

## ROMANS

### Introduction:

(All quotes by Thomas Wright unless otherwise indicated.)

Probably written between 56-58, near end of his third journey, from Corinth, just before returning to Jerusalem for the last time. He uses the diatribe technique, whose setting is the classroom of a philosophical school: a combination of persuasion and censure. Written in classic style, patterned after style of the times:

Greeting (1:1), prayer (1:7), thanksgiving (1:8), body of the letter, and ending with personal greetings (16:1ff).

The layout, carefully constructed by Paul:-

- 1) Ch 1-8: the problem of righteousness
- 2) Ch 9-11: the problem of the Jews
- 3) Ch 12-15: practical questions of life
- 4) Ch 16: introduction for Phoebe and final greetings

Murphy-O'Connor: "The originality of Romans is not its teaching on the how of salvation but its explanation of the why of salvation."

**Main theme:** "God's gospel unveils God's righteousness." To the 1<sup>st</sup> century Jew, this meant the expectation that the God of Israel would be faithful to the promises made to the patriarchs, esp. David and Solomon. The covenant YHWH had made with the Israelites had not yet been fulfilled. God had not yet "put the world to rights." But this comes into conflict with the "lawsuit meaning" of righteousness – that justice should be done. God is supposed to come to Israel's rescue under the covenant, but if Israel is guilty, what will YHWH do then?

Paul firmly believed – and stressed in this letter – that 1) the gospel was the fulfillment of God's promises to the patriarchs, but paradoxically 2) was a radical newness of a divine purpose suddenly and shockingly revealed.

History: In the 49 CE Claudius expelled the troublesome Jews from Rome, including the Jewish Christians. In 54, Nero allowed them to return. Paul's letter, then, was to help the resident Gentile Christians to live together with the returning Jewish Christians as one family. The Roman church consisted of perhaps 100 people in a city of a million. Not founded by Paul and not visited by him until he went there in chains. Gary Wills says that the reason Paul includes so much Jewish scripture was that he was writing to the *Gentile* Christians who didn't know much of the scriptures, not to the Jews, who did. Paul used twice as many OT references in Romans alone than Jesus did in the three synoptic gospels.

- 1) 1:1 – "Servant" in Greek was "doulos" meaning slave, a term used by Moses, Joshua, Jeremiah and others to denote their relationship to God. The NIV and the NRSV use "servant," which misses the point.
- 2) 1:2-4 – "Son of God." Paul's use of this phrase to denote Jesus marks the transition from the Jewish thought that "son of God" (or "son of a god") referred to an angel (Gen 6:2, Job 1:6, 2:1, etc). The later Christian usage predicates Jesus' divinity. This is not an isolated statement but a careful weighted programmatic statement that will be Paul's subtext throughout the letter, culminating with the quote from Isaiah 11:10 in Romans 15:12 that says the same thing.
- 3) 1:10 – Paul had never been to Rome. He went five years after writing this letter, but under arrest (Act 27). M-O'C: He wanted the Roman Christians to act as a "commissioning body," a

home base, for his trip to Spain, which was only four sea days from Rome.

