

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

a prisoner bearing testimony of the many things Jesus Christ had made him witness to. When he wasn't teaching and preaching to those who took the time to visit him, Paul was writing letters and epistles to those with whom he had previously spent much time. At least fifteen chapters of our New Testament scripture were written from his Roman confines, where Paul took the opportunity to put in writing the things that were occupying his time, his mind, and his fellowship. These four epistles are PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS. Paul mentions that *...I Paul, the prisoner of Jesus Christ for you Gentiles...* in EPHESIANS 3:1. In EPHESIANS 4:1 he adds: *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,...* . To Philemon Paul also notes in PHILEMON 1:9 & 10: *Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds.* Paul adds this in verse 13: *Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:...* . To the Saints of Colosse Paul also wrote in COLOSSIANS 4:3 *Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:...* adding in verse 18 *...Remember my bonds.* There were some other scriptures also where Paul made mention of his being held in bonds while in prison in Rome, but the point of once again of reading all of this is to emphasize where Paul's focus remained. Paul's attention wasn't tuned into the fact that he was being held in the custody of one of the cruelest rulers recorded in history. What captivated Paul's full time attention was the Lord Jesus Christ, and fulfilling the ministry he was given by Jesus Christ Himself. Ananias of Damascus told Paul three days after he got saved how the Lord had made the following known to him concerning Paul: *For I will shew him how great things he must suffer for my name's sake...* ACTS 9:16. Paul knew that bonds, and imprisonment's were a big part of these suffering things he must experience as part of his ministry, and as part of his testimony as to what it takes to become a full overcomer. Even to the Philippians Paul wrote in 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 made known to the elders of Ephesus before he even arrived at Jerusalem and was arrested there *...that bonds and afflictions abide me...* ACTS 20:23. Paul knew that bonds and imprisonment's were obstacles that would be placed on his race course, yet he didn't let that deter him from running the race to win Christ as his Bridegroom. Paul wrote to the Corinthians of many of the trials, and obstacles that had been placed upon his race course, not to boast, but to be reminded of what the Lord was doing in his life. So Paul concluded his accounting to the Corinthians of his trials, and tests, and infirmities with these words recorded in 2 CORINTHIANS 12. 2 CORINTHIANS 12:8 *For this thing I besought the Lord thrice, that it might depart from me.* 9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.* 10 *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.* Previously Paul had also wrote them in 2 CORINTHIANS 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;...* .

Thus we note during this two year time frame when Paul was a prisoner in Rome that Paul didn't waste any time thinking on his own circumstance, other than to mention he was still being held in bonds as a prisoner while at Rome. Paul requested that he be remembered in prayer, and wrote from his own hired house there in Rome for the Ephesian Saints to pray *...for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak....* EPHESIANS 6:19 & 20. So we see that Paul did get to speak, and preach, and teach to people while in prison at Rome as Luke recorded 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.* And all of this was done in the shadow of Caesar's palace, with the Lord allowing the Roman Emperor to provide Paul's food, shelter, and protection during this time! Paul then was treated like an Ambassador, even though he remained in bonds.

Do you, like me, find it curious that none of the Saints Paul wrote his ROMANS epistle to are mentioned by name in his letters he wrote from Rome? We mentioned above that Jesus, which is called Justus possibly could have been the one exception to this statement, for we do not know where he came from, or how or when he came to know the Apostle Paul. Thus most, if not all, of the ten individual Saints mentioned by name in PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS who came and saw Paul while a prisoner during this two year time period were not the Saints of Rome to whom Paul addressed his ROMANS epistle to. This does not mean that these Roman Saints addressed in ROMANS 1:7 as: *To all that be in Rome, beloved of God, called saints...* didn't come and visit Paul while here in Rome. It just means that we have no mention of them by name in the letters Paul wrote from Rome, with of course the possible exception of Jesus, which is called Justus. We do know that some of the Saints from Rome did come out to greet Paul as he arrived there, for ACTS 28:15 records this of them: *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.* No more is said of these Saints as a collective group, except when Luke recorded in ACTS 28:30 that Paul *...received all that came in unto him...* and this statement also includes people from other places, as we discussed at length previously. Yet we do find hints of who these Roman Saints were in these four epistles written from Rome.

