

Romans-Chapter 16

Rom 16:1 I commend to you our sister Phoebe, a servant of the church at Cenchreae,

- Paul in this letter is favorably introducing a sister in Christ whose name means “bright” (Gk.5402) calling her a “διακονος”. This is not to be taken as though women can serve in the office of deacon since the word translated in this context means “to run on errands: -servant” (Gk.1249) and, according to Paul’s letter to Timothy (1 Tim 3:11) where he address qualifications for such, only men were/are to serve in this work.

“A nurse may be either male or female. We have no special term to distinguish male or female nurses. The same situation exists with the Greek word diakonos.”

“Other sources such as the Zondervan Pictorial Bible Encyclopedia affirm that deaconesses did not appear until the third century-a time long after the establishment of the church and the completion of the Bible. Since God has not provided us with information about deaconesses, creating this office is going beyond what is written (1 Cor 4:6).”

Brad Price

1Co 4:6 I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us **not to go beyond what is written**, that none of you may be puffed up in favor of one against another.

She must have been of note in her home congregation to be given the honor to serve in this capacity. It is understood that she was the one who delivered this missive to the church at Rome for Paul.

Cenchrea is a few miles south east of Corinth (*see map*) and because of its location was more than likely a seaport. Since church buildings weren’t yet in existence (*“until some time after 125 A.D.- BP*) the Cenchrean congregation might have met in Phoebe’s home since she was so involved in the service there. Or she may just have been a key member there because of her zeal.

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Rom 16:2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

- welcome- Gk.4327- to admit (to intercourse, hospitality, credence [figuratively] endurance); by implication to await (with confidence or patience). She was to be admitted into their fellowship. In her case it seems Paul was asking them to do somewhat more for her because of her service in the church. What goes around should always come around for those who labor in the work of the Lord as did Phoebe. The hospitality of brethren then should be the same even today.

- need- Gk.5535- to make (that is, have) necessity, that is, be in want of. There are certain necessities that were to be provided to Phoebe. She was not to go without them since she herself saw to the needs of many others, including Paul’s.

Everything from her “daily bread” (*Mat 6:11; Lk 11:3*) to a comfortable place to rest her head. Phoebe lived according to the words spoken by Jesus because she put Him first in her life.

Mat 6:31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' **32** For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. **33** But seek first the kingdom of God and His righteousness, and all these things will be added to you.

While on the mission trip to New Zealand (2008) we were provided with all the necessities of life even though it was good, after two weeks of the campaign, to be back home in our own beds. But we appreciated the extent to which the brethren in Palmerston North went in making us feel at home. For Phoebe, or anyone in her situation, to be away from home for any amount of time, they would have been in need of even the basic of comforts. Paul mentioned her work and charity as a way to help the brethren at Rome to see how they were doing a Christ-like act in making her feel as much at home as possible.

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Rom 16:3 Greet Prisca and Aquila my fellow workers in Christ Jesus:

Act 18:1 After this Paul left Athens and went to Corinth. **2** And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome (*according to Ash- AD 49*). And he went to see them, **3** and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.

- fellow workers- Gk.4904- a co-laborer. Whether these were Christians before they met Paul it isn't mentioned here. They certainly were later in Acts 18 when they met Apollos in Ephesus where Paul left them. His letter to Timothy shows their presence in Ephesus where Timothy was a preacher. They must have returned to Rome sometime later because of Paul's acknowledgment here in Romans 16.

Act 18:18 After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchræe he had cut his hair, for he was under a vow. **19** And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews.

Act 18:24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. **25** He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. **26** He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately.

2Ti 4:19 Greet Prisca and Aquila, and the household of Onesiphorus.

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Rom 16:4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.

- Having an “*apostate*” Jew living with them (*Acts 18:3*) could be what is meant here since they too would have been thought of as the same. It would have been as dangerous for them to have Paul living with them as it would have been to harbor Jews during the Holocaust in Nazi Germany.
- not only I- It was to be understood why Paul owed his gratitude to Aquila and Priscilla, but by mentioning the Gentile congregations and what they owed them shows how important Paul must have been to them. After all, he was the one the Lord had chosen to take the message of the gospel to them.

Rom 16:5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.

