

..... to cover all but about five verses of this chapter. Suppose I asked you a few questions this morning and you do not have to answer them but just think about this. If you're a lady this morning, is there anyone here who was Miss Arkansas or anyone here who was ever elected Miss America? If you played athletics, were you All State? Did you ever make All America? If you went to college when you were a Senior, were you elected Phi Beta Cappa? Are you registered in the Social Blue Book? Are you a frequent visitor to the White House with the President of the U.S.?

If you are, and you are famous and your names in the paper and you've achieved tremendously; this chapter may not appeal to you too much. But if you're just ordinary Xtn., saved by the Grace of God, like myself, relatively unknown, but who loves Jes. and who really wants to serve Him and your life count for Him, you'll be tremendously interested in what we're gonna say. Because most of these characters are unknown except being mentioned here in Rom. 16. They didn't make the headlines; they were not MR. Rome or MISS Rome in those days. They were not important, as the world sees it, and yet, I say there are 37 people dearly loved by Jesus.

When we get to Eternity, it will not be the Billy Graham necessarily who will have that great reward, but some that the world never heard of. Because of their utter faithfulness. There are some people who just can't serve unless they're known or unless they are recognized but the great body of the people of God are not known. They get no real recognition except by the One who really counts and that's the Lord. So, Paul mentions these people which shows the great heart of this man. So I want us to look at them, one by one and there's a word to be said by everyone of them. Let's start with

V. 1 (read) 'commend' or 'recommend'. The word 'servant' here is actually the

word 'deacon'. This is the primary Script, that is used in the N. T. to say the women should be elected deacons, in the local church. But you see, the word 'deacon' has a much broader meaning in Scrip. than referring to one who holds the office of deacon. Remember in Rom. 15: 8, if you look back there where it says 'JC was a minister' that's the same word that's translated servant in this first verse of Chap. 16, and so this word 'minister' is translated also as deacon.

We know that Jes. was not a deacon of a local church. Were there deacons? Were there deaconesses in the local church? Scholars are disagreed on this. Dr. Dale Moody, in Southern Baptist Theological Seminary says that there were many deaconesses in the local church. Well, I do not believe this, in the light of the requirements of deacons in 1 Tim. 3 where it says 'the deacon should be the husband of one wife'. It'd be kinda hard for a woman to qualify here, it seems to me.

Then, the historic church, for two thousand years, has simple believed that the deaconite (?) should be filled by men. Having said this, I speak it out of a tremendous respect for women and their service in the local church. ^{SMM} When Dr. Cho established his tremendous Cell Ministry, in South Korea, the men would not give the leadership. He turned to women. Now they're under him. I don't think there's any Scriptural violation. In some ways, I wish that women could be deacons because I see some of the most consecrated people in this church who are women and if anything, the level of their faithfulness is above that of men.

As a Pastor, I really yearn for people who are committed. But I really believe without any prejudice toward women - and God forbid this - this is unchristian but often this is true in our churches. Woman are degraded in a way that Scrip. never degraded them. As we're gonna see, even in the chapter. Servant and thi word is not used as a title of an office that she has. You may disagree and if

you do, you are my friend and indeed, I'm not gonna make an issue of this, as some of my brothers are. I really am not. Because I think that women need to be elevated and they need to be used more. Certainly in the FBC and I'm praying that we can get them more active than they have been. But I don't think we have to do that to electing them as pastors or deacons. It's very interesting that the two best modern translations, the NIV and the NASV translate this 'servant'.

Rom 16:1 - NIV + NASV tr. "servant"
RSV + Jer. Bible tr. "deaconess."
But the ~~RSV~~ and the Great Jerusalem Bible translates it 'Deaconess'. So there is a disagreement here. But anyhow, this woman, Phebe, is quite a servant of the church, which is at Cenchrea, which was the port of Corinth, only nine miles from the great city of Corinth.

