

Romans 16:19-24 Commentary

PREVIOUS

NEXT

Click chart to enlarge
Chart from recommended resource [Jensen's Survey of the NT](#) - used by permission
[Romans Overview Chart](#) - Charles Swindoll

Source: Dr David Cooper
Click to Enlarge

- R **Ruin** (Romans 1:17 – 3:20) – The utter sinfulness of humanity
O **Offer** (Romans 3:21-31) – God’s offer of justification by grace
M **Model** (Romans 4:1-25) – Abraham as a model for saving faith
A **Access** (Romans 5:1-11) – The benefits of justification
N **New Adam** (Romans 5:12-21) – We are children of two “Adams”
S **Struggle w/ Sin** (Romans 6-8) Struggle, sanctification, and victory

ROMANS ROAD to RIGHTEOUSNESS				
Romans 1:18-3:20	Romans 3:21-5:21	Romans 6:1-8:39	Romans 9:1-11:36	Romans 12:1-16:27
SIN	SALVATION	SANCTIFICATION	SOVEREIGNTY	SERVICE
NEED FOR SALVATION	WAY OF SALVATION	LIFE OF SALVATION	SCOPE OF SALVATION	SERVICE OF SALVATION
God's Holiness In Condemning Sin	God's Grace In Justifying Sinners	God's Power In Sanctifying Believers	God's Sovereignty In Saving Jew and Gentile	Gods Glory The Object of Service
Deadliness of Sin	Design of Grace	Demonstration of Salvation		
		Power Given	Promises Fulfilled	Paths Pursued
Righteousness Needed	Righteousness Credited	Righteousness Demonstrated	Righteousness Restored to Israel	Righteousness Applied
God's Righteousness IN LAW	God's Righteousness IMPUTED	God's Righteousness OBEYED	God's Righteousness IN ELECTION	God's Righteousness DISPLAYED
Slaves to Sin	Slaves to God			Slaves Serving God
Doctrine				Duty
Life by Faith				Service by Faith
Modified from Irving L. Jensen's chart above				

Romans 16:19 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. ([NASB: Lockman](#))

Greek: [e gar humon hupakoe eis pantas aphiketo](#); (3SAMI) [eph' humin oun chairo](#). (1SPA) [thelo](#) (1SPA) [de humas sophous einai](#) (PAN) [eis to agathon, akeraious de eis to kakon](#)

Amplified: For while your loyalty and obedience is known to all, so that I rejoice over you, I would have you well versed and wise as to what is good and innocent and guileless as to what is evil. ([Amplified Bible - Lockman](#))

KJV: For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

NLT: But everyone knows that you are obedient to the Lord. This makes me very happy. I want you to see clearly what is right and to stay innocent of any wrong ([NLT - Tyndale House](#))

Phillips: Your loyalty to the principles of the Gospel is known everywhere, and that gives me great joy. I want to see you experts in good, and not even beginners in evil. ([Phillips: Touchstone](#))

Wuest: for your obedience has come to the ears of all. Because of you, therefore, I am rejoicing. But I desire you to be wise ones with reference to that which is good, and pure ones with reference to that which is evil.

Young's Literal: for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;

FOR THE REPORT OF YOUR OBEDIENCE HAS REACHED TO ALL: e gar humon hupakoe eis pantas aphiketo (3SAM) eph humin:

- Ro 1:8 1 Th 1:8,9
- Romans 16 Resources - Multiple Sermons and Commentaries

Your loyalty to the principles of the Gospel is known everywhere, and that gives me great joy. (Phillips)

For (gar) is a **term of explanation** and this Biblical "code word" should always prompt us to pause and ponder the text and especially the **context**, asking our Teacher the Spirit to illuminate what the writer is explaining. See Alford's thoughts below.