We have spent considerable time discussing the ten individual Saints mentioned by name in PHILEMON; COLOSSIANS; EPHESIANS; and PHILIPPIANS who came and saw Paul while a prisoner during the two year time period ACTS 28:30 records he was held in Rome. We know that nothing is impossible with God for LUKE 1:37 tells us: *For with God nothing shall be impossible.* And the last part of MATTHEW 19:26 reads: *...with God all things are possible.* So we know that it certainly was possible, and even probable that the majority of people living in and around Rome could have easily heard the word of the Lord Jesus Christ after Paul had been there these two years. Remember that ACTS 19:10 records after Paul had been in Ephesus two years that *...that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* Think for a moment the magnitude of this statement. There is no way Paul could have preached to all in Asia at once, especially in his day with no radio or television available. But he could, and did preach to a few at a time until *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* Think of all the preachers you know that preach a Holy Ghost inspired sermon on Sunday morning. Some preach to ten, and some preach to several hundred, yet in a two year time period countless thousands hear the word of the Lord Jesus, because such Holy Spirit inspired preaching is magnified by the *...effectual working of his power...* (quoting EPHESIANS 3:7). Such Holy Ghost inspired preaching gets people to talk about the things of the Lord, and as His word spreads this is how the name of the Lord Jesus is magnified by the power of the Holy Ghost. {See ACTS 19:17.} Paul was a Holy Ghost inspired vessel used of the Lord to open the eyes of both Jew and Gentile, bond and free, educated and uneducated; to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is our Lord and Saviour Jesus Christ (paraphrasing ACTS 26:16-18). In Rome, Paul was allowed to receive all that came in unto him according to ACTS 28:30, and even though the size of his prison quarters may have been rather confined, still Paul could have easily preached to all they which dwelt in Rome, preaching to a few visitors at a time, while being further assisted outside these prison confines by some of these ten men we previously discussed called fellowworkers, fellow helpers, and fellowlabourers, by whom also the name of the Lord was magnified. We have briefly noted this before, and will now go into a little more detail from scripture showing who Paul's preaching reached here in Rome.

Most likely the last of these four epistles written from Paul's prison at Rome during these two years was PHILIPPIANS, where we find mentioned some of these other Saints of Rome, whom we are now considering in this portion of our study on the life of the Apostle Paul. Before we even examine who these people were, let's spend a little time considering the over all purpose of this PHILIPPIANS epistle, which highlights Paul's doctrinal teaching concerning *... the high calling of God in Christ Jesus...* spoken of in PHILIPPIANS 3:14.

There are a lot of elements to bring together here to explain Paul's reasoning for writing this Holy Ghost inspired letter. Obviously from its content, PHILIPPIANS was written to well grounded Saints. Brother Hill noted that the book of PHILIPPIANS has no real doctrines to expound, no errors to correct, and no issues to refute. We also previously noted that the book of PHILIPPIANS was written to encourage the heart of every potential full overcomer, and "lover of the race course," who individually wants God's best in their own life! PHILIPPIANS is known as the joy book of the Bible, which is a pronounced theme throughout this epistle! {Review page 1153 of these notes.} Brother Hill wrote in his Bible that PHILIPPIANS "presents Christ as life's solution to every problem; a refuge from every enemy; and the living substance to meet every need." PHILIPPIANS 4:19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.* Brother Hill added: "the message of PHILIPPIANS is a earnest loving appeal to receive what Jesus has made, and makes possible to believers, not as the law, or demand." Brother Hill went on to note that Jesus is referenced some seventy times in these four chapters of PHILIPPIANS. Then Brother Hill explained four perfectly division of PHILIPPIANS defined by its four chapters. In chapter one we find that Christ is the essence of life; the very God of very God; God in the flesh. In chapter two Christ is the foundation of life; He fits it all -- everything of the Old Testament, and everything from the eternity past -- he's the answer to it. In chapter three Christ becomes the goal or reward of your life. In chapter four The Lord Jesus Christ becomes the strength for you to attain the high calling of God which is in Christ Jesus. These then were the introductory thoughts Brother Hill used to introduce PHILIPPIANS.

Consider also this element. Paul wrote the Saints of Philippi this PHILIPPIAN epistle as a lengthy thank you letter for sending to Paul a gift delivered by the hands of Epaphroditus. This is noted in PHILIPPIANS 4:19 *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.* Perhaps this explains in part how Paul, now a prisoner in Rome, could afford the privilege of living "in his own hired house" as noted in ACTS 28:30. And this wasn't the first time the Saints of Philippi had sent Paul a gift, for he also writes in PHILIPPIANS 4:15-17 -- *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account.* Obviously the Philippian Saints well appreciated Paul, and his gospel message, and had supported his ministry from the beginning.

Let's take a moment here and reflect back to this beginning; to the time when Paul initially got aquatinted with the people who became the race course running Saints there in Philippi. We read in ACTS 16:9 that after seemingly accomplishing very little on his second missionary, Paul had come to Troas. ACTS 16:9 then tells us: *And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.* Who was this "man of Macedonia?" Was it Gaius or Aristarchus, whom ACTS 19:29 notes: *...men of Macedonia, Paul's companions in travel,...* later in life? Was it Secundus of ACTS 20:4 fame? Perhaps. Recall that Epaphroditus was from Philippi also, and went on to become one of the Church Apostles! Obviously Paul's gospel message helped Epaphroditus. Could he have been the man Paul saw in his vision? Only the Lord knows the answers to these kinds of questions.

