


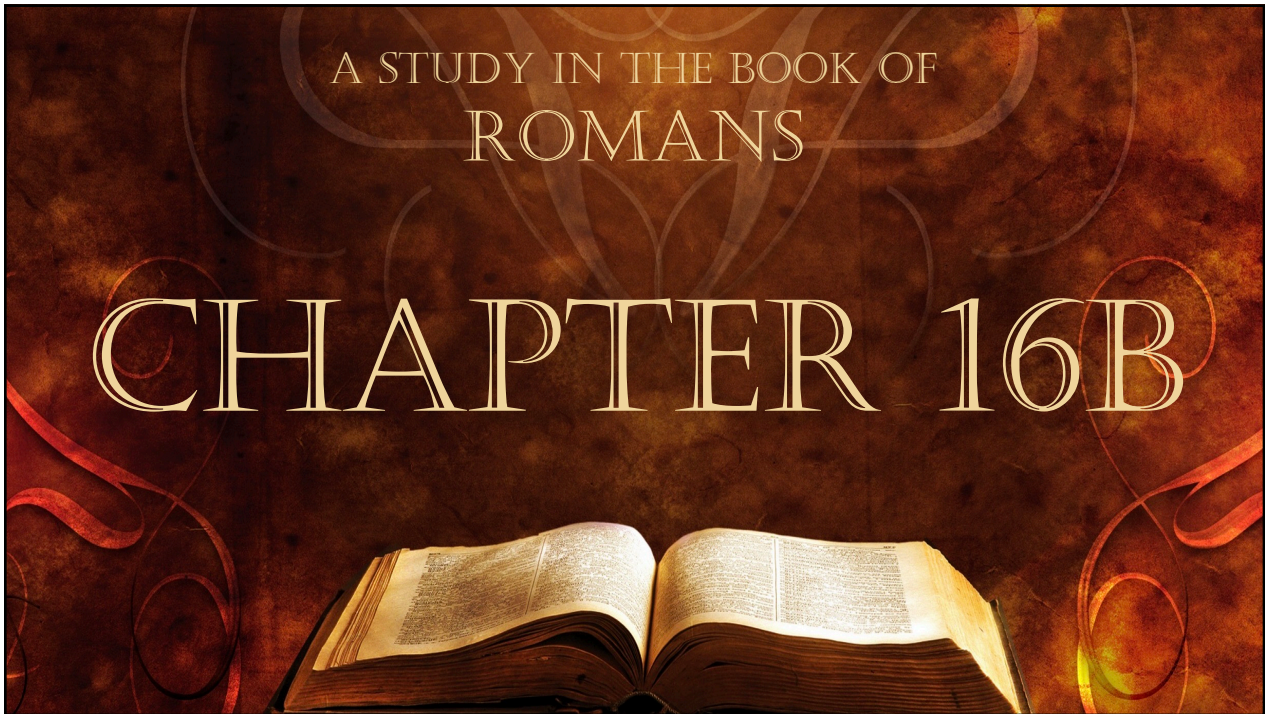
**NT 2732 The Book of Romans**  
**Chapters 9 – 16**

