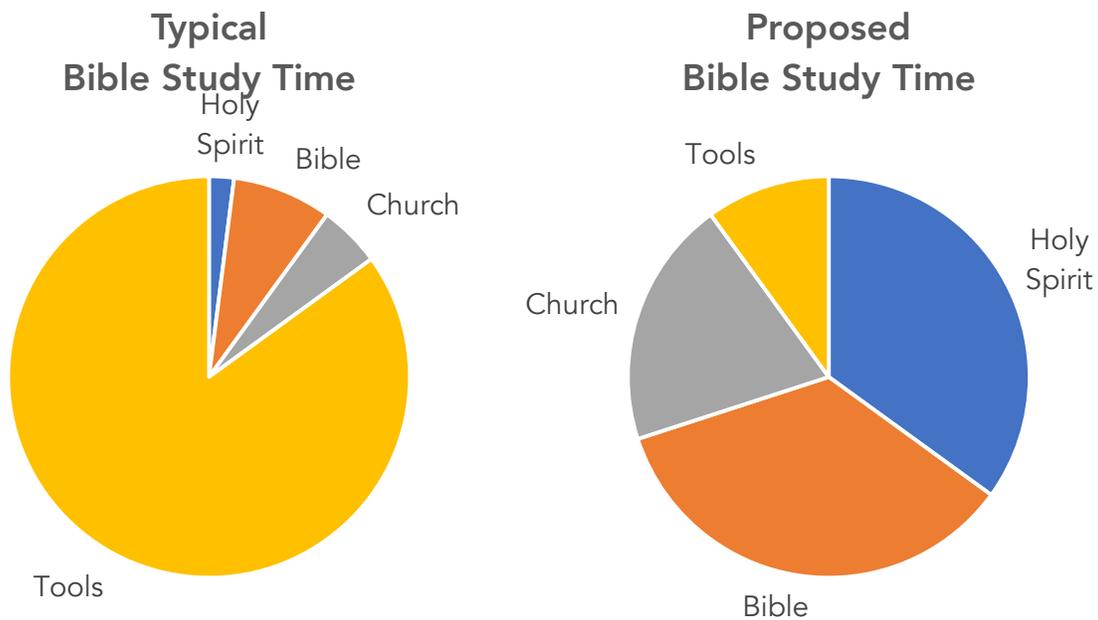


Romans

Final Instructions and Greetings ([Romans 16:17-23](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- ✓ Righteousness → Jews ([9:1-11:36](#)) (eight weeks)
- ✓ Righteous Living ([12:1-15:13](#)) (nine weeks)
- 9. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 10. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 16:17-23](#)) is the fourth part of this major section. This section can be thought of as how the righteousness of the gospel is impacting Paul. In today's text, it continues to impact who he is thankful for and why.

Paul the Minister to the Gentiles

14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. 15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17 In Christ Jesus, then, I have reason to be proud of my work for God. 18 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; 20 and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, 21 but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

Paul's Plan to Visit Rome

22 This is the reason why I have so often been hindered from coming to you. 23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. 25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28 When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. 29 I know that when I come to you I will come in the fullness of the blessing of Christ.

30 I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, 31 that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, 32 so that by God's will I may come to you with joy and be refreshed in your company. 33 May the God of peace be with you all. Amen.

Personal Greetings

1 I commend to you our sister Phoebe, a servant of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in

whatever she may need from you, for she has been a patron of many and of myself as well.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, **4** who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. **5** Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. **6** Greet Mary, who has worked hard for you. **7** Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. **8** Greet Ampliatus, my beloved in the Lord. **9** Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. **10** Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. **11** Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. **12** Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. **13** Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. **14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. **15** Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. **16** Greet one another with a holy kiss. All the churches of Christ greet you.

Read: Final Instructions and Greetings (16:17-23)

17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. **18** For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. **19** For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. **20** The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

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

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

Explain: Personal Greetings (16:1-16)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

Paul takes one last opportunity (after greeting those to whom he is writing) to warn the recipients and to send the greetings along of those with him.

What do the words mean?

The format for our names will continue to be: meaning; gender; origin.