- 4) 1:14 – Greek in the general sense of culture, not race.
- 5) 1:16-17 – “Faith for faith” – from God’s faithfulness to human faithfulness (Ps71:1-2). Paul then quotes Habakkuk 2:4, a book describing the Israelites fighting the idolatrous Chaldeans and losing. But the prophet is telling them that God will eventually punish the Chaldeans and bring salvation to Israel. (Further explanation in 3:21-4:25)
- 6) 1:18-3:20 – A scene in which God is the judge in a cosmic law court, a further explanation of 1:16-17. The first paragraph echoes Wisdom 12-16, a polemic against paganism in general, but Paul goes further and indicts the Jews also and places them in the dock, too. 1:18 – This is one of Paul’s “apocalyptic” statements. The fact that Jesus the Messiah has come now has “drawn back the veil on the wrath to come.” The answer to how this has happened is found in Romans 2:16 and Acts 17:31: “...on the day when, according to my gospel, God will judge people’s hidden works through Christ Jesus.” “...because he has established a day on which he will judge the world with justice through a man he has appointed, and he has provided confirmation for all by raising him from the dead.” (The latter from Paul’s speech to the Areopagus in Athens.)
- 7) 1:24-27 – “The point is: exchange your God for an idol and you will exchange your genuine humanness for a distorted version.” It’s clear that Paul considered homosexual practices as a dangerous distortion of God’s intention. But we can also argue that our greater knowledge of human psychology allows us to reassess the matter. Also, Romans 1 is followed at once by Romans 2 where Paul warns against a moral superiority complex. The “due penalty” was thought to be general weakening of the body.
- 8) 2:1-16 – Speaking directly to the Jews, who “knew” they were in a specially privileged position with God, could sin and still enter Heaven. This typically Jewish depiction of the last great assize now becomes a judgment of Jews and Gentiles alike by the Messiah, Jesus. The writing style is a “diatribe,” a debate with an imaginary opponent. Here there is a double audience, the Christians in Rome and the hypothetical opponents, the pagans and Jews. Paul sketches one of the fullest descriptions of the final judgment in all early Christian writing. “Justified” in 2:13 and throughout the letter means to be accepted by God as if one had not sinned. In 2:16, Paul means that a man will be judged on what he had the opportunity to know.
- 9) 2:14 – Wright thinks that Paul is referring to Gentile Christians, not pagans, who by nature observe the Torah even though they have not heard it. Further evidence of this is that he quotes Jeremiah 31:33 and 32:40 in v.15a – the law “written on the heart” – indicating that he believed the new covenant had been renewed through Jesus.
- 10) 2:17 – Paul uses “boast” in a positive way, that is, he is commending as good and God-given the attitude of “the Jew” that the creator of the world is Israel’s God.
- 11) 2:22 – Many Jews believed that since idols have no real existence, food given to them was nobody’s property and could be taken and eaten with impunity. This was not a common thing, but not unknown.
- 12) 2:24 – Ezek 36:20 or Isaiah 52:5. In those days, Judaism **was** often a “thing of the shut heart and the shut door.” (Barclay)
- 13) 2:28-29 – “The new covenant people (Gentile Christians), the ones that fulfill the Torah whether or not they are circumcised, the ones who carry the covenant marks on their hearts rather than in the flesh – this people show that they have the right to the name, ‘Jew...’”
- 14) 3:1-8 – The character of God is the major theme: God’s oracle utterances in NEB: faithfulness,

- truth, justice, wrath, judgment and glory. V. 4a is from Ps 116:11, 4b from Ps 51:4 or 5.
- 15) 3:9 – “Greek” is a metonym for “Gentile.” /// “Already charged” refers back to 1:18.
  - 16) 3:10-18 – The rabbinical method, stringing together sayings.
  - 17) 3:19 – When an accused man finished his defense, he clapped his hand over his mouth. If it was obvious that he was guilty, and continued to speak, the judge would order someone to close his mouth for him.
  - 18) 3:21-26 – The righteousness – saving justice and covenant faithfulness – of the creator God was unveiled once for all in the death of Jesus, the Jewish Messiah. Here and elsewhere “the righteousness” of God can be translated “faithfulness.” /// Three trains of thought in 25-26: 1) the righteousness of God in the giving of Jesus as the faithful Israelite, the covenant plan to save the world will be put into operation at last. 2) Jesus’s faithfulness was unto death, a sacrifice that evokes the Day of Atonement, the martyrs, and the suffering servant of Isaiah 40-55. 3) Jesus’s death was an act of God, not humans, and turned away the wrath of God.
  - 19) 3:22 – This vs, with Gal. 2:16, became the cornerstone of Wesley's ministry.
  - 20) 3:24 – “Grace” is Paul’s shorthand for “the entire story of God’s love, active in Christ and the Spirit to do for humans what they could never do for themselves.”
  - 21) 3:27-31 – Because there is one God, there must ultimately be one people of God, and, that people must be marked out by something other than Jewish law which would divide Jewish from Gentile Christians. (Same thrust as chapter 4 and Galatians 2-3. 3:28 – Luther added “only” by faith, as Gal 2:16 has it.)
  - 22) 4:5 – Abraham ungodly? Paul is probably considering his history of paganism back in Ur before establishing the covenant with God. A just god should not justify the ungodly: Exodus 23:7, Proverbs 17:15, etc. But the death of Jesus explains why God can now do this – what was unjust in a human court has now moved to a higher justice.
  - 23) 4:9-12 – Since Abraham was justified before he was circumcised (Gen. 15:6), Gentile Christians can be also.
  - 24) 4:25 – Paul seems to be quoting from Isaiah 52:13-53:2 (the 4<sup>th</sup> “suffering servant song”) in which the righteousness of God is revealed to the pagan nations and wayward Israel, as is also central to the entire section, Isaiah 40-55. The promises made to Abraham have at last been accomplished through Jesus’ faithfulness, his sacrificial death, and his resurrection. Abraham becomes the father of us all, Sarah our mother.
  - 25) 5:1-21 – (**The Adam/Christ typology**) V. 2 -- Paul uses “boast” to mean self-confidence, in being God’s people, not as self-advertisement as we use it today. The NIV uses “rejoice,” which may be closer to Paul’s meaning.
  - 26) 5:7 – The “good person” may actually be Jesus, but more likely one’s benefactor.
  - 27) 5:12 – The origin of the doctrine of “original sin.” See 1 Cor 15:21 for a more lucid explanation.

