

The Book of Romans

Chapter Sixteen - Christian Salutations

I. Introduction - Greatest Book in the New Testament for the Christian!

This one Book in your Bible condenses down into 16 chapters the greatest themes of all humanity - the themes of understanding sin, God's judgment, justification by faith, sanctification (clean living), victory over sin, eternal security, and serving Christ!

II. Book Review So Far - *There are Six Sections (main subjects) in Romans*

A. SECTION ONE - **Sin** - Chapters 1 & 2

Chapter 1. **The Righteousness and Wrath of God** - Describes the condition of the human heart in very vivid terms - as depraved (ruined utterly in character or quality)!

Chapter 2. **The Sin of Self-Righteousness** - There are so many people who look at the list and find some way of excusing THEMSELVES, and looking down at OTHERS - "civilised" vs "heathen" and the lower classes

B. SECTION TWO - **Our Great Salvation** - Chapters 3-5 (*Justification*)

Chapter 3. The fact of There Being No Difference - No Excuses

Chapter 4. How To Become Strong in Faith

Chapter 5. The Benefits of Salvation

C. SECTION THREE - **The Christians' Sanctification** - Chapters 6-7

D. SECTION FOUR - **The Believer's Security in Christ** - Chapter 8

E. SECTION FIVE of the Book of Romans - **The Special Place of Israel in God's overall plan.** This section explains a lot of the background to the history in the Middle East, and help us Gentiles understand the level of God's commitment to us! There are 3 chapters in this section (chapters 9, 10, 11).

Chapter 9. **The Position of Israel** - A special place of use

Chapter 10. **The Need of Israel** - to get the Gospel

Chapter 11. **The Future of Israel** - God's plan for them in the future

F. SECTION SIX - **The Christians' Service** - Chapters 12-16

Chapter 12. **God's Gifts of provision** - how He enables us to serve

Chapter 13. **Life Principles**

Chapter 14. **Christian Maturity**

Chapter 15. **Godly Living**

III. Theme Verse - Romans 16:17

IV. Lesson

A. **Christian Commendation** (16:1,2)

1. I commend unto you Phebe - a recommendation

a. Our sister

b. A servant of the church which is at Cenchrea

1) The new bibles have "deaconess," because the word here is diakanon. But the word here diakanon is a neuter word; it's not feminine. Therefore, you can't translate it "deaconess." It has to be "servant." So the King James has it translated right, and the rest of them have it translated wrong.

2) The Roman Catholic bibles have her as a feminine deacon. And, of course, they do that because they have nuns. They've always believed in ordaining women for church service. And so they like the reading "deaconess." And the Amplified has "deaconess."

3) And this gets women in as ordained ministers in the church. Now, the requirement for deacons is found in 1 Timothy chapter 3. And there's no requirement given for a deaconess. So if a woman is a deaconess, the first requirement is that she be "the husband of one wife"!

4) A deacon is an ordained office. Every ordained office in the New Testament church is for a male. The elders are male. The apostles are male. The deacons are male. And the bishops are

male. And those are the only four ordained officers in the local church. Those things are elders, of whom the ordained presiding elder is called a bishop; and the deacons are ordained; and, of course, the apostles themselves are called out by Christ. But they're all male. Christ doesn't call out any female apostles. There are no female bishops. There are no female elders. Therefore, why should there be any female deacons? The answer is, there isn't!

