

Introduction

In our family, when someone has a birthday, everyone joins together to sing Happy Birthday to them. In the event that the family member lives in a different place, those of us at home will gather together and call the person, and we will all sing Happy Birthday to the person. We usually send individual notes or cards, but the blessings are a group one.

The Apostle Paul has been writing this letter to the saints in Rome. He greeted a lot of different people in his concluding remarks. Paul was not by himself in a room with the door shut to keep out distractions and noises; he had lots of people with him when he wrote this letter. Paul generally dictated his letters to someone else to write, and then he signed them with his own handwriting to authenticate them. (See 2 Thessalonians 3:17.) Many scholars think that Paul had poor eyesight, which is why he signed with big letters. In this letter, Tertius identifies himself as the one who is writing it for Paul, and he sends his greetings. There were a number of other people with Paul. They were sitting around in Gaius' house, and were listening intently to Paul dictate this letter. I believe that they probably asked questions in the breaks about anything that they did not understand. Our text today is the conclusion of Paul's letter, they all wanted to send their greetings to the saints in Rome. They understood that the church is a family, and a letter from Paul was a special occasion that they all wanted to join in and give their greetings. They did not have FaceTime, or a phone to say it all together at one time. In this letter, they each gave individual greetings. After they had all sent their greetings, Paul ended with a prayer of benediction. Let's read our text.

Team Greetings and Benediction

1. Team Greetings (Rom 16:21-24)
2. Paul's Benediction (Rom 16:25-27)

(Rom 16:21–24) “Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen. {22} I, Tertius, who write this letter, greet you in the Lord. {23} Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. {24} The grace of our Lord Jesus Christ be with you all. Amen.”

(Rom 16:25-27) “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, {26} but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; {27} to the only wise God, through Jesus Christ, be the glory forever. Amen.”

1. Team Greetings (Rom 16:21-24)

A few years ago, another pastor and I were having breakfast, and were discussing apostles. The discussion moved to Paul and how many people were on his team. He said that Paul may have had as many as fifty people on his apostolic team. Everywhere that he went and ministered, he seemed to add additional members to his team. Paul's letter to the Romans gives a small glimpse of some of the team members that were with him in Corinth when he wrote this letter. As Paul is concluding his letter, eight of the men who were with him sent their greetings to the saints in Rome. Timothy is right there with Paul, and Timothy tells him to greet the saints in Rome on his behalf. Timothy knows many of the saints in Rome, and has worked with many of them. He wants to make sure that his greeting is given, and that may be why it is the first one given.

(Rom 16:21–27) “Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen. {22} I, Tertius, who write this letter, greet you in the Lord. {23} Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. {24} The grace of our Lord Jesus Christ be with you all. Amen.”

Timothy

The first member of Paul's team that is mentioned is Timothy. Paul identifies him as his fellow worker. The term fellow worker is translated from the Greek word, *sunergos* (Strong's G4904), which means joined together to work. Timothy was a key member of Paul's team.

(Rom 16:21) “Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.”

Timothy's name is a compound Greek word, *time* and *theos*, meaning one who honors God (Strong's G5095). One application from Timothy is about honoring God. Leaders must set the example for others, and Timothy was true to his name; he honored God with his life and service. We must be those who honor God with our lives. We must honor God with our praise and thanksgiving. We must honor God with our finances. Do you honor God? Do you honor God with your life? Do you honor God with your wealth? Learn to honor God in all that you do.

Timothy was more than just a team member, he was a spiritual son. In Paul's first letter to Timothy, he addressed him as his true child in the faith. In his second letter to him, he called him his beloved son. Paul had a special father-son relationship with Timothy.

(1 Tim 1:22) “To Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.”

(2 Tim 1:2) “To Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.”