Remember again back in ACTS 16 that the first city in Macedonia which Paul established a church was Philippi, where now some ten years later resides the Saints he is addressing his PHILIPPIANS epistle to. Initially here is what happened in Philippi: ACTS 16:13 *And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.* (Interestingly the little word "us" here shows that the writer of ACTS, Luke, was now here at Philippi a part of Paul's company. How, when, where, and why of Luke's becoming a part of Paul's companions we are not

told. We do know that Luke was with Paul at Troas for ACTS 16:10 notes: *And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.* Luke was a big part of “us” here. Apparently Luke remained in Philippi for some time, because we do not again read of Luke using the little word “us” after ACTS 16 referencing himself again until ACTS 20:5.) Here in ACTS 16:13-15 Lydia is highlighted. We noted earlier in this study that Lydia was a woman who shows qualities that all full overcomers must have. Qualities also found in the virtuous woman of PROVERBS 31. First of all note that she already was a believer, for she *...worshipped God...* . Lydia was one of the regulars at Philippi who *...resorted thither...*, that is came down to the river on the Sabbath for the purpose to worship God. Secondly, Lydia is noted to have open ears to hear the truth, for Luke informs the reader that she *...heard us...* . Thirdly, we find that the Lord opened her heart to receive the truth she was hearing. Fourth a most important point, it is specifically noted *...that she attended unto the things which were spoken of Paul.* Any full overcomer from this church age will only be a full overcomer because they attended unto the things which were spoken of Paul. Lydia and her household became part of the church Paul established in Philippi. Again Luke also apparently stayed there in Philippi for several years, possibly further helping establishing the church there.

Recall next what happened to Paul and Silas a short time after they came unto this Philippian city of Macedonia; they unjustly got thrown into the Philippian jail. And they uncondemned, being Romans, were unjustly beaten, and had many stripes laid upon them, and then were cast into the inner prison! What a welcome to Philippi for our beloved Church Apostles Paul and Silas. Did we hear Paul gripe and complain saying words like: “Lord I thought you sent us here, for I distinctly recall in a vision a man of Macedonia saying *...Come over into Macedonia, and help us.* Well we are here, and it doesn’t appear that we are really helping anybody, does it?” No, we do not read that this was the thought process that occupied Paul’s thinking, yet Paul later did write to the Saints in Thessalonica, (people of Macedonia whom he also later preached to, thus helping them also) these words found in 1 THESSALONIANS 2:2 *But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.* So Paul didn’t really complain here, but recalled his initial treatment by those in Philippi. What we do read in ACTS 16:25 is that *...at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.* Paul and Silas prayed, and Paul and Silas sang praises unto God at the darkest hour of the night, from the darkest part of the prison, the inner prison! The words *...Come over into Macedonia, and help us...* still were fresh in Paul’s mind, and even though he didn’t know how, who, or when, Paul trusted God to open the doors of opportunity to truly help these people of Macedonia. Perhaps these words were among those Paul prayed as he and Silas sang praises unto God, and “the prisoners heard them.”

To say the least, this isn’t the way we would picture in our mind of how to establish a church in Philippi is it? ISAIAH 46:9-11 records words of God which Paul was very familiar with: *Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.* You all know the story of what happened next at Philippi. ACTS 16:26 *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed*

*their stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. That is a big part on how the church at Philippi got established! The jailor, his household, and untold prisoners came to know The Lord Jesus Christ as their own personal Saviour that night! Even though scripture doesn't say one way or another, perhaps Epaphroditus may have been one of the prisoners there at Philippi who heard Paul and Silas sing praises unto God on that dark midnight when Paul and Silas were held prisoner at Philippi. None of the prisoners escaped the above text tells us, however prisoners were set free that night; set free from their sins! Jesus tells us in JOHN 8:36 *If the Son therefore shall make you free, ye shall be free indeed.* This was the beginning of the answer to Paul's vision on how the Lord sent him from Troas, unto Philippi, to ...*Come over into Macedonia, and help us.**

Why bring all of this back into our thinking here? Because we are now considering the other Saint's in Rome during this portion of our study. Some of these other Saint's of Rome are especially noted to be the Saints of Caesar's household mentioned in Paul's letter to these very same Saint's of Philippi! {Study PHILIPPIANS 4:22.} Some of those whom Paul initially led to the Lord in Philippi, men of Macedonia, were men of the prison; both jailors, and prisoners! The Saint's of Caesar's household were also jailors, guards, and prison officials of some kind. They were employees of Caesar's household; men of low estate as viewed by the world. Recall here what Paul wrote in his ROMANS epistle: ROMANS 12:16 *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.* Perhaps as Paul put these words to pen and ink on parchment the words PSALMS 136:23 was in his mind: *Who remembered us in our low estate: for his mercy endureth for ever:...* . A lot of the PSALMS were songs; the hymns of Paul song book. Maybe the words of PSALMS 136 were the praises Paul and Silas sang in the Philippian prison.