17 I appeal [*parakaleo*; present active indicative; call near, invite, invoke, beseech, call for, comfort, desire, exhort, intreat, pray; same word used in **Romans 12:1, 8; 15:30**] **to you, brothers** [*adelphos*], **to watch out** [*skopeo*; present active infinitive; take aim at (**spy**), regard, consider, take heed, look at (on), mark] **for those who cause** [present active participle; make, do] **divisions** [*dichostasia*; disunion, dissension, division, sedition] **and create obstacles** [*skandalon*; snare, occasion to fall, offence, thing that offends, stumbling-block; same word used in **Romans 9:33; 11:9; 14:13**] **contrary to the doctrine** [instruction, doctrine] **that you have been taught** [second aorist active indicative; to learn, understand]; **avoid** [present active imperative; deviated, shunned, declined from piety, avoided, eschewed, gone out of the way; same word used in **Romans 3:12**] **them. 18 For such persons do not serve** [*douleuo*; present active indicative; be a slave, be in bondage, do service; same word used in **Romans 6:6; 7:6, 25; 9:12; 12:11; 14:18**] **our Lord Christ, but their own appetites** [hollow, cavity, abdomen, matrix, heart, belly, womb], **and by** [*dia*] **smooth talk** [fair speech, plausibility, good words] **and flattery** [*eulogia*; fine speaking, elegance of language, commendation (**eulogy**), adoration, religiously, benediction, consecration, benefit or largess, blessing, bounty, fair speech; same word used in **Romans 15:29**] **they deceive** [present active indicative; seduced wholly, beguiled, deceived; same word used in **Romans 7:11**] **the hearts** [*kardia*] **of the naive** [not bad, innocent, unsuspecting, harmless, simple]. **19 For your obedience** [attentive hearkening, compliance, submission, obedience; same word used in **Romans 1:5; 5:19; 6:16; 15:18**] **is known** [second aorist middle (Robertson) indicative; to go (spread) forth, come abroad] **to all, so that I rejoice** [present active indicative; be full of cheer, calmly happy or well off, be well, farewell, be glad, God speed, greeting, hail, joyfully, rejoice; same word used in **Romans 12:12, 15**] **over you, but I want** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will; same word used in **Romans 1:13; 7:15, 16, 18, 19** (twice), **20, 21; 9:16, 18** (twice), **22; 11:25; 13:3**] **you to be wise as to what is** [present middle infinitive] **good** [good, beneficial] **and innocent** [unmixed, innocent, harmless, simple] **as to what is evil** [worthless, depraved, bad, evil, harm, ill, noisome, wicked; same word used in **Romans 1:30; 2:9; 3:8; 7:19, 21; 12:17** (twice), **21** (twice); **13:3, 4** (twice), **10**); **14:20**]. **20 The God of peace** [peace, prosperity, one, quietness, rest, to be set at one again; same word used in **Romans 1:7; 2:10; 3:17;**

5:1; 8:6; 14:17, 19; 15:13, 33 **will soon** [*tachos*; a brief space (of time), in haste, quickly, shortly, speedily] **crush** [future active **indicative**; crush completely, shatter, break (in pieces), broken to shivers, bruise] **Satan** [the accuser, the devil, Satan] **under your feet**. **The grace** [*charis*; graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy; same word used over two dozen times in **Romans**] **of our Lord Jesus Christ be with you**.

21 Timothy [honoring God; male; father Greek, mother Jew], **my fellow worker** [co-laborer, coadjutor, companion in labor, fellow helper, fellow laborer, fellow worker, laborer together with, workfellow; same word used in **Romans 16:3, 9**], **greet** [*aspazomai*; present middle indicative; **enfold** in the arms, salute, welcome, embrace, greet, take leave; used over a dozen times in **Romans 16**] **you; so do Lucius** [light, bright, white; male; Latin] **and Jason** [one who will heal; male; unknown] **and Sosipater** [savior of his father; male; unknown], **my kinsmen** [*syngenes*; relative, countryman, cousin, kinfolk, kinsman; same word used in **Romans 9:3; 16:7, 11**].

22 I Tertius [third; male; Latin], **who wrote** [*grapho*; aorist active participle] **this letter** [written message, epistle, letter], **greet** [*aspazomai*; present middle indicative] **you in the Lord**.

23 Gaius [lord; male; Latin], **who is host** [*xenos*; foreign, alien, novel, guest, entertainer, host, strange, stranger] **to me and to the whole church** [*ekklesia*; a calling out, a popular meeting; religious congregation (Jewish synagogue or Christian community), assembly, church; same word used in **Romans 16:1, 4, 5, 16**], **greet** [*aspazomai*; present middle indicative] **you**. **Erastus** [beloved; male; unknown], **the city** [*polis*; town, city] **treasurer** [house distributor, manager, overseer, fiscal agent (treasurer), preacher, chamberlain, governor, steward], **and our brother** [*adelphos*] **Quartus** [fourth; male; Latin], **greet** [*aspazomai*; present middle indicative] **you**.

Are there any repeated words?

Greet (again!)

What are some observations of the text?

17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. 18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. 19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. [Hughes: We need to love in such a way that we

really put it on the line for others and speak the truth in love. Valovcin: We all need that friend who, in love, helps correct our path.]