Henry Alford - Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, Romans 16:17. ([Greek Testament Critical Exegetical Commentary](#))

Obedience ([5218](#)) (**hupakoe** [word study] from **hupó** = under + **akoúo** = hear) literally means to "hear under". **Hupakoe** conveys picture of listening or hearkening to and submitting to that which is heard and involves a change of attitude of the hearer. Paul uses **hupakoe** 6 times (out of 14 total uses in the NT) in Romans (Ro 1:5; 5:19; 6:16; 15:18; 16:19; 26-see **notes** Ro 1:5; 5:19; 6:16; 15:18; [16:19](#); 16:26)

Hupakoe - 15x in 14v- Rom 1:5; 5:19; 6:16; 15:18; 16:19, 26; 2 Cor 7:15; 10:5, 6; Philemon 1:21; Heb 5:8; 1 Pet 1:2, 14, 22

The Greek word for **obedience** pictures one who listens and submits to that which is heard. It is in marked contrast to the unsaved attitude of rebelliousness and self will. The obedience of the Romans was wonderful news to Paul, because it was an indicator that their faith was genuine.

If one says they have believed in the **gospel of God** and yet continually are disobedient to God, then that individual needs to be wary and should prayerfully look at Paul's warning in (2Cor 13:5). On the other hand, Paul is not saying that works gain God's favor, but he is saying that a "working" faith produces a change in one's behavior. For a "summary" of the relationship of salvation to works study see Ep 2:8; 9-notes; Ep 2:10-notes. Man is saved by grace alone but the faith that saves is never alone, but brings forth fruit in keeping with repentance.

Paul is not speaking of a perfect **obedience** (that would be the state of glorification), nor is he speaking of rigid "obedience" to a set of rules and laws like the Pharisees which would be legalism or work's righteousness. Instead he is speaking of that **obedience** motivated by love (not legalism) that flows forth from a new heart (Ezek 36:27, 2Cor 5:17; Php 2:12,13-see **notes** Ph 2:12; 13) that now desires and is empowered to be obedient to the Master's voice.

J Vernon McGee - **Obedience to the faith** is very important to God. God saves us by faith, not by works; but after He has saved us, He wants to talk to us about our works, about our obedience to Him. I hear many people talk about believing in Jesus, then they live like the Devil and seem to be serving him. My friend, saving faith makes you obedient to Jesus Christ. ([McGee, J V: Thru the Bible Commentary: Thomas Nelson](#)) (Bolding added)

If you have some questions regarding this issue Pastor Ray Pritchard has an interesting sermon you might want to read entitled [What is Saving Faith?](#)

Note that it is widely taught that "*once saved, always saved*" and I agree with that, with the caveat that the initial salvation is genuine! Some (even in evangelical circles) teach that a man or a woman can simply pray a prayer to accept Jesus into your heart, and then live the rest of their life just as they did before they obtained the "fire insurance" policy. These teachers conclude that such a person is still saved. This website respectfully disagrees with that teaching. And I think Paul would likewise disagree for the faith that genuinely saves, is the faith that results in obedience.

Albert Barnes explains that "**the obedience of faith**" means

"in order to produce, or promote obedience to the faith; that is, to induce them to render that obedience to God which faith produces. There are two things therefore implied.(1) that the design of the gospel and of the apostleship is to induce men to obey God. (2) that the tendency of faith is to produce obedience. There is no true faith which does not produce that. This is constantly affirmed in the New Testament... " (Barnes Notes on the Bible)

Augustine said

Let the acts of the offspring indicate similarity to the Father

John Piper

True, God-exalting OBEDIENCE comes from FAITH. Any other kind of OBEDIENCE is not true OBEDIENCE at all. "

It should be clear from a study of the Word that God has wedded **faith** and **obedience** so that they are related much like two sides of a coin. Dr. H. A. Ironside was told by a lady that she expected to get to heaven by faith plus her good works, explaining to Pastor Ironside...

It's like rowing a boat. It takes two oars to row a boat; otherwise you go around in a circle.

