

CHRISTIAN DUTY
GOD'S WORK
ROMANS 15:4-16:27
Dr. David J. Rodabaugh

I. Overview

A. Romans in a nutshell

1. Doctrine—chapters 1-8
2. Dispensation—chapters 9-11
3. Duty—chapters 12-16

B. Christian Duty—chapters 12-16

1. Service of Sons of God—ch 12-15:3
2. God's Work—15:4-16:27
 - a. Purpose (to us) of God's Work with Israel—15:4-13
 - b. Purpose (to us) of God's Work with Paul—15:14-33
 - c. God's Work with the Romans—16:1-24 (24?)

II. Purpose (to us) off God's Work with Israel—15:4-13

A. Purpose (to us) of the scripture for Israel—4-6

Rom. 15:4 For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope. 5 May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, 6 so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.

1. Written before (proegravfh) Rom. 15:4; Gal. 3:1; Eph. 3:3; Jude 4
2. Instruction/doctrine (written in past; written to teach—only here (NIV))—4; 2Tim 3:16,17; 2:15; 1Ti 1:4; 1Co 10:11—(didaskaliv)—
 - a. Doctrines of men—Matt. 15:9; Mark 7:7; Eph. 4:14; Col. 2:22
 - b. Practices contrary to Sound Doctrine—1Tim 1:10
 - c. Doctrines of demons—1Tim 4:1
 - d. The time when men will want false teachers—2Tim. 4:3
 - e. Ministry of Teaching—Rom. 12:7; 1Tim. 5:17
 - f. Doctrines of God—15:4; 2Tim. 3:16
 - g. The importance of teaching sound doctrine—1Tim. 4:6, 13 ; Titus 1:9; 2:1
 - h. A spiritual life and doctrine are important—1Tim. 4:16 ; Titus 2:7
 - i. Obeying those in authority is a testimony to your doctrine—1Tim. 6:1, 3, 10 ; Titus 2:10
3. Endurance—4,5; 2Cor. 1:6; 6:4 ; Col. 1:11; 1Ths. 1:3; 1Tim. 6:11 (th'' uJpomnh'')—
 - a. Perseverance is a mark of being saved—Luke 21:19
 - b. Endurance brings hope—Rom. 15:4
 - c. Endurance brings unity—Rom. 15:5
 - d. Hope brings endurance—1Ths. 1:3
 - e. The Thessalonian church had a testimony of perseverance—2Ths. 1:4
 - f. Endurance a trait believers should have—2Ths. 3:5 ; Titus 2:2; 2Pet. 1:6 ; Rev. 2:2
 - g. Examples—2Tim. 3:10; James 5:11; Rev. 2:19 ; 3:10
4. Encouragement—4,5; (Acts 13:15) Phil. 2:1; 2Ths. 2:16; Phlm. 7; comp. Hebr. 12:5 —(th'' parakhvsew'')—
 - a. The rich have such physically in this life—Luke 6:24
 - b. Important in our lives—Rom. 15:4 , 5
 - c. Actually comes from discipline—Hebr. 12:5
 - d. A ministry of encouragement and/or comforting—Rom. 12:8 ; 2Cor. 1:4, 7; 1Tim. 4:13 (encouragement is included in the Greek. Apparently, the NIV includes it under preaching.); Hebr. 13:22
 - e. Examples of those encouraged—Acts 9:31; 15:31; 2Cor. 7:4, 7, 13

5. Hope—4
 - a. Generally, the hope of believers to be saved—Acts 23:6; 24:15; 26:6-7; Rom. 8:20; 12:12; 1Tim. 1:1
 - b. Our Hope—Rom 8:24-25; Ep 4:4; Col 1:5; Rom. 5:2-5
 - c. Israel's Hope—At 2:26-35, 36; Rom. 4:18
 - d. Hope of the Gentiles—Matt. 12:21 (quoted from Isa 42:1-4 where it clearly takes place on the earth)
6. Live in harmony—5
 - a. spirit of unity=be of same mind (to; aujto; fronei'n)—Rom. 15:5 ; Phil. 4:2
 - b. Toward each other (ejn ajllhvloi")—
 - i. Getting along with other believers—Mark 9:50; John 13:35; Rom. 15:5
 - ii. Mutual encouragement—Rom. 1:12
 - c. Unity of Spirit—Eph. 4:3
7. Glorify God together—6
 - a. One in heart—6; Acts 4:32
 - b. One mouth—6, thought only here (NIV)
 - c. Glorify God—6, 9; Ps. 86:12 (comp. Ro 8:30) 1Co 6:20; John 21:19 ; 1Pet. 2:12 ; Rev. 16:9; —(doxav. to;n qeo;n)—
 - i. The saved
 1. Men glorify God in coming to Christ (even though it is all predestined)—Rom. 15:9
 2. We are to glorify God together—Rom. 15:6
 3. Peter glorified God in his death—John 21:19
 - ii. Unsaved
 1. Miracles caused men to praise or glorify God—Mark 2:12; Luke 5:25; 17:15; 18:43
 2. Our lives can cause men to praise God—2Cor. 9:13; 1Pet. 2:12
8. Note: the title 'Christ Jesus'—only Paul uses this (in Acts and his epistles), yet Paul and others use the other titles. I don't know any special reason for all of this.