V. 2 (read) He beseeches the church at Rome that ye receive her, in the Lord, as becometh (or as is befitting) of saints and that ye assist her in whatever business she has need of you'. He goes on to say 'for she has been a succourer (or helper) of many and of myself also.' She is a remarkable woman until he says 'whatever she asks you to do to help her in her business, you do it'. It's an unconditional wholesale endorsement of this marvelous woman. Now it is agreed by scholars that Phebe carried the Epistle of the Romans to the church. As Paul had written it.

Phoebe carried Romans to Rome

Can you imagine the great honor that was bestowed upon her? To take this marvelous letter, which many say 'the greatest writing ever, ever written' she took this and delivered it to that local church in manuscript form. If what she carried to that church could be discovered today, it could not - you couldn't even imagine. It would cost - we would pay billions of dollars for it. The University that I attended would pay a billion for it. It would be that valuable. If we had that but we don't have that, of course. So that's the first person we meet. She really, was not so little in many ways and yet, this is about all know about her.

V. 3 (read) Priscilla and Aquila. They placed their necks under the axe for me. Here is a man and his wife. The woman is generally mentioned first. Mentioned six times in the N. T. and four out of six, the woman is first, which indicates that she was a greater leader than her husband. They, of course, we know from the Book of Acts, that Paul met them in Corinth. They were tentmakers, as he was. And I believe that Paul moved in with them. And in all probability, led them to the Lord. Later Paul goes to Ephesus and they go to Ephesus. But they are in Rome now; they have been expelled from Rome. Because the Romans who were anti-semitic had expelled all the people from Rome, about 50 A.D. under Claudius

We know this from history. This is a remarkable ^{couple,} indeed who served the Lord. Were they martyred?

V. 4 (read) from this, they may very well have been. But it would have had to be later, because they certainly are living at the time Paul wrote this letter to Rome. Middle part of the verse or all of it - not only am I thankful for this couple but the entire Gentile church. Why? Because they had ministered and the had taught and they had been wonderful servants of the Lord. A man and his wife

V. 5 (read) now they had a church meeting in their own home. Course we don't think of a church today much apart from a building to meet in. But the first Xtns, they didn't have any building. The first church building we have any record of was built in 232 A.D. So there was over two hundred years that there were no church buildings. The people were meeting in the homes. There was a church in the house of Priscilla and Aquila. Now he says 'salute' there in V. 5 but in V. 3, he says 'greet' and also in the first part of V. 5. What's the difference? not a bit!

Salute + greet - same word

The same word in the Greek. You says 'why would they change it'? The King James translators, in a non-scientific age, they did not think of precision, they

thought of the variation of the style - like we do today. WE don't want to repeat the same word - that's not good style! But if you read a modern translation, realizing that the translation should be precise, you will find the same word. So it's 'greet' or 'salute' my beloved EPAENETUS. This means 'praise' ^{Praise} 'pray'. The word 'epaenetus' means 'pray'. 'The First Fruits' means 'the first convert in Asia. Where was Asia? What is not Turkey, the capital of the Province of Asia was Ephesus. So he's saluting his first convert.

Why would he do this? Well, listen, the first person we win to Christ, the first person we baptize, that's something we don't forget. I remember to this day, the first person I ever baptized. His name was Pendergrass; baptized him in Durham, N. CA. The first time that I ever visited Dr. R. G. Lee in his little humble home in Memphis, TN, he showed me the hands of the person who gave him the first money he ever received for preaching the Gospel. I think it was a dollar and he had the hands - a picture of the hands - of these people.

Paul has a bit of sentiment about him. He especially praises God for the very first person that he won to Jes. Who's the first person you've ever won to Jes. Just think about it. This is a very special person with you and often, that 1st person is the key to the whole ministry. It could have been, though, he doesn't say that. It could have been that when this person was converted, then that led to the conversion of many other people.

