

*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

the synagogue.” We also noted when we studied this man Titus Justus earlier that it is probable that Titus Justus was a convert to Judaism, in other words a Greek proselyte, who attended Sabbath day services at the Jewish synagogue where he first heard Paul preach. Here in COLOSSIANS 4:11 Jesus, which is called Justus is noted to be *...of the circumcision....* meaning that Jesus, which is called Justus was a Christian Jew, and one who obviously followed Paul.

Jesus name means “Jehovah is salvation,” a fact all Christians know. 1 SAMUEL 2:2 states: *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.* Jesus Christ of Nazareth is spoken of by Peter in ACTS 4:12, which reads: *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Jesus, which is called Justus knew Jesus Christ of Nazareth as his own personal Saviour, and Jesus, which is called Justus followed Paul as Paul followed Jesus Christ of Nazareth. Recall what Paul wrote in 1 CORINTHIANS 4:16 *Wherefore I beseech you, be ye followers of me.* Later in 1 CORINTHIANS 11:1 Paul repeated: *Be ye followers of me, even as I also am of Christ.* During the time frame we are studying about when Paul was imprisoned in Rome for two years, Paul wrote PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. ...20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* Jesus, which is called Justus was this kind of follower of the Apostle Paul, who also heard Paul preach and teach these very same words.

Justus name means “just.” It points us to one who has been justified, and Brother Hill used to define justified as meaning: “just as if I had never sinned.” Of course there is only one way any of us can ever be justified, and that is by believing on the only Just One, who is Jesus Christ our lovely Lord and Saviour! Paul stated it like this in ROMANS 3:23 *For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* We find Noah was a “just man” in GENESIS 6:9, and he is found mentioned as an Old Testament worthy of faith in HEBREWS 11! Also ROMANS 1:17; GALATIANS 3:11; and HEBREWS 10:38 all tell us: *“The just shall live by faith.”* Certainly Jesus, which is called Justus was a man who also lived his life by faith having latched onto Paul’s gospel message.

We have now defined the meaning of Jesus, which is called Justus name. We have also learned that he was a Jew listed by Paul in association with Aristarchus and John Mark, and perhaps his only connection to these two was that he was a Jew. In context here is what Paul said of Jesus, which is called Justus: 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;) 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.* Verse 11 further identifies two important qualities of Jesus, which is called Justus. The first is that he was a “fellowworker” into the kingdom of God with Paul, and secondly that he was a “comfort” unto Paul. These two qualities are SUFFICIENT WITNESS to the character of Jesus, which is called Justus.

Jesus, which is called Justus is identified first as a “fellowworker” with Paul, and the Greek word “fellowworker” used here is sunergos {soon-er-gos'} (number 4904 in The Strong’s Greek Concordance), which is used thirteen times by Paul in scripture, and also means: fellowlabourer, helper, fellowhelper, fellowworkers, workfellow, labourer together with, and a companion in labour. Most all of these ten men we have been talking about in this portion of our study have been called sunergos by Paul in his descriptions of them. How is Jesus, which is called Justus a companion in labour, a helper, a workfellow (sunergos) with Paul here in Rome? Luke told us in ACTS 28:31 that Paul preached the kingdom of God, and taught those things which concern the Lord Jesus Christ, with all confidence while a prisoner at Rome, and now we find that Jesus,

which is called Justus assisted him. How he helped Paul we are not exactly told in scripture, but consider the following. Aquila and Priscilla are called sunergos, "helpers in Christ" in ROMANS 16:3, and what did they do? Recall back in ACTS 18:24-28 that Aquila and Priscilla took in Apollos when he first came to Ephesus. This was even before Paul established a church there. Aquila and Priscilla in Paul's absence took Apollos aside *"and expounded unto him the way of God more perfectly...."* ACTS 18:26. What did they teach Apollos, this eloquent man, mighty in scriptures? They expounded unto Apollos, Paul's gospel message, which they had learned one-on-one with Paul back in Corinth. {Study again ACTS 18, and review these notes starting on page 468.} After Aquila and Priscilla taught him, Apollos then went on to become one of the Church Apostles, who traveled abroad eloquently proclaiming Paul's gospel message, independent of the Apostle Paul being present with him! Perhaps this man Jesus, which is called Justus aided Paul in a similar fashion, by going around Rome, and the nearby surrounding places expounding Paul's gospel to those whom Paul otherwise never would have reached. Additionally Jesus, which is called Justus had the freedom outside of Paul's own hired house, to continue ministering unto those who had visited Paul in prison. Certainly this is a big part of how Jesus, which is called Justus was a "fellowworker" (sunergos) with Paul.

