

Romans

Chapter 16

1

How this study handout is structured

We will go
verse by verse
(as appropriate)

Matthew 1:1

Scripture references
are found at the end of
the slides in the
handout

Scripture is NIV
from the Quest
Study Bible
copyright 2011

- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#), "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

- **Matthew 1:1** This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

The Bible software
used for references
and KJV scripture is
from SwordSearcher

Different references will be used.
In this case Albert Barnes Notes on the Bible.
This is a clickable link if you have the
SwordSearcher Bible Software

11

<https://www.swordsearcher.com/>

If you would like a pdf copy of this handout email james293504@gmail.com

2

Bible Study Meeting Information

9:00 am Wednesday, 6:45 pm Wednesday

In Person

Mt. Calvary Baptist Church, 75 Pine Lakes Parkway, Palm Coast Florida 32164

Zoom

Click on the link below

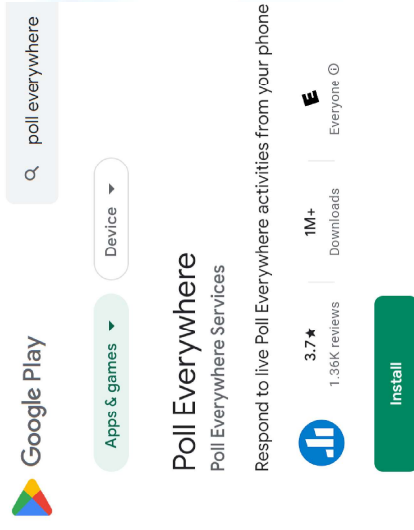
<https://us02web.zoom.us/j/4497575748?pwd=iKMcS9qbngU-vcQo2zCt7lgy9QjRZW8X>

- Or** Go to <https://zoom.us/join> and enter
Meeting ID → 449 757 5748, Passcode 04092006
- Or** Dial in at 312-626-6799 or 929-205-6099
Enter meeting ID 449 757 5748#
Enter Password 04092006

3

Polling

- **By QR Code** (Pollev.com)
QR Code allows you vote and/or to download the app
- **By text** → Send **jamesbrown897** to **22333**
- **There is also an app** you can download
an open to avoid using the QR code every time
- If you want personalized help getting the polling app on your phone I (James Brown), Linda Murray, Deacon Robinson or Angela Simpson are willing to assist you in getting set up.



4

Romans Background and Introduction

I. DOCTRINAL. THE SALVATION OF GOD. Chapters 1-8.

1. Introduction. Chapter 1:1-17.
2. The Need of Salvation Demonstrated. The Whole World Guilty and Lost. Chapter 1:18-3:20.
3. The Righteousness of God Revealed. Justification, What it is and What it Includes. Chapter 3:21-5:11.
4. In Christ. The Sanctification of the Believer; his Deliverance from Sin and the Law. Children and Heirs. Chapter 5:12-8:39.

Gaebelein

5

Romans Background and Introduction

II. DISPENSATIONAL. GOD'S DEALINGS WITH ISRAEL. Chapters 9-11.

1. Israel and God's Sovereignty. Chapter 9.
2. Israel's Failure and Unbelief. Chapter 10.
3. **Israel's Future. Chapter 11.**

III. EXHORTATIONS AND THE CONCLUSION. Chapter 12-16:27.

1. The Exhortations. Chapter 12-15:13.
2. The Conclusion. Chapter 15:14-16:27.

We are here!

Paul's average letter was 1,300 words long, but his letter to the Romans, at over 7,000 words, is his longest.



Gaebelein

6

Chapter 16 Background and Introduction

1. Greetings to Individuals (verses 1-16)
2. Warning and Comfort (verses 17-20)
3. The Final Salutations (verses 21-24)
4. The Conclusion (verses 25-27)

Chapter 16 Background and Introduction

I. THE OVERFLOWING AFFECTIONATENESS OF THE HEART OF

PAUL, which should teach us the lesson of kindness, the family affection of the Christian life. Christians needed each other's help in those days. They were as lambs among wolves. "See how those Christians love one another," said the envious heathen then. Alas! they would have little cause to say so now. But these lists of names may at least serve to remind us of the beauty of the lost ideal.

Bibillius

II. HIS REGARD FOR CHRISTIAN WOMEN, which should teach us the glory of Christian womanhood. The world has never recognized the vast debt it owes to Christian women. Even in this day, though women do more than men in the great works of quiet, unobtrusive charity, and are incomparably more thorough, patient, tender, skillful, →

Chapter 16 Background and Introduction

and self-denying than the vast majority of men, yet they might well complain that they are far less cared for in our public exhortations than men. Well, it was not so with Paul. In this chapter alone seven Christian women are recognized with words of gentleness and praise. In this day the minds of holy and noble women may well be pained by the mock deference and hypocritical compliments which are paid them. There is not the faintest trace of this in Paul. For foolish and unworthy women, he had words of deserved scorn. In days when women lived for the most part in unavoidable ignorance and seclusion and were shamefully regarded as the mere chattels and servants of man's caprice and wickedness, Paul's illuminated soul had recognized the sacred and beautiful type of Christian womanhood.

