

The Holy Kiss (v. 16)

VERSE 16 Greet one another with a holy kiss. All the churches of Christ greet you

(Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ
 [aor.dep.imper.2p. aspazomai greet + pro.acc.m.p. allelon on another + prep. en + noun
 instr.nt.s. philema kiss + adj.instr.nt.s. hagios + pres.mid.ind.3p. aspazomai greet + pro.acc.p. su
 + d.a.w/noun nom.f.p. ekklesia church + adj.nom.f.p. pas all + d.a.w/noun gen.m.s. Christ]).

ANALYSIS: VERSE 16

1. The “holy kiss” is enjoined elsewhere in the N.T. (1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26).
2. Peter calls it “the kiss of love” (1 Pet. 5:14).
3. The kiss was (and still is) a custom of extending a friendly greeting (Lk. 7:45 “You gave me no kiss, but she, since the time I came in, has not ceased to kiss My feet.”).
4. This kiss was practiced in the early church as a token of love for the Royal Family.
5. Judas employed the kiss in his betrayal of Jesus (Lk. 22:48).
6. Among believers what is important is the mental attitude in our greeting of one another.
7. Paul here encourages the Roman Christians to greet one another as an expression of their common bond in the truth.
8. Paul tells the Roman saints that all the Gentile churches extend greetings to the Roman believers.
9. By so doing, Paul infers that this demonstrates the solidarity that prevails among churches he was associated with and the Roman Church(es).
10. This knowledge was to encourage the church at Rome as they became aware that other congregations were supportive of their presence in the Roman capital.
11. “All the churches” emphasizes the importance of the local church.

An Important Warning (vv. 17-18)

VERSE 17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching [doctrine] which you learned,

and turn away from them (Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ’ αὐτῶν
 [pres.act.ind.1s. parakaleo exhort, urge + conj. de now + pro.acc.p. su + noun voc.m.p. adelphos
 + pres.act.infin. skopeo keep one’s attention on; “keep your eyes on” + d.a.acc.m.p. “those” +
 d.a.w/noun acc.f.p. dichostasia dissension; also at Gal. 5:20 + conj. kai and + d.a.w/noun
 acc.nt.p. skandalon that which causes stumbling; “hindrances” + prep. para contrary to +
 d.a.w/noun acc.f.s. didache teaching, doctrine + rel.pro.acc.f.s. hos + pro.nom.p. su +

aor.act.ind.2p. manthano learn + pres.act.part.acc.m.p. poieo do + conj. kai + pres.act.imper.2p. ekklino turn away + prep apo from + pro.abl.m.p. autos “them”]).

VERSE 18 For such men are slaves, not of our Lord Christ but of their own

appetites (οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ,

[conj. gar for + d.a.w.pro.nom.m.p. toioutos such types + neg. ou + d.a.w/noun dat.m.s. kurios

Lord + pro.gen.m.p. ego + noun dat.m.s. Christ + pres.act.ind.3p. douleo be a slave + conj. alla

but + d.a.w/noun dat.f.s. koilia stomach; appetite + pro.gen.m.p. heautou one’s own interest];

and by their smooth and flattering speech they deceive the hearts of the

unsuspecting [καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων

[conj. kai + prep dia by + d.a.w/noun instr.f.s. chrestologia smooth talk; 1x + conj. kai + noun

gen.f.s. eulogia praise; flattery + pres.act.ind.3p. exapatao lead astray, deceive + d.a.w/noun

acc.f.p. kardia heart + d.a.w/adj.gen.m.p. akakos innocent; unsuspecting]).