Paul met Timothy when he went to Derbe and Lystra. Luke records that there was a disciple there named Timothy, who was the son of a Jewish woman and a Greek father. His mother was a believer, but there is no evidence that his father was a believer. Timothy was well spoken of by the brethren, and Paul wanted to take Timothy with him. Paul was a talent scout, and was always on the lookout for faithful men that he could mentor and train. Paul saw the calling of God on his life, and then poured himself into him. Paul became a spiritual father to him. Jesus commanded us to go and make disciples. Paul was a disciple-maker, and Timothy is fruit from Paul's ministry. Another application from the mention of Timothy is that we should be on the look-out for people that we can minister to and pour into.

(Acts 16:1-3) “Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, {2} and he was well spoken of by the brethren who were in Lystra and Iconium. {3} Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.”

Since Paul ministered to both Jews and Greeks, he wanted Timothy to be able to minister freely to all groups. Therefore, he took Timothy and circumcised him. Since Timothy's natural father was Greek, he did not have Timothy circumcised. Paul circumcised Timothy so that he could

have a more effective ministry, not because it was necessary for salvation; Timothy was already a believer. This is a reminder that some sacrifices leaders make can be painful. Another application from Timothy is ask ourselves if we are willing to make personal sacrifices for the sake of ministering to others.

Lucius

Lucius is the second person mentioned, and he had a Latin name, meaning illuminative. Lucius is identified by Paul as being his kinsmen, meaning they were fellow Jews, and probably from the same tribe. There were five leaders in the church at Antioch in Acts 13, and Lucius is mentioned there. It is possible that they are the same person, and that Paul had mentored him there and raised him up to be a pastor. However, some scholars believe that these are two different men with the same name. According to tradition, Lucius was a bishop (overseer) in the church at Cenchraea, where Phoebe serves.

(Rom 16:21) “Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.”

Jason

Jason is the third team member mentioned. His name is Hebrew, and it means Healer. Jason is also a kinsman, a fellow Jew, probably from the same tribe as Paul. We gain more information about Jason in Acts 17, when Paul was in Thessalonica. According to Paul's custom, he went to the Jewish synagogue and reached out to the Jews for three Sabbaths. Paul preached the gospel and some of them were persuaded and joined Paul and Silas. Jason welcomed Paul and Silas into his house, and on account of this, a mob of Jews were attacking his house. The city authorities got involved and after receiving a pledge from Jason and others, they released them.

(Acts 17:5–9) “But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people. {6} When they did not find them, they began dragging Jason and some brethren before the city authorities, shouting, “These men who have upset the world have come here also; {7} and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus.” {8} They stirred up the crowd and the city authorities who heard these things. {9} And when they had received a pledge from Jason and the others, they released them.”

We learn from this that Jason's faith was genuine and it was tested immediately. Jason was willing to take up his cross and follow Jesus. In the parable of the sower and the seeds, the rocky soil received the word with joy, but when temptations came, it fell away. Jason received the word with joy, and when persecution and temptation came, he stayed strong. Jason heart was good soil. The application for us is about taking a stand for Christ, even if it means that we will face persecution. Are you willing to be a bold witness for Christ? A second application from Jason's life is that he practiced hospitality and welcomed Paul and Silas into his house. Are you willing to invite others into your home? God wants us to learn to practice hospitality, and I believe that homes will play more significant roles in the church in the days to come.

(Luke 8:13) “Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.”

Sosipater

Sosipater is the next person that sent his greetings to the saints in Rome. Paul also identifies him as a kinsmen. Sosipater is a Greek name and is a compound word, comprising of sozo and pater (Strong's G4989). Sozo means to be saved, safe, whole, or delivered, and pater means father. So, his name means a safe or saved father. Many people today do not have a safe, or saved father. What a blessing it is to grow up in a home that is safe, secure, and full of God's love.

(Rom 16:21) "Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen."