- their house- This would have been the home of Aquila and Priscilla. Whether they returned to their former home before they were commanded to leave Rome (*Acts 18*) or this was another, we’re not told.
- Epaenetus- Gk.1866- *ep-a’hee-net-os* ; *praised*.
- first convert- *firstfruits* (KJV)- Gk.536- *a beginning of sacrifice, that is, the (Jewish) first fruit* (figuratively).

“The Hebrew people were taught to offer to God the “firstfruits” of what they received.”
Brad Price

Exo 23:19 "The best of the **firstfruits of your ground** you shall bring into the house of the LORD your God. "You shall not boil a young goat in its mother's milk.

Lev 23:10 "Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the **firstfruits of your harvest** to the priest,

Deu 26:2 you shall take some of the **first of all the fruit** of the ground, which you harvest from your land that the LORD your God is giving you, and you shall put it in a basket, and you shall go to the place that the LORD your God will choose, to make His name to dwell there.

Paul referred to Epaenetus as a “firstfruits” meaning he was among the first of the Gentiles of Achaia (*Gk.882- Greece [Asia- according to the ASV and other versions]*) to be converted. Mentioning him as a dear friend shows his relationship to Paul and thus what his conversion, as one of Paul’s first, meant to him and his mission to the Gentiles.

Rom 16:6 Greet Mary, who has worked hard for you.

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- worked- Gk.2872- *to feel fatigue; by implication to work hard: -toil, be wearied.* Thayer: “*to labor with wearisome effort, to toil*” and “*of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ*”. No wonder Paul wanted her to be recognized.
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Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.

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- Andronicus- Gk.408- *man of victory, and Junia- Gk.2458- (according to Thayer: “*a woman’s name*”) “*might refer to husband and wife*” according to Brad Price. Calling them his kinsmen (Gk.4773- *a relative [by blood]; by extension a fellow countryman: -cousin*) they might have been from the same tribe (*Benjamin*) as was Paul or generally of the nation of Israel. Remember the children of the twelve tribes of Israel were only to marry within their own tribe. Mary (*mother of Jesus*) and Elizabeth (*mother of John the immerser*) were cousins (Lk 1:36); Mary of the tribe of Judah and Elizabeth of the tribe of Levi.*

Num 36:6 This is what the LORD commands concerning the daughters of Zelophehad, 'Let them marry whom they think best, only they shall marry within the clan of the tribe of their father. 7 The inheritance of the people of Israel shall not be transferred from one tribe to another, for every one of the people of Israel shall hold on to the inheritance of the tribe of his fathers. 8 And every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the clan of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers. 9 So no inheritance shall be transferred from one tribe to another, for each of the tribes of the people of Israel shall hold on to its own inheritance.'"

Php 3:5 circumcised on the eighth day, of the **people of Israel**, of the **tribe of Benjamin**, a Hebrew of Hebrews; as to the law, a Pharisee;

Rom 9:3 For I could wish that I myself were accursed and cut off from Christ for the sake of **my brothers, my kinsmen** (Gk.4773) **according to the flesh.** (Gk.4561- *kindred [Generally speaking of Israel]*)

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- fellow prisoners- We are not told when these two would have been in captivity with Paul or to what extent but, just as Aquila and Priscilla harbored Paul and risked their lives, these two might have done the same. He goes on to mention that they are well known to the apostles. Either they had a reputation that was known by the other apostles or they were prominent workers among the other brethren that were sent out by other entities on missions to spread the gospel.

The apostles of Christ.

Luk 6:13 And when day came, He called His disciples and chose from them twelve, whom He named apostles: 14 **Simon**, whom he named **Peter**, and **Andrew** his brother, and **James** and **John**, and **Philip**, and **Bartholomew**, 15 and **Matthew**, and **Thomas**, and **James** the son of **Alphaeus**, and **Simon** who

was called the Zealot, 16 and **Judas** the son of **James**, and **Judas Iscariot**, who became a traitor.

- Notice where **Barnabas** is referred to as an apostle. Not of **Christ** though but of “the church in Jerusalem” (*Acts 11:22*) and later of the “church at Antioch” via **Holy Spirit** in *Acts 13*.