Chapter 16 Background and Introduction

III. HIS HONOUR FOR SLAVES, which should teach us the dignity of man as man. **MANY WHOM PAUL HERE SALUTES ARE SLAVES AND MEN OF POOR AND MEAN CONDITION.** It is the nature of the world to fawn upon the great; they are ashamed to know the poor. A slave was as great as a Caesar, because for slave and Caesar Christ had died. Nay, a despised slave might be much more to him. For man in himself is less than nothing; he is great in God only, if he is great at all. A few short days both emperor and slave would die, and then the one might be wailing in outer darkness, while the other, amid acclaim of angels, might tread "the heavenly Jerusalem's rejoicing streets."

Chapter 16 Background and Introduction

- **IV. HIS DISCRIMINATING EULOGIES.** Being addressed to Christians — in days when to be a Christian was to be persecuted — he was writing presumably to good men. Yet even between good men there is a difference, and Paul uses only the language of deserved praise. What comfort there is in the thought that, as God bestows on us different gifts, so also, He expects from us different forms of service! All branches cannot bear the same fruit; "all members have not the same office." Mary has her work, and Phebe hers; Urbane has his work, and Apelles his; and some of us, perhaps, think with a sigh that we do little or no work. Well, if we are but trying to do what little we can, let us be content. ...Better to be the nameless ciphers of Christianity than to be of the world's guilty kings.

Contextual Reading Romans 16:1-16

Greetings to Individuals

¹I commend to you our sister Phoebe, a deacon, of the church in Cenchreae. ²I ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the benefactor of many people, including me. ³Greet Priscilla and Aquila, my co-workers in Christ Jesus. ⁴They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. ⁵Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia. ⁶Greet Mary, who worked very hard for you. ⁷Greet Andronicus and Junia, my fellow Jews who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

Contextual Reading Romans 16:1-16

Greetings to Individuals

⁸Greet Ampliatus, my dear friend in the Lord. ⁹Greet Urbanus, our co-worker in Christ, and my dear friend Stachys. ¹⁰Greet Apelles, whose fidelity to Christ has stood the test. Greet those who belong to the household of Aristobulus. ¹¹Greet Herodion, my fellow Jew. Greet those in the household of Narcissus who are in the Lord. ¹²Greet Tryphena and Tryphosa, those women who work hard in the Lord. Greet my dear friend Persis, another woman who has worked very hard in the Lord. ¹³Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the other brothers and sisters with them. ¹⁵Greet Philologus, Julia, Nereus and his sister, and Olympas and all the Lord's people who are with them. ¹⁶Greet one another with a holy kiss. All the churches of Christ send greetings.

13

Romans 16:1

- A deaconess in the eastern churches corresponded with a matron of the synagogue. She was ordained; and their forms of ordination still exist in the Greek church; they prophesied and helped the apostles in the Lord. They visited the sick among the women, to whom ministers had no access; they carried the elements of bread and wine from the Lord's table, first hallowed by the bishop, to the chambers of their afflicted sisters. Such offices were essential in all the eastern churches.

Sutcliffe

- **Romans 16:1** I commend to you our sister Phoebe, a deacon, of the church in Cenchreae

14

Did the early church have women leaders? (16:1–3, 6–7, 12–13, 15)

This is a disputed and hotly debated topic. Phoebe (v. 1) is here called a *diakonos*, which can be translated either “deacon” or “servant,” and may refer to a position of church leadership (e.g., [Php 1:1](#); [1Ti 3:8–10](#)). Priscilla ([Ro 16:3](#)) is usually named before her husband, Aquila, and is identified as a teacher of Apollos ([Ac 18:26](#)) and as one of Paul’s coworkers. Other women are also called Paul’s coworkers ([Ro 16:6](#), [12–13](#), [15](#); [Php 4:3](#)). Junia, a feminine name, is identified as *outstanding among the apostles* ([Ro 16:7](#)), although some translate this as “well known among the apostles.”

Romans 16:1 Can women be deacons?

Ac 6:2 Then the twelve called
 (1) δέ δώδεκα προσκαλέσονται
 ★ the multitude of the disciples unto them,
 πλήθος μαθητῆς
 and said, It is not reason that we
 ἔπω ἐστὶ οὐ ἄρεστός ἡμῶς
 should leave the word of God, and serve
 καταλείπω λόγος θεός διακονέω
 tables.
 τράπεζα

Strong's Greek Dictionary
 1247. διακονέω diakoneo (diakonēō)
 Search for G1247 in KJVSL; in KJV; load in ESI.