B. Purpose (to us) of Christ's coming to Israel—7-13

Rom 15:7 Accept one another, then, just as Christ accepted you, in order to bring praise to God. 8 For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs 9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name." 10 Again, it says, "Rejoice, O Gentiles, with his people." 11 And again, "Praise the Lord, all you Gentiles, and sing praises to him, all you peoples." 12 And again, Isaiah says, "The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him." 13 May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

1. Prove God's Character—8-12
 - a. Minister of Circumcision—8; Matt 15:21-28; 19:28; Lk 22:30; Ro 11:29
 - b. Truth (truthfulness in RSV; greek expression only here)—8; Ro 11:29; Jn 14:6; 16:7
 - c. Promises—8
 - i. Eternal life is a promise to all believers—1John 2:25
 - ii. Promises to Israel—Isa 11:9 (earth); Isa 2:3 (Jerusalem); Ro 15:12 (ruling over Gentiles)
 - iii. What's in it for us?
 1. We are neither Jew nor Gentile—Gal 3:28
 2. The promise of the spirit within—Gal. 3:14; Eph. 1:13
 3. We were alienated from all of the promises—Eph. 2:12; Ro 9:4
 4. The mystery is a new promise—Eph. 3:6
 - d. Mercy—9-12; Isa 16:5 (in Kingdom);
 - i. Paul quotes 2Sam 22:50, Ps 18:49 in verse 9, Dt 32:43 in verse 10, Ps 117:1 in verse 1 and Isa 11:10 in verse 12.
2. Provide Christian Character—7, 13; Gal 5:22-23
 - a. Love—7; Ro 13:8-9; 1Co 13:1-7
 - i. note: only here do we have the expression, "accept one another!"
 - ii. This takes us back to 14:1-15:3
 - iii. Christ the example received us to the glory of God (God's satisfaction in us!)

1. Unsaved fall short—Rom. 3:23
2. Believers see the glory of God—John 11:40 ; 2Cor. 4:6
3. The hope of the glory—Rom. 5:2
- b. Joy—13; Phil 3:1; 4:4; James 1:2
- c. Peace—13; Phil 4:6-9 comp. Ro 5:1
 - i. Christ brought division, not peace—Luke 12:51
 - ii. Good news of 'peace with God'—Acts 10:36; Rom. 2:10; 5:1-2; Col. 1:20
 - iii. God of peace—Rom. 15:33; 1Cor. 14:33; 2Cor. 13:11; Phil. 4:9; 1Ths. 5:23; 2Ths. 3:16
 - iv. Peace of God—Phil. 4:7
 - v. Peace with men—Rom. 12:18; Hebr. 12:14
3. Perfect Christian Hope—13 (copied from above)
 - a. Generally, the hope of believers to be saved—Acts 23:6; 24:15; 26:6-7; Rom. 8:20; 12:12; 1Tim. 1:1
 - b. Our Hope—Rom 8:24-25; Ep 4:4; Col 1:5; Rom. 5:2-5
 - c. Israel's Hope—At 2:26-35, 36; Rom. 4:18
 - d. Hope of the Gentiles—Matt. 12:21 (quoted from Isa 42:1-4 where it clearly takes place on the earth)
4. Power of holy spirit (no articles)—only here—13

III. Purpose (to us) of God's Work with Paul—15:14-33

A. Paul's Business—14-21

Rom 15:14 I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another. 15 I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me 16 to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. 17 Therefore I glory in Christ Jesus in my service to God. 18 I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-- 19 by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. 20 It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. 21 Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand."

