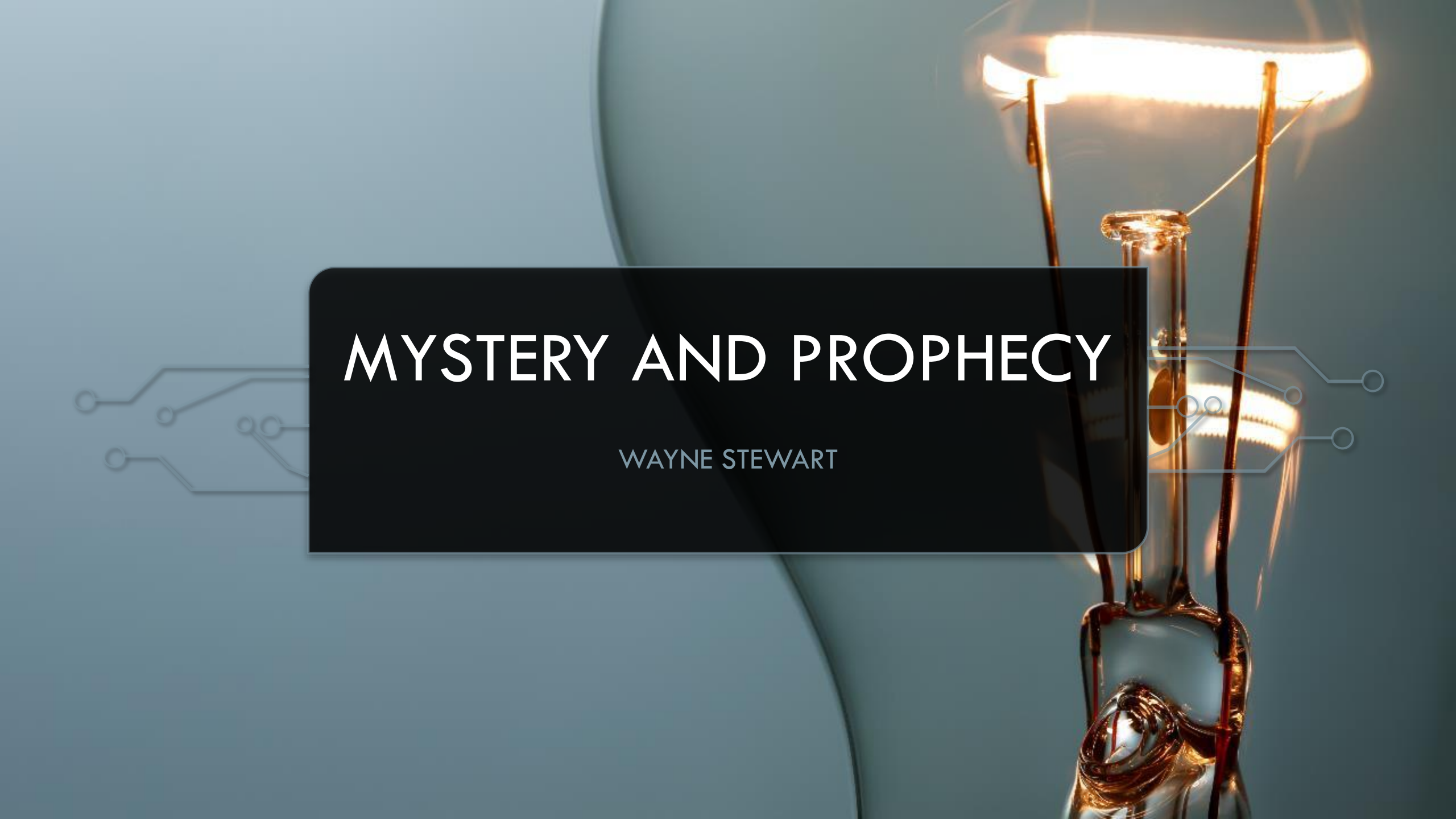
MYSTERY AND PROPHECY

WAYNE STEWART



MYSTERY (27 HITS)

Matt. 13:11; Mk. 4:11; Lk. 8:10; Rom. 11:25; 16:25; 1 Cor. 2:7; 4:1; 13:2; 14:2; 15:51; Eph. 1:9; 3:3-4, 9; 5:32; 6:19; Col. 1:26-27; 2:2; 4:3; 2 Thess. 2:7; 1 Tim. 3:9, 16; Rev. 1:20; 10:7; 17:5, 7

KJV Rev. 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

KJV Rev. 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

KJV Rev. 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

KJV Rev. 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

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believe that "the mystery" of Ephesians is in view in Romans xvi. Let us now compare the opening and closing words of the epistle.