διακονέω diakonēō, dee-ak-on-eh'-o

from G1249; to be an attendant, i.e. wait upon (mentally or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon:—(ad-)minister (unto), serve, use the office of a deacon.

verb

Ro 16:1 (1) ★ I commend unto you Phebe our
 δέ συνιστάω ὑμῖν Φοίβη ἡμῶν
 sister, which is a servant
 ἀδελφὴ ὧν διάκονος
 of the church which is at Cenchrea:
 ἐκκλησία ὃ ἐν Κενχρεαί

Strong's Greek Dictionary
 1249. διάκονος diakonos (diákonos)
 Search for G1249 in KJVSL; in KJV; load in ESI.

διάκονος diakonos, dee-ak'-on-os

probably from an obsolete διάκω diákō (to run on errands; compare G1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):—deacon, minister, servant.

masculine/feminine noun

Romans 16:1

Is the question of women serving as deacons' a disputable matter?

1. **Biblical ambiguity:** The question of whether women should serve as deacons "is unclear in the Bible," with the issue "addressed directly in only two verses ([Ro 16:1](#); [1Ti 3:12](#)), and the meaning of both is disputed." This is why "sincere interpreters of Scripture differ on the matter."
2. **Different interpretations exist among faithful believers:** As Dr. Guy Waters notes, "Reformed pastors and theologians, fully committed to the authority and infallibility of Scripture, have disagreed about what the Bible teaches concerning women and the diaconate."



Romans 16:1

Is the question of women serving as deacons' a disputable matter?

3. **Historical evidence is mixed:** Historical evidence shows that deaconesses existed "in parts of the eastern Roman Empire from the earliest times," with "4th-century Fathers of the Church, such as Epiphanius of Salamis, Basil of Caesarea, John Chrysostom and Gregory of Nyssa accept[ing] the ministry of deaconesses as a fact."
4. **Not explicitly prohibited:** Unlike some other issues that Paul addresses as clearly sinful (such as sexual immorality in 1 Corinthians 5), there is no explicit prohibition against women serving as deacons.



Romans 16:1

Is the question of women serving as deacons' a disputable matter?

Three different views on this matter:

1. **Those supporting women deacons** point to Phoebe in Romans 16:1, described as a "deacon of the church at Cenchreae," and argue that "There is no evidence in the ministry of Paul that women were barred from the role of deacon, nor is there evidence that the role of a woman deacon would have been different from that of a man."
2. **Those against women deacons** typically focus on 1 Timothy 3:12 which states deacons should be "the husband of but one wife," suggesting deacons must be male. Some argue that since deacons possess "God-given authority to serve the congregation's needs" and given that Paul restricts women from "exercising authority in the church," the diaconate should be limited to men.



Romans 16:1

Is the question of women serving as deacons' a disputable matter?

3. **Complementarians** (who believe men and women have different roles) who still support women deacons often distinguish between the roles of elders and deacons. As John MacArthur, a conservative theologian, states: "There are three distinct offices advocated in 1 Timothy 3 – elders, deacons and deaconesses."



Join by Web



Join by Text



Join by Web

Join by Text

Send [jamesbrown897](#) to 22333

Send [jamesbrown897](#) to 22333

Visual settings

Edit

<

>

When it comes to women serving as Deacons I _____

(A) support women serving as deacons

0%

(B) am against women serving as deacons

0%

SEE MORE

Romans 16:1

Is the question of women serving as deacons' a disputable matter?

The question of women serving as deacons appears to be what Paul would consider a "disputable matter" as defined in Romans 14-15. It is an issue where:

1. Scripture doesn't provide an absolutely clear directive
2. Faithful believers who respect biblical authority come to different conclusions
3. The matter doesn't touch on core doctrine or clear moral commands
4. Different churches can reach different conclusions "fully convinced in their own mind"



Romans 16:1

Is the question of women serving as deacons' a disputable matter?

Given Paul's guidance on disputable matters, this suggests that churches should:

- Allow each other to reach their own conclusions on this issue without judgment
- Focus on unity in Christ rather than division over this question
- Not make this issue a test of orthodoxy or fellowship
- Emphasize "righteousness, peace and joy in the Holy Spirit" ([Ro 14:17](#)) rather than dividing over church ministry structure
- This approach honors both the complexity of the biblical evidence and Paul's guidance on handling disputable matters within the body of Christ



23

Romans 16:2

- **I ask you to receive her in the Lord.** Give her a Christian welcome.
- **And to give her any help she may need from you.** The term used in the Greek [*paristemi*] is a legal one; hence it is supposed that some kind of legal business called her to Rome.
- **For she has been the benefactor of many.** This would result from her office as a deaconess. Among those ministered to was the apostle himself.

- **Romans 16:2** I ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the benefactor of many people, including me.

