

Romans 16: 22

3

SUBJECT: ") Tertius, salute
you "

02/55
(GT)

Romans 16: 1-15, 21-23

"I, Tertius, Salute You"

16: 1-2 Phoebe.

Greek name. Business in Rome (legal, governmental) and a good word from brethren would help.
Bearer of the letters.

16: 3 Priscilla [named first] and Aquila]

16: 7 Antoninus and Junia
Junia
Converted by Paul

16: 9 Aquila
Tried, Jewish tree

16: 10, 11 Household of Aristobulus, Narcissus
Slaves

16: 12 Tryphena, Tryphosa
Sisters. "Lusiners" "delicate"

16: 12 Persis.
Slave girl from Persia

16: 13 Rufus
His mother good to Paul

Greek name, Jewish name, Latin name, Barbarian name
Jews, Gentiles, | Romans, Greeks, | Greeks, Barbarians |
freedmen, slaves | nobility, | Odia and of Jews | fair-haired
Goths, swarthy Arabians.

Gal. 3: 28 There is neither Jew nor Gentile there is neither bond nor free,
there is neither male nor female; for ye are all one in Christ Jesus.
members of a great family, bound together by a common love for Christ

Meetings from Corinth.

16:21 Timothy

16:23 Gaius - host to Paul, of the whole church
apparent. large house.

Erastus - Treasurer of the city

Then the modest, quiet Phœbe (Roman)

No wealth like Gaius

" civic position " Erastus

" world wide reputation " Timothy

But a spring of love in his heart for the brethren
across the sea - thought lovingly of them.

16:22 Tertius. [Roman name]

Old religious pictures, in some obscure corner, a figure kneeling, the picture (portrait) of the artist.

Other pictures, the artist draws himself as one of a group.

(a) In the museum at Trier, indeed, the panorama depicting the story of Judaea and the 30. Thence, the artist describing it to us with the President S. N. Jones. The artist one of the evangelists in the scene.

① What caused him to write that little salutation? He is stronger to them. Needs to introduce himself. In that day very few X's. Lonely in the pagan world, persecuted, abused, frequently called upon to give up their lives for the faith. Cause them to have a strong sympathy, love for each other: Teachers, ministers. He knows no one in Rome: all strangers to him - as they did not know such a man. But in this humble, modest greeting he reaches out a hand across the ocean, grasps the hands of unknown believers in the common life of our Lord. A little heart note on the margin: "I, too, am a X. I salute you in the Lord Jesus. You don't know me, I don't know you, but we both know the Lord and you might like to know that when you read these words from Paul that it was a faithful X? hand which wrote them down for you."

② His office of amanuensis very humble but quite necessary. Paul dictated his letters (1 Cor. 16:11; Col. 4:18; 1 Thes. 3:17) Eyes not strong enough? Power generated in the mechanical motion of the machine does it: read through machines of which each little mechanism is indispensable as the great shaft. Every note in the great concerted piece of music is vital. Every member of the body, every the more faith are necessary. "What a great small! notes? talents!"

③ His work, he had done the best he could. His name to it. Nice, neat way so they could read it. His best into the writing. (c) So Joshua Reynolds, Sarah Siddons.

④ What did he receive for it? The employer, a despised X's minister who was the most unpopular in his parish not much. But did it as into the tool. May be Paul let him to cent. in a slavish spirit. Any work, even so humble, noble " " " " (a) Epaminondas, Theban doctor, general, statesman, when Cicero said was

The protest was just a low protest. Enemies over whatever day - in
midnight, starts his great career. His his work, so nobly, splendidly, soon
decided to power again.

⑤ Tertius a link in the great chain of salvation which
has blessed millions. Paul would not get along without
Tertius. Every one who does his work well, faithfully, becomes a
link in that great chain. What you do may be a link in the
golden chain that shall bind the world wide church about the
feet of God. Tertius would have been surprised that I am
preaching about him today.

- (a) Heavenly Richard Sather, "The Banner of the Cross"
Richard Boston, "A Call to the Unconverted"
Philip Doddridge, "The Rise & Progress of Religion in the Soul"
1744 Wm. Wadsworth, "The Practical Views of Paul's Epistle"
1817 Thomas Chalmers

Remembered - what we do for Jesus. The next - best.

