

Romans Chapter 16

1. I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,

A. I commend to you Phoebe our sister

1. **commend-** Gr. **sunistano-** lit. *to place together- to set one with another by way of presenting or introducing them*

a. In bible times people would travel with letters of recommendation that would introduce them to those they visited. This would be equivalent to our modern day practice of listing references that would vouch for your character and history.

2. **Phoebe-** Gr. **Phoebe-** from **phos-** *light- means bright, brilliant, radiant*

a. No doubt Phoebe radiated Jesus to others.

b. No doubt she met Paul while he ministered at Corinth for a space of three and half years.

c. Phoebe actually carried the letter to the Romans to Rome! What a precious piece of mail that she carried! I am glad she was faithful to her task!

3. **sister-** Gr. **adelphē-** *feminine of adelpos- brother*

B. who is a servant of the church in Cenchrea

1. **servant-** Gr. **diakonos-** *deaconess*

a. Here we see a female deacon in the early church. The scriptures that many have used to forbid women in ministry are really addressed to wives not usurping authority over their husbands, not forbiddance of women in ministry.

2. **church-** Gr. **ekklesia-** *called out ones*

3. **Cenchrea-** *This was the southern port of Corinth. Paul cut his hair in a Jewish vow at this small port and sailed towards Jerusalem.*

a. A church formed at this small port city and Phoebe was a deaconess in this church.

2. that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

A. that you may receive her in the Lord in a manner worthy of the saints

1. **receive-** Gr. **prosdechomai-** *to receive to one's self, to admit, to give access to one's self; to admit one, receive one into intercourse and companionship*

2. **manner worthy-** Gr. **axios-** *suitably, worthily, in a manner worthy of*

3. **saints-** Gr. **hagios-** *holy ones- more than sixty times Christians are referred to as saints- holy ones.*

B. and assist her in whatever business she has need of you

1. **assist-** Gr. **paristemi-** *to stand by to assist or help*
2. **business-** Gr. **pragma-** *that which has been done, a deed, an accomplished fact; business, a commercial transaction; a matter, question, affair*
3. **has need of-** Gr. **chrezo-** *be in want of*

C. for indeed she has been a helper of many and of myself also

1. **helper-** Gr. *a woman set over others; a female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources. This word was applied by the Greeks to one who "presided" over an assembly*
 - a. this Greek word is the feminine form of **prostemi**, which means to stand out front and lead. This leaves no doubt the Phoebe was a female leader in the church!
 - b. Phoebe was an example of what a single woman can do in the kingdom.

3. Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

A. Greet Priscilla and Aquila

1. **Priscilla-** *means ancient*
 - a. She is mentioned first before her husband in a number of places.
 - b. She was a teacher and actively participated in properly instructing Apollos in the Christian way more accurately.
 - c. Priscilla was an example of what a married woman could do in the kingdom.
2. **Aquila-** *means eagle*
 - a. He was born in Pontus, which was northeast of the Galatia area. He had the same trade as Paul did which was tent making. That is how he met Paul in Corinth. He and his wife fled to Corinth after all Christians were expelled from Rome by Claudius in AD 52.
 - b. God uses our connections in church and in the secular work world to further His kingdom. Aquila did not meet Paul in church but on the job. We need to look for the divine connections God has for us at our work place.
 - c. Priscilla and Aquila met Paul in Corinth but afterwards moved to Ephesus with Paul and had a house church in their home there.
 - d. At this writing they had moved back to Rome because Claudius and the edict against Christians were no longer there.
 - e. At the end of Paul's life they once again had moved back to Ephesus to minister there.

B. my fellow workers in Christ Jesus

1. **fellow workers-** Gr. **sunergos**
 - a. Aquila was Paul's fellow worker at tent making before he became his fellow worker in Christ Jesus and the gospel.

b. There is no doubt that Paul was impressed by Aquila's work ethic in the tent shop before he allowed him to work with him in the gospel. Our testimony for God starts in our daily actions in the daily grind, not behind a pulpit.

4. who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

A. who risked their own necks for my life

1. **risked** - Gr. *hupotithemi*- *to put under*

2. **own necks**- Gr. *trachelos*- *the throat (neck), to be ready to incur the most imminent peril to life*

a. **they put under their own necks**- *this means they put their necks under the ax of the executioner.*

b. This term reveals that Priscilla and Aquila were both Roman citizens. If you were executed as a Roman citizen you had your head cut off. If you were executed as a non-Roman then you were crucified as Peter was. Paul was a Roman citizen so when he was killed by Rome he was decapitated and not crucified.

c. These two risked much in parting in with the gospel.

