

A Study in the Book of Romans

32

Romans 15:14-16:27

Key Verse

‘ Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him – to the only wise God be glory forever through Jesus Christ! Amen. ’

In this, the final lesson of **Module 109**, we will examine Paul’s closing remarks. This last section of his letter to the Romans can be divided into six subsections:

- Paul’s ministry to the Gentiles (**15:14-22**)
- Paul’s plans to visit Rome (**15:23-33**)
- Paul’s personal greetings (**16:1-16**)
- Paul’s final instructions (**16:17-20**)
- Greetings from the Corinthians (**16:21-24**)
- Paul’s final prayer (**16:25-27**)

Romans 15 is, in many ways, a mirror of **Romans 1**, where Paul describes both his ministry (**1:5-6**) and his longing to visit Rome (**1:11-15**).

As you can see from the Section View on the right, this last half of **Romans 15** still falls under the fourth major section – “The Gospel in Action” – for it describes Paul’s responsibility (and thus the Christian’s responsibility) to the spread of the Gospel.

Introduction

The Gospel’s Three Revelations

The Gospel’s Three Answers

The Gospel’s Answer to Israel

The Gospel in Action

Conclusion

The Heart of Paul

As Paul begins to wind up his letter, he restates the purpose of his writing in **15:14-15**:

“I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another. I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.”

Paul is not apologizing for the boldness of his letter, but rather placing it in perspective. He recognizes the maturity of the Roman church, describing them as “full of goodness, complete in knowledge and competent to instruct one another” – in other words, a church that was solidly founded on the Gospel of grace. But as we saw in the very first lesson of this module, Paul’s letter was not aimed only at the Roman church itself. He saw beyond them to the spread of the Gospel that would spread out from Rome to every corner of the known world. This is why he wrote “as if to remind them again” of the foundational truths of the Gospel.

As Paul begins to express the great desire of his own heart in **15:14-24**, he is really expressing that which is the great desire of the heart of the Lord, being expressed through him.

His servanthood

Read Romans 15:15-17

Paul had received a commission from the Lord – to serve him amongst the Gentiles. This was made clear from the moment of his first encounter with the Lord.

Read Acts 9:15

As Paul, himself, expresses this commission in **Colossians 1:23**:

“...This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.”

This, he says, was his reason for writing this letter to the Romans – he desired to minister to them *as a servant of the Lord*. As Jesus, when he had walked the earth, had served the Jews (**15:8**), so now Paul was expressing the heart of God in this same servanthood to the Gentiles. Paul considered being a servant of Christ no sacrifice. It was for him, and is for us, the greatest joy and privilege.

His priestly ministry

Read Romans 15:16

Paul saw his ministry to the Gentiles as being like a priestly duty. In the same way that a priest in the temple brought offerings to the Lord, so Paul desired to bring the Gentiles as an offering of worship to God – “an offering acceptable to

God, sanctified by the Holy Spirit.” This verse is an echo of **12:1**, where Paul urged the Roman Christians “ to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.”

His humility

Read Romans 15:17-19

Paul gloried in what Christ had accomplished *through* him – taking no credit himself, but recognizing the privilege of being the willing vessel of the Holy Spirit.

His success

Read Romans 15:18-19

Paul had been greatly used by God, proclaiming the Gospel not just through preaching but through the demonstration of its truth by signs and miracles performed through the power of the Holy Spirit.

Read 1 Corinthians 2:4-5

Read 1 Thessalonians 1:5

His magnificent obsession

Read Romans 15:20-24

Paul had one burning ambition – the same “ambition” as God himself – to reach the unreached with the Gospel. This had spurred him on for over twenty years. He did not want to go where others had already gone. This is what had stopped him going to Rome up to this time, for others had been there with the Gospel and too many regions were as yet untouched. Now he could make the wonderful statement: “There is no more place for me to work in these regions”! He had covered all the ground “from Jerusalem...to Illyricum.”* Now he had his eyes set on further horizons.

Read 2 Corinthians 10:12-18

His need for the Body

Read Romans 15:23-33

Paul expresses his great desire not only to see them, but that they might join with him in this great task he has before him. He looks to them that their prayers might give him strength and that their fellowship might give them mutual refreshment in the Lord.

