

**FINAL GREETINGS | ROMANS 16:1-24**

- Verses 1-6 included on Session 48
- Verses 7-19 included on Session 49
- 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. In the KJV, *simple* is always with a positive connotation.
- 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).
- Verse 21 - These men were either with Paul as he wrote from Corinth or were in regular contact with him. **Timotheus** is Timoty, **Lucius** is presumed by some to be Luke, the physician, but this is not certain. Also with Paul were **Jason** and **Sosipater**, of whom nothing further is known.
- Verses 22-24 –
  - Verses 22-24 appear to be the personal words of the *Amanuenses* of Romans. Paul's custom, it appears, was to have a secretary write the letter as he dictated, then he would inscribe his own salutation at the conclusion (vv. 25-27). See Galatians 6:11 and 2 Thessalonians 3:17).
  - **Gaius** is presumed to be the same man that Paul baptized in Corinth (1 Cor. 1:14). **Erastus the chamberlain** (a worker in the treasury) is unknown, and he or a man by the same name is also mentioned with Paul in Acts 19:22 and 2 Timothy 4:20. **Quartus** is unknown.

**THE MYSTERY MADE MANIFEST | ROMANS 16:25-27**

- These verses appear to be Paul's closing comments, personally written (see note on v. 22).
- Verse 25 –
  - First, note that **stablish** is not an archaic term for *establish*. To *establish* is to start something. To *stablish* is to build up that which has already been started. Only the KJV uses this precise term.
  - Paul's joy was that the Romans would be stablished **according to my gospel**.
    - This is a term he uses three times directly and, though not using the exact phrase, explains himself in Galatians 2:2.
    - Only a cursory reading of the Scriptures show that Paul's Gospel is very different from the Gospel of the Kingdom that had been presented by Jesus and the Apostles.
      - There are numerous examples, but try to reconcile Matthew 19:23-25 with Paul's Gospel and you will recognize the differences.
      - Under the Law (which governed entrance into the Kingdom) the wealthy had heavy demands and could easily forsake devotion to the Law (see Deuteronomy 8:10-13).
      - Notice how many times the Gospels warn of riches (the man with the barns, two masters, the rich man and Lazarus, Zacchaeus, the rich young ruler, etc.), but the Gospels are all about the Kingdom.

- Would anyone under "Paul's Gospel" tell a rich man that he needed to get rid of his possessions before calling upon the Lord?
  - There are some extremely important theological concepts in the second half of this verse.
    - One should ask: *what is according to the revelation of the mystery?* Is it **my Gospel**? Is it **the preaching of Jesus Christ**? Is it the building up of the believer?
    - It appears that it is **my Gospel** which **was kept secret since the world began**.
      - The **preaching of Jesus Christ** was carried out under days which had been prophesied (compare Acts 3:18-26, especially v. 24), thus were not under a **mystery**.
      - So, every student of the Word must determine:
        - *was Paul given a Gospel that had not been previously revealed?*
        - If not, then the student must determine *what is the mystery now revealed?*
        - If Paul was indeed given a previously hidden mystery, what implications does that have upon Bible interpretation and application for the believer today?
- Verse 26 –
  - When was this **made manifest**? Ephesians 3:7-9 and Colossians 1:25-26 show that it was made manifest through Paul (who is the only person who makes such a claim).
  - The prophets did not know the mystery (otherwise v. 25 would be false). However, the prophets are necessary for making known the mystery, because the mystery makes no sense without the prophetic age. This is why, whenever possible, the best way to lead someone to faith in Jesus Christ is to teach them the Scriptures from the beginning.
- Verse 27 - God, who alone is **wise**, has unfolded the Gospel from Genesis through Paul's revelation. May He receive **glory through Jesus Christ for ever. Amen**.