

Thirdly we note as Paul went along the pathway designed for him of the Lord he did receive financial support from some of the previous churches he founded, and 2 CORINTHIANS 11:9 points this out; *And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and [so] will I keep myself.* Previous to this statement Paul wrote in verse 7: *Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?* Paul then goes on to warn those at Corinth, who had by this time received many Apostles, that they should be aware of false apostles. They would know the false apostles because the false apostles didn't follow Paul's example of what an apostle should be. In other words if someone claimed to be an apostle and were charging money to preach, they were false apostles! At this time frame of our study of ACTS 20:1-3, when Paul would write the ROMANS his epistle, he stated in ROMANS 8:32 *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* The "all things" he was writing about included the finances he needed; *...how shall he not with him also freely give us all things?*

Paul preached the gospel freely, and the Lord supplied all of his need. JEREMIAH 17:5 states: *Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.* There are way too many Pastors today trusting in man to meet their needs. The full overcomers trust in the Lord to meet all of their needs. JEREMIAH 17:7 states it like this: *Blessed is the man that trusteth in the LORD, and whose hope the LORD is.* This describes the heart attitude of all full overcomers! As an Apostle, Paul, over a period of time, wrote the following: GALATIANS 6:10 *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.* EPHESIANS 4:28 *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* PHILIPPIANS 4:19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.* Paul had years of Christian experience to draw on when he wrote: *...my God shall supply all your need according to his riches in glory by Christ Jesus.* Prior to writing this verse, Paul recalled his early years when he first visited Philippi, and he wrote about it 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.* So we see that Paul, everywhere he went, preached the gospel of Christ freely, and those Saints showed their appreciation by giving of themselves apart of their bounty to further the gospel. *...God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. {2 CORINTHIANS 9:7,8 & 11}.*

Paul Writes his ROMANS Epistle

ACTS 20:2 *And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 And there abode three months.* We have noted that these three months equate to a winter at Corinth, which Paul had mentioned was his plan when he wrote in 1 CORINTHIANS 16:5 *Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.*

This winter at Corinth must have been kind of like a vacation for the Apostle Paul. A time he could relax somewhat from the hectic schedule of being the Apostle unto the Gentiles. And one of the relaxing things he did here was write his epistle unto the ROMANS. The book of ROMANS turns out to be the centerpiece for all of Paul's gospel records. It probably took him the better part of three months to write it. Sister Bodie notes: "The letter to the Romans is a very important one. It lays the foundation for all of

Paul's other letters. It is the trunk, from which all the other Pauline epistles branch out, laden with grace and glory fruit, from which any one may pick and eat that variety of fruit best suited to his taste and needs." (End of quoting from Sister Bodie.)

We have also noted that while Paul spent this winter in Corinth, he would first pen his epistle unto the GALATIANS, and later his epistle unto the ROMANS. Of course once again we are not going into a detailed study of either of these epistles at this time, but rather are noting when in Paul's life they were written, and taking from them some of the things that were on the Apostle Paul's mind during this time in his life.

We have also noted that one of the big items on Paul's mind as he finishes this third missionary journey was the collection for the poor Saints at Jerusalem, which we have discussed in the above paragraphs. Again Paul also makes note of this unto the Saints at Rome, to whom he made this statement in ROMANS 15:25-29, which reads: *But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.* Later in this study, Lord willing, we will see how it was that the Apostle Paul came unto Rome. This statement *...And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ...* turns out to be very true, but probably not in the way Paul envisioned it as he wrote these words.

There are some other statements that Paul makes in the latter part of his ROMANS epistle that tie into what was going on in his heart and mind during this time in ACTS 20:3 when he was spending this winter at Corinth. Before we look at these statements, we must consider the following: Brother Copley in his Ephesian study notes that ROMANS 16:1-20 properly belongs to the book of EPHESIANS, and not to the ROMANS, and I am sure that if you would take the time to study this out, you would see this to be true. Having said that, here is how the book of ROMANS would then end.

Just prior to mentioning the collection for the poor Saints at Jerusalem, The Apostle Paul explained why he wanted to journey unto Rome, and points further west. ROMANS 15:19 *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

....ROMANS 15:30 *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.*

ROMANS 16:21 *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.*

In ROMANS 15:19-24 above we find that the Apostle Paul felt that he had ... no

more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. In other words he desired to spread his gospel unto places that had not previously heard the good news of Jesus Christ.

Secondly in ROMANS 15:30-33 Paul requested the prayers of the Roman Saints for his continued journeyings. He then ends this request with this statement found in verse 33: *Now the God of peace be with you all. Amen.*

Brother Gene Hawkins made the following points in one of his sermons a few years ago. The Apostle Paul is the only writer to refer to the "God of peace," and he does so in the following five scriptures: ROMANS 15:33; ROMANS 16:20; PHILIPPIANS 4:9; 1 THESSALONIANS 5:23; and HEBREWS 13:20. I want to briefly look at these scriptures in the chronological order that they were written by the Apostle Paul. 1 THESSALONIANS 5:23 would have been written first: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* The word "sanctify" here means the setting apart of the believer for God, as is also noted in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Note that the one who sanctifies us is ...*the very God of peace...* found mentioned in our text of 1 THESSALONIANS 5:23. Note also how Paul mentions the order in which the Holy Spirit is to work: *...spirit and soul and body.* This is exactly opposite to the way Satan operates.