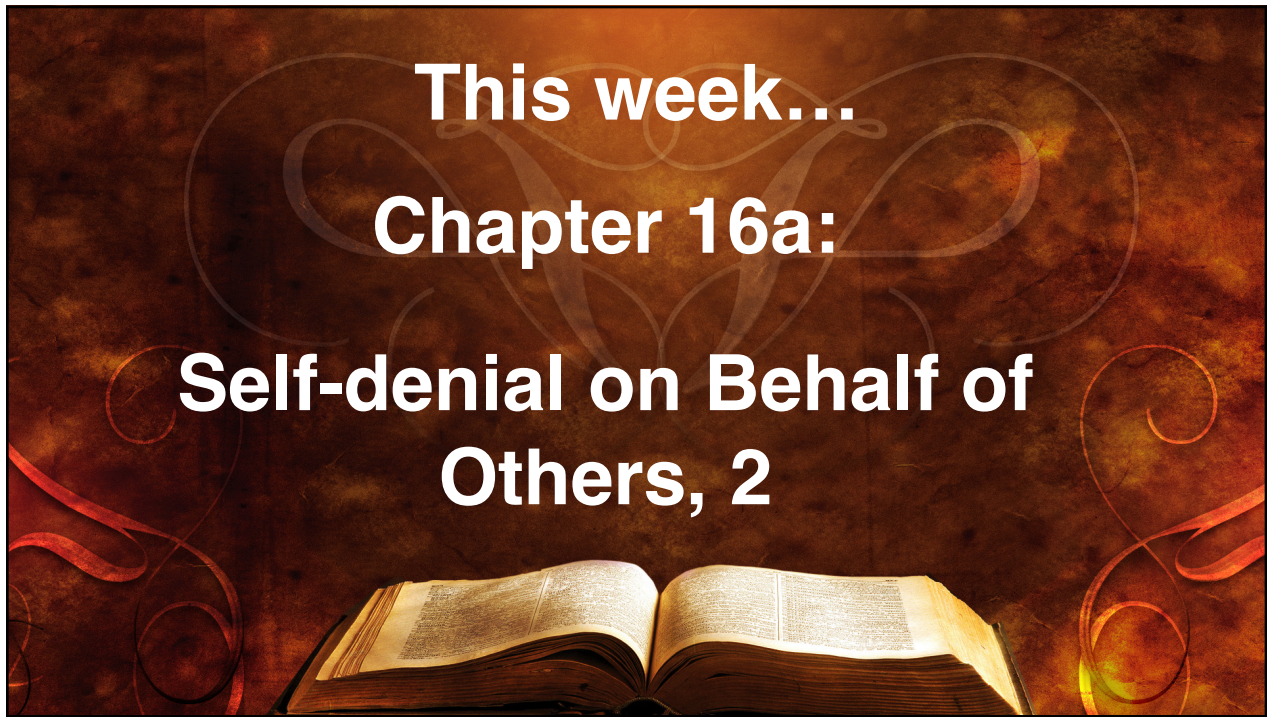
 **MID-AMERICA**  
SEMINARY • COLLEGE

Michael Spradlin, PhD  
Bradley Thompson, EdD PhD

A STUDY IN THE BOOK OF  
ROMANS

CHAPTER 16B





<b>ROMANS</b>				
<b>THE GOSPEL</b>				
Introduction — Personal (1:1–17)	<b>Saving the Sinner</b>	<b>Concerning Israel</b>	<b>Concerning Christian Conduct</b>	
	Depravity of humanity Grace of God Justification by faith Sanctification through the Spirit Security of the saint  CHAPTERS 1:18–8:39	Divine sovereignty and human will  Past, present, and future of the nation  CHAPTERS 9–11	Social Civil Personal  CHAPTERS 12:1–15:13	
	Wrath Fallen Exposed Dead in sin	Righteousness Dead Conquered Dead to sin	Glory Saved Explained Peace with God	Grace Struggling Forgiven Love for others
<b>Emphasis</b>	Doctrinal	National	Practical	
<b>Response</b>	Faith	Hope	Love	
<b>Doctrine of God</b>	Wrath	Righteousness	Glory	Grace
<b>Doctrine of Humanity</b>	Fallen	Dead	Saved	Struggling
<b>Doctrine of Sin</b>	Exposed	Conquered	Explained	Forgiven
<b>Scope</b>	Dead in sin	Dead to sin	Peace with God	Love for others
<b>Theme</b>	God's righteousness is given to those who put their faith in Jesus Christ.			
<b>Key Verses</b>	1:16–17			
<b>Christ in Romans</b>	Jesus is the focus of the gospel and the means of salvation by God's grace apart from works (1:1–4, 16–17).			

Conclusion — Relational (15:14–16:27)