ANALYSIS: VERSES 17-18

1. Just before Paul concludes this epistle, he issues a direct warning with respect to false teachers.
2. Throughout Romans he has been building up his readers so that they can discern truth from error.
3. The doctrines taught in this extensive letter he has been preparing the Romans indirectly.
4. We should not conclude that these agitators and false teachers had infiltrated the ranks of the Roman church.
5. Paul does not directly take them on as he does in Galatians and Colossians.
6. He was aware of these types and the potential for these false Christian teachers to come against the believers in Rome.
7. False teachers are responsible for all the divisions within Christianity from apostolic times to the present.
8. He tells the Romans to have their guard up (“keep your eye on”) for this eventuality.
9. These types cause “dissensions” in among otherwise adjusted believers, and as such they are stumbling blocks (“hindrances”) to those who have been taught sound doctrine.
10. The Galatians were prime examples of infiltration and contamination of the faith of these believers.
11. We are to make special note of anyone who comes to us with viewpoints that contradict what we have learned.
12. Anyone who advances concepts and doctrines contrary to what we have learned are to be completely avoided (“turn away from them”).

13. The doctrine of separation must be applied or these evil types will drag you down (1 Cor. 15:33 “Bad associations corrupts good standards”; my translation).
14. They most likely will arise from our own members as we would be quick to shut down any who might try to infiltrate our ranks.
15. Avoid the plethora of so-called Bible teachers that are prophesied in the last days (2 Tim. 4:1-4).
16. These proponents of false doctrine “are slaves...of their own appetites” indicating that they are motivated by their STAs.
17. External appearances otherwise, they are not *slaves* of our Lord Christ.”
18. That is because they do not advocate sound doctrine such as we have in this epistle.
19. A common modus operandi of false teachers is how they approach their targets (v. 18b).
20. They come on to their would-be victims “with smooth and flattering speech.”
21. This type of psychology is to make their victim feel good and important.
22. In other words, taking the nice friendly approach rather than the direct no nonsense approach (1 Thess. 2:5)
23. They are in contrast to the take it or leave it approach wherein the adjusted pastor-teacher speaks from authority.
24. These types will flatter you and we know what the WOG has to say about the sin of flattery (Job 32:21, 22; Psa. 5:8; 12:2, 3; Prov. 26:28; 28:23; 29:5; Jude 1:16).
25. Those who follow sound teaching are not like the many (2 Cor. 2:17; 4:2).

Their Good Reputation (v. 19)

VERSE 19 For the report of your obedience has reached to all; therefore I am

rejoicing over you (ἡ γὰρ ὑμῶν ὑπακοῆ εἰς πάντας ἀφίκετο· ἐφ’ ὑμῖν οὖν χαίρω, [*conj. gar + d.a.w/noun nom.f.s. hupakoe obedient; “the report” + pro.gen.p. su + prep. eis + adj.acc.m.p. pas all + aor.dep.ind.3s. aphikneomai reach; 1x + prep. epi over + pro.dat.p. su + conj. oun therefore + pres.act.ind.1s. chairo rejoice*], **but I want you to be wise in what is good and**

innocent in what is evil (θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν [*pres.act.ind.1s. thelo wish, want + conj. de but + pro.acc.m.p. su + adj.acc.m.p. sophos wise + pres.act.infin. eimi + prep. eis + d.a.w/adj.acc.nt.s. agathos good + adj.acc.m.p. akeraios innocent + conj. de and + prep. eis + d.a.w/adj.acc.nt.s. kakos evil, bad, wong*]).

ANALYSIS: VERSE 19

1. The Roman Christians at the time of writing (c. 56-57 AD) were adjusted to the POG (cp. 15:14).
2. Here Paul commends them for their steadfast positive volition.
3. Their proper understanding of BD is illustrated in chapter 6 verse 17 in connection with the doctrine of the STA.
4. The word “obedience” is used in Romans at 1:5; 6:16; 15:18 and 16:26.

5. Their reputation based in part on their strategic location (capital of the Empire) enhanced their “the report” that had reached others in the Empire.
6. Hence, all the more reason to keep their guard up and avoid false suitors.
7. Paul at present is able to have a lot of +H over them (cp. 3 Jn. 1:4 “I have no greater joy than this, to hear that my children are walking in the truth.”).
8. The fact that they had no come under attack from false teachers is not a reason to let their guard down.
9. The enemy of our faith is always looking for an opportunity (1 Pet. 5:8 “Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.”).
10. Paul desire that they “be wise in what is good” and “innocent is what is evil” (false doctrine and practices).
11. Alertness is the watchword (cf. 1 Cor. 16:13; Eph. 6:10; Col. 4:2; 1 Thess. 5:6; 1 Pet. 5:8).

