

We might add vs. 32 to the prayer request, for it is a part of it. The whole request has three parts: (1) To be delivered from evil men; (2) the offering to be acceptable; (3) to arrive in Rome with joy and refreshment. The first part was not answered. The second was. The third was modified. Thus does God grant an answer that is better than our requests. He knows what is best, and we are satisfied to rest in this confidence.

Verse 33 contains a most beautiful and meaningful benediction. What more could anyone ask or wish than to have the assurance that God was with him always?

Text

16:1-16. I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: 5 and salute the church that is in their house. Salute Epaenetus my beloved, who is the firstfruits of Asia unto Christ. 6 Salute Mary, who bestowed much labor on you. 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. 8 Salute Ampliatus my beloved in the Lord. 9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. 10 Salute Apelles the approved in Christ. Salute them that are of the household of Aristobulus. 11 Salute Herodion my kinsman. Salute them of the household of Narcissus, that are in the Lord. 12 Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. 13 Salute Rufus the chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you.

Rethinking in Outline Form

c. Exhortations to Mutual Helpfulness. 15:1-13.

- (1) The strong to help the weak. v. 1 cf. 14:1; Gal. 6:2.
- (2) To please others. vs. 2-3.

This is to be limited by pleasing them only in the

things that are good and lead to edifying. This is exemplified by Christ. cf. 14:19; II Cor. 8:9; Psa. 69:9.

- (3) Things written aforetime are for our learning. vs. 4 cf. II Tim. 3:16; I Cor. 10:6-13.
- (4) To be of the same mind one toward another. vs. 5-7.
 - (a) To be of the same mind. v. 5. This condition is from God and according to Christ.
 - (b) With one mouth we are to glorify God. vs. 6.
 - (c) To receive one another even as Christ received us. v. 7.
- (5) Christ made a minister of the circumcision that the Gentiles through the confirmation of the promises given unto the fathers, might glorify God. vs. 8-12.
Verse 10 is found in Deut. 32:43. verse 11 in Psa. 117:1. verse 12 in Isa. 11:10.

B. Conclusion. 15:14-16:27.

1. Personal Matters. 15:14-33.

- a. Paul's confidence in the Roman brethren. v. 14.
- b. Reason for writing so boldly. vs. 15-16.
- c. His labors as an apostle. 15:17-21.
 - (1) His glorying all in Christ. vs. 17-19a.
 - (2) He had fulfilled his mission of preaching the gospel. v. 19b.
 - (3) He endeavored to preach in new fields. vs. 20-21.
- d. His purpose to visit them on his way to Spain. vs. 22-29.
 - (1) Had been hindered by the many new fields opening to preach the gospel. v. 22.
 - (2) Now looking toward new frontiers in Spain. vs. 23-24.
 - (3) His going to Jerusalem with an offering for the poor. v. 25-27.
 - (a) The comparative references that explain this offering are as follows: Acts 24:17; 19:21; I Cor. 16:1-2; II Cor. 8:1-2; II Cor. 9:2.
 - (b) The word "contribution" in verse 26 is the same as "fellowship" in Acts 2:42.
 - (c) The Gentiles of Macedonia and Achaia owed the Jews material support since it was through them they received spiritual life. v. 27.
 - (4) To visit the Romans as soon as he was finished. vs. 28-29. His plans were changed. He was taken prisoner to Rome.

- e. Requests for prayers for himself. vs. 30-33.
- (1) The nature of the request. v. 30.
 - (2) That he might be delivered from disobedient ones. v. 31a.
 - (3) That his ministration will be acceptable. v. 31b.
 - (4) That he might come unto them in Rome with joy. v. 32.