In GENESIS 3 we read of the temptation of Eve, of which the Apostle Paul comments in 1 TIMOTHY 2:14 *And Adam was not deceived, but the woman being deceived was in the transgression.* GENESIS 3:1 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.* GENESIS 3:6 reads: *And when the woman saw that the tree was good for food, (this shows first the desire of the body) and that it was pleasant to the eyes, (this shows the desire of the soul) and a tree to be desired to make one wise, (this shows the desire of the spirit) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.* So we see in GENESIS 3:6 that Satan tempted Eve in every part of her being, body, soul and spirit. That is the way Satan works in the body, and soul, and spirit of a man. The Apostle Paul acknowledges this fact in EPHESIANS 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.* The ...*children of disobedience...* are found mentioned in EPHESIANS 2:2; 5:6 and COLOSSIANS 3:6, and follow *...according to the prince of the power of the air, the spirit that now worketh in...* them, which is the spirit of Satan, to whom they have yielded their body, soul, and spirit. *...Because of these things cometh the wrath of God upon the children of disobedience...* according to EPHESIANS 5:6 and COLOSSIANS 3:6. The ...*wrath of God...* will never come upon a son of God. JOHN 3:36 tells us: *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* Further ROMANS 5:8 & 9 tells us: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.*

Brother Copley notes this of the children of disobedience: "for them, there is no salvation. They have grown in their surrender to Satan and become his sons. What a terribly solemn fact is this. All of us who are saved were once "by nature children of wrath;" but not children of the devil; much less sons. Thank God, by the new birth, we

became children of God (GALATIANS 3:26); now it is our privilege to “grow in grace and in the knowledge of the Lord” (2 PETER 3:18), and thus become sons of God “led by the Spirit of God” (ROMANS 8:14)”. {End of quote from Brother Copley}. ROMANS 8:16 goes on to state: *The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God:...* . Paul’s prayer again expressed in 1 THESSALONIANS 5:23 states: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* This whole thought of *...your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ...* may seem impossible until we realize the facts of another prayer of the Apostle Paul found in EPHESIANS 3:20. EPHESIANS 3:20 *Now unto him (God the Father) that is able to do exceeding abundantly above all that we ask or think, according to the power (The Holy Spirit) that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

The second time in chronological order that the Apostle Paul used the phrase “the God of peace” is at the real conclusion of the book of ROMANS, which is ROMANS 15:33. ROMANS 15:33 *Now the God of peace be with you all. Amen.*

The third time that the Apostle Paul used the phrase “the God of peace” is also found in our Bible in ROMANS 16:20. Brother Copley in his study book on EPHESIANS gives several reasons why the first 20 verse of ROMANS 16 belong properly with epistle to the EPHESIANS rather than in ROMANS. One of the evidences that Brother Copley used was ROMANS 16:20, which reads: *And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.* REVELATION 12:9 and 20:2 plainly state that that old serpent who first beguiled Eve was none other than the Devil and Satan, to whom the Apostle Paul referred to as *...the prince of the power of the air, the spirit that now worketh in the children of disobedience...* in EPHESIANS 2:2. To these Ephesian Saints Paul wrote concerning the warfare of the believer in EPHESIANS 6:10-18, and mentioned the battle that is waged *...against principalities; against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* (EPHESIANS 6:12). It is to these Ephesian Saints after explaining this heavenly conflict that Paul appropriately addresses these concluding words recorded for us in ROMANS 16:20 *And the God of peace shall bruise Satan under your feet shortly...* for the Ephesian Saints were now properly equipped by the power of the Holy Spirit *...to stand against the wiles of the devil.* (EPHESIANS 6:11).

Probably PHILIPPIANS was written before HEBREWS, and if so then PHILIPPIANS 4:9 would be the forth time the Apostle Paul used the phrase “the God of peace.” PHILIPPIANS 4:9 *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.* What Paul writes just prior to this 9th verse is the things which a believer full of the Holy Ghost properly focuses on. PHILIPPIANS 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 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. 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.*

The fifth time the Apostle Paul used the phrase “the God of peace” is in the text we commented on above found in HEBREWS 13:20. HEBREWS 13:20 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you (your whole spirit and soul and body) perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

These five texts which we have made reference to once again manifest the fact that the number five points us to GRACE. It is the grace of God that we have been sent the Holy Spirit, also called the Spirit of truth (JOHN 14:17; 15:26; and 16:13), and the Comforter (JOHN 14:16; 14:26; and 15:26); the Holy Spirit has been sent to teach us (JOHN 14:26), to guide us (JOHN 16:13) into all truth, to show us things to come (JOHN 16:13-15),

and to abide with us for ever (JOHN 14:16). We need the Power of the Holy Ghost in our lives! No wonder then that the Apostle Paul writes in ROMANS 15:33 *Now the God of peace be with you all. Amen.* And in PHILIPPIANS 4:9 *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.*

In ROMANS 16:21-27 we find the Apostle Paul acknowledging some of the names of those that were with him during this three month period of time that Paul was at Corinth, as noted in ACTS 20:3.

From Corinth Paul wrote his epistle to the GALATIANS, and his letter to the ROMANS, facts which we have mentioned before. In 2 CORINTHIANS, GALATIANS, and especially ROMANS, Paul mentions many people who were important to him at this particular time of his life. I guess we could say that in addition to gathering quite a collection for the poor Saints at Jerusalem, Paul had also gathered quite a collection of Saints as traveling companions, some of whom we have also noted before. In addition to the traveling companions, Paul listed several others by name who were important to him at this particular time in his ministry. Those Saints that were with Paul are collectively referred to by Paul himself in GALATIANS 1:2 as *...all the brethren which are with me...*

The following scriptures gives some of the names of those that were with Paul during this three month period that Paul was at Corinth. ROMANS 16:21 *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.* These eight were Saints with Paul as he wrote from Corinth the letter to those at Rome. Let's briefly look at what we know about these men.

In ROMANS 16:21 Paul mentions *Timotheus my workfellow*. "My workfellow" doesn't even begin to describe the importance that Timothy had in the life of the Apostle Paul. Timothy's name means "honouring God." To us Timothy is a testimony, and example to us, in that we too as Christians are to honor God. Timothy's name is found 24 (PRIESTHOOD) times in scripture: 17 (VICTORY IN CHRIST JESUS) as *Timotheus*, and 7 (SPIRITUAL PERFECTION or COMPLETION) as *Timothy*.

