

Notes on the Greek New Testament
Week 106 – Romans 15:22-16:27

Day 526: Romans 15:22-29

Verse 22

Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·

διὸ therefore, for this reason

It is because Paul has been 'fully proclaiming' the gospel all the way from Jerusalem to Illyricum (vv.18-19), that he has been hindered thus far from coming to Rome.

ἐνεκοπτόμην Verb, imperf pass indic, 1 s
ἐγκοπτω prevent, hinder, detain
ἐλθεῖν Verb, aor act infin ἐρχομαι

Cf. 1:23.

Verse 23

νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,

νυνὶ now

Since his work in other regions is finished he is now able to come to them.

μηκέτι no longer
τοπος, ου m place
κλιμα, τος n region, district

"His aims for the eastern Mediterranean have been fulfilled; he no longer has any room for new work. This sounds extraordinary, given the tiny numbers of Christians we must envisage compared to the population in general; but Paul thinks of himself as a church-planter, and once he has established churches in the major centres of population and culture he has to rely on them to do for themselves the work of continued evangelism in their neighbourhoods. So, with Ephesus, Philippi, Thessalonica, Athens possibly, and Corinth established – not without difficulties and anxieties! – he quite genuinely concludes that it is time to move on." Wright.

ἐπιποθια, ας f longing, desire
ἐτος, ους n year

Verse 24

ὡς ἂν πορευώμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἕαν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ –

πορευομαι go, proceed, travel

ὡς ἂν πορευομαι So that I might go ...

"Parts of Spain had been occupied by the Romans since about 200 BC. But the Romans had fully organised the area as a province only in Paul's lifetime. There may have been a significant Jewish community there, although the matter is debated. Obviously Paul thinks it a good place to embark in a fresh church-planting ministry." Moo.

ἐλπίζω hope, expect
διαπορευομαι go through, travel through
θεαομαι see, look at, observe
προπεμφθῆναι Verb, aor pass infin
προπεμπω send on one's way, help on one's way

Used regularly in the NT in the context of missionary support (Acts 15:3; 20:38; 21:5; 1 Cor 16:6,11; 2 Cor 1:16; Titus 3:13; 3 John 6).

ἐκεῖ there, in that place, to that place
πρωτον adv. first, in the first place
μερος, ους n part, piece, in part, partly
ἐμπλησθῶ Verb, aor pass subj, 1 s
ἐπι(μ)πλημι and ἐμπιπλω fill, enjoy

ὑμῶν πρῶτον ἀπο μέρους ἐμπλησθῶ 'I have first enjoyed your [company] for a while'

Verse 25

νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ διακονῶν τοῖς ἁγίοις.

διακονεω serve, care for

Words from this root refer to the collection also in 2 Cor 8:4,19,20; 9:1,12,13.

Verse 26

εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.

εὐδοκεω be pleased, take pleasure in
κοινωνια, ας f fellowship, sharing in, contribution

ποιήσασθαι Verb, aor midd infin ποιεω
πτωχος, η, ον poor

Cf. 1 Cor 16:1-4 and 2 Cor 8 and 9.

Verse 27

εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

ὀφειλετης, ου m debtor, one indebted
πνευματικος, η, ον spiritual, pertaining to the spirit

κοινωνεω share, take part
 ἔθνη Noun, nom & acc pl ἔθνος, οὗς n
 nation, people; τα ἔ. Gentiles
 ὀφειλω owe, ought, be bound or
 obligated
 σαρκικος, η, ον belonging to this world
 λειτουργεω serve, worship

K. F. Nickle (*The Collection: A Study in Paul's Strategy*) views this collection which Paul, along with representatives of the Gentile churches, was bringing to Jerusalem, against the background of Romans 9-11. He describes it as, "An eschatological pilgrimage of Gentile Christians to Jerusalem by which Jews were to be confronted with the undeniable reality of the divine gift of saving grace to the Gentiles and therefore they would be moved to seek Christ."
 Wright does not favour this interpretation commenting rather, "For Gentiles to give money to Jewish Christians was a sign that the Gentiles regarded them as members of the same family; for Jewish Christians to accept it would be a sign that they in turn accepted the Gentiles as part of their family."