1. Satisfied with Romans—14; comp. 1Co 11; 3:1-8; 1Th 1:6-10
 - a. Goodness (Gk. word means 'generosity')-Gal 5:22; Ep 5:9
 - b. Knowledge (comp. 1Co 8:1)-Phil 3:8; Col 2:3; 2Ti 2:15; 3:16-17
 - c. Competent to instruct (the Gk includes the idea of 'warn')-Col 3:16; 2Th 3:14-15
2. Sent from God—15-21
 - a. Ministry—15,16; Gal 1:1
 - i. Grace
 1. Paul's special relationship to this dispensation—Ro 15:16; 11:13
 2. There is something unique to his message that could not be learned from those before—Gal 1:11, 12; 2:1-9
 3. As such, he was given the dispensation of the grace of God—Eph 3:1,2
 1. Men were always saved by grace through faith—Ro 1:17 is quoted from Hab 2:4; Ro 4:1-9; Gen 15:6; Ps 32:1,2
 2. The difference is that today, we are given the highest hope—1Co 6:1-3
 3. This requires no more mercy but greater grace (unmerited favor)
 4. Included in what is unique is the marvelous truth of the mystery—Eph 3:6
 5. This is required to establish saints today—Ro 16:25
 - ii. To Gentiles—Peter went to Gentiles first (At 10) yet Paul opened a door of faith—At 14:27
 1. The message included the mystery peculiar to the Body of Christ (see above)
 2. The unpardonable sin (Matt 12:31 comp. Lk 23:34) was not committed until At 13:6-11, comp. 13:45-46
 - b. Methods—17-18—(lovgw/ kai; e[rgw/)—word and deed
 - i. note: two witnesses—Nu 35:30; Dt 17:6—Comp. Ro 16:26

- ii. Word and Deed at one time included miracles—see Rom 15:19
 - 1. Paul—Rom 15:18
 - 2. The plural used of Moses in At 7:22
 - 3. Christ—Lk 24:19
- iii. The Miraculous/Sign Gifts (an overview)
 - 1. Passages—1Co 12:1-12; Mk 16:16-20; At 2; 3:11; 4:14,16
 - 1. Mk 16:9-20 is not in the better manuscripts and is likely not scripture.
 - 2. Significance of the sign gifts
 - 1. Promised to Israel—Isa 35:5,6; 1Co 1:22; Mt 8:16-17
 - 2. Christ, a minister of the Jew—Ro 15:8; Mt 12:26-28; 10:5-
 - 3. Sign gifts withdrawn
 - 1. The more excellent way—1 Co 12:31; 13:8
 - 2. Signs were needed at first for the Jew—1Co 1:22
 - 3. NOW
 - i. No promise of physical blessings but every spiritual blessing—Eph 1:3
 - ii. James' prescription—Ja 5:14-16
 - iii. Sick people Paul could not or did not heal—2Co 12:7-10; 5:2; 4:16; Ph 2:25-27; 2Ti 4:20; 1Ti 5:23
 - 4. Signs and spirituality
 - 1. The Corinthian church
 - i. Was not a spiritual church—1Co 3:1-3; 5:1; 6:7, 8; 9:11-14
 - ii. They had the gifts in abundance—1Co 1:7; 12:8-11; 14:12, 18, 26
 - 2. Paul
 - i. Was an apostle and under inspiration when he wrote 2Co 12:7-10
 - ii. Was told NO. God gave a reason which might be a reason in any person's life
- iv. Today, since the 'deeds' are not miraculous, they are connected with the holy life—Phil 3:10
 - 1. The believer's 'word or deed'—Col. 3:17; 2Ths. 2:17
 - 2. The 'workman' properly treats the 'word'—2Tim. 2:15
 - 3. Love in 'word and deed'—1John 3:18
 - 4. The church of Philadelphia, whose works showed they kept his word)—Rev. 3:8
- v. What about your life?
- c. Mission—20-21
 - i. Preach the gospel—15:20; Rom 10:9, 10
 - 1. If you confess with your mouth that Jesus is Lord
 - 1. Openly—Matt. 10:32-33; Lk. 12:8-9
 - 2. Jesus as Lord (#KJV)
 - i. comp. 1Co 12:3
 - ii. not Jesus as Savior—Ro 6:23; 2Co 4:5
 - iii. repentance—At 20:24; 17:30; Ro 2:4; 2Ti 2:25; 2Co 12:21
 - 2. Believe in your heart that God raised from the dead—cp. Heb 13:20
 - 1. Justification established—Ro 4:24-25; 5:1; 1Th 1:10
 - 2. NOT historical fact only though that is essential to what follows
 - 3. BUT all it implies—the work of Christ is a finished work
 - ii. Where Christ was not named—15:20
 - 1. Notice in 1Co 3:6, that Apollos did build on Paul's foundation
 - 2. Paul says that he laid the foundation in 1Co 3:10
 - 3. Another's foundation must therefore be that of Peter—there is no other explanation that fits the text
 - iii. A review of the apostles—see also outline on Ro 11:13
 - 1. The TWELVE
 - 1. Are Israel's judges—(comp.-Isa 32:1); Mt 16:18-19; 18:18-20; 19:28; 21:43; Lk 22:27-30; Jn 20:23; At 5:1-11; 8:20-24
 - 2. Are Israel's chief priests—(above); Lk 24:53; Jn 21:15-17; At 1:26 (comp. 1Sm 23:9 etal.); 2:46
 - 3. Are the foundation of Israel—Rev 21:14
 - 4. Ministry to Jews and Gentiles according to OT—At 15:13-17; Amos 9:10-12
 - 2. Paul