D
2155

When you are invited to become a Xⁿ, you are invited to become a
Richard, sweetest fellowship on earth, pledged about for good, and ^{unwavering} ^{loyalty}.

At the turn of the century (1800 and by) Dr. Harwood
Pattison wrote an essay on "The Chain of Life" [110-322]

Tells the story of Richard ⁽¹⁵⁷⁷⁻¹⁶³⁵⁾ Sibbes, a good man
in the old Puritan days. So good people called
him, "Heavenly Richard Sibbes." He wrote a
little book called "The Buried Reed."

Breathed forth his confidence in the strength
of the Lord Jesus to sustain the weakest
people who trust in him. This the
FIRST LINK.

THE SECOND LINK. A peddler got hold of
some of these little books and went forth
selling them from door to door. He sold
one at the house of Richard Baxter [1615-1697].

This young man picked up the little book,
"The Buried Reed", read it. Its message
caused him to open his heart and he
became a glorious Christian and one of
the great preachers of all time.

["I preached as never to preach again,
as a dying man to dying men."]

Under the inspiration received from "The
Buried Reed" he wrote a little book
entitled "A Call to the Unconverted," a

most powerful appeal to sinners to be
reconciled to God.

THE THIRD LINK.

About that time in England a nice, cultivated
young man in pleasant surroundings, but
his heart hungry, unsatisfied. One day
somebody told him about Richard Baxter's
new book. He got it, was converted by it.

Philip Doddridge [1702-1751] became one
of the noblest of Christian hymn writers.
[e.g. last Wednesday night our songs, "Happy day, ...
when Jesus washed my sins away; He taught me how to
walk as free, and his joys my day. ..."]

His reading of Baxter's book "Call to the
Unconverted" stirred Doddridge up to write a
book, "The Rise and Progress of Religion in the
Soul." God used it to convert thousands to
a saving faith in Christ Jesus.

THE FOURTH LINK

In 1784 a gifted, wealthy, brilliant
[the most brilliant young man in England] young man,
a close personal friend of Prime Minister Pitt,
[and himself a member, Parliament], was going on a

journey with a friend through continental Europe. They were picking out some books to take with them. The brilliant young statesman picked up Doddridge's "Rise and Progress of Religion" and asked his friend about it. The reply was, "It is one of the best books ever written." So the brilliant young political leader took it with him to read on the journey. His name was William Wilberforce [1759-1833] one of the great English statesmen of all time who will live forever in his leadership for the abolition of slave slavery. Wilberforce and his friend read Doddridge's book aloud, the one to the other, and so mightily did it affect them that they were both wonderfully converted and returned to England devout Christians. As Wilberforce pushed forward his great reform movement in Parliament and in all the British Empire, he wrote a little book called, "The Practical View of Real Christianity." The publisher reluctant to take it because, he said, people would not read that kind of books. But he was mistaken. The first edition ran out within the first few days - has been used, I think ever since.

THE FIFTH LINK.

In 1819 a young minister in Scotland, prostrated by a long, dangerous illness. Famous for his eloquence, but despite his gifts and his profession, he had not yet come to know Christ in the pardon of his sins. In those days of his terrible illness, his benefactors had fallen into his hands. He took hold upon his soul. He read it, pondered it, prayed on it, and was transformed into a new man. That man was Thomas Chalmers (1780-1847) whose flaming earnestness, manly and spiritual ministry, stirred all Scotland and brought multitudes to Christ.

Sir Joshua Reynolds [1723-1792] painted
a picture ¹⁷⁸⁴ of the famous [Shakespearean]
actress, Sarah Siddons in the character
of the Tragic Muse. The portrait was
a great success - ^{rich in color, splendor in execution} one of the great pictures
of all time.

^{The experiment with so many different ingredients.}
The artist and the actress stood before
it and she wanted to know about the
sturdiness of the colors. The famous
artist assured the gentle lady that the
colors would remain unspotted as long as
the canvases were held together, and
graciously or gallantly added: "And
to confirm my opinion, here is my
name; for I have resolved to go
down to posterity on the hem of your
garment." And sure enough, his
name appears on the border of the painting.

So Tertius came down to us -- on
the margin of Paul's letter to the Romans.