Dr. Ironside replied

That's a good illustration except for one thing: I'm not going to heaven in a rowboat!

The faith that saves is the faith that proves itself in good works (Ep 2:8; 2:9; 2:10; Titus 2:14; 3:8; 3:14-See notes Ep 2:8; 2:9; 2:10; Titus 2:14; 3:8; 14). Abraham was saved by **faith** (Genesis 15:6; Ro 4:1; 4:2; 4:3; 4:4; 4:5; He 11:8-see notes Romans 4:1; 4:2; 4:3; 4:4; 4:5; Hebrews 11:8), but his faith was made evident by his **obedience** (James 2:21-24).

Was not Abraham our father **justified** (shown to be righteous - see below) by works, when he offered up Isaac his son on the altar? (James is not at odds with Paul - if you think he is then read verse 23 below which is the only way any man or woman is declared righteous -- it has always been by faith in the Messiah - Abraham looked forward to the Cross, while believers today look back to the same Cross. Both are justified [declared righteous] by faith and both are justified [shown to be righteous - this is other way this verb is used in the NT and is clearly the meaning in this context] by works)

22 You see that faith was working with his works, and as a result of the works, faith was perfected (was shown to have reached its goal or to have matured)

23 and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. (This clearly teaches that God's righteousness is credited to sinners by faith not by works - works only demonstrate that one is righteous)

24 You see that a man is justified (shown to be righteous) by works, and not by faith alone. (**James 2:21-24**).

John MacArthur adds that...

The best protection against falsehood is adhering to God's truth, just as the best protection against sin is holding on to His righteousness. Believers in Rome were protected against false teachers by their obedience to Christ and the truth of His gospel. Not only did their obedience protect themselves, but it also helped believers elsewhere who knew of and were encouraged by the Roman church's reputation for godliness. Early in this letter, Paul commended them for their faithfulness. "I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world" ([Ro 1:8](#)). He therefore had good cause for rejoicing over them. The godliness of that church brought encouragement and joy to Paul, although he had never visited Rome and did not know most of the believers there."

Has reached ([864](#)) (**aphikneomai**) means first to come from, then to arrive at. This is the only use in the N.T.

THEREFORE I AM REJOICING OVER YOU: oun chairo (1SPA)I thelo (1SPA)I de humas

- Eph 1:15, 16, 17 Col 1:3, 4,5, 6, 7, 8, 9 1Th 1:2,3 3:6, 7, 8, 9, 10

- Romans 16 Resources - Multiple Sermons and Commentaries

Therefore - This is a **term of conclusion** = always pause to ponder this "code word" asking your Teacher the Spirit to help "unlock" the meaning of the text and **context**.

I am rejoicing (present tense = continually, joy is a fruit of the Spirit, so it follows that Paul filled with the Spirit is enabled to continuously rejoice - what about you dear saint? Are you enabled to continuously rejoice over things/circumstances/people that warrant that response?) **over you** - upon you because your desire to live practically according to godly wisdom unadulterated by evil.

John expressed a similar cause for joy "I have no greater joy than this, to hear of my children walking (living, manifesting a lifestyle) in the truth (In the final analysis this is only sound doctrine, but a Sure Deliverer, the Person of Jesus Christ = walking in Christ "the Truth" Jn 14:6). (3John 4)

Comment: Walking in the truth was clear evidence to John that they were genuine believers, ones who were obedient to the faith, for only men and women possessing a new heart (2Cor 5:17, Ezekiel 36:26-27) and a new power (the Spirit - see note Romans 8:9) can walk **in the truth**. **Would those who led you to the Lord receive the joyful report that you are walking in the truth? If not, why not?**

BUT I WANT YOU TO BE WISE IN WHAT IS GOOD AND INNOCENT IN WHAT IS EVIL: sophous einai (PAN) eis to agathon, akeraious de eis to kakon:

- Matt 10:16 Lk 10:3 1Co 14:20 Eph 1:17,18 Eph 5:17 Php 1:9 Php 2:15 Col 1:9 3:16 2Ti 3:15, 16, 17 Jas 3:13, 14, 15, 16, 17, 18
- Romans 16 Resources - Multiple Sermons and Commentaries

But - Always be on the alert for the "code word" **but** which signifies a change in direction (See also **term of contrast**). You will often be pleasantly surprise at the insights the Spirit will give as you pause to ponder the living Word!

