

Romans

Concluding Remarks [15:15-16:27]

- **Minister to the Gentiles [15:15-21]**

- But I have written somewhat boldly to you on some points so as to remind you again,
τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνησκῶν ὑμᾶς
 - The phrase “I have written” is from γράφω (graphō) which means “write” or “record”.
 - We will see that this passage is linked back to Romans 1:8-15.
 - Therefore, Paul is referring to all that he has written in Romans 1:16-15:14 with this phrase.
 - This phrase makes it clear that Paul is shifting to his concluding remarks at this point in the letter.
 - The phrase “very boldly” is from τολμηρός (tolmēros) which means “bold” or “daring”.
 - The boldness arises from the fact that Paul is writing to a church he did not help to establish.
 - The phrase “on some points” is ἀπὸ μέρους (apo merous) which was a common phrase at the time.
 - This encapsulates all the doctrinal points in this letter as well as other points of instruction.
 - The phrase “so as to remind you again” indicates that the believers in Rome had heard some of these points before, although it is unlikely that they had received teaching at such a deep level.
- by virtue of the grace that was given me from God, to be a minister of Christ Jesus to the Gentiles,
διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
 - The phrase “because of” is the preposition διὰ (dia) which means “through” or “because of”.
 - The meaning here is not causal, however.
 - Paul is using this word in the sense of “on account of” or “by virtue of”.
 - We will use “by virtue of” for the translation here.
 - The phrase “the grace that was given me from God” is similar to the one in Rom 12:3.
 - Paul appreciated the grace of God [1 Cor 15:10].
 - The word “minister” is from λειτουργός (leitourgōs) which means “servant” or “minister”.
 - It is used here of priestly service.
 - The word “Gentiles” is from ἔθνος (ethnos) which means “nation”, “people group” or “Gentile”.
 - We translated this word “people” back in Rom 1.
 - However, verse 21 makes it clear that Gentiles are in view here.

- ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable,
 ἰερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος,
 - The phrase “ministering as a priest” is from ἰερουργέω (hierourgeō) which means “perform holy service” or “act as a priest”.
 - This word is used only here in the N.T. and never in the LXX, though it is found in the Greek writings of the day.
 - In those writings ἰερουργέω (hierourgeō) is associated with λειτουργός (leitourgos) as well as λειτουργέω (leitourgeō = render service).
 - The phrase “offering of the Gentiles” describes the Gentiles being presented as an offering before the Lord (similar to the Jews in Isa 66:20).
 - The phrase “may become acceptable” addresses the fact that only pure/undefiled offerings are acceptable (well-pleasing) to God.
- sanctified by the Holy Spirit.
 ἡγιασμένη ἐν πνεύματι ἁγίῳ.
 - The word “sanctified” is from ἁγιάζω (hagiazō) which means “sanctify” or “consecrate”.
 - Here this word describes purifying something by eliminating everything that is incompatible with holiness.
 - It is the work of the Holy Spirit that sets us apart as a living and holy sacrifice (offering), well-pleasing (acceptable) to God [Rom 12:1].
 - Paul was called as a minister of Christ to the Gentiles to share the gospel with them so that they might be just such a living and holy sacrifice.
- Therefore in Christ Jesus I have found reason for boasting in things pertaining to God.
 ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν.
 - The word “Therefore” tells us that the following thought is based upon verses 15 and 16.
 - The phrase “in Christ Jesus” is not used to refer to Paul’s position in Christ here.
 - Paul is saying that he has found reason for boasting in the person of Christ Jesus.
 - Through Christ, Paul served in a priestly ministry which he could not do under the Law.
 - The boasting Paul was talking about was focused on things pertaining to God.
 - Paul stated this same idea in a slightly different way in Rom 5:11.
- For I will not presume to speak of anything except what Christ has accomplished through me,
 οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι’ ἐμοῦ
 - The word “presume” is from τολμάω (tolmaō) which means “dare” or “presume”.
 - This is related to τολμηρός (tolmēros) which we translated “somewhat boldly” in v. 15.
 - Paul is saying that he is willing to be bold when discussing all that Christ has accomplished through him.
 - The word “accomplished” is from κατεργάζομαι (katergazomai) which means “do”, “achieve” or “accomplish”.
 - This word can also mean “produce” and is referring to the spiritual production which has taken place in Paul’s life through Christ (and the Holy Spirit).

- resulting in the obedience of the Gentiles by word and deed,
εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,
 - The phrase “resulting in the obedience” is literally “to obedience”.
 - We have seen this use of the preposition εἰς (eis) many times in Romans [Rom 5:16; 6:16, 19, 22; 7:10; 10:10].
 - The phrase “by word and deed” tells us this goes beyond the initial faith response to the gospel.
 - This describes born-again believers who are obeying what the Scriptures have to say about the proper walk of the Christian [Col 3:17].
- in the power of signs and wonders, in the power of the Spirit of God;
ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ].
 - The phrase “signs and wonders” refers to miracles used to attest to someone’s legitimacy [Acts 2:22].
 - Paul, as an apostle of the church, performed such attesting miracles [Acts 15:12].
 - This was to distinguish himself from the false apostles of the time [2 Cor 11:13; Rev 2:2].
 - Today, such signs and wonders are not needed because legitimacy is established by the Bible.
 - There is a text question regarding the word θεοῦ (theou = of God) at the end of this phrase.
 - I believe this word belongs here, but either way this is a reference to the Holy Spirit.
- so that from Jerusalem and round about as far as Illyricum I have fulfilled my ministry in preaching the gospel of Christ.
ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναί τὸ εὐαγγέλιον τοῦ Χριστοῦ,
 - In describing the extent of his gospel ministry, Paul says it extended “from Jerusalem and round about as far as Illyricum”.