21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. [Robertson's New Testament Word Pictures: Romans 16:21-23 form a sort of postscript with greetings from Paul's companions in Corinth. Timothy was with Paul in Macedonia (2 Corinthians 1:1) before he came to Corinth. Lucius may be the one mentioned in Acts 13:1. Jason was once Paul's host (Acts 17:5-9) in Thessalonica, Sosipater may be the longer form of Sopater of Acts 20:4. They are all Paul's fellow-countrymen.]

22 I Tertius, who wrote this letter [Paul's amanuensis—the person who was actually putting pen to parchment and writing Romans (Paul would have orally communicated it to Tertius)], **greet you in the Lord.**

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

Footnote: Some manuscripts insert **verse 24: The grace of our Lord Jesus Christ be with you all. Amen**

So . . . is Romans 16:24 supposed to be in the Bible or not? Maybe . . . but good translations will give you a footnote to tell you it's disputed (there are a few other texts like this one). Poorer ones will leave you in the dark. Also, check your assumptions: did you assume it should be in because of the numbering or because of the study you've done on the history of that passage. (Hint: don't place too much faith in the man-made systems—dig in, find out why it's either in or out of your translation, and be informed.) See this article from Wikipedia for a dispassionate view:

en.wikipedia.org/wiki/List_of_Bible_verses_not_included_in_modern_translations

And see this article from Westminster Reformed Church that lays out helpful definitions (especially in point #1): westminsterreformedchurch.org/Sermons/10-14-2001.htm

1) Autographs . . . the original text that was given by divine inspiration.

2) Inspiration . . . the written product of the creative breath of God given through human authors. . .

For . . . Romans . . . the author may be different from the writer because Tertius wrote the letter to the Romans (16:22). . . . Paul is the author of Romans but Tertius put the words down in writing in the form that the Romans actually read. . . . The autographed letter to Romans is the original work that was authored by Paul, written down by Tertius, inspired by the Holy Spirit.

3) *Extant* . . . means "still existing" versus being lost or destroyed. . . . *We do not have the autographs*; they have been lost over time; they are not extant. What we do have are numerous copies of the originals. We have about 5,000 copies of the NT in Greek. From fragments to copies of whole books—or even groups of books.

4) *Variants* . . . places where the copies differ

5) *Textual criticism* is the science that identifies and seeks to resolve variants. The goal is to determine the original by comparison of the copies (and by studying copying tendencies and pitfalls).

6) *Textual witnesses* . . . the copies themselves, quotations of the text in the church fathers, and translations into other languages. These all witness *to the autographs*.

7) *Textual families* . . . manuscripts or copies however complete or incomplete that are so similar when matched that they can be grouped together. They are like limbs on the transmission tree: picture some marked differences while the branches and leaves intertwine and cohere. We should point out at this juncture that though there are family differences, there is still a single family.

Conclusion: we can trust God's word—and that we have God's word

Apply (What is the point?)

1. Bad and divisive doctrine **will** be taught
2. It took a community to **care** for Paul

Personalize (What do we do with that?)

1. **Avoid** those who teach bad and divisive doctrine
2. **Be** the community

Next week: Doxology (16:25-27)

25 Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— 27 to the only wise God be glory forevermore through Jesus Christ! Amen.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

This section is more forceful and lacks the careful restraint that has this far marked Paul's approach with the Romans.

We need to love in such a way that we really put it on the line for others and speak the truth in love.

We all need that friend who, in love, helps correct our path.

Sean McGarvey (Ironsides)

In regard to the false teachers of [17-18](#): "The evildoers here referred to are not Christian teachers, even though in error. They are ungodly men who, as Jude tells us, have crept in from the outside. They are not servants of Christ but tools of the Devil, brought in from the world to corrupt and divide the people of God. It is a fearfully wicked thing to apply such words to real Christians who, however mistaken they may be, love the Lord and yearn over His people, desiring their blessing."

He references [Philippians 3:18-19](#) for more detail on these "who serve their own belly."

Let us be exceedingly careful how we charge true servants of Christ with being of this unholy number, even though we may feel that truth compels us to take issue with them as to some things they do or teach.

So the Jim Bakkers, Oral Robertses, Joel Osteens . . . or brothers/sisters in error who need to be admonished and restored . . . hmmm. Processing . . . WHAT we do and the WAY we do it.

Alas, how soon did this very church open its doors to just such false teachers as he warned them against, and so by the seventh century you have the Papacy itself enthroned in Rome!

We see also the likely slave names of Tertius (an amanuensis!) and Quartus, and we learn that Sosipater means "who defends the father." Let's face it, I kind of wanted to play with that name a little, but that's a pretty solid role. Now the shout-out to Rufus and his mother, on the other hand.

Not every sip or gulp from this particular fire hydrant that is [Romans](#) has fizzy effervescence, refreshing fruity notes, or a smooth finish, but it remains nourishing and sustaining for the soul.