

## **Acts 28 – The Great N.T. dispensational divide**

**Romans 16:25-27, Paul's closing doxology is not a postscript**

**Romans 16:25-27, Paul's unaltered theme**

Is the closing doxology of Romans a later addition or part of the original letter?

No! Not a later addition, and Yes! Part of the original letter. And this is another presentation against a critical error within some dispensationalist teaching. This is important enough to repeat.

Too many right dividers follow the lead of the great Dr. Bullinger who believed these last verses of Roms.16 were a postscript, written after Romans had been in circulation, and after Paul had received the truths of the present dispensation of the grace of God, even the Mystery of Ephesians and Colossians.

Is this idea correct? The answer is an emphatic no based on scriptural evidence.

The closing verses; the final doxology of Romans 16:25-27, by chronology, events, context, structure and content, are inseparable from the original letter and are not a postscript.

*Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.* Roms.16:25-27.

First of all a consideration out of curiosity.

Where are the other postscripts? Should Paul have added a postscript to Galatians after The Mystery was revealed since Galatians and Romans are both identical in dispensational themes? What about Thessalonians which is about Israel's Temple and the anti-Messiah? If Paul wrote Hebrews, he sure should have added a postscript to that letter informing everyone that Israel had been set aside and the imminent return to Zion, Hebs.10:36-37, 12:22, was postponed.

The timing of events.

Paul, in his letter to the Romans, expressed his desire to see them on his way to Spain, Roms.15:24 [Acts19:21], and despite the circumstances, he did arrive there just a few years afterwards.

Paul did not arrive in Rome with the truths of The Mystery. He stated clearly, he was bound for the hope of Israel, and he preached for a day out of the Law, Moses and the prophets, Acts28:20, :23. This preaching to the dispersed Israeli leadership is perfectly parallel to his letter to the believers there. Romans is the Law, Moses and the prophets, as was Paul's ministry during, see Acts 26:22. After an unenthusiastic response to the word of the earthly kingdom, Isa.6 was pronounced for the last time, and Israel was let go, Acts 28:25.

Israel was let go when Paul was in Rome, not when he wrote the letter. Obviously, the

“postscript” was not written between the original writing and his arrival at Rome because it was in Rome where we believe the present truth was received after Israel was let go, Acts.28:28. Paul remained in Rome for two years and received all that came into him, Acts.28:30. IF we believe the present truths were received in and went out from Rome, why would he need to write a postscript to a letter he sent to that very city a few years before Acts 28? Why postscript his letter to the very believers among whom he lived for two years if he did receive the present truth while living among them? This seems highly unlikely, totally unnecessary and borderline nonsensical if Paul did receive the present truths in Rome.

Content & context.

Amen does not always mean the end.

To assume the “amen” of Roms.16:24 concludes the letter and the next verses were added later is ignoring Paul. The fact that Paul adds an extra thought or two after he uses “amen” is evidenced in this very letter. He has used amen in Roms.1:25, 9:5, 11:36, 15:33, 16:20, 24 and 27. The word “amen” is based on the Hebrew and means firm thus, trustworthy, surely and so be it. Paul uses it as an affirmation, a positive exclamation on a truth as well as the close to his letters. It might conclude a section or it might conclude his letter, as it does in Roms.16:27. We must not assume that amen concludes Romans at 16:24, else we would close it earlier at 16:20 or 15:33.

*Now the God of peace be with you all. Amen.* Roms.15:33.

*And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.* Roms.16:20.

Romans 16:25 flows on from verse 24.

The “you” in both verses :24 and :25 suggests a link. Not only so, the word “now” which opens verse :25 is elsewhere translated “and” as a continuation, a connection. If Paul wanted to introduce something new and different, I’m not sure he would use a connective word linking what he was about to write to what he had already written, this would undermine his purpose to take them away from what he had already written. Do these two verses flow together? Absolutely!

*The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you....* Roms.16:24-25.