In Acts 20:2-5, Paul had just come to Greece and spent three months there when a plot was formed against him by the Jews as he was about to set sail for Syria. So, Paul decided to return through Macedonia, and he was accompanied by Sopater of Berea, the son of Pyrrhus, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus. Sopater is a different variation of the same name, Sosipater. It is like Pete and Peter, or Tom and Thomas. They are the same name, just a different variation. Most scholars believe that Sopater and Sosipater are the same person. If that is correct, Sosipater was from Berea, and was the son of Pyrrhus. One of the characteristics of the saints in Berea was that they were more noble than those in Thessalonica, and they received the word of God with great eagerness, examining the Scriptures daily to see whether what was taught was correct. One application for us is to be like a Berean and examine the Scriptures carefully. The Scriptures are our authority on all matters of doctrine and practice. We need to hold everything up to the Scriptures, and let them be our guide and plumb line.

(Acts 20:2–5) "When he had gone through those districts and had given them much exhortation, he came to Greece. {3} And there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. {4} And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. {5} But these had gone on ahead and were waiting for us at Troas."

(Acts 17:11) "11Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."

Tertius

Tertius is the next person to send his greetings. He identifies himself as the one writing the letter. Tertius is a Latin name, and means third. Scholars say that this was the name of a slave. Tertius was taking dictation from Paul. I can picture the room in Gaius' house with all these men sitting around Paul as he dictates this letter to the church in Rome. The room has Greeks and Jews, rich and poor, well-educated men and those less educated, like Tertius and his brother, Quartus, who had been slaves. Slaves were not well educated, but somehow Tertius had learned to read and write, and Paul uses him to write one this great book of the Bible.

Many years ago I was part of the leadership team at a church in Florida. One of the deacons in the church was named, Vernon. My friend, Jim Elliff, taught him to read and write. Vernon was a faithful man, and served the church very well as a deacon. He is now serving as a Deacon at Freedom Fellowship, a church planted by Joe Warner. Tertius is probably a very faithful man

like Vernon, who learned to read and write, and was faithfully serving the church in Cenchrea. One application is that we are not limited by our past. God is not a respecter of persons, and He will use any of us if we will yield ourselves to Him, and serve faithfully.

(Rom 16:22) “I, Tertius, who write this letter, greet you in the Lord.”

Gaius

The next team member to send his greetings is Gaius. His name is also Latin, and means to rejoice or be full of joy. When I think of someone full of joy, I think of my wife. Karen is full of joy and life. She is vibrant, full of life and joy. Gaius was probably a person that was full of joy, not just someone with the name that means full of joy. It was probably a characteristic of his life.

(Rom 16:23) “Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.”

Luke mentions that Gaius is from Derbe, which was one of the cities that Paul went to on his first apostolic trip with Barnabas. We don't know if he got saved at that time. In Paul's letter to the Corinthians, he said that he thanks God that he did not baptize any of them except Crispus and Gaius. So, Paul probably led Gaius to the Lord and then baptized him immediately afterwards, which is the pattern of the early church and the Scriptures.

(Acts 20:4) “And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.”

(1 Cor 1:14) “I thank God that I baptized none of you except Crispus and Gaius,”

In Acts 19:29 Gaius was dragged away with Aristarchus in Ephesus. He suffered persecution for the gospel. One application comes from the meaning of Gaius' name, to rejoice. We are exhorted in Scripture to rejoice when we encounter various trials, knowing that the testing of our faith produces endurance. Like Gaius, we are to rejoice in our trials. Do you rejoice in your trials? Do you look to see the good that God is producing in you through these trials?

(Acts 19:29) “The city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia.”

(James 1:2-4) “Consider it all joy, my brethren, when you encounter various trials, {3} knowing that the testing of your faith produces endurance. {4} And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.”

Our second application from Gaius is hospitality. In Paul's letter to the Romans, which he wrote while in Ephesus, he said that Gaius, host to me and to the whole church, greets you. Gaius lived in Ephesus, and hosted Paul and the whole church. We gather from this verse that Gaius was fairly well off. He had a big house, big enough to host the whole church. More important than that is the fact that Gaius was hospitable. He opened up his house to Paul, and he opened it up for the whole church to meet there. We are reminded that we are all called to hospitality. Some have a gift, but all of us are called to practice hospitality. We experience great fellowship through hospitality. Karen and I have seen lots of people come to Christ in our home. How are you doing

in the area of hospitality? Learn from Gaius and open up your home to others and practice hospitality.