PSALMS 136:1 *C give thanks unto the LORD; for he is good: for his mercy endureth for ever. 2 C give thanks unto the God of gods: for his mercy endureth for ever. 3 C give thanks to the Lord of lords: for his mercy endureth for ever. 4 To him who alone doeth great wonders: for his mercy endureth for ever. 5 To him that by wisdom made the heavens: for his mercy endureth for ever. 6 To him that stretched out the earth above the waters: for his mercy endureth for ever. 7 To him that made great lights: for his mercy endureth for ever: 8 The sun to rule by day: for his mercy endureth for ever: 9 The moon and stars to rule by night: for his mercy endureth for ever. 10 To him that smote Egypt in their firstborn: for his mercy endureth for ever: 11 And brought out Israel from among them: for his mercy endureth for ever: 12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever. 13 To him which divided the Red sea into parts: for his mercy endureth for ever: 14 And made Israel to pass through the midst of it: for his mercy endureth for ever: 15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. 16 To him which led his people through the wilderness: for his mercy endureth for ever. 17 To him which smote great kings: for his mercy endureth for ever: 18 And slew famous kings: for his mercy endureth for ever: 19 Sihon king of the Amorites: for his mercy endureth for ever: 20 And Og the king of Bashan: for his mercy endureth for ever: 21 And gave their land for an heritage: for his mercy endureth for ever: 22 Even an heritage unto Israel his servant: for his mercy endureth for ever. 23 Who remembered us in our low estate: for his mercy endureth for ever: 24 And hath redeemed us from our enemies: for his mercy endureth for ever. 25 Who giveth food to all flesh: for his mercy endureth for ever. 26 C give thanks unto the God of heaven: for his mercy endureth for ever.*

Having now reviewed a little of how the Philippian church was established, let's now spend some time connecting these other Saint's of Rome with the greetings and salutations Paul now sends to the Saints of Philippi. Even though these two collective groups of Saint's never met here on earth, they learned from Paul how to appreciate one another in the Lord, and they mutually prayed the one for the other, having come to know Jesus Christ as their own personal Saviour through similar circumstances. (ROMANS 3:23 *For all have sinned, and come short of the glory of God;...* .) In PHILIPPIANS we get several statements by Paul concerning these other Saints of Rome,

which are mentioned by groups, not individual names that we know of. We are going to now spend a little time in PHILIPPIANS examining some of the thoughts Paul expressed in this joy book epistle, and see the connection Paul was making known to all readers of the Christian principles, and doctrines that were being learned here in Rome by these Saints of Rome.

The first hint of these other Saints of Rome is found in the following verses. 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.* The *...many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear...* noted in verse 14 includes the ten brothers we have discussed above, and some of the Saints in Rome before Paul ever got there, to whom he addressed his letter to the ROMANS. Additionally the *...many of the brethren in the Lord...* includes other Saints that we have no record of, or other knowledge about, except what Paul hinted here in verse 14, that they *...waxing confident by my bonds, are much more bold to speak the word without fear...*. This is how it was possible that a large majority of people living in and around Rome could have easily heard the word of the Lord Jesus Christ after Paul had been there these two years. This accounting of Saints that Paul calls *...many of the brethren in the Lord...* in PHILIPPIANS 1:14 broadly encompasses the first group we are calling the other Saints of Rome.

Some of these people called the *...many of the brethren in the Lord...* in PHILIPPIANS 1:14 were the very same Saints Paul wrote his ROMANS epistle to. Obviously they treasured this letter written to them, for we still have it today as a center piece of Paul's doctrine. ROMANS 8:28 is a high water mark verse, which we all no doubt have memorized, having heard it many times, (more than thirty times in this study alone): *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.* Of course Paul wrote this verse under the inspiration of the Holy Ghost, but this verse was also a reality in his life, as it is in the lives of all full overcomers. No doubt Paul got several opportunities to personally expound this verse many times to the Saints of Rome whom he penned this scripture to. In fact ROMANS 8:28 was such an integral part of Paul life that similar thoughts, and teachings just flowed out of his mouth as he preached, and taught here in Rome those who came to hear him. PHILIPPIANS 1:12 expresses ROMANS 8:28 from Paul current view point: *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;...*. Perhaps these Saints of Rome couldn't see how Paul's imprisonment was working together for their good, but obviously Paul did latch on to this reality. The many things that happened unto Paul in getting to this Roman prison were worked together for his good, and now Paul realized that these events *...which happened unto me have fallen out rather unto the furtherance of the gospel;...* as noted in PHILIPPIANS 1:12. Again Paul may have thought back to that dark midnight when he and Silas sang out praises to the Lord, remembering the earth quake, and the subsequent release from his bonds immediately there after. And how the Philippian jailor, and all in his house that night heard the word of the Lord, thus become a foundational part of the Philippian assembly. Yes of those events also Paul could have written these very same words: *...I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;...*. The Philippian Saints really already knew this, or should have if they didn't. Paul was just reminding them of a truth he often taught: *Jesus Christ the same yesterday, and to day, and for ever....* HEBREWS 13:8.