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Individuals: 28	Twenty-six are mentioned by name, plus two other individuals not mentioned by name (Rufus's mother, v. 13; Nereus's sister, v. 15).
Groups: 5	The church in <b>Priscilla's</b> and <b>Aquila's</b> house (v. 5); the household of <b>Aristobulus</b> (v. 10); the household of <b>Narcissus</b> (v. 11); the brothers associated with Asyncritus, Phlegon, Hermes, Patrobas, and <b>Hermas</b> (v. 14); the saints with <b>Philologus</b> , <b>Julia</b> , <b>Nereus</b> , and <b>Olympas</b> (v. 15).
Men: 17	Seventeen are greeted (excluding the male heads of households named, but not necessarily greeted as members of the church: <b>Aristobulus</b> and <b>Narcissus</b> ): <b>Aquila</b> (v. 3), <b>Epenetus</b> (v. 5), <b>Andronicus</b> (v. v. 7), <b>Ampliatius</b> (v. 8), <b>Urbanus</b> (v. 9), <b>Stachys</b> (v. 9), <b>Apelles</b> (v. 10), <b>Herodion</b> (v. 11), <b>Rufus</b> (v. 13), <b>Asyncritus</b> (v. 14), <b>Phlegon</b> (v. 14), <b>Hermes</b> (v. 14), <b>Patrobas</b> (v. 14), <b>Hermas</b> (v. 14), <b>Philologus</b> (v. 15), <b>Nereus</b> (v. 15), <b>Olympas</b> (v. 15).
Women: 9	Nine are mentioned: <b>Priscilla</b> (v. 3), <b>Mary</b> (v. 6), <b>Junias</b> (v. 7), <b>Tryphena</b> and <b>Tryphosa</b> (twin sisters?, v. 12), <b>Persis</b> (v. 12), <b>Rufus's mother</b> (v. 13), <b>Julia</b> (v. 15), <b>Nereus's sister</b> (v. 15).
Couples: 2	<b>Priscilla</b> and <b>Aquila</b> (v. 3); <b>Andronicus</b> and <b>Junias</b> (v. 7; see the commentaries on why Junias is most likely a female name).

Households: 2	<b>Aristobulus</b> (v. 10); <b>Narcissus</b> (v. 11).
Slaves: 5	From Roman inscriptions, the following names were often those of slaves: <b>Ampliatius</b> (v. 8), <b>Urbanus</b> (v. 9), <b>Hermes</b> (v. 14), <b>Philologus</b> and <b>Julia</b> (v. 15).
Persons of distinction: 2	<b>Aristobulus</b> (v. 10) was possibly the grandson of Herod the Great and friend of the Emperor Claudius. <b>Narcissus</b> (v. 11) was likely a well-known freedman who exercised great influence on Claudius. It is not certain that these famous individuals had become Christians (they were possibly dead at the time of Paul's writing), but that their families (households) were represented by members of the church. <b>Rufus</b> (v. 13) was possibly the son of Simon the Cyrene, who carried Jesus' cross to Golgotha (Mark 15:21).
Fellow Jews: 3	<b>Andronicus</b> and <b>Junias</b> (v. 7); <b>Herodion</b> (v. 11). (There could have been others not designated as such.)
Apostles: 2	The married couple <b>Andronicus</b> and <b>Junias</b> (v. 7). Possibly apostles for having seen the risen Christ (1 Cor. 15:7); possibly among the Grecian Jews of Acts 6:1 based on their names; were Jewish believers (Paul's kinsmen and cell-mates, 2 Cor. 11:23) (cf. Bruce, p. 258).

Paul's descriptives:	Those who worked hard: four women ( <b>Mary</b> , v. 6; <b>Tryphena</b> , <b>Tryphosa</b> , and <b>Persis</b> , v. 12). Fellow workers: <b>Priscilla</b> and <b>Aquila</b> (v. 3); <b>Andronicus</b> and <b>Junias</b> (v. 7; not mentioned as fellow workers, but obviously were based on Paul's description); <b>Urbanus</b> (v. 9). Dear friends or beloved: <b>Epenetus</b> (v. 5); <b>Ampliatius</b> (v. 8); <b>Stachys</b> (v. 9); <b>Persis</b> (v. 12).
Individuals: 28	Twenty-six are mentioned by name, plus two other individuals not mentioned by name (Rufus's mother, v. 13; Nereus's sister, v. 15).
Receiving special note:	Deserved the gratitude of all the churches: <b>Priscilla</b> and <b>Aquila</b> (v. 3). First convert to Christ in Asia: <b>Epenetus</b> (v. 5). Been in prison with Paul: <b>Andronicus</b> and <b>Junias</b> (v. 7). Outstanding among the apostles: <b>Andronicus</b> and <b>Junias</b> (v. 7). Tested and approved: <b>Apelles</b> (v. 10). Been like a mother to Paul: <b>Mother</b> of Rufus (v. 13; the wife of Simon of Cyrene who carried the cross for Jesus? cf. <i>Mark 15:21</i> ).