(Rom 16:23a) “Gaius, host to me and to the whole church, greets you....”

Our third application from Gaius is about love. Our application is from 3 John. He writes, “the elder to the beloved Gaius, whom I love in truth.” John loved Gaius, and apparently everyone loved Gaius. The forbearing mark on his life was love. He was known as the beloved Gaius. Jesus said, “by this all men will know that you are My disciples, if you have love for one another.” Our desire is that our church would become known for its love. We want the people and communities around us to know that we are His disciples because of our love. When people come into this house, we want them to feel and experience the love of God. Gaius loved people, and that goes hand in hand with hospitality. How is your love for others? Do you love your spouse? Do you love your neighbor? Do you love people? Be reminded by Gaius to be known for your great love for people.

(3 John 1:1) “The elder to the beloved Gaius, whom I love in truth.”

(John 13:35) “By this all men will know that you are My disciples, if you have love for one another.”

Erastus

Erastus is next person to send his greeting. Erastus is a Greek name and means beloved. It comes from *erao*, which means to love.

(Rom 16:23) “Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.”

Erastus was from Corinth. He was also known as Erastus of Paneas. Erastus was the city treasurer. The Greek word is *oikonomos*, which means a house steward. I believe that as the steward or manager of the city, he held an important and prominent job in the city of Corinth, with more than just financial oversight. When Paul wrote his first letter to the Corinthians, he described himself as a steward, and added that stewards are required to be trustworthy. I believe that Erastus was trustworthy, or would never have been elected or appointed to that position. Erastus was exactly the type of man that Paul wanted to pour himself into. He told Timothy to teach other faithful men the things that he had been taught. Erastus was such a man, and Paul mentored him. Some scholars believe that Paul led Erastus to Christ, and then disciplined him. The Eastern Orthodox Church numbers Erastus as one of the Seventy Disciples, which would mean that he was a believer many years before he met Paul. Tradition also has it that Erastus served as a deacon in Jerusalem and later as a deacon in Paneas.

(1 Cor 4:1–2) “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. {2} In this case, moreover, it is required of stewards that one be found trustworthy.”

Even though Erastus was the city steward in Corinth, at some point he joined Paul's team. In Acts 19, Paul sent Timothy and Erastus to Macedonia, while he stayed in Asia for a while. I believe that Timothy and Erastus were probably in Ephesus at the time, and then went over to Philippi. Paul wrote his second letter to Timothy about 67 AD, right before his death. In that

letter, he said that Erastus remained in Corinth. It appears that Corinth remained his home base, but was still traveling and ministering as part of Paul's apostolic team.

(Acts 19:21–22) “Now after these things were finished, Paul purposed in the Spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, “After I have been there, I must also see Rome.” {22} And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.”

(2 Tim 4:19–20) “Greet Prisca and Aquila, and the household of Onesiphorus. {20} Erastus remained at Corinth, but Trophimus I left sick at Miletus.”

The application from Erastus' life is that we are all stewards. We may not be the steward of Corinth or Rome, but we are all stewards. We are stewards of our time, and we should number our days that we can present to God a heart of wisdom. We are stewards of the financial resources that God entrusts to us, and we should be wise and faithful stewards. We are stewards of the spiritual gifts and ministries that we have. As a teacher of God's word, I am a steward of this gift. I try to write out all my messages and save them so that they can be used at any time and any situation. I want to be able to give account to God for what I have done with this teaching gift. Your gift may not be teaching; it may be serving or helping or prophesying. Whatever your gift is, you are a steward of that gift, and God requires stewards to be faithful in the things that He entrusts to us. Are you being a good steward of what God has entrusted to you?

(1 Pet 4:10) As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.”

Quartus

Quartus is mentioned with Erastus' greeting. His name is Latin, and means a fourth. We get our English word, quarter, from that Latin word. Some scholars say that Quartus is the brother of Tertius, and that he was also a slave. Tertius meant third and Quartus meant fourth, so they probably had a few other brothers.