24

Romans 16:2

Another thought which we may connect with the name of Phoebe is the characteristic place of women in Christianity.

The place of woman amongst the Jews was indeed free and honorable as compared with her position either in Greece or Rome, but in none of them was she placed on the level of man, nor regarded mainly in the aspect of an equal possessor of the same life of the Spirit. But a religion which admits her to precisely the same position of a supernatural life as is granted to man, necessarily relegates to a subordinate position all differences of sex as it does all other natural distinctions. The women who ministered to Jesus of their substance, the two sisters of Bethany, the mourners at Calvary, the three who went through the morning twilight to the tomb, →

Romans 16:2

were but the foremost conspicuous figures in a great company through all the ages who have owed to Jesus their redemption, not only from the slavery of sin, but from the stigma of inferiority as man's drudge or toy.

To the world in which Paul lived it was a strange, new thought that women could share with man in his loftiest emotions. Historically the emancipation of one half of the human race is the direct result of the Christian principle that all are one in Christ Jesus. In modern life the emancipation has been too often divorced from its one sure basis, ...The picture of Phoebe in our text might well be commended to all such as setting forth the most womanlike ideal. She was 'a supporter of many.' →

Romans 16:2

Her ministry was a ministry of help; and surely such gentle ministry is that which most befits the woman's heart and comes most graciously to the woman's fingers.

Phoebe then may well represent to us the ministry of helper in this world of woe and need. There is ever a cry, even in apparently successful lives, for help and a helper. ...In the verses immediately following our text we read of another woman to whom was entrusted a more conspicuous and direct form of service. Priscilla 'taught Apollos the way of God more perfectly,' and is traditionally represented as being united with her husband in evangelistic work. →

Romans 16:2

...We must remember our Lord's teaching, that the giver of 'a cup of cold water in the name of a prophet' in some measure shares in the prophet's work and will surely share in the prophet's reward. She who helped Paul must have entered the spirit of Paul's labors; and He to whom all service that is done from the same motive is one in essence, makes no difference between him whose thirsty lips drink and her whose loving hand presents the cup of cold water. 'Small service is true service while it lasts.' Paul and Phoebe were one in ministry and one in its recompense.

For those of us who have to serve unnoticed and unknown, here is an instance and a prophecy which may stimulate and encourage. ...It matters little whether our work be noticed or recorded by men, so long as we know that it is written in the Lamb's book of life and that He will one day proclaim it 'before the Father in heaven and His angels.'

Romans 16:3

- *The glory of Christian work.*—Priscilla belonged, like Phoebe, to the women who were prominent because of the energy of their faith, and deserved the honorable position before her husband, Aquila. "The frequent sneers at Paul about his views respecting the female sex and their prerogatives might be spared us were this chapter carefully read. The order here is a sufficient answer; the wife's name first, because she was foremost, no doubt. The standard is, after all, capacity, not sex. Both are called 'my helpers'; and it would seem that, as such, they were both engaged in spiritual labors, which term includes vastly more than public preaching."

PHC

- **Romans 16:3** Greet Priscilla and Aquila, my co-workers in Christ Jesus.

29

Romans 16:4

- They had hazarded their lives, had exposed themselves to imminent danger, to save the life of Paul. On what occasion this was done is not known, as it is not elsewhere referred to in the New Testament. As Paul, however, lived with them, ([Ac 18:3](#)) and as he was often persecuted by the Jews, it is probable that he refers to some such period when he was persecuted, when Aquila and Priscilla took him into their house at the imminent hazard of their lives.

Barnes

- **Romans 16:4** They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

30

Romans 16:5

- Likewise greet the church that is in their house. As the early Christians had no houses of worship, they met in the homes of prominent brethren. In the large cities there would be several such groups. One of these in Rome met in the house of Priscilla and Aquila. **Salute Epaphroditus.** He is not mentioned elsewhere. PNTC
- The Church that is in their house - In these primitive times no such places existed as those which we now term churches; the word always signifying the congregation or assembly of believers, and not the place they assembled in. Clarke

31

- **Romans 16:5**
Greet also the church that meets at their house. Greet my dear friend Epaphroditus, who was the first convert to Christ in the province of Asia.

Romans 16:6

- Who this Mary was, or what the labor was which she bestowed upon the apostles, we know not. Her works, though hidden from man, are with God; and her name is recorded with honor in this book of life. Clarke

- **Romans 16:6**
Greet Mary, who worked very hard for you.

32

Romans 16:7

- **Salute Andronicus and Junia, my kinsmen.** Countrymen.
- **My fellow-prisoners.** When confined with Paul, we do not know.
- **Of note among the apostles.** Well and favorably known to the apostles.

