

FINAL GREETINGS | ROMANS 16:1-24

- Verses 1-6 included on Session 48
- Verse 7 –
 - As with most of the others, this couple is not mentioned elsewhere. Since they were **of note among the apostles** they were most certainly Jewish.
 - The most intriguing information is Paul's statement that they **were in Christ before me**. If Paul was the first convert of this dispensation (saved completely outside the covenants / commonwealth / Law of Israel), then how could this couple be **in Christ before** Paul?
 - Note that Priscilla and Aquila were **my helpers in Christ Jesus** (v. 3). However, they could have been saved under Paul's teachings. It is also said of Urbane in v. 9.
 - Paul speaks of others being **in Christ** before him also - see Galatians 1:22. These believers were necessarily **in Christ** prior to the mystery being revealed to them by Paul.
 - Paul mentions Judean churches which are **in Christ** in 1 Thessalonians 2:14 (though no timing of when they came **in Christ** is mentioned).
 - Paul speaks of **the promise of life which is in Christ** in 2 Timothy 1:1. This promise is not given to this dispensation alone. It is the *manner of acceptance* for the promise that is unique to this dispensation.
 - Timothy knew of the **salvation through faith which is in Christ** from the time he was a child, long before he met Paul, and during the time he was living in at least partial Judaism (2 Timothy 3:15).
 - Peter, the Jewish apostle, speaks of his Jewish flock as being called to **his eternal glory in Christ**, and gives no indication that this calling came after Paul (1 Peter 5:10 - note that the KJV says **by Christ** but the Greek is the same).
 - Therefore it would be inaccurate to say that they were not saved. Instead, we would say that they were *not saved in the same manner as Paul* and others (like you and me) who follow after his pattern in the age of Grace.
- Verses 8-15 - Nothing is known of these individuals beyond what is given in these verses. From these greetings we can conclude that individual relationships should be valued within the church.
- Verse 16 –
 - Paul gives this instruction in 1 Corinthians 16:20, 2 Corinthians 13:12, and 1 Thessalonians 5:26. Peter gives the instruction in 1 Peter 5:14.
 - The **kiss** is φίλημα [philema], coming from *philos*, which is "friend." It is always an expression of friendship, never an expression of sexuality. It could be argued that *philema* is any expression of friendship.
- Verse 17 –
 - Paul gives a very strong command, exhorting the **brethren to mark them which cause divisions and offenses contrary to the doctrine**.
 - The Greek word **mark** is σκοπέω [skopeo] which is an observance word, from which we get *skeptic*.
 - **Divisions** is διχοστασία [dichostasia], literally to "divide the standings" as if into two groups.
 - **Offences** is σκάνδαλον [skandalon], which is almost self-explanatory as the root of our English word, *scandal*. There are those who create scandal in order to divide.

- The warning was about those who were **contrary to the doctrine which ye have learned**, giving implication that they had had a change of doctrine from that which was previously held. We would do well to learn our doctrine from the Scriptures, then **avoid them** who refuse to discuss such doctrines in the Word. Unity with them would be unfruitful.
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 - Those who cause these problems **serve not our Lord Jesus Christ**, which should be our highest aim, but rather **their own belly**, likely an analogy of selfish motives.
 - Notice that they do their work **by good words and fair speeches** and that their work is deceptive to **the hearts of the simple**. The Greek word for **simple** is ἄκακος [akakos], where *kakos* is "evil," with the negating letter *a*. In 1611, the word **simple** meant *free from duplicity* and the opposite was *compound*, with no idea of lack of intelligence.
- Verse 19 - Paul rejoices in their **obedience** which was well known. His prayer is twofold: that they would be **wise** toward good things and **simple concerning evil** (that is, not duplicitous when it comes to evil, but single-mindedly against it).
- Verse 20 –
 - The reference to the bruising of Satan is in connection with the redemption promise of Genesis 3:15. KJV is consistent in the use of the word **bruise**, which comes from the Old English *brysan*, meaning "to crush." Note the use of the word in Mark 5:4 (broken) and Mark 14:3 (brake) or Revelation 2:27 (broken to shivers).
 - The **God of peace** will do this **shortly**, using the word τάχος [tachos], from which we get *tachometer*. The word describes the speed at which the crushing will be done, not a timetable. (Note that KJV translates as *quickly* in Acts 12:7 and 22:18 and *speedily* in Luke 18:8).