As with the apostle Paul, the heart of God is to be the heart of every believer – a life poured out so that the unreached might be reached with the glorious news of salvation through Jesus Christ (**Philippians 2:17**).

Read Ephesians 3:7-8

* Illyricum, the farthest point of Paul's ministry travels at the time of his writing to the Romans, was a Roman province located in what is now modern Albania and southern Yugoslavia.

The Family

Read Romans 16:1-24

In this final chapter, we see a lovely expression of Paul's personal love for the members of God's Family. The love that filled the heart of Paul was the same kind of love that filled the heart of his Lord. He loved each one for who they were. These were his family. The men were brothers and the women sisters or mothers. All the saints were now part of the same "household." And so we see in these greetings the reality of what Paul wrote in **Ephesians 2:19**:

"Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household."

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As Paul has not yet been to Rome, the ones he greets personally in these verses are obviously those he has known elsewhere and who have since traveled to Rome. With each one he mentions, he brings a personal commendation. Each greeting is very individual, and refers to something that has meant a great deal to Paul in his own life.

- ☞ **Phoebe** – "a servant of the church in Cechrea," a port located about six miles east of Corinth. Paul describes "our sister Phoebe" as having been "a great help to many people, including me." Phoebe probably acted as courier of Paul's letter to the Romans, since Paul specifically asks the Romans "to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you."
- ☞ **Priscilla and Aquila** – "my fellow workers in Christ Jesus." This husband-and-wife team* were close partners with Paul in his mission to the Gentiles (**Acts 18:2-3,18-26**) and had even "risked their lives" for him, a fact apparently well known among the Gentile churches.
- ☞ **The church that meets at the home of Priscilla and Aquila** – In the first century, church meetings were held either in open spaces or in the large inner courtyards of the homes of wealthy Christians. The fact that a church met at the home of Priscilla and Aquila shows not only their leadership within the Roman church, but also indicates that they had considerable wealth.
- ☞ **Epenetus** – "my dear friend." Epenetus, significantly, was the first convert to Christ in the Roman province of Asia Minor and thus the "firstfruits" of Paul's ministry to the Gentiles.
- ☞ **Mary** – "who worked very hard for you." It is obvious that this Mary, unknown to us apart from this reference, played a significant role in the

* Whenever Priscilla and Aquilla are mentioned, almost invariably Priscilla (the wife) is mentioned ahead of Aquila (the husband). This may reflect either the prominence of Priscilla in the team, or her high social standing in the community.

founding or growth of the church in Rome.

- **Andronicus and Junias** – “my relatives” who “were in Christ before I was.” They had at one time been in prison *with* Paul, and thus were probably team-members with Paul on the Gentile Mission. Junias is a feminine name, and so Paul’s reference to them as “outstanding among the apostles” has caused some controversy. Although some scholars believe that the term “outstanding among the apostles” actually means “outstanding *in the opinion of* the apostles,” the most natural reading of Paul’s Greek is that both Andronicus and Junias are themselves apostles.
- **Ampliatius** – “whom I love in the Lord.” The *International Standard Bible Encyclopedia* explains that Ampliatius was “a common name and is found in inscriptions connected with the imperial household.”¹
- **Urbanus** – “our fellow worker in Christ.” Urbanus was a common slave name in first century Rome and means “of the city.” The fact that Paul uses the phrase “our fellow worker” rather than “my fellow worker” indicates that he played a significant role of ministry within the Roman church.
- **Stachys** – “our fellow worker in Christ.” The name is not Latin but Greek, and was not a name commonly used in Rome. It has been found, however, in inscriptions connected with the Roman imperial household.”
- **Apelles** – “tested and approved in Christ.” Apelles was another common name of Latin (and thus Roman) origin. At some time, Apelles had been through a serious trial, where he had been tested and been found “approved” in Christ (note **2 Timothy 2:15**).
- **Those belonging to the household of Aristobulus** – Nothing is specifically mentioned of this household, and therefore it would have been well-known among the Roman Christians. The *International Standard Bible Encyclopedia* says that he was probably “a grandson of Herod and brother of Herod Agrippa, a man of great wealth, and intimate with the emperor Claudius.”² Lightfoot suggests that the term “the household of Aristobulus” refers to the slaves of Aristobulus, and that upon his death “they had kept together and had become the property of the emperor either by purchase or as a legacy, in which event, however, they might still retain the name of their former master.”³
- **Herodion** – “my relative.” Paul here may be referring to Herodion as a blood relative or as a fellow-Jew. The Greek word that Paul uses can also be translated as “kinsmen,” and Paul uses it in this sense in **9:3**, where he speaks of “my brothers, those of my own race, the people of Israel.” The name Herodion indicates that this man probably was a member of Herod’s family, a possibility strengthened by the mention of Aristobulus before him.
- **Those in the household of Narcissus** – “who are in the Lord.” Like the household of Aristobulus, the household of Narcissus was probably the slaves

