

# Romans 16 — clausal layout

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΣ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

content

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

## The commendation of Phoebe 16:1–2

1

Now I commend to you Phoebe our sister,

independent — the letter of commendation — she likely carries the epistle

who is a servant of the church at Cenchreae,

participial — δᾱκονον — a recognized ministry of the Cenchreae church, not a mere courtesy

2

that you may receive her in the Lord in a manner worthy of the saints,

purpose — the commendation's aim — a welcome befitting the holy ones

and stand by her in whatever matter she may need you,

whatever

purpose — the second request — the ἐν ᾧ ἂν relative kept inline: any business

for she herself has been a patron of many — and of me myself.

helped

cause — the ground — προστάτις, patron-benefactor: help her as she has

## The greetings — greet every one of them 16:3–16

### VV. 3–5A — PRISCA AND AQUILA: THE COUPLE, THE DEBT OF THANKS, THE HOUSE-CHURCH

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

independent — the list opens — the wife named first (Acts 18; 1 Cor 16:19)

4 who for my life laid down their own necks,

relative — οἵτινες — the couple jointly: their necks under the axe for his life

to whom not I alone give thanks, but also all the churches of the Gentiles,

them

relative — the debt widened — the whole Gentile mission owes

5 and the church at their house.

phrase modifier — the third object of the v. 3 command — the house-church greeted with its hosts

### VV. 5B–13 — THE NAMED SAINTS, ONE BY ONE

Greet Epaphroditus my beloved,

independent — the epithet inline — the layout's rule for the list

who is the firstfruits of Asia for Christ.

relative — ἀπαρχή — the first sheaf of the Asian harvest (cf. 1 Cor 16:15)

6 Greet Mary,

independent — a Jewish name in the Roman list

who toiled much for you.

relative — κοπιάω — Paul's word for gospel labor, here of a woman's work for Rome

7 Greet Andronicus and Junia, my kinsfolk and my fellow prisoners,

independent — Ἰουνίαν read as the woman Junia — likely another husband-wife pair

who are outstanding among the apostles,

relative — read inclusively — notable among the ἀπόστολοι (the rival sense: well known to them)

who also were in Christ before me.

relative — seniority in Christ — believers before Damascus

8 Greet Ampliatus, my beloved in the Lord.

independent — a common slave name — the social face of the Roman church

- 9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. independent — συνεργὸν ἡμῶν — 'our', the shared work; both epithets inline
- 10 Greet Apelles, the one approved in Christ. independent — δόκιμος — tested and found genuine
- Greet those of the household of Aristobulus. independent — a household greeted — perhaps the Herodian Aristobulus's slaves
- 11 Greet Herodion my kinsman. independent — συγγενής — a fellow Jew, his name echoing the Herodian house
- Greet those of the household of Narcissus who are in the Lord. independent — τοὺς ὄντας ἐν κυρίῳ inline — the believing part of the household
- 12 Greet Tryphaena and Tryphosa, the women who toil in the Lord. independent — 'Dainty' and 'Delicate' — named as laborers; the participle inline
- Greet Persis the beloved, independent — τὴν ἀγαπητὴν — the church's beloved, not 'my'
- who toiled much in the Lord. relative — the fourth woman commended for κόπος — her labor already done (aorist)
- 13 Greet Rufus, the chosen in the Lord, and his mother — and mine. independent — perhaps Mark 15:21's Rufus; καὶ ἐμοῦ — a mother to Paul too

#### VV. 14–15 — THE HOUSEHOLD CLUSTERS

- 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. independent — five names and their circle — a house-assembly greeted whole
- 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them. independent — a second cluster — pairs and their company of saints

#### V. 16 — THE HOLY KISS; ALL THE CHURCHES

- 16 Greet one another with a holy kiss. independent — the list turns inward — the kiss makes them the greeters
- All the churches of Christ greet you. independent — the counter-greeting — πᾶσαι: the whole network behind Paul

### The warning — watch those who make the divisions 16:17–20

#### VV. 17–18 — MARK AND AVOID: THE BELLY-SERVERS UNMASKED

- 17 Now I appeal to you, brothers, independent — the sudden turn — warning breaks into the greetings

to watch out for those who make the divisions and the stumbling-blocks contrary to the teaching that you learned, content — the appeal's content — the object sandwiched inside τοὺς ... ποιοῦντας; the ἧν-relative kept inline

and turn away from them; independent — infinitive gives way to direct imperative — watch, then swerve

- 18 for such people do not serve our Lord Christ but their own belly, cause — the ground — οὐ ... ἀλλά: the master they really serve (cf. Phil 3:19)
- and through smooth talk and fine words they deceive the hearts of the innocent. cause — the method — χρηστολογία: talk that sounds like Christ's goodness