REALIZING ROMANS, 16:1-16

639. Was Phoebe a deaconess?
640. If she wasn't an official servant, why does Paul so speak of her as in vs. 1? Locate Cenchræe.
641. Give the meaning of the expression "worthily of the saints."
642. In what possible manner would Phoebe need the saints in Rome?
643. What work can women do in the church? What assistance do you imagine Phoebe was to many and to Paul?
644. Paul has high words of praise for Prisca and Aquila. At what possible time and place did they risk their lives for Paul?
645. Give three facts about these two as found in other references.
646. Name three churches of the Gentiles that could have been involved in the thankfulness.
647. Did the whole church in Rome meet in the house of Prisca and Aquila?
648. What quality of character does the mentioning of all these names suggest?
649. Someone had been in jail with Paul; they had become very well known and respected by the apostles. Who were they?
650. There was one in Rome to whom Paul sent greetings who had proven himself by suffering. Who was it?
651. How many women and men are mentioned? Count them.
652. Did Paul have relatives among these in Rome? Who were they?
653. Why call the kiss of greeting a "holy kiss"?
654. Is the church ever referred to as "the church of Christ"? Be careful: is it "church," or "churches"?

Paraphrase

16:1-16. I recommend to you who are in Rome, Phoebe our sister in the faith, who is a deaconess of the church which is in Cenchræe.

2 And I desire that ye may show her the respect due to a faithful servant of Christ, as becometh his disciples to do to a person of her excellent character, and assist her in whatever business she may have

need of your good offices. For indeed she hath been a helper of many, and of myself also.

3 In my name wish health to Priscilla and Aquila her husband, my assistants in preaching the gospel at Corinth.

4 These excellent persons to save my life exposed themselves to death; to whom therefore, not I only am thankful, but even all the churches of the Gentiles, who consider themselves as indebted to them, for preserving the life of their apostle and spiritual father.

5 Likewise, with health to the members of the church which is in their house. Salute Epaenetus, whom I dearly love because he is the first person I converted in the province of Achaia.

6 Salute Mary, who underwent great fatigue in spreading the gospel along with us.

7 Salute Andronicus and Junias my kinsmen, and formerly prisoners with me for the sake of Christ, who are in high estimation among the apostles on account of their talents and virtues, and who were in the church of Christ before me.

8 Salute Amplias, whom I dearly love on account of his sincere attachment to Christ.

9 Salute Urbanus, who assisted me in preaching Christ; and Stachys, whom I sincerely love on account of the goodness of his disposition.

10 Salute Apelles, who, by sustaining many persecutions, hath approved himself a firm Christian. Salute the brethren who are of the family of Aristobulus.

11 Salute in my name, Herodion my kinsman. Salute those members of the family of Narcissus who are converted to Christianity.

12 Salute Tryphaena and Tryphosa, women who employ themselves in maintaining the cause of Christ at Rome. Salute Persis, the beloved of all who know her, and who hath laboured much in promoting the cause of Christ.

13 Salute Rufus, who is a most excellent Christian; and do the same to her who is his mother, and, because of her affection to me, my mother also.

14 In my name salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.

15 In my name salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Christians who are in their families.

16 To show that Christian affection which ye bear to each other, salute one another with a chaste kiss. The churches of Christ at Corinth and Cenchreae, and in all the province of Achaia, salute you.

Summary

Phoebe, a deaconess of the church in Cenchreae, is commended to the disciples, while they, on their part, are requested to receive her as the holy should receive the holy, and to aid her in whatever business she might need them. After this, various brethren, several of them Paul's kinsmen, and also various sisters, are most honorably mentioned, and the brotherhood requested to greet them. Usually, as each person is named, some distinguishing trait or circumstance is named with him, showing how closely the Apostle studied characters, and how generously he awarded praise. The section sheds much light upon the religious life and social habits of life in the first century.

*Comment*2. *Commendations, Warnings, Salutations and Benedictions.* 16:1-27.

A Commendation and Salutations. 16:1-16

The fact that Phoebe alone is commended by Paul to the brethren in Rome suggests the thought that she was by herself, and possibly the one who delivered the letter to the church at Rome. Was Phoebe a servant of the church at Cenchreae in the official sense? It makes little difference since she served the church. We really cannot know. She performed her service with "the Apostle's sanction." Whether such women are officially appointed or not, we need more of them. The poor, the sick and the untaught in the community need them. Cenchreae was the seaport of Corinth. Paul visited here on his second missionary journey.

