Romans 16

CHAPTERS 1-8 ARE DOCTRINAL, EMPHASIZE FAITH AND DEALS WITH SALVATION
CHAPTERS 9-11 ARE DISPENSATIONAL, EMPHASIZE HOPE AND DEALS WITH SEGREGATION
CHAPTERS 12-16 ARE DUTY, EMPHASIZE LOVE AND DEALS WITH SERVICE

Overview:
This last chapter contains Paul’s closing words to the church in Rome in which he mentions 35 specific individuals by name. In vv.1-16 he greets and commends 27 of these individuals who are at Rome and in vv.17-20 he gives specific words of warning related to those who are causing divisions and offenses and instructs them to take the lead in keeping order in the church. In vv.21-24 Paul mentions 8 co-workers who also send their greetings to the Christians at Rome. Finally, in vv.25-27 Paul gives his wonderful closing benediction.

Note that the last three “Amen” of seven are in this chapter {vv.20, 24, 27}; meaning this is true, let this be so. The other four “amens” are in Rom. 1:25; 9:5; 11:36; 15:33. It should be pointed out however, that two of these “amens” {vv. 20, 24} only appear in the Textus Receptus manuscript.

Does Your Life Speak Well of God?
Lesson Goal: To help believers strive towards having a belief and behavior that is a tribute to the LORD.

Verses 1-16➤ Final Commendations & Greetings
[I commend to you Phoebe our sister, who is a servant of the church in Cenchrea1, 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. 3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ. 6 Greet Mary, who labored much for us. 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. 8 Greet Amplias, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. 10 Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus. 11 Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in the Lord. 12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. 13 Greet Rufus, chosen in the Lord, and his mother and mine. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermes, 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. 16 Greet one another with a holy kiss. The churches of Christ greet you.]

In his closing words to the Roman Christians Paul mentions twenty-seven people whom he knew personally and wanted to be greeted on his behalf.

1 Cen′chrea [sen′kre-a; ’millet’]. The area describing the eastern harbor of Corinth, the modern name of which is still Kenchreae although the popular name is Kikries. It is about eight miles from Corinth. Paul once sailed from this port {ref. Acts 18:18}. Millet was a cereal grain and used in making of bread, perhaps the main export of Cenchrea.
Phoebe ["Radiant"] Mentioned only here as a “servant of the church”, which may indicate she may have served as a deaconess in a church located at the eastern harbor of Corinth. She had helped both Paul and many other saints in the church there. Paul asks the saints in Rome to “receive her in the Lord in a manner worthy of the saints” and to “assist her in whatever business she has need of” on their behalf. Evidently, she was being sent to Rome on some church related business, the nature of which is not specified.

Priscilla ["Little Old Woman"] Mentioned in Acts and 1 Cor. along with her husband, Aquila with whom she is always mentioned {Acts 18:2,18,26}. She seems to have been in full accord with her husband in sustaining the “church that is in their house” {1 Cor. 16:19}, in helping the apostle Paul {Acts 18:18}, and supporting the theological teaching of Apollos {Acts 18:26}. She, along with her husband Aquila, are referred to as “fellow workers” with Paul to the point of risking their very own lives.

Aquila ["Eagle"] A fellow Jewish countryman and a native of Pontus, and by occupation a tentmaker. He, along with his wife Priscilla, are referred to as “fellow workers” with Paul to the point of risking their very own lives. Fleeing from Rome in consequence of an order of Claudius commanding all Jews to leave that city, he went to Corinth, where he was living when Paul found him, and, being of the same handicraft, lived with him. Some time after, being opposed by the Jews and perhaps to remove any obstacle to his acceptance by the Gentiles, Paul left the house of Aquila and dwelt with a man named Titius Justus. It is not certain when Aquila and his wife, Priscilla, were converted to Christianity, but it was before Paul left Corinth, for they accompanied him to Ephesus. While there they instructed Apollos in “the way of God more accurately” {Acts 18:26} and appear to have been zealous promoters of the Christian cause in that city {1 Cor. 16:19}. At the time of Paul's writing to Corinth, Aquila and his wife were still at Ephesus {16:19}, but here we find them again at Rome and their house a place of assembly for Christians. Some years after they appear to have returned to Ephesus, for Paul sends salutations to them during his second imprisonment at Rome {2 Tim. 4:19}, as being with Timothy. Nothing further concerning Priscilla and Aquila is known.