Romans 16:25 is linked to Roms.1:11.

The word translated “stablish” in Roms.16:25 is the same original word translated “establish” in Roms.1:11. Paul does not use this word after Acts 28 and if these verses were a postscript, we could expect to see words and phrases out of Ephesians, like “perfecting” or “the church which is his body”, or “unto a perfect man” or “hid in God.”

Roms.16:25 recognizes God who has power to “stablish” them fast in what he had written before, not what was revealed years later. Paul would establish them in the opening with supernatural gifts, and in the closing doxology, the power to establish was according to Paul’s, “my” gospel, which in Roms.15 included mighty signs and wonders.

*For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;* Roms.1:11.

*Through mighty signs and wonders, by the power of the Spirit of God;.....I have fully preached the gospel of Christ.* Roms.15:19.

*Now to him that is of power to stablish you according to my gospel,* Roms.16:25.

Romans 16:25 is linked to Roms.2:16, 14:10-11 & 13:10-12.

The Romans were established according to Paul's gospel which was clarified in this letter from start to finish. He had already used this phrase "my gospel" in Roms.2:16 which phrase of itself means my teaching, not any particular doctrine that Paul taught or as opposed to what others taught. In the Roms.2 context note the words accompanying his gospel which are, Jew first, justification by obedience to the law, day, judgment, and secrets of men. Roms.2:28 has the same spirit of Matt.3:9. My gospel in Romans is not my gospel in Ephesians.

*Now to him that is of power to stablish you according to my gospel,* Roms.16:25.

*In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.* Roms.2:16.

My gospel means Paul's teaching and must be defined by the context. In Roms.1:16-17 Paul's gospel quoted Habakkuk and in Roms.2:24 he quotes Isa.52:5, similar to Ez.36:20-23. Paul is preaching to the Jews about the Day of Judgment in Roms.2 and this day was fast approaching as Paul indicated through the letter and in the very last chapter just 5 verses before the doxology.

*.....for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.* Roms.14:10-12.

*.... love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.* Roms.13:10-12.

*And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.* Roms.16:20.

My gospel in Romans is linked with the imminent return of, and the Day of the Lord. My gospel in Romans is the Gentile included to provoke Israel, the believers the elect remnant of grace as found in prophesy, and all believers waiting for the Deliverer coming to Zion. Paul desired them to be establish in these dispensational truths by his gospel accompanied by supernatural gifts. This is not the setting of my gospel in the mystery of Ephesians and Colossians. Simply because my gospel is found either side of Acts 28 does not mean Paul had the Mystery of Ephesians either side of Acts 28 and provides no weight to the theory that the postscript was a link between Acts and Ephesians.

So far, we have no evidence that Roms.16 is a postscript added once the mystery was revealed to Paul after Acts 28.

Romans 16:25 is linked to Roms.1.

The Mystery kept secret since the world began is not the Mystery of Ephesians and Colossians. The first evidence is the original word translated "secret" which is not used after Acts 28. This original word means to keep in silence, see Acts 15:13, 1Cor.14:30 &

Ecc.3:7 LXX. This mystery was not hidden in God as in Eph.3:9-10, but kept silent in the Scriptures of the prophets.

*.....the revelation of the mystery which hath been kept in silence through times eternal,*  
Roms.16:25 ASV.

Here are the opening and closing passages which provide structural guidance to our understanding.

*my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, having been unvoiced during eternal times, but now has been made plain, and by the prophetic Scriptures,* Roms.16:25-26. MKJV.

*Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord..* Roms.1:1-3.

Paul's final doxology is in harmony with his opening remarks. Notice, gospel in both sections, Christ Jesus in both sections, Scriptures and prophets in both sections. This mystery kept unvoiced or silent since the world began [as opposed to our calling which goes back before the foundation of the world, Eph.1:4] is part of the mystery of Christ as he writes clearly, the preaching of Christ Jesus according to the revelation of the mystery kept silent. This mystery unvoiced is about Christ, not a complete dispensation of God. There is nothing here about Christ's headship over the church his body, the inheritance in heavenly places, the creation of the one new man. If this is a postscript about our calling today, Paul failed to mention one specific dispensational feature of it.