Be practically wise in relationships with others. Earlier Paul had instructed the saints to

Abhor (present tense = our lifestyle, only possible as we are continually filled with and empowered by the Spirit of Christ! cf Php 2:13NLT-note) what is evil; **cling (present tense** = our lifestyle) to what is good. (Romans 12:9-note)

Paul's desire was similar to that of our Lord Who gave His disciples the following instructions...

Behold, I send you out as sheep in the midst of wolves; therefore be **shrewd** (thoughtful, sagacious or discreet and implying a cautious character) as serpents, and **innocent (akeraios** - see below) as doves. (Mt 10:16)

Good (18) (agathos [word study]) means intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent (marked by or disposed to doing good). **Agathos** is that which is good in its character, beneficial in its effects and/or useful in its action.

William Newell echoes the desire of every person who is blood bought and heaven bound declaring...

Oh, for such a habit of mind—to be constantly **wise unto that which is good (Romans 16)**

The believer should not mix with evil; rather, he should be knowledgeable about good things. We will not be free from the allures of sin until Christ takes us to be with Himself. It is therefore necessary for Christians constantly to "abhor what is evil [and] cling to what is good" (see **note** Romans 12:9), to "be shrewd as serpents and innocent as doves" as Jesus instructed His disciples.

Innocent (185) (akeraios from "a" = without + **keránnumi** = mix) refers literally to that which is without mixture and thus is pure. The basic meaning is being unmixed or unadulterated.

Figuratively it refers to that which is without admixture of evil, which is free from guile and is translated as innocent, harmless or simple.

Like a "little child". ("... *in evil be babes, but in your thinking be mature.*" 1Cor 14:20).

The believer's life is to be absolutely pure, unmixed with sin and evil. The KJV translates **akeraios** as harmless (twice) and simple.

Other than this verse and (Mt 10:16 quoted above), **akeraios** is used only one other time in the NT, Paul exhorting the saints at

Philippi to...

Do (present imperative = as your habitual practice, your lifestyle) all things without grumbling or disputing so that (they might) prove (themselves) to be blameless and **innocent**, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, (see notes Philippians 2:14; Philippians 2:15)

Comment: Note the only way we can fulfill this command is by reliance on the truth in the previous verse - the power of the Holy Spirit to give us the "desire" and the "power" to do supernaturally that which does not come naturally! (See Php 2:13-note)

Vincent (commenting on use of **akeraios** in Mt 10:16) writes that **akeraios** meant...

unmixed, unadulterated. Used of wine without water, and of metal without alloy. Hence guileless. So Luther, without falsity. Compare Ro 16:19; Php 2:15. They were to imitate the serpent's **wariness**, but not his **wiliness**. "The presence of the wolves demands that ye be wary; the fact that ye are my apostles (compare "I send you") demands that ye be guileless" (Dr. Morison on Matthew). ([Romans 16 - Vincent's Word Studies - Online](#))

Vine adds that **akeraios**

was used of wine unmingled with water, of unalloyed metal, etc. Hence it means "without admixture of evil." Here, then, it would mean that his desire for them was that they might be untainted by the influences of evil teachers and the divisions and stumbling blocks caused thereby. Thus would they be wise in adherence to the truth. If we are to be kept from admixture of what is baneful we must be steadfast in the faith, abiding in the truth. ([Vine, W. Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