V. 6 (read) notice they come back to 'greet' there. That's the same word as 'salute' up there. Greet MARY who bestowed much labor on us. Some call her 'Mary, the toiler'. I would translate this literally 'who knocked herself out for us'. Mary. Now who is this Mary? Well, we don't know. There are five Mary's in the N. T. It could have been the mother of John Mark - I'm kinda inclined to believe this. She made herself very available. But here was a Mary who had labored and sacrificed and done much for Paul. She had knocked herself

out for him. This is the only record we have of her. But great will be her reward in Heaven.

V. 7 'salute' ANDRONICUS and JUNIA, my kinsmen. Now this was probably a man and his wife. We cannot know any more than is written here. Andronicus is the man and Junia is the wife. But notice he says 'my kinsmen'. My kinsmen. Here was a couple who was kin to Paul and also 'my fellow prisoners. They had pulled a term in prison with Paul. You remember Paul spent most of his time in prison. Probably they were arrested and put in prison for preaching and witnessing, as well as Paul. He says 'they are my fellowprisoners, who are of not among the Apostles'.

Who are well known among the twelve Apostles of the Lamb, who also were in Christ before me. Here's something very, very interesting. Paul had some kin-people who were saved before he was. It's quite possible that Andronicus and Junia witnessed to Paul. And when we get to Heaven and talk to him, he will say that I first heard of Christ through these cousins or whoever this would be. These kins people. You realize that when Paul was saved, that he was completely disowned by his people He was pronounced dead.

They didn't have anything to do with him. But here are a couple who were his kinsfolk and who were with him in prison and they antedated him in receiving Christ.

V. 8 (read) who is AMPLIAS? We really can't be sure but we find this name on a ^{mouth} ~~tongue~~ in the catacomb. And this is all we know about it. But he's listed in the Hall of Fame. He's a child of God and this is all we know. But one day we shall know a great deal more.

V. 9 (read) 'salute' notice how the KJ people come back and they change-that is

the same word 'greet'. Salute URBANE. Literally 'city-slicker'. Here's a convert from the city. See? He says 'salute city-slicker'. The Philadelphia Lawyer type. Our helper in Christ'. Doesn't say any more. But he considers him worthy of mentioning. He says 'our helper in Christ'. PTL! AND STACHYS. Which means 'ear of corn' in the Greek. My beloved. And that's all he said. Salute city-slicker, our helper in Christ and 'ear of corn' my beloved.

(Country Slicker)

These people just have not got their names in the paper at all. They're nobody and yet, they're very important, very important! Very, very important.

V. 10 (read) APELLES, approved ^{*Dokimos*} in Christ. Now we see this word 'approved' in our English tongue and it doesn't excite us. But that was one of the greatest words in the Greek tongue. It's the word that means 'tested' through the fire of the trials of life and proven to be real. Here was a man who was tested. And he stood the test and has approval of God and man as being a true servant of the Lord. I hope this can be said of me. I would love for the Greek word 'Dokimos' - Paul prays in his epistle that he will be dokimos. That he will be tested and be proven to be true and to be real.

I like people who have been tested and proven to be real for JC. And you can't tell whether anyone is real or not until they've been tested. You really can't. Some prove that they're not. But thank the Lord for those who are tested, are tested through trials and proven to be true and servants of the most high God. Then he says at the latter part of that verse 'salute them which are of ARISTOBULUS' household. Or the family of Aristobulus. In all probability, this household was a household of slaves.

Because half of the world was in slavery. And this is probably a man with slave that had been converted to the Lord. He is saluting this entire household and

doesn't say anymore. But we know he would not have ~~saluted~~ them except they were worthy of mention.

. 11 (read) HERODION, my kinsman. Here's another relative. My kinsman and notice, Herodion - this would indicate a connection to the famous Herodion or Herod family. This may indicate that Paul was actually kin to the great Herod, the powerful King, at the time of Christ and there was royal blood in his veins. We have reason to believe that he was of the aristocracy. He was a Rabbi, he was highly educated, he was a world citizen, had tremendous intellect and this comes down through inheritance. Probably one of the great families of the world.