Paul's use of the word mystery is not defining or conclusive. The word mystery does not come packaged with doctrine, the context shows what mystery is in the mind of Paul and the reader must not inject into that word understanding contrary to that context.

The structure suggests a harmony between the gospel of God concerning his Son in the opening with the preaching of Christ by the mystery kept unvoiced in the closing. Paul wrote in the opening and closing, something about Christ Jesus that had been both promised but kept silent in the prophetic writings.

Some read their time frame ideas into the words but now. But now does not demand the time is post Acts 28, the but now could apply to the writing of Romans. What Paul wrote in Romans was the but now time when the mystery kept unvoiced was made manifest by revelation and by the scriptures of the prophets according to the command of the everlasting God. A twofold unveiling of something promised, unvoiced but not hidden.

When examining the structure, we see this harmony, the link not clear and obvious at casual reading.

*the preaching of Jesus Christ according to the revelation of the mystery, having been unvoiced during eternal times, but now has been made plain, and by the prophetic Scriptures,* Roms.16:25-26. MKJV.

*the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord. ... who was marked out the Son of God in power, according to the Spirit of holiness, by the resurrection from the dead.* Roms.1:1-4. MKJV.

Resurrection from the dead is important. The disciples did not understand this prior to the event, Mk.9:10, [cp.Roms.1:4b] and the leadership did not recognize Christ for who he was and so crucified him. Paul writes about this in 1Corinthians using the word mystery as it relates to wisdom.

*But we speak the wisdom of God in a mystery, which God has hidden, predetermining it before the world for our glory; which none of the rulers of this world knew (for if they had known, they would not have crucified the Lord of glory). 1Cor.2:7-8. MKJV.*

Is there a link between this mystery of 1Cor.2 and the mystery kept unvoiced in Roms.16? This might be something to explore.

If the leadership of Israel had known Jesus of Nazareth was the Lord of Glory, a very powerful title, they would not have crucified him, but his resurrection by power established the fact irrefutably. His suffering was also withheld from the disciples as was his resurrection out from the dead. Consider the association of these passages as you explore the possible link between Roms.16 and 1Cor.2 See the context of Jn.12:16, Lk.9:45, and Mk.9:10.

As Israel and the Gentiles were mocking the actual King of the Jews we notice links back to the Scriptures of the prophets which is where this mystery was promised but kept silent.

*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Luk.23:34.*

Casting lots is from Psa.22:18 which is the first in a trilogy. Psa.22 is suffering, Psa.23 death with resurrection, and Psa.24 glory as follows.

*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah. Psa.24:7-10.*

Who is this King of glory asks the Psalmist but when Paul wrote Romans as in but now, they knew who this King of glory was, it was Christ Jesus of Nazareth declared to be the son of God with power by resurrection, Roms.1:3-4. Perhaps his death burial and resurrection as the Son of God, the Lord of glory, are the truths previously promised in the prophets as the mystery unvoiced, and the hidden wisdom of God, 1Cor.2:7-8, and Roms.16:25-27.

We know it is impossible for this mystery hidden or 1Cor.2 to be the mystery of Ephesians and Colossians since it was not revealed to Paul exclusively, and Paul immediately uses Isa.64:4 when he writes in 1Cor.2:9 that eye has not seen, nor ear heard. I love the contrast to eyes and ears here of future glory for them as opposed to the failing eye and ear of those stumbling at the stumbling stone, Roms.11:8. Further evidence that the hidden wisdom mystery is not Ephesians is found at the bottom of 1Cor.2, when Paul turns to Isaiah which prophet he calls upon again in Romans. Another link.