1. Body Apostles—Paul—Ro 11:13; Gal 1:1; Sosthenes—1 Co 1:1; 4:9; Epaphroditus—Php 2:25; Silvanus—1Th 1:1; 2:6; Timothy—1Th 1:1; 2:6; Titus & 'our brethren'—2Co 8:23
2. Mystery to these not the 12—1Co 2:7,12-16 and 4:9,1,2; Eph 3:5 cp. Gal 2:1-9; 1Co 3:10-15; 9:16,17
3. Following Paul—Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
4. my gospel, our gospel
3. Paul magnifies his office—Ro 11:13
 1. So should we!!!
 2. Only Paul's epistles are for the Body of Christ— Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
 3. What about you?—Paul says more about his apostleship than any other apostle says about that apostle's position—yet people ignore what Paul has to say!
- iv. But as it is written—21
 1. quoted from Isa 52:15—a passage that talks of truth going to gentiles.
 1. In Isaiah 52, it is related to what was prophesied; it is not of the mystery
 2. In Rom 15, Paul uses it of an unprophesied going of truth to gentiles
 3. This is distinctive of the difference between God's program for Israel and that for the Body of Christ
 4. SUMMARY

Prophecied—Israel	Not Prophecied—Body of Christ
<p>I. Basically</p> <p>A. Israel > Gentiles</p> <ol style="list-style-type: none"> 1. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26 2. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3 <p>B. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16 (also scriptures in IA)</p>	<p>II. Basically</p> <p>A. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15</p> <p>B. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40</p>
<p>III. Political Units—Christ is Messianic King—Isa 2:3, 4; 11:1-9; 9:6-7; Jer 23:5, 6; Ezk 37:21-22; Dan 2:44; 7:14; Amos 9:11-12; Isa 19:18-25; Mt 6:10; 16:19; 21:43; Lk 1:68-75; Rev 21:23, 24</p>	<p>IV. Organic Unit—Christ is Head—Ro 10:12-13; 12:3-5; 2Co 5:14-17; Ep 1:17-23; 4:15-16; Col 1:18; 1Co 12:12-27; Gal 3:28</p>
<p>V. Gentiles Blessed Through Israel's Rise—see IA scriptures</p>	<p>VI. Gentiles Blessed Through Israel's Fall—At 28:27-28; Ro 11:11, 12, 15</p>
<p>VII. Christ's Work is Basis for Establishing Israel's Kingdom and Ordinances—Mk 1:15; Lk 1:68-75; At 3:21-24; Ro 15:8-12; 1Pt 1:1-13; Lk 22:19-20, 29-30; Col 2:11-17; Ezk 43; 44; Zech 14:16-19 (1-21); Mt 5:17-37 (Ps 2:9); Rev 21:14; Isa 53-60</p>	<p>VIII. Christ's Work Abolishes Jew, Gentile Distinctions and the Ordinances—Ep 2:14-16; Col 2:10-18; Gal 4:8, 9</p>

2. Truth going in accordance with prophecy—through Israel's rise
 1. Kingdom centered in Israel—Isa 2:3; 24:23; Jer 3:17; Mic 5:2; Lk 1:32, 33; Mt 2:1, 2; 19:28

- 2. Israel a blessing to all—Isa 60:3; Zech 8:13, 23
- 3. Truth going today—in spite of Israel's Fall—Rom 11:11-12
 - 1. What is different?
 - i. NOTHING related to the BASIS of salvation of Gentiles or anyone
 - i. Gentiles saved (by faith)—Joel 2:28-32; At 2:17-21; Gen 12:1-3; Isa 52:9; 53
 - ii. Total Depravity—Ps 14:1; Ro 3:10-18
 - iii. Unconditional Election—Ro 9:13-
 - iv. Limited Redemption—Ro 9:13-; Jn 13:1
 - v. Irresistible Grace—Jn 6:37-65
 - vi. Perseverance—Ps 32:1; Job 19:25
 - 2. BUT those BLESSINGS and RESPONSIBILITIES that come to the members of the Body of Christ
 - i. Both of these issues are foremost in Eph 2:11-12
 - i. You were beneath Israel—Eph 2:11——related to hope—dealt with by dispensationalism
 - ii. You were lost—Eph 2:12——related to gospel—dealt with by Calvinism
- 3. BUT NOW—In the Present—Ephesians 2:13-18
 - i. Saved—2:13
 - i. from sin—Total Depravity
 - ii. with respect to Israel
 - i. Were—Far Off—13
 - ii. Now—Near
 - iii. By the blood of Christ—13
 - iii. Christ
 - i. bought our salvation
 - ii. bought our hope
 - iii. chose and saved us to a hope
 - iv. He is our peace since he made both Israel and the Gentiles one—14, Eph 3:6
 - v. Broke down the middle wall of partition—14
 - vi. Having annulled the enmity in His flesh—15
 - i. The Law of Commandments
 - ii. made us aware that we were lost—Gal 2:15-17; Ro 7:7-25
 - iii. made us aware that we were not Jews—Col 2:8-19
 - iv. Shows that there are no Jewish ordinances (such as baptism) in the Body of Christ
 - vii. one NEW man—15—never in any other dispensation
 - viii. The FULL truth of reconciliation—Eph 2:16-17
 - i. Problem in Ephesians 2:13-17 is enmity of Jew and Gentile
 - ii. Peace made in Christ
- v. Thus, Rom 15:20, 21 has the following application(s) today
 - 1. We do not build on the kingdom program.
 - 2. We may start a new assembly when others in the area are not correct in creed or practice.
 - 3. We may not start a new assembly when others in the area are correct in creed and practice.