Verse 28

τοῦτο οὖν ἐπιτέλεσας, καὶ σφραγισάμενος
 αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι
 διὰ ὑμῶν εἰς Σπανίαν·
 ἐπιτελεω complete, accomplish
 σφραγιζω seal, secure with a seal
 καρπος, ου m fruit, harvest

i.e. 'When I have safely delivered to them the sum that has been raised'

"The idea of 'sealing' (σφραγιζω, affix a seal) often connotes an official affirmation of authenticity (see, e.g. Est 8:8,10; John 3:33; cf. also Paul's references to believers being sealed by the Holy Spirit in 2 Cor 1:22; Eph 1:13; 4:30). Paul, as the apostle to the Gentiles, must accompany the gift to Jerusalem in order to authenticate its purpose as a healing gesture." Moo.

ἀπελεύσομαι Verb, fut midd dep indic, 1 s
 ἀπερχομαι

Verse 29

οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν
 πληρωματι εὐλογίας Χριστοῦ ἐλεύσομαι.
 οἶδα know
 πληρωμα, τος n fulness, completeness,
 fulfilment
 εὐλογία, ας f blessing, praise

Paul probably meant that both he and his hosts would share this fulness of blessing, cf. 1:11-12.

Some MSS, followed by the TR, read του εὐαγγελίου του Χριστοῦ rather than simply Χριστοῦ. The shorter reading has good, early support.

ἐλεύσομαι Verb, fut midd dep indic, 1 s
 ἐρχομαι

Day 527: Romans 15:30-16:2

Verse 30

Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς
 ἀγάπης τοῦ πνεύματος, συναγωνίασθαί
 μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς
 τὸν θεόν,

παρακαλεω exhort, encourage, urge

'love of the Spirit' – Barrett and Moo understand this to be the love of which the Holy Spirit is the author while Murray thinks it to be a reference to the love which the Holy Spirit has for believers.

συναγωνίασθαί Verb, aor midd dep infin
 συναγωνιζομαι help, join with

The verb used suggests intensity – 'wrestle with me in prayer.'

Verse 31

ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ
 Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς
 Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἁγίοις
 γένηται,

ῥυσθῶ Verb, aor pass subj, 1 s ῥυομαι
 save, rescue

ἀπειθεω disobey, be an unbeliever
 διακονια, ας f ministry, service
 εὐπρόσδεκτος, ον acceptable
 γένηται Verb, aor subj, 3 s γινομαι

Verse 32

ἵνα ἐν χαρᾷ ἔλθων πρὸς ὑμᾶς διὰ
 θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

θελημα, ατος n will, wish, desire
 συναναπαύσωμαι Verb, aor midd dep subj,
 1 s συναναπαυομαι have a time of
 rest with, enjoy a refreshing visit with

This verse exhibits a number of variant readings. Some MSS read θελήματος Ἰησοῦ Χριστοῦ rather than θελήματος θεοῦ; some omit συναναπαύσωμαι ὑμῖν. There are then various combinations of these variants.

συναπαύσωμαι ὑμῶν almost as if, after the troubles he foresees in Jerusalem, his time at Rome will be a time of rest and recuperation – a time of holiday!

Verse 33

ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν ἁμῶν.

εἰρηνη, ης f peace

Chapter 15 – Postscript

"One of the most important lessons of Romans 15 might be put thus: God allowed Paul to dream of Spain in order that he might write Romans. No matter that Paul probably never reached Spain. What mattered was that he wrote this letter, which has been far more powerful and influential than any missionary visit, even by Paul himself, could ever have been. Perhaps ... half of our great plans, the dreams we dream for our churches and for our world, and even for ourselves, are dreams God allows us to dream in order that, on the way there, we may accomplish, almost without realising it, the crucial thing God intends us to do." Wright.

Chapter 16

The number of greetings in this closing chapter is extraordinary. Paul asks the Romans to greet 26 individuals, two families and three house churches. All the more extraordinary since Paul had never visited Rome.

Some scholars suggest that Romans 16 was never sent to Rome but was part of another letter, perhaps one sent to Ephesus (so T. W. Manson). However, no significant MSS of Romans omit this chapter. Moo comments, "Many of these Roman Christians (like Priscilla and Aquila, v.3) had spent years in exile away from Rome, where they had opportunity to get to know Paul. Perhaps, indeed, the relatively small number of Christians Paul knows in Rome enables him to send greetings to virtually everyone he is aware of in the city."