Here is a high recommendation for Phoebe. "Receive her as a Christian; help her in whatever way she may need you, for she has been a helper of many and of my own self." We have no way of knowing what "the business" was in Rome. Evidently Phoebe came for that very purpose. What a splendid epithet, "a helper of many." Did Phoebe have money of her own to enable her to do this? Was she a widow, since no husband is mentioned? These are conjectures of the commentators. The nature of the assistance given to Paul is also a conjecture.

Since Paul is writing this letter from Corinth, the names of Prisca and Aquila are very much in place since Corinth was where Paul met them. Even when first mentioned, we learn they had once lived in Rome. They are now again in the imperial city. From the nature of the greeting, we could suggest they were at Rome to labor for

396. What high recommendation did Paul give to Phoebe?

397. Give three facts about Prisca and Aquila.

398. Who was Epaenetus?

399. Mary of verse six is an example for women today. How?

Christ. Paul worked with them as a tentmaker and they worked with him in preaching and teaching Christ. Prisca and Aquila had the high honor of offering their life for that of Paul. Just where and when we are not told, Paul was in danger many times and in many places. It could have been at Ephesus or even Corinth. The churches in the region around Corinth and Ephesus join in the gratitude expressed to these two. Could it be that the churches of the Gentiles heard of how Paul's life was spared?

In the home of Prisca and Aquila a group of Christians met to worship. To this assembled group Paul wanted greetings sent. Would not this be the answer to the problem of moving into a community where there is no church? Start one in your home.

Verse five mentions one held in high esteem by Paul. One of the first to accept Christ in Asia was at Ephesus, or Philedelphia, or Laodocia. We know not, but Epaenetus was first in conversion and one of the first in memory.

What is the work of the women in the kingdom of God? There is much to be done. In verse six we find a Mary who found much to do for the saints in Rome. Did she do it at Rome, or was it done for them at some other place? Both are possibilities. The point is, she labored much and so should the women of today.

In Andronicus and Junias we might have a suggestion as to how the church began in Rome. It could have been as Lard suggests, and several others, these two men were among "the strangers of Rome" in Acts 2:10. This would account for them being in Christ before Paul and of becoming of note among the apostles. What they did to receive this distinction most assuredly related to service for Christ. Just when these two were imprisoned with Paul, we do not know, but Paul remembers them with him in one of the several prisons where he was held. These two men seem to be blood relatives of Paul.

What a great man was Paul! He need not mention all these persons in his letter, but he does. He has a sincere word of commendation for each one. "He was great in intellect, ardent in feeling, and tender in affection as a woman." Why did Paul especially love Ampliatus? Could it be because he was one of his converts?

Verse nine introduces two interesting persons. When had Urbanus labored with Paul? It must have been for an extended period of time

400. Is there any hint in these verses as to how the church started in Rome? If so what?
401. How is the greatness of Paul seen in the mention of the names of so many in his greetings?
402. Who was Apelles?
403. Which one was Paul's relative?

to give him this title. We wonder what close association Paul had with Stachys to give him such a tender greeting.

It is good to know someone who has come through many tribulations with robes pure and white. Such a "tried" disciple and friend was Apelles. The family of a man named Aristobulus comes to mind. The family was in Rome. Where was Aristobulus? We simply do not know. Any answer is only conjecture.

In verse eleven it would seem one of Paul's relatives had not distinguished himself, for no descriptive word is given. Yet Paul does want to send him greetings. The house of Narcissus was one of great repute in the days of Paul. Not all in the house were in the Lord. The ones who were Christians were the object of the greeting.

Verse twelve indicates Tryphaena and Tryphosa were engaged in working for the Lord as the letter was being written. What was the work of these two women? There were many Apollos's to be taught. There was much in the area of special service for the church, even as there is today. Persis is yet another woman who worked for Christ. How can we think Paul felt that women had no place in the church when so many are here mentioned as fellow laborers?

Verse thirteen suggests two different expressions concerning Rufus, "chosen in the Lord," and the mother of Rufus, "his mother and mine." How shall we interpret these expressions? "Chosen in the Lord" refers to the character of the man, not to "elected" in the sense used by some. Rufus was regarded by Paul as an outstanding person, endowed with abilities, and in this sense chosen. As to the mother of Rufus, we believe the expression is used in a figurative manner. "—his mother literally, mine by courtesy." Such a relationship exists today with certain elderly women whom we call "mother" in respect.