B. Present (Material) Blessings—22-33

Rom 15:22 This is why I have often been hindered from coming to you. 23 But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, 24 I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. 25 Now, however, I am on my way to Jerusalem in the service of the saints there. 26 For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. 27 They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings. 28 So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way. 29

I know that when I come to you, I will come in the full measure of the blessing of Christ. 30 I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. 31 Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there, 32 so that by God's will I may come to you with joy and together with you be refreshed. 33 The God of peace be with you all. Amen.

1. Background
 - a. Before the present dispensation—The disciples lived with all material things common—At 2:44; 4:32; Isa 29:19 (comp. 14:32)
 - b. Israel set aside—At 13—Matt 12:31 comp. Lk 23:34; At 13:45
 - c. No promise (today) of physical blessings or success—Ep 1:3; 1Tim 5:23; Rom 8:22,23
2. Gentiles should share with certain Jews their physical blessings—Ro 15:25-28
 - a. Gentiles share in certain spiritual blessings that are promised to Israel
 - i. The New Covenant declared made with Israel—Jer 31:31-34; Matt 26:28
 - ii. We (as well as all elect) participate in its blessings—1Tim 1:13-16; 2Co 3:5-6; Ep 1:3
 - iii. Note: The Lord's Supper is connected with this second coming
 - b. The poor—Dt 15:11
 - c. Our attitude—Gal 5:22; Gal. 6:10
3. Romans pray for Paul—29-33
 - a. Unbelievers—31; comp. 1Tim 2:1-4
 - b. Kingdom saints—31; Gal 2:7-9
 - c. Roman saints—31; comp. 1Tim 4:21; Phil 1:3

IV. God's Work with the Romans—16:1-23 (24 not in best mss)

A. Commendation—Rom 16:1-2

Rom. 16:1 I commend to you our sister **Phoebe**, a servant of the church in Cencrea. 2 I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.

1. Phoebe is only mentioned here, but there are some interesting doctrinal issues this passage affects—particularly, the role of women in the local assembly and the acceptance of others by letter.
2. First, she is called a 'diakonon'
 - a. This very form of this very word occurs only in Rom 15:8 (of Christ) and 16:1 (of Phoebe, a woman)
 - b. A search of all occurrences of words with the root 'diakon' (in the Greek) gives a list of 78 verses. The basic meaning of this root is 'servant', 'service', 'serve' depending on the part of speech. The translations will use these plus forms of the concept of ministering and the transliteration 'deacon'. The common notion that a deacon is a ruling officer of the church is foreign to scripture.
 - i. NIV translates 'attendant(s)'—Matt. 22:13
 - ii. NIV translates 'care for'—Matt. 27:55 (women)
 - iii. NIV uses 'preparations that had to be made' and 'work'—Luke 10:40
 - iv. NIV uses 'wait on' or 'distribution' (of food)—Luke 17:8; At 6:1,2
 - v. NIV uses 'help' or related words—Acts 11:29; 19:22; Phlm. 13; Hebr. 6:10
 - vi. NIV uses 'administer'—2Cor. 8:19, 20; 1Pet. 4:10
 - vii. NIV translates 'serve' or 'servant'—Matt. 20:26, 28; 23:11; Mark 9:35; 10:43, 45; Luke 12:37; 22:26, 27; John 2:5, 9; 12:26; Rom. 12:7; 13:4; 15:8,25,31; 16:1; 1Cor. 3:5; 12:5; 16:15; 2Cor. 6:4; 8:4; 9:1,12, 13; 11:8, 15, 23; Eph. 3:7; 4:12; 6:21; Col. 1:7, 23, 25; 1Tim. 1:12; 3:13; 1Pet. 4:11; Rev. 2:19
 - viii. NIV uses 'minister' or related words including 'mission', 'task', 'promotes', 'work' (in this sense)—Acts 1:17, 25; 6:4 (of the word); 12:25; 20:24; 21:19; Rom. 11:13; 2Cor. 3:3, 6, 7, 8, 9; 4:1; 5:18; 6:3; Gal. 2:17; Col. 4:7, 17; 1Tim. 4:6; 2Tim. 4:5, 11; Hebr. 1:14
 - ix. NIV uses 'deacon'—Phil. 1:1; 1Tim. 3:8, 10, 12
 - c. Another word that occurs used of women in this passage is the word 'fellow-worker'. It is interesting to look at all occurrences of Greek words which begin 'sunerg'