Before we examine further the possibilities of how Jesus, which is called Justus could have been a "comfort" to Paul, (COLOSSIANS 4:11) let's take into consideration the following facts that we do know. Recall that long before Paul ever got to Rome he wrote them the ROMANS epistle, which was addressed *"To all that be in Rome, beloved of God, called saints..."* ROMANS 1:7. Perhaps Jesus, which is called Justus was already one of these Saints whom Paul hadn't met yet, who gladly received this letter. Since scripture doesn't verify this one way or the other, we can only make note that this is one possibility of the way in which Jesus, which is called Justus came to know the Apostle Paul in the first place. Again in ACTS 28:15 we read of the brethren from Rome hearing of Paul's soon arrival, and traveling out of Rome as far away as Appii forum, and The three taverns to meet him, and travel with Paul as he was accompanied to Rome by the Roman soldiers. ACTS 28:15 *And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.* Here we see that Paul took great courage from those who came from Rome to greet him, meaning here that Paul was of good cheer to see these dear Saints, most of whom he probably didn't even know! Maybe Jesus, which is called Justus was among them, and maybe not. Again we just don't know because the scripture doesn't tell us one way or the other. However somebody did travel from Rome to greet Paul as he finished his journey to Rome, and we are only suggesting that Jesus, which is called Justus could have been one of them. If Jesus, which is called Justus didn't know Paul until Paul came to Rome then perhaps he was one of the Roman Jews of Rome whom Luke wrote about in ACTS 28:24, which again reads: *And some believed the things which were spoken, and some believed not.* And the other possibility concerning how Jesus, which is called Justus got to know Paul is from Paul's previous ministry somewhere along the way. Again we are not told in scripture how these two knew each other, or even where Jesus, which is called Justus is from, but we do know that these two were together in Rome, and that Jesus, which is called Justus was a "comfort" to the Apostle Paul as he was being held prisoner there.

In the above paragraph we made note how in ACTS 28:15 that the brethren from Rome came out to greet Paul, and travel with him his final miles as he arrived in Rome. It is written in ACTS 28:15 how *...when Paul saw, he thanked God, and took courage...* because of these Roman brethren. Akin to being one who brings one courage, as these Roman greeters here did to Paul, we find another word used in scripture meaning: exhortation, an addressing, to give solace, relief, alleviation, and consolation, and that word is "comfort," which is used in COLOSSIANS 4:11 in association with Jesus, which is called Justus. 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.* The Greek word translated "comfort" here is paregoria {par-ay-gor-ee'-ah}, (number 3931 in The Strong's Greek Concordance), found only this one time in scripture, and is different than the word translated "comfort" in COLOSSIANS

4:8 which we examined above. {See page 1196 of these notes.} Here para meaning: near, is combined with agora {ag-or-ah'}, which means: to gather, thus paregoria indicates a close gathering together for the purpose of soothing solace. A related word search in Webster's Dictionary of words associated with paregoria hints of a speech at a gathering at a race course. In fact isn't this exactly what Paul did, encourage race course runners? Yes indeed. However the meaning of "comfort" most likely intended here in verse 11 by Paul, which has lost a little meaning in these definitions: exhortation, an addressing, to give solace, relief, alleviation, and consolation, could probably better be read like this: Aristarchus, Marcus, and Jesus, which is called Justus, who are fellow Jews, all have proved to be a great help, relief, and a comfort to me. From their assistance Paul received a hard to explain, yet heart felt soothing relief, like a heavenly touch from the Lord. Certainly all of these precious Saints encouraged each other in being full overcoming race course runners. With such high level discussions concerning winning Christ as Bridegroom, no wonder that Paul called these men a "comfort" to him.

We have now finished discussing the ten men whom we know visited Paul while he was being held prisoner here at Rome during the two years referenced in ACTS 28:30. Perhaps as each of these men left Paul he might have encouraged them with similar words recorded in PHILIPPIANS 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* Seven life perfecting things are referenced here for them to continue thinking upon. Thus we glimpse the kind of things Paul also spent his prison time thinking about, which he also wrote about in COLOSSIANS 3:1-4, verses we have looked at previously: *If (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.* These kind of thoughts, these things occupied Paul's prison time while being held in the custody of one of the cruelest rulers recorded in history! What kind of things occupy your mind?

## Other Saints of Rome

As we start this next section of examination of Paul's life, let's once again get the overview Luke gave us of 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.* Keep in mind that as Paul began his stay here at Rome in his own hired house, he had no way of knowing he would be here two years, or even two days. He was always looking for the Lord to come at any time, thus his focus remained on things above, not on the things here on earth. With such a high focus, his minutes, and hours, and then days, and weeks, and months passed quickly by, filled and fulfilled by his occupying, and always *...Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;...* which he later wrote Titus about in TITUS 2:13. Pretty soon these two years, or more, had passed as Luke concludes his account to O Theophilus, and sends to Antioch, Syria this letter we call THE ACTS OF THE APOSTLES.

Meanwhile during this time, Paul in these adverse conditions, fulfilled the ministry given him of Jesus back in ACTS 23:11. Recall this verse was recorded the night after his arrest in Jerusalem, when Paul, no doubt, felt like he had reached one of the lowest points in his Christian life. ACTS 23:11 states: *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.* Even though Paul has remained in bonds now for about five years, his gospel message continued to be preached, and spread abroad during this whole time period. Paul even got to preach to governors, and kings during this imprisonment. Paul also was given much time to further expound his gospel message to sailors, ship owners, Roman soldiers, Roman Centurions, Barbarians of Melita, Greeks, Jews and Italians, no man forbidding him! Now we find him in Rome still