We can't say but this Herodion indicates a connection with the family of Herod as he says 'salute Herodion, my kinsman'. Greet them, he goes on to say in the latter part of this verse, that be of the household of NARCISSUS, which are in the Lord. Here is another household. Could have been a slave. But it was a whole Xtn family, Narcissus. The Bible doesn't tell us but history does tell us something about Narcissus. You know who Narcissus was? The secretary, the personal secretary to Emperor Claudius. Isn't this exciting? Here's a Xtn. Here is a marvelous servant of Jes. who sits in the White House. Secretary to the great Emperor of the Roman Empire.

We even know what happened to Narcissus. You remember that Nero succeeded Emperor Claudius on the throne and he made Narcissus commit suicide as he did many people. This wonderful Xtn, had to commit suicide at the command of this tyrant

Last Monday a group of us met at the Sheraton to pray for the President and Gorbachev Borbochef (?) and I quoted to the group 1 Tim. 2: 2 where Peter says 'pray for all those who are in authority'. You know who was in authority? Nero. The murderer. And it is the command of God. I hope you prayed for Borbochef this week. God says 'pray for pagan, ungodly murderers. Pray for all those who are

in authority. I wonder how much praying American Xtns are doing for Borbochef? You know why we don't pray? Well, one thing is we don't take seriously the Scriptures. SECONDLY, our view of God is so limited. There was a time in my life that I didn't have enough understanding of the Bible not to believe that God just works with Xtns and He couldn't touch the heart of a Communist.

That's foolishness. God can work His will through a Communist, according to the Bible. I'm gonna preach on that at 11 o'clock. I hope you will be here. When Jes. was crucified, the Bible says that Herod and Pilot, the Romans and the Jews unconsciously fulfilled the will of God. That's how great our God is. God is not limited in the way that He works. So, this Narcissus, we know was the Secretary of Claudius and was later killed by the murderer, Nero. And yet we are commanded in Script. to pray for Nero.

(old maid sisters) + Win Sisters

V. 12 (read) TRYPHENA and TRYPHOSA, who labour in the Lord. These are about my favorite. Tryphena and Tryphosa. I think these were two old-maid sisters. I don't know. They're in every church, and they're marvelous. Some of the finest members of this church are unmarried. they'll be sisters. I remember in Greensboro, I had these two old maid sisters. I saw them when I was there recently. We have them in this church. Tryphena - meaning dainty. Tryphosa - meaning delicate. Isn't that beautiful? So he's greeting Sister Delicate and Sister Dainty.

But he goes on to say 'who labour (not work) but who labour (which is a much stronger word). I mean who have REALLY gone to work for God. How marvelous it is. These are people who have spent hours in service for Jes. Salute the beloved PERSIS, which laboured much in the Lord. Notice it says 'which laboured MUCH in the Lord'. We don't know what this man did. We don't know but he laboured much in the Lord. Persis, probably someone from Persia. That's the best educated guess we can give to this.

V. 13 (read) RUFUS, chosen in the Lord and his mother and mine. Who was Rufus? Well, we meet Rufus in the Gospels. Rufus was the son of Simon of Syrenie. During Holy Week, I brought a whole study on this one day. I used this Scrip. Here was the son of Simon of Syrenia. Who was Simon of Syrenia? He was the one that carried the cross of Jes. A black man from Africa, we believe. Here he is saluting his son. Where did his son find Christ? Well, just putting things together, I think Simon of Syrenia found Christ because he carried that cross and that he introduced his son, Rufus, to Him. This is all exciting indee

He says 'chosen in the Lord'. Set aside in the Lord. And his mother and mine. NOT only salute him but salute the mother of Rufus and who is not only his mother but my mother. How beautiful this is. Now, how did this happen? Well, I'm just thinking out loud and using my imagination. You remember when Paul went to Jerusalem and the Jews were down on him and said 'this man is not sincere'? Well, he was protected. He was protected and I like to believe that this woman; this mother of Rufus invited Paul into their home and she said 'you can share a room with Rufus'. We don't know but there was some homely aspect, motherly ministry of this woman to Paul.