- c. Receive her in the Lord, as becometh saints
 - d. Assist her in whatsoever business she hath need of you
 - e. For she hath been a succourer of many, and of myself also
2. Phebe was delivering this letter to the Christians around Rome, and needed to be accepted as sent from Paul
 3. Paul opted to use unusual people in his ministry, like Phebe here

B. **Christians Salutations** (16:3-16)

1. Greet Priscilla and Aquilla
 - a. Paul's faithful helpers in Christ Jesus
 - b. They risked their own lives for Paul
 - c. And risked their lives for the cause of the growth of Gentile churches
2. Likewise greet the church that is in their house
 - a. Now, that should fix that definition of a church once and for all. "Greet the church that is in their house." The church is a bunch of people; and that bunch there is meeting in a house. And that can either be their household--the saved people in their house--but more likely an assembly that meets there.
 - b. When you first start out in the ministry, you'll probably have to start holding your meetings in houses.
3. Salute well-beloved Epaenetus - the firstfruits of Achaia unto Christ.
4. Greet Mary, who bestowed much labour on us.
 - a. There's Mary Magdalene; there's Mary of Cleopas; there's Mary the mother of Jesus
 - b. Here's another one. It was a common name.
5. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
6. Greet Amplias my beloved in the Lord.
7. Salute Urbane, our helper in Christ
8. Stachys my beloved.
9. Salute Apelles approved in Christ.
10. Salute them which are of Aristobulus' household.
11. Salute Herodion my kinsman.
12. Greet them that be of the household of Narcissus, which are in the Lord.
13. Salute Tryphena and Tryphosa, who labour in the Lord.
14. Salute the beloved Persis, which laboured much in the Lord.
15. Salute Rufus chosen in the Lord,
16. Salute Rufus' mother and mine.
17. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
18. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

C. **How to send Paul's love...** Salute one another with an holy kiss.

D. **The churches of Christ salute you.**

1. There is a denomination called "the Church of Christ" – cult of baptizing for salvation nuts
2. Churches, plural – all churches are plural! Not one denomination, just one Saviour!
3. Yet all cults try and just have ONE church
 - a. The Roman Catholic Church
 - b. The Presbyterian Church

- c. The Church of England
 - d. The Church of Ireland
4. Now, there are some fairly good groups out there
- a. Baptist Churches
 - b. Assemblies of God – Pentecostal
 - c. The Brethren
5. Black churches are great for names
- a. "The One True Church of the Holy Apostolic Wildfire Pentecostal Apostolic Baptist Faith in Oneness."
 - b. "The Blood of Jesus Baptist Church"

E. Final Warnings (16:17-19)

1. Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- a. They serve not our Lord Jesus Christ, but their own belly (Eccl 6:7) – includes income!
 - b. By good words and fair speeches deceive the hearts of the simple.
 - 1) Good words; not slang. Not bad words. Good words. "And fair speeches." Not hard speeches. "Fair speeches deceive the hearts of the simple."
 - 2) Now, I know the Bible tells us to use "sound speech which cannot be condemned," but many of the brethren these days think "sound speech which cannot be condemned" means "good words and fair speeches," and that "sound speech which cannot be condemned" never attacks, never criticizes, and never judges.
 - 3) WRONG (2Cor 11:5)
 - 4) The devil is subtle. And when he beguiles people and seduces people, it's never with anything bad! You don't have to worry about "rabble-rousing" kind of stuff; it's the smooth, slick stuff. When Judas betrayed Jesus Christ, did he do it with a slap in the face? Of course not. He did it with a kiss. When the devil came to Eve, the first word he said was, "Yes." "Yea."
 - c. This includes saved AND unsaved false teachers!
 - d. The doctrine which they have learned is Romans. Romans 1-15. That's the doctrine they've learned. Now mark anybody who is causing division and offences contrary to the doctrine.
2. Be wise unto that which is good, and simple concerning evil.