There is a great deal of traditional material available regarding each of the names in this chapter. Since it is only tradition we do not deem it worthy of mention. In verse fourteen are five brothers and certain others, probably their families and other relatives. Of them, we know nothing more than they were worthy of a greeting.

Verse fifteen gives another list of worthy persons unknown to us. The mention of "all the holy brethren with them" might suggest a church in the section of Rome where they live. The same would be true of verse fourteen. It could be that such men were elders in the churches.

404. Was Rufus "elected" by God? Explain.

405. There seems to be a suggestion of several congregations in these verses—how so?

406. Give the meaning of the expression "holy kiss."

407. How is the name "churches of Christ" here used?

The greeting of the early Christians is enjoined in verse sixteen. The custom of so greeting one another existed when Paul wrote. He says make the greeting "holy" or pure. It is easy to see how it could be otherwise. We do not use this mode of greeting; therefore it is not applicable to us. Paul does not create a form of greeting for Christians; he rather shows how to use the one then existing.

The churches in Achaia, and they were no doubt numerous, are here designated "churches of Christ." What they are called in plural form we assume they could be called singly. Perhaps some heard of Paul's letter to Rome and came to send their greetings on behalf of the "churches of Christ." Surely this is a very worthy name, but no more so than any other scriptural designation.

Rethinking in Outline Form

2. Commendations, Warnings, Salutations and Benedictions. 16:1-27.
 - a. Commendation. vs. 1-2.
 - b. Salutations. vs. 3-16.
 - (1) Prisca and Aquila. vs. 3-5a cf. Acts 18:2; I Cor. 16:19; II Tim. 4:19.
 - (2) The many salutations. vs. 5b-15.
 - (3) Salute one another with a holy kiss. v. 16a.
 - (4) The greeting of the churches of Christ in Corinth and in other places to those of Rome. v. 16.
 - c. Warnings to those who cause divisions. v. 17-20.
 - (1) Mark those who cause the divisions. v. 17a.
Probably the Judaizing teachers who wanted to impose the law upon the Gentiles.
 - (2) They are bringing a contrary doctrine. v. 17b.
 - (3) To turn away from them. v. 17c.
 - (4) Who they serve. v. 18a.
 - (5) The method of their deception. v. 18b.
 - (6) What they do. v. 18c.
 - (7) Paul rejoices in the Roman's obedience and wants the troublemakers put down. v. 19.
 - (8) God to give the victory. v. 20.
 - d. Salutations of Paul's companions. vs. 21-24.
 - (1) Timothy with Paul at this time. cf. Acts 20:4.
 - (2) Lucius. cf. Acts 13:1.

408. Account for the introduction of the subject of division at this place.

409. Who in particular are to be noticed here?

410. Why do some want to have a following of their own?

411. What should we do with our opinions?

- (3) Sopister. cf. Acts 20:4.
 - (4) Tertius. The scribe unknown.
 - (5) Gaius. cf. I Cor. 1:14.
 - (6) Erastus. cf. Acts 19:22; II Tim. 4:20.
 - (7) Quartus. Unknown.
- e. Closing Doxology. vs. 25-27.
- (1) Commended to God. v. 25 cf. Eph. 3:20; Jude 24.
 - (2) That God would establish them in truth which in times past was a mystery but now has been revealed through the message Paul brought; namely, the salvation of the Gentiles. vs. 26-27.

Text

16:17-27. Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. 18 For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. 19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. 20 And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

25 Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: 27 to the only wise God, through Jesus Christ, to whom be the glory forever. Amen.

REALIZING ROMANS, 16:17-27

- 655. How can we account for the abrupt change of subject?
- 656. Could the persons mentioned in verses 17, 18 refer to those who caused stumbling because of days and meat?
- 657. How would such persons be "marked"?
- 658. What is meant by "turn away from them"? Is this practiced today?