Murphy-O’Connor: Throughout Chapters 5-8, “sin” functions as a symbol of all that’s bad, as detailed in 1:29-31. Sin can be traced back to Genesis 3 when a false decision was made. This was counteracted by the Jews with Laws which Paul thought were distorted by the Jews. He saw that they considered rabbinical pronouncements to be **above** God, that once God gave the Law, it was out his hands. This left no room for God or grace or faith, only obedience. So Paul has to stress that for **all** believers, Jews and Gentiles, the Law was irrelevant. Conversely, to focus on the Law was necessarily to ignore Christ.

Wright: Paul believed that there was an original single pair who sinned, and that sin came

into the world through them. But he did *not* say that they were sinners *when* they were born. (So why should **we** be born sinners?) What we don't know is what "sin" would have meant in the early dawn of the human race.

28) 5:15-21 – Barclay: Because of the solidarity of the human race (a concept not strange to the Jew of Paul's time), all mankind actually sinned in the one man Adam. Death is the direct consequence of sin: if Adam had not sinned, man would have been immortal. Paul's proof is that even before Moses brought the law, men died. But Paul's triumphant argument is that all men through the one man Jesus conquer death and gain eternal life.

Wright: Paul is denying that there is a balance between gift and trespass – the gift far outweighs the trespass. Sin bred death because that's what sin does. But the gift of grace is a new creation, not merely out of nothing but out of anti-creation, death itself.

29) 6:9-10 – **What happened at Easter involved a transformation – not merely resuscitation – of Jesus' body, so that it entered a new mode of physical existence.** This will also happen to those who are "in him."

30) 6:14 – Merrill Tenney: "It is not Mt. Sinai but Mt. Calvary which makes saints."

31) 6:19 –

Barclay: (paraphrase) The direction you're facing is more important than the stage you're at.

Wright: The paradox of being "liberated" from slavery to "uncleanness," now to slavery of "righteousness."

32) 6:23-7:1-6 – The "wages of sin" is death, not a fiery hell. That idea came from Dante's "Inferno," written in the 1300's. See also Exekiel 18:4, 20 and John 3:16. See Malachi 4:1-3 where sinners not only die but are mercifully burned to ashes. /// Barclay: What Paul **meant** to say in 1-6 was that we were married to the law and sin. The law was killed by the work of Christ. Now we are free to be married to God. When Paul says, "It is **we** who die to the law," he means by baptism we share in the death of Christ, and having died we are discharged from the obligations of the law and are free to marry again, not to the law but to Christ.

33) 7:4 – The first "you" is the "former husband," the second "you" is the "wife." Or, the first "you" is the "old Adam," the second "you" is the person "in Christ."

34) 7:7-12 – Wright:

1) Sin and the law are quite distinct.

2) Sin has taken over the law, the law that promised life.

3) Using it as a base of operations, sin has produced the opposite of what the law promised.

4) No one will be justified on the basis of Torah, as it has been "a dispensation of death" (2 Cor 3:7-11).

5) Despite the glory of the exodus and the first covenant, a new exodus and renewed covenant was necessary.

6) Cleared of the identity with sin, Torah can be reaffirmed as God's law, holy and just and good.

35) 7:13-20 – Why would God want sin to abound? God takes into account that sin has infected the entire human race – it was Torah's task to draw sin to its height so it could be finally and fully dealt with – the death of Jesus as the decisive event of obedience through which sin is condemned and the human race freed from its clutches. Paul is looking forward here to 8:3-4. /// The "I" is a euphemism for Israel under Torah, wanting to perform it, but then finding that what is performed is what the mind has rejected as hateful. That is, the majority of Israelites *didn't* adhere to Torah.

