

"Closing Remarks"

Part 9

Romans 15:14-16:27

Introduction: In our study of Romans, we have finished our look at Romans 16:17-20. These verses seem to be inserted as Paul was finishing the letter and it was as though he just had a thought to warn his readers. Now as we continue Paul will again go back to commending some of his fellow labors who served with him in his ministry. In the short list we have come to tonight we shall see some interesting thoughts concerning those who are mentioned. There are 8 more individuals mentioned in the next 3 verses.

Notice Romans 16:21

➤ **Timotheus**

Timothy was a very close companion of Paul. We are first told of Timothy on Paul first missionary journey.

Acts 16:1-3

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

² *Which was well reported of by the brethren that were at Lystra and Iconium.*

³ *Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.*

Romans 16:21 tells us that Timothy was "workfellow". The word "workfellow" refers to someone who works with others. This is someone who does not seek to run or control things on his own, nor serve for selfish or personal agendas. There are two aspects of a "workfellow" in the body of Christ:

1. He or she is one who is a fellow worker with God. The head of the body is the Lord Jesus. The church belongs to Christ, not us. This means we are to get our orders and spiritual strength from the Lord and allow Him to work in and through us. We work as God's fellow workers by submission to Him and by faith in His promises.
2. This also means we are to work together with fellow believers in Christ as a part of God's church. There is no such thing as a one-man church. We work to edify others

and to help the saints to function as a body. It means working together with each believer doing his share for the goals of the Head and the body.

This is the kind of man Timothy was.

Philippians 2:19-23

¹⁹ *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.*

²⁰ *For I have no man likeminded, who will naturally care for your state.*

²¹ *For all seek their own, not the things which are Jesus Christ's.*

²² *But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.*

²³ *Him therefore I hope to send presently, so soon as I shall see how it will go with me.*

Notice Romans 16:21 again.

➤ **Lucius, and Jason, and Sosipater**

Lucius is most likely the same Lucius mentioned in Acts 13.

Acts 13:1-3

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

² *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

³ *And when they had fasted and prayed, and laid their hands on them, they sent them away.*

Jason is likely the same Jason who received Paul in Acts 17.

Acts 17:5-9

⁵ *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.*

⁶ And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

⁷ Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

⁸ And they troubled the people and the rulers of the city, when they heard these things.

⁹ And when they had taken security of Jason, and of the other, they let them go.

Sosipater is likely Sopater of Berea.

Acts 20:4

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.

If Sopater was the same individual, then he was of those who were very careful concerning what they were taught.

Acts 17:10-11

¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Notice Romans 16:22

➤ Tertius

Tertius evidently was Paul's secretary. Many think that at this time Paul may have been almost blind therefore needing someone to render this service. There are several verses that point to Paul problem with his eye sight.

Galatians 4:13-15

¹³ Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

¹⁴ And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

Galatians 6:11

11 Ye see how large a letter I have written unto you with mine own hand.

Just as Phoebe had the great privilege of delivering the book of Romans, Tertius had the great privilege of writing it for Paul. And ever believer has the privilege of exercising his or her spiritual gifts for the furtherance of His Kingdom and for His glory. When I think of Phoebe and Tertius I am reminded that God uses us even in the "small" things of life. Phoebe carried a scroll, and Tertius held a pen, and each were used by the Lord and remembered by Him. Let us understand that our God misses nothing. If you mow someone's lawn, or you pick up their groceries, or you give them a ride, or even if you just sit and listen to them, it is all a service for the Lord.

Hebrews 6:10

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Matthew 10:40-42

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Notice Romans 16:23

➤ **Gaius**

Gaius was Paul's host which means he opened his house to Paul, but not just to Paul, but to the entire church. Gaius was from Corinth where this letter was written. Gaius was one of the few who had been baptized by Paul.

1 Corinthians 1:14

14 I thank God that I baptized none of you, but Crispus and Gaius;

Let us notice the words of Newell on Gaius.

"Here is a brother whose hospitality welcomes all saints. Brother, if you have a longing to be helpful to God's saints, be a Gaius! Count not the things you have as your own, but as belonging to Christ: and therefore, to be used freely by Christ's own. Our Lord, while on earth, found one home, - that at Bethany, thus open fully to Him, and He said to His disciples, "He that receiveth Me, receiveth Him that sent Me."

Matthew 25:35-40

³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

³⁸ When saw we thee a stranger, and took thee in? or naked, and clothed thee?

³⁹ Or when saw we thee sick, or in prison, and came unto thee?

⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Notice Romans 16:23

➤ **Erastus**

Erastus was the chamberlain of the city. This means he was the treasurer. Erastus served in the political arena of Corinth. Let us notice something interesting from the Baker New Testament Commentary.

"Kistemaker comments that "In 1930, archaeologists in Corinth discovered a slab of pavement stone that bears the inscription, "Erastus, commissioner of public works, sustained the cost for this pavement." We do not know whether all these references are to the same person or to more than one man."

One point we can be sure of is that when Paul proclaimed the Gospel for 18 months in Corinth, the message reached even those who served in the higher positions of the city. This should not surprise us for the Gospel is the power of God unto salvation.

Romans 1:16

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Notice the words of Zeller.

"Erastus was a man of high station and political influence, and as such had the opportunity to be an excellent testimony before the leaders of the city. May we shine for Christ wherever God has put us, whether high or low."

Philippians 2:14-15

¹⁴ Do all things without murmurings and disputings:

¹⁵ That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Conclusion:

If we combine this list with the previous list in this chapter, we can determine that these saints were tested and found to be faithful and steadfast. It is rare today to find many like these. Much of the church today has bought into the world's philosophy which says, "Live for your own pleasure, retire as early as possible and do as little as you can." The early church did not live like this. Let us notice Stedman's words on the early church saints:

(1) They were not their own. "You are not your own; you are bought with a price,". They believed that. They did not have a right to direct their lives any longer. God had sent them into the world, and God would take them through it.

(2) They believed that life is a battle, a battle to the death. It is not a picnic. They were engaged in warfare that never ended until they left this life, so they kept on fighting.

(3) They believed that there is need for rest and leisure at times, but only to restore them to go back into the battle. They never envisaged retiring and enjoying themselves for the remaining years of their lives. They only envisaged getting adequate rest in order to come back and fight through to the end.

(4) They understood that the gifts of the Holy Spirit among them opened up a ministry for every single believer. No Christian was without a ministry. Some of these dear people had only the gift of helps (although I should not say "only" the gift of helps, for that is a great gift.) They could not teach or preach but they could help, and they did, right to the end.