- When Paul says “from Jerusalem” he is identifying the southeast extent of his ministry, not claiming that his missionary journeys began in Jerusalem.
- Paul says his ministry reached “as far as Illyricum”.
- This is the only reference to his trip to Illyricum, but Paul likely went there via Macedonia [Acts 20:1-2].
- The people of Illyricum were known for being savages and enemies of everyone in the region, making Paul’s ministry there even more notable.
- Note that Rome was even further to the northwest from Jerusalem, but at this point Paul had not yet been to Rome.
- The phrase “fully preached” is from πληρώω (plēroō) which means “fill” or “fulfill”.
- This word is used in the sense of “fulfill” here.
- Paul is stating that he had fulfilled his ministry in preaching the gospel throughout this region.
- And in this manner I aspired to preach the gospel, not where Christ was *already* named, οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, Χριστοῦ,
 - The word “thus” is οὕτως (houtōs) which means “so”, “thus” or “in this manner”.
 - Paul is referencing the previous verse and saying that is the manner in which he shares the gospel.
 - The word “aspired” is a present participle of φιλοτιμέομαι (philotimeomai) which means “have as one’s ambition” or “aspire”.
 - This word highlights one of Paul’s goals in ministry.
 - The phrase “was *already* named” is simply “was named”.
 - Clearly, Paul mentioned Christ in his gospel, so the added word “already” is appropriate.
- so that I would not build on another man’s foundation; but as it is written, ἵνα μὴ ἐπ’ ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ καθὼς γέγραπται·
 - The phrase “so that” is ἵνα (hina) which is used to introduce a purpose clause.
 - What follows is Paul’s purpose in not preaching the gospel where Christ had already been named.
 - The language here is very similar to 1 Cor 3:10.
 - This verse states that Paul did not want to build on another man’s foundation, although 1 Cor 3:10 indicates he was fine with others doing so.
 - As we have seen many times before, Paul uses the phrase “it is written” to introduce an O.T. quote.
 - We should follow his example in using Scripture to backup what we are telling others.
- “THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND.” οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.
 - Paul then quotes Isa 52:15 from the LXX.
 - As in Isa 52:15, the message here is about Christ being proclaimed among many nations.

- Principles of Romans 15:15-21
 - The things Paul has taught in this letter to the Romans are given as a reminder for them.
 - We all need to be reminded of the things we have learned, and these reminders are always a blessing for us [Phil 3:1; 2 Pet 1:12-13].
 - This letter to the Roman church almost certainly adds more detail and depth to the teaching they previously had received.
 - Paul loved to share the message of God's grace because he understood that His grace made Paul's ministry effective [1 Cor 15:10; 2 Cor 3:5].
 - While Paul had a ministry to his Jewish brethren, his calling was primarily to service among the Gentiles [Acts 9:15-16; Gal 1:15-16; 2:7-9].
 - As members of the Church, we are believer-priests functioning under the authority of Jesus, the High Priest of our confession [1 Pet 2:4-5; Heb 3:1].
 - If we boast in ourselves, we are, in effect, denying the grace of God [1 Cor 4:7].
 - If we boast in God, we are testifying to His grace [Jer 9:23-24; 1 Co 1:26-31; Gal 6:14].
 - Signs and wonders were the credentials for Apostolic ministry [2 Cor 12:12].
 - Today, pastor-teachers, evangelists, etc. are verified through evaluation against the completed canon of Scripture.
 - One of Paul's ministry goals was to be a trailblazer for the gospel [2 Cor 10:14-18].
 - Others were assigned to build upon Paul's ministry, and he was fine with that [1 Cor 3:6-11].
 - This is all in accordance with the foundational purpose of apostolic ministry [Eph 2:19-22].
 - Though Paul primarily preached to the Gentiles, he prayed that the Jewish people would recognize the message they had received [Isa 53:1; Rom 9:1-5].

• **Desire to Visit Rome [15:22-33]**

- For this reason I have been hindered from coming to you many times;
Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.
 - The phrase “For this reason” connects this verse back to the previous passage.
 - Paul’s ministry to the regions from Jerusalem to Illyricum had prevented him from coming to Rome, though he desired to do so [Rom 1:13].
 - The word “often” is from πολὺς (polus) which means “a great number” or “many”.
 - Here it is used in the sense of “many times”.
 - How many times this had happened is unclear.
 - The word “prevented” is from ἐγκόπτω (egkoptō) which means “hinder” or “thwart”.
 - Paul had not been completely thwarted from going to Rome, but his busy schedule and travels had certainly hindered his ability to do so.
- but now, with no further place for me in these regions,
νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,
 - The phrase “with no further place for me” is literally “I have no longer a place”.
 - Paul is not saying that there is nothing more to do in these regions, but he has completed his work and the local churches would take it from there.
 - The phrase “these regions” refers to Asia Minor and the Grecian peninsula.
 - Paul had not been to every place in these regions, but he had not been called to go to every single area where Gentiles needed to hear the gospel.
- and since I have had for many years a longing to come to you when I am able to go to Spain
ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ὡς ἂν πορεύομαι εἰς τὴν Σπανίαν.
 - The phrase “I have had for many years a longing to come to you” greatly amplifies what Paul said back in Rom 1:13.
 - The word “longing” is from ἐπιποθία (epipothia) which means “desire” or “longing”.
 - This word describes a very intense desire, so “longing” is a good translation [2 Cor 7:11].
 - The word “whenever” is ὡς ἂν (hōs an) which is difficult to translate into English.
 - This combination of words loosely means “when I am able” and we will use this translation.
 - The word “go” is from πορεύω (poreuō) which means “go” or “travel”.
 - This word means to go from point A to point B, but also emphasizes the movement along the way.
- —for I hope to visit you as I pass through, and that you might assist me on my journey there,
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ’ ὑμῶν προπεμφθῆναι ἐκεῖ
 - The word “hope” is ἐλπίζω (elpizō) which means “hope” or “expect”.
 - As we have seen before, this word denotes confident expectation.
 - The word “see” is from θεάομαι (theaomai) which means “come to see” or “visit”.
 - We will use the translation “visit” here.
 - The phrase “in passing” is from διαπορεύομαι (diaporeuomai) which means “pass through”.
 - This word is related to the verb πορεύω (poreuō) we just looked at.

- This word is a present participle describing a journey through an area, so we will use the translation “as I pass through”.
- The phrase “to be helped on my way” is from προπέμω (propempō) which means “assist someone on a journey”.
- This involves providing food, money, etc.
- We will include the phrase “by you” together with προπέμω (propempō) and translate this “that you might assist me on my journey”.
- after I have enjoyed your company for a while—
ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
 - The phrase “when ... first” is literally “if ... first”.
 - This is a construction in the Greek that forms the idea of “after”.
 - The phrase “I have enjoyed your company” is literally “I have been filled of you”.
 - The meaning here is to be satisfied and thereby enjoy something.
 - The phrase “for a while” is ἀπὸ μέρους (apo merous).
 - The literal translation would be “from part”, but this is an idiomatic phrase which has different meanings based upon the context.
 - We saw this Greek phrase back in Rom 15:15 translated “on some points”.
 - Here it is used in the sense of “for some time” or “for a while” as in the NASB translation.
- but now, I am going to Jerusalem to serve the saints.
Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις.
 - The phrase “I am going” is πορεύομαι (poreuomai) which is another form of πορεύω (poreuō).
 - This is the third instance of a form of this verb that involves travel and emphasizes the journey.
 - The word “serving” is a participle of διακονέω (diakoneō) which means “be at one’s service”.
 - This participle describes the purpose of Paul’s journey to Jerusalem.
 - The word “saints” is from ἅγιος (hagios) which means “holy” or “sacred”.
 - This is a term used frequently in the N.T. to describe believers.
- For Macedonia and Achaia have been pleased to make a contribution
εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι
 - Paul mentions a contribution which was given by Christians in Macedonia and Achaia.
 - Additional contributions were made by Christians in Asia Minor [1 Cor 16:1-4].
 - Paul notes here and in v. 27 that these Christians were pleased to make these contributions.
 - This is important because it emphasizes the voluntary nature of this giving.
 - The word “contribution” is from κοινωνία (koinōnia) which means “fellowship”, “participation”, “sharing” or “contribution”.
 - This word describes close association and sharing.

