

## Pt 57 Romans 16:21-27 Paul's Roman Finale

Rooting Through Romans, a sermon series by Pastor Byron Chesney, Porchlight Baptist Church [www.pbcknox.com](http://www.pbcknox.com)

### Romans 16:21-27

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen. Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

As we finish our sermon series, Rooting Through Romans, we are left with 7-verses of Paul's Roman Finale. He completed his warning concerning marking those which cause divisions, and he continues his farewell.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Eight more names are mentioned in the next 3 verses, beginning with Paul's beloved son in the faith, Timothy.

We are first introduced to Timothy in Acts chapter 16 after Paul and Barnabas had an argument over John-Mark and parted ways. Paul then teamed up with Silas for his second missionary journey and right at the beginning of it they meet Timothy:

### Acts 16:1-5

1 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.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

A few facts about Timothy:

1. He was a young man, probably in his late teens or early twenties.
2. His mother was a Jew, and his father was a Gentile (Greek), therefore Timothy would have knowledge of both worlds.
3. He and his mother were both Christians, probably saved under Paul's preaching in the first missionary journey when Paul came through Lystra and Derbe.
4. Although Timothy was half Jew, he had not been through Jewish circumcision, probably due to his father being a Gentile.
5. Timothy was very close to his mother Eunice and Grandmother Lois, who most likely lived with him and his mother and together they taught Timothy the Scriptures as a child which aided in his salvation.

We know all of this from rightly dividing the Word of Truth. We see it in the following passages of Scripture:

### 2 Timothy 1:1-5

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

### 2 Timothy 3:14-15

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

6. Of course, we know Paul wrote two separate letters to Timothy (1 & 2 Timothy) and mentioned him in many of his church Epistles.

7. Here Paul calls him "Timotheus my workfellow." Interestingly, he is called Timotheus 17 times in the Bible and the shortened form of his name, Timothy, 7 times.

8. Paul uses endearing terms to introduce him.

- Timothy our brother unto the church of God (2 Corinthians 1:1)
- Timothy my own son in the faith. (1 Timothy 1:2)
- Son Timothy (1 Timothy 1:18)
- Timothy my dearly beloved son. (2 Timothy 1:2)
- Timothy our brother. (Philemon 1:1)
- Our brother Timothy (Hebrews 13:23)
- Timotheus my workfellow (Romans 16:21)
- Timotheus who is my beloved son and faithful in the Lord. (1 Corinthians 4:17)
- Timotheus our brother. (Colossians 1:1)
- Timotheus our brother. (1 Thessalonians 3:2)

9. Timothy traveled with Paul to many places and remained in some of those places after Paul moved on.

10. He was arrested at some point and released; **Hebrews 13:23** Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

11. Timothy was the only man whom Paul said was likeminded. **Philippians 2:19-23** 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.

12. Although the Bible never calls Timothy a Pastor or Elder, most believe he was the Pastor at the Church of Ephesus. This is based upon what Paul wrote in his first Epistle to Timothy:

**1 Timothy 1:1-3** Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope*; 2 Unto Timothy, *my own son in the faith*: Grace, mercy, *and peace*, from God our Father and Jesus Christ our Lord. 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

21b ...and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Here Paul mentions 3 other men; Lucius, Jason, and Sosipater. Let's look at these three very quickly:

**Lucius** – this name is mentioned two times in the Bible, here and in **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.

Lucius of Cyrene in Acts 13:1, may be the same Lucius that Paul mentions in Romans 16:21, but we cannot dogmatically say that. If you read Bible commentaries, you will find that people are split on this.

- John MacArthur says: "Not the Lucius of Rom\_16:21, or Luke, the physician and author of Acts."<sup>1</sup>
- Albert Barnes says: "Lucius is afterward mentioned as with the apostle Paul when he wrote the Epistle to the Romans, Rev\_16:21"<sup>2</sup>

Whether or not it's the same Lucius, I don't know but we aren't told anything else about him, but Paul sent greetings from him.

**Jason** – we have seen the name Jason before in association with Paul. You may recall when Paul was preaching in Thessalonica it caused quite a stir and Jason ended up being assaulted and apprehended. Let's read it:

#### **Acts 17:1-9**

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:  
2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,  
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.  
4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.  
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.

Some believe that Jason as a relative of Paul's and that was why he was staying at his house in Thessalonica, but we do not know that to be a fact. I do, however, believe this is the same Jason mentioned in our text in Romans 16:21.

**Sosipator** – this is a unique name, and it is the long form of the name Sopater which we read about also in the Book of **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.

Paul says these three men are his **kinsmen**. We discussed this before but what that likely means is they were fellow Jews, not that they were related to him, although it is possible, especially Jason.

22 I Tertius, who wrote this epistle, salute you in the Lord.

**Tertius** - Here we see that Paul had this man Tertius actually write down the words as he dictated them. Tertius also throws in his own greeting to the believers in Rome.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

**Gaius** – this is most likely the same Gaius that Paul mentions baptizing in **1 Corinthians 1:14** I thank God that I baptized none of you, but Crispus and Gaius; It appears they were staying in his house at the time and also holding church services there.

**Erastus** – Paul mentions an Erastus in 2 Timothy that abode in Corinth. This could be the same man. It says he is "**the chamberlain of the city**." A chamberlain is a treasurer. He is the one who watched over the money of the city of Corinth.

**Quartus** – We know nothing about his man other than he was a "**brother**," or fellow Christian.

24 The grace of our Lord Jesus Christ be with you all. Amen.

All the of the greetings have been given and Paul winds the letter to the Romans down with the following doxology:

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,  
26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:  
27 To God only wise, be glory through Jesus Christ for ever. Amen.

This would be a good place for them all to break out singing:

To God be the glory Great things He has done.  
So loved He the world that He gave us His Son  
Who yielded His life an atonement for sin.  
And opened the life-gate that all may go in  
Praise the Lord, praise the Lord. Let the earth hear His voice  
Praise the Lord, praise the Lord. Let the people rejoice  
Oh Come to the Father Through Jesus the Son  
And Give Him the glory Great things He has done

<sup>1</sup> John MacArthur Bible Commentary, <sup>2</sup> Albert Barnes Notes on the Bible