The mother of Rufus and the wife of Simon of Syrenia. Isn't that marvelous? We'll get all this together one day and it'll be a tremendous story. Paul, of course, could have written a chapter on all of these people but all he's doing is just giving a word to excite us and to show us how important a life is and how important it is to serve the Lord where we are and that none of it goes unnoticed and none of us will be unrewarded. And the greatest servants are often the unknown and the people who are out in front could never have done what they did.

Look at Billy Graham. We don't think of Beverly Sha or Clifton Barrow much; always Billy Graham. But it could very well be that CLif Barrow could get the greatest reward or Beverly Sha. Listen, that's what the Bible teaches. And tha

is in here for us to ponder.

V. 14 (read) ASYNCRITUS, PHLEGON, HERMAS, PATROBAS, HERMES and the Brethren which are with them. Now here's another combo. Spiritual Combo. Probably an entire house. Probably a house church. I would like to believe that this was a church, meeting in a house.

V. 15 (read) salute PHILOLOGUS - I love that. It doesn't mean much to us ~~XXX~~ when we just see it. But Philologus - do you know what that means? LOver of the Word. Man, isn't that a commendation? That is what that means. Here's a man, evidently, who loved the Word of God. Probably memorized, quoted it and shared it - just filled with the Word of God. All of us ~~XXXX~~ should seek to be a Philologus.

We married a young man here last night in the church - Greg Hutchins, who was an intern during the summer and he married Zim Delay and I knew he was coming to town so I called him and said "I want you to come by; I want to pray with you and talk to you". So when he got to my study, I called him Philologus. He said 'what's that?' and I said 'I hope you're a Philologus. You're in the Seminary'. He said 'what's that?' I said 'lover of the Word'. I said 'Greg, be Philologus'. Philologus! Probably a great teacher, probably a great interpreter, a memorizer of the Word of God.

And JULIA - that was probably his wife but we don't know. NEREUS and his sister and OLYMPAS and all the saings which are with them. Probably Philologus was the pastor of this house church again. Or maybe this was just a family - we cannot know.

V. 16 (read) salute one another how? With a Holy kiss. Did you know they literally saluted one another with a Holy kiss. Notice, a Holy kiss. The early

church was so filled with love until the thing that impressed the Greeks and Romans was that these people loved one another. And the expression was 'behold how they love one another'. And we believe that the men gave a Holy kiss to the men and the women gave the Holy kiss to the women. To women. It is sad today that we may not be able to do this because of the terrible corruption of sex and perversion in our day. But there should be an expression between the people of God in assembly of their love, one toward another.

Phillips translates this: 'give the Brethren a hearty handshake'. I don't really feel, though that is equivalent of the Holy kiss. The Cotton Patch version says 'give them a big hug'. I think that's better. You know these things almost offend us today in the church. We are so isolated in our little self. Really so self-centered until this offends - tends to offend. But it should not. There should be an expression on the part of the people of God, of that love.

So he tells them and it's a general imperative, he says 'salute one another with an Holy Kiss,' and then he says in the latter part of V. 16 'the churches of Christ salute you'. This is an interesting Scrip. because a certain denomination has used this to say 'we're the church mentioned in Scrip. and we're the true one and only Apostolic church'. How valid is that? Is this the denomination that uses this title? What does history say, without any prejudice? What does history say? Listen, friends, there was no denomination that we can even call a denomination before 450 and I do not date it until 600 A.D.