- 36) 7:22 – Correctly reads in this Bible, *the* law, because Paul is still talking about Torah, not *a* law which he has just discovered.
- 37) 8:14 – The image here is from the wilderness wanderings of the Israelites, led by the pillar of cloud and fire. These symbols are replaced in the Christian by the Spirit. We did not receive a spirit of slavery (to lead us back to Egypt) but a spirit of adoption, a Spirit of Sonship. /// Paul uses “Abba” (Aramaic for father) which was used by Jesus in Gethsemane and by implication at other times; brings tender and personal aspect to the argument.
- 38) 8:26-27 – The Spirit’s own self intercedes within the Christian where he finds there are no words to express the sense of futility and the longing for redemption. Some writers believe Paul is referring to glossolalia here, but Wright believes he is referring to “inarticulate but Spirit-assisted groanings that come before God as through prayer.” In effect, the Spirit is interceding for the people of God (the “saints”). /// Pythagoras forbade his disciples to pray for themselves because they could not in their ignorance know what was expedient for them. /// Socrates taught his disciples to pray for "good things" and let God decide what the good things were. /// JBD: Pray for whatever comes to mind and let God sort it out!
- 39) 8:29 – Wright: Paul is *not* a determinist, one who believes that every act is dependent on previous acts over which the person had no control, “believing in a blind plan that determines everything, so that human freedom, responsibility, obedience, and love itself are after all a sham.” Rather, God sets people apart for a particular purpose that requires their cooperation and obedience.
- 40) 8:31-39 – Three *rhetorical* questions: the answers to the first two in vv.31-32 and v 33 is “Nobody.” The answer to the third in vv 35-37 is “None of the above.” Then Paul sums up with biblical allusions within the structure: v 32: Abraham’s near sacrifice of Isaac. Vv 33-34: The third Servant Song (Isaiah 50:4-9, and/or Isaiah 3:12 [heavenly intercession]), and 53:12 (sheep for the slaughter), and finally v. 36, a direct quote of Psalm 44:22. /// On 8:33, Barclay: If God has acquitted us, who can condemn us? Christ could, but Paul says that Jesus, rather than **judging**, is **pleading** our cause. /// On 8:38 – The Jews divided all time into "this present age" and "the age to come." The "height and depth" are astrological terms; the ancient world believed strongly in the "tyranny of the stars" -- its zenith and its nadir affecting individuals' lives.
- 41) **Chapters 9-11** – The “premier discussion: what has God been doing with Israel?” /// Two questions dominate the three chapters: the question of an unbelieving Israel, and the question of God’s faithfulness. /// Chapters 9-11 retell the story of Israel from Abraham to Paul. /// Jesus is mentioned three times in the first three verses, then only two times in the rest of the section. In contrast, in chapters 5-8 Jesus is mentioned 25 times by name and numerous times as “he,” “him,” etc. The holy Spirit is mentioned not at all in chaps 9-11, but 18 times in chapter 8. Stendahl asks if this points to a way of salvation independent of Jesus. Wright disagrees, says this section is, in a deeper dimension, the story of the Messiah’s people. /// The entire thrust is to make the Roman church (**especially** the Gentiles) realize it must not regard non-Christian Jews as unsavable.
- 42) 9:2 – The Greek word Paul uses for “anguish” is **anathema**, a terrible word, having the connotation of utter banishment or destruction. Used, e.g., in Deut 3:6 and Joshua 6:17 to indicate a heathen city so polluted that it warranted utter destruction, or in Deut 13:8, if a man tried to lure Israel away from God, he is condemned to utter destruction. An indication of how grieved Paul was that his fellow Jews had rejected Christ. V. 4 – Paul quotes Deut 14:1-2. V. 5 -- Other references where Jesus is called God: John 1:1, Titus 2:13, 2 Peter 1:1,

Hebrews 1:8.