*For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ. Isa.40:13-14 1Co 2:16.*

*For who hath known the mind of the Lord? or who hath been his counsellor? Isa.40:13-14 Roms.11:34.*

Isaiah 40 links 1 Corinthians and Romans, but we must not miss another powerful Isa.40 bridge between these two mysteries of 1Cor.2 and Roms.16. Isaiah 40 contains a title of God that Paul uses in the doxology.

*Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth,* Isa.40:28.

*But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God,* Roms.16:26.

In 1Cor.2:9, Paul alludes to Isa.64:4 which prophet he also references in Roms.9:20-21.

In 1Cor.2:16 Paul uses Isa.40 which passage he also uses in Roms.11:34, and Isa.40 speaks of Jehovah as the everlasting God, which title Paul uses in the closing doxology in Roms.16:25-27. The links between the mysteries of 1Cor.2 and Roms.16, keep on showing.

Romans 16:26 is linked to Roms.1:1-3.

The scriptures of the prophets both promised and revealed this mystery unvoiced. This is a further unveiling about the mystery of Christ as is stated by Paul, it is the preaching of Christ Jesus according to the revelation of the mystery unvoiced. This is Paul's word, the context and structure.

*..... the preaching of Jesus Christ according to the revelation of the mystery, having been unvoiced during eternal times; but now has been made plain, and by the prophetic Scriptures,* Roms.16:25-26 MKJV.

*.....the gospel of God (which He had promised beforehand through His prophets in the Holy Scriptures), about His Son, Jesus Christ.....* Roms.1:1b-3a. MKJV.

Romans 16:26 is linked to Roms.1:5, 15:18.

When Paul wrote of all nations, he included the Romans where the Jews had an advantage and the Gentiles were partaking of Israel's blessings being graft into that olive tree, see 1:5-6, 3:1, 11:16-18 & 15:27. The Jews and Gentiles of Romans were both part of the all nations, but these dispensational difference between them proves the all nations of Roms.1 & 16 were not created into one new man as in Ephesians and Colossians.

*But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:* Roms.16:26.

*For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.* Rom 15:18-19.

*By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:* Roms.1:5.

The phrase obedience of, and to the faith only occurs here and the phrase is understood as the obedience which springs from faith. The obedience was to the belief they held, not only in the Lord who saved them, but in the faith, that is doctrines, Paul had given them from that same Lord. Paul preached his gospel for obedience to the faith, the doctrines he had been teaching from Jerusalem to Illyricum contained redemption truths but clear dispensational truths which were not those of Ephesians and Colossians. Obedience in the doxology is found in Roms.1 & 15 and is linked to mighty signs and wonders

accompanying the gospel designed to bring about that obedience. Obedience to the faith does not mean Paul had the present dispensational truths.

The content and context of the doxology in Roms.16:25-27 disallows any thought of a postscript added later by Paul.

Romans 16:26 looks to the prophetic writings which are found in Paul in Acts.

*... the revelation of the mystery, having been unvoiced during eternal times; but now has been made plain, and by the prophetic Scriptures, according to the commandment of **the everlasting God**, made known to all nations for the obedience of faith;* Rom 16:25-26. MKJV.

Paul was commanded by the **everlasting God** to preach Christ Jesus according to that mystery unvoiced which was made manifest and by the scriptures of the prophets. We have already seen this title indirectly in 1Cor.2:16 where Isa.40 is used. The word everlasting, and the original word translated everlasting are not used to describe God after Acts 28. Using the KJV references for the everlasting God, we find it occurs once in the N.T., here in Romans 16, and twice in the O.T. as follows,

*And Abraham planted a grove in Beersheba, and called there on the name of the LORD, **the everlasting God**.* Gen.21:33.

*Hast thou not known? hast thou not heard, that **the everlasting God**, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.* Isa.40:28.