Act 13:1 Now there were in the church at Antioch prophets and teachers, **Barnabas**, **Simeon** who was called **Niger**, **Lucius** of Cyrene, **Manaen** a member of the court of **Herod** the tetrarch, and **Saul**. 2 While they were worshiping the **Lord** and fasting, the **Holy Spirit** said, “Set apart for Me **Barnabas** and **Saul** for the work to which I have called them.” 3 Then after fasting and praying they (*the church that was in Antioch- likely the elders there*) laid their hands on them and sent them off. 4 So, being sent out by the **Holy Spirit**, they went down to Seleucia, and from there they sailed to Cyprus.

Act 14:14 But when the apostles (*Gk.652-commissioned by the Antioch congregation via Holy Spirit to spread the gospel*) **Barnabas** and **Paul** heard of it, they tore their garments and rushed out into the crowd, crying out,

- **Andronicus** and **Junia** were Jewish converts that were so before **Paul** was. Mentioning that here may have been to give them some status as to their experience and thus their importance to the work there in Rome.

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Rom 16:8 Greet **Ampliatius** my beloved in the Lord.

Rom 16:9 Greet **Urbanus**, our fellow worker in **Christ**, and my beloved **Stachys**.

Rom 16:10 Greet **Apelles**, who is approved in **Christ**. Greet those who belong to the family of **Aristobulus**.

- **Greet** and **Salute** are the same Greek word (*Gk.782*) that mean “to enfold in the arms: -embrace”. **Apelles** having been approved (*Gk.1384*) “suggests he had gone through a very trying time but had remained faithful to God.” (BP) To be able to name these individuals suggests at least some type of interaction with **Paul** during his time among them. They must have been of special interest in order to be mentioned here in this epilogue.

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Rom 16:11 Greet my kinsman **Herodion**. Greet those in the **Lord** who belong to the family of **Narcissus**.

- those in the **Lord**- Suggests that not all of the family of **Narcissus** were Christians. As Brad Price mentions “This problem has not gone away. There are still households where not everyone in the home is a Christian.”

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Rom 16:12 Greet those workers in the **Lord**, **Tryphaena** and **Tryphosa**. Greet the beloved **Persis**, who has worked hard in the **Lord**.

- **Tryphaena**- *Gk.5170- luxurious*; and **Tryphosa**- *Gk.5173- luxuriating*. These were both women’s names. Who has worked hard suggests they were then

presently working in the kingdom. Whether their names suggest anything or not, they could have come from a more upper class of cultured women. Like **Lydia** (*Act 16:14*) perhaps. To recognize the contributions of women in the work, **Paul** showed his belief in the liberality that being in **Christ** gave to the often degraded gender. It wasn't **Christ's** physical appearance (*Isa 53:2*) that drew women but **His** words of freedom that came with being **His** followers, especially those who were considered the lesser of the sexes. **Christ** saw (*sees*) their worth and so did **His** apostles as we do even today. What a shame the "*women's liberation movement*" hasn't embraced **Christianity** for the true liberation that it gives.

- **Persis**- Another hard working woman in the kingdom. According to Brad Price "*in this culture and time this was a common name among slaves*".

Rom 16:13 Greet **Rufus**, chosen in the **Lord**; also his mother, who has been a mother to me as well.

- **chosen**- Since all **Christians** are "chosen", according to Eph 1:4, **Rufus** must have been "*a noble specimen of a Christian*" (Expositor's Greek Testament, 2:20). But it "*is possible also possible that a special task had been given to this man*". (BP)

Eph 1:4 even as **He** chose us (*all who are faithful*) in **Him** before the foundation of the world, that we should be holy and blameless before **Him**. In love

- To say that **Rufus** and **Paul** shared the same mother would be speaking metaphorically. **Paul** would have made this statement understanding that she was "*like*" a mother to him and everyone within the hearing of this letter would have known this. Not mentioning her by name here may have been redundant since it would have been common knowledge who she was. She must have humbly been such to others as well.

Rom 16:14 Greet **Asyncritus**, **Phlegon**, **Hermes**, **Patrobas**, **Hermas**, and the brothers who are with them.

- **Asyncritus**- Gk.799- *incomparable*. **Phlegon**- Gk.5393- *blazing*. **Hermas**- Gk.2057- from Gk.2060. **Patrobas**- Gk.3969- *father's life*. **Hermes**- Gk.2060- the name of the messenger of the Greek deities.
- **brothers who are with them**- Notice **Paul** doesn't say as he does in verse 15, "all the saints". **Brothers**- Gk.80- (*the womb*); a *brother* (literally or figuratively). Suggesting that these were all **Christian** men from a congregation that were travelling together or, more specifically according to Brad Price, "*may have been elders*".