- 43) 9:7-9 – Isaac, born of promise; Ishmael, born of desire. Spelled out more thoroughly in Galatians 4:21-31. See Genesis 21:12. V. 9 – Paul quotes Gen 18:4.
- 44) 9:13 – Wright doesn't buy the explanation that "hate" means "loved less." In the context in Malachi 1:2-3, Esau (the people of Edom) will be thwarted in their attempt to rebuild. But this does not give Jacob the right to feel superior, rather to provoke a sense of gratitude.
- 45) 9:14-29. **Barclay:** Paul cites two instances to prove that "God can do anything he likes": Ex 33:19, where God tells Moses that he will have mercy on those he chooses, and Ex 9-16 where God repeatedly hardens the heart of Pharaoh in order to demonstrate his power. Our minds stagger at this argument. But it was an argument that would be valid and convincing to a Jew. Paul then answers the question, "If God has been selecting and rejecting, how can he blame man for rejecting him?" He uses the analogy of the potter who has absolute power over the clay. A **bad** analogy, because humans are persons, not things, and God does not treat men as a potter treats clay, but as a loving father treats his child. Paul goes on to say that this rejection opened the door to the Gentiles, implying that God used an evil situation to produce a good end. But we must remember that Paul is writing out of the anguish of his heart. He was facing the fact that God's own people had rejected and crucified God's own Son. Even so, this is one of the very few passages which we wish Paul had not written.
- Wright:** vv. 14-18 – God has allowed Israel, like Pharaoh, to stand – has withheld instant judgment – in order that mercy should spread through the world. God is not guilty of injustice. Pharaoh is guilty. God could have punished him at once. He allowed him to stand so that God's power might be displayed in him and his name be made known through all the world. It was not caprice.
- V 21 – Evokes Jeremiah 18:6 where Jeremiah watches a potter remold a spoiled vessel. This is the exile where God punishes and remolds Israel. /// Also echoes Isaiah 29:16 where God after the time of judgment will do a new thing with Israel, that is, restore its fortunes. /// Also, Wisdom 12:3-18 where She speaks of God's unchallengeable righteousness. Faced with human evil, God has the right to remake nations, to withhold judgment for a while in order that salvation may spread to the rest of the world.
- Vv. 22-23 – Paul is talking on two levels: the pre-exile generation, to whom God sent prophet after prophet until the only recourse was exile, and his own generation, at the end of the story.
- Vv. 25-29 – Again Paul includes not only the remnant of Israel but the Gentiles in a later time. Paul quotes Hosea 1:9-10, Isa 1:9.
- 46) 10:3-4 – "God's righteousness" here is shorthand for the entire sweep of covenantally loyal actions that God has undertaken from Abraham to the Messiah. And the Jews have ignored the part of the covenant that included the coming of the Messiah, not only to the Jews, but to all people. /// The "end of the Law" must be interpreted as the "culmination" or "fulfillment," **not** the "cessation" or "termination" of Torah
- 47) 10:6-7 – "Who will bring Christ down?" (Deut 30:12) Either Jesus' coming as a child from God to earth, or the parousia. Probably the first: fits with Colossians 1:15-20, Romans 8:3, Romans 1:3-4, Romans 9:5. "Who will bring Christ up from the abyss?" Jesus' resurrection.
- 48) 10:19-21 – From the Song of Moses, a significant passage for early Christians: three quotes in Romans alone, here, 12:19, and 15:10. /// The quote from Isaiah 65 – "found by those..." – is a clear reference to Gentiles, while the second half is a clear reference to the Israelites.