3. **life**- Gr. *psyche*- *soul life*

B. to whom not only I give thanks

1. **thanks**- Gr. *eucharisteo*- *to give good grace, thanks*

C. but also all the churches of the Gentiles

1. **churches**- Gr. *ekklesia*- *called out ones, local churches*

5. Likewise greet the church that is in their house. Greet my beloved Epaphroditus, who is the firstfruits of Achaia to Christ.

A. Likewise greet the church that is in their house

1. **greet**- *not in the Greek*

2. **house**- Gr. *oikos*

a. Priscilla and Aquila hosted a church in their home both in Ephesus and in Rome. This shows as Roman citizens they had wealth to afford a large home.

B. Greet my beloved Epaphroditus

1. **Greet**- Gr. *aspazomai*- *to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome*

2. **Epaphroditus**- *means praised*

C. who is the firstfruits of Achaia to Christ

1. **firstfruits**- Gr. *aparche*- *a beginning of sacrifice, that is, the (Jewish) first fruit*

2. **Achaia**- *This was the region where Corinth and Athens were. Some early texts say Asia here which would mean the region of Ephesus.*

6. **Greet Mary, who labored much for us.**

A. **Mary**- *a form of Miriam*

1. Paul valued women and utilized women much in the ministry.

B. **labored**- Gr. **kopiao**- *to grow weary, tired, exhausted with toil or burdens; to labour with wearisome effort*

7. **Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.**

A. **Greet Andronicus and Junia,**

1. **Andronicus**- *means man of victory*

2. **Junia**- *means youthful*

a. This probably is a female name and the two were married.

B. **my countrymen and my fellow prisoners,**

1. **countrymen**- Gr. **suggenes**- *of the same kin, akin to, related by blood in a wider sense, of the same nation, a fellow countryman*

a. This is probably referring to the fact that they were Jews and not Gentiles. In [Romans 9:3] Paul referred to the Jews as his countrymen- Gr. **suggenes**

2. **fellow prisoners**- Gr. **sunaichmalotes**- *fellow captives of war*

a. This Greek word shows to us vividly that we are not on a cruise but on a battlefield in the Christian life!

b. Paul was on the front lines in the hottest battles and found himself often as a captive of war [in prison], however, God would provide grace and supply of His Spirit to deliver him.

c. This couple had been put in prison because of the faith. They stood out on the front lines in the hottest of the battle with Paul. Would God give us more of these to stand in battle on the front lines!

C. **who are of note among the apostles,**

1. **note**- Gr. **episemos**- *having a mark on it, marked, stamped, coined; of note, illustrious*

a. It is unclear whether these two were actual apostles themselves or were of note among those who were apostles. If the former is meant then this is another proof that women can and did serve in church leadership.

2. **apostles**- Gr. **apostolos**- *sent one with authority and a message*

a. Not all apostles were apostles in the sense of [Eph. 4:11]. Some apostles

were just messengers from a church with a message or commission to someone or to another church. [i.e. [Phil. 2:25](#)- messenger]

D. who also were in Christ before me

1. in Christ before me

- a. These two were saved before Paul got saved. No doubt they remembered the fierce enemy of the church- Saul of Tarsus! They might have even been persecuted or thrown into prison by him.

8. Greet Amplias, my beloved in the Lord.

A. Greet Amplias

1. Amplias- *means large*

- a. There is an ornate grave in the catacombs bearing this name. This would mean he was a significant leader in the church.

B. my beloved in the Lord

1. He was beloved and so am I and you my dear Christian!

9. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved

A. Urbanus- *means of the city; city bred*

1. He might have been born and bred in Rome. He bears a slave's name.

B. fellow worker- Gr. **sunergos**

C. Stachys- *means spike or ear of corn*

D. my beloved

1. Paul genuinely loved those worked with him and for him. So often there is a lack of the love of family in church leadership. People often in churches are treated as mere employees or resources to achieve a desired end. This is a tragedy. Every Christian laborer should be first our beloved and then fellow worker.

10. Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus.