Rom 16:15 Greet **Philologus**, **Julia**, **Nereus** and his sister, and **Olympas**, and all the saints who are with them.

- Philologus- Gk.5378- *fond of words, that is, talkative (argumentative, learned, “philological”)*. Whether or not this was his given name at birth it may or may not have been his true nature as given names don’t always describe the bearer.

- Julia was name of a **Christian** woman. Because she was listed with **Philologus** she may have been his wife or some other relative.

- Nereus- Gk.3517- (*meaning wet*). And his sister. Either **Paul** didn’t know her name or she wasn’t a **Christian**, she is noted here as possibly **Nereus’** sibling by birth.

- Olympas- Gk.3652- (*Olympian bestowed, that is, heaven descended*). By his name he is obviously of **Gentile** parentage who were probably worshippers of, what is now known as, **Greek** mythology. **Jews** have named their offspring after the true **God, Jehovah**, with names such as **Joshua** (*Heb.3091- Jehovah-saved*), **Jehoiakim** (*Heb.3079- Jehovah will raise*) and **Israel** (*Heb.3478- he will rule as God*). The saints who are with them could “describe another congregation that met in someone’s home”. (BP)
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Rom 16:16 Greet one another with a holy kiss. All the churches of **Christ** greet you.

- holy kiss- “an ancient custom” (BP) Holy (Gk.40- *sacred*) with the understanding it was not carnal in nature. (*Some countries such as Russia still practice this today.*) It was a form of greeting that was expressed either when they met or when they departed. This was then what the hand shake is in the common custom of today.

Gen 29:11 Then **Jacob** kissed **Rachel** and wept aloud. **12** And **Jacob** told **Rachel** that he was her father's kinsman, and that he was **Rebekah's** son, and she ran and told her father. **13** As soon as **Laban** heard the **news** about **Jacob**, his sister's son, he ran to meet him and **embraced him** and **kissed him** and brought him to his house. **Jacob** told **Laban** all these things,

Act 20:36 And when he had said these things, he knelt down and prayed with them all. **37** And there was much weeping on the part of all; they embraced **Paul** and **kissed him**, **38** being sorrowful most of all because of the word he had spoken, **that they would not see his face again**. And they accompanied him to the ship.

- churches of **Christ**- The “called out” that belong to **Christ**.

Gr.1577- *ekklēsia* ek-klay-see'-ah

From a compound of Gk.1537 (*from, out*) and a derivative of Gk.2564 (*to “call”*); a *calling out*, that is, (concretely) a popular *meeting*, especially a religious *congregation* (*Jewish synagogue*, or *Christian community* of members on earth or saints in heaven or both): - assembly, church. (*Strong's*)

Elbridge B. Linn, a preacher within the churches of **Christ**, wrote a book entitled “That They May All Be One.” On pages 117-118 of this book he said, “In the effort to emphasize the truth that the churches of **Christ** can be non-denominational, I

have frequently used this illustration to stress that the church is not a denomination or sect:

‘I am a Baptist because I immerse by the authority of the Father, Son, and Holy Spirit but I don’t belong to that denomination. The church began on the day of Pentecost but that doesn’t name it. An elder is a presbyter but there is no New Testament authority to denominate the church which belongs to Christ by some type of church government. I am a firm believer in being methodical in my church work and life but the New Testament nowhere authorizes me or anyone else to name the church after this practice. God’s word commands all Christians to live in holiness but never is the church so denominated. The church revealed in the New Testament is universal, or catholic, but in no sense belongs to that sect in Christendom calling itself the ‘Catholic Church.’” *(Brad Price Commentary)*

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Rom 16:17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.

- watch out- Gk.4648- to take *aim* at (*spy*), that is, (figuratively) *regard*: -consider, take heed, etc. It seems even in the denominational world there are denominations within denominations, but in the Lord’s church it is not to be. There are those who would cause divisions (Gk.1370- *disunion, dissension*) by setting up stumbling blocks (*obstacles*- Gk.4625- *σκανδαλον* - *Thayer: to cause persons to be drawn away from the true doctrine into error and sin.**) in their brothers’ way. Their teachings go against truth that is to be understood and taught in the gospel and even go to the point of twisting scripture for their own gain. This still exists in the church today.