People were just Xtns. There were no Baptists or Methodists, Pentecostals, Church of Christ, Roman Catholics - denominations were unknown. The first time that the term 'Baptist' is used and it's the oldest protestant names was about 1607 - the first time we can even find it in history. We find our doctrine and our teachings, but I'm talking about a denomination. The first time we find the word 'Methodist' is about 1750; a hundred and fifty years later. The word

Presbyterian the same century of Baptists. You don't find denominations in the Bible. And the church that uses this verse to say that we're the one, true apostolic and only true church, was established about 1830. It's a matter of history.

The churches of Christ salute you. This is the family of God, worldwide. The churches of Christ really in the Gentile world, he's talking about, salute you.

Now in V. 17, 18 and 19 and 20, he tells us how to handle trouble-makers in the church. We're gonna deal with this next Sunday because it's a subject unrelated to what we're talking about. He tells us how to deal with a little handful of trouble-makers in the church. This will be one of the things 'An Old Truth For New Troubles' and we'll deal with this next Sunday. But now he picks up his little people again in

V. 21 (read) TIMOTHY. He was/^{the}best known in the whole group. Timothy, my work-fellow or my yokefellow and LUCIUS and JASON and SOSIPATER, my kinsmen (again) salute you. Timothy - what a beautiful name. Timothy means 'honored' or 'honoring God'. Not God honoring him, but the person bearing the name, honoring God. This is Pauls great yokefellow, who stood right beside him and without which Paul could not have performed his ministry. LUCIUS - we don't know. But in all probability, he's the Lucius mentioned in Acts 13, who was one of the teachers who helped establish the church at Antioch.

JASON, we know from the Book of Acts, was Pauls host in Thessalonica. SOSIPATER was Pauls host in Ber~~ia~~. Were these important people? Extremely important. Paul could not have carried on his ministry in Thessalonica without Jason nor in Beria without Sosipater. But notice he says 'my kinsmen'. And I don't know how many of those are his kinsmen; probably Lucius and Jason and Sosipater. We know Timothy wasn't. It's a plural - my kinsmen. Here are his kinsmen again.

I think Paul led them to Christ. 'Salute you'.

Now a very interesting thing happens at V. 22. Paul had a secretary. Why did he need a secretary? WE believe his eyes were bad. Now Paul wrote only one epistle, as far as we can tell. He wrote Galations. He tells us in the 6th Chapter of Galations, that he wrote it in large letters. Why? Because he couldn't see well. He had to write it in large letters. But the other epistle he dictated. In those days they called the secretary 'amanuensis' (?). TERTIUS who was probably a slave (I'll show you in just a few moments - probably a slave was his personal stenographer or secretary. All right, Tertius things that Paul is through with his greeting and his saluation and so he picks up or identifies himself in

V. 22 (read) now he assumed that Paul, I think, was through. But you see when Paul says he's through, he's not always through. So when your pastor says 'finally' and keeps on preaching - you see, there's Scrip. for this! You understand this! You know what an optomistSM is, don't you? An optomist is a woman in the congregation who starts putting on her shoes when the pastor says 'finally'. Because that may not be 'finally'. And it was not true with Paul. Paul's not through but Tertius comes in there and says 'I want to sent my own salutations to you'. Now why would he want to? Well,, he's Paul personal secreatary. Paul friends are his friends.

Evidently he knows quite a few of them. How did Paul know all these people? Well, part of them were his kinspeople - he would know them. No doubt, he won many of them to the Lord. Some of them were won in Asia and they had gont to Rome. We do not know, but he certainly knows these people enough to have a line on them and to greet them and to thank them in some specifics - in some cases. Here's Tertius and he wants to be sure that he's not overlooked. Now, he starts back in

V. 23 (read) who was Gaius? Well, we meet him in Corinthians. He was one of the three people that Paul baptized. You know Paul didn't baptize but three people as far as we know? Does that mean that we're not to be baptized? NOT at all. Jes. says we are to be baptized. Why didn't he baptize any more people? The church at Corinth was already divided four ways around men and he thought if he baptized these people evidently that they would be so attached to him that they wouldn't be attached to Jes. and wouldn't follow another pastor. So he just didn't baptize them.