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.* We have already discussed a little about the broad scope of the *...many of the brethren in the Lord...* of verse 14, we will call these Saints group one of the other Saints of Rome. Another two groups of the other Saints of Rome emerge

here in verse 13; (group two) those in all the palace, meaning Caesar's praetorian where the barracks of Nero's guard stayed, and (group three) those in all other places, meaning the city of Rome, and the other places where Caesar's praetorian guard ended up being stationed. Ultimately this would include the whole Roman empire! These three groups of the other Saints of Rome are also found again mentioned in PHILIPPIANS 4:21 & 22 with slightly different labels: *...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 also mentioned here; (group one) the brethren with are with me; (group two) all the other Saints there in Rome; and (group three) the Saints of Caesar's household.

This first group of chapter four, *...The brethren which are with me...* includes the Saints of Rome, and the other visitors we have previously discussed. Some of those of Caesar's household are also included here, but are also mentioned separately. *...The brethren which are with me...* lists those who had now heard, and even possibly read Paul's letter to the PHILIPPIANS. These were not just mere words to them, they were words of comfort and joy to them. They had latched on to Paul's teaching the deeper things of God, and were adding their own "amen" to his epistle by requesting that Paul write also a greeting from them. So Paul wrote: *...The brethren which are with me greet you.* As we learned previously, some of these men were fellow Apostles, some were fellow workers and fellowlabourers in the gospel. And some of these brethren now with Paul can be grouped in with those we only know as the other Saints of Rome.

Then there are the two groups of PHILIPPIANS 4:22 who may not have been with Paul as he prepared to send this PHILIPPIANS epistle, but who had expressed their own desire to send their own salutation in Christ Jesus to the Christians at Philippi. Paul then adds their greeting in verse 22: *All the saints salute you, chiefly they that are of Caesar's household.* Especially note this third group, the Saints of Caesar's household!

Some of us that have been here a while have wonderful study books, and other resources available to us. Brother Hill had published A Study of the Book of Philippians from a series of sermons he did on PHILIPPIANS back in 1990 and 1991. This book is a real treasure, but only if you read it! Then Grace and Glory puts out a monthly magazine, which includes old articles written by Sister Bodie, and Brother Copley from many years ago. In the January 2013 issue of Grace and Glory, Sister Bodie's article entitled "Saints of Caesar's Household" was re-published. Some very deep thoughts concerning the Saints of Caesar's household are brought out in both of these publications, which I hope you have read, or can read. Sister Bodie's article can be found on the gracegod.com web site also. Don't worry if you can't get access to these resources, because I will cover some of their high lights in these notes. {Sister Bodie's comments start on page 1209 of these notes.} The Saint's of Caesar's household should in the least provoke some deep thoughts. As we study a little about these Saint's of Caesar's household we will glimpse a little more how far reaching Paul's gospel message of Jesus Christ had spread. No doubt it even eventually reached the ears of Nero, Paul's Caesar, but Lord willing we will cover that thought later in this study.

These Saint's of Nero's household that send their salutation in PHILIPPIANS 4:22 are Christians who have taken in Paul's gospel message while he was imprisoned there at Rome. Some may have gotten saved before Paul ever got to Rome, but the others most likely received Jesus Christ as their Saviour as a direct result of Paul's own witness, and testimony unto them. Brother Hill said this of the Saints of Caesar's household. "You'll note the gentle and gracious river flows to the lowest and vilest of places, even Caesar's household. ...So how can we express this precious thing we see here -- the river of grace and love and mercy of God flowing into that imperial, lust-filled, cruel tyrant household? Whether they were the slaves of nobles that he addresses, or dignitaries themselves, we must realize Jesus saved some mighty and some noble, but not usually, not very many because they are so self-sufficient. Regardless who these were, they were members of the mystical body of Christ, and heirs together of God's promises. Imagine the contamination of that household. Yet it is even there that the sweet, sparkling, and pure waters of Ezekiel's threshold flowed out. This is grace we are talking about, and this miracle of grace can arrest and startle the world. Christians can be in such unexpected places. Don't think you are going to just find them in a church. He makes grass to grow on the mountains. The wonder of that statement is that the