- 49) 11:1-12. Paul introduces the concept of **the remnant**. The idea entered Jewish thought with God's promise to Elijah (in 1 Kings 19:10-18) that there were still 7,000 in Israel who had not bowed to Baal. Then one by one the prophets came to see that there would never be a time when the whole nation would be true to God: Amos 9:8-10; Micah 2:12, 5:3; Zeph 3:12-13; Jer 23:3; Ezek 14:14, 20, 22. Above all, this idea dominated the thoughts of Isaiah. He even named his son Shear-Jashub (The Salvation of the Remnant, Isa 7:3).
- 50) 11:7-10 – In vs. 7, the Greek word for harden, porosis, is a medical term meaning callus. /// Wright thinks that this warning does not prevent individual Jews from acknowledging Jesus as the Messiah and becoming a Christian.
- 51) 11:13-15 – The “rejection” is the Jews rejecting Jesus, and the “coming back from the dead” echoes Jesus’s resurrection. It was Jesus’s death that achieved “reconciliation” *for* the world.
- 52) 11:16-24 – In Numbers 15:20, the first part of the dough is offered to God (in the Feast of Weeks), causing the whole batch to be considered holy. Here the first part is probably the remnant of Jews, including Paul himself. But the root is the patriarchs, or Jesus, or God himself. Wright prefers Jesus as the Messiah and the branches the Jews grafted in.
- 53) 11:26a – Endless permutations as to **who** is meant by this. Wright quotes CEB Cranfield: 1) all Jews and Gentiles, 2) all the elect of Israel, 3) whole nation of Israel, 4) Israel as a whole but not every individual. **Timing?** 1) present history, 2) before parousia, 3) at the parousia. **How?** 1) through people concerned, 2) through their own faith whatever that may be, 3) divine intervention.  
Wright believes it is 1-1-1 and explains it in NIB, pp 688-691 (sic).
- 54) 12:1 – Paul here does with temple worship what 2:25-29 did for circumcision: all Christians, Jew and Gentile alike, join in worship of the true God under the lordship of the Messiah.
- 55) 12:2 – J. B. Phillips: Don’t let the world around you squeeze you into its own mold.
- 56) 12:3 – The “measure of faith” is given the same to all alike, not in different amounts.
- 57) 12:15-16 – Wright believes that Paul is referring to interactions with pagan neighbors and townspeople, as well as fellow Christians.
- 58) 12:20 – Proverbs 25:21-22: “Burning coals” – the burning shame of remorse for having treated someone so badly, not a metaphorical returning evil for evil.
- 59) 13:1-8. See Matt 22:21, 1 Peter 2:13. But also see Acts 16:19 and 5:29.
- 60) 14:5 – See also Gal 4:10 and Col 2:16, and note #10 there.
- 61) 14:11 – See also Isa 45:23 and Phil 2:10,11.
- 62) 14:15-23 – Compare with Paul’s excoriation of Peter about food in Galatians 2:11-14.
- 63) 15:1 – “Failings” is “hardly correct.” Better is “weaknesses” which is only temporary and needs help from the strong to support them.
- 64) 15:8-9a – Wright’s translation: The Messiah became the servant of ethnic Israel in order to confirm God’s truthfulness.
- 65) 15:25-29 – The collection of money from the Gentile churches for the Jewish church in Jerusalem was more than a help in their poverty, but was a sign that those churches recognized their debt to “the saints” there, that they were all part of the same family.
- 66) 16:1-23.– M-O’C: Paradoxically, the extensive list of persons greeted proves that Paul was writing to a community in which he had **not** lived. He did not normally name people in his greetings, presumably to avoid singling anyone out or forgetting someone in a community where he knew everyone. Garry Wills (*What Paul Meant*) believes that was a “crack team,” an assembly of talented people not by mere chance but a group organized by Paul to assist him in his missionary push into Spain. (Women in bold type)

**Phoebe** – a *diakones* – a “deacon,” but what that means is unclear – a leader of some kind.

**Prisca** and Aquila – among Paul’s closest friends – from Rome originally – forced out by Claudius’s edict and went to Ephesus where Paul met them – now founding a house church – both Jews. Note that Prisca precedes Aquila, important in the Greco-Roman world indicating her importance above Aquila.

Epaemetus – first convert in Asia

**Mary**, Andronicus, **Junia**, Herodion – all Jews. The first two were kinsfolk to Paul – “traveling Christians,” probably had witnessed the resurrection of Jesus – in 1 Corinthians 9:1 Paul equates “apostle” with “witness of the resurrection.” Gary Wills believes that Andronicus and Junia were married, that Paul had a special bond with them because they were in prison with him

Ampliatius, Urbanus, Stachys – probably Gentiles known to Paul

Apelles – Paul has heard good things of him

Aristobulus – “those of” probably a group of believers in his household – believed by some to be the son of Herod, by some to be the brother of Barnabas. (JBD – much more likely the latter.)

Herodion – a freedman in Aristobulus’s household

Narcissus – a freedman who rose to power under Claudius and forced to commit suicide after Claudius’ death

**Tryphaena, Tryphosa, and Persis** – women converts

Persis – worked hard for the Lord

Rufus – perhaps the son of Simon of Cyrene (who carried Jesus’s cross), see Mark 15:21.

Probably not Paul’s blood brother. NRSV has it: “Greet **his mother** -- a mother to me also”

Asincritus, Phlegon, Hermes, Patrobas, Hermas – and their kin

Philologus and **Julia** – may be husband/wife, Nereus and his sister being their children – forming a house church with Olympas.

67) 16:21-23 – Jason may be the person in Acts 17:9, Sosipater in Acts 20:4. Tertius was Paul’s amanuensis. Gaius is most likely the one in 1 Corinthians 1:14. There is an Erastus known from an inscription who held public office in Corinth. Quartus is not known anywhere else.

68) 16:25-27. Almost certainly not written by Paul. He never ended any of his letters this way. The footnote in the NAB: Whether written by Paul or not, it forms an admirable conclusion to the letter at this point.