Wright comments, "In five cases, Paul mentions, along with a name or pair of names, the Christians within the household (16:5a, 10-11, 14-15). He may or may not have wanted to mention all the individual Christians he knew in the city, but he was certainly keen to mention all the household churches he knew: we can only guess which ones might have been 'weak' and which 'strong,' but we can be reasonably sure he was careful to greet them all with equal enthusiasm. All sorts of things can be read into accidental omissions. Paul did not want to arrive at Rome and find that he had caused fresh divisions by appearing to favour one group over another."

Verse 1

Συνίστημι δὲ ὑμῶν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχραεῖς.

συνίστημι recommend, commend
ἀδελφη, ης f sister, female believer

Phoebe may have been the bearer of this letter. Probably a businesswoman who is able to travel independently.

διάκονος, ου m & f servant, helper,
deacon

Was Phoebe a deacon in the formal sense of this term? Moo thinks that the phrase διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχραεῖς "makes it more likely that Phoebe holds an official position in the church there. Phoebe is probably a 'deacon,' serving the church by ministering to the financial and material needs of the believers (see esp. 1 Tim 3:8-12; cf also Phil 1:1)." So also Wright who says, "Attempts to make διάκονος something else [other than a deacon in the church] fail."

ἐκκλησια, ας f congregation, church

Cenchrea was one of the ports of Corinth.

Verse 2

ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

προσδέξησθε Verb, aor midd dep subj, 2 pl
προσδεχομαι receive, welcome,
accept

ἀξίως adv (from ἀξιος) worthily

παραστήτε Verb, aor act subj, 2 pl

παριστημι and παριστανω provide

χρηζω need, have need of

πραγμα, τος n matter, thing

προστατις, ιδος f helper, good friend

Moo suggests that the word may have the meaning here it often bears in secular Greek, namely 'patron, benefactor.' "Phoebe was probably a wealthy businesswoman, who used her wealth to support the church and its missionaries (like Paul). Her ministry in the church and beneficence to the church's workers make her worthy of a Christian greeting and any assistance the Roman church can give her."

ἐγενήθη Verb, aor indic, 3 s γινομαι

Day 528: Romans 16:3-16

Verse 3

Ἀσπάσαθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοῦς μου ἐν Χριστῷ Ἰησοῦ,

ἀσπαζομαι greet
συνεργος, ου m fellow-worker

Cf. Acts 18:2,18-19,26; 1 Cor 16:19; 2 Tim 4:19.

Verse 4

οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἔγω μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι who, which

ψυχη, ης f self, life, 'soul'

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

τραχηλος, ου m neck

ὑπέθηκαν Verb, aor act indic, 3 pl

ὑποτιθημι risk

τὸν ἑαυτῶν τράχηλον ὑπέθηκαν 'risked their necks.'

We have no other information on this incident. It may have been at the time of the riot in Ephesus (Acts 19).

μονος, η, ον only, alone

εὐχαριστεω thank, give thanks

ἔθνος, ους n nation, people; τα ἔ.

Gentiles

Verse 5

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσαθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

οἶκος, ου m house, home

For churches which met in homes see also 1 Cor 16:19; Col 4:15; Philem 2. Aquila and Priscilla must have been fairly wealthy.

ἀγαπητος, η, ον beloved

ἀπαρχη, ης f firstfruit, first portion (set apart to God)

Cf. 1 Cor 16:15 where Stephanus has the same honour in Achaea.

Verse 6

ἀσπάσαθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

κοπιαω work, work hard, labour

Verse 7

ἀσπάσαθε Ἀνδρόνικον καὶ Ἰουνιᾶν τοὺς συγγενεῖς μου καὶ συναιχμαλωτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

Ἰουνιᾶν NIV (along with RSV, NASB, TEV and NJB) assumes that this is a contraction of the masculine name Junianus. But the Greek form could reflect the female name Junia (AV, NRSV, REB). The latter seems more likely since it is a common Greek name whereas the contracted form of Ἰουνιανος is apparently unknown. They were probably husband and wife. (Some MSS read Ἰουλιαν).

This is the subject of much controversy, particularly since it seems that they may be termed 'apostles.'

συγγενης, ους m kinsman, fellow-countryman

συναιχμαλωτος, ου m fellow-prisoner
ἐπισημος, ον well known, outstanding

Either:

i) These were apostles (cf. 2 Cor 8:23; Phil 2:25) and well known as such; or

ii) They were well known **to** the apostles.

Moo thinks the former more likely but, along with Cranfield and Dunn, thinks that the sense is 'commissioned missionary.'