Barclay has a similar description writing that **akeraios** was

used of metal which has no suspicion of alloy, of wine and of milk which are not adulterated with water. It describes something which is absolutely pure of any corruption. The Christian is a man whose utter sincerity must be beyond all doubt... When used of people, it implies motives which are unmixed. Christian purity must issue in a complete sincerity of thought and character." ([Barclay, W: The Daily Study Bible - Romans Online](#))

Denney - The fundamental idea of (**akeraios**) is that of freedom from alien or disturbing elements. What Paul here wishes for the Romans—moral intelligence, not impaired in the least by any dealings with evil—does suggest that [antinomianism](#) (lawlessness, antagonism against law) was the peril to be guarded against. Integrity of the moral nature is the best security: the seductive teaching is instinctively repelled. ([The Expositor's Greek Testament - online](#))

The idea in this verse is to keep your doctrine (the teaching you believe to be true) unmixed with false teachings; do not let yourself get "all mixed up" in your thinking (Ephesians 4:14-Ephesians 4:14). Also, keep your moral life unmixed with sin and even the appearance of sin; stay as far away from evil as possible. Be so sensitive to it that the moment you suspect something is evil, flee from it at once. Phillips's translation sums this thought up well: "I want to see you experts in good, and not even beginners in evil." for as Paul writes in (Ephesians 5:12-note) "it is disgraceful even to speak of the things which are done by them in secret."

MacArthur warns: "Many Christians rationalize watching degrading movies and TV programs by claiming they need to be familiar with the ways of the world in order to better analyze secular culture and be better prepared to witness to those who are worldly. But it is not necessary to sift through garbage to recognize it for what it is, and the more we are around it the more we pick up its stench. The more willingly we associate with evil, the more it will drag us down to its level. To be innocent in what is evil is not to be ignorant of it or to disregard it. We cannot abhor evil unless we have some idea of what it is. But, to use a popular analogy, the only reliable way to recognize a counterfeit bill is to be completely familiar with the genuine bill. The only reliable way to recognize evil is to be thoroughly familiar with the good, and the only reliable way to learn what is good is to learn God's Word."

Romans 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you. ([NASB: Lockman](#)) (Note: "And" begins this verse in the 1977 version of the NAS)

Greek: [o de theos tes eirenes suntripsei](#) (3SFAI) [ton Satanan hupo tous podas humon en tachei. e charis tou kuriou emon lesou meth' humon.](#)

Amplified: And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ (the Messiah) be with you. ([Amplified Bible - Lockman](#))

KJV: 1 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be

with you. Amen.

NLT: The God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus Christ be with you. ([NLT - Tyndale House](#))

Phillips: It will not be long before the God of peace will crush Satan under your feet. May the grace of our Lord Jesus Christ be with you. ([Phillips: Touchstone](#))

Wuest: And the God of the peace will trample Satan under your feet soon.

Young's Literal: and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ be with you. Amen!

AND THE GOD OF PEACE WILL SOON CRUSH SATAN UNDER YOUR FEET: o de theos tes eirenes suntripsei (3SFAI) ton satanan hupo tous podas humon en tachei:

- Ro 15:33, Ro 16:20, Phil 4:9, 1Th 5:23, Heb 13:20
- Romans 16 Resources - Multiple Sermons and Commentaries

And - Continues the thought

It is very interesting that this is the first mention of **Satan** in Paul's greatest epistle. Satan does not get as much press as does our other mortal enemy, the power of **Sin** (See its defeat in notes on Romans 6:11-note)

Paul assures faithful believers that they can look forward to the day when their spiritual warfare (click link for excellent book on this topic) will be over. Teachers of deceit and falsehood are instruments of the devil, and they will be destroyed. But why does Paul mention Satan here? The immediate context is men "who cause dissensions". This suggests that Paul is associating their nefarious deceptive activity with the evil one & this would parallel a similar line of thought by Paul in (2Co 11:13, 14, 15).