of Narcissus, who had passed into imperial possession or patronage. Narcissus was probably Tiberius Claudius Narcissus, a wealthy freedman of the emperor Tiberius and a favorite of the emperor Claudius.

- **Tryphena and Tryphosa** – “those women who work hard in the Lord.” The names, which could be translated as “Dainty” and “Disdain,” are pagan in origin. It is quite likely that they were sisters, since it was common practice to call sisters by names with a common derivative. According to the *International Standard Bible Encyclopedia*, “Both names are found in inscriptions connected with the imperial household, ‘Tryphosa’ occurring more frequently than ‘Tryphaena.’”⁴ It is obvious that these women were prominent in the Roman Christian community.
- **Persis** – “my dear friend.” Persis (whose name means “Persian woman”) is also commended by Paul as “another woman who has worked very hard in the Lord.” It is significant just how many women Paul greets in his letter to the Romans. These were not just casual greetings but a clear recognition of the value of their contribution to the Roman church. Despite the belief that many people have regarding Paul’s negative attitude to women in ministry, Paul not only counted them as valuable partners in the ministry but even as “dear friend[s].”
- **Rufus** – “chosen in the Lord.” The name Rufus is only mentioned in one other place in the New Testament and that is in **Mark 15:21**, which records the story of Simon of Cyrene carrying the cross of Jesus and that Simon was the father of Alexander and Rufus. Since Mark traditionally wrote his Gospel account for Roman readers, and thus Alexander and Rufus were well-known to the Roman Christian community, it is reasonable to assume that the Rufus that Paul greets in his letter to the Romans is the son of Simon of Cyrene.
- **The mother of Rufus** – “who has also been a mother to me, too.” If Rufus is indeed to be identified as the son of Simon of Cyrene, then this woman was the wife of Simon. If this is the case, it is likely that Simon was no longer alive at the time of Paul’s writing.

Paul then sends greetings to “Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them” and to “Philologus, Julia, Nereus and his sister, and Olympas and all the saints with them.” Although none of these people are singled out for any special commendation, they obviously were significant partners in the Gospel.

Read Romans 16:16

At the close of Paul’s personal greetings, he gives this command: “Greet *one another* with a holy kiss.” This was a common ending that Paul brought to his letters (see **1 Corinthians 16:20**; **2 Corinthians 13:12**; **1 Thessalonians 5:26**) and Peter also refers to greeting with the “kiss of love” (**1 Peter 5:14**). Justin Martyr (in the second century) tells us that the holy kiss was a regular part of the worship services in his day.

Finally, Paul ends his personal greetings with the affectionate statement:

“All the churches of Christ send their greetings.”

As “apostle to the Gentiles” (**11:13**), Paul had authority to represent the Gentile churches in sending greetings to the church at Rome. But note that Paul doesn’t just say “the churches of the Gentiles,” as he does in **16:4**, but rather “the churches of Christ.”

Right throughout Paul’s letter to the Romans, Paul has been emphasizing that God’s salvation is for Jew and Gentile alike (**1:16; 9:24; 10:12**) and that both Jew and Gentile are branches on a single olive tree (**11:17-24**). Now Paul emphasizes that it is a singular experience, embracing both Jew and Gentile. “All the churches of Christ,” he writes, “send their greetings.”

