

Sunday, November 4, 2018—Body Building: Saluting & Greeting One Another

Introduction

- I Timothy 4:7-8—this series is going to be about a kind of exercise, spiritual exercise. Spiritual exercise that is designed to build a spiritual body not a physical one. Our goal is to learn how to flex our spiritual muscles with the goal of building up the body of Christ.
- Philippians 2:12—this type of exercise is going to require working out and spiritual discipline. Our goal is to take the life of Christ that is in us and work it out through us or manifest it in our mortal flesh.
- Romans 12:5—in our first study in this series, I introduced you to a concept that I am calling the one-anothering principle. The phrase “one of another” is a translation of a plural pronoun which means: “reciprocally” or “mutually.”
 - Reciprocal—"Mutual; done by each to the other" (Webster's 1828)
 - Reciprocally—"Mutually; interchangeably; in such a manner that each affects the other and is equally affected by it." (Webster's 1828)
- Thus far we have observed the following one-anotherings:
 - Kindly affectioned one to another (Rom. 12:10)
 - Preferring one another (Rom. 12:10)
 - Not judge one another (Rom. 14:13)
 - Likeminded one toward another (Rom. 15:5)
 - Receive ye one another (Rom. 15:7)
 - Admonish one another (Rom. 15:14)

Salute & Greet One Another

- Romans 16:16—is where we encounter Paul’s next one-anothering statement, “salute one another with a holy kiss.”
- The word translated “salute” in verse 16 occurs 60 times in 49 verses in the Greek text supporting the King James Bible. Of these 60 occurrences the word is translated as “salute” 42 times and “greet” 15 times.

- Within the immediate context of Romans 16 the word occurs at 21 times and is translated as “salute” or “greet” in an interchangeable manner.
 - Romans 16:3—“Greet Priscilla and Aquila. . .”
 - Romans 16:5—“. . . Salute my wellbeloved Epaenetus”
 - Romans 16:6—“Greet Mary”
 - Romans 16:7—“Salute Andronicus and Junia”
 - Romans 16:8—“Greet Amplias”
 - Romans 16:9—“Salute Urbane . . . and Stachys”
 - Romans 16:10—“Salute Apelles . . . Salute them which are of Aristobulus’ household.”
 - Romans 16:11—“Salute Herodian . . . Greet them that be of the *household* of Narcissus”
 - Romans 16:12—“Salute Tryphena and Tryphosa . . . Salute the beloved Persis”
 - Romans 16:13—“Salute Refus”
 - Romans 16:14—“Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes”
 - Romans 16:15—“Salute Philologus, and Julia, Nereus, and his sister, and Olympas . . .”
 - Romans 16:16—our text verse for this message.
 - Romans 16:21—“. . . salute you.”
 - Romans 16:22—“I Tertius . . . salute you in the Lord.”
 - Romans 16:23—“saluteth” occurs twice
- It is clear from considering the context of Romans 16 that the English words “salute” and “greet” are being used as synonymous.
- According to Noah Webster’s *American Dictionary of the English Language* the English verb “salute” means:
 - To greet; to hail; to address with expressions of kind wishes.
 - To please; to gratify.

- To kiss.
- The act of expressing kind wishes or respect; salutation; greeting.
- Meanwhile, the same dictionary reports that following meanings for the English verb “greet:”
 - To address with expressions of kind wishes; to salute in kindness and respect.
 - To pay compliments at a distance; to send kind wishes to. (Col. 4:14, II Tim. 4:21)
 - To meet and address with kindness; or to express kind wishes accompanied with an embrace. (I Thess. 5:26)
- Romans 16:16—according to Paul’s instructions here in verse 16 believers are to be saluting/greeting “one another.” Three times in Paul’s epistles the words “salute” and “greet” are tied to a one-anothering statement.
 - I Corinthians 16:20
 - II Corinthians 13:12
- Regardless of the circumstances between them, believers are instructed to salute and greet one another. Greeting another saint with whom there is present conflict is an action that can be made by faith in God’s word even if that action is not reciprocated.
- Unfortunately, when we look at passages like these our focus becomes the “kiss” and not so much the intention of the instruction. A “holy kiss” is indicative and emblematic of the affection, fondness, and regard believers ought to have for one another. The word “holy” in these passages means to be pure and morally blameless and therefore guards against improper familiarity. Paul is not referring to romantic, sensual, or sexual kissing. Our understanding of what kissing is today and what it was in Paul’s day then are worlds apart! Hollywood and the culture have destroyed it!
- Genesis 46:29
- I Samuel 20:41
- Luke 15:20
- Acts 20:37—there was no inordinate affection here. It was the elders of the Ephesians church weeping over Paul’s departure (Acts 20:17).
- I Peter 5:14—“kiss of charity”

- Romans 16:16—the issue is not so much the kiss as the character and nature of what is being communicated between believers.
 - The Instruction—Salute one another
 - The Intention—Holy
 - Proverbs 27:6
 - Matthew 26:48-50
 - The Instrument—Kiss
 - This greeting expresses appropriate brotherly love, acceptance and unity. There is a special relationship that we as believers have with each other. We are all part of the family of God and members one of another.
- Today in our culture we hug and even more appropriately we shake hands. When one does choose to embrace/hug another saint, it needs to be done with moral pureness.
 - Always respect another person's space.
 - Follow the three-second rule.
 - Pass the sniff and snifflies test.
 - Ask permission when you need or want to share a hug.
 - Avoid awkward moments.
 - Consider frequency and occasion.
 - When in doubt, leave it out.
- Men we need extremely aware and mindful of how we greet our sisters in Christ.
- Romans 16:16—in the end, we are instructed by our apostle to salute and greet one another with a heart of love, sincerity, and pureness.