tender shoots are found on the cold and inhospitable heights. We expect to find grass in the sheltered and well-watered valley where the harsh winds are softened to a wooing caress, but to find grass on the playground of the storm fascinates and causes us to notice and regard. Let me reverently say that God delights to lift the beggars. He picks them up from the vilest and lowest dunghill and puts them on the throne with His only begotten Son. Only God can do that. Only God can grow grass on the mountain. Only God can take a beggar from the dunghill. Only God could take that vile, low woman and make her feel like a lady as she walked out of His presence. Only God can do these things. ...So with David, you and I can find a feast spread for us in the desert, and in the very presence of our enemies. There is no way our enemies can keep us from feasting. The devil couldn't keep Job from it. ...The devil can't keep you from it. If you don't feed, it will be your fault. The feast will be there. Circumstances may not seem like it, but you don't deal with circumstances, you deal with the word of God. Faith feeds on the word of God. I would have you know that God's word abounds in promises that will enable us to be more than a conqueror. That is you. Just as Israel in the wilderness ate and drank from God's abundance, so His provision unseals fountains and stores of blessing in the hard and sterile waste of Caesar's house. These were thriving Saints. They were Saints that could take in his book of PHILIPPIANS in Caesar's household. Do you think you are in a place like that? Let's go a little step further. This letter is coming from a man in Caesar's dungeon. Think about it now. So may you and I never cease to believe in spite of the circumstances. The stormy waste may resound the happy song of the Lord; because if you just get your eyes off the waste, you will really have them on something that is worthwhile. The thing that is seen is temporal. The thing that we don't see is eternal." {End of quoting from Brother Hill's PHILIPPIANS study book.}

Wasn't this exactly how the Philippian church also came into being? From the waste of a dark prison, to eternal treasures worth while: pressing *...toward the mark for the prize of the high calling of God in Christ Jesus...* as PHILIPPIANS 3:14 records. No wonder then that Paul could also write these Philippian Saints such encouraging words as are written in PHILIPPIANS 4:8 & 9 -- *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. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

We are discussing thoughts from PHILIPPIANS 4:22 concerning a group of Saint's from Rome known to us as the Saint's of Caesar's household: *All the saints salute you, chiefly they that are of Caesar's household.* We have earlier briefly mentioned the terrible conditions these slaves of Caesar lived under. Sister Bodie in her article entitled "Saints of Caesar's Household" further brought this point out also. We don't ever want to latch on to the popular concept that all of God's Saints are raised in what Brother Hill used to term "a hothouse." Brother Hill was referencing the controlled conditions found in a green house, free from outside storms, etc. Brother Hill wrote in his Shepherd's Psalm book that "The Shepherd protects His sheep, not by isolating them from danger, but by keeping them through the fires and the floods. God kept Daniel in the lion's den and he kept the Hebrew children in the fiery furnace. God will never be able to reveal Himself to us until He puts us in pressure places. He doesn't raise His children in a hothouse. He protects them, not by hiding them away from temptation and danger, but by personally making them secure in the changes and the chances of life. To keep us from the discipline of trial and sorrow by which we are trained for the throne would rob us of His purpose in our lives, and the glory that He wants to share with us." {Quoted from page 15 of The Shepherd's Psalm by D. E. Hill.} The Saint's of Caesar's household, like their teacher Paul, were taken from the guttermost, and given the opportunity to reign joint-heirs with Christ on His uttermost high throne of glory! 1 SAMUEL 2:7 & 8 reads: *The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. 8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.* HEBREWS 7:25 tells us: *Wherefore he is able also to save them to the uttermost that come unto God by him,*

seeing he ever liveth to make intercession for them. These Saint's of Caesar's household certainly fit this mold, as we shall now further observe.

PHILIPPIANS 4:22 *All the saints salute you, chiefly they that are of Caesar's household.* Now quoting from Sister Bodie's article: "Here is a striking verse of scripture though almost unbelievable that there were Saints in Caesar's household. Paul says there were, so we believe it. They were surely unusual folk to take a stand for Jesus Christ in that place of rebellion against God and His rule. When we remember who Caesar was at that time, the miracle is the more wonderful, that there should be Saints in his household."