Genesis 21 records the birth of Isaac, the persecution of him by Ishmael, the casting out of Hagar with her son, the promise of the seed in Isaac, and the promise of a nation through Ishmael. Here are the Gen.21 references in Paul up until Acts 28. Gen.21:12 is in Roms.9:7-8 [Hebs.11:18]. Gen.21:10 is in Gal.4:28, & 30-31. When Paul wrote these passages, he was using the Law where the title the everlasting God was found. This title is important.

Roms.16 doxology is not a disconnect looking forward, it is connected to things looking back. The everlasting God of the Roms.16 doxology has already been referenced indirectly by Paul in Roms.9:7-8, 11:34, Gals.4 and 1Cor.2:16. The everlasting God of Roms.16, is the same everlasting God of Abraham, the promise in Isaac, and the earthly Kingdom of Isa.40.

*according to the commandment of **the everlasting God**, made known to all nations for the obedience of faith;* Rom 16:25-26. MKJV.

*nor because they are the seed of Abraham are they all children. But, "**In Isaac shall your Seed be called.**"* Gen.21:12 Roms.9:7. MKJV

*And Abraham planted a grove in Beersheba, and called there on the name of the LORD, **the everlasting God**.* Gen.21:33.

Roms.16 doxology is not a disconnect looking forward, it is connected to things looking back. The everlasting God of Roms.16 doxology has already been indirectly referenced by Paul in Roms.11:34 and 1Cor.2:16.

*according to the commandment of **the everlasting God**, made known to all nations for the obedience of faith;* Roms.16:25-26. MKJV.

*For who has known the mind of the Lord, or who became His counselor?* Isa.40:13, Roms.11:34.

*For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.* 1Cor. 2:16.

*Have you not known? Have you not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, does not grow weak nor weary? There is no searching of His understanding.* Isa.40:28.

This is the prophet foretelling the glory of the everlasting God, and this is the everlasting God of the doxology of Roms.16.

*O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* Isa.40:9-11.

**Romans 16:25-27 doxology is not a postscript.**

The evidence is not compelling; it is much stronger; it is clear and obvious. The Scriptures, the Words of the Lord demand we reject permanently the false idea that the final doxology of Romans 16 is a postscript, something added by the apostle after he had written.

This structure will be available on the Acts 28 net website eventually.

## Romans 16:25-27 is not a postscript

Roms.1:10-11, prayer to visit Rome

Romans opening, 1:1-11.

**God  
and  
Father**

A. 1:1-1, 3 Paul - Gospel of God  
**concerning his Son**

B. 1:2 promised, prophets, holy Scriptures  
**Seed of David – flesh**  
**Son of God – by power**  
**resurrection from the dead**

C.1:5, [:11] obedience of faith – all nations  
spiritual gift – established

**The mystery [of Christ] kept silent/unvoiced in the scriptures is found in Romans as  
1. Son of God raised by power, or 2. Last Adam, obedience thus justification of life to all**

Romans closing, 16:25-27.

**Ever-  
lasting  
God**

A. 16:25. My gospel  
**preaching of Christ Jesus**

B. 16:25-26, **mystery kept silent**  
manifested – scriptures of prophets  
command of everlasting God

C.16:25-26 establish (power)  
obedience of faith – all nations

Roms.15:23-24 desire to visit Rome

**The everlasting God,** Gen.21:12, Gen.21:12=Roms.9:7-8, Hebs.11:18, Gen.21:10=Gals.4:28, 30-31.  
Isa.40:28 Roms.16:26. Isa.40:13 = 1Cor.2:16, Roms.11:34

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When Paul arrived in Rome, Acts 28, he did not have the truth of he Mystery,  
he was bound for the hope of Israel and taught Christ from the Law, Moses & the Prophets.  
When Israeli leadership was not responsive, Isa.6 was pronounced  
and Israel nationally was let go, Acts28:25. If Paul then received the present truth  
and dwelt 2 years in Rome receiving all who came to him why would he need to add a postscript  
to the Romans letter when he was living among them when the present truth was revealed?

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