Wright also thinks the former is meant, though he draws attention to Paul's use of the term 'apostle' to mean one who is 'a witness to the resurrection' (cf. 1 Cor 9:1).

γέγοναν Verb, perf act indic, 3 pl γινομαι

Verse 8

ἀσπάσαθε Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.

Verse 9

ἀσπάσαθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητὸν μου.

συνεργος, ου v.3

Verse 10

ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

δοκιμος, ον approved, genuine, valued

τοὺς ἐκ τῶν Ἀριστοβούλου 'those who belong to the household of Aristobulus.' "It is quite likely that Aristobulus was the grandson of Herod the Great and brother of Agrippa I. He himself was not greeted by Paul, possibly because he himself was not a Christian, but members of his family were sent warm greetings as fellow-believers." Derek Tidball, *An Introduction to the Sociology of the New Testament*. "The reference is probably mainly to the slaves who work for Aristobulus." Moo.

Verse 11

ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.

"Probably a freed slave who took the name of the Herodian family he served." Moo.

συγγενῆ Noun, acc s συγγενης, ους v.7

"Similarly it was the family of Narcissus, rather than Narcissus himself, who were greeted. It is usually thought that this Narcissus was the famous and very wealthy freedman of the emperor Claudius whom Juvenal mentions and who exercised tremendous influence over Claudius. The fact that he personally was not greeted either implies that he was already dead or that he himself had not become a Christian." Tidball. Wright comments, "If this is the same man, as most assume, Christians within his household after his death would have occupied a challenging and dangerous position."

Verse 12

ἀσπάσασθε Τρυφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περούδα τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

κοπιαω v.6

Verse 13

ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

ἐκλεκτος, η, ον chosen

Perhaps the same person as is mentioned in Mk 15:21 as the son of Simon, the man forced to carry Jesus' cross.

Wright comments, "One of the tantalising things about this chapter is that, like watching a sequence of film clips going by too fast to take in, we catch tiny glimpses into the world of early Christianity that could be very revealing if only we could freeze the frame and ask one or two leading questions. There was clearly quite a subculture growing up, but we know very nearly nothing about it."

Verse 14

ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμῆν, Πατροβᾶν, Ἐρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

The last is probably a reference to Christians who met in Hermas's house for worship.

Verse 15

ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ολυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.

ἀδελφη, ης f sister, female believer

"Some have speculated that Philologus and Julia were husband and wife, with Nereus and his sister being their children. They, with Olympas, play host to another house church." Wright.

Verse 16

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πάσαι τοῦ Χριστοῦ.

ἀλλήλων, οις, ους reciprocal pronoun one another
φιλημα, τος n kiss

Cf. 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; 1 Peter 5:14.

Conclusions from this list of greetings

Moo draws the following conclusions: "**Social composition of the church** ... The historian Peter Lampe has done a thorough study of the names in Romans 16. He concludes that most of the people whom Paul mentions are Gentiles or freedmen or are descendants of slaves and freedmen (*freedman* is the term given the class of freed slaves in the Roman empire). Note too that Paul specifically mentions at least two groups of slaves: the household (servants) of Aristobulus (v.10) and those of Narcissus (v.11)... What little evidence we have suggests that most of the early Christians came from the 'lower' classes."

"Organisation of the early church. What 16:1-16 reveals about the organisation of the church is that it was apparently loose. Paul refers to at least three, and perhaps five, house churches (vv. 5,14,15 are clear; the 'households' mentioned in vv.10 and 11 may also represent house churches). The Christian community reflects the loose organisation of the Jewish community, which was apparently also broken up into many independent synagogues. It was probably the case, for instance, that certain house churches were composed of believers 'weak in faith' and others of believers 'strong in faith' (see comments on 14:1-15:13). Paul's plea for acceptance of one another, then, is seeking reconciliation among various 'churches' in Rome."

"Women in the early church. Of the twenty-seven Christians Paul greets or commends in verses 1-15, ten (more than one-third) are women. Six of them (Phoebe [vv. 1-2], Priscilla [v.3], Junias [v.7], Tryphena [v.12], Tryphosa [v.12], and Persis [v.12]) are commended for their labour 'in the Lord.' Junia is a 'commissioned missionary' (ἀποστολος; see comments on v.7), and Phoebe is a benefactor and deacon of the church. What conclusions can we draw...? (1) women made up a significant part of the early Christian church...; (2) women were given the same access to God that men enjoyed (e.g., Gal 3:28; 1 Peter 3:7); and (3) women engaged in significant ministry."