1. This list is extremely diversified. There were males, females, slaves, freedmen, Jews, Gentiles, well-to-do, and well-thought-of.
2. Women are mentioned prominently. A third of those mentioned are women; all the ones described as working hard (*kopiao*) are women.
3. House churches are mentioned at least once (v. 5), probably three times (if adding vv. 14-15), and possibly five times if including the references to households in verses 10-11.
4. Based on Paul's words concerning the "weak" and "strong" members of the church (Rom. 14:1-15:13), it seems unlikely that the house churches were segregated into Jewish, Gentile, or other groups. (The Jews had been absent for five years during Claudius' edict- Thompson)
5. The language Paul uses (honest, positive, affirming) suggests a level of intimacy reflecting what he has heard about the maturity of the Roman church.

Boa &amp; Kruidenier (2000).

## Chapter 16

**Verse 14-** *Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters with them.*

These five men are named “*and the brothers with them*” (i.e., other Christians who were associated with or met with them). It is not known whether their names had any particular significance, Asyncritus means “incomparable,” and Phlegon means “burning.” “Hermes” was the name of the god of good luck (as well as travelers, music, eloquence, etc.). Patrobas had the name of a confidant of Nero who was in charge of Nero’s theatrical events. Hermas was a name widely used among slaves.

## Chapter 16

**Verse 15-** *Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.*

Maybe Julia was the sister of Philologus (“Lover of the Word”), and an unnamed woman was the sister of Nereus (“water- a sea god”). Some scholars think Julia was the wife of Philologus, and Nereus and Olympas were their children (Mounce).

## Chapter 16

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

This was a common form of salutation that was expected. This ancient practice was a regular part of the worship service in the early church (1 Cor. 16:20, 2 Cor. 13:12, 1 Thess. 5:26, 1 Pet. 5:14). The fact that this was a “holy kiss” indicates it was an act of family bonding in the Christian community.

Today, in the western world, a hug or handshake has taken its place in a Christian community. Sometimes it might be the only positive personal touch a fellow believer receives each week.

## Chapter 16

**Verse 17-** *Now I urge you, brothers and sisters, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.*

Paul takes a break to warn believers to “keep your eye on” (*skopein*- *skopos*- scope- mark so as to avoid) people who will cause “dissensions” (*tas dichostasia*- *dis*- from + *stasis*- strife). He also warns of “hinderances” (*ta skandala*- entrapment). Paul uses a definite article (*the* dissensions and *the* hinderances) and probably has particular problems in mind. The Roman believers have been properly schooled in Christian doctrine (cf. 1:8, 6:17) and Paul warns them to turn their backs on false teachers.

## Chapter 16

**Verse 18-** *For such people are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.*

Paul is giving last minute instructions and is probably referring to the Judaizers who demand obedience to the Law in addition to faith in Christ. There are two schools of thought on this verse. Some believe these false teachers are overly concerned (slaves to) dietary laws (their own appetites). Others believe them to be overly concerned with food in general (gluttony). The problem with these people is that they are effective. They heap flattery and compliments on young believers (*akakōn*- a- not + *kakos*- evil).

## Chapter 16

**Verse 19-** *For the report of your obedience has reached everyone; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.*

Paul commends the Roman believers for their faithfulness to the gospel, but he wants them to be more than just obedient. He wants them to be wise enough to recognize false teaching when it comes their way. He wants them to know the truth so thoroughly that they immediately recognize lying distortions of it.

Paul also wants for these believers in Rome to continue to be “innocent about what is evil.” The word here is *akeraios*, (a- not + *keraió*- to mix) “unmixed, pure, or simple.”

## Chapter 16

**Verse 20-** *The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.*

Satan is the father of lies (John 8:44), a deceiver (Revelation 20:10), and an accuser (Revelation 12:10) but there will come a day when all spiritual warfare will be over forever. This will happen relatively soon in the context of the beginning of time until its end, or it will characterize how quickly it happens when it happens (The Second Coming of Christ- Revelation 19:11-19). Satan being crushed under our feet is reminiscent of the protoevangelium of Genesis 3:15- *Of you and the woman, And of your offspring and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel.*”

## Chapter 16

**Verse 21-** *Timothy, my fellow worker, greets you, and so do Lucius, Jason, and Sosipater, my kinsmen.*

Paul returns to his list of fellow believers as he gives greetings from Timothy. Timothy worked as a close ministry partner, beginning with Paul's second missionary journey (Acts 16:2-3). Timothy present with Paul as he wrote six of his letters, including 2 Corinthians, 1 & 2 Thessalonians, Philippians, Colossians, and Philemon and was with Paul during his time in prison in Rome and afterwards.