Timothy is of paramount importance in the life of the Apostle Paul, and in the cause of spreading Paul's gospel. Late in life Paul expressed his thoughts on Timothy in his letter to the PHILLIPIANS. PHILLIPIANS 2:19 *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.* We see here that Paul thought of Timothy as a son, and in fact refers to Timothy as "son Timothy" in 1 TIMOTHY 1:18. Timothy was a son in the faith to the Apostle Paul, and Paul refers to him as such in 1 TIMOTHY 1:2 *Unto Timothy, my own son in the faith...* In 2 TIMOTHY 2:1 Paul addresses Timothy, saying: *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* To the Corinthians Paul writes in 1 CORINTHIANS 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

Timothy was no doubt a convert of Paul's from Paul's first missionary journey. Paul makes reference to that first missionary journey, and the events which took place during that time as old memories, which Timothy would recall as first hand memories when Paul writes in 2 TIMOTHY 3:10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.*

When Paul made his second missionary journey we read starting in ACTS 16:1 *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. Derbe, Lystra, and Iconium were all cities that Paul had visited on his first missionary journey, and Timothy is found there already a disciple, that is: a learner, a pupil, a follower of the teachings of the Apostle Paul, and Jesus. Disciple Timothy is further well reported of by the brethren of Lystra and Iconium. So in ACTS 16:3 we read this concerning Timothy: *Him would Paul have to go forth with him;...* . This is when Timothy started traveling with Paul. On Paul's second missionary journey his main traveling companions were Silas and Timothy, both who became Church Apostle's on this journey, learning first hand from the Apostle Paul the gospel that the Lord had revealed unto Paul.

At the conclusion of this second missionary journey of Paul's he returned to Jerusalem, where probably he left Silas, (Silvanus), for Jerusalem is where Silas was from before he joined Paul as told in ACTS 15. At the conclusion of Paul's second missionary journey, and the start of Paul's third missionary journey we only have these two verse to tell us what was taking place: ACTS 18:22 & 23 -- *22 And when he (Paul) had landed at Caesarea, and gone up, (to Jerusalem), and saluted the church, (at Jerusalem), he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.* Paul wasn't selfish in his travels, but nearly always had traveling companions, but oftentimes we do not know exactly who all of his traveling companions were. It would be hard to imagine Paul going again to *...all the country of Galatia...* without taking Timothy with him, for Timothy was from this region. As we have learned by studying ACTS 19, Paul spent at least a couple of years in Ephesus, and Timothy was with him there until ACTS 19:22 which reads: *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.* About that same time Paul wrote 1 CORINTHIANS, and in 1 CORINTHIANS 4:17 Paul wrote this statement concerning Timothy: *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* Obviously Timothy had spent much time by now with the Apostle Paul for Paul to make such a statement like this concerning Timothy. Later in this letter Paul makes this statement concerning Timothy in 1 CORINTHIANS 16:10 & 11: *Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.* By the time frame of ACTS 20:3 when Paul is wintering at Corinth, we find the Apostle Paul writing his epistle unto the ROMANS, and once again Paul is found being reunited with Timothy, for he acknowledges *...Timotheus my workfellow...* sending his greetings also to those at Rome in ROMANS 16:21. We will find Timothy traveling to Jerusalem with Paul to conclude this third missionary journey.

Again Timothy's name means "honouring God," and certainly this was Timothy's testimony. Honouring God is a quality that will be found in all of the full overcomers.

ROMANS 16:21 *Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.* Lucius is the second of eight men mentioned in ROMANS 16:21-23, but we know very little about him. Lucius name means "light; bright; or white." His name also shows a quality that will be found in all of the full overcomers, that is an enlightening quality. The testimony of the word of God in the life of a full overcomer will lighten the eyes of others. 2 CORINTHIANS 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. ...4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Lucius name is found twice in scripture, and are probably two different men, both acquaintances of Paul. ACTS 13:1 *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.* ROMANS 16:21 *Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.*

Jason is mentioned next. His name means "healer" or "one who will heal." It also is a quality that is found in the lives of full overcomers in that they are healers in so far as other people are concerned. In other words they pray for healing, and have the remedy for so many ills and hurts and distresses found in so many lives today, which is to say they trust in the Lord for the healing of others. We can see an illustration of Jason being a healer of sorts in ACTS 17. ACTS 17:1 *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.*

You may wonder how this story illustrates that Jason was a healer of sorts. ACTS 17:9 indicates that Jason paid a ransom to be set free, and to set the other brethren free that were arrested with him. For these men Jason was "one who will heal." 1 TIMOTHY 2:6 tells us that Jesus Christ gave Himself a ransom for all, which means He paid a tremendous price to heal all men from their sins, if they will only believe on Him.

So we see that Jason was one of the ones from Thessalonica who was accused by the Jews in ACTS 17:5-9 of taking in Paul and Silas, and maybe even Timothy; the Apostles who had in their words *...turned the world upside down...*. Obviously Jason was willing to suffer with Christ so that he may be also glorified together with Christ. Jason probably was on the mind of the Apostle Paul when he wrote this statement in 1 THESSALONIANS 3:4 -- *For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.* Coneybeare and Howson note that Jason probably then accompanied Paul from Thessalonica to Corinth back here in ACTS 17.

Luke mentions Jason in ACTS 17:5-9 as if those to whom he was writing knew him. Those to whom Luke was writing were associated with the church at Antioch, Syria, OTheophilus being, according to tradition, and LUKE 1:4, a prominent man in the church at Antioch. Perhaps then Jason had accompanied Paul some where along the way to Antioch, or if not, Luke made him known by name and reputation to the Saints at Antioch, Syria.

On this most recent journey from Macedonia unto Corinth noted in ACTS 20:1-3, Jason most likely had accompanied Paul once again. Jason is mentioned five times in scripture, showing us that he was a true GRACE Saint!

ROMANS 16:21 *....and Sosipater, my kinsmen, salute you.* The term "kinsmen" means a blood relative like a cousin, and is sometimes used in a broader sense of a fellow countryman. It seems likely that Sosipater was some kind of relative to Paul. Sosipater, name is found one time in scripture as Sosipater, and probably is the same man mentioned one time in scripture as Sopater of Berea, a traveling companion of the Apostle Paul in ACTS 20:4. Of course there is no way for us to know for sure, but both men names mean the same thing: "saving father." "Saving father" indicates that testimony that the full overcomer gives of God as being that "saving father." Such a testimony is found in the following scriptures: EXODUS 14:30 *Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.* PSALMS 20:6 *Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.* PSALMS 18:3 *I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.* PSALMS 34:6 *This poor man cried, and the LORD heard him, and saved him out of all his troubles.* ISAIAH 45:22 *Look unto me, and be ye saved, all the ends of the earth: for I am*

God, and there is none else. JEREMIAH 17:14 *Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.*

We have now learned a little about four of the eight men noted in ROMANS 16:21-23. ROMANS 16:21 *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.*

The fifth man listed by Paul in ROMANS 16:21-23 is Tertius (TUR shih uhs), a true GRACE Saint as we will now see. All we know of Tertius in scripture is found in ROMANS 16:22 -- *I Tertius, who wrote this epistle, salute you in the Lord.* Paul writes in 2 TIMOTHY 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.* We will now also see how this is true in studying a little about Tertius.