And Wright concludes, "What we ... have, then, is a small, vulnerable church, needing to know and trust one another across various boundaries; a church many of whose members were not native to Rome, living most likely in immigrant communities within particular areas; a church in which men and women alike took leadership roles; a church where families and households formed the basis of worshipping communities. There is something both attractive and frightening about this picture: enormous potential, huge risks, a community both lively and vulnerable. This is the community that will now be the first to hear one of the greatest letters in the history of the world."

Day 529: Romans 16:17-23

Verses 17-19

"Paul does not elsewhere launch into a warning about false teachers in the conclusion of a letter. But he does issue exhortations and warnings that may presume their presence (e.g. 1 Cor 16:13-14; 2 Cor 13:11; Col 4:17). It is a greater mystery why he waits until the very end of Romans to issue such a warning. Possibly he waits until now because the false teachers have not yet arrived on the scene, or because he only hears about the threat as he is finishing the letter." Moo.

Verse 17

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν·

παρακαλεω exhort, encourage, urge
σκοπεω pay attention to, watch out (for)
διχοστασια, ας f division, dissension

A word found only here and in Gal 5:20.

σκανδαλον, ου n that which causes sin/
offence, obstacle
παρα preposition with acc beside, rather than, contrary to
διδαχη, ης f teaching, what is taught
ἐμάθετε Verb, aor act indic, 2 pl μανθανω
learn, find out
ἐκκλίνετε Verb, pres act imperat, 2 pl
ἐκκλινω turn away, turn aside

Verse 18

οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

τοιουτος, αυτη, ουτον such, of such kind
ἐαντος v.4
κοιλια, ας f stomach

Barrett believes the reference here is not to gluttony but to a preoccupation with food laws. Murray thinks it simply means preoccupation with self-service, as does Moo who thinks the term "a synecdoche for sensual appetites generally. The false teachers are interested in their own pleasure and ease, not in helping people to know God." So Wright who thinks it refers to "their appetites in general." Cf. Phil 3:18-19.

χρηστολογια, ας f smooth talk,
plausible talk
εὐλογια, ας f blessing, praise
ἐξαπαταω deceive, lead astray
ἀκακος, ον innocent, unsuspecting

Verse 19

ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο·
ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς
εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
κακόν.

ὑπακοή, ης f obedience
ἀφίκετο Verb, aor midd dep indic, 3 s
ἀφικνεομαι reach, be known to
χαίρω rejoice, be glad
θέλω wish, will
σοφος, η, ον wise, experienced
εἶναι Verb, pres infin εἶμι
ἀγαθος, η, ον good, useful, fitting
ἀκεραιος, ον innocent, guiltless
κακος, η, ον evil, bad, wrong, harm

ἀκεραίους δὲ εἰς τὸ κακόν a play on the
phrase των ἀκακων at the end of the previous
verse. An echo of Jesus' words recorded in
Matt 10:16.

Verse 20

ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
Σατανάν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ
χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

εἰρηνη, ης f peace
συντριβω break in pieces, crush, shatter,
bruise
Σατανας, α the Adversary, Satan
πόδας Noun, acc pl πους, ποδος m foot
ταχος, ους n speed; ἐν τ. speedily,
quickly, without delay, soon

Cf. Gen 3:15, and see also Lk 10:17-19 and
behind that Ps 91:13. Cf. also Rev 12:10-11.
"Paul elsewhere sees the new, young church
vulnerable to enemy attack; it was part of his
theology of new creation that the church was
now, like Adam and Eve, open to fresh deceit
(2 Cor 11:3). But his earlier exposition of the
victory of God in Jesus Christ over the sin of
Adam and all its entail (5:12-21) enables him
here simply to promise that the victory
promised in Genesis will be theirs, and that it
will come soon." Wright.

"Paul's grace wish in verse 20b finds a parallel
in every other letter he writes. It acts as a kind
of bookend with the beginning of the letter,
since Paul there wishes the Romans 'grace and
peace to you from God our Father and from
the Lord Jesus Christ' (1:7)." Moo.

Most MSS read Ἰησοῦ Χριστοῦ but the
shorter reading Ἰησοῦ is supported by p⁴⁶ & B
1881 and "appears to be more primitive."
Metzger. The Byzantine Text, followed by the
TR, repeats 'the grace' before the doxology, i.e.
as 16:24.

