

Studies In Romans

(Romans 16:17-27)

1. What does God want us to do with those who cause divisions and offenses contrary to the truth?

Mark and avoid them: *“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them”* (Romans 16:17).

- To mark someone is to note them (II Thessalonians 3:14-15). Marking or noting is not just done in the negative either (Philippians 3:16-17).
- To avoid is to withdraw from (II Thessalonians 3:6 and I Timothy 6:3-5). This includes social functions too (I Corinthians 5:9-13).
- To fail to do so is to have erring fellowship (Ephesians 5:6-11) with those who are unfaithful in the Lord, making us err in doing so by:
 - Partaking in their evil deeds (II John 9-11; cf. I Timothy 5:22).
 - Allowing them to be part of the congregation while they hold to that which is wrong (Revelation 2:14-16).
 - By not obeying the command to mark and avoid (Luke 6:46, Luke 11:28, and I John 5:2-3).
 - By allowing someone to go unmarked you are allowing that person to be a potential predator to those unaware of their doings (I Corinthians 5:1-7 and Galatians 5:7-9; cf. Acts 20:28-31).
- Those causing divisions (Galatians 2:1-5 and Titus 3:9-11). This is based on the premise that there is to be NO DIVISIONS among us (I Corinthians 1:10).
- Even if they are not divisive, just committing offense [i.e. Matthew 16:21-23] of the doctrine (I Timothy 4:6 and I Timothy 6:3) they had learned (Romans 6:17 and II Timothy 3:15-17). That is, sound doctrine (Titus 2:1).

2. What do those who cause divisions and offenses contrary to the truth do to the simple?

They deceive the simple: *“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple”* (Romans 16:18).

- Those who are divisive and/or offenders against His will are self-serving (Micah 3:11, Zechariah 7:5-6, and Philippians 3:18-19). No faithful Christian is self-serving (I Corinthians 10:24, II Corinthians 5:15, and Galatians 5:13). People like that think they are doing right (Proverbs 18:17).
- They deceive with good words and fair speeches (Matthew 7:15, Ephesians 4:14, Colossians 2:8, II Timothy 3:1-7, Titus 1:10-12, and II Peter 2:1-3).
- They mind earthly things (Romans 8:5 and I Corinthians 3:1-5), which is certainly wrong (Colossians 2:18-23).
- Naïve people are easily deceived (Proverbs 14:15 and Proverbs 22:3). That is why it is important we mark offenders to protect others (II Timothy 2:14-18).

3. In what way is it good to be simple [naïve]?

Concerning evil: *“For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil”* (**Romans 16:19**).

- The obedience that has occurred in Rome had spread as good news to others (**Proverbs 15:30** and **Proverbs 25:25**; cf. **I Thessalonians 1:7-9**).
- Wise to good (**Ephesians 5:14-17**).
- Naïve concerning evil (**Psalms 101:1-3** and **I Peter 3:8-12**).

4. What was the God of peace going to do for the church in Rome concerning Satan?

Bruise him under their feet shortly: *“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen”* (**Romans 16:20**).

- God of peace (**Romans 15:33**, **I Corinthians 14:33**, and **Hebrews 13:20**).
- Bruise [Strong’s #4937; “break; tread down” i.e. **Mark 5:4** “pieces”] Satan (**Luke 10:17-19**) under their feet (**Malachi 4:1-3**).
- This could be a figure of speech too. Contextually, there were those whom needed marked and avoided. Those people personify Satan (**Matthew 13:38**, **John 8:44**, **I John 3:8-10**, and **Revelation 2:9**; cf. **Matthew 16:21-23**). These could be those whom would be tread down under their feet (cf. **Revelation 3:9**).

5. In the closing salutations from others, what can we learn about those individuals?

The verses: *“Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother”* (**Romans 16:21-23**).

- Timotheus was a workfellow (**Acts 16:1-5** and **Philippians 2:19-23**).
- Lucius is a name we only read one other time in the New Testament (**Acts 13:1**).
- Jason may be the same Jason whom went to jail in Thessalonica, as he was part of the preaching of the truth with Paul (**Acts 17:1-9**).
- Sosipater was Paul’s kinsmen. We really read nothing else of him.
- Paul also went by the name Tertius*. Paul was the penman of Romans (**Romans 1:1**). This is the only record of him using that name.
- Gaius hosted Paul and the whole church. This says he is hospitable (**I Peter 4:9**). We read of the name Gaius in Corinth as one whom Paul immersed (**I Corinthians 1:14**). We also see that name as one whom John wrote to as faithful in Christ (**III John 1-3**).
- Erastus was a chamberlain of the city. He may be one who had worked with Timothy (**Acts 19:22**) and abode at a time in Corinth (**II Timothy 4:20**).
- Quartus was a brother in Christ (**Matthew 12:46-50** and **Hebrews 2:8-11**) whom we cannot tie to other Scriptures.

6. Did Paul extend grace to the congregation in Rome?

Yes: *“The grace of our Lord Jesus Christ be with you all. Amen”* (**Romans 16:24**).

- Said this already in this context (**Romans 16:20**).
- Paul’s letters often opened and/or closed in this manner (**Romans 1:7, I Corinthians 1:3, I Corinthians 16:23, II Corinthians 1:2, II Corinthians 13:14, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Philippians 4:23**, etc.).
- Paul’s letters were not the only ones that we see this in (**I Peter 1:1, II Peter 1:1, II John 3**, and **Revelation 1:4**).

7. When was or will be the revelation of the mystery?

It was then revealed through the Gospel: *“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith”* (**Romans 16:25-26**).

- *“Now to Him”* (**Acts 20:32** and **Ephesians 3:20-21**) begins the point that extends to the conclusion of God receiving all glory (**Romans 16:27**).
- Stablish [Strong’s # 4741; “make stable; strengthen”] (**II Thessalonians 3:3, I Peter 5:10**, and **Revelation 3:2**) according to the Gospel teaching of Paul and preaching of Christ (**Acts 26:14-18**).
- The revelation of the mystery was a secret (**I Peter 1:10-12**) since the world began and was now being made known (**Ephesians 3:1-11**).
- Then, in the first century, it was revealed and made known to all nations (**Matthew 28:19, Luke 24:44-47**, and **Acts 13:44-47**).
- For the obedience of the faith (**Mark 16:15-16** and **Acts 6:7**; cf. **Romans 10:17**).

8. To whom does glory belong?

To God through Jesus: *“To God only wise, be glory through Jesus Christ for ever. Amen”* (**Romans 16:27**).

- **Psalms 108:5, Jeremiah 13:16-17, Luke 2:14, Luke 17:11-19, Acts 12:1-23, I Corinthians 10:31, Philippians 1:10-11, Philippians 4:20, I Timothy 1:17, Jude 25**, and **Revelation 1:6**.

**Tertius may have been a scribe of Paul’s. God is the author regardless (II Timothy 3:16-17).*