paul wrote that he was sending Tychicus in part to *...comfort your hearts*. The Greek word here translated "comfort" is parakaleo {par-ak-al-eh'-o} (number 3870 in the Strong's Greek Concordance), which we have found several times before in our studies. {See pages 1061, 1079, and 1162 of these notes.} Parakaleo comes from two Greek words; para meaning: near; and kaleo meaning: to call, thus simply put parakaleo translates into English as "to call near." As used in EPHESIANS 6:22, and COLOSSIANS 4:8 parakaleo "comfort" means: to encourage, to strengthen, to instruct and teach, to admonish, to beseech, with the end result being to urge one to pursue some course of conduct looking to the future, as in looking for Christ's soon coming; to draw nearer to Jesus. Stated another way, Paul was writing that Tychicus was being sent with encouraging news from above, and was to inform them that he (Paul) too was spending his time here on earth drawing nigh unto God. HEBREWS 7:19 reads: *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.* The "better hope" referenced here is a reference to our Lord and Saviour Jesus Christ called "the hope of glory" in COLOSSIANS 1:27. 1 TIMOTHY 1:1 further explains this "better hope" stating: *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;...* . So we see a little how Paul was drawing nigh unto God. Not long after this Paul would write in HEBREWS 10:22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Thus we see how Paul wrote that their hearts should be encouraged, and strengthened. Similar thoughts were previously written to the Saints in Thessalonica where Paul wrote in 2 THESSALONIANS 2:15-17 -- *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in every good word and work.*

To the Colossian Saints Paul added in COLOSSIANS 4:9 that he was sending Tychicus *...With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.* Obviously Tychicus and Onesimus had spent much time with the Apostle Paul in Rome in order to know how to *...make known unto you all things which are done here.*

We have for now finished our discussion on these two portions of scripture written from Paul's Roman prison quarters. EPHESIANS 6:21 *But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.* COLOSSIANS 4:7 *All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all*



*things which are done here.* On your own studies of EPHESIANS and COLOSSIANS note that Paul made no mention of expecting to see Tychicus and Onesimus again. However in the letter sent to Philemon, Paul does mention the possibility of being released from Rome, knowing that if this happened he most likely would get to see Onesimus again, and in the process he, no doubt, expected to also look up Tychicus also. Here is how Paul wrote this in PHILEMON 1:22 *But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.* In the final two scriptures that we find Tychicus mentioned, we find that Paul did once again meet up with this ...beloved brother, and a faithful minister and fellowservant in the Lord.

About four to five years after the writing of PHILEMON, PHILIPPIANS, COLOSSIANS, and EPHESIANS, Paul writes a letter to Titus, and two letters to Timothy. Here is what Paul wrote concerning Tychicus in these letters. 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.* 2 TIMOTHY 4:12 *And Tychicus have I sent to Ephesus.* Obviously Paul got to see Tychicus again here on earth. Also apparent is that Paul did obtain a release from his prison quarters there at Rome. Lord willing we will examine this in greater detail a little later in this study the Lord willing, and if He tarries that long. For now just make note that Paul did see Tychicus again, and that Tychicus remained a devoted follower of the Apostle Paul the rest of Paul's life. Certainly Tychicus remains in our memory as a true GRACE Saint mentioned five (GRACE) times in scripture in five (GRACE) different books of the New Testament. (ACTS 20:4; EPHESIANS 6:21; COLOSSIANS 4:7; 2 TIMOTHY 4:12; and TITUS 3:12.)

## Jesus, which is called Justus

We have now discussed at length nine of the ten Saints we know Paul had eye to eye contact with during his two years of imprisonment here at Rome: two fellow Church Apostles, Timothy and Epaphroditus; two men from Colosse, Onesimus and Epaphras; John Mark, Barnabas' nephew, who ended up by this time in Paul's life being an asset in the ministering of Paul's gospel; Aristarchus of Macedonia, Paul's companion in travel until the end; Demas a fellowlabourer with Paul (until the going got too rough); Luke who stayed with, and ministered to the Apostle Paul until the end; and an Ephesian named Tychicus, a faithful, and persistent race course runner who also followed Paul until Paul's last days here on earth. We now come to the tenth man we know that visited Paul while a prisoner here at Rome, and that man is Jesus, which is called Justus, of whom we know very little about because he is only mentioned one time by this name in scripture, and that being in COLOSSIANS 4:11. COLOSSIANS 4:11 *And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.*

Let's see what we can learn about Jesus, which is called Justus from these few words written of him. We first notice that Jesus, which is called Justus has two names, one Jewish (Jesus), and one Latin, or Roman name (Justus). Jesus, which is called Justus is mentioned with two other Jews, Aristarchus, and John Mark (Marcus). COLOSSIANS 4:10 *Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;).* So that Jesus, which is called Justus didn't get mixed up with Jesus Christ when Jesus' name was mentioned, I am sure Paul called him Justus, which was a common surname among the Greeks and Romans. In private conversations between Paul and Jesus, which is called Justus, Paul may have called him by his Jewish given name, Jesus, or Jesus Justus.

We must differentiate Jesus, which is called Justus from a man called Justus in ACTS 18:7, whose house Paul went to when he first came to Corinth. ACTS 18:7 *And he (Paul) departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.* {Review pages 432 and 433 of these notes.} When we previously studied this verse we learned from an expounded translation that the Justus mentioned in ACTS 18:7 was also known as Titus Justus. The expounded version reads: "So he (Paul) left, and entered into the house of a devout proselyte called Titus Justus, a man that worshipped God, whose house was next door to