Webster: scandal- 1. anything that offends moral feelings and leads to disgrace 2. shame, outrage, etc. caused by this 3. disgrace 4. malicious gossip.

2Pe 3:16 as he (*Paul*) does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which **the ignorant and unstable twist to their own destruction, as they do the other Scriptures.** 17 You therefore, beloved, knowing this beforehand, **take care that you are not carried away with the error** of lawless people and lose your own stability. 18 But **grow in the grace and knowledge** of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity. Amen.

- avoid- Gk.1578- to *deviate*, that is, (absolutely) to *shun* (literally or figuratively), or (relatively) to *decline* (from piety): -avoid, eschew, go out of the way. The only way to avoid being led astray by “sweet talking, feel good preaching” is to grow in the knowledge that only the Bible can give. There are those who grow so much in knowledge by studying the writings of mere men and who attempt to “rest in the wisdom of men” (1 Cor 2:5) they end up relying on it and pervert the gospel through a worldly approach to it.

1Co 3:18 Let no one **deceive himself** (*How many of us know of people who actually did this? They are too numerous to count.*). If anyone among you **thinks** (Gk.1380- to think; by implication to seem: -be of reputation) **that he is wise** in this age, let him become a fool that he may become wise. 19

For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness," 20 and again, "The Lord knows the thoughts of the wise, that they are futile." 21 So **let no one boast in men**. For all things are yours, 22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future--all are yours, 1Co 3:23 and you are Christ's, and Christ is God's.

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Rom 16:18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.

Php 3:17 Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. 18 For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. 19 Their end is destruction, **their god is their belly**, and they glory in their shame, with minds set on earthly things.

- In verse 17 Paul said they were to take heed that they would not follow after those who were trying to lead them astray. In Php 3:17 he uses the same Greek word but in this case the glosses "regard" and "consider" fit the context. There must have been (*and it still exists*) something empty in certain people who had to go about perverting the gospel in order to satisfy the void within them. Whether it was the attention, the income or the prestige, it ultimately leads to destruction. And not only do they end up destroyed, the people they deceived do too.

Mat 15:14 ... they are blind guides. And if the blind lead the blind, both will fall into a pit."

Act 8:9 But there was a man named Simon, who had previously practiced magic in the city and **amazed the people** of Samaria, **saying that** he himself was **somebody great**. 10 They **all paid attention** to him, from the least to the greatest, saying, "This man is the power of God that is called Great."

- These are the "televangelists" of today. They dupe people into sending in their Social Security income and other "widow's mites" promising blessings from God or other deceitful claims. (*This is why we are to be "wise as serpents" [Mat 10:16] when asked to donate to any "charity".*) They make their listeners "feel good" through their smooth talk- (*Gk.5542-plasibility [Webster: seemingly true, trustworthy]*) flattery- (*Gk.2129- fine speaking, that is, elegance of language*).

1Co 2:1 And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with **lofty speech** or wisdom. 2 For I decided **to know nothing among you except Jesus Christ** and **Him** crucified.

2Co 11:3 But I am afraid that as the serpent deceived (*Gk.1818- to seduce wholly*) Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. 4 For if someone comes and proclaims another Jesus than the One we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

- naive- Gk.172- *not bad, that is, innocent or unsuspecting*. Anyone from any walk of life could fit this definition. Remember **Simon** the sorcerer? (*Acts 8:10*)

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Rom 16:19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.

- The church at Rome was known for their compliance to the New Testament (*Chapter 6:4-14*). But that was no reason for them to “rest on their laurels”. Paul wanted them to be wise- (*Gk.4680- clear*) concerning things that were beneficial to the church but innocent- (*Gk.185- innocent: -harmless*) concerning evil. This word is not the same one used in verse 18 (*Gk.172*). That word means “unsuspecting” whereas this one means “innocent”. They were not to be found participating in sin or by allowing themselves to be led astray by it. This same word is used in two other passages that carry the same meaning.

Mat 10:16 "Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and **innocent** as doves.