659. Did Paul know of such persons?
 660. How could false doctrine relate to the stomach?
 661. In what sense were certain persons "innocent"?
 662. Paul was confident the Roman brethren would follow his word. Why was he so confident?
 663. How could it be possible to be "simple unto that which is evil" when Paul was discussing it at such length?
 664. What a marvelous word of encouragement is found in vs. 20. How could Paul be so confident of this victory? How is Satan here pictured?
 665. What is the meaning of the term "grace" as used in vs. 20b?
 666. Some of the names in this chapter we have noticed before in Paul's letters. Does this mean that here we meet them again? Which ones?
 667. Paul didn't write the letter himself. How was it written?
 668. Gaius must have had a spacious house. Why do we so conclude?
 669. The gospel reached a few notable ones. Erastus is an example. Why were there not more?
 670. The eternal God is able not only to save us from our sins but to keep us from our sins. How?
 671. What is the mystery now manifested?
 672. Is this benediction applicable to us? Specify in what ways.

Paraphrase

16:17-27. Now I beseech you, brethren, mark them who set up separate assemblies for worship, and who occasion the weak to fall by false doctrine, or by enjoining things indifferent as necessary, contrary to the doctrine which ye have learned from me in this epistle, and avoid them.

18 For such teachers, whatever they may pretend, do not serve our Lord Jesus Christ, but their own lusts; and by plausible discourse and hypocritical wishes of happiness, they draw away the affections of the innocent, who have no suspicion of their wickedness.

19 Now your obedience, in turning from idols to the true God, is reported through the whole empire: I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good, so as to discern and practice it habitually, and to be pure with respect to evil, by avoiding all false doctrines and wicked actions.

20 And God, who is the author of peace, will produce peace among you by bruising Satan under your feet soon: I mean the unbelieving Jews and Judaizing teachers, who make divisions among you. The favor of our Lord Jesus Christ be with you. Amen.

21 Timothy, my assistant in the ministry, and Lucius, and Jason, and Sosipater, my kinsmen, who are at present with me, salute you.

22 Tertius, who wrote this letter from the apostle's autograph, am permitted by him to salute you as the disciples of Christ.

23 Caius, with whom I lodge, and who shows hospitality to all the members of the church here, wishes you health. So doth Erastus, the chamberlain of Corinth, and Quartus, one of your own church, who at present is with me.

24 Loving you affectionately, I give you my apostolical benediction a second time. (See vs. 20.) The favor of our Lord Jesus Christ be with you all. Amen.

25 Now to him who is able to establish you in the belief, that by faith and not by the law the Gentiles shall be saved, according to my gospel and the preaching concerning Jesus Christ by all the apostles, according to the revelation of the mystery to them, which though contained in the covenant with Abraham, was kept secret in the time of the Mosaic dispensation,

26 (But is now fully published to the world, by the preaching of the gospel; and, according to the commandment of the eternal and unchangeable God, contained in the prophetic writings of the Jews, is made known to all the Gentiles, in order to produce in them the obedience of faith),

27 To the wise God alone, who possesses all perfection in and of himself, through the illumination of Jesus Christ, I say with understanding, to him be the glory of the salvation of the world ascribed for ever. And for the truth of all that I have written, I appeal to God, by saying Amen to the whole.

Summary

In this section, the subject of divisions or factions is strangely isolated, and made to receive special notice. The brotherhood are commanded to watch such as cause divisions and occasion stumblings, and to turn away from them. Such persons are severely characterized as not serving Christ, but their own stomachs.

After this digression, the Apostle returns to the subject of personal greetings. These ended, he closes his great letter with a most wonderful outburst of praise—wonderful, because of its comprehension, complexity, and strength.

412. When we teach as a doctrine of God our own conclusions we merit what from God and the elders?
 413. What should be done with those who cause divisions? Who is to do it?
 414. The defeat of Satan in Rome was only temporary. Why say this?
 415. Name three who were with Paul when he wrote.

Comments

b. Warnings to those who cause the divisions. 16:17-20.