A. Greet Apelles

1. Apelles- *means called*

B. approved in Christ

1. approved- Gr. **dokimos-** *proven genuine after testing*

2. Many that are called are not approved after testing. Apelles was both called and proven after testing. May that be said of us.

C. Aristobulus- *the best counselor*

1. The best counselor is one who says what the Word and Spirit of God says on every matter, no more and no less. The Word and Spirit always agree.

11. **Greet Herodion, my countryman. Greet those who are of the *household* of Narcissus who are in the Lord.**

A. Greet Herodian

1. **Herodian**- *means song of Juno*

a. He was probably a slave

B. my countryman- Gr. **suggenes**- *of the same kin, akin to, related by blood in a wider sense, of the same nation, a fellow countryman*

C. Greet those who are of the household of Narcissus who are in the Lord

1. **Narcissus** - *means narcotic*

a. He was a very rich Roman man who served under Claudius. He most likely was an wicked unbeliever. He served as Claudius' postmaster. He controlled what correspondence would come to the Caesar. Therefore, people would pay him large bribes to insure their correspondence got to him. He became very wealthy. When Claudius died he served under Nero, but soon found dishonor and was made to commit suicide. Apparently, some of the slaves or family members of Narcissus were saved.

2. **in the Lord**

a. Not all people are in the Lord. Only those who have received Christ Jesus by faith are given the right to become the children of God. [John 1:12]

12. **Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.**

A. Greet Tryphena and Tryphosa

1. **Tryphena**- *means dainty*

2. **Tryphosa**- *means delicate*

a. These were sisters and may have been twins

B. who have labored in the Lord.

1. **labored**- Gr. **kapaio**- *to grow weary, tired, exhausted (with toil or burdens or grief)*

C. Greet the beloved Persis

2. **Persis**- *means a Persian woman*

D. who labored much in the Lord

1. There are some that **labor** in the Lord [Tryphena and Tryphosa] and then there are some that **labor much** in the Lord [Persis] Which will we be?

2. As a leader we will have some that will labor in helping, but others will labor much. We must make sure we love them equally.

13. Greet Rufus, chosen in the Lord, and his mother and mine.

A. Greet Rufus

1. Rufus- *means red*

- a. Simon the Cyrene carried Jesus' cross. His son was Rufus. This could have been that Rufus.

B. chosen in the Lord

1. chosen- Gr. *eklektos*- *to select out*

C. and his mother and mine

1. mother- Gr. *meter*

2. and mine

- a. His mother in a literal sense, and mine in a figurative one.

14. Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

A. Asyncritus- *means incomparable*

B. Phylegon- *means blazing*

C. Hermas- *means Mercury*

D. Patrobas- *means father's life*

E. Hermes- *means herald of the gods*

F. and the brethren who are with them

15. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them

A. Philologus- *means lover of the Word*

B. Julia- *means soft haired*

C. Nereus- *means lump*

D. Olympas- *means heavenly*

E. and all the saints who are with them

16. Greet one another with a holy kiss. The churches of Christ greet you.

A. Greet one another with a holy kiss

1. holy kiss- Gr. *hagios philema*

- a. If there is a holy kiss then there is an unholy kiss. Due to the later this practice was limited to the holy kiss between those of the same sex in subsequent times.

- b. I was a singles director for a number of years and I found that among some guys this was the only scripture they felt under duty to fulfill!

B. The churches of Christ greet you.

1. The churches of Achaia- ie. Corinth, where Paul wrote the letter to the

Romans.

17. Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

A. Now I urge you, brethren

1. **urge-** Gr. **parakaleo-** *to call to one's side, call for, summon; to admonish, exhort to beg, entreat, beseech*

to encourage, strengthen

- a. Believers need to be summoned, admonished, entreated, encouraged, and strengthened to avoid divisions and offenses. This is because it is the tendency of the fallen flesh to gravitate to these more than to peace and unity. We need to constantly appeal to the born again spirit in believers [their new identity in Christ] in order to walk free from the flesh. Division and strife are works of the flesh. [[Gal. 5:17, 21](#)]

B. note those who cause divisions and offenses-

1. **note-** Gr. **skopeo-** *We get our English word to scope from this word. It means to look at, observe, contemplate; to fix one's eyes upon, direct one's attention to, any one- to keep one's eye upon.*

2. **cause-** Gr. **poieo-** *to make*

3. **divisions-** Gr. **dichostasia-** *lit. double standing; disunion, that is, (figuratively) dissension*

- a. We are keep our eye on those who try to get a unified group to stand on two different places opposed to one another.