Verse 21

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός
μου, καὶ Λούκιος καὶ Ἰάσων καὶ
Σωσίπατρος οἱ συγγενεῖς μου.

συνεργος, ου see v.3

Λούκιος probably not Luke the Evangelist
Ἰάσων cf. Acts 17:5-9.
Σωσίπατρος cf. Acts 20:4.

συγγενης, ους see v.7

Verse 22

ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας
τὴν ἐπιστολὴν ἐν κυρίῳ.

ἐπιστολη, ης f letter

Paul's amanuensis "peeps for a moment out of
hiding." Wright.

Verse 23

ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ
ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς
Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ
Κούαρτος ὁ ἀδελφός.

Γάϊος cf. 1 Cor 1:14.

ξενος, ου foreigner; host

The latter sense is intended here. Gaius is
Paul's host and would seem to have been
owner of a house in which the church at
Corinth frequently met.

ὅλος, η, ον whole, all, complete, entire

"An inscription has been discovered in Corinth
that refers to an Erastus who was an *aedile* of
the city. This title may be equivalent to Paul's
oikonomos (NIV 'director of public works').
Even if the two are not identical, Erastus may
first have served as *oikonomos* before being
promoted to *aedile*." Moo.

οικονομος, ου m steward, manager
πολις, εως f city, town

Verse 24

This verse is omitted from what are considered
the best MSS. It consists of a repetition of the
latter half of v. 20, with some variations.

Day 530: Romans 16:25-27**Verses 25-27**

The following verses are found moved to two
other places in a variety of MSS but hardly any
copies omit them altogether. The repositioning
may have been to make the truncated letter
(without greetings) more suitable for general
church reading.

On these verses, see particularly, I. Howard Marshall, "Romans 16:25-27 – An Apt Conclusion," *Romans and The People of God*, eds. Sven K Soderlund & NT Wright, Eerdmans, Grand Rapids, 1999, pp 170-184. The doxology echoes many of the key themes of the letter.

Verse 25

[Τῷ δὲ δυναμένῳ ὑμᾶς στηριξάει κατὰ τὸ εὐαγγελίον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου

στηριζω strengthen, establish, set firm

"While Paul (cf. 1:11) or others seek to establish believers in their faith, only God can ultimately do so." Moo. He is the source of all power.

κήρυγμα, τος n message, proclamation
ἀποκάλυψις, εως f revelation
μυστηριον, ου n secret, mystery (of something formerly unknown but now revealed)

χρονος, ου m time, period of time
αἰωνιος, ον eternal, everlasting
σεσιγημένου Verb, perf pass ptc, m & n gen
s σιγαω keep silent, keep secret

Cf. 1 Cor. 2:6-7; Eph 1:9; 3:3-9; Col 1:26-27..

Verse 26

φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

φανερωθέντος Verb, aor pass ptc, m nom s
φανερωω make known, reveal
γραφη, ης f writing, Scripture
προφητικος, η, ον prophetic
ἐπιταγη, ης f command, authority

"The fact and timing of the revelation of this mystery lay in God's plan; it was his 'command' that put the gospel into effect." Moo.

αἰωνιος, ον eternal, everlasting
ὑπακοη, ης f obedience
πιστις, εως f faith, trust, belief

Cf 1:5.

γνωρισθέντος Verb, aor pass ptc, m nom s
γνωριζω make known, disclose

"All this is designed to explain the significance of the gospel proclamation of Jesus Christ: when this gospel is announced, it enables people of every nation to see that in Jesus the veil has been drawn back on the eternal plan of the eternal God, and to respond in grateful and obedient loyalty and trust. And it is by this gospel that God is able to strengthen the young church, not least through Paul's ministry as he comes to Rome (1:11)." Wright.

Verse 27

μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.]

μονος, η, ον only, alone

σοφος, η, ον wise, experienced

Some MSS read ἀντῷ in place of ᾧ, some few (including B) omit either. Metzger writes "Despite the difficulty of construing the sentence when ᾧ is read, the committee felt constrained to include the word on the strength of early and diversified external evidence. The other readings have an appearance of being correctives introduced by various copyists in order to avoid anacoluthon and to complete the sentence."

δοξα, ης f glory

αἰωνας Noun, acc pl αἰων, αἰωνος m
age, eternity

"The concluding description of God (16:27) reminds us especially that he has instituted a 'wise' and wonderful plan for the redemption of his creation (cf. 11:33-36). Surely our response should echo Paul, as we give glory to him through Jesus Christ!" Moo.