Coneybeare and Howson note that Tertius apparently (to judge from his name) was a Roman Christian from the Latin section of the church. At what point in time he became a Christian we are not told in scripture, nor are we told how long he had been a disciple of the Apostle Paul when ROMANS 16:22 was written. He may have known Paul for some time, perhaps from the first visit Paul made to Corinth back in ACTS 18.

Recall from ACTS 18:1-3 how the Apostle Paul met up with Aquila and Priscilla for the first time when he first arrived in Corinth. ACTS 18:1 *After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.* Note here how the topic of Rome is first mentioned in association with the Apostle Paul. Doubtless Aquila made Paul acquainted with Rome by discussing the sights, and events, and the people of Rome with the Apostle Paul as they worked on their tents. This sparked a further interest in Rome in the heart of the Apostle Paul, to the point that we read of him wanting to go there in ACTS 19:21, which reads: *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* In our current time table in the life of the Apostle Paul he is now in Achaia spending the three months mentioned in ACTS 20:3, where he writes, or dictates to Tertius what to write, in his epistle to the ROMANS. Perhaps finding a Roman Saint like Tertius at Corinth was the additional encouragement the Apostle Paul needed to write them. Thus with the encouragement, and help of Tertius, Paul writes them a his ROMANS epistle, where in addition to giving them the centerpiece of Paul's gospel, Paul also makes many references of his desire to see Rome, and to his desire to visit the Saints of Rome. Note how this desire to see the Saints of Rome is expressed in the following verses from ROMANS 1 & 15.

ROMANS 1:7 *To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. ...15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*

ROMANS 15:15 *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, ...22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if*

first I be somewhat filled with your company. ...28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; ...32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

Tertius was put in Paul's life at this time to aid in the writing of Paul's ROMANS epistle. Whether the epistle to the ROMANS was written in Latin or Greek is a point that has been debated for years. Yet this point is muted by the assumption that Tertius being a Roman could write to them in Latin, if need be, or in Greek, which apparently was the more common language of the Romans at that time. (Study ACTS 21:37 to see this point a little more clearly.) ROMANS 16:22 plainly tells us: *I Tertius, who wrote this epistle, salute you in the Lord.* In whatever language this ROMANS epistle was written in, those of Rome could read it.

There is a word that describes one who takes dictation like Tertius who wrote this epistle unto the ROMANS, and this word in Latin is amanuensis, which literally means a "servant from the hand." An amanuensis is someone skilled in the transcription of speech, (especially dictation), much like a stenographer. Tertius took upon himself the equivalent of a secretary to the Apostle Paul, and penned the epistle to the ROMANS as dictated by the Apostle Paul. Imagine doing that! There must have been hours upon hours of wonderful conversation between Paul and Tertius in order to accomplish this task. What a student of Paul's Tertius must have been.

Tertius name means "the third," or "third officer." He displays to us another quality of a full overcomer, that being the willingness to take a lesser place, in his case "third" place, in order to do the will of God. This does not mean that Tertius was a third rank believer. Rather Tertius pictures a first rank believer who became all he could be in the Lord's army. The Apostle Paul helps explain the different places that all potential full overcomers come from. In 1 CORINTHIANS 12:27-31 Paul writes: *Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.* This more excellent way is found in 1 CORINTHIANS 13, where the superiority of Divine love is expounded. Did you note here that teachers are listed third? By being amanuensis to the Apostle Paul, Tertius becomes a teacher to us!

Jesus Christ Himself showed us this very same quality of a full overcomer, that being the willingness to take a lesser place, when He came to earth to be our Saviour. Again the Apostle Paul explains this fact for us in PHILIPPIANS 2, where he expounds on the seven humbling step Christ took to become our Saviour. PHILIPPIANS 2:5 *Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

ROMANS 16:22 *I Tertius, who wrote this epistle, salute you in the Lord.* Why did the Apostle Paul use the services of an amanuensis like Tertius in the first place? Simply put the Apostle Paul had very poor natural eyesight, but be it also noted that his spiritual eyesight was far better than 20/20! We have previously stated that GALATIANS was written just prior to the writing of ROMANS, and in GALATIANS 6:11 we have noted this statement of Paul's: (from Conybeare's translation) "Observe the size of the characters in which I write to you with my own hand." This is thought to be a reference to the size of the characters that Paul wrote with his own hand due to the fact of the weakness of his eyes. This would also explain the statement that Paul makes in GALATIANS 4:13-15 -- *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. Also in ACTS 23:1-5 we get a better picture just how poor Paul's eye sight was. ACTS 23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. Obviously the Apostle Paul could not see well enough to differentiate the characters that were before him, only being able to see the color of the clothes they wore.

Back to Paul using the services of Tertius. It should now be obvious that Paul needed the kind of services that Tertius had to offer in taking the dictation from Paul. Tertius was a willing vessel that assisted the Apostle Paul in spreading Paul's gospel. What an important place he took, yet who noticed? Did you ever think that we may not of had our ROMANS epistle without Tertius? What a testimony of a faithful servant he is! Only eternity will show what a wonderful place this "third officer" Tertius took when he became amanuensis to the Apostle Paul.