"Nero was the Caesar of that day and the most infamous of all the Caesar's. In fact it is questionable if there is any other that even compares in any measure with this beast of Rome. Once indeed the devil had realized his conception of a man in this vicious monster. In Nero his ideal stood out and was manifested in bold relief. His mother and father were of the same evil turn and it is no strange thing that their son should even outdo them both in wickedness, cruelty and diabolical corruption. As a boy Nero was a slave of the most violent passions. His capacity for cruelty was developed with the years. He murdered his own Mother, his two wives and his rival. His Tutor Seneca he bludgeoned to death. Disguised as a highwayman he often went on tours of Rome, committing the most outrageous crimes. He was cured of this however, when a man who knew how to deal with highwaymen took him and beat him within an inch of his life not knowing he was the emperor. His extravagance was unsurpassed except by his cruelty. If Calliagula drank pearls in his wine, Nero shod his mules with silver. He never wore the same garment twice. His golden house was a marvel of extravagance and luxury to the highest degree. On his porch he had a statue of himself 120 feet high. The space that was in it was large enough to take in two proportions each a mile in length, and a silvered lake surrounded it with buildings, resembling a city. Within its area were vineyards, pastures, cornfields, and woods containing large numbers of tame and wild animals. Parts of the house were overlaid with gold and mother of pearl. The banqueting house was built in circular form revolving ceaselessly night and day, imitating the motions of the planets. After dedicating it, Nero said "I have now a dwelling fit for a man." And he might have added, but I have no man fit for the dwelling."

"This one was the man at the head of the household in which Paul said there were Saints. Is there a Godless man at the head of your household and does he make you to feel that you cannot be a disciple of Christ? Then picture this scene of Caesar's household. Remember the monster at the head of this house, recall the fortitude it required to be a Christian in that time and in that place, and take courage in the fact that what God's grace could do for the men and women of Caesar's age, that grace can accomplish in the men and women of this age also. If you fight for spiritual life, remember "*All the saints salute you, chiefly they that are of Caesar's household.*"

"Consider also the age in which these people lived. It was an age of despotism, absolute power was vested in the emperor. Did a man want an office, he went to the emperor; did he desire a commission in the army, he saw the emperor; did he wish to enter the senate, he saw the emperor; did he wish to be religious, according to the religion of the day, he saw the emperor; did he want to keep his head on his shoulders, he saw the emperor. All authority was lodged in the emperor. Anything against the emperor meant death; human rights were trampled under-foot and liberty was unknown. Despotism had slain manly principals leaving men who were only parodies on manhood, weaklings by the side of the mighty men of former days. Nevertheless the mightiest character, next to the Son of God, could be found right there in Rome in that age of despotism and wickedness. He never sat upon the throne of Caesar, but the fact that he was a prisoner in that prison flooded that dungeon with an effulgence such as Caesar's throne had never known. In that dark noise-some hole underground, Paul built a throne upon the principals of Jesus Christ and from that throne mandates were issued which have shaken the kingdoms of the world and transformed civilization. In that age of absolute wickedness there were some who had come into harmony with a will which was above the will of the emperor. They struggled up to the heights of glory, all aglow and be-spotted with blood, to lock hands with a man of Calvary, counting their lives not dear unto themselves they sowed the crimson seed of martyrdom, Philippian Christians

to whom Paul wrote: *All the saints salute you, chiefly they that are of Caesar's household.*"

Sister Bodie then goes on to list more of Nero's pleasures, lusts, and sins, then continues writing: "Paul came to old Rome with his message of redemption. The Son of God had come down to earth to deliver them from the slavery of sin which is much greater than the natural slavery in Caesar's household. They saw the Light of the world. He shone upon them the Lord of glory. Building their faith upon this deathless One they became deathless too. He lightened their darkness as well as their burden and conquered their fear and immortalized their hopes and their salutations have become a part of the music of the age. *All the saints salute you, chiefly they that are of Caesar's household.* And if such Saints can bloom and blossom in such an atmosphere, what can the rest of us do who are in the latter time when things are so much better? We can overcome to the uttermost and live in perfect peace and harmony with each other and bring to God a glory that is unsurpassed. If they of Caesar's household could overcome and salute us, we surely can do as much, and more."

"...When we consider that those Saints in Caesar's household lived in days of slavery, we are the more amazed. In fact of the one hundred twenty million population, it is estimated that half of them were slaves. They were denied both social and political rights; could not contract legal marriage or make a will or inherit property, and were cast into a subterranean cell at night after toiling all day. At his master's will a slave was crucified or tortured. Slaves not only did the manual labor but labored in mechanical arts also, and were found in the professions. They were musicians, actors, secretaries, and school masters. These folk were brought from Syria, Africa, Asia Minor and Greece. Think of an educated Grecian obeying the commands of a brutal Roman, and that without thanks. Nevertheless a declaration of independence had been drawn up on the Judean hills. *"If the Son therefore shall make you free, ye shall be free indeed..."* JOHN 8:36. Paul had caught this message from the lips of the Son of God and carried it across the mountains and seas and proclaimed it in the slave-marts of Nero. Like a melody from heavenly shores it ravished their hearts and strengthened their souls. It lifted them from the dungeon, the lion's claw, and the woodsman's ax. There were other Saints in other cities singing the song of victory in the midst of the jaws of death. It was to the true church a glorious harvest of that work. What a kingly privilege to hear their salutation ringing down the ages-- *All the saints salute you, chiefly they that are of Caesar's household.* What an honor to be saluted by such glorious worthies of faith." {End of quoting Sister Bodie.}