Php 2:15 that you may be blameless and **innocent**, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world,

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Rom 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

- crush- Gk.4937- *to crush completely, that is, to shatter: -break (in pieces)*. Thayer: *to tread down, to put Satan under foot and (as a conqueror) trample on him*. Each time we submit to the God of peace and do something that opposes evil and promotes the gospel we crush **Satan** under foot. The Romans in this context were wise to the deceit of those who were the cause of division among them. Once they received this letter from **Paul** they would understand what they were to do to get rid of those individuals or at least instruct them to do right.

Jas 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

- **Paul** ends his comments by affirming their favor with **Christ**.

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Rom 16:21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

- Timothy- Gk.5095- *dear to God*. This was the same **Timothy** that **Paul** wrote the two letters we have recorded in the New Testament. Since these were both preachers of the Gospel, **Paul** considered him his fellow laborer in the work. On two occasions **Paul** refers to him as his son. From the passage in *Acts 16* we know that **Timothy's** mother was **Jewess** and his father **Greek**. So in the context, **Timothy** was considered one of, if not the, closest of **Paul's** disciples. **Paul**

mentored **Timothy** in the faith and was considered a father figure to him because of that close relationship.

Act 16:1 Paul came also to **Derbe** and to **Lystra**. A disciple was there, named **Timothy**, the son of a **Jewish** woman who was a believer, but his father was a **Greek**. **2** He was well spoken of by the brothers at **Lystra** and **Iconium**. **3** Paul wanted **Timothy** to accompany him, and he took him and circumcised him because of the **Jews** who were in those places, for they all knew that his father was a **Greek**.

1Ti 1:1 Paul, an apostle of **Christ Jesus** by command of **God** our **Savior** and of **Christ Jesus** our hope, **2** To **Timothy**, **my true child in the faith**: Grace, mercy, and peace from **God the Father** and **Christ Jesus** our **Lord**.

1Co 4:17 That is why I sent you **Timothy**, my beloved and faithful child in the **Lord**, to remind you of my ways in **Christ**, as I teach them everywhere in every church.

- **Lucius**- **Gk.3066**- *illuminative*. Probably not the writer of **Acts** since the names don't line up. This would likely have been the **Lucius** from **Cyrene** that **Luke** wrote of in **Acts 13:1**.

2Ti 4:11 **Luke** (**Gk.3065**- **Lucas**) alone is with me. Get **Mark** and bring him with you, for he is very useful to me for ministry.

Act 13:1 Now there were in the church at **Antioch** prophets and teachers, **Barnabas**, **Simeon** who was called **Niger**, **Lucius of Cyrene**, **Manaen** a member of the court of **Herod** the tetrarch, and **Saul**.

- **Jason**- **Gk.2394**- *about to cure*.

Act 17:5 But the **Jews** were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of **Jason**, seeking to bring them out to the crowd. **6** And when they could not find them, they dragged **Jason** and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, **7** and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another King, Jesus." **8** And the people and the city authorities were disturbed when they heard these things. **9** And when they had taken money as security from **Jason** and the rest, they let them go.

- **Sosipater**- **Gk.4989**. "He was a Berean, the son of one **Pyrrhus**, a Jew, by birth, and accompanied Paul from Greece into Asia, and probably into Judea." (BP) *Could possibly be the same person.*

Act 20:4 **Sopater** (**Gk.4986** of a safe father; **Sopatrus**, a Christian)) the Berean, son of **Pyrrhus**, accompanied him; and of the **Thessalonians**, **Aristarchus** and **Secundus**; and **Gaius** of **Derbe**, and **Timothy**; and the **Asians**, **Tychicus** and **Trophimus**.

- Once again Paul refers to three others as his kinsmen. Timothy was considered his fellow worker and thus is separated from the others here. This could have been because of his father being a Greek. But Lucius, Jason and Sosipater were Jewish, maybe not from the tribe of Benjamin as was Paul, but of the “people of Israel” (*Php 3:5*). These were also with Paul.

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Rom 16:22 I Tertius, who wrote this letter, greet you in the Lord.

- Tertius- Gk.5060- *third*. Thayer: an amanuensis (*Webster: [e man'yoo wen'sis] secretary*) of the apostle Paul. Paul dictated most of his letters to someone who, in this case, identifies himself. Notice the letter to the Galatians. It was probably one of the only epistles that Paul himself penned which could indicate that he wasn't personally much at penning lengthy epistles. Dictating them was another issue. According to Adam Clarke 1 Cor 16:21 was penned by Paul stating, “It is very likely that the apostle wrote this and the following verses with his own hand”.