The sixth man mentioned in ROMANS 16:21-23 is Gaius. ROMANS 16:23 *Gaius mine host, and of the whole church, saluteth you.* In total we find the name "Gaius" mentioned in five scriptures: ACTS 19:29; ACTS 20:4; ROMANS 16:23; 1 CORINTHIANS 1:14; and 3 JOHN 1:1. Probably three different men in scripture are called by this name "Gaius," and maybe as many as four. ACTS 19:29 mentions a Gaius from Macedonia. This Gaius of Macedonia may only be mentioned this one time in scripture. We mentioned earlier in this study that Gaius of Macedonia, along with Aristarchus of Macedonia, no doubt traveled with Paul as he left Ephesus, and made his journey into Macedonia in ACTS 20:1. However it seems that Gaius of Macedonia must have remained in Macedonia when Paul went on to Corinth, for we do not read of him again in scripture. {Study page 575 of these notes.} In ACTS 20:4 we read of a Gaius of Derbe, obviously a different man than Gaius from Macedonia. The third man named Gaius in scripture is the one found here in ROMANS 16:23 as being Paul's host while he was staying here at Corinth. Obviously this is the same man spoken of in an earlier writing by Paul in 1 CORINTHIANS 1:14 -- *I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.* So we see that this Gaius of Corinthian fame had the unique distinction of also having been baptized by the Apostle Paul.

Gaius name means "on earth" by some dictionaries, and "lord" in others. Combining these two meanings we come up with "lord on earth," or as we may think of it, a nobleman. Gaius may very well have been a nobleman, or a "lord" there in Corinth. Certainly Erastus, a chamberlain of the city of Corinth, and a follower of the Apostle Paul, of whom we will study more about next, was a nobleman from Corinth. This brings us back to what the Apostle Paul wrote concerning noblemen in 1 CORINTHIANS 1:26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:* Brother Hill always used to say "thank God that Paul said "not many" instead of "not any."

Gaius speaks to us of the best "on earth" in his treatment of the Apostle Paul. Certainly Gaius showed his love to, and for the Apostle Paul in being Paul's host at this visit of Paul's to Corinth. The following scriptures expound this thought: JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* JOHN 15:12 *This is my commandment, That ye love one another, as I have loved you.* JOHN 15:17 *These things I command you, that ye love one another.* 1 JOHN 3:11 *For this is the message that ye heard from the beginning, that we should love one another.* 1 JOHN 3:23 *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.* 1 JOHN 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.* 1 JOHN 4:11 *Beloved, if God so loved us, we ought also to love one*

another. 1 JOHN 4:12 *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.* Note that the above scriptures about loving one another were all written by the Apostle John.

In 3 JOHN 1:1 the Apostle John addresses a man named Gaius, stating: *The elder unto the wellbeloved Gaius, whom I love in the truth.* When we get to heaven we will know if this is the very same Gaius whom Paul baptized here in Corinth, who was Paul's host here in Corinth for these three months, for it very well may have been.

Coneybeare and Howson translate this portion of ROMANS 16:23 concerning Gaius this way: *Gaius, who is the host, not of me alone, but also of the whole Church, salutes you.* The Greek word translated "host" here is *xenos* {xen'-os}, (number 3581 in The Strong's Greek Concordance), and is only used this one time in scripture as "host." *Xenos* is normally translated as either "stranger," or "strangers." *Xenos* is used fourteen times in New Testament scripture. Fourteen again is the number that has to do with DELIVERANCE or SALVATION. As used here in ROMANS 16:23 *xenos*, translated "host," shows a quality that will be found in all full overcomers, which is the willingness to share their divine DELIVERANCE or SALVATION with everyone, even total strangers, and to everyday be thankful for their DELIVERANCE and SALVATION by the blood of Christ. Perhaps we can see this a little better as we examine the usage of *xenos* in the following scriptures.

In MATTHEW 25:35-40 we read this discourse from Jesus about the hospitality of the nations: *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger <3581>, 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 <3581>, 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.* {Study also verses 43 & 44.}

Obviously Gaius here in ROMANS 16:23 was one who took in strangers, and became a host unto them, so much so, that he is found as "host" unto the whole church.

In his letter to the EPHESIANS Paul used this same Greek word *xenos* twice in chapter 2. EPHESIANS 2:11 *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers <3581> from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ...19 Now therefore ye are no more strangers <3581> and foreigners, but fellowcitizens with the saints, and of the household of God;...* Here we see the Apostle Paul reminding the Ephesian Saints of their DELIVERANCE or SALVATION by the blood of Christ.

Peter in 1 PETER 4:12 & 13 notes this same DELIVERANCE or SALVATION made available by the blood of Christ when he writes: *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing <3581> happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.* Here we find that DELIVERANCE and SALVATION comes daily from the Lord. ISAIAH 33:2 states it like this: *C LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.*

In HEBREWS 11:13 the Apostle Paul acknowledges that the Old Testament worthies of faith accepted their DELIVERANCE or SALVATION as the first step in becoming the full overcomers they became, and that they daily acknowledged that the LORD was their rock, their fortress, and their deliverer; their God, their strength, in whom they trusted; their buckler, the horn of their salvation, and their high tower; in other words their daily DELIVERANCE and SALVATION. {Study PSALMS 18:2}. HEBREWS 11:13 *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers <3581> and pilgrims on the earth.*

We have seen that Gaius was a wonderful "host" (xenos) to the Apostle Paul, and "of the whole church." We also see a "host" of full overcomers in EZEKIEL 1, which correspond to the four living creatures of REVELATION 4, if you will take the time to study it out. EZEKIEL 1:24 reads: *And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.*

Thus Gaius speaks to us of the best "on earth" of royal lineage. Are you a child of the King of Kings, and the Lord of Lords? If so then you are ...*heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (with Him).* {ROMANS 8:17.}

ROMANS 16:23 *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.* The seventh man of eight found listed in ROMANS 16:21-23 is Erastus, whom we have noted before in this study. Erastus name means "beloved," referencing the agape love of Christ that will be found in all full overcomers! {See these notes starting on page 546.} Here in ROMANS 16:23 we find Erastus is "the chamberlain of the city of Corinth," obviously one of the "noblemen" we read about above. A "chamberlain of the city" meant that Erastus was a superintendent of the city Corinth's finances, or as we would say today, the treasurer of the city. Another way of saying this is that a chamberlain was a steward or an overseer of something. Now let's make this connection with what we learned earlier about Erastus.