## VV. 19–20 — YOUR OBEDIENCE KNOWN; SATAN CRUSHED; THE GRACE

- 19 For your obedience has reached to all; independent — γάρ — why he can warn with confidence: their fame in obedience (1:8)
- over you therefore I rejoice, independent — the commendation before the caution
- but I want you to be wise as to the good, and unmixed as to the evil. independent — the double predicate in one clause — ἀκέρατος: unblended with evil (cf. Matt 10:16)
- 20 And the God of peace will crush Satan under your feet shortly. independent — the promise — Gen 3:15 under Roman feet; the dividers are the serpent's work
- The grace of our Lord Jesus be with you. independent — the grace-benediction — verbless; the critical text's only one (v. 24 omitted)

## The companions' greetings 16:21–23

- 21 Timothy my fellow worker greets you, independent — the inner circle — Timothy first
- and Lucius and Jason and Sosipater, my kinsmen. phrase modifier — co-senders under the one singular verb — three fellow Jews
- 22 I, Tertius, who wrote the letter, greet you in the Lord. independent — the amanuensis speaks in his own voice — ἐν κυρίῳ read with the greeting, not with ὁ γράψας
- 23 Gaius, host to me and to the whole church, greets you. independent — ξένος — the host (1 Cor 1:14); the whole Corinthian assembly under his roof
- Erastus the city treasurer greets you, and Quartus the brother. independent — the city official (cf. the Erastus inscription at Corinth) — and Quartus, simply 'the brother'

## The doxology — to him who is able 16:25–27

- 25 **Now to him who is able to strengthen you** independent — the dative frame, suspended — no governing verb will ever come
- according to my gospel and the preaching of Jesus Christ, phrase modifier — the first measure of the strengthening — 'my gospel' (2:16), which is Christ preached
- according to the revelation of the mystery phrase modifier — the second measure — the μυστήριον that carries the participle column below
- kept in silence for long ages, participial — the mystery's past — silence through the aeons
- 26 but manifested now, participial — the turn — σεσιγημένου / φανερωθέντος, the letter's now-and-then (3:21)
- and through the prophetic Scriptures, at the command of the eternal God, made known to all the nations for the obedience of faith — participial — the third participle — its fronted means, warrant, and aim (εἰς ὑπακοὴν πίστεως, cf. 1:5) kept inline
- 27 to the only wise God, through Jesus Christ — phrase modifier — the frame resumed — apposition to τῷ δυναμένῳ: the suspension finally lands
- to whom be the glory forever. Amen. relative — ᾧ read of God (though Ἰησοῦ Χριστοῦ stands nearer) — the anacoluthon resolved in doxology, sealed with αμήν

**Analysis.** Romans 16 is a page of flush-left purple: some fifteen greeting-verbs — thirteen Ἀσπάσασθε commands, then ἀσπάζεται/ἀσπάζομαι from the senders' side — stand in a column, and the chapter's texture is the roll-call. The layout's rule for the list is fixed and kept throughout: bare honorific epithets (τὸν ἀγαπητὸν μου, τὸν δόκιμον ἐν Χριστῷ, τοὺς συνεργούς μου, even the attributive participles τὰς κοπιώσας and τοὺς ὄντας ἐν κυρίῳ) stay inline with their greeting, while every finite relative expansion (οἵτινες ... ὑπέθηκαν, οἷς ... εὐχαριστῶ, ὃς ἐστὶν ἀπαρχή, ἥτις ... ἐκοπίασεν twice, οἵτινές εἰσιν ἐπίσημοι, οἱ ... γέγοναν) drops to its own blue line under the name it honors. Only two shapes break the column. The Phoebe commendation (vv. 1–2): one Συνίστημι carrying the double ἵνα-request (receive her, stand by her) with its καὶ γάρ ground beneath — she was προστάτις first. And the closing doxology (vv. 25–27), the chapter's one deep sentence: the dative frame τῷ δὲ δυναμένῳ suspended (dashed) over its two κατὰ-measures, the μυστήριον carrying a three-participle column — σεσιγημένου, φανερωθέντος, γνωρισθέντος — and the frame resumed

at μόνῳ σοφῷ θεῷ only to be carried off by ᾧ: the sentence never finds a main verb, and the doxology rides out on the relative. Choices taken: Ἰουνίαν (v. 7) is read as the woman Junia, and ἐπίσημοι ἐν τοῖς ἀποστόλοις as 'outstanding among the apostles' (the rival 'well known to the apostles' is noted); Phoebe's διάκονον is a recognized ministry of the Cenchreae church and προστάτις a patron-benefactor, not a mere 'helper'; ἐν κυρίῳ in v. 22 is read with ἀσπάζομαι (Tertius greets in the Lord) rather than with ὁ γράψας; εἰς ὑπακοὴν πίστεως (v. 26) is kept inside the γνωρισθέντος line as the disclosure's aim (cf. 1:5); and the critical text is followed in omitting v. 24, so the numbering runs 1–23, 25–27.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.