(Rom 16:23) “Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.”

I find it interesting that he is introduced as “the brother.” When Karen and I moved to Rome, we began to hear a new term, “the wife.” Many men refer to their wife as, “the wife.” It is not “my wife,” but “the wife.” We had never heard that expression before. In the same kind of mindset, Quartus is referred to as the “brother.” It may be that Tertius became very prominent and so Quartus, who was always with him, was called the brother.

2. Paul's Benediction (Rom 16:25-27)

In Paul's benediction he addresses it to God, giving two attributes, of God, and then gives glory to God through Jesus Christ.

Paul addresses the benediction “to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according

to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith.” There is a lot said in that phrase, so let’s break it down. First, God is the One who can establish us. He is the Author and Perfector of our faith, and He is the One that is able to establish us.

(Rom 16:25–27) “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, {26} but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; {27} to the only wise God, through Jesus Christ, be the glory forever. Amen.”

Having recently moved to Rome, Georgia, we have been trying to get established. We had to get a place to live, an address, a driver’s license, and many other things. Getting established also means that we develop a network of relationships. That would include dentists, doctors, plumbers, electricians, and others. You have to get some roots down and that is a process that takes time.

In our move, I planted a nut and fruit orchard, a small vineyard, and a berry patch. All of these new trees, bushes, and vines need to get established. I brought in some good composted manure and mixed it with the native soil. Plants need good soil in order to thrive. I also watered all of them regularly. Young roots do not have a lot of storage capacity, so they are more vulnerable to drought. I have carefully taken care of them so that they can get established.

Getting established in our faith is also a process that takes time. That process starts with believing the gospel. Paul said, “to Him who is able to establish you according to my gospel and the preaching of Jesus Christ.” The first step in getting established is entering a relationship with Jesus Christ. Paul mentioned, “according to my gospel,” which could sound arrogant and exclusive, but it is not. There were people preaching a different gospel at the time, requiring people to get circumcised or observe certain holidays or laws. Paul’s gospel was what he had received from the Lord, and it was salvation by faith, not by works. We begin to get established by placing our faith in Christ alone.

We also must be get our roots down into some good soil. Paul prayed that the church in Ephesus would be rooted and grounded in love. Love is the perfect soil to be rooted into. We also need to be fed and watered regularly. I believe the perfect environment for someone to be rooted and established in Christ is a good church. By a good church, I mean a church where the people love God and love one another; there is an environment of love. By a good church, I mean a church where people are fed from God’s word every week. By a good church, I mean a church where people encourage and water one another. If God’s people are going to grow and get established, a good church home is essential.

(Eph 3:14–19) “For this reason I bow my knees before the Father, {15} from whom every family in heaven and on earth derives its name, {16} that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, {17} so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, {18} may be able to comprehend with all the saints what is the breadth and length and height and depth, {19} and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.”

Another way of looking at getting established is from a building example. Jesus said that the house built on the rock will stand firm in the storms. By building our lives on the rock, Jesus meant that we have to build our lives on the word of God.

(Matt 7:24–25) “Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. {25} And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

God is the One who is able to establish us, and He has a plan and a process by which we are established. His primary instrument to establish you and I is the church. There are lots of good parachurch organizations, but God's primary way of establishing us is the church. For us to get established in our faith, we need to be plugged into a good, Bible-teaching church.

Paul mentions the revelation of the mystery which had been kept secret for long ages past. That mystery was that salvation was for all people, Jews and Gentiles. In Paul's letter to the saints in Ephesus, he explained that God gave him revelation about this mystery. It was not understood by previous generations, but it had now been revealed to the apostles and prophets in the Spirit. What was this mystery that had been revealed? Paul said in verse six, “To be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.”