PNTC

- **Romans 16:7** .
Greet Andronicus and Junia, my fellow Jews who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

33

Romans 16:8-9

- Of Amplias and Stachys nothing is known except that they were "beloved in the Lord" by the apostle, the objects of his high Christian esteem and affection.
- *The tomb of Amplias:* — The archaeological researches in Rome of recent years have thrown much light upon the life of the early Christians in that city; but no discovery has produced such interest as that just announced of the tomb of Ampliatius. ...By Paul's greeting we imagine he was a minister of the New Word. Then the tomb is of such a character that only the possessor of great wealth could have constructed so remarkable a resting-place.

BibIllus

- **Romans 16:8-9**
Greet Ampliatius, my dear friend in the Lord. Greet Urbanus, our co-worker in Christ, and my dear friend Stachys.

34

Romans 16:10-11

- *The households of Aristobulus and Narcissus:*
— We do not know anything about these two persons, men of position evidently, who had large households. But learned commentators of the New Testament have advanced a very reasonable conjecture in regard to each of them. As to the first of them, Aristobulus — that wicked old King Herod, in whose life Christ was born, had a grandson of the name, who spent all his life in Rome, and was in close relations with the emperor of that day. He had died some little time before the writing of this letter. →

Bibillus

35

- **Romans 16:10-11**
Greet Apelles, whose fidelity to Christ has stood the test. Greet those who belong to the household of Aristobulus. Greet Herodion, my fellow Jew. Greet those in the household of Narcissus who are in the Lord.

Romans 16:10-11

- As to the second of them, there is a very notorious Narcissus, who plays a great part in the history of Rome just a little while before Paul's period there, and he, too, was dead. And it is more than probable that the slaves and retainers of these two men were transferred in both cases to the emperor's household and held together in it, being known as Aristobulus's men and Narcissus's men. And so probably the Christians among them are the brethren to whom these salutations are sent.

Bibillus

36

Romans 16:10-11

- A considerable proportion of the first of these two households would probably be Jews—...As to the other members of these households, Paul may have met some of them in his many travels, but he had never been in Rome, and his greetings are more probably sent to them as exposed sections, numerically, of the Roman Church, and as tokens of his affection, though he had never seen them. The possession of a common faith has bridged the gulf between him and them. Slaves in those days were outside the pale of human sympathy, and almost outside the pale of human rights. And here the foremost of Christian teachers, who was a freeman born, separated from these poor people by a tremendous chasm, stretches a brother's hand across it and grasps theirs. →

MacLaren

37

Romans 16:10-11

- The Gospel that came into the world to rend old associations and to split up society, and to make a deep split between fathers and children and husband and wife, came also to more than counterbalance its dividing effects by its uniting power. ...Think of what a revolution it must have been, when a master and his slave could sit down together at the table of the Lord and look each other in the face and say 'Brother' and for the moment forget the difference of bond and free. Think of what a revolution it must have been when Jew and Gentile could sit down together at the table of the Lord, and forget circumcision and uncircumcision, and feel that they were all one in Jesus Christ. →

MacLaren

38

Romans 16:10-11

- And as for the third of the great split—that made so much of the tragedy and the wickedness of ancient life—the separation between the sexes—think of what a revolution it was when men and women, in all purity of the new bond of Christian affection, could sit down together at the same table, and feel that they were brethren and sisters in Jesus Christ.

Romans 16:12

- *Tryphena and Tryphosa*. These names, with the participle rendered "who labor," are in the feminine gender, and these were probably two holy women, who performed the office of deaconesses, or who ministered to the sick, and who with Persis, thus by example, and perhaps by instruction, labored to promote the spread of Christianity. Pious females then, as now, were able to do much in their proper sphere to extend the truths and blessings of the gospel.

• Romans 16:12

Greet Tryphena and Tryphosa, those women who work hard in the Lord.

Greet my dear friend Persis, another woman who has worked very hard in the Lord.

Romans 16:13

- Salute Rufus the chosen in the Lord, and his mother and mine--Perhaps the Rufus of [Mr 15:21](#), the son of Simon of Cyrene, who bore our Lord's cross! "And his mother--and mine." How great the privilege this unnamed woman had that she should be regarded by this great apostle as a mother to him! And Paul, having left all for Christ, has a "mother" in this saint! See [Mr 10:30](#). Let Christian mothers find here a great field for that wonderful heart of instinctive loving care given by God to mothers,--that they extend their maternal care beyond their own family circle, to all Christians, and especially to all laborers for Christ. The Lord will remember it at His coming!

Romans

41

- **Romans 16:13** Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too.

Romans 16:14

- Who these were we know not. Hermas was probably the same to whom a work called the Shepherd is attributed; a work with this title is still exists, and may be found among the writings of the apostolical fathers. But it is in vain to look for identity of persons in similarity of names; for, among the Greeks and Romans at this time there were many persons who bore the same names mentioned in this chapter.

Clarke

- **Romans 16:14**

Greet
Asyncritus,
Phlegon,
Hermes,
Patrobas,
Hermas and
the other
brothers and
sisters with
them.