- i. NIV uses 'worked with', 'working together'—Mark 16:20; James 2:22
 - ii. NIV uses 'works'—Rom. 8:28
 - iii. 'Fellow workers' (women included)—Rom. 16:3; Phil. 4:3
 - iv. 'Fellow worker' (man or men)—Rom. 16:9, 21; 1Cor. 3:9; 2Cor. 6:1; 8:23; Phil. 2:25; Col. 4:11; 1Ths. 3:2; Phlm. 1, 24 ; 3John 8
 - v. NIV uses 'joins in the work' (with Paul—unclear reference)—1Cor. 16:16; 2Cor. 1:24
- d. From what service then are women excluded?
- i. Here are the key passages restricting women in Paul's epistles.
 1. The issue of the head covering—1Cor 11:3-15
 2. Women are to dress modestly—1Tim. 2:9, 10
 3. Women should remain silent but must be in submission—1Cor. 14:34 -35. It is clear that men in those days might interrupt the speaker or correct the speaker when the speaker was in error.
 4. Women must not teach or have authority over men—1Tim. 2:12-15
 5. Apparent rules for deaconesses—1Tim. 3:11
 6. Older women are to teach what is good and train the younger women in domestic matters—Titus 2:3
 - ii. Conclusions
 1. There appears to be absolutely no restrictions on service except in the areas of leadership and public teaching.
 2. Leadership is the sole property of the males.
 3. Women can't publicly teach men.
 4. Does this allow an occasional presentation as a student might do in a class?
3. Second, she was recommended to the Roman church as one who had served in another church
- a. Were they forced to let her serve immediately?
 - b. There is no record of a similar recommendation for 'bishops'
 - c. The only conclusion one can draw is that this was a commendation recommending Phoebe but was in no way binding on the receiving assembly.

B. Individual Greetings—Rom 16:3-16

Rom 16:3 Greet **Priscilla and Aquila**, my fellow workers in Christ Jesus. 4 They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. 5 Greet also the church that meets at their house. Greet my dear friend **Epenetus**, who was the first convert to Christ in the province of Asia. 6 Greet **Mary**, who worked very hard for you. 7 Greet **Andronicus and Junias**, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was. 8 Greet **Ampliatius**, whom I love in the Lord. 9 Greet **Urbanus**, our fellow worker in Christ, and my dear friend **Stachys**. 10 Greet **Apelles**, tested and approved in Christ. Greet those who belong to the household of **Aristobulus**. 11 Greet **Herodion**, my relative. Greet those in the household of **Narcissus** who are in the Lord. 12 Greet **Tryphena and Tryphosa**, those *women* who work hard in the Lord. Greet my dear friend **Persis**, another *woman* who has worked very hard in the Lord. 13 Greet **Rufus**, chosen in the Lord, **and his mother**, who has been a mother to me, too. 14 Greet **Asyncritus, Phlegon, Hermes, Patrobas, Hermas** and the brothers with them. 15 Greet **Philologus, Julia, Nereus and his sister**, and and all the saints with them. 16 Greet one another with a holy kiss. All the churches of Christ send greetings.

1. Priscilla and Aquila
 - a. Fellow workers in the Lord
 - i. In the Lord
 - ii. Paul sometimes uses the expression 'God's fellow workers' as in 1Cor. 3:9; 2Cor. 6:1
 - b. Risked their lives (uses of risk, risked, risking in the NIV)
 - i. In war—Judg. 5:18; 9:17; 2Sam. 17:17; 23:17; 1Chr. 11:19; Lam. 5:9
 - ii. In the cause of Christ—Acts 15:26; Rom. 16:4 ; Phil. 2:30
 - c. All Gentile churches are grateful
2. Epenetus—first convert in Asia!!!
3. Women who worked hard but whose work is not specified
 - a. Mary—worked very hard for you