(Eph 3:1–6) “For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— {2} if indeed you have heard of the stewardship of God's grace which was given to me for you; {3} that by revelation there was made known to me the mystery, as I wrote before in brief. {4} By referring to this, when you read you can understand my insight into the mystery of Christ, {5} which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; {6} to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,”

Paul's first address to God is as the One who can establish us. His second address to God is as “the only wise God.” I love the fact that God is the only wise God. There is no counsel against the Lord. In any situation or circumstance, God knows the very best approach to take. I also appreciate that God is willing to share His wisdom with you and I. The God who created the heavens and the earth, the God who is infinite in His wisdom and knowledge, is willing to generously share His wisdom with you and I. I am very grateful for that.

(Rom 16:27) “to the only wise God, through Jesus Christ, be the glory forever. Amen.”

Look what James said about God sharing His wisdom. If any of us lack wisdom, we are to ask God for it. It is a privilege for us to be able to ask God for whatever we need. So, when we need wisdom, we should ask God for His wisdom. Notice God's response when we ask Him for wisdom. He gives generously and without reproach. He does not just give us a teaser, He gives generously. I don't want part of a solution, I want the full solution; I want a generous amount of wisdom. God does not just give generously, He gives without reproach. The Greek word is *oneidizo* (Strong's G3679), which means without reviling, upbraiding, reproaching or mocking us. God is not going to put us down or rebuke us or make fun of us when we ask Him for wisdom. Instead, He generously gives us wisdom, and it pleases Him to give us His wisdom. This is the God that Paul is addressing in this benediction.

(James 1:5) “But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.”

Paul ends with his praise to the God that can establish us and is all wise, to Him be the glory forever through Jesus Christ. That is the desire that all of us have, is to give Him glory forever and ever. We want our words, our actions, and our lives to all give Him glory forever.

Conclusion and Applications

We have looked at some of the people that Paul was with in the Corinth area when he wrote this letter to the saints in Rome. Paul mentioned their names and something about each of them. This passage gives us a lot of insight into some of Paul's team members. We have also looked at some applications from their lives.

Paul's benediction was to give glory to the One who can establish us, and to the only wise God. It is not just a fitting ending to this letter, but it should be the end result in everything that we do. Our lives are to bring glory and honor to the only wise God.

Prayer

Father God, thank You for this passage of greetings. We learn a lot from Paul and all of his team members. As we plant the Connection Church of Rome, I ask You to establish us. I ask You to bring together a team of leaders. I pray that You will bring divine connections to Karen and I as we look at establishing this church. I pray that we will be a church that You use to establish people in their faith. Lord, I also pray that You will give us wisdom about planting a church in Rome. I ask You to bless us and cause Your face to shine upon us. Amen.

Q & A

- What is something that would help establish you in your faith?
- Paul was a great team builder. What did he do that made him such a good team builder?
- Are you part of a team doing kingdom work? If yes, what is your role on that team?
- Quartus was “the brother.” Have you ever felt like you were just the brother, and that your brother was more important? What would make you feel like a more important member of the team?
- The churches in the New Testament seemed to be so connected together. Today, the churches seem to be more competitive than connected. What are some of the factors to this change in how churches relate to one another?
- Does your life bring honor and glory to God?

Introduction (Rom 16:21–27)**1. Team Greetings** (Rom 16:21-24)

- **Timothy** (Rom 16:21, 1 Tim 1:22, 2 Tim 1:2, Acts 16:1-3)
- **Lucius** (Rom 16:21)
- **Jason** (Rom 16:21, Acts 17:5–9)
- **Sosipater** (Rom 16:21, Acts 20:2-5, Acts 17:11)
- **Tertius** (Rom 16:22) “I, Tertius, who write this letter, greet you in the Lord.”
- **Gaius** (Rom 16:23, Acts 20:4, 1 Cor 1:14, Acts 19:29, James 1:2-4, 3 John 1:1, John 13:35)
- **Erastus** (Rom 16:23, 1 Cor 4:1-2, Acts 19:21-22, 2 Tim 4:19-20, 1 Pet 4:10)
- **Quartus** (Rom 16:23)

2. Paul's Benediction (Rom 16:25-27, (Eph 3:14–19, Matt 7:24-25, Eph 3:1-6, James 1:5)**Conclusion and Applications**