God of peace - A great Name of God (see study Jehovah Shalom: LORD is Peace and Jehovah Shalom Notes)

God is the God of peace...

"for God is not a God of confusion but of peace, as in all the churches of the saints." (1 Cor. 14:33)

Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, (Hebrews 13:20-note)

Now the God of peace be with you all. Amen. (Romans 15:33-note)

And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you. (Romans 16:20-note)

Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. (1Thessalonians 5:23-note)

The War is Over - The bitter conflict had finally ended between the North and the South. The soldiers of the US Civil War were free to return to their families. But a number of them remained hidden in the woods, living on berries. They either didn't hear or didn't believe that the war was over, so they continued enduring miserable conditions when they could have been back home.

It's something like that in the spiritual realm too. Christ made peace between God and man by dying in our place. He paid sin's penalty on the cross. Anyone who accepts His sacrifice will be forgiven by a holy God.

Sadly, many people refuse to believe the gospel and continue to live as spiritual fugitives. Sometimes even those who have placed their trust in Christ live on almost the same level. Either out of ignorance or unwillingness, they fail to claim the promises of God's Word. They do not experience the joy and assurance that should accompany salvation. They do not draw from their relationship with God the comfort and peace He intends for His children. They are the objects of His love, care, and provision but live as if they were orphans.

Have you been living apart from the comfort, love, and care of your heavenly Father? Come on home. The war is over!—Richard De Haan ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

We fail, O Lord, to realize
The fullness of what You have done,
So help us trust Your saving work
And claim the triumph You have won. —D. De Haan

Christ's victory over death means peace for His saints.

The Peace Initiative - It was the night before Christmas in 1870. French and German armies faced each other on the field of battle in the Franco-Prussian War. A French soldier started walking toward the German lines. His comrades watched breathlessly, expecting to hear at any instant the crack of a rifle that would end his life. As he neared the enemy lines, he stopped and began singing, "Noel, noel! Noel, noel! Born is the King of Israel!" No shot rang out.

Slowly the Frenchman returned to his ranks. There was silence! Then from the German side came a lone soldier to that same spot and sang the German version of the same song. After each stanza both armies united in the chorus. For a few minutes Christ brought peace to that battlefield.

God is a peacemaker who always takes the first step. Jesus came as a baby, and when He grew to manhood He preached peace to a warring world. Then, in the greatest peace initiative this world has ever seen, Christ made peace between God and man by dying for our sins (Col 1:20-note).

Peacemaking efforts may be rejected, but the alternative is continued hostility. God didn't settle for that, nor should we. Let's take the first step in healing a broken relationship, even at the risk of being "shot down." --D J De Haan ([Ibid](#))

O Prince of Peace, keep us, we pray,
From strife and enmity;
Help us to speak with loving words
That quell hostility. --JDB

What this world needs is the peace that passes all misunderstanding

F B Meyer writes - WE ALL need Peace! There are sources of Peace which are common to all men. The peace of a happy home; of an increasing business and enlarging influence; of the respect and love of our fellows. As a man is conscious of these, he is inclined to say with Job, "I shall die in my nest." We can all understand a peace like that; but there is a "peace that passeth understanding." It is too deep for words. It is like the pillowed depths of the ocean, which are undisturbed by the passing storm. Here is a sufferer, almost always in acute pain, and needing constant attention, and yet so happy. Joy and Peace, like guardian angels, sit by that bedside; and Hope, not blindfolded, touches all the strings of the lyre, and sheds sunshine,--how do you account for it? Let the sceptic and the scoffer answer! Here is a peace that passes understanding which comes from the God of Peace.

For the Christian soul there is a silver lining in every cloud; a blue patch in the darkest sky; a turn in the longest lane; a mountain view which shall compensate the steepest ascent. Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land. The thing impossible shall be; because all things are possible to God.