Epaenetus ["Praised"] A Christian at Rome and designated as a “beloved” brother in Christ who was the “first convert in the southern Roman province of Greece”.

Mary ["Obstinate"] Mentioned only here and is commended for her labors on behalf of Paul and those that were with him.

Andronicus [“Man Conquering”] A Jewish kinsman and fellow prisoner of Paul. He was converted before Paul and was of note among the apostles According to Hippolytus, he became bishop of Pannonia; according to Dorotheus, of Spain. Paul makes note that he, along with Junia, were Christians before him.

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2 Pannonia was an ancient province of the Roman Empire bounded north and east by the Danube River, contiguous westward with Noricum and upper Italy, and southward with Dalmatia and upper Moesia. Pannonia was located over the territory of the present-day western Hungary, eastern Austria, northern Croatia, north-western Serbia, Slovenia, western Slovakia and northern Bosnia and Herzegovina.
Junia [“Youthful”] A Jewish kinsman and fellow prisoner of Paul along with Andronicus. She was probably a Hellenistic Jewish Christian (converted Greek speaking Jewess). Junia was a popular name for nobility\(^3\) and the feminine form of “Juno”. Paul makes note that she, along with Andronicus, were Christians before him. It appears that Junia and Andronicus were related but it is unclear whether Andronicus and Junia were husband and wife or brother and sister.

Amplias [“Enlarged”] Is referred to as “my beloved in the Lord” and was evidently a very dear brother in Christ. It could be referring to his and Paul’s hearts being passionate about the same things.

Urbanus [“Of the City”] A fellow worker in Christ, i.e., a fellow worker in proclaiming the Gospel of Christ. He is said by Hippolytus\(^4\) to have been one of the seventy disciples that Jesus sent out {ref. Luke 10:1-20}.

Stachys [“Ear of Grain”] Is referred to as “my beloved” in the sense of being a beloved brother in Christ. According to an old tradition recorded by Niceporus Callistus, he was bishop of Byzantium. He is said by Hippolytus and Dorotheus to have been one of the seventy disciples that Jesus sent out {ref. Luke 10:1-20}.

Apelles [?] Paul affirms that he was “approved in Christ”; that is, he had demonstrated faithfulness and Christlike sacrificial service. According to the old church traditions, Apelles was one of the seventy disciples that Jesus sent out {ref. Luke 10:1-20} and bishop either of Smyrna or Heracleia.

Aristobulus [“Best Counselor”] Evidently his whole household, family and servants, were believers. He is said by Hippolytus to have been one of the seventy disciples that Jesus sent out {ref. Luke 10:1-20}.

Herodion [“After Herod”] A Jewish countryman of Paul’s.

Narcissus [“Stupefy”] Paul sends greeting to his household who are “in the Lord”, i.e., Christians.

Tryphena [“Delicate”] She, along with Tryphosa (see below), is commended for her “labors in the Lord”, that is, living out the Christian mandate to proclaim the Gospel and humbly serving others. It is more than likely that she and Tryphosa were fellow deaconesses together with Phoebe.

Tryphosa [“Dainty”] She, along with Tryphena (see above), is commended for her “labors in the Lord”, that is, living out the Christian mandate to proclaim the Gospel and humbly serving others. It is more than likely that she and Tryphena were fellow deaconesses together with Phoebe.

\(^3\) It was common place during this period for Greek-speaking Jewish families to give their daughters Latin names and their sons Greek names, hence the Greek name of Andronicus. Further, 75% of the 517 names found in the six Jewish catacombs of ancient Rome are Greek names. The name Junia is a variant of Juno, the goddess of marriage and childbirth.

\(^4\) Hippolytus of Rome (170–235 AD) was the most important 3rd-century theologian in the Christian Church in Rome, where he was probably born. Photios I of Constantinople describes him in his book Bibliotheca as a disciple of Irenaeus, who was said to be a disciple of Polycarp, who was a disciple of the Apostle John.
Persis [“Of Persia”]  A woman who was a beloved friend of Paul’s who also labored very much in serving the Lord.

Rufus [“Red”] Possibly Paul’s brother or more likely, both Paul’s and Rufus’ mothers lived in the same area. As a side note, here we learn that Paul’s mother was still alive and lived in Rome. There is also a Rufus mentioned in Mark 15:21 who was a brother of Alexander and whose father was Simon, from Cyrene, who was compelled to help Jesus bear the wooden cross to Golgotha. Some believe he is the same Rufus but that name was common during this time so it is could be likely that he was a different individual.