4. **offenses-** Gr. **skandalon-** *trap, snare, occasion to stumble*

C. contrary to the doctrine which you learned

1. **contrary to-** Gr. **para**

2. **doctrine-** Gr. **didache-** *teaching, instruction*

3. **learned-** Gr. **manthano-** *to increase one's knowledge, to be increased in knowledge; to hear, be informed, to learn by use and practice; to be in the habit of, accustomed to*

- a. The doctrine of the apostles; NT revelation of grace and faith
- b. Usually divisions and offenses come from those who want to introduce legalism into the body.

D. and avoid them-

1. **avoid-** Gr. **ekklino-** *to turn aside, deviate (from the right way and course); to turn (one's self) away, to turn away from, keep aloof from one's society*

- a. Scripture teaches that there are times in which we are to withdraw our fellowship from other Christians that are walking disorderly to the Word. [[Matt. 18:17](#), [1 Cor. 5:9-11](#), [2 Thess. 3:6](#), [1 Tim. 6:3-5](#), [2 Tim. 3:5](#),

Titus 3:10, 2 John 1:10, 2 John 1:11]

b. We must remember that corrupt companionship's will corrupt good manners. [1 Cor. 15:33]

18. **For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.**

A. **For those who are such do not serve our Lord Jesus Christ**

1. **serve-** Gr. *douleo*- *to serve as a slave*

B. **but their own belly**

1. **belly-** Gr. *koilia*- *the lower belly, the lower region; the innermost part of a man, the soul, heart as the seat of thought, feeling, choice; inward desires*

a. Those who create divisions in the church are enslaved to their own appetites for recognition and control. They do not share the concern and love Christ has for His body.

C. **and by smooth words and flattering speech deceive the hearts of the simple**

1. **smooth words-** Gr. *chrestologia*- *fair speaking, the smooth and plausible address which simulates goodness*

2. **flattering speech-** Gr. *eulogia*- *praise, laudation; fine discourse, polished language; in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches*

a. Beware of those who are over the top in praising you or complimenting you. They will offer flowers to your face and a knife to your back! Ones that do this are either very insecure and want acceptance or they have ulterior motives to gain control. These sort of people should not be put into leadership positions no matter how talented or gifted they may be.

b. Those that sang praises to Jesus when He entered Jerusalem were the same ones that cried out Crucify, Crucify just a few days later.

3. **deceive-** Gr. *exapatao*- *out to cheat or to deceive*

4. **hearts-** Gr. *kardia*- *the inward man comprising the soul and spirit.*

a. Often one of the two [soul or spirit] is the focus when *kardia* is used and one must tell by context whether the spirit or soul is being addressed.

5. **simple-** Gr. *akakos*- *without guile or fraud, harmless, free from guilt; fearing no evil from others, distrusting no one [gullible]*

a. Those who cause divisions for their own purposes will target immature believers who are gullible and believe everything they hear, whether it is biblical or not. Young babes will put anything in their mouth.

- b. These people will try to get young Christians to be agitated in their hearts against leadership. They will trouble their souls with legalism and unsound doctrine as they did in Galatians and Thessonica. [Gal. 1:7, 2 Thess. 2:2]

19. **For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.**

A. For your obedience has become known to all

1. **obedience-** Gr. **hupokoe-** *to hear under; to obey based upon what is heard and believed.*

a. NT obedience is equivalent to NT believing.

2. **known-** Gr. **aphikneomai-** *to go (that is, spread) forth (by rumor)*

a. What was so well known about the Roman believers is that they were quick to believe and act on what they heard. This is good as long as what is heard is first checked against Scripture as the noble Bereans did. Paul was concerned that this was not the case. That is why Paul goes on to say he rejoiced in that they were quick to believe and obey what they heard, but he wanted them to be wise in what is good and simple concerning evil.

B. Therefore I am glad on your behalf

1. **glad-** Gr. **chairo-** *to rejoice*

C. but I want you to be wise in what is good

1. **wise-** Gr. **sophos-** *skillful*

2. **good-** Gr. **agathos-** *intrinsic good, divine good*

a. How does one become wise in the things of God. It comes by daily study of the Word of God. Timothy became wise unto salvation by being brought up in the Scriptures. [2 Tim. 3:15]

b. Unwise Christians are those who try to follow the Spirit or what is preached to them without investigating the Word of God for themselves about what they hear.