Final Loving Words

Read Romans 16:17-20

So Paul brings four final expressions of love to his “family” in Rome:

- ☞ A final warning (**16:17-18**)
- ☞ A final command (**16:19**)
- ☞ A final encouragement (**16:20**)
- ☞ A final declaration (**16:20**)

A final warning

In love, he warns them to watch out especially for two kinds of trouble-makers:

- ☞ **Those who cause division** – The all-important issue in the Body of Christ is unity. This is the outward result of love at work. To Paul it had to be guarded above all things (**Ephesians 4:3**). In the midst of the diversity in the Body of Christ unity is possible through the “bond of peace” (**Colossians 3:13-15**). Unity is a reality, says Paul, when each individual Christian lets the peace of Christ rule (or, as the Amplified Bible describes it, “act as umpire”) in his or her heart in all situations and circumstances. Because of God’s peace within our hearts, we can now choose peace in our relationships with others.
- ☞ **Those who cause obstacles** – Any teaching that causes men and women to stumble at the grace of God and in their walk of faith in the Lord Jesus is to be put away (see **Galatians 1:6-9**).

Paul is straightforward about how to handle these trouble-makers. He says simply, “Keep away from them!” And he gives the reason why. Their motives are to draw people to themselves for their own glory and blessing. “Watch out” for them, says Paul. “Be on your guard against them.”

Read Acts 20:28-31

A final command

Read Romans 16:19

The Christian is to be full of understanding concerning the ways of the Lord, not the ways of the world. The word translated “innocent” (NIV) and “simple” (KJV) literally means “unmixed, untainted.” It is used of pure wine which has not been diluted with water, and of metal which has no alloy mixed with it. This is, for the Christian, says Paul, a life untainted, or unmixed, with evil.

In the Christian life, it is all too easy to become “evil-focused” in a misguided attempt to please God. But Paul says we are to “wise about what is good” and “innocent about what is evil.” Our focus must always be on the Lord and his righteousness. When God reveals sin in our lives, we are to respond in faith, not self-effort. We are to repent, which means to change direction – turning our back on the sin and turning to face God’s righteousness.

In **Ephesians 5:15-16**, Paul writes:

“Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity, because the days are evil.”

Just because the days are evil, this is no excuse to be “wise” about the evil around us. No, our focus is to remain upon “what is good” in Christ.

A final encouragement

Read Romans 6:20

At the end of his letter, after all he has declared concerning the victory won in the Gospel, Paul makes a very specific promise to the Roman Christians:

“The God of peace will soon crush Satan under your feet.”

This is not a prayer, but a declaration! In this life the Christian is at war – not against people (as Paul says in **Ephesians 6:10-20**), but against the spiritual powers of evil. Through the victory won by Jesus on the Cross, Satan was defeated in his claim to the lives of men, and stripped of his power and authority over them (**Colossians 2:14-15**). But that victory becomes outworked in daily reality only through faith in the Gospel (**1 John 5:4-5**).

The Christian is at war in the world against the enemy, Satan, to bring that declaration of liberty through the Gospel to a captive world. Satan will use everything he can to hinder the message reaching men and women. This he was doing in great persecution against those to whom Paul was writing. So, here, Paul encourages them with the certain knowledge of the ultimate triumph of Christ when “the kingdom of this world has become the kingdom of our Lord and of his Christ” (**Revelation 11:15, 20:1-3, 7-10**).

It is important to read **16:20** within its context. Paul has just exhorted the Roman Christians “to be wise about what is good, and innocent about what is evil.” We are not to learn as much as we can about Satan’s realm, in order that we might

defeat him. This would mean becoming “wise about what is evil.” No, we are called to “overcome evil with good” (12:21).

But the promise Paul makes to the Roman Christians is much more than just good winning out over evil. Paul is very specific. Under whose feet does he say Satan will soon be crushed? Under the feet of the Roman Christians!