- b. Tryphena and Tryphosa and Persis (women) who has worked very hard in the Lord
- 4. Urbanus—fellow worker
- 5. Apelles
 - a. Tested—Scripture talks of men being ‘tested.’ We list a few where Paul mentions this important doctrine (in the NIV).
 - i. We test what is good—Rom. 12:2; 1Ths. 5:21
 - ii. Men tested—Rom. 16:10; 2Cor. 2:9; 8:8; 13:5-7; Gal. 6:4; 1Ths. 2:4
 - iii. Required for service in the assembly—1Tim. 3:10
 - iv. We should not test the Lord—1Cor. 10:9
 - v. Works tested in the future—1Cor. 3:13
 - b. Approved—the other side of testing is approval or disapproval—comp. 2Tim 2:15
 - i. You are what you approve—Rom. 14:22
 - 1. Evil men approve evil men—Rom. 1:32
 - 2. Good men approve what is good—Rom. 2:18; Rom. 12:2
 - ii. Good workers are approved by men and God—Rom. 14:18; 16:10; 1Cor. 16:3; 2Cor. 10:18; Gal. 1:10; 1Ths. 2:4; 2Tim. 2:15
 - iii. Heresies show good men who are approved of God—1Cor. 11:19
- 6. Relatives
 - a. Herodion—relative
 - b. Andronicus and Junias
 - i. Relatives in prison with Paul
 - ii. Well respected by apostles
 - iii. In Christ before Paul—Proves that ‘in Christ’ and ‘in the Body’ are different.
- 7. Those whose only mention had to do with special affection—apparently they had shown Paul some special kindness(es)
 - a. Ampliatus—Paul loved in the Lord
 - b. Stachys—dear friend
 - c. Rufus, chosen in the Lord, and his mother, who has been a mother to me, too
- 8. Not much else said about these—households of Aristobulus and Narcissus; Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them; Philologus, Julia, Nereus and his sister, and and all the saints with them.

C. Warning—those who cause dissension—Rom 16:17-20

Rom 16:17 I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. 18 For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. 19 Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

- 1. Dissenters defined—17
 - a. Create divisions—Prov 6:16-19; Phil 3:2
 - b. Create difficulties—2Tim 2:15; 1Ti 1:4
 - c. Oppose Paul’s doctrine—2Th 3:6
- 2. Dissenters dedication—18
 - a. Serve their appetites—Phil 3:19; Isa 56:10-11
 - b. Simple deceived—Col 2:4
- 3. Dedicated (believers) described—19
 - a. Obedience known to all—1Th 1:6-9
 - b. Should be experts in that which is good—Gal 5:16, 22-23
 - c. Should not be experts in evil—Gal 5:16, 19-21
- 4. Defeat (someday) of Satan—20

D. Individuals who greet—Rom 16:21-23

Rom 16:21 Timothy, my fellow worker, sends his greetings to you, as do Lucius, Jason and Sosipater, my relatives. 22 I, Tertius, who wrote down this letter, greet you in the Lord. 23 Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city’s director of public works, and our brother Quartus send you their greetings.

V. Epilogue—Rom 16:25-27 (verse 24 not in better manuscripts)

Rom 16:24-25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, 26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him-- 27 to the only wise God be glory forever through Jesus Christ! Amen.

A. The issue of verse 24 and the placement of vs. 25-27

1. Was there a double doxology—20, 24
 - a. The only places where 'grace' and 'be with you' occur in the same verse (NIV) are at the end of epistles—Rom. 16:20; 1Cor. 16:23; 2Cor. 13:14; Col. 4:18; 1Ths. 5:28; 2Ths. 3:18; 1Tim. 6:21; 2Tim. 4:22; Titus 3:15; Hebr. 13:25.
 - b. No doctrine is gained or lost by the inclusion of verse 24.
2. Bullinger in the Companion Bible argues for the inclusion of verse 24 and insists that Paul added verses 25-27 later. (There is no manuscript authority for this theory (the later addition theory) so we reject it.
 - a. There are a number of mss. which place vs. 25-27 after 14:23; some place it after 14:23 and 16:23 (24); in one mss. (not known to Bullinger) these verses are after 15:33; they are omitted in a couple of manuscripts.
 - b. The UBS text includes verses 25-27 with a grade of 'C'. They reject verse 24 with a grade of 'B'