D. and simple concerning evil

1. **simple-** Gr. **akeraios-** *unmixed*

a. The most common error young believers make is to imbibe a mixture of legalism and grace. Mixing law and grace destroys both. The Law was designed to bring someone to grace. Grace is the power of God unto salvation. If you mix the two, then you rob the power of the Law to bring you to grace, and if you mix law in with grace, you frustrate grace and stop it's power to deliver and provide for you.

2. **evil-** Gr. **kakos**

20. **And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.**

A. And the God of peace will crush Satan under your feet shortly

1. God of peace

a. These phrase is used of God five times- [Rom. 15:33, 16:20, Phil. 4:9, 1 Thess. 5:23, Heb. 13:20]

b. Five stands for grace in the Bible. It is by grace that Satan is crushed under us! If we stand upon our legalistic performance Satan will overcome us!

c. We have peace with God through grace. [Rom. 5:1-2] Because we have peace with God we have all access to His power and resources.

2. crush- Gr. **suntribo-** *break, to break in pieces, shiver, to break down, crush; to tear one's body and shatter one's strength*

a. Satan is crushed by God's grace that was given to us by the finished work of Christ. Satan was disarmed and defeated when Christ totally fulfilled the Law for us and rose up from the dead. [Col. 2:13-15] The weapon Satan used against us was the condemnation and guilt the Law brought. We need to make sure we don't re-arm the devil by trying to live under the Law and by our own legalistic performance.

3. Satan- Gr. **satan-** *adversary*

4. shortly- Gr. **en tachos-** *in speed*

B. The grace of our Lord Jesus Christ *be* with you

1. grace- Gr. **charis-** *unmerited favor, ability or resource*

2. *be* with you- Gr. *the word **be** is not in the Greek.* Translate- The grace of our Lord Jesus Christ with you.

a. This is not a prayer for grace. It is a statement that grace **is** with them.

b. The word grace occurs 128 times in the New Testament. Not one time is there an exhortation to or example of someone praying for grace. Grace has already been given to us in Christ Jesus. We need to believe it and act upon it to release it! We can grow in grace or experience more grace by our knowledge of God through His Word and humbling ourselves to receive it [2 Pet. 1:2, James 4:6], however, we are not to pray for something that has already been given to us.

i. The only place it appears that praying for grace is mentioned is [Hebrews 4:16]- put notice that mercy will be **obtained** by prayer, but grace is **found**. We only need to discover the grace that has already been given to us!

ii. When we seem to lack power or ability to do something God

requires, often we pray for grace. This is unbelief! We have already been given grace. We just need tap into it! Paul asked for the attack against him to cease, but God said My grace IS sufficient for you! [2 Cor. 12:9] Paul just need to tap into the power of grace that was already given to him in Christ! It is the same with us!

C. Amen- Gr. amen- *so be it, it is so!*

21. Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

A. Timothy, my fellow worker

1. Timothy- Gr. timotheos- *honoring God*

a. Timothy was Paul's most reliable and closest associate. He was a true son in the faith that was faithful to him as a father and unto God the Father. He honored both God and Paul.

2. fellow-worker- Gr. sunergos

B. Lucius- *means luminous or white*

C. Jason- *he who heals*

D. Sosipater- *he who defends his father*

E. my countrymen, greet you

1. countrymen- Gr. suggenes- *of the same kin, akin to, related by blood in a wider sense, of the same nation, a fellow countryman*

a. This is figurative speaking of them being Jewish

22. I, Tertius, who wrote *this* epistle, greet you in the Lord.

A. I, Tertius

1. Tertius- *means third; this name often referred to the third child in the family.*

B. who wrote this epistle

1. wrote- Gr. grapho

a. This does not mean that he authored this epistle. It means that he was the secretary for Paul as he dictated it to him. He wrote down what Paul told him to write.

2. epistle- Gr. epistole- *letter*

C. greet you in the Lord

23. Gaius, my host and *the host* of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

A. Gaius, my host and the host of the whole church, greets you.

1. Gaius- *means lord*

2. **host**- Gr. **xenos**- *one who receives and entertains another hospitably*

3. **whole church**- Gr. **holos ekklesia**

a. Gaius hosted all the church of Corinth. He must have been wealthy and had commensurate lodgings.