42

Romans 16:15

- Of these several persons, though much has been conjectured, nothing certain is known. Even the names of some are so ambiguous that we know not whether they were men or women. They were persons well known to St. Paul, and undoubtedly were such as had gone from different places where the apostle had preached to sojourn or settle at Rome.

Clarke

- **Romans 16:15**
Greet
Philologus,
Julia, Nereus
and his sister,
and Olympas
and all the
Lord's people
who are with
them.

Romans 16:16

- **Salute one another with an holy kiss**, Christian salutation is a wishing all temporal, spiritual, and eternal happiness, to one another; and which, as it should be mutual, should be also hearty and sincere, and this is meant by the "holy kiss"; the allusion is to a common custom in most nations, used by friends at meeting or parting, to kiss each other, in token of their hearty love, and sincere affection and friendship for each other; and is called "holy", to distinguish it from an unchaste and lascivious one; and from an hypocritical and deceitful one, such an one as Joab gave to Amasa, when, inquiring of his health, →

- **Romans 16:16**
Greet one
another with a
holy kiss. All
the churches of
Christ send
greetings.

Gill

Romans 16:16

- he took him by the beard to kiss him, and stabbed him under the fifth rib, [2Sa 20:9](#); and as Judas, who cried, hail master, to Christ, and kissed him, and betrayed him into the hands of his enemies, [Mt 26:49](#). I say, it is an allusion to this custom, for it is only an allusion; the apostle did not mean that any outward action should be made use of, only that their Christian salutations should not be mere pleasantness, or expressed by bare words, and outward gestures and actions, either of the hand or mouth; but that they should spring from real love and true friendship, and be without dissimulation, hearty and sincere:

Romans 16:16

What's important about all these personal greetings?

- It's interesting that Romans, a profound book of doctrine, ends with so many personal greetings. This illustrates the fact that true doctrine leads to loving fellowship among people. It also shows that no matter how admired and significant Paul was as an apostle, he saw himself simply as one of the believers—a fellow worker and friend of those in Christ.

◀

Romans Chapter 16

Visual settings

Edit

>

001

◻

◻

◻

When poll is active respond at PollEv.com/jamesbrown897 Send [jamesbrown897](https://PollEv.com/jamesbrown897) to 223333



I have seen Christians so caught up in their "high level" position in the church, that they did not treat others as fellow co-workers or equals.

Yes, more than once

0%

Yes

0%

SEE MORE

47

Discussion – Paul mentions 26 people by name in this chapter. What does this tell us about the importance of relationships in Christian ministry?

48

Contextual Reading Romans 16:17-20

Warning and Comfort

¹⁷I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. ¹⁸For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. ¹⁹Everyone has heard about your obedience, so I rejoice because of you; but I want you to be wise about what is good, and innocent about what is evil. ²⁰The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

Romans 16:17-18

• Already, at Rome, we find men willing to bring about divisions among the saints and to become occasions of stumbling. Alas that such an unearthly wonder of beauty as the love and unity of the saints in Christ should be hated and attacked by deadly foes! But so it is, and Paul must write, I beseech you, brethren, mark such ones! And there is the ever-present danger of our very Christian charity making us unwilling to deal -with righteous sternness →

• **Romans 16:17-18** I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.

Romans 16:17-18

- toward others who are doing deadly work. If any one was known to be causing selfish divisions, or had become an occasion for others' falling, contrary to the doctrine which they had learned of Paul, their only path was to turn away from them. Compare [2Th 3:6](#); [Tit 3:10](#); [2Jo 13](#). Such evil workers were not serving our Lord Christ, but their own belly. What an unutterably fearful spiritual state!--to be amongst those filled with holy love toward the Lord Jesus Christ, and toward one another as fellow members of His Body, and yet be bent on altogether selfish business! Concerning many professors of Christianity John Bunyan said, "A man will go far for his own belly's sake." Compare [Php 3:18-19,20](#):

Romans 16:17-18

- Note, That seducers are always self-seekers; they are designing men: they aim at themselves, under a pretense of acting for Christ and his glory. **They serve not our Lord Jesus Christ, but their own belly.**
- Observe, The arts and methods which they use to delude and deceive: **By good words and fair speeches, they deceive the hearts of the simple.** Seducers have smooth and glossing tongues; and innocent, harmless men are misled by their fine pretenses and fair speeches: and thus, they impose upon the simple.

