



*<sup>17</sup> Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.*

**Verse 17 is a sudden change in direction in the middle of the greetings, and, has the character of an afterthought.**



**Paul says,  
Now I urge  
you, "Urge"**

**"Beseech" is  
parakaleō, "I  
beg of you,  
please."**

**There is the ever-present  
danger of our very Christian  
love, making us unwilling to  
deal with righteous firmness  
toward others who are doing  
deadly work.**

*brethren, keep  
your eye on.*

"Mark" is  
*skopeō*, "to  
look at,  
observe,  
contemplate  
, to fix one's  
eyes upon,  
direct one's  
attention to,  
scrutinize."

*<sup>17</sup>Now I urge you, brethren, keep your eye on those who cause (The) dissensions and (The) hindrances contrary to the teaching which you learned, and turn away from them.*

The words “dissensions and hindrances”= “divisions” and “offenses”

have the definite article, indicating that both were well-known to the Roman saints

“Offenses” is *skandalon*, “an impediment placed in the way and causing one to stumble or fall,”

metaphorically, “any person or thing by which one is drawn into error or sin.”

**There were men in Rome willing to bring about divisions among the saints and to become occasions of stumbling.**

**The false teachers referred to are quite definitely described, but it is clear that they had not yet appeared in Rome, nor begun to work there. Paul is only warning the Roman Church against a danger**



*<sup>17</sup>Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances **contrary to the teaching which you learned,** and turn away from them.*

***-The obstacles against the teaching which you learned.** Interlinear*

- **What an unutterably fearful spiritual state!— to be among 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.**
- **Key word – didache – doctrine, i.e. Teaching**
- **John Bunyan said, “A man will go far for his own belly’s sake.” Romans Verse-by-Verse.**

# WHAT ARE WE TO DO WHEN WE IDENTIFY SOMEONE LIKE THIS?

Our only path is to **turn away from them.**

*Ekklinō-* "to turn aside, turn away from, keep aloof from, to shun one."

*2 Thessalonians 3:6* <sup>6</sup>*Now we command you, brethren, in the name of our Lord Jesus Christ, that you **keep aloof from every brother** who leads an unruly life and not according to the tradition which you received from us.*

*Titus 3:10* <sup>10</sup> ***Reject** a divisive man after a first and second warning.*

*2 John 1:10* <sup>10</sup>*If anyone comes to you and does not bring this teaching, **do not receive him into your house, and do not give him a greeting.***

## Are these men outsiders or insiders, i.e. believers?

*Galatians 2:4-5* <sup>4</sup>But it was because of the **false brethren** who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. <sup>5</sup>But **we did not yield in subjection to them for even an hour**, so that the truth of the gospel might remain with you.

*See Gal 3:1-4 – 4:21 – 5:12 – 6:12 Also Acts 20:28*

## What are we to do when they are identified?

“TURN AWAY” “Avoid” is *ekklinō*, from *klinō*, “to incline, bow,” and *ek*, “out,” thus, “to lean out,” thus, “to turn aside, turn away from, keep aloof from, to shun one.” Strong’s

*<sup>18</sup>For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth (speech) and flattering speech they deceive the hearts of the unsuspecting.*

**These men were not serving our Lord Christ, but their own belly.**

**“appetites”; “belly” is *koilia*, “the whole belly, the entire cavity.” The reference here is to the stomach, and the**

**“It is a hostile disdainful way of describing a self-seeking spirit, rather than an allusion to any particular cast of doctrine.” Denny**

**What a terrifying spiritual condition—to stand among people whose hearts overflow with love for the Lord Jesus Christ and for one another as members of His Body, yet whose every motive is driven by selfish ambition! This sadly describes many who** **Philippians 3:18-20 (NASB77) st.**

***<sup>18</sup> For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, <sup>19</sup> whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things. <sup>20</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ.***

**God does not forcibly bar false teachers, sowers of division, evildoers, or those who cause others to stumble from entering the midst of His saints. Instead, He faithfully warns His people and calls them to exercise both spiritual discernment and a holy hatred of evil, turning away from such influences. Newell**



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<sup>18</sup>For such men are slaves, not of our Lord Christ but of their own appetites; and by their **smooth (speech)** and **flattering speech** they deceive the hearts of the unsuspecting.

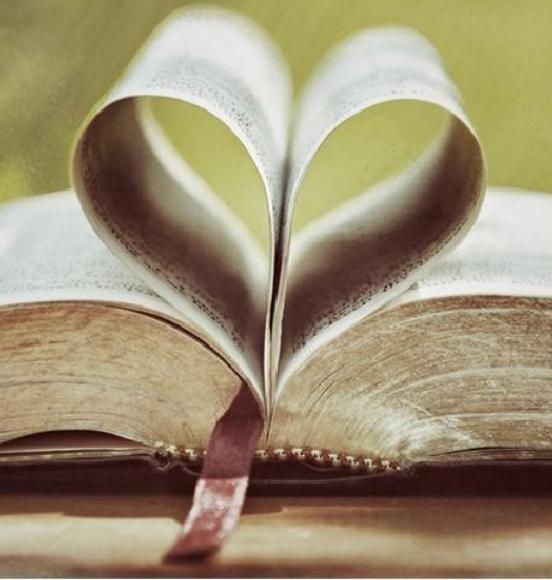
"smooth speech" "good words" is *chrēstologia*, "fair speaking, the smooth and plausible address which simulates goodness."

**flattering speech:** "Fair speeches" "praise" is *eulogia*, made up of *eu*, "good," and *logos*, "word." Our word "eulogy" is derived from it.