- for the poor among the saints in Jerusalem.
εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.
 - The word “poor” is from πτωχός (ptōchos) which means “economically disadvantaged” or “poor”.
 - This Greek word describes someone who is truly dependent upon others for support.
 - As we saw in verse 25, the word “saints” is another N.T. term used for believers.
 - The phrase “the saints in Jerusalem” in this context refers to Jewish believers in Jerusalem.
 - Although there were certainly Gentile believers in Jerusalem, the vast majority of believers there were Jewish by birth and most likely had been of the Jewish faith prior to trusting in Jesus Christ.
- Yes, they were well pleased *to do so*, and they are under obligation to them.
εὐδόκησαν γὰρ καὶ ὀφείλεται εἰσὶν αὐτῶν.
 - The word “pleased” is from εὐδοκέω (eudokeō) which means “delighted” or “well pleased”.
 - This is the same word used in verse 26 to indicate the voluntary nature of this giving.
 - The word “indebted” is from ὀφειλέτης (opheiletēs) which means “under obligation” or “indebted”.
 - This word is not used here in the sense of monetary debt but is a reference to an obligation in a moral sense.
- For since the Gentiles have received a share in their spiritual things, they are under obligation to minister to them also in material things.
εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
 - The word “if” here is a first-class conditional, so we will translate this as “since”.
 - The word “shared” is from κοινωνέω (koinōneō) which means “give”, “share” or “contribute”.
 - This word is a cognate of κοινωνία (koinōnia) which was translated “contribution” in verse 26.
 - Because of the mutual participation involved, the meaning here is of “receiving a share”.
 - The phrase “their spiritual things” refers to the Jewish heritage of the faith [Gal 3:14, 28-29].
 - The word “indebted” is from ὀφείλω (opheilō) – a cognate of the word we saw earlier in this verse.
 - The word “minister” is from λειτουργέω (leitourgeō) which means “serve” or “render service”.
 - This word is used here in the sense of a ministry opportunity in the sphere of giving.
 - The phrase “material things” is from σαρκικός (sarkikos) which means “fleshly” or “material”.
 - This word is used here to describe everyday earthy things we all need while living in this world.

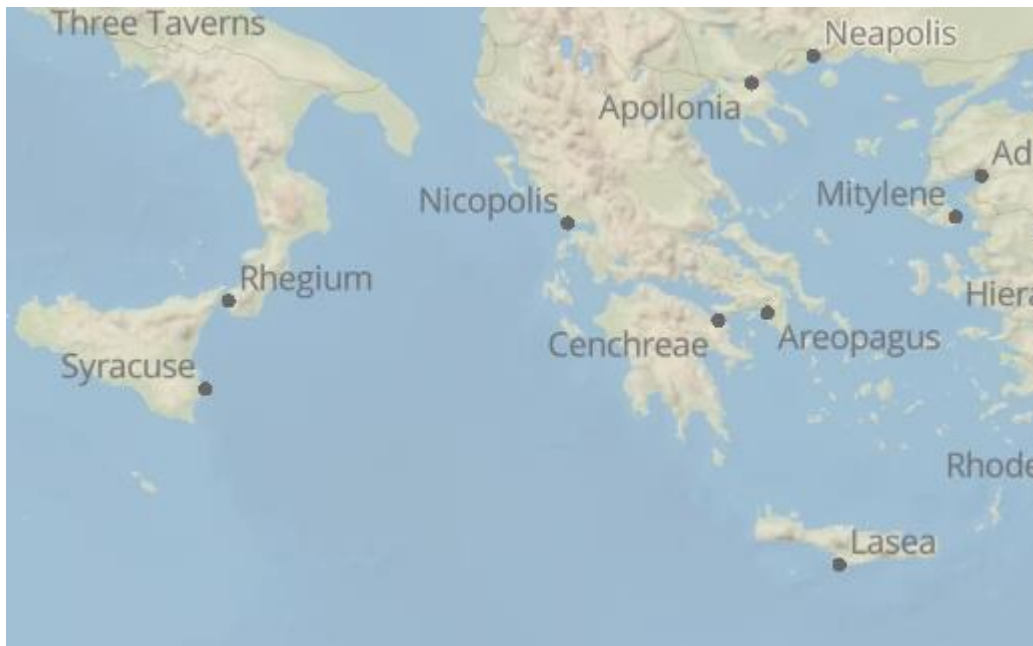
- Therefore, after I have completed this journey, and have safely delivered this fruit to them, I will go on by way of you to Spain.
 τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι’ ὑμῶν εἰς Σπανίαν·
 - The phrase “when I have finished this” refers to Paul completing the journey to Jerusalem to deliver the grace contribution to the saints.
 - The phrase “put my seal on this fruit of theirs” is literally “sealed this fruit to them”.
 - The idea of the seal here is that the “fruit” will be safely and securely delivered to the correct recipients.
 - The use of the word “fruit” here indicates that Paul viewed the contribution of material things as being fruit of the Spirit.
 - Paul then expressed his intention to travel to Spain via Rome once the purpose of his trip to Jerusalem is accomplished.
- I know that when I come to you, I will come in the fullness of the blessing of Christ.
 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.
 - The word “know” is from οἶδα (oida) which means “come to know” over time.
 - Paul had reached a faith conviction that he would one day be going to Rome.
 - The phrase “the fullness of the blessing of Christ” reflects Paul’s belief that he had been commissioned by Christ to visit the church in Rome someday.
 - This phrase also serves as evidence that this letter was not written at some later time (as the “higher” critics say) because Paul clearly did not know the circumstances of his eventual trip to Rome.
- Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit,
 Παρακαλῶ δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος
 - The word “urge” is from παρακαλέω (parakaleō) which means “urge”, “exhort”, “encourage”.
 - The basic idea of this word is “call to one’s side” and it can have a lot of different meanings.
 - There is a text question as to whether or not the word “brethren” is in the original text.
 - I believe it belongs here, though the meaning of this verse is unchanged even if it does not.
 - The phrase “by the love of the Spirit” does not refer to the Holy Spirit’s love for us.
 - This refers to the love which is poured out within us by the Holy Spirit [Rom 5:5].
 - Paul is invoking the name of Lord Himself and calling upon the love which these believers have in their hearts through the Holy Spirit that they might join him in prayer.
- to strive together with me in your prayers to God for me,
 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
 - The phrase “strive together” is from συναγωνίζομαι (sunagōnizomai) which means “fight together with” or “contend together with”.
 - The basic meaning is to join in a common effort.

