

# Romans 16 — clausal layout

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΖ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν,

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

οὕσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,

participial — διάκονον — a recognized ministry of the Cenchræ church, not a mere courtesy

2

ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων,

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

καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι,

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

καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

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

## 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 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, independent — the list opens — the wife named first (Acts 18; 1 Cor 16:19)

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, relative — οἵτινες — the couple jointly: their necks under the axe for his life

οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, relative — the debt widened — the whole Gentile mission owes them

5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. 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

ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, independent — the epithet inline — the layout's rule for the list

ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. relative — ἀπαρχή — the first sheaf of the Asian harvest (cf. 1 Cor 16:15)

6 ἀσπάσασθε Μαρίαν, independent — a Jewish name in the Roman list

ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς. relative — κοπιᾶω — Paul's word for gospel labor, here of a woman's work for Rome

7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλῶτους μου, independent — Ἰουνίαν read as the woman Junia — likely another husband-wife pair

οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, relative — read inclusively — notable among the ἀπόστολοι (the rival sense: well known to them)

οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. relative — seniority in Christ — believers before Damascus

8 ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ. independent — a common slave name — the social face of the Roman church

9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. independent — συνεργὸν ἡμῶν — 'our', the shared work; both epithets inline

- 10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. independent — δόκιμος — tested and found genuine
- ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. independent — a household greeted — perhaps the Herodian Aristobulus's slaves
- 11 ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. independent — συγγενής — a fellow Jew, his name echoing the Herodian house
- ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. independent — τοὺς ὄντας ἐν κυρίῳ inline — the believing part of the household
- 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. independent — 'Dainty' and 'Delicate' — named as laborers; the participle inline
- ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, independent — τὴν ἀγαπητήν — the church's beloved, not 'my'
- ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. relative — the fourth woman commended for κόπος — her labor already done (aorist)
- 13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. independent — perhaps Mark 15:21's Rufus; καὶ ἐμοῦ — a mother to Paul too

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

- 14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. independent — five names and their circle — a house-assembly greeted whole
- 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. independent — a second cluster — pairs and their company of saints

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

- 16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. independent — the list turns inward — the kiss makes them the greeters
- ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ. 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 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, independent — the sudden turn — warning breaks into the greetings

σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, content — the appeal's content — the object sandwiched inside τοὺς ... ποιοῦντας; the ἣν-relative kept inline

καὶ ἐκκλίνετε ἀπ' αὐτῶν· independent — infinitive gives way to direct imperative — watch, then swerve

18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, cause — the ground — οὐ ... ἀλλά: the master they really serve (cf. Phil 3:19)

καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. cause — the method — χρηστολογία: talk that sounds like Christ's goodness

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

19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· independent — γὰρ — why he can warn with confidence: their fame in obedience (1:8)

ἐφ' ὑμῖν οὖν χαίρω, independent — the commendation before the caution

θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. independent — the double predicate in one clause — ἀκέρατος: unblended with evil (cf. Matt 10:16)

20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. independent — the promise — Gen 3:15 under Roman feet; the dividers are the serpent's work

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν. independent — the grace-benediction — verbless; the critical text's only one (v. 24 omitted)

## The companions' greetings 16:21–23

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, independent — the inner circle — Timothy first

καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. phrase modifier — co-senders under the one singular verb — three fellow Jews

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. independent — the amanuensis speaks in his own voice — ἐν κυρίῳ read with the greeting, not with ὁ γράψας

23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. independent — ξένος — the host (1 Cor 1:14); the whole Corinthian assembly under his roof

ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

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 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι independent — the dative frame, suspended — no governing verb will ever come
- κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, phrase modifier — the first measure of the strengthening — 'my gospel' (2:16), which is Christ preached
- κατὰ ἀποκάλυψιν μυστηρίου phrase modifier — the second measure — the μυστήριον that carries the participle column below
- χρόνοις αἰωνίοις σεσιγημένου, participial — the mystery's past — silence through the aeons
- 26 φανερωθέντος δὲ νῦν participial — the turn — σεσιγημένου / φανερωθέντος, the letter's now-and-then (3:21)
- διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, participial — the third participle — its fronted means, warrant, and aim (εἰς ὑπακοὴν πίστεως, cf. 1:5) kept inline
- 27 μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, phrase modifier — the frame resumed — apposition to Τῷ δυναμένῳ: the suspension finally lands
- ὃ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν. relative — ὃ read of God (though Ἰησοῦ Χριστοῦ stands nearer) — the anacoluthon resolved in doxology, sealed with ἀμήν

**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 ἀγαπητόν 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, ὅς ἐστιν 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 κατά-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.