The Romans church was, just a few short years after this letter, to face the most severe persecution they had yet encountered. Nero would soon have a large section of Rome burned and would blame it on the Christians. Christians would be killed and, according to Tacitus, “punished with the most exquisite tortures.” According to *Foxes’ Book of Martyrs*:

“Nero even refined upon cruelty, and contrived all manner of punishments for the Christians that the most infernal imagination could design. In particular, he had some sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them. This persecution was general throughout the whole Roman Empire; but it rather increased than diminished the spirit of Christianity.”

During this intense persecution, Peter would be crucified, and Paul too would meet his death by the executioner’s sword. Yet in it all, Paul’s words in 8:35-39 would reverberate through the minds of the Roman believers. And also his words in 16:20:

“The God of peace will soon crush Satan under your feet.”

Although Satan was already defeated at the Cross, that defeat would soon become evident to all. For despite the intensity of the persecution, the Church continued to grow and, eventually, she took over the empire.

The same promise applies to us today. Satan is crushed under our feet as we move forward in the proclamation of the Gospel! It is the “God of peace” who wins this victory, for despite all that Satan may throw against the people of God, there is nothing he can do to shake the peace and security we have in Christ. We are already “more than conquerors through him who loved us” (8:37).

A final declaration

At the end of 16:20, after announcing the final crushing of Satan beneath the feet of the Roman Christians, Paul declares:

“...The grace of our Lord Jesus be with you.”

This, too, is not a prayer of request but a declaration. Paul knows it will be their experience, for grace is God’s gift to the believer. Grace – God’s enabling power in the face of all the enemy may attempt to bring against us – is with us because of the Lord Jesus Christ!

Read 2 Corinthians 12:9-10

Greetings from the Corinthians

Read Romans 16:21-24

Just before Paul closes his letter, he sends the Romans greetings from the church in Corinth and from his own ministry team. These include:

- ☞ **Timothy** – “my fellow worker.” We know Timothy well, both from the account of **Acts (16:1-3; 17:14-15; 18:5; 19:22; 20:4)**, and also through Paul’s pastoral letters to him (**1 Timothy; 2 Timothy**). In **1 Timothy 1:2**, Paul refers to him as “my true son in the faith,” but here, in a ministry team context, Timothy is “my fellow worker.”
- ☞ **Lucius, Jason and Sosipater**– “my relatives” (NIV) or, possibly, “my kinsmen” (KJV). Although we know nothing further about Lucius, there is a slight possibility that this Lucius is that same as the one mentioned in **Acts 13:1**. Jason could possibly be identified with the person of the same name in **Acts 17:5-9**, and Sosipater may have been from Berea (**Acts 20:4**).
- ☞ **Tertius** – “who wrote down this letter.” There is no other mention of Tertius in the New Testament, but he was obviously well-schooled in Greek and acted as Paul’s secretary and scribe, at least in this one instance.
- ☞ **Gaius** – “whose hospitality I and the whole church here [in Corinth] enjoy.” This Gaius is quite likely the same Gaius that Paul baptized (**1 Corinthians 1:14**), but could also be Gaius Titius Justus, in whose house Paul stayed while in Corinth (**Acts 18:7**). His house was apparently also one of the meeting places of the Corinthian church.
- ☞ **Erastus** – “who is the city’s director of public works.” Archaeologists in Corinth have uncovered a block of paving stone with the inscription: “Erastus, commissioner of public works, bore the expense of this pavement.” There is also a possibility that this Erastus is the one referred to in **Acts 19:22** and **2 Timothy 4:20** (although it is difficult to be certain, since the name was fairly common).
- ☞ **Quartus** – “our brother.” His name means “the fourth son,” but we know nothing further about him. For him to be mentioned in this context, however, indicates that Quartus was a significant person in the Corinthian church.

Paul has now essentially concluded his letter. He has revealed a great love for the Roman church, and has expressed deep affection for them in his greetings. Now, before we read Paul’s final words, let’s take a quick look, from a bird’s-eye perspective, at the whole letter to the Romans.