- Notice that Paul is not shy about asking for prayers on his behalf.
- He also emphasizes that these prayers are being made directly to God Himself [Heb 4:16].
- *praying* that I may be rescued from those who are disobedient in Judea,
 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ
 - The word “that” is ἵνα (hina) which means “that”, “in order that” or “so that”.
 - Here Paul is giving the specifics of what the prayers for him should be.
 - The word “rescued” is from ῥούομαι (rhuomai) which means “rescue” or “deliver”.
 - This word indicates that danger is present and describes the deliverance from that danger [Matt 6:13; 2 Cor 1:8-11; 2 Thess 3:1-3].
 - The word “disobedient” is from ἀπειθέω (apeitheō) which means “disobey” or “be disobedient”.
 - Paul is using this word here to describe unbelievers [John 3:36; Acts 14:1-2; Rom 2:5-8; 11:30-32; 1 Pet 4:17].
- and *that* my service for Jerusalem may prove *well pleasing* to the saints;
 καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται,
 - The word “service” is διακονία (diakonia) which means “service” or “support”.
 - This connects back to διακονέω (diakoneō) in verse 25 and continues the thought.
 - The word “acceptable” is εὐπρόσδεκτος (euprosdektos) which means “acceptable”.
 - The root of this word is δεκτός (dektos) which means “pleasing” or “welcome”.
 - The word εὐπρόσδεκτος (euprosdektos) describes something being “well pleasing”.
 - As we saw before, the word “saints” is another word for believers in the N.T.
- so that I may come to you in joy by the will of God and find *refreshing* rest in your company.
 ἵνα ἐν χαρᾷ ἔλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.
 - The phrase “so that” is ἵνα (hina) which means “that”, “in order that” or “so that”.
 - In this case, Paul is using this word to introduce a purpose clause.
 - The phrase “I may come to you in joy” describes Paul’s genuine desire.
 - Paul knew that, if things were to go well on his trip to Jerusalem, he could joyfully go to Rome.
 - Paul qualifies this statement by adding the phrase “by the will of God”.
 - Paul was submissive to the will of God in his life and ministry [Acts 18:18-21; Ro 1:9-10].
 - The phrase “refreshing rest in your company” is literally “rest together with you”.
 - This word was commonly used of relaxation to recover from some work of service.
- Now the God of peace be with you all. Amen.
 Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.
 - Paul desired that “the God of peace” be with the Roman Christians.
 - He often used this term for God at the end of his letters [2 Cor 13:11; 1 Thess 5:23; 2 Thess 3:16].
 - He used that term for God at the end of this letter as well [Rom 16:20].
 - Paul added the word “Amen” here.
 - He does this to add emphasis, not as the conclusion to the letter.

- Principles of Romans 15:22-33
 - Regardless of our ministry, we will often encounter hinderances along the way [1 Thess 2:17-18].
 - Sometimes it is God Himself who redirects our path [2 Chr 6:7-9; Acts 16:6-8].
 - When a ministry is complete, Jesus Christ as Head of the Church, closes the door [Rev 3:7].
 - There is nothing wrong with desiring ministry opportunities, but we must always rely upon the Lord's timing and provision [1 Thess 3:6-11].
 - Making open-ended plans demonstrates humble reliance upon God's guidance in His will, not a lack of faith [1 Cor 16:5-7].
 - Christians can be extremely generous when the Spirit moves in their hearts to graciously provide support for those in need [2 Cor 8:1-9:15].
 - A grace-oriented believer will consider it a privilege to employ God's grace provision in participating in His work [Acts 16:14-15; 2 Cor 8:3-5].
 - Believers can bear fruit on an individual level [John 15:1-5] and a corporate level [John 15:8, 16].
 - The prayers of the saints are sought after and treasured by those who are engaged in ministry [2 Cor 1:8-11; Eph 6:18-20].
 - When God puts a burden on our heart, we should pray for those involved [Col 4:12-13].
 - Any time we are involved in evangelistic ministries, we will find opposition [1 Th 2:14-16; 2 Th 3:1-3].
 - Indeed, every believer who desires to follow the will of God will face persecution [2 Tim 3:10-12].
 - True happiness (joy) comes through the outworking of faith in the Christian walk [2 Cor 1:24; Phil 1:25; 1 Thess 5:16-18].
 - The One we worship is all about peace, not confusion [1 Cor 14:33].
 - The God of peace will equip us for every good work and manifest in us the things that are pleasing in His sight [Heb 13:20-21].
 - As we practice the things we learn about the God of peace, He will be with us [Phil 4:9].

- **Phoebe the Deaconess [16:1-2]**

- I commend to you our sister Phoebe, who is a deaconess of the church which is at Cenchrea;
 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,
 - The word “commend” is συνίστημι (sunistēmi) which means “present” or “introduce”.
 - This word means to think highly of someone and (re)commend that person to others [2 Cor 3:1].
 - The phrase “our sister Phoebe” refers to her as a sister in Christ.
 - There is no earthly familial relationship between Phoebe and Paul.
 - The word “servant” is διάκονον (diakonon) which is the feminine form of διάκονος (diakonos).
 - This is the word for “deacon” and should be translated “deaconess” here.
 - There is a text question regarding the inclusion of the word καὶ (kai) here.
 - It would be translated “also” here but does not change the meaning of this verse.
 - The city of Cenchrea was a small seaport on the east side of the isthmus of Corinth.
 - Paul had his head shaved in Cenchrea before sailing for Syria [Acts 18:18].



- so that you welcome her in the Lord in a manner worthy of the saints,
 ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων
 - The word “that” is ἵνα (hina) which means “that”, “in order that” or “so that”.
 - This is a purpose clause, so we will translate this “so that” here.
 - The word “receive” is from προσδέχομαι (prosdechomai) which means “receive” or “welcome”.
 - This word means to receive in a friendly manner, so we will translate this “welcome” here.