An Assurance of Ultimate Victory in the Angelic Conflict and Grace to Preserve (v. 20)
VERSE 20 The God of peace will soon crush Satan under your feet (ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. [*conj. de and + d.a.w/noun nom.m.s. theos + d.a.w/noun gen.f.s. eirene peace + fut.act.ind.3s. suntribo crush, shatter + d.a.w/noun acc.m.s. Satanias + prep. hupo under + d.a.w/noun acc.m.s. pous foot + pro.gen.m.p. su*]).

The grace of our Lord Jesus be with you (ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ’ ὑμῶν [*d.a.w/noun nom.f.s. charis grace + d.a.w/noun gen.m.s. kurios + pro.gen.m.s. ego + pro.gen.m.s. Jesus + prep. meta with + pro.gen.m.p. su*]).

ANALYSIS: VERSE 20

1. V. 20a provides believers with assurance that the ultimate victory over Satan is assured.
2. The designation “God of peace” (also at; 15:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; 2 Thess. 3:16; Heb. 13:20) is here used in connection with Satan’s defeat demonstrating the fact that all who are in conflict with God will be brought into subjugation with Satan’s final defeat in connection with the 2nd Advent when he is cast into the Lake of Fire.
3. In verse 20a there is a allusion to Gen. 3:15.
4. Satan’s agents are responsible for all the divisions, discord and lies that prevail in the cosmos (2 Cor. 11:12-15).
5. God has established the way whereby people can find peace with God (cf. Rom. 5:1 “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”).
6. Both Ph 1 and Ph 2 peace with God is available to all who exercise positive volition to the truth of God’s word.
7. Each element in v. 20a is for our encouragement to stay steadfast in BD.

8. God will crush (defeat) Satan and he will somehow do it with believers participating and He will do it without unnecessary delay (“soon”).
9. We are on the side of truth and we will enjoy forever victory over the forces of evil.
10. This should encourage us to stay faithful in the good fight.
11. Put on the whole armor of God so you can prevail in the Angelic Conflict.
12. V. 20b extends the necessary grace to be preserved to the end in this benediction for the Romans.
13. This benediction closes this subdivision of this letter.

Eight Men with Paul sends their Greetings (vv. 21-23)

VERSE 21 Timothy my fellow worker greets you, and so do Lucius and Jason and

Sosipater, my kinsmen (ἀσπάζεταιται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεταιται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός [*pres.dep.ind.3s. aspazomai greet + pro.acc.m.p. su + noun nom.m.s. Timothy + d.a.w/adj.nom.m.s. suergos fellow-worker + pro.gen.m.s. ego + conj. kai + noun nom.m.s. Jason + conj. kai + noun nom.m.s. Sosipater + d.a.w/adj.nom.m.p. sugnenes fellow-countryman*]).

VERSE 22 I, Tertius, who write this letter, greet you in the Lord (ἀσπάζομαι ὑμᾶς ἐγὼ

Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ [*pres.dep.ind.1s. aspazomai greet + pro.gen.m.p. su + pro.nom.s. ego I + noun nom.m.s. Tertius + d.a.w/aor.act.part.nom.m.s. grapho + d.a.w/noun acc.f.s. epistole letter + prep. en + noun loc.m.s. kurios*]).

VERSE 23 Gaius, host to me and to the whole church, greets you (ἀσπάζεταιται ὑμᾶς

Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεταιται ὑμᾶς [*pres.dep.ind.3s. aspazomai + pro.acc.m.p. su + noun nom.m.s. Gaius + d.a.w/adj.nom.m.s. zenos stranger; “host” + pro.gen.s. ego + conj. kai + adj.gen.f.s. holos whole + d.a.w/noun gen.f.s. ekklesia + pres.dep.ind.3s. aspazomai + pro.acc.m.p. su*]).