Asyncritus [“Incomparable”] A Christian brother dear to Paul worthy of mention.

Phlegon [“Burning”] A Christian brother dear to Paul worthy of mention. [Pseudo-Hippolytus states that he was one of the seventy disciples and bishop of Marathon].

Hermas [“Quick”] A Christian brother dear to Paul worthy of mention. Greek form of the Roman god, Mercury.

Patrobas [“Life of his father”] A Christian brother dear to Paul worthy of mention.

Hermes [“Quick”] A Christian brother dear to Paul worthy of mention. According to the Greeks he was one of the seventy disciples that Jesus sent out { ref. Luke 10:1-20} and afterward Bishop of Dalmatia (Calmet, Dict., s.v.). Greek form of the Roman god, Mercury.

Philologus [“Lover of words’”] A Christian brother evidently related to Julia, Nereus (with his sister) and Olympus; along with all the other saints with them. [Pseudo-Hippolytus makes him one of the seventy disciples and bishop of Sinope on the shore in north-central Turkey. His name is found in the Columbarium\(^5\) “of freedmen of Livia Augusta” at Rome, which shows that there was a Philologus connected with the imperial household at the time when it included many Julias].

Julia [“Youthful”] A Christian sister evidently related to Philologus, Nereus (with his sister) and Olympus; along with all the other saints with them.

Nereus [?] A Christian brother, along with his sister, evidently related to Philologus, Julia and Olympus; along with all the other saints with them. A legendary account of him is given in Acta Sanctorum, from which may be gathered the tradition that he was beheaded at Terracina, probably in the reign of Nerva. His ashes are said to be deposited in the ancient church of SS. Nereo et Archileo at Rome. [In Greek mythology, the name of a sea god who was the father of the sea nymphs].

Olympas [“From Mount Olympus”] A Christian brother evidently related to Philologus, Julia and Nereus (with his sister); along with all the other saints with them. Derived from Olympus, the mountain of the twelve Greek gods.

Judging by most of these given names given by their parents, these individuals all came from pagan Greek backgrounds but after being “born from above” their lives took on a new, eternal meaning!

\(^5\) A columbarium is a place for the respectful and usually public storage of cinerary urns (i.e. urns holding a deceased’s cremated remains). The term comes from the Latin columba (dove) and originally referred to the compartmentalized houses used to hold doves & pigeons called a dovecote.
Questions:
(1) How important is hospitality in the church?
(2) Do you think that most churches emphasize Christian greetings and hospitality?
(3) How important is ‘brotherly kindness’ in the life of the church?
(4) How important is encouragement of other believers who help in the ministry?

Examples: commendation, special greeting, acknowledgment of the help given, etc.

Verses 17-20 ➤ Grave Warning & Exhortation to Avoid those Who Cause Strife
[17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. 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. 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. 20 And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.]

Evidently, there were some individuals at Rome that gained notoriety for causing strife in the church there. They were causing divisions [disunion, dissention; lit. “twice standing”] and offenses [Gk. ‘skandalon’; refers the trigger stick of a trap, thus, entrapment] which were contrary to the doctrine which they had learned, much of it through Paul’s letter.

These divisions and offenses quite possibly had to do with those doctrines Paul had previously instructed the believers in Rome about. For example pagan worship, circumcision, Gentile believers’ pride, the place of Israel in God’s plans, observation of holidays (e.g., Sabbath day, feast days), eating meat sacrificed to idols, sexual immorality, stronger believers not despising weaker believers and weaker believers not judging stronger believers.

Those causing this came to Paul’s attention and now he charges the 27 believers named in vv. 1-16 to note who those causing the strife are and avoid them. In others have nothing to do with them and do not give them any credibility. The individuals named in vv. 1-16 were exhorted to be pro-active in responding to this danger.

Paul does not describe their character in very flattering terms: First he says they do not serve Christ—they are “pretender” Christians. Second, instead they ‘serve’ their own belly [abdominal cavity], that is, their own fleshly appetites which beside literal food, could also be a reference to greed, status and position.

They use Satanic schemes, strategies and tactics to accomplish this; ‘smooth words’ and ‘flattering speech’ to be deceptive and manipulate those believers whose hearts are simple [innocent, harmless, unsuspecting, lit. ‘not bad’]; that is, those who are spiritually immature and naïve and lack spiritual discernment.