This does indicate to us, though, that baptism is not salvation but it is tremendously important. Every believer in the N. T. was baptized. A person who won't be baptized, there's a real question in their mind that they've ever been converted. Baptism is certainly a clear command of the Lord; a part of our confession. But here's one of the three that he baptized. He says 'Gaius, mine host, (and really the whole church where he is in Corinth, saluteth you'.

'Erastus the chamberlain (or the treasurer) of the city (isn't this thrilling?) We see how the Gospel penetrated society from the lowest lever to the highest level. From the Court House to the White House. In how long? 30 years. The power of the Gospel - it's exciting! Then he says in this same verse 'and Quartus, a brother'.

V. 24 (read) now notice this word Quartus; notice the word Tertius - in those days many people had slaves. There was no effort to honor the slaves with names of the family but what they often did was give them a numeral name. So Ono - someone named Ono, that would be 1. Sacondus - 2. Tertius - 3. Quartus - 4. In all probability, we have slaves here; Tertius, a slave converted. Paul made him his secretary. You see, Paul was trying to bring together Jews and Gentiles Made a slave. Paul had a lot of common sense and then here's Quartus - probably a slave. We don't have Ono mentioned and we don't have Sacondus mentioned.

But this would probably be what it is. Thirty seven little people Jes. dearly loved.

#1.
In Summary, think of these things: / Jes. can save anyone and does and in this list you have the down and out, the unknowns, the slaves, the off-scourings of creation. And you have the highest people in Society and all in between.

#2. Any saved person can serve Jes. ANY person who's saved can serve Jes.

#3. Our greatest service can be in serving busy servants of God. Often our service is not directly - it's serving someone else, who needs us so desperately. I could not do my ministry at all unless somebody helped me. And I believe that my faithful servants will have as great, or more, reward as I have. That's tremendous service. Is to serve someone who is doing a work for God and who cannot do all the things but by the service of others, is liberated to do tremendous things for God.

#4. True Servants ask no recognition for their service. These people ask no recognition. They just serve.

#5. A little service - that is, in our eyes - may be a great service in the Kingdom of God.

SIDE TWO OF TAPE

What will come from a little service as we see it? And encouragement, to someone say. We just don't know. I shall never forget when I left home and went to Wake Forest University, I'd never been more than 50 miles from my home and God placed me with a Godly woman - I mean she kept the house where I - she invited me to stay. She was a Methodist woman. And how she encouraged me and she just took personal interest in me. No one knew this, but it's a part of my whole life story. We just never know what our little service can do. Many of you have en-

couraged me in things you've said. You can't imagine how these things result in so much more than we ever realized they could result in. And then

#6. No Service Will Go Unrewarded. No service! Don't ever expect people to recognize you. If they do, be grateful unto God and be humbled. But no service you ever will do for Jes. will ever go unnoticed or unrewarded. Every bit of it is recorded.

#7. The Unknowns of Time Will Be the Heros and Heroins of Eternity. I believe this with all my heart. You take the little widow in the Gospels that gave her offering. She didn't know that anyone was noticing her. And there were many rich people that gave to that offering that day. But not only does Jes say that she gave a large offering; Jes. says that that one widow who gave one half of a cent gave more than every person that contributed that day. In this church, it might be a widow who could not give but one dollar who would be far greater servant of Jes. than the professional man that gave fifty thousand dollars.

I'm glad that God is just and I take tremendous encouragement in this fact here: The Unknown Of Time Will Be the Heros and the Heroins of Eternity. There'll be a great flipflop, in Eternity. Are you one of the Little People Jesus loves? Most of us are. Most of us are! And thank God we're big in His eyes and in that which really counts and when all the returns are in, it's not gonna be what we see in this old world; it's gonna be entirely different. PTL. And this inspires us to be faithful right where we are, knowing that nothing is unnoticed nothing is unrewarded.

Let's stand and pray.