B. **Erastus, the treasurer of the city, greets you,**

1. **Erastus**- *means beloved*

2. **treasurer**- Gr. *a steward, manager, superintendent; the superintendent of the city's finances, the treasurer of a city*

a. Paul had won some influential people over to the Lord in Corinth. That is why the Lord appeared to Paul and told him not to be afraid for he had many people in that city. [Acts 18:10]

3. **city**- Gr. **polis**

C. **and Quartus, a brother**

1. **Quartus**- *means fourth; probably born forth in the family.* Some parents were not to imaginative in naming their kids.

24. **The grace of our Lord Jesus Christ *be* with you all. Amen.**

A. ***be with you all***- *The word be is not in the Greek.* Translate, "The grace of our Lord Jesus Christ with you all." Paul was saying grace is with you. Amen!

25. **Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began**

A. **Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ,**

1. **able**- Gr. **dunamai**

2. **establish**- Gr. **sterizo**

a. We will only become stable from receiving the gospel- the good news of grace!

3. **my gospel**- Gr. **mou euagglion**- *my good message or news*

a. Has the gospel been so revealed to you that it has become **YOUR GOSPEL**? It needs to! It was really the gospel of God and of the Lord Jesus Christ, but once it was revealed to Paul it became **his** gospel. The same is for us. We need to own the gospel for ourselves!

4. **preaching**- Gr. **kerugma**

B. **according to the revelation of the mystery kept secret since the world began**

1. **revelation**- Gr. **apokalupsis**

2. **mystery**- Gr. **musterion**- *hidden things, secret*

a. The fact that God would visit the Gentiles was not a mystery. We saw

citation after citation from the OT prophesying that fact in Romans 15.

b. What was a mystery was **the Church**. The church is neither Jew or Gentile. The church is comprised of those who share the new creation. The church is the body of the Lord Jesus Christ. The church is the temple for God to eternally dwell in. This was all a mystery in the OT. God revealed to Paul this mystery.

3. **secret- Gr. sigao-** *to keep silence, hold one's peace; be concealed*

a. God was tight-lipped about the mystery of the church from eternity past until the day of Pentecost. Angels and Satan had no idea about it!

4. **since the world began- Gr. chronos aionios-** *times relating to the ages, times eternal*

26. but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

A. but now made manifest,

1. **now-** Gr. **nun-** *now in this dispensation of grace*

2. **made manifest-** Gr. **phaneroo-** *to make clear, apparent*

B. and by the prophetic Scriptures made known to all nations,

1. **prophetic Scriptures-** Gr. **graphe prophetikos-** *writings of the prophets*

2. **made known-** Gr. **gnorizo**

3. **nations-** Gr. **ethne**

C. according to the commandment of the everlasting God, for obedience to the faith

1. **commandment-** Gr. **entage-** *mandate, command*

a. God gave commandments in the OT which were to last for a time and then be fulfilled by Jesus and taken out of the way. However, God's command that the gospel be established is everlasting and will never pass away. The OT Law was fulfilled by the death of Christ, however, the New Covenant command of the gospel is being fulfilled by Christ's life! Since Christ will never die, it is will be established forever!

2. **everlasting - aionios-** *eternal ages*

3. **obedience to the faith-** lit. obedience of faith

a. The commands of the Law were to be obeyed by will power and self effort.

b. The command of the gospel is obeyed by believing in Christ!

c. Romans starts with the obedience of faith [Rom. 1:5] and ends here with the obedience of faith.

d. Universalists say everyone is saved whether they believe upon Christ or

not. This is not the case. Here we see we obey God by faith. Hebrews says that Jesus is the author of eternal salvation to those who **obey Him**. [*by faith*] [[Heb. 5:9](#)]

27. **to God, alone wise, *be* glory through Jesus Christ forever. Amen.** *Written to the Romans from Corinth, and sent by Phoebe servant of the church at Cenchrea.*

A. **to God, alone wise**

1. **wise-** Gr. **sophos-** All wisdom from God alone.

B. **be glory through Jesus Christ forever. Amen**

1. The only way we can glorify God is through Jesus Christ. Christ lives forever and will give praise to the Father forever! We will give praise to the Father forever by and through Jesus Christ.

2. **Amen-** Gr. **amen** - *so be it, it is so!*

C. This letter was written from Corinth, and Phoebe carried the letter to Rome.