- The phrase “in the Lord” refers to the believers in Rome receiving Phoebe according to their faith.
- Coupled with “in a manner worthy of the saints” means that she is a fellow member of the body of Christ and should be welcomed as such.
- and that you provide her with whatever type of assistance she may need from you;
καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι·
 - The word “help” is from *παρίστημι* (*paristēmi*) which means “place beside” or “be present”.
 - This word is used in the sense of “stand by” here, so we will translate this “provide assistance”.
 - The phrase “in whatever matter she may have need of you” means that Paul was asking the believers in Rome to provide Phoebe with assistance according to her needs.
- for she herself has also been a supporter of many, and of myself as well.
καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι·
 - The word “helper” is *προστάτις* (*prostatis*) which means “patron” or “benefactor”.
 - This word is used in the sense of being supportive here, so we will translate this “supporter”.
 - The phrase “and of myself as well” is literally “and of me, myself”.
 - This verse also includes “she herself” which emphasizes the personal nature of the support.
- Principles of Romans 16:1-2
 - Paul thought highly of Phoebe who is a biblical example of a deaconess [1 Tim 3:11].
 - She served in the local church at Cenchrea which was a port city closely associated with the city of Corinth, but this was a separate local church.
 - However, this local church was more than likely founded by believers from the church in Corinth.
 - We ought to welcome our brothers and sisters in Christ (including those from other local churches) with all joy [Phil 2:29].
 - We fail to be Christ-like when we do not stand with our brothers and sisters [2 Tim 4:16-17].
 - We should also willingly provide them with assistance according to their needs.
 - This can be easy for us to do when we know that our brother or sister has a servant’s heart.
 - However, if we truly understand grace, then we should willingly provide assistance to a fellow believer even if we don’t have such knowledge.
 - Such assistance should be truly helpful as unto the Lord, not an enablement of bad behavior.

• Greetings [16:3-16]

- Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,
 - The word “Greet” is from ἀσπάζομαι (aspazomai) which means “greet” or “welcome”.
 - As you would imagine, this word is used repeatedly in this passage of greetings.
 - Paul’s first greeting was to Prisca and Aquila.
 - Prisca is a nickname for Priscilla, and this is the Priscilla and Aquila that Paul met in Corinth on his 2nd missionary journey.
 - They had come to Corinth from Rome because they were commanded to leave Rome [Acts 18:2].
 - Paul worked with them in the tentmaking trade [Acts 18:3].
 - When Paul left Corinth, Priscilla and Aquila accompanied him [Acts 18:18].
 - When they stopped in Ephesus, Priscilla and Aquila remained there [Acts 18:19].
 - Priscilla and Aquila ministered to Apollos while in Ephesus [Acts 18:24-26].
 - At this point they were back in Rome, but later they made their way back to Ephesus [2 Tim 4:19].
 - Paul paid Priscilla and Aquila great respect by calling them his “fellow workers in Christ Jesus”.
 - Paul also referred to others in this way [2 Cor 8:23; Phil 2:25; Col 4:10-11; 1 Thess 3:2; Plmn 1, 24].
- who for my life risked their own necks,
οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν,
 - Paul explained that Priscilla and Aquila had risked their own necks for his life (soul).
 - It is unclear what particular incident Paul is referring to here, but they likely had many opportunities during Paul’s various ministries.
- to whom not only do I give thanks, but also all the churches of the Gentiles;
οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,
 - The phrase “give thanks” is from εὐχαριστέω (eucharisteō) which means “be thankful” or “give thanks”.
 - This describes a gracious response of thanks.
 - Paul graciously gave thanks to Priscilla and Aquila as did all the churches of the Gentiles.
 - This probably referred to all these churches that Priscilla and Aquila had visited.
- also *greet* the church that is in their house.
καὶ τὴν κατ’ οἶκον αὐτῶν ἐκκλησίαν.
 - Paul also sent his greetings to the house church of Priscilla and Aquila.
 - More than likely, the Roman Christians sometimes met in various house churches around the city and other times met as an entire group.
 - Priscilla and Aquila hosted a house church in Ephesus [1 Cor 16:19] and probably did so wherever they went.
 - House churches are also mentioned in Col 4:15 and Plmn 2 and possibly Acts 12:12.

- Greet Epaphroditus, my dear friend, who is the first convert to Christ from Asia.
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.
 - Paul then greets Epaphroditus whom he calls “my beloved”.
 - This is an expression that would be used of someone considered a dear friend in the Lord.
 - Epaphroditus was Paul’s first convert (firstfruits) in the province of Asia (Asia Minor, Turkey today).
 - Paul did not go to the province of Asia until his 3rd missionary journey [Acts 16:6; 19:10].
- Greet Mary, who has worked hard for you.
ἀσπάσασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
 - Paul’s next greeting was for Mary who worked hard (toiled much) for the Roman Christians.
 - Mary is a common Jewish name so she could be a Jewish-born woman, but Μαρίαν (Marian) is the feminine form of the Roman name Marius.
- Greet Andronicus and Junias, my kinsmen and my fellow prisoners,
ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,
 - Paul’s next greeting was for Andronicus and Junias who were husband and wife.
 - They were Paul’s kinsmen according to the flesh [Rom 9:3].
 - Andronicus and Junias were also fellow prisoners with Paul during one of his various imprisonments [2 Cor 11:23].
- who had an outstanding *reputation* among the Apostles, who also were in Christ before me.
οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.
 - The phrase “were outstanding among the apostles” does not mean that they were Apostles.
 - This phrase means that Andronicus and Junias had an outstanding reputation among the Apostles.
 - The phrase “who also were in Christ before me” means Andronicus and Junias had placed their faith in Christ before Paul had done so.
 - This would have been about 25 years back.
- Greet Ampliatus, my dear friend in the Lord.
ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.
 - Paul’s next greeting was for Ampliatus whom he calls “my beloved in the Lord”.
 - As we saw back in verse 5, this is an expression that would be used of someone considered a dear friend in the Lord.
- Greet Urbanus, our fellow worker in Christ, and Stachys my dear friend.
ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητὸν μου.
 - Paul’s next greeting was for Urbanus whom he called “our fellow worker in Christ”.
 - As we saw with Priscilla and Aquila, this is high praise from Paul.
 - Paul’s next greeting was for Stachys whom he called “my beloved”.
 - As we have seen twice before, this refers to a dear friend in the Lord.

- Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus.
ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.
 - Paul’s next greeting was for Apelles whom he called “the approved in Christ”.
 - This is a term that indicates receiving approval from the Lord [Jas 1:12; 2 Tim 2:15].
 - The word “approved” is from δόκιμος (dokimos) which means “tested and approved”.
 - Apelles was a common Greek/Jewish name at the time and was often confused with Apollos.
 - Paul’s next greeting was for those who are of the household of Aristobulus.
 - This would include not only all the family members, but the servants as well.
- Greet Herodion, my kinsman.
ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου.
 - Paul’s next greeting was for Herodion whom he called “my kinsman”.
 - As we saw with Andronicus and Junias, this means he was Paul’s kinsmen according to the flesh.
 - The name Herodion may indicate that he was part of Herod’s family.
- Greet those of the *household* of Narcissus, who are in the Lord.
ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.
 - Paul’s next greeting was for those who are of the household of Narcissus.
 - As we saw with Aristobulus, this would include servants as well as family members.
 - In this case, Paul adds the phrase “who are in the Lord”.
 - This means that the household of Narcissus was probably divided spiritually.
- Greet Tryphaena and Tryphosa, hard workers in the Lord.
ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
 - Paul’s next greeting was for Tryphaena and Tryphosa.
 - These two women were likely sisters, maybe even twin sisters.
 - Paul refers to them as “workers in the Lord” meaning they were doing the Lord’s work.
 - The word “workers” is from κοπιάω (kopiaō) which means “hard worker” or “toiler”.
- Greet Persis a dear friend to many, who has worked hard in the Lord.
ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.
 - Paul’s next greeting was for Persis whom he called “the beloved”.
 - This differs from “my beloved” and likely indicates that Persis was a dear friend of many people.
 - Paul adds the phrase “who has worked hard in the Lord” meaning she was doing the Lord’s work.
 - This is a very similar phrase to the one used of Mary (v. 6) and describes “toiling much”.
- Greet Rufus, a choice man in the Lord, also his mother and mine.
ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
 - Paul’s next greeting was for Rufus whom he called “a choice man in the Lord”.
 - This is Paul’s way of noting that Rufus had excelled in his walk of faith.
 - The only other Rufus mentioned in the Bible is in Mark 15:21, a son of Simon of Cyrene.