6 Jesus refers to Satan as “a liar” and “the father of lies” in John 8:44.
7 In Dan. 8:23, 25 the anti-Christ is described as one who “…..who understands sinister schemes” and “Through his cunning he shall cause deceit to prosper under his rule”. Refer also to 2 Thess. 2:9-10.
8 The writer of Proverbs talks about three progressively worse individuals; the ‘simple’, the ‘foolish’ and the ‘mocker’. The simple can be taught, the foolish can be corrected [although they usually hate knowledge] but the mocker is doomed to destruction [because he delights in being scornful and cynical]. ‘Simple ones’ are admonished to understand prudence.
Paul says he wants the Christians at Rome “to be wise in what is good and simple concerning evil”. In other words, he doesn’t want believers to be preoccupied nor “expert” at what evil is. They are to have a balanced understanding of evil—knowledgeable and experienced enough to be able to recognize it but also to defend against it. For example:

And Jesus said, “Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. But beware of men…..”—Matt. 10:16-17

Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.—Eph. 6:10-13

Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God.—Eph. 5:17-21

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.—Heb. 13:9

Do not be deceived: “Evil company corrupts good habits”. Awake to righteousness and do not sin; for some do not have the knowledge of God. I speak this to your shame.—1 Cor. 15:33-34

“Therefore submit to God. Resist the devil and he will flee from you”. — James 4:7

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.—1 Pet. 5:8-10

When Paul says, “and the God of peace will crush Satan under your feet shortly”, he may be referring to the fact that despite the strong persecution and opposition to the Gospel in a Satanic stronghold like Rome, nevertheless, God will swell the tide of the Gospel message and nothing will be able to stop it.

This Gospel message is the prophetic fulfillment of the MESSIANIC PROMISE first given in the Garden of Eden as part of the curse on Satan where his head will be smitten:

“And I will put enmity between you [Satan] and the woman, and between your [Satan’s] seed and her seed; He shall smite you [Satan] on the head, and you [Satan] shall smite him on the heel.”—Gen. 3:15

Note also the similar language the Apostle John uses in writing to the churches at Smyrna and Pergamos:

“And I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan” [at Smyrna]......“I know your works, and where you dwell, where Satan’s throne is [at Pergamos]. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells”.
—Rev. 2:9, 13

Paul closes this section of his letter with the 5th of the seven “Amen’s” in his letter; again in the context of the grace of the Lord Jesus Christ being with them.
Verses 21-24  

**GREETINGS FROM PAUL’S FELLOW WORKERS**

[21] **Timothy**, my fellow worker, and **Lucius, Jason, and Sosipater**, my countrymen, greet you. 22 I, **Tertius**, who wrote this epistle, 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. 24 The grace of our Lord Jesus Christ be with you all. Amen.

Now Paul turns his attention from requesting that certain co-workers in the Gospel ministry be greeted by his letter; to sending greetings to them on behalf of his co-workers.

**Timothy**, who was a very young man {1 Tim. 4:12}, is also mentioned in Philemon 1:1 and Hebrews 13:23 as well as numerous other Pauline letters {1, 2 Corinthians, Philippians, Colossians, 1, 2 Thessalonians}. His father was a Gentile [Greek] and his mother was Jewish {Acts 16:1}. He was one of Paul’s companions on his missionary journeys {Acts 17:14-15; 18:5; 19:22}, was involved in the ‘uproar’ with Paul in Ephesus {Acts 20:1-4} and he was [presumably] the elder at the church in Ephesus {1 Tim. 1:3 and Roman Catholic tradition}. Paul wrote two letters to Timothy, his “son in the faith”; meaning that Paul had probably led him to salvation in the Lord {1 Tim. 1:2}.

**Lucius** was from Cyrene [of the same generation as Herod and Paul] and is named as a prophet/teacher at the church in Antioch {Acts 13:1}. He ministered on behalf of the Gospel and was present when the apostle Paul was commissioned to the ministry of the Gospel {Acts 13:2-4}

**Jason** was apparently involved in the riot that took place in Thessalonica over the Gospel being preached there {Acts 17:1-9}.

**Sosipater** is only mentioned here in v.21.

**Tertius**, a co-worker with Paul, is only mentioned here in v.22 and is described as the one “who wrote this letter”. This should be understood to mean that Tertius served as Paul’s scribe, the letter’s content came from Paul under the inspiration of the Holy Spirit, it was dictated and Tertius wrote down what Paul said. This was not only common practice for Paul, but also many others during this time.