The Outer Section. Introduction. i. 1—7.	**The Inner Section. Conclusion.** xvi. 25—27.
The gospel of God.	My gospel.
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore by His prophets in the holy Scriptures.	According to the revelation of the mystery, kept in silence in age times, but now manifested, and through prophetic writings made known.
For obedience of faith unto all nations.	To all nations for the obedience of faith.
Grace from God our Father.	Praise to the *aiōnion* God and the only wise God.

Taken from CH Welch Just and Justifier

As a further unfolding of the different point of view of the inner and outer portions of the epistle, we observe the usage and occurrence of some important words.

Sin: Occurs 47 times. Of these 6 occurrences are found in the outer

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To appreciate the latter of these two statements it is essential that we give the structure of the epistle.

The Structure of the Epistle to the Romans as a whole.

	A | i. 1—17. Gospel. Promised afore. For obedience of faith among all nations.	
	B | i. 18—iii. 20. Jews equally with Gentiles guilty before God.	In the outer portion of Romans we read of sins, law of Sinai, Abraham, Israel, Jew and Gentile.
	C | iii. 21—31. The Glory of God. Come short of.	
	D | iv. 1—25. His own body now dead.	
	E | v. 1—11. Reconciliation. Doctrinal.	
The Mystery of Romans xvi. 25—27.	F | v. 12—21. Condemnation in Adam.	In the inner portion of Romans, we have sin, law of sin, Adam, and Man, but no references to Abraham, Jew, or Gentile.
	G | vi., vii. Question. Repudiation.	
	Answer.	
	F | viii. No condemnation in Christ.	
	E | ix.—xi. Reconciliation. Dispensational.	The outer portion, Rom. ix.—xvi. 24, the same features as Rom. i.—v. 11, but from a dispensational and practical point of view.
	D | xii., xiii. Present your bodies a living sacrifice.	
	C | xiv.—xv. 7. The Glory of God. Received, to	
	B | xv. 8—xvi. 24. Gentiles equally with Jews acceptable before God.	
	A | xvi. 25—27. Mystery silenced afore. For obedience of faith unto all nations.	

* For explanation of these symbols see Scrivener or Burgon and *The Berean Expositor*, Vol. XXI, page 16. They are not important enough to us here to justify time and space in their elucidation.

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From this structure it will at once be seen that Romans xvi. 25—27 is essential to complete the epistle. The reader who has followed the exposition will be able to fill in the details of every section, so completing the structural analysis of this most wonderful epistle. We must however show the relationship of A | i. 1—17 and *A* | xvi. 25—27, as that is the subject now before us.

The Outer Section (Rom. i. 1—17). The Gospel of God.	**The Inner Section (Rom. xvi. 25—27). My Gospel.**
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore.	Kept silence in age times, now manifested.
Prophets in the holy Scriptures.	Prophetic writings.
Unto obedience of faith among all nations.	For obedience of faith to all nations.
Grace from God our Father.	Praise to the *aiōnion* God, and to the only wise God.
To the end ye may be established.	To Him Who is able to establish you.
The power of God unto salvation.	To Him Who is of power.
Righteousness revealed . . . . as it is written.	Revelation of mystery . . . . scriptures, the prophets.

It is evident that there is an intended contrast between these two passages. From the days of Abraham onward the gospel was no secret:

> "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. iii. 8).
> "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56).

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The revelation of a mystery.

Let us set out this doxology so that we may the better consider it in detail.

Romans xvi. 24—27.

A | xvi. 24, 25. | a | Grace be with you. Amen.
| b | To Him Who is able to establish.
B1 | xvi. 25. *Kata.* Gospel proclaimed. According to my gospel.
B2 | xvi. 25, 26. *Kata.* Mystery manifested. According to revelation of mystery.
B3 | xvi. 26. *Kata.* Make known. According to commandment.
A | xvi. 27. | *b* | To God only wise.
| *a* | Glory unto the ages. Amen.