- It is not known whether this Rufus was the same man, but it seems unlikely.
- Paul also sent a greeting to Rufus' mother.
- Paul is not saying that Rufus' mother is also his actual mother, but rather that she had been like a mother to him.
- Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.
ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
- Paul's next greeting was for a group of five people.
- These five men were more than likely leaders of a house church as indicated by the phrase "and the brethren with them".
- Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
- Paul's next greeting was for another group of five people.
- Philologus and Julia were husband and wife.
- The phrase "and all the saints who are with them" likely indicates that this is another house church.
- Greet one another with a holy kiss. All the churches of Christ greet you.
ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.
- As Paul was given to do, he told the Roman Christians to greet one another.
- The holy kiss simply means a warm greeting [1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; 1 Pet 5:14].
- Paul then sent a general salutation saying that all the churches of Christ sent greetings as well.
- Paul uses similar language elsewhere [1 Cor 16:20; 2 Cor 13:13; Phil 4:22].
- Principles of Romans 16:3-16
- As this letter draws to a close, Paul sent greetings to quite a few people.
- The only ones we know for sure are mentioned elsewhere in the Bible are Pricsa and Aquila.
- Paul knew all of these people personally and wanted to extend them his warmest greetings.
- Some people thought of Paul as being somewhat unfriendly because of his "unskilled" style of speaking [2 Cor 10:10; 11:6].
- This section of greetings in Romans makes it very clear that Paul was very much a "people person".
- Like Paul, we should make every effort to stay in touch with fellow Christians.
- In these greetings, Paul made mention of certain people as dear friends, approved, choice, etc.
- Many of these people were slaves at the time, but Paul evaluated them on the basis of their spiritual walk, not their standing in society.
- We should evaluate our brothers and sisters in Christ in a similar manner.

• **Warning [16:17-18]**

- Now I urge you, brethren, watch out for those who cause dissensions and create obstacles
Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα ... ποιῶντας,
 - The word “urge” is from παρακαλέω (parakaleō) which means “urge” or “appeal to”.
 - After the list of greetings, Paul makes an appeal to the Roman Christians.
 - Paul uses the word “brethren” here as he has many times throughout this letter – to refer to his brothers and sisters in Christ.
 - The phrase “keep your eye on” is from σκοπέω (skopeō) which means “pay careful attention to” or “look out for”.
 - This word means to be alert and carefully observe.
 - Aside from one use by Luke, Paul is the only N.T. author to use this word [Luke 11:35; 2 Cor 4:17-18; Gal 6:1; Phil 2:3-4; 3:17].
 - The word “dissensions” is from διχοστασία (dichostasia) which means “strife” or “dissension”.
 - This word describes the root cause of schisms that develop within a body of believers.
 - The word “hindrances” is from σκάνδαλον (skandalon) which means “trap” or “enticement”.
 - This word is often translated “stumbling block” in the NASB [Matt 18:7; Rom 14:13; 1 Cor 1:22-24].
- contrary to the teaching which you learned, and stay away from them!
παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ..., καὶ ἐκκλίνετε ἀπ’ αὐτῶν.
 - The phrase “contrary to the teaching which you learned” is regarding that which leads to the dissensions and obstacles just discussed.
 - The phrase “contrary to” is the preposition παρὰ (para) which means “against” or “contrary to”.
 - This word describes something which does not correspond to what would be expected.
 - The word “teaching” is from διδαχὴ (didachē) which means “teaching” or “instruction”.
 - This word can describe the activity of teaching, but it refers to the content of the teaching here.
 - The phrase “turn away from” is from ἐκκλίνω (ekklinō) which means “keep away from”.
 - This word means to “stay away from” or “steer clear of” someone or something.
 - The phrase “stay away from them” is talking about those people causing dissensions and creating obstacles.
 - We will add an exclamation mark for emphasis.
- For such people are serving as slaves of their own fleshly appetites, not of our Lord Christ;
οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ,
 - The phrase “such men” is from τοιοῦτος (toioutos) which means “of such a kind”.
 - This word is a masculine plural, so it could refer to a group of both males and females.
 - If this phrase is referring to false teachers, then the translation “such men” is appropriate.

- I believe this is talking about members of the local church, so we will translate this “such people”.
- The word “slaves” is from δουλεύω (douleuō) which means “performing the duties of a slave”.
- We will translate this as “serving as slaves” to capture this meaning.
- The phrase “not of our Lord Christ but of their own appetites” is literal, but somewhat awkward.
- We will reword the translation to make it easier to read.
- The word “appetites” is from κοιλία (koilia) which means “belly” or “stomach”.
- This word is used here figuratively to describe the fleshly appetites of the body.
- The phrase “Lord Christ” obviously refers to the Lord Jesus Christ.
- This phrase is used only one other time in the N.T. [Col 3:23-24].
- and by their smooth and flattering speech they deceive the hearts of the unsuspecting. καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.
 - The phrase “smooth ... speech” is from χρηστολογία (krēstologia).
 - This word describes smooth speech that presents a plausible, but false, idea.
 - The word “flattering” is from εὐλογία (eulogia) which means “praise” or “flattery”.
 - This word is the root of the English word “eulogy”, but here it is clearly used in a negative sense.
 - The word “deceive” is from ἐξαπατάω (exapataō) which means “deceive” or “cheat”.
 - This word describes manipulating someone into accepting false ideas [2 Thess 2:1-4; 2 Cor 11:3].
 - The word “hearts” is from καρδία (kardia) which means “heart”.
 - This word is used here of the inner person with its thinking, feeling and volition, not the internal organ.
 - The word “unsuspecting” is from ἄκακος (akakos) which means “innocent” or “naïve”.
 - This word is used here of those who are not on the alert and watching out for these deceivers.
- Principles of Romans 16:17-18
 - We should be on alert and watch out for people who might lead others astray and take action when we see it happening [2 Thess 3:14-15].
 - We should reject those who cause divisions in the congregation [Titus 3:10-11].
 - Observing good examples helps us identify people on the wrong track [Phil 3:17-19].
 - We cannot recognize ideas which are contrary to sound teaching unless we have been under sound teaching [Gal 1:8-9; 1 Tim 6:3-4a].
 - The standard for determining that teaching is sound is the God-breathed and inspired word of God [2 Pet 1:20-21; 2 Tim 3:16; Acts 17:11].
 - Unfortunately, there are smooth talkers who set out to deceive [2 Tim 3:1-7; 2 Pet 2:1-3, 18-19].
 - We must be careful to stay away from such people [Matt 7:15; 2 Thess 3:6; 2 John 10-11].