We noted earlier in this study that Erastus was first mentioned in ACTS 19:22, which reads: *So he (Paul) sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.* We went on to state that Brother Copley also noted Erastus to be one of the Church Apostles. Brother Copley made this connection referencing 2 CORINTHIANS 8:16-23, where two unnamed brethren are referenced, whom Brother Copley thought were Erastus and Timothy, also called in this portion of scripture "the messengers of the Churches." Brother Copley also points out in his notes on the letters to the Corinthians that the Greek word for messengers in 2 CORINTHIANS 8:23 is apostles (apostolos). Brother Copley also notes that "the word "apostle" is from "apo," meaning "away," and from "stello," which means "to set in order, or arrange, to furnish, equip, get ready." Hence, "apostello," or apostle, literally means to arrange for, to furnish and send away on service." Certainly ACTS 19:22 fits this definition: *So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus.*

We know that the apostles were ministers, and that the Church Apostles knew Paul's gospel. Just because one was a minister and knew Paul's gospel didn't make one a church Apostle. By definition from Strong's Concordance an Apostle was a delegate, messenger, one sent forth with orders. The Apostle Paul was sent forth with orders by Jesus Christ Himself as we have so often noted in ACTS 26:16-18, where he was told he was being made a minister unto the Gentiles unto whom the Lord Jesus Christ Himself was sending him. An apostle was an ambassador for Christ, a messenger of the churches. Erastus also fits this definition, a overseer of the doctrines of Christ, as taught to him by the Apostle Paul!

In ACTS 19:22 above we found that Erastus, along with Timothy, ministered unto Paul. One definition of ministered is to attend to anything, that may serve another's interests. This means that Erastus was, among other things, an ambassador of the Apostle Paul, which also means that Erastus was an ambassador of the Lord Jesus Christ, as were all of the Apostles.

Now there are those that say the Erastus of ROMANS 16:23 couldn't be the Erastus mentioned in ACTS 19:22, but we think it was, thus showing the great impact and success of Paul's ministry there at Corinth. After all the Lord had told Paul when he first went to Corinth, *I have much people in this city*, and we know that the Lord is no respecter of persons, so what would it be to the Lord if a city treasurer named Erastus fell in love with Him? No big deal to the KING OF KINGS, and LORD OF LORDS. Further we must note that when Paul sent Timothy and Erastus into Macedonia, it was with the intention that they also go into Corinth as 1 CORINTHIANS 4:17 states: *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall*

bring you into remembrance of my ways which be in Christ, as I teach every where in every church. So we would expect the city treasurer of Corinth, Erastus, to return to Corinth after going with Timothy to Macedonia. In fact the last time we read of Erastus he is again in Corinth. 2 TIMOTHY 4:20 -- *Erastus abode at Corinth.*

ROMANS 16:23 *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.* Quartus is a Roman name, and quite possibly Quartus had once lived in Rome, and knew some Roman Christians who would read this epistle, thus he adds his greetings. *Quartus a brother...* means he was a brother in the Lord. No doubt the Apostle Paul had close ties, and strong feelings concerning Quartus, to allow him to add his salutation to this ROMANS epistle. Paul expressed similar feelings about another brother in the Lord named Onesimus in PHILEMON 1:16 *...a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?* No doubt Quartus was a brother beloved, especially to the Apostle Paul, for reasons not told to us in scripture, other than the fact that he was a special brother in the Lord to the Apostle Paul. Whatever his position in life may have been isn't important, because it is not told us in scripture. What made Quartus important was the fact that he accepted Jesus as his personal Saviour, and that he was a disciple of the Apostle Paul. Perhaps he was a Roman soldier, or maybe he was just a Roman businessman, but these things are not told to us, for all we know of him is recorded this one time in scripture: *Quartus a brother.*

Consider the potential of Quartus, a brother, and as we do so, consider your own potential as a believer. *Quartus a brother...* was a follower of the Apostle Paul, which means he was a follower of Jesus Christ. In 1 CORINTHIANS 11:1 Paul writes: *Be ye followers of me, even as I also am of Christ...* and obviously Quartus followed this advice. No doubt Paul and Quartus had spent hours discussing a statement Paul had written these very same Corinthians about in 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* Hours more of discussion between Paul and Quartus no doubt came up when Paul expounded unto him the following statements found in this ROMANS epistle that Quartus has added his salutation too: ROMANS 8:16 *The Spirit Himself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ...ROMANS 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* What we are showing here is that the potential of Quartus, a brother, is no different than your own potential as a believer in becoming a full overcomer from this church age who will be forever known as the Bride of Christ! There is no higher calling of God in Christ Jesus than this! Study PHILIPPIANS 3:10-21. PHILIPPIANS 3:17 reads: *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* Certainly *Quartus a brother...* was such a follower of the Apostle Paul, are you?

Quartus was just one of many Romans who accepted Jesus as their Saviour because of the ministry of the Apostle Paul. A few years later from our time frame of ACTS 20:1-3 we will find the Apostle Paul being held prisoner in a Roman prison, and writing the joy book of the Bible from his cell in Rome. This epistle we know as PHILIPPIANS, and in PHILIPPIANS 4:21-23 Paul writes this salutation, which includes greeting from many Roman Christians: 21 *Salute every saint in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.* They that were of Caesar's household were obviously Romans!

Quartus is the eighth and last man mentioned in ROMANS 16:21-23. Eight, as we have learned before, is such an important number with several meanings, all of which can closely be associated with Jesus. Let's review. Eight has a meaning of NEW CREATION, and 2 CORINTHIANS 5:17 tells us that born again believers are a NEW CREATION in Christ Jesus. *Quartus a brother...* fits this definition. Eight has a meaning of NEW BIRTH. JOHN 3:7 tells us in part: *Ye must be born again.* There is only one way Quartus could be a brother in the Lord, and that is by being born again. 1 JOHN 5:1 tells us:

Whosoever believeth that Jesus is the Christ is born of God... This is how Quartus became a brother. Eight also has a meaning of NEW BEGINNING. 2 CORINTHIANS 5:17 reads: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* We could say Quartus a brother... a new man in Christ Jesus. Eight also has a meaning of RESURRECTION. Jesus said in JOHN 11:25 *...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:...* Quartus a brother... believed this. Eight is also the number that points to the BRIDE OF CHRIST. JOHN 3:29 in part tells us: *He that hath the bride is the bridegroom:...* Jesus is the bridegroom. Quartus a brother... no doubt learned this bridal message from the Apostle Paul.