Erastus, the city treasurer greets you, and Quartus, the brother (Ἔραστος ὁ οἰκονόμος

τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός [*noun nom.m.s. Erastus + d.a.w/noun nom.m.s. oikonomos manager, treasurer; also at Gal. 4:2 + noun gen.f.s. polis city + conj. kai + noun nom.m.s. Quartus + def.act.w/noun nom.m.s. adelphos*]).

ANALYSIS: VERSES 21-23

1. In these verses we have eight men who were with Paul in Corinth.
2. Timothy needs no introduction considering his importance to Paul.
3. The next three are related to Paul (cp. vv. 7 & 11).
4. Tertius Paul's personal secretary (scribe) greets the Romans (as an aside a forger would not have thought to introduce this for those who question the genuineness of this ending to Romans).
5. Paul's practice of using a amanuensis is noted at 1 Cor. 16:21; Gal. 6:11; Col. 4:18 and 2 Thess. 3:17.
6. Gaius is undoubtedly the Gaius Paul baptized at Corinth (1 Cor. 1:14).
7. This believer was able to host the entire church in his own residence.
8. Erastus held a position of political prominence in the city of Corinth holding the position of city treasurer.
9. Quartus is referred to simply as "the brother" who sent his greeting to the believers in Rome.

An Extended Final Doxology (vv. 24-27)

VERSE 24 <The grace of our Lord Jesus Christ be with you all. Amen.>VERSE 25 Now to Him who is able to establish you according to my gospel and the

preaching of Jesus Christ ([Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, [*conj. de now + d.a.w/pres.dep.part.dat.m.s. dunamai able + pro.acc.p. su + aor.act.infin. sterizo strengthen; establish + prep kata according + d.a.w/noun acc.nt.s. euangelion Gospel pro.gen.m.s. ego + conj. kai + d.a.w/noun acc.nt.s. kerugma proclamation + noun gen.m.s. Jesus + noun gen.m.s. Christ*], **according to the revelation of the mystery which has been kept secret for long ages past** [κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου [*prep kata + noun acc.f.s. apokalupsis revelation + noun gen.nt.s. musterion mystery + noun dat.m.p. chronos time + adj.dat.m.p. aionios eternal + perf.pass.part.gen.nt.s. sigao keep secret*]),

VERSE 26 but now is manifested, and by the Scriptures of the prophets

(φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν [*aor.pass.part.gen.m.s. phaneroo make known/manifest + conj. de but + adv. nun now + prep dia through + part. te + noun gen.f.p. graphe Scripture + adj.gen.f.p. prophetikos*], **according to the commandment of the eternal God** [κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ [*prep. kata + noun acc.f.s. epitage*

commandment, authority + d.a.w/adj.gen.m.s. aionios eternal + noun gen.m.s. theos], has been made known to all the nations, leading to obedience of faith [εις ὑπακοήν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος [prep eis to + noun acc.f.s. hupakoe obedience + noun gen.f.s. pistis faith + prep eis to + adj.acc.nt.p. pas all + d.a.w/noun acc.nt.p. ethnos nation + aor.pass.part.gen.nt.s. gnorizo make known]]);

VERSE 27 to the only wise God, through Jesus Christ, be the glory forever (μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, [*adj.dat.m.s. monos only + adj.dat.m.s. sophos wise + noun dat.m.s. theos + prep. dia through + noun gen.m.s. Jesus + noun gen.m.s. Christ + pro.dat.m.s. hos whom + d.a.w/noun nom.f.s. doxa glory + prep eis + d.a.w/noun acc.m.p. aion age; “forever”*]).

Amen (ἀμήν. [*particle of affirmation*]).