**Grimm says that *chrēstologia* refers to the insinuating tone, and *eulogia*, to the fine style of the false teachers.**

*they deceive  
the hearts of  
the  
unsuspecting*

“Unsuspecting”  
“Simple”



**"Deceive," to thoroughly  
beguile**

**Vincent suggests should be  
translated "beguile." He  
says,**

**"It is not merely making a  
false impression, but  
practically, leading astray."**  
God warns concerning these evil  
workers that **by their smooth and  
fair speech they beguile the  
hearts of the innocent.**

**Christians are very gullible. A  
good believer is a teachable  
believer, which makes him**

<sup>19</sup>*For the report of your obedience has reached to all; therefore, I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.*

**Denney asks, "What is the connection between the individuals of verse 18 and the obedience of the Roman saints verse 19?"**

**I give this exhortation, separating you altogether from the false teachers, and from those who are liable to be misled by them; for *your* obedience (the Greek word *your* in the emphatic position) has come abroad to all men. Over *you* therefore I rejoice, but, etc.**

*<sup>19</sup>For the report of your **obedience** has reached to all; therefore, I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.*

**Obedience** *hypo, "under" akouō "to hear"), in general, Romans 6:16 (NASB77)<sup>16</sup> Do you not know that when you present yourselves to someone as slaves for **obedience**, you are slaves of the one whom you **obey**, either of sin resulting in death, or of obedience resulting in righteousness? Vine's*

**Everywhere throughout the Roman world, the simple wholehearted faith and **love of the****

**Christians at Rome was talked of (Romans 1:8 (NASB77)<sup>8</sup>First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.)**



**The praise of Paul regards the Roman believer's faith and obedience is quickly followed by a warning.**

*<sup>19</sup>but I want you to be wise in what is good, and innocent in what is evil*

WISE is Sophos- believers endowed with spiritual and practical wisdom, **Romans 16:17 (NASB77)** <sup>17</sup> *the teaching which you learned*

"innocent" is *akerios*, "unmixed, pure, without admixture of evil, free from

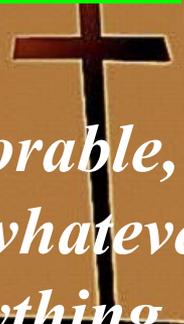
WISE is Sophos- believers endowed with spiritual and practical wisdom

**The good is Romans 16:17 (NASB77)**<sup>17</sup> the teaching which you learned

“innocent” is *akerios*, “unmixed, pure, without admixture of evil, free from guile, innocent, simple.”

**The Evil-That which in contrary to what you have learned** Philippians 4:8 (NASB77)

*<sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.*





*<sup>20</sup>And the God of peace will soon **crush** Satan under your feet. The grace of our Lord Jesus be with you.*

"Bruise" "Crush" is *suntribō*, "to crush, trample underfoot."

- **Note that it is the God of peace who will do this blessed delivering!**
- **It is Satan, the great dragon of Rev. 12, against whom Michael and his angels go forth to war, that shall be bruised.**
- **Note further that it will be **under the feet of His saints** that God will do this bruising**

- **Note finally that it is to be done shortly. This corresponds to the “quickly” of “Behold, I come,”—in Revelation 22:7, 12, 20 ; and is the very phrase used in Revelation 1:1!**

**“Shortly” is *en tachei*. *Tachos* is “quickness, speed, speedily, soon.”**

**Robertson says, “as God counts time. Meanwhile, patient loyalty from us.”**

- **It takes the God of peace to crush evil**
- **Only reference in Romans to Satan**
- **These pastors feed themselves, opposed to a pastor feeding his**



*The grace of our Lord Jesus Christ be with you.*

**In the last verse of 2 Cor (13:14) Paul says,**

*“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.”*

**seven times “the grace of our Lord Jesus Christ” is pronounced on the saints in the Epistles!**

**Even in the verse from Corinthians quoted above, when the three persons of the Godhead are mentioned, it is still “*the grace of the Lord Jesus Christ*”! Now the “**grace of the Lord Jesus Christ**” is defined in 2 Corinthians 8:9:**

*“Ye know the grace of our Lord Jesus Christ, that, though He*

*<sup>21</sup>Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.*

❖ **Timothy**, my fellow-worker, salutes you.

Philippians 2:20-23 (NASB77)

*<sup>20</sup>For I have no one else of kindred spirit who will genuinely be concerned for your welfare.*

*<sup>21</sup>For they all seek after their own interests, not those of Christ Jesus.*

*<sup>22</sup>But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father.*

- ❖ **Lucius** was perhaps, even probably, the “**Lucius of Cyrene**” of **Acts 13:1 (NASB77)** *Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene.....*
- ❖ **Jason**, that Jason who had received Paul in **Acts 17:5-9; the house of Jason.**
- ❖ **Sosipater** is in all likelihood Sosipater, the son of Pyrrhus, of Berea.
- ❖ **Tertius**, who writes this letter, greet you

❖ <sup>23</sup> **Gaius**, *host to me and to the whole church, greets you.*

**Brother, if you have a longing to be helpful to God's saints, be a Gaius! Count not the things you have as your own, but as belonging to Christ; and, therefore, to be used freely by Christ's own. Our Lord, Newell**

❖ **Erastus**, the city treasurer greets you, and

❖ **Quartus**, the brother. Quartus was not a city official, nor prominent, but along go his warm greetings to the Christians at Rome, with Paul's and all the rest!