F. A Promise - the God of peace shall bruise Satan under your feet shortly.

1. Then the devil hadn't been bruised yet.
2. Now that bruise is Genesis 3:15. And the first time that thing shows up is Genesis 3:15: "It shall bruise thy head; and thou shalt bruise his heel". And the common teaching in all the commentaries is, that when Christ died on the cross, that He bruised the serpent's head. And how they can say that in view of Romans 16:20 is just past finding out. Because in Romans 16:20, when Paul wrote that, the thing was yet future, and he wrote that thing at the end of the Book of Acts! So when Christ died on the cross, He did not bruise the serpent's head; didn't bruise his head at all. And that's a pure case of making something figurative.
3. Now that isn't all. When he says, "The God of peace shall bruise Satan under your feet shortly," that implies your foot's down, and although your foot may not step on the devil's head, when the Lord steps on the devil's head, it'll be under your feet. That is, you'll be over the top of him.
4. All right, now let's see how much light the Bible throws on the commentaries.
 - a. Psalm 68; this is the doctrine of the bruised head, found only in the original King James English. If you have the original manuscripts, you can't find it. Psalm 68, verse 18; now notice there's no doubt about the context. Psalm 68:18; who's that a reference to? See 68:18? That's right out of Ephesians 4; it's a reference to Christ. All right, verse 20 on the Second Advent; Psalm 68:20: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." Talking about wounding the head and the scalp. Now, from time immemorial, that thing

- has been "headhunters," or "shrunken heads," or "scalping the enemy when you get him." All that stuff is King James 1611.
- b. Psalm 68, verse 23: "That thy foot may be dipped in the blood of thine enemies." All right, then, when you come back, that's his Second Advent there, your foot goes through somebody's blood--so they're obviously crushed under your feet.
 - c. Psalm 110, verse 5; notice again in the context every time it's the Second Advent. Psalm 110, verse 5; the context every time is the Second Advent. Psalm 110, verse 5: "The Lord at thy right hand shall strike through kings..." ten of them "...in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."
 - d. Habakkuk chapter 3. Habakkuk chapter 3. Heads--plural--the devil has seven of them. Habakkuk chapter 3; notice every time the context is the Second Advent; the context is never the crucifixion--not one time. Habakkuk 3, verse 3, Second Advent; Habakkuk 3, verses 4 and 4, Second Advent; Habakkuk 3:8, Second Advent; Habakkuk 3:11, Second Advent; Habakkuk 3:13: "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." That's Meshiah--that's Messiah. "Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah."
5. All right, when the Lord comes back, He lands on the Antichrist. When He lands on the Antichrist, He lands on the top of his head and mashes it--physically. And the types of that in the Bible are Abimelech; and Abimelech has a millstone slung off the top of a tower and hits him in the head. A type of that in the Bible is Sisera; and Sisera goes in a woman's tent, and the woman takes a tent peg and slams it through his head. And Goliath in the Bible is a type of that; and Goliath gets a rock in the head. And all those things, where that enemy of God dies by a head wound, is a picture of the death of the Antichrist.
 6. All right, back to Romans chapter 16. That's future; it hasn't happened yet. Now you might say that the devil made a wound in Christ's head at Calvary; you might say that. But you can't say the Lord wounded his head, because when He comes back He lands on his head.

G. **Another attempt at closing**... "The grace of our Lord Jesus Christ be with you. Amen." (16:20)

H. **Praise for his fellow-workmen** (16:21-23)

1. Timothy, Luke, Jason, Sosipater
2. The secretary identifies himself (16:22) "I Tertius, who wrote this epistle, salute you in the Lord."
3. The host of Paul sends greeting to the whole body of believers in Rome – Gaius
4. Erastus the chamberlain of the city
5. Quartus

I. **Another attempt at closing** (16:24)

J. **Final Closing** (16:25-27)

1. All glory to "HIM" – shouldn't we live for THAT!?
2. We are stabilised by two things
 - a. Paul's gospel, not Rome's gospel, or Peter's gospel, etc. Note the phrase "my gospel" (Rom 2:16; 2Tim 2:8)
 - b. The preaching of Jesus Christ, and about Jesus Christ
 - 1) Hidden in the past
 - 2) Now made abundantly clear by the scriptures
 - 3) Made known to all nations to get them to obey by faith
3. To the only wise God that there is, let glory be given... ONLY THROUGH JESUS CHRIST
 - a. Out go all other religions... PERIOD!
 - b. God will be glorified for all eternity through Jesus