**Gaius** a Macedonian who accompanied Paul on some of his journeys and was seized by the populace at Ephesus {Acts 19:29}.

**Erastus** a Corinthian citizen and one of Paul's disciples who is referred to as the “treasurer of the city”. [The word so rendered is oikonomos (Vulg., arcarius) and denotes an officer or steward of great dignity in ancient times (Josephus Ant. 7.8.2)]. The conversion of such a man to the faith of the gospel was proof of the wonderful success of the apostle's labors in that city. We find Erastus with Paul at Ephesus as one of his attendants or deacons, and he was sent along with Timothy into Macedonia while the apostle himself remained in Asia {Acts 19:22}. They were both with the apostle at Corinth when he wrote, as above, from that city to the Romans; at a subsequent period Erastus was still at Corinth {2 Tim. 4:20}, which would seem to have been his usual place of abode.

**Quartus** a Christian of Corinth; the usual tradition holds that he was one of the seventy disciples {ref. Luke 10:1-20}; it is also said that he ultimately became bishop of Beirut.
["The grace of our Lord Jesus Christ be with you all. Amen"] It should be noted that this verse appears in the TEXTUS RECEPTUS manuscript but not some of the others.

**Verses 25-27  ➔ CLOSING BENEDICATION**

[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 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith; 27 to God, alone wise, be glory through Jesus Christ forever. Amen.]

So closes Paul’s letter to the Roman believers, which is oftentimes referred to as the ‘CONSTITUTION OF THE CHRISTIAN FAITH’ or the ‘CHRISTIAN MAGNA-CARTA’ because of its deep and far-reaching doctrinal themes and practical teaching for everyday Christian living.

Paul’s prayer is to the only True God who is able to “establish” believers, that is, “set them fast and sure”, according the Gospel and the preaching of Jesus Christ.

Paul mentions that the preaching of the Gospel is actually a revelation of a mystery that had been kept hidden since the beginning of Biblical history; “since the world began”. The prophetic Scriptures had alluded to the Gospel in a veiled way, but now, through the person and work of Jesus Christ, it has been manifested to all the world to hear and see it’s results.

This was by the sovereign commandment of the eternal Godhead so that faith would be made manifest by obedience to the Gospel message. The apostle puts it his way in his letter to the Corinthian believers:

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent”. Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.—**1 Cor. 1:18-25**

However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man the things which God has prepared for those who love Him”. But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.—**1 Cor. 2:6-12**
What is the Gospel? Simply this:

Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger”. And suddenly there was with the angel a multitude of the heavenly host praising God and saying: “Glory to God in the highest and on earth peace, goodwill toward men!”—Luke 2:8-14

But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation”. For the Scripture says, “Whoever believes on Him will not be put to shame”. For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For “whoever calls on the name of the LORD shall be saved.”—Rom. 10:8-13

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures and that He was buried, and that He rose again the third day according to the Scriptures.....”—1 Cor. 15:1-4

Now Paul concludes this wonderful letter with a powerful closing benediction and his last and seventh “Amen”; meaning ‘truly’, ‘this is true’, ‘this is so’. This

Note that the last word of the Bible is also fittingly, “AMEN”. The word is universally known and understood worldwide. It means; “truly”, “surely”, “let it be so” or “so be it”.

As it turns out, it is actually one of the names for Jesus, the Lamb of God, slain from the foundation of the world. It is revealed in Jesus’ condemnation of the church at Laodectia:

And to the angel of the church of the Laodiceans write, “These things says the AMEN, the Faithful and True Witness, the Beginning of the creation of God”.—Rev. 3:14

JESUS IS THE LAST WORD IN THE BIBLE. AMEN!

| Table 16-1. The Seven “Amen’s” in Romans: |
|-----------------|-----------------|-----------------|
| Number | Scripture Passage | Subject |
| 1 | Rom. 1:16-25 | Progression of sin and God’s glory |
| 2 | Rom. 9:1-5 | Israel’s tragic position |
| 3 | Rom. 11:1-36 | The future restoration of Israel |
| 4 | Rom. 15:22-23 | Paul’s travel plans |
| 5 | Rom. 16:17-20 | Victory over divisions and strife, overcoming deceivers |
| 6 | Rom. 16:21-24 | Greetings to fellow workers and countrymen |
| 7 | Rom. 16:25-27 | Benediction |
Bibliography


4) Barnes Notes,