- **Encouragement [16:19-20]**

- For the report of your obedience has reached to all; therefore I am rejoicing over you, ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ’ ὑμῶν οὖν χαίρω,
 - The word “obedience” is ὑπακοή (hupakoē) which means “obedience” or “compliance”.
 - This word is used in the N.T. almost exclusively of obedience to God and His commands.
 - See Rom 1:5; 5:19; 15:18; 16:19, 26; 2 Cor 7:15; 10:5-6; Phlm 21; Heb 5:8; 1 Pet 1:2, 14, 22].
 - The one exception is the first use in Rom 6:16.
 - The word “rejoicing” is χαίρω (chairō) which means “rejoice” or “be glad”.
 - This word describes abundant joy which Paul had because of the Roman believers’ obedience.
- but I deeply desire for you to be wise in what is good and innocent in what is evil. θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.
 - The word “want” is θέλω (thelō) which means “desire” or “want”.
 - This word describes Paul deep desire for the spiritual well-being of the Roman Christians.
 - The word “wise” is from σοφός (sophos) which means “wise” or “skillful”.
 - This word is used of godly wisdom here which comes from growing in the word of God.
 - Wisdom is closely associated with knowledge and understanding.
 - Wisdom is knowledge (which comes through understanding) that is ready to be applied to life.
 - The words “good” and “evil” are the same as what we saw back in Rom 12:21 and Rom 13:3-4.
 - Our own personal struggle between good and evil takes place within our souls.
 - The word “innocent” is from ἀκέραιος (akeraios) which means “pure” or “innocent”.
 - This word describes being undefiled by evil and, thereby, above reproach [Phil 2:15].
- The God of peace will soon crush Satan under your feet. ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
 - We saw the phrase “The God of peace” back in Rom 15:33.
 - As we learned then, Paul often used this phrase at the end of his letters.
 - The word “soon” is ἐν τάχει (en tachei) which means “with speed” or “quickly”.
 - This word can mean something done rapidly or something done in the near future.
 - Here this word is used to describe something done in the near future.
 - The “near future” timeframe is in an eschatological context.
 - The word “crush” is from συντρίβω (suntribō) which means “shatter”, “smash” or “crush”.
 - This word calls to mind the Hebrew word שׁוּפַח (shooph) from Gen 3:15.
 - The phrase “under your feet” describes a crushing defeat of Satan.
 - This language is similar to that of Christ and his enemies [1 Cor 15:25-27].

- The grace of our Lord Jesus be with you.
Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.
 - Here Paul offered another benediction to the Roman Christians.
 - Grace is almost always part of Paul's benedictions to the Church [1 Cor 16:23; 2 Cor 13:14; Gal 6:18; Phil 4:23; 1 Thess 5:28; 2 Thess 3:18; 2 Tim 4:22; Phlm 25].
- Principles of Romans 16:19-20
 - It is an incredible blessing when a congregation has a good reputation [Rom 1:8; 1 Thess 1:8-10].
 - It is important for us to be wise when it comes to good and innocent when it comes to evil [Mt 10:16; 1 Cor 14:20 cp. Jer 4:22].
 - In order to do this, we must be able to distinguish between the two [Heb 5:14].
 - We know that Jesus Christ will one day crush Satan's head [Gen 3:15; Rev 20:1-10].
 - This will happen "soon" when measured in eschatological terms [2 Pet 3:8-9].
 - In the meantime, it is the grace of God which sustains us [1 Cor 15:10; 2 Cor 9:8; 12:7-10].

- **Further Greetings [16:21-24]**

- Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen.
Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.
 - After words of warning and encouragement, Paul goes on to mention further greetings.
 - The first greeting was from Timothy whom he described as his fellow worker, a term of respect.
 - Timothy was co-author of 6 of Paul's N.T. epistles [2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; Phlm 1].
 - He also received 2 of them [1 Tim 1:2; 2 Tim 1:2].
 - The next greeting was from Lucius, Jason and Sosipater, Paul's kinsman according to the flesh.
 - Lucius could have been (but not likely) Lucius of Cyrene [Acts 13:1].
 - Jason was very likely the host for Paul and Timothy in Thessalonica [Acts 17:1-9].
 - Sosipater is also likely Sopater of Berea, another Thessalonican [Acts 20:4].
- I, Tertius, who write this letter, greet you in the Lord.
ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
 - The next greeting was from Tertius, Paul's amanuensis for this letter.
 - Notice that he greets them "in the Lord" indicating that he is also a fellow Christian.
 - Paul used an amanuensis for recording his other epistles, though we don't know their names.
 - Paul would sometimes pen a personal note [1 Cor 16:21; Gal 6:11; Col 4:18; 2 Thess 3:17; Phlm 19].
- Gaius, host to me and to the whole church, greets you.
ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.
 - The next greeting was from Gaius, Paul's host in Cenchrea.
 - The phrase "the whole church" means the entire local church in Cenchrea.
 - This is very likely Gaius Titius Justus of Corinth [Acts 18:7; 1 Cor 1:14].
 - Gaius might have been part of a group from Corinth that established the church at Cenchrea.
- Erastus, the city treasurer greets you, and Quartus, the brother.
ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.
 - The next greeting was from Erastus, the city treasurer (steward) in Cenchrea.
 - This is an example of a brother in Christ blessing the community by serving in a government role.
 - The next greeting was from Quartus, the brother.
 - This indicates that Quartus is a brother in Christ, not Erastus' brother.
 - The Christians in Rome apparently knew of him.