We must say with Moses Lard: ". . . why he should have introduced the subject of divisions just in this particular conjection is not easily seen." Perhaps after thinking of all the wonderfully good people in the church in Rome he wanted them to know he was aware of the other element also. At whatever purpose this section does stand out separate and apart as a warning to all. We are not here to notice apostates or sectarians, but those who produce parties in the church. There are always some men who want the preeminence and they will have it in one way or another. In the cases here cited, such men draw aside the disciples after them for the purpose of feeding their own stomachs. The method employed by such involves opinionated teaching. Such men could not get a following by teaching the plain truth of the scriptures. An opinion must be taught as God's truth, or such divisions would never occur. In opinions we should have the greatest of liberty, but whenever we enforce our conclusions from the Scriptures with anathemas to all who do not so conclude, we cause stumblings and divisions. We may not do it for the same reason as those of Rome, but we are guilty of the same sin and merit the same censure. One characteristic mark of such division makers is their sanctimonious attitude. The unlearned and weak soon fall victims to such. What are we to do with these people? Mark them first; i.e., take note who they are, then turn away from them, avoid them, separate yourself from them. To do this two things are essential, neither of which we have in any large degree: a knowledge of the Bible and a holy courage to apply it in all cases."

Verse nineteen suggests the thought that such remarks as above (vs. 17-18) do not necessarily apply to the Roman brethren. Verse nineteen is somewhat in the form of an apology. The faith and unity of the Roman saints had been spoken of far and wide. Paul had heard of the reputation of the Romans, and in it he did rejoice. Paul sounds a note of warning in 19b. His earnest desire is to have these brethren very wise in matters of unity and love and very unlearned in matters of parties and sects. This might suggest the seeds of division were ever present in the church at Rome.

Verse twenty contains a wonderful promise and encouragement. "The God of peace" is referred to in contrast to the spirit of faction and war. The promise of the defeat of Satan amounts to a promise of unity. If Satan was crushed in Rome (and we believe he was), then he surely came to life later, for Rome has become well-known

today for its scriptural disunity. It is good to read this blessing, "The favor of our Lord Jesus Christ be with you." "If the favor of Christ prevails, Satan will be crushed and division will cease."

d. Salutations of Paul's companions. 16:21-24.

Who is with Paul as the letter is written? Verse twenty-one gives a list of Paul's friends in Corinth who send their greetings. We know of Timothy; Lucius, Jason, and Sosipater are kinsmen of Paul's, probably in the sense that each of them belong to the tribe of Benjamin. Lucius is supposed by some to be the Lucius of Cyrene of Acts 13:1, and Jason the one mentioned in Acts 17:5-7. We do not know if such is true. They do have the same names.

Paul did not himself write the letter, but dictated it to a scribe named Tertius. Evidently Tertius was known to the Christians in Rome, so he sends his personal greetings to them.

The house of Gaius must have been a very spacious one to entertain the whole company with Paul, indeed on one occasion "the whole church." Gaius greets the Romans. How good it is to have men of means to help the cause of Christ.

The influence of the good news in Corinth reached among the leaders of the city. The treasurer of the city was found among the faithful and wished to let it be known to the saints in Rome. We know nothing of Quartus.

Once again Paul wishes the favor of Christ for the holy of Rome. Some ancient manuscripts omit this second benediction.

e. Closing Doxology. 16:25-27.

This is a most beautiful manner in which to close the letter. Such is done in a number of others. cf. Jude 24. Paul states that according to his preaching of Jesus Christ, God is able to establish the saints in Rome so firmly in the faith that no one or no circumstance can move them from it. This good news respecting Jesus Christ was before now a mystery and kept secret. It was a secret until the days of the prophets when it began to be revealed by the command of the everlasting God to these men who wrote by inspiration a prophetic description of the one that was to come. The purpose of the present revelation of Christ through the gospel was to produce faith and obedience among all nations. In other words, "he that believeth and is baptized shall be saved." cf. Mk. 16:15, 16.

416. Who wrote the letter for Paul? From where?

417. The gospel had wide influence in the city of Corinth. How do we know?

418. We can be so firmly established in the faith that no one or no circumstance can move us from it. How?

419. What was the purpose of the gospel?

420. What was involved in "the obedience to the faith"?

Verse twenty-seven concludes the letter in a most appropriate manner. The omniscience of God and the eternal glory coming to him through Jesus Christ are called upon for the benediction. May we be able to say of ourselves and the church where we worship and serve—"Amen."