We just read about some of the many atrocities of Paul's Caesar, yet Paul's only hint of mentioning Caesar was this statement of PHILIPPIANS 4:22 that acknowledges the precious Saints of Caesar's household. No words were wasted by Paul in listing Nero's good points, if there were any, or his bad points, which were excessive. Paul did write from his Roman prison: COLOSSIANS 3:15 *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.* Similar words he penned in PHILIPPIANS 4:7 *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* With these statements we find ruling in Paul's thankful heart, the peace of God, which passeth all understanding. Paul focus was much higher than the highest authority here on earth, which in his day was Caesar. As we have noted many times before in this study, Paul's attention remained one hundred per cent focused upon his Lord and Saviour Jesus Christ, who first got his undivided attention on the road to Damascus, and began showing, and telling Paul about the exceeding riches of His grace, and the exceeding greatness of His power to us-ward who believe, which Paul also wrote about in EPHESIANS 1:19 and 2:7. Paul acknowledged he was the prisoner of Jesus Christ, not Caesar; that his bonds in Christ were manifest in Caesar's palace, and that *...many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear...* PHILIPPIANS 1:14. In his letter that he sent years before unto these very same Roman Saints, Paul wrote: *...If God be for us, who can be against us?...* ROMANS 8:31. A few verses later Paul wrote: ROMANS 8:35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am*

persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. May we too have such high focus. The Saint's of Caesar's household did.

Paul's Release from Prison at Rome

As we begin this chapter in the life of Paul we get little help from scripture as to the exact events that led to Paul's release. Yet we do find in scripture that Paul was released from prison at Rome. Conybeare and Howson properly note that "the historian who attempts to trace the footsteps of the Apostles beyond the limits of the Scriptural narrative must, at best, be hesitating and uncertain." {The Life and Epistles of St. Paul page 737.} These words were written before 1835. Since then thousands have done further research of historical records, and have come up with more information related to the time during which Paul was held prisoner in Rome. Brother Copley too uncovered writings from Josephus, which piece together helpful evidence that may explain the scenario of Paul's release from prison at Rome. Let's further examine these points.

Luke ended the record in ACTS acknowledging that *...Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him...* ACTS 28:30 & 31. We have in this study extensively examined the events of this two year time period, of which Luke writes no more. Obviously Luke then sent this letter to Theophilus back in Antioch, Syria from whence Paul had began all his missionary journeys. Paul himself from this very prison in Rome had written PHILEMON, COLOSSIANS, EPHESIANS, and probably most recently PHILIPPIANS. Paul's days and hours had been occupied with preaching, and teaching and writing epistles, all the time looking for the soon coming of the Lord Jesus Christ. He, like David, encouraged himself in the Lord, and gave exceeding high hope to all of those around him. Paul also wrote of expecting to soon be released from his confinement, and of being free once again to travel about. To Philemon Paul wrote in PHILEMON 1:22 *But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.* We see here that Paul was trusting the Lord to set him free from the bonds of Rome shortly after this writing to Philemon. Again in PHILIPPIANS 2:23 and 24 we find Paul expressing the expectation of a soon release from prison stating this of Timothy and himself: *Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly.* As a man full of the Holy Ghost, perhaps it was the Lord showing Paul this. Paul says here *...I trust in the Lord that I also myself shall come shortly.* These are words of faith, and favorable and confident expectation, which we commonly express as "hope." Vine notes that "hope" describes the happy anticipation of good. There are several Greek words translated "hope," and one of these is *elpis* {el-pece'}, number 1680 in The Strong's Greek Concordance, also translated "faith" in HEBREWS 10:23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*. Obviously Paul was a man of hope and faith.

Now jump ahead about five years in time and read a couple of statements Paul later wrote. 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.* Obviously Nicopolis is not Rome, and there is no way Paul could anticipate wintering in Nicopolis if he was still a prisoner in Rome. In 2 TIMOTHY 4:13 Paul writes of a cloke he had left in Troas with Carpus. This was from a recent visit Paul had made to Troas, one after the time frame of ACTS 28:30 & 31. Also in 2 TIMOTHY 4:20 & 21 Paul writes: *Erastus abode at Corinth: but Trophimus have I left at Miletum sick. 21 Do thy diligence to come before winter.* Obviously Paul had visited Miletum having personally left sick Trophimus there. Miletum isn't in Rome either. So scripture does tell us that Paul was set free from Caesar's prison, but we are not told in scripture how this came about.

There are at least two differing lines of thought concerning Paul's release from prison here at Rome. We do know that Paul himself had appealed unto Caesar. This takes us back to ACTS 25 when Paul was first brought before the new governor Porcius Festus