ROMANS 16:23 *....and Quartus a brother.* Quartus means "fourth." Like Tertius above, Quartus displays the quality of a full overcomer as being willing to take a lesser place, in his case "forth" place, in order to do the will of God, just like Jesus willingly took a far lesser place than was His in order to become our Saviour! This "forth" place Quartus points us to has wings!

In REVELATION 4:7 we find that *....the fourth living creature was like a flying eagle...* the king of birds, a heavenly being with powerful wings that takes him to the loftiest of heights! Such is one of the characteristics of the Bride of Christ! Isaiah, Ezekiel, and the Apostle John all saw in visions her wings! {Study ISAIAH 6; EZEKIEL 1; 10 & 11; and REVELATION 4.} What were these wings used for? ISAIAH 6:2 states the obvious *...with twain he did fly...* which is what we would expect wings to be used for, flying. Of course these references to wings are really references to spiritual wings, wings which take the full overcomer to heavenly heights. ISAIAH 40:31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* The Bride of Christ is a heavenly being, with heavenly characteristics, and Ezekiel and John both saw her heavenly face, *...the face of an eagle.* The Apostle John records the description of Jesus as the flying eagle, the eternal ageless one, stating in JOHN 1:1-3: *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.* The full overcomers grasps this concept of the eternalness of Jesus, by faith, and say in REVELATION 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

One more point concerning Quartus. The way our King James Bible is arranged, Quartus is the 35th person mentioned in this 16th chapter of ROMANS. 35 is the number of HOPE. 1 THESSALONIANS 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* In JEREMIAH 17:7 we read this statement: *Blessed is the man that trusteth in the LORD, and whose hope the LORD is.* "Hope" points us back to "trust," for "hope" means to trust, or to put trust in someone, or something; to confide in someone; to find sure and firm hope. The full overcomer finds their "hope" in our lovely Lord and Saviour Jesus Christ, which is our "hope." Paul writes in 1 TIMOTHY 1:1 *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;*... To Titus Paul wrote: TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* There are many other scriptures that show how the Lord is our "hope," and here are a few written by that Old Testament worthy of faith, David. PSALMS 31:24 *Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.* PSALMS 38:15 *For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.* PSALMS 39:7 *And now, Lord, what wait I for? my hope is in thee.* PSALMS 146:5 *Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:...* This is but a few of the hundreds of scriptures that use the word "hope." We would like to think that ...Quartus a brother... had *...the full assurance of hope unto the end...* {study

HEBREWS 6:11} and will be found in that rib portion of Saints from this church age known as the Bride of Christ!

As we finishing examining the concluding statements of Paul's ROMANS epistle, let's pause and consider what is said in ROMANS 16:24-27. The concluding words of Paul written by Tertius are found in ROMANS 16:24 *The grace of our Lord Jesus Christ be with you all. Amen.*

The Phrase "The grace of our Lord Jesus Christ" is found in ten scriptures; nine by the Apostle Paul. They are usually at the conclusion of a text, but not always (see ROMANS 16:20 and 2 CORINTHIANS 8:9). The following are the ten scriptural references: ROMANS 16:20 *And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.* {Recall that the words recorded in ROMANS 16:1-20 properly belong at the conclusion of EPHESIANS. Thus ROMANS 16:20 would be the last words of Paul's EPHESIANS epistle.} ROMANS 16:24 *The grace of our Lord Jesus Christ be with you all. Amen.* 1 CORINTHIANS 16:23 *The grace of our Lord Jesus Christ be with you.* 2 CORINTHIANS 8:9 *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* GALATIANS 6:18 *Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.* PHILIPPIANS 4:23 *The grace of our Lord Jesus Christ be with you all. Amen.* 1 THESSALONIANS 5:28 *The grace of our Lord Jesus Christ be with you. Amen.* 2 THESSALONIANS 3:18 *The grace of our Lord Jesus Christ be with you all. Amen.* PHILEMON 1:25 *The grace of our Lord Jesus Christ be with your spirit. Amen.* REVELATION 22:21 *The grace of our Lord Jesus Christ be with you all. Amen.*

One of these "The grace of our Lord Jesus Christ" statements that is found above in Paul's concluding words of his second epistle that we have a record of 2 THESSALONIANS 3. There Paul also writes another statement that will help explain ROMANS 16:25-27 a little better. In 2 THESSALONIANS 3:17 & 18 we read: *The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.* Note here in verse 17 that Paul makes mention of ...*The salutation of Paul with mine own hand, which is the token in every epistle: so I write.* ROMANS 16:25-27 is Paul's salutation written with his own hand unto the ROMANS, and reads: ROMANS 16:25 *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.*

Notice that verses 25-27 is one sentence punctuated with an Amen at the end! This is just another of many profound Holy Ghost inspired one sentence statements found in scripture.

(As an aside let's consider some of these profound, life changing one sentence statements found in scripture. To Abram, who later became Abraham, the father of those that would walk in steps of faith, {Study ROMANS 4} God made this one sentence life changing statement: GENESIS 12:1 *Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* We still haven't seen the end result of this sentence! To Moses God made this profound, life changing statement found in one sentence in EXODUS 3:14 *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.* Equipped with such knowledge, Moses led the children of Israel out of Egypt! To the woman at the well in JOHN 8 Jesus made this life changing one sentence statement in verse 11 *...Neither do I condemn thee: go, and sin no more.* To the lame man in ACTS 3:6 Peter made this life changing one sentence statement: *In the name of Jesus Christ of Nazareth rise up and walk.* To that legal Pharisee Saul of Tarsus, Jesus made this life changing statement, found as one sentence in ACTS 26:16-18 -- *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a*

witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and 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 in me. In that one sentence the Lord anointed Saul of Tarsus to be the Apostle unto the Gentiles, known to us as the Apostle Paul! These are but a few of the multiplied one sentence statements found in scriptures, inspired by the Holy Ghost, which by faith of the hearers caused kingdoms to be subdued, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. {Study HEBREWS 11:33 & 34.}