Romans 16:17-18

- Observe, The persons whom this exhortation concerns, who they are that should judge of the doctrines and seducers: they are the common people, the Romans, the saints or Christians at Rome, to whom he was now writing; to them the apostle allows a judgment of discretion, a power to try and examine the doctrines delivered by persons pretending to infallible inspiration: **Christians are by no means to be led by their teachers blindly, but ought to see with their own eyes, to take nothing upon trust, but all upon trial; to examine the doctrines they are taught, and to observe and mark the teachers of them: ...**

Romans 16:19

Indeed, Paul declares of these Roman Christians, whose obedience was come abroad unto all men: I rejoice, therefore, over you' Everywhere throughout the Roman world, the simple wholehearted faith and love of the Christians at Rome was talked of (See Chapter). But Paul expresses his concern in the remarkable words, I would have you wise unto that which is good, and simple unto that which is evil. Here is a Divinely safe path for the believer! "Wise unto that which is good," will include: the constant study of God's Word of truth, and careful observation and valuing what is good in the lives about us, →

• Romans 16:19

Everyone has heard about your obedience, so I rejoice because of you; but I want you to be wise about what is good, and innocent about what is evil.

Romans 16:19

- and of those whose lives and works we read. Paul sums it up to the **Php 4:8**: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.” Oh, for such a habit of mind--to be constantly “wise unto that which is good!”

Romans

- **Wise--and simple**; ready and skillful to do good, but unpracticed in and opposed to doing evil. **In doing good, Christians should have that wisdom and skill which result from practice, experience, and habit; but they should be wholly unskilled and inexperienced in doing evil.**

FBN

55

Romans 16:20

- These words may be considered either relatively, or absolutely; if relatively, or with relation to the context, then by Satan is to be understood seducers and false teachers, whom he had warned the Romans of in the preceding verses: **Mark them which cause divisions...**
- Learn hence, 1. That all corrupters of divine truths, and troublers of the church's peace, are Satan's instruments: **God shall bruise Satan**, that is, Satan in his instruments, **under your feet.** →

- **Romans 16:20**
The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

Burkitt

56

Romans 16:20

- Learn, 2. That divine evangelical truth shall be finally victorious: no weapon formed against it shall prosper; the head of error shall fall low at last at the feet of truth. Seducers may bluster for a time but shall be bruised at last; the God of peace shall bruise Satan shortly.
- Consider the words absolutely, and we have a victory proclaimed; the author of that victory declared, the God of peace; the enemy conquered, Satan; the conquest, or manner of conquering, by bruising; the time of the conquest, no presently, but shortly; **The God of peace shall bruise Satan under your feet shortly.** →

Burkitt

Romans 16:20

- Learn, 1. That the reconciler of the world shall be the subduer of Satan: in subduing Satan, and in him all that belong unto him; as the fall of the general puts the whole army to the rout.
- Learn, 2. That Almighty God, in his own time, will make believers complete conquerors over Satan, and all their spiritual enemies.
- Note, That it is by virtue of Christ's conquest over Satan, that believers become conquerors; for the promise here refers to the original promise, [Ge 3:15](#), That Christ, the seed of the woman, shall bruise the serpent's head. So. then it is by virtue of the act of Jesus Christ, bruising the serpent's head, yea, breaking it, that Satan is bruised under our feet. →

Burkitt

Romans 16:20

- As Christ bruised him under his own feet, so in his own time will he bruise him under our feet. The personal, as well as the representative seed of the woman, shall bruise the serpent's head.
- Remember, poor tempted Christian, for thy comfort, the God of peace will tread Satan under our feet shortly; thou shalt set thy foot on the neck of thy enemy; and when once thy foot is over the threshold of glory, thou shalt cast back a smiling look, and say, "Now Satan, do thy worst; through grace I am where thou shalt never come..."

Contextual Reading Romans 16:21-24

The final salutations

²¹Timothy, my co-worker, sends his greetings to you, as do Lucius, Jason and Sosipater, my fellow Jews. ²²I, Tertius, who wrote down this letter, greet you in the Lord. ²³Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city's director of public works, and our brother Quartus send you their greetings. ^[24]

Romans 16:21

- **Timotheus my work fellow**, Now follow the salutations of the friends and companions of the apostle: we may imagine that when this epistle was just concluding, that these his friends being about him, one said, pray send my Christian salutation to our dear friends at Rome, so said a second, and likewise a third, and so on, and Timotheus he began. This is the same person with Timothy, a disciple the apostle met with at Derbe, whose father was a Greek, and his mother a Jewess, and a believer in Christ. This same man he circumcised because of the Jews, and took him along with him, →

• **Romans 16:21**

Timothy, my co-worker, sends his greetings to you, as do Lucius, Jason and Sosipater, my fellow Jews.

61

Romans 16:21

- and was his companion in his travels, and very assisting to him in the work of the ministry, in spreading the Gospel, and promoting the interest of Jesus Christ; and therefore he here calls him his “co-worker”; he wrote two epistles to him afterwards when at a distance from him, in which he often calls him his son, his dear and well beloved son, having a great affection for him, because as a son with a father he served with him in the Gospel of Christ:

62

Romans 16:22

- **I Tertius, who wrote this epistle**, This name is a Latin one, and perhaps the person might be a Roman, for the names Secundus, Tertius, Quartus, Quintus, etc. were common with the Romans; unless it may be thought, as it is by some, that this man was the same with Silas, who was a constant companion of the apostle; and the Hebrew word *טלויס* is the same as Tertius; he also is numbered among the seventy disciples, and said to be bishop of Iconium; Whosoever he was, it is certain he was a scribe of the apostle, who wrote this letter, either from the apostle's notes, or from his mouth.