## Chapter 16

**Verse 21-** *Timothy, my fellow worker, greets you, and so do Lucius, Jason, and Sosipater, my kinsmen.*

Paul wrote two letters to Timothy explaining how he was to serve the church in Ephesus as a young pastor.

He also sent greetings from three other kinsmen. Lucius might have been Luke (Acts 20) or Lucius of Cyrene (Acts 13) who helped start the church in Antioch. Jason may very well have been the man who took so much abuse for receiving Paul when he was in Thessalonica (Acts 17:5-9). Sosipater may be Sopater the Berean, mentioned in Acts 20:4, who went with Paul during his third missionary journey.

## Chapter 16

**Verse 22-** *I, Tertius, who have written this letter, greet you in the Lord.*

Tertius is Paul's amanuensis, his secretary who penned the words Paul spoke through the inspiration of the Holy Spirit. Church history suggests he may have later become the bishop of Iconium. Tertius is more than an employee. He is a fellow Christian brother whom Paul graciously allowed to send greetings. Since his name is Latin, he may have close connections to the believers in Rome.

## Chapter 16

**Verse 23-** *Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus, the brother.*

There are three men named Gaius in Scripture (Acts 20:4, 3 John 1, and 1 Corinthians 1:14). In Acts 18, Gaius is called Titus Justus, a noble free man, first seen in Corinth. He worshiped God and was a true seeker after the true God and lived next door to the synagogue. He was one of the few baptized by Paul (1 Corinthians 1:14), so he must have been dear to him because he led him to Christ. Gaius was the host of the whole church, which probably meant that they met in his house.

## Chapter 16

**Verse 23-** *Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus, the brother.*

Paul also sent greeting from Erastus, probably the city treasurer in Corinth. In 1929, the American School of Classical Studies in Athens discovered on the site of Corinth a marble paving block inscribed:

*“Erastus, commissioner for public works, laid this pavement at his own expense.”*



## Chapter 16

**Verse 23-** *Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus, the brother.*

Paul sent greeting from Quartus, a man who is unknown and only mentioned here.

## Chapter 16

**Verse 24-** *The grace of our Lord Jesus Christ be with you all. Amen.*

This verse is not in some early copies of manuscripts (Papyrus 46 (late second/early third century), Codex  $\kappa$  and Codex B (fourth-century), Codex A and Codex C (fifth century), Papyrus 61 (seventh or eighth century) Uncial 0150 and Minuscule 2464 (ninth century). It is found in Codex D (sixth century), Codex L and Codex  $\Psi$  (ninth century), and in the majority of later medieval Greek manuscripts. It is found in Old Latin manuscripts from the sixth century and afterward. It is in the KJV and is authoritative, although not in some older manuscripts.

## Chapter 16

**Verse 25-** *Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,*

This is Paul's longest letter, and he ends it with a doxology (hymn of praise to God). Paul calls it "his" gospel, meaning the one he has faithfully preached to the Romans. He describes the gospel as a mystery, revealed by God when the time was right. Until then, it remained hidden for the "long ages" until the arrival of Jesus Christ, the Son of God in human form.

## Chapter 16

**Verse 26-** *but now has been disclosed, and through the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;*

Paul continues his one-sentence doxology with a shift in tense (aorist- an action completed in the past with abiding consequence). The mystery has been revealed (*phanerōthentos*- "to bring to light"). God is the one who commanded the mystery to be ended and the truth revealed at this moment in history. Belief in Jesus through the gospel is God's command to all peoples.

## Chapter 16

**Verse 27-** *to the only wise God, through Jesus Christ, be the glory forever. Amen.*

Paul returned to what he was on the verge of saying when he began in verse 25. To God, who alone is wise, be glory forever through Jesus Christ. There will come a time when redemption will be complete, the last person will be saved, and the eternal purposes of God will reach their fulfillment. God will be forever praised. Amen.