The Grand Crescendo

Read Romans 16:25-27

With the wonder of the Gospel of the Lord Jesus now in full view, Paul ends his letter in a grand crescendo of praise to the God of such great wisdom, grace and

love. He writes:

- ☞ **“Now to him who is able...”** – God is more than able to fulfill all the Gospel’s promise to the believer. As Paul said in **Philippians 1:6**: “...being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (read also **Ephesians 3:20-21**).
- ☞ **“...to establish you by my gospel...”** – The Gospel not only *saves* us; it also *establishes* us (note **2 Peter 1:10-12**). It strengthens us and makes us stand firm in the truth of Christ.
- ☞ **“...and the proclamation of Jesus Christ...”** – The Gospel is the proclamation of Jesus (**1 John 1:1-3**) – who He is and what He has done – revealing to us everything of God (**John 14:8-11**).
- ☞ **“...according to the revelation...”** – The revelation to us of all that God has done – the enlightening of our hearts (**Ephesians 1:17-18**) – accomplishes God’s purpose in us, both individually and corporately. Revelation is what drives our growth in Christ.
- ☞ **“...of the mystery...”** – Prior to the coming of Christ, the Gospel was a “mystery” – a secret hidden in the heart of God. J. B. Phillips describes this “sacred mystery which up till now has been hidden in every age and every generation, but which is now as clear as daylight to those who love God. They are those to whom God has planned to give a vision of the full wonder and splendor of his secret plans for the nations. And the secret is simply this: Christ in you! Yes, Christ in you bringing with him the hope of all the glorious things to come” (**Colossians 1:26-27**).
- ☞ **“...hidden for long ages past but now revealed...”** – The coming of Jesus was the opening of the mystery and the fulfillment of everything God has planned since the beginning of time (**Ephesians 3:2-11**).
- ☞ **“...and made known through the prophetic writings...”** – This glorious plan of God was made known by the inspired writers of the Old Testament (**2 Timothy 3:16; Romans 15:4; 2 Peter 1:16-21**). This mystery, in retrospect, can be seen in the words of the prophets (**1 Peter 1:10-12**) and in the recorded history of Israel. Even the sacrifices and worship of Israel foreshadowed the coming of Christ (**Colossians 2:16-17; Hebrews 8-10**).
- ☞ **“...so that all nations...”** – The heart of God is for the whole world (**John 3:16**) – for *all* nations (**Matthew 24:14; 28:19-20**). **Revelation 7:9** records “a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb” (read also **John 17:20-23**).
- ☞ **“...might believe and obey him...”** – The Gospel ushers in the kingdom of God – where God is obeyed as Lord and King – in the hearts of men and women on earth. Obedience and faith are the hallmarks of the Gospel (see **Romans 1:5**).

- “**...To the only wise God...**” – Only a God of great wisdom could have fathomed the Gospel and the greatness of his wisdom is displayed through the Gospel to all the heavenly realm in the ones he has redeemed – the Church (**Ephesians 3:10-11**).
- “**...be glory forever through Jesus Christ!...**” – This is what the Gospel does! This is its ultimate purpose. Everything the Lord Jesus has done for us reveals the wonder and glory of God. It is through Jesus Christ that glory comes to God (**Ephesians 3:21**).
- “**...Amen!**” – This word is the final word, the word to end all words. There is nothing more to be said, nothing more to be added. This Hebrew word means “sure, certainty, truly” and when added at the end of a statement, it can be translated as: “So be it!”

As **Psalm 72:19** declares:

“Praise be to his glorious name forever; may the whole earth be filled with his glory. Amen and Amen.”

¹ *The International Standard Bible Encyclopedia*, “Ampliatius,” excerpted from QuickVerse 6.0.
² *The International Standard Bible Encyclopedia*, “Aristobulus,” excerpted from QuickVerse 6.0.
³ *The International Standard Bible Encyclopedia*, “Aristobulus,” excerpted from QuickVerse 6.0.
⁴ *The International Standard Bible Encyclopedia*, “Tryphosa,” excerpted from QuickVerse 6.0.
⁵ John Foxe, *Foxe’s Book of Martyrs*, Chapter II, excerpted from QuickVerse 6.0.

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