Gill

- **Romans 16:22**
I, Tertius, who wrote down this letter, greet you in the Lord.

Romans 16:23

- **Gaius, mine host**. Paul baptized a Gaius at Corinth ([1Co 1:14](#)). The name occurs several times. He was noted for his hospitality.
- **Erastus the chamberlain**. The city treasurer, a man of high position. The name occurs in [Ac 19:22](#) and in [2Ti 4:20](#).

- **Romans 16:23**
Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city's director of public works, and our brother Quartus send you their greetings.

Romans 16:24

- Romans 16:24

e 16:24 Some manuscripts include here *May the grace of our Lord Jesus Christ be with all of you. Amen.*

65

Contextual Reading Romans 16:25-27

Conclusion

²⁵Now to him who is able to establish you in accordance with my gospel, the message I proclaim about Jesus Christ, in keeping with the revelation of the mystery hidden for long ages past, ²⁶but now revealed and made known through the prophetic writings by the command of the eternal God, so that all the Gentiles might come to the obedience that comes from faith— ²⁷to the only wise God be glory forever through Jesus Christ! Amen.

66

Romans 16:25

- Our apostle here concludes his excellent epistle with a solemn doxology or thanksgiving to God; in which he first describes God, and then ascribes eternal glory to him. He describes him both by his power and by his wisdom.
- **My gospel**; the gospel of Christ which Paul preached. **The mystery**; the truths of the gospel, made known obscurely in the Old Testament to the Jews, were now, by the command of God, clearly revealed to Gentiles as well as Jews.

Burkitt

FBN

- **Romans 16:25**
Now to him who is able to establish you in accordance with my gospel, the message I proclaim about Jesus Christ, in keeping with the revelation of the mystery hidden for long ages past,

67

Romans 16:26

- *And by the Scriptures, etc.* By the *writings* of the prophets. The prophetic writings contained the doctrines, obscurely indeed, but so as to be an important means of disseminating and confirming the truth, that the Gentiles should be made acquainted with the gospel. To those writings the apostle had repeatedly appealed in his defence of the proposition, that the gospel was to be preached to the Gentile world, chapters 10, 11, 15. →

Barnes

- **Romans 16:26** but now revealed and made known through the prophetic writings by the command of the eternal God, so that all the Gentiles might come to the obedience that comes from faith—

68

Romans 16:26

- The prophetic writings, moreover, were extensively scattered among the Gentile nations, and thus were readily appealed to in defense of this position. Their writings being thus translated, and read, were an important means of propagating the truths of the Christian religion.
- *According to the commandment*, etc. By his command through Jesus Christ; made known in the gospel of his Son.
- *The everlasting God*. God who is *eternal*, and therefore unchanged. He who has indeed *concealed* this truth, but who has always *intended* that it should be revealed.

Barnes

Romans 16:27

- To the only wise God - This comes in with great propriety. He alone who is the fountain of wisdom and knowledge, had all this mystery in himself; and he alone who knew the times, places, persons, and circumstances, could reveal the whole; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness: therefore, to him be glory for his wisdom in devising this most admirable plan; and his goodness in sending Christ Jesus to execute it; to Him, through Christ Jesus, be glory for ever!...

Clarke

- **Romans 16:27**
to the only
wise God be
glory forever
through Jesus
Christ! Amen.

Reference Scriptures

- **Acts 18:3 (KJV)** And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
- **Acts 19:22 (KJV)** So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.
- **1 Corinthians 1:14 (KJV)** I thank God that I baptized none of you, but Crispus and Gaius;
- **Genesis 3:15 (KJV)** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Reference Scriptures

- **2 John 13 (KJV)** The children of thy elect sister greet thee. Amen.
- **Mark 10:30 (KJV)** But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
- **Mark 15:21 (KJV)** And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
- **Matthew 26:49 (KJV)** And forthwith he came to Jesus, and said, Hail, master; and kissed him.

Reference Scriptures

- **Philippians 3:18-19 (KJV)** (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose glory is* in their shame, who mind earthly things.)
- **Philippians 3:20 (KJV)** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
- **Philippians 4:8 (KJV)** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

73

Reference Scriptures

- **2 Samuel 20:9 (KJV)** And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.
- **2 Thessalonians 3:6 (KJV)** Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
- **2 Timothy 4:20 (KJV)** Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
- **Titus 3:10 (KJV)** A man that is an heretick after the first and second admonition reject;

74