Gal 6:11 See with what large letters I am writing to you with my own hand.

Ιδετε πηλικοις υμιν γραμμασιν εγραψα τη εμη χειρι
 See in how **large** (4) **to** (5) **you** (1) **letters** (2) **I** (3) **wrote** with mine
 [own] hand.

[There is no indication that Paul had ever before written to the Galatians, and they were probably not familiar with his handwriting. To call attention, therefore, to the fact that the amanuensis (scribe) has now turned over the stylus, or pen, to him, and that he is putting his own closing lines as an autograph to the Epistle, he bids them note the difference in the letters. They were much larger than those of the amanuensis. This large lettering is taken by some as an additional evidence that Paul's thorn in the flesh (2 Cor 12:7) was defective eyesight.]
 McGarvey

- At the time of this writing, only the ‘uncials’ (*upper case letters of the Greek alphabet*) were being used as the ‘cursives’ a.k.a. ‘minuscules’ (*lower case*) were not to be introduced until later in the ninth century (*How We Got The Bible by Neil R. Lightfoot, pg.34*). Among those who penned Paul's letters were Tertius (*Rom 16:22*) and possibly Tychicus (*Eph 6:21*). He was also known to pen the ending greetings in some of his letters (*1 Cor 16:21/Col 4:18/2 Thes 3:17*).

large- Gk.4080- *how much* (as indefinite), that is, in **size** or (figuratively) dignity: -how great (large).

letter- Gk.1121- *γραμμα*- a *writing*, that is, a **letter**, *note, epistle, book, etc.*; plural *learning*: -bill, learning, letter, scripture, writing, written. Thayer: a letter, i.e. the character. With all this information we can conclude that the gloss “letter” meaning “character” fits the context best.

Gal 6:11 Ye see in how large letters I have written to you with my own hand; (YLT)

Gal 6:11 You can see what big letters I make when I write with my own hand. (CEV)

Luk 23:38 And a superscription also was written over Him in letters (Gk.1121) of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. (KJV)

letter- Gk.1992- *επιστολη*- a written message: -“epistle”, letter.

Act 9:1 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters (Gk.1992- *επιστολας*) to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

1Co 16:21 I, Paul, write this greeting with my own hand.

2Th 3:17 I, Paul, write this greeting with my own hand. This is the sign of genuineness (Gk.4592- an indication: -sign) in every letter of mine; it is the way I write.

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Rom 16:23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

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- Since this letter was written from Corinth and while there earlier Paul baptized a certain Gaius, it could be the same person that Paul was being kept by.

1Co 1:14 I thank God that I baptized none of you except Crispus and Gaius;

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- Erastus- Gk.2037- *beloved*. Known as the city treasurer- Gk.3623- a house distributor (that is, manager), or overseer; by extension a fiscal agent (treasurer). He was likely the treasurer of the city of Corinth; “a very important job in the secular world” (BP)

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- Quartus- Gk.2980- *fourth*. our brother- Gk.80- αδελφος- of whom? Tertius, whose name means “third”? Could Quartus have been his younger sibling? Or could Paul have just acknowledged him here as another notable member of the church?

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Rom 16:24 [*The grace of our Lord Jesus Christ be with you all. Amen.*]

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- Probably not in the original text because many English versions omit this verse.

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Rom 16:25 Now to Him Who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages

- For **Paul** to refer to the gospel as belonging to him shows how much he took ownership of it, as we should too. The gospel didn't originate with **Paul**, but he cherished it as though it did since on his way to Damascus (*Acts 9*). It is through the power of the gospel that **Christ** is able to turn us toward the right and set us firmly in its saving grace (*1:16*).

1Co 1:18 For the **word of the cross** is folly to those who are perishing, but to **us who are being saved** it is the **power of God**.

- revelation of the mystery- **Paul** later refers to this in his letter to the Ephesians.