The peace of God is the peace of the Divine Nature---the very tranquillity which prevails in the heart of the God of Peace. It was of this that Jesus spoke when He said, "My peace I give unto you"; for His own being was filled and blessed with it during His earthly career. "The Lord of Peace Himself give you peace always."

There are three things against which we must ever be on our guard lest they rob us of our peace. First, unconfessed sin; second, worry; third, the permission of an unrebuked selfish principle. The Apostle says, "Let the Peace of God rule in your hearts." The Greek word means arbitrate. Let God's Peace act as umpire.

We shall not escape life's discipline. We may expect to abound here, and to be abased there. But amid all, God's Peace, like a white-winged sentinel angel, shall come down to garrison our heart with its affections, and our mind with its thoughts.

PRAYER - I humbly ask, O God, that Thy Peace may be the garrison of my heart and mind; that it may ever rule within me, asserting itself over the tumultuous

Peace (1515) (**eirene** from verbal form **eiro** = "to bind together that which was separated") means to set at one again. God's grace is the fountain of which His **peace** is the stream. (Click word study of eirene) When the divisions are bound together again, the result is peace (cf Ro 5:1-note)

There is a clear allusion here to the merciful (mercy full) promise of God in (Ge 3:15) in which he prophecies the certain triumph of the Messiah, the Lord Jesus Christ, over our adversary, Satan...

And I will put enmity between you (Satan) and the woman, and between your seed and her seed (Messiah); He (Messiah) shall bruise you (Satan) on the head, and you shall bruise him (Messiah) on the heel." (Genesis 3:15)

This incredible prophecy promised that the Seed of the woman, the Messiah, would totally and forever crush the head of that serpent

And the **great dragon** was thrown down, the **serpent of old** who is called the **devil** and **Satan**, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the **accuser of our brethren** has been thrown down, who accuses them before our God day and night. (See notes [Revelation 12:9](#); [Revelation 12:10](#))

And the **devil** who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night **forever and ever**. ([Revelation 20:10](#)) (See **notes** regarding the fulfillment of this promise in [Revelation 20:2](#); [Revelation 20:10](#)).

In the meantime, believers, who also in a sense are the woman's seed (cf note [Revelation 12:17](#)), can achieve local victories over Satan and his wiles by resisting him "firm in your faith"

But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. (see **note** 1 Peter 5:9).

If we resist him with Scripture as Jesus did, testing and refuting his enticements therewith (Mt 4:4,7,10), then he will "flee from you" (James 4:7), just as he did from Jesus... "until an opportune time." (Luke 4:13).

Soon is the phrase **en tachei** (5034) meaning speedily or quickly, as in ([Acts 12:7](#), [Acts 22:18](#)).

En tachei often carried the secondary connotation of an event that occurs unexpectedly.

The closely related adverb **tachu** (5035) is used three times in Revelation in relation to Christ's "coming quickly" (Re 22:7; Re 22:12; Re 22:20-see **notes** [Re 22:7](#); [12](#); [20](#)).

We know from the NT itself that **Satan** was not "**soon**" crushed from the perspective of believers living at that time and He is still not yet subdued in our day, but "**soon and very soon**" he will be because as **A. T. Robertson** says it is reckoned

as God counts time. Meanwhile, patient loyalty from us.

John agrees with Paul's verdict on Satan writing that...

the **devil** who deceived them (those who tried to come again the "holy city" of Jerusalem at the end of Messiah's 1000 year reign on earth) was thrown into the lake of fire and brimstone, where the beast and the false prophet are also and they will be tormented day and night **forever** and **ever**. (now that is "crushing"! (Rev 20:10-note) (Bolding added)

OUR ADVERSARY FOREVER CRUSHED! **HALLELUJAH!**

Crush (4937) (**suntribo** from **sun** = together or intensification of meaning of the root word + **tribo** = wear away, rub, break in pieces; see cognate word **suntrimma**) means to crush completely, to shatter, or to break in pieces and in context