- ‘[The grace of our Lord Jesus Christ be with you all. Amen.]’
 - Verse 24 is very similar to the second half of verse 20.
 - This verse is not in quite a few of the major Greek manuscripts and is not considered legit.
 - This is most likely an artifact of a copyist adding this verse to the text.
- Principles of Romans 16:21-24
 - Earlier in the letter we learned about Paul’s heart when he asked the believers in Rome to send his greetings to a number of people.
 - Here, we have a number of Paul’s companions sending their greetings to the believers in Rome.
 - Among those was Paul’s amanuensis for this letter who sent his greetings.
 - Paul regularly used an amanuensis to record his letters, but they were typically not identified.
 - Here, Tertius is not only identified, but he notably sent his greeting to the Roman church.
 - This probably indicates that Tertius was well known by the believers in Rome.
 - Verse 24 gives us an example of text that is added by the copyists during the copying process.
 - This added text is repeated from verse 20b and shows up after verse 23 (as we see here) in some manuscripts and after verse 27 in others.
 - Even more interesting is the makeup of the last 2 chapters of this letter and the close in vv. 25-27.

- **Doxology [16:25-27]**

- Now to Him who is able to establish you in accordance with my gospel and the preaching of Jesus Christ,

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,

 - After concluding his second list of greetings, Paul wraps up his letter to the Roman church with a doxological benediction.
 - This is very similar to the closing verses of both Hebrews [Heb 13:20-21] and Jude [Jude 24-25].
 - There is a text question as to whether these verses should be included here, but the best text criticism indicates that Paul did write these verses.
 - The word “establish” is from στηρίζω (stērizō) which means “confirm”, “establish” or “strengthen”.
 - We saw this word back in Rom 1:11.
 - As Paul closes this letter, he is acknowledging that God is the One who has the ability to establish the Roman Christians and strengthen their faith.
 - The phrase “according to” is κατὰ (kata) which means “according to” or “in accordance with”.
 - We will translate “in accordance with” here.
 - The first element for being established in the Christian faith is to understand the true gospel.
 - Paul’s gospel = faith alone in Christ alone.
 - The phrase “the preaching of Jesus Christ” could also be “the preaching about Jesus Christ”.
 - Given that Paul’s gospel involves “the preaching about Jesus Christ”, the translation “the preaching of Jesus Christ” makes more sense here.
 - The second element for being established in the Christian faith is the preaching of Jesus Christ in the gospels, especially the Upper Room discourse.
- in accordance with the revelation of the mystery which has been kept secret for long ages past, but now is manifested,

κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν

 - As we saw before, the preposition κατὰ (kata) can mean “according to” or “in accordance with”.
 - We will translate “in accordance with” here.
 - The word “revelation” is from ἀποκάλυψις (apokalupsis) which means “revelation” or “disclosure”.
 - This word is used here of the basic revelation of truth through the apostles of the Church.
 - The word “mystery” is from μυστήριον (mustērion) which means “secret” or “unrevealed”.
 - This word is used here of unrevealed truth.
 - The phrase “which has been kept secret for long ages past” makes it very clear what is meant by the word “mystery”.

- The phrase “but now is manifested” refers to both the doctrines of the Church as well as the present reality of the Church itself.
- The third element for being established in the Christian faith is understanding the mystery doctrines of the Church found in the N.T. epistles.
- and by the Scriptures of the prophets, in accordance with the commandment of the eternal God, *διά τε γραφῶν προφητικῶν κατ’ ἐπιταγὴν τοῦ αἰωνίου θεοῦ*
 - The phrase “by the Scriptures of the prophets” refers to the O.T. Scriptures [Rom 1:2] which spoke of the coming Christ (but not the Church).
 - As we saw before, the preposition *κατὰ* (*kata*) can mean “according to” or “in accordance with”.
 - We will translate “in accordance with” here.
 - The phrase “in accordance with the commandment of the eternal God” applies to the phrase which follows “has been made known to all...”.
 - This tells us that, although the Church was previously kept a mystery, it was the eternal plan of the eternal God to reveal these truths.
- has been revealed to all the nations, *leading* to obedience of faith; *εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,*
 - The phrase “has been made known” is an aorist participle of *γνωρίζω* (*gnōrizō*) which means “reveal” or “make known”.
 - This word describes the revealing of the mystery doctrines which had been kept secret.
 - The word “nations” is from *ἔθνος* (*ethnos*) which means “nation” or “people”.
 - This word can also refer to Gentiles, but in this context it refers to the nations of the world where both Jews and Gentiles reside.
 - The phrase “leading to obedience of faith” gives us God’s purpose in revealing these truths.
 - This “obedience of faith” refers to both the initial faith response to the gospel message as well as the faith-walk of obedience which follows.
- to the only wise God, through Jesus Christ, be the glory forever. Amen. *μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.*
 - The phrase “to the only wise God” harkens back to the benediction in Rom 11:33-36.
 - The phrase “through Jesus Christ” tells us that the Father’s wisdom is revealed in the Son [Col 2:3].
 - This letter comes to a close with a final doxology.
 - Paul recognized that all glory and praise belong to God the Father through His Son Jesus Christ, and he confirmed that with his closing “Amen”.

- Principles of Romans 16:25-27
 - As Paul wrote the concluding verses of his letter to the church at Rome, he penned a powerful summation of the message contained therein.
 - The greatness of God, the importance of the true gospel message, the relevance of the teaching of Christ, the criticality of the mystery doctrines, and the value of the O.T. Scriptures are emphasized.
 - The greatness of God...
 - He is able to establish us [1 Thess 3:11-13].
 - He is able to build us up [Acts 20:32].
 - He is able to do far more abundantly than we ask or think [Eph 3:20].
 - He is able to keep us from stumbling [Jude 24].
 - The importance of the true gospel message...
 - The true gospel brings a message of life and immortality to light [2 Thess 1:8-10].
 - The true gospel is the power of God for salvation to everyone who believes [Rom 1:16; John 3:16].
 - The true gospel is a divine message, and it must not be perverted [Gal 1:6-12].
 - The relevance of the teaching of Christ...
 - While much of Jesus' earthly ministry was directed toward the Jewish people [Matt 10:5-6; 15:24], we can derive application from all of His teaching.
 - In particular, the message Jesus gave to His disciples in the Upper Room Discourse [John 13:31-16:33] has direct application to the Church.
 - The criticality of the mystery doctrines...
 - The stewardship of the Church being comprised of Jews and Gentiles alike [Eph 3:1-10].
 - The Church as the Body of Christ [Col 1:18-27].
 - The Church as the Bride of Christ [Eph 5:28-32].
 - The Church coming to its conclusion at the Rapture event [1 Cor 15:51-58].
 - The value of the O.T. Scriptures...
 - All Scripture (O.T./N.T.) is God-breathed and spiritually profitable [2 Tim 3:16-17].
 - We need to understand the whole counsel of God (the entire Bible [Acts 20:27]) in order to know Him.
 - The O.T. was recorded and preserved to provide examples for our instruction [1 Cor 10:1-11].
 - God is worthy of all glory and honor and power [Rev 4:11].
 - Jesus Christ is worthy of power and riches and wisdom and might and honor and glory and blessing [Rev 5:11-12].
 - Therefore, everything we do should be done to the glory of God [1 Cor 10:31; 1 Pet 4:11].