Eph 3:1 For this reason I, **Paul**, a prisoner for **Christ Jesus** on behalf of you **Gentiles**-- **2** assuming that you have heard of the **stewardship** of **God's** grace that was **given to me** for you, **3** how the mystery was made known to me by revelation, as I have written briefly. **4** When you read this, you can perceive my insight into the mystery of **Christ**, **5** which **was not made known** to the sons of men **in other generations** as it has now been revealed to his holy apostles and prophets by the **Spirit**. **6** This mystery is **that the Gentiles are fellow heirs**, members **of the same body**, and **partakers of the promise** in **Christ Jesus through the gospel**. **7** Of this gospel I was made a minister according to the gift of **God's** grace, which was **given me** by the working of **His** power. **8** To me, though I am the very least of all the saints, this grace was given, to preach to the **Gentiles** the unsearchable riches of **Christ**,

“This does not refer to anything ‘mysterious’ in the person of Christ; or the union of the divine and human nature in him; or to anything difficult of apprehension in the work of the atonement. It means the hitherto concealed doctrine that through the Messiah, the Gentiles were to be received to the same privileges as the Jews, and that the plan of salvation was to be made equally free for all. This great truth had been hitherto concealed, or but partially understood, and Paul says that he was appointed to make it known to the world.”
Albert Barnes

Mat 28:19 Go therefore and make disciples of **all nations**, baptizing them in the name of the **Father** and of the **Son** and of the **Holy Spirit**,

Col 1:23 if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, **which has been proclaimed in all creation under heaven**, and **of which I, Paul, became a minister**.

Rom 16:26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal **God**, to bring about the obedience of faith--

- Since **God** “is not a **God** of confusion” (*1 Cor 14:33*) **He** kept the message of all people coming into **His** kingdom until after they were ready for this revelation. The prophets foretold what was to happen concerning the **Christ** but **God** kept the

language of their message mysterious. Once revealed, the prophecies became clear in that they were all focused on that one event that would shape the rest of time on earth; the coming of the **Messiah** and the offering of salvation beyond the nation of **Israel**.

Luk 2:25 Now there was a man in **Jerusalem**, whose name was **Simeon**, and this man was righteous and devout, waiting for the consolation of **Israel**, and the **Holy Spirit** was upon him. **26** And it had been revealed to him by the **Holy Spirit** that he would not see death before he had seen the **Lord's Christ**. **27** And he came in the **Spirit** into the temple, and when the parents brought in the child **Jesus**, to do for **Him** according to the custom of the **Law**, **28** he took **Him** up in his arms and blessed **God** and said, **29** "Lord, now you are letting your servant depart in peace, according to Your word; **30** for my eyes have seen Your salvation **31** that You have prepared in the presence of all peoples, **32** a light for **revelation to the Gentiles**, and for glory to Your people **Israel**." **33** And **His** father and **His** mother marveled at what was said about **Him**.

Eph 3:9 and to bring to light for everyone what is the **plan (Gk.2842-partnership) of the mystery hidden for ages in God Who** created all things, **10 so that through the church the manifold wisdom of God** might **now be made known** to the rulers and authorities in the heavenly places. **11** This was according to the eternal purpose that **He** has realized in **Christ Jesus** our **Lord**, **12** in **Whom** we have boldness and access with confidence through our faith in **Him**.

It is now up to the church to make known to the world the salvation of **God** through **Christ** and through our obedience to the gospel plan to save us.

Joh 14:6 Jesus said to him, "**I am the way, and the truth, and the life. No one comes to the Father except through Me.**"

Jas 2:20 Do you want to be shown, you foolish person, that faith apart from works is useless?

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Rom 16:27 to the only wise **God** be glory forevermore through **Jesus Christ!** Amen.

- **God** displayed **His** wisdom through the offering of salvation to everyone through **His Son**. None can compare to it. How intricate such a plan would be for mere mortals thus the expression only wise **God**. The message of the gospel weeds out those who think they are wise by making the plan so easy to be understood that a more humble person can set aside his vanity to comprehend it.

1Co 1:22 For **Jews** demand signs and **Greeks** seek wisdom, **23** but we preach **Christ** crucified, a stumbling block to **Jews** and folly to **Gentiles**, **24** but to those who are called, both **Jews** and **Greeks**, **Christ the power of God** and **the wisdom of God**.

"God is worthy of continuous praise and we do this through the Lord because it was through Christ heaven's plan to redeem man was completed."

Brad Price

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