B. The establishment of the believer in this dispensation—16:25-27

1. The saint must be established—Ro 1:11; 16:25; 1Th 3:2, 13; 2Th 2:17; 3:3 (all occurrences in Paul's Letters)
 - a. 1Th 3:2, 13—vss. 2-13 mutual encouragement in the face of persecution
 - i. that each might be steadfast—vs 3
 - ii. that each might be blameless in holiness—vs 13
 - b. 2Th 2:17, 3:3—mutual encouragement with a view to the end (2:1-)
 - i. stand fast—2:15
 - ii. kept from evil—3:3
 - c. Ro 1:11—vs. 12, established by mutual encouragement with a view to our witness
 - i. Ro 1:14—I am debtor
 - ii. Ro 1:15—I am ready
 - 1.Preparation
 - 2.Attitude = willing
 - iii. Ro 1:16—I am not ashamed
 - d. Ro 16:25—established in Pauline Truth
 - i. Paul—Apostle to gentiles—Ro 11:13
 - ii. A new message—Gal 2:1-9
 - iii. Did Peter abandon HIS Great Commission?
 - 1.He, and those 'under' him, were to go to all the world
 - 1.By command—Mt 28:19; (Mk 16:15); At 1:8
 - 2.By work (intervention and revelation) of God
 - i. Judea and Samaria—At 8:2, 5, 14-15
 - ii. Gentiles—At 10:1-, 19-22, 23-; 11:18 comp 19; 15:14-18
 - 3.Does prophecy accord?
 - i. For Peter's work—YES! At 15:14-18
 - ii. For Paul's work—NO! Eph 3:4-6—not in accordance with prophecy)
 - 2.But, they entered into an agreement where Peter and his band WOULD NOT DO SO—Gal 2:9 (also, the way some, including the NIV, would read Gal 2:7-8)
 - 3.Therefore, in the new dispensation, Peter ABANDONED HIS Great Commission.
 - iv. Paul—First one to receive of mystery—Eph 3:1-10
2. according to—25
 - a. my gospel
 - i. Expression is only in Paul—Ro 2:16; 16:25; 2Tim 2:8
 - ii. Other expressions, using 'gospel', that are peculiar to Paul
 - 1.Our Gospel—2Co 4:3; 1Th 1:5; 2Th 2:14
 - 2.In Galatians, note the following:
 - 1.Gospel we preached unto you—Gal 1:8

- 2. Gospel preached by me—Gal 1:11,12 (not from others)
- 3. Gospel which I preach among the Gentiles—Gal 2:2
- 4. Gospel of uncircumcision—Gal 2:7
- 3. Gospel of the Grace of God—At 20:24 comp. Eph 3:2
- 4. Glorious gospel of the blessed God—1Tim 1:11
- 5. Gospel of the Glory of Christ—2Cor 4:4
- 6. Gospel preached by me (Paul)—1Co 15:1 (though according to prophecy-3,4)
- 7. Gospel of your salvation—Eph 1:13 (comp. 14-)
- 8. Gospel of peace—Ep 6:15
- 9. related—Message of Reconciliation—2Co 5:18-19
- iii. This expression itself (my gospel) implies that something in Paul's message was unique to Paul
- b. the preaching of Jesus Christ according to the revelation of the mystery—25
 - i. The nature of the mystery—kept secret since the world began
 - 1. 'Foundation of the world'
 - 1. Kingdom prepared 'from' the foundation of the world—Mt 25:34, implies that their hope is related to this earth.
 - 2. Chosen 'before' the foundation of the world—Eph 1:4, implies that our hope is not related to this earth.
- 3. But now is manifested—26
 - a. through prophetic writings ≠ OT prophets
 - i. Paul is not describing the entire Bible for the Bible ≠ Paul + OT Prophets. In fact, the OT ≠ OT Prophets—Lk 24:44
 - ii. The 'mystery' of Eph 3:6 is found NOWHERE in the OT
 - 1. Most believers are Pauline (hence 'ultra-dispensational!') on the following:
 - 1. Where do saints spend eternity? Mt 5:5 comp. Php 3:20
 - 2. Are there Jewish Christians? Ja 1:1 comp. Eph 3:6
 - 3. Should we have animal sacrifices? At 21:26 comp Col 2:10-16
 - 4. Should we be circumcised? At 15:5 comp Gal 2:3; 5:2
 - 5. What should we do if ill? Ja 5:15-16 comp 2Co 12:7-10; 1Ti 5:23
 - 2. They have problems with the following:
 - 1. Whom are we to follow? Mt 23:1-3 (Moses) or Paul Php 3:17; 4:9
 - 2. Is prayer always effectual? Ja 5:15-16; Mt 21:22 comp. 2Co 12:7-10; Ro 8:26
 - 3. Why is there a gap in the fulfillment of At 2:16-21?
 - 4. Why Gal 2:2 if their messages were the same?
 - 3. They refuse Paul on the following:
 - 1. How many baptisms? Hb 6:2 comp Eph 4:5
 - 2. When did the church begin? A1 1:8; 11:19 comp. 2Co 5:20; Eph 3:9
 - 3. How are angels related to believers? Mt 28:7; At 1:11; 5:19 comp. 1Cor 6:3
 - iii. We obviously do not make the OT scriptures the basis for much of what is called obedience today—Col 2:8-16
 - iv. The word 'and' may be translated 'even': thus this would indicate that this was just an expression for Paul's writings. After all, Paul was a prophet—comp. 1Co 12:28
 - v. Actually, the expression means the 'prophetic writings.'
 - b. according to command of God
 - i. We sometimes forget that our proclamation of Pauline truth is according to command—obedience requires it!—Eph 3:1-9
 - c. made known to all nations—see above on 'gospels' and Peter's abandonment of his commission.
 - d. for the obedience of faith
 - i. Rom 1:5—salvation
 - ii. Rom 16:25-26—Pauline truth
- 4. Final Doxology—27
 - a. We must ever give God the glory for everything!