Back to ROMANS 16:25-27, a one sentence statement written by Paul's own hand; a statement that speak volumes as to what was on the Apostle Paul's heart and mind as he concluded his letter to the ROMANS, and concluded his three month stay at Corinth. ROMANS 16:25 *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.*

There are four facts of that power found in this one sentence that will establish us; that will equip each of us to be a full overcomer, if we will but yield to such doctrine. Of course we must first know where this power comes from, and these four facts of power come from the Holy Ghost. ACTS 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you....*

Fact (1). He will establish you according to Paul's gospel. We must then know Paul's gospel in order to be established. After we learn Paul's gospel, then we can clearly see God's message throughout the whole Bible. If we can not examine the rest of the scripture in the light of Paul's gospel, then we are really limited as to what we can see. Without Paul's gospel it will be impossible to achieve God's best in our lives during this present Church Age.

Fact (2). The second fact that will establish you is the preaching of Jesus Christ. Paul was not preaching the do's and don'ts of the law, like he was taught by gifted men, but rather his focus was upon Jesus Christ, thus he preached concerning Jesus Christ. Paul had learned by first hand experience with Jesus Christ, that *...grace and truth came by Jesus Christ...* JOHN 1:17.

Fact (3). The third fact that will establish you is that Paul's gospel reveals the mystery that was kept secret in the Old Testament. This mystery is the church age. The church age was hidden to those of the Old Testament, but was revealed unto Paul. The purpose of this church age also was revealed to Paul, and once we see that, then all of the scripture, both Old Testament, and the New Testament is opened unto us. That is why Paul is able to write in verse 26 that this mystery that was hidden since the world began is now made manifest unto Paul; that this mystery is revealed unto us by the gospel of Paul.

Another mystery to Paul that was revealed unto the Apostle Paul on the road to Damascus was Jesus Christ Himself. Jesus revealed Himself unto Paul in that brighter than noon day sun light that appeared unto Paul, and told him that He was *...Jesus whom thou persecutest...* ACTS 9:5. Thus from his first sermon forward Paul always preached that Jesus Christ *...is the Son of God...* ACTS 9:20.

Interestingly we find the Apostle Paul using the word mystery(s) nineteen times in his epistles. Nineteen is the number that has to do with FAITH. How much FAITH does it take to be translated? I guess we should ask Enoch or Elijah for such answers. Enoch walked with God we find in both GENESIS 5:22 and 5:24, and is found mentioned as one of the Old Testament worthies of FAITH in HEBREWS 11:5 & 6; one of the few that diligently sought God. Elijah also knew by FAITH that he would be taken away, that is translated without dying. {Study 2 KINGS 2:11 & 12.} What a man of FAITH also was Elijah, yet scripture also tells us that Elijah *...was a man subject to like passions as we are, and he*

prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. {See JAMES 5:17 & 18.} No wonder then that the Apostle Paul also wrote in this very same ROMANS epistle this statement found in ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* It is this very same word of God that the Apostle Paul references in his fourth fact of establishing power found here in ROMANS 16:25-27.

Fact (4). The fourth fact of the power that will establish you is the scriptures of the prophets, that is the Old Testament prophets, according to the commandment of the everlasting God. It is not a message of law, but rather of grace. And he goes on to write that his gospel was made know to all nations for the obedience of faith. ROMANS 16:24 *The grace of our Lord Jesus Christ be with you all. Amen. ...27 To God only wise, be glory through Jesus Christ for ever. Amen.*

The Journey from Corinth to Jerusalem

ACTS 20:3 *And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.* An expounded translation of this verse reads: "And when he had spent three months there, and when he learned that a plot was laid against him by the Jews just as he was going to sail for Syria, he changed his mind, and returned by way of Macedonia."

As we again read this verse keep in mind that somewhere between eight to eleven months have passed since Paul left Ephesus. We have discussed how he traveled from Ephesus unto Troas, and then on to revisit Philippi, Thessalonica, and Berea. After visiting these cities of Macedonia, and writing his second epistle unto the Corinthians, he then proceeded to Corinth, where he spent the winter, and wrote two more epistles: GALATIANS and ROMANS. Paul has now finished ROMANS, and he felt it was time to finish this third missionary journey.

By this point in Paul's life he has been a Christian around twenty years. All of the manifold tests chronicled by Paul in 2 CORINTHIANS 11:23-12:4 have already happened to him. These trials have included several arrests and time spent in several prisons for preaching the gospel, five times of receiving 39 stripes by the whip administered by unbelieving Jews, manifold life threatening perils, three ship wrecks, daring escapes, and one stoning. Paul has approximately ten more years left here on earth before being killed by the Romans. During these last ten years Paul will face more prison time, another major ship wreck, more escapes from angry mobs, and an unknown number of daily trials. Yet in all of this the Apostle Paul continued strong in the Lord, and in the power of his might (EPHESIANS 6:10) as our example of what it takes to be a New Testament worthy of faith. In other words he always had an upward looking focus, expecting Jesus to deliver him out of all of his troubles, and He did! Note some scriptures that he has already written: ROMANS 7:24 *C wretched man that I am! who shall deliver me from the body of this death?* 25 *I thank God through Jesus Christ our Lord.* 2 CORINTHIANS 1:9 *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:* 10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;... .* GALATIANS 1:3 *Grace be to you and peace from God the Father, and from our Lord Jesus Christ,* 4 *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:* 5 *To whom be glory for ever and ever. Amen.* Truly the Apostle Paul lead the life of a full overcomer, and lead by example. It is during these last ten years of Paul's trial filled life that he will pen his final eight epistles, which are so rich in meaning to the New Testament full overcomer.

Paul's immediate travel plans after leaving Corinth were revealed in ROMANS 15:25 & 26, which again reads: *But now I go unto Jerusalem to minister unto the saints.* 26 *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.* These very same intentions were recorded by Luke in ACTS 19:21, which states in part: *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem,... .* Paul has now passed through Macedonia, and Achaia, so his immediate intentions were to