ANALYSIS: VERSES 24-27

1. With regard to verse 24: A benediction at this point would close the section as did the one in verse 20; Verses 25-27 would be a closing doxology; If such close proximity seems strange, compare 2 Thess. 3:16 & 18.; The textual evidence has this verse omitted in P46, X, A, B, C, the Latin Vulgate and other versions.; It is found in D & G, and mass of cursives.; The suspicion is that it was omitted because of the mistaken notion of incompatibility with the nearness of verse 20.
2. This is the longest of the doxologies (cp. Heb. 13:20-21 and Jude 24-25).
3. In Rom. 1:11 Paul states his desire to impart some spiritual gift to establish the Roman Christians in the faith.
4. Here the emphasis is upon God who is able to establish positive volition.
5. The lesson is that we should place reliance upon Who is able to establish us.
6. It is He who provides us with face-to-face teaching and protects us against stumbling (cp. Jude 1:24-25).
7. For the recipients of this letter they received the contents of this book (as we at Maranatha did in 1987 and in the past several years).
8. To be established in the faith believers must adhere to what Paul calls “my gospel.”
9. Paul is referring to the gospel that he was entrusted with at his call to the ministry (cf. 2:16; Gal. 1:12; 1 Thess. 1:5; 2 Tim. 2:8).
10. That there are false gospels (such as faith plus works) is apparent among those calling themselves ‘Christians’ (cf. Gal. 1:6 “I am amazed that you are so quickly deserting Him who called you by the grace of Jesus Christ, for a different gospel.”).
11. There are many who “distort the gospel of Christ” (Gal. 1:7).
12. For Paul’s attitude towards those who preach a corrupted gospel message note Gal. 1:8 & 9.

13. The phrase “according to...the proclamation of Jesus Christ” refers to that which Christ is the subject.
14. So God establishes positive volition via a proper gospel presentation.
15. The gospel is totally compatible with “the revelation of the mystery” which is a reference to the present dispensation of the Church Age.
16. Eph. 3:1-11 expounds of this “mystery” as it relates to the salvation adjustment in the CA.
17. The gospel regardless of dispensation remains the same, which topic Paul has made quite apparent in this epistle.
18. Here and in Eph. 3:5, 9 and Col. 1:26 Paul declares that this “mystery” is that “which has been kept secret from long ages past.”
19. The secretive part is not how individuals are saved, but rather the special dispensation of the Church.
20. What OT prophets knew was that Israel would be demoted (set aside) in favor of a new people of God as the torchbearers of God’s plan (cf. Rom. 10:19-21; 11:25-26; Matt. 21:43).
21. But as to who and what this new people of God would be is the part that was hidden from the OT prophets (cf. 1 Pet. 10-12).
22. The mention of a new people of God in the wake of Israel’s apostasy is found in Hosea 2:23b “And I will say to those who were not My people, ‘You are My people!’ And they will say, ‘You are my God!’”
23. God did not reveal the specifics with respect to the new dispensation and those that would be His chosen people.
24. But in verse 26 Paul says this secret aspect is “now manifested.”
25. “The Scriptures of the prophets” refers to the anticipation of a new people based on Israel’s spiritual fall.
26. So the OT Scriptures were not silent on the fact of a new people and a new dispensation, but it was not possible to elucidate the specifics apart from NT revelation.
27. Ephesian 5:3 asserts this fact: “which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in/by the Spirit.”
28. The phrase “according to the commandment of the eternal God” means that this full revelation of the mystery and its timing was based on divine sovereignty.
29. This way of salvation and its implications, Paul asserts, “has been made known to all the nations, *leading* to the obedience of [saving] faith.”
30. This has transpired by world wide evangelism and the establishment of the NT canon of Scripture.
31. The final verse designates God as “the only wise God” as He is the formulator and fulfiller of the Plan from eternity past.
32. And it is through His Son Jesus Christ that all this is made possible.
33. “To God be the glory forever” is where all the credit is due.
34. “Amen” indicates full concurrence.

END: Romans Chapter Sixteen

Jack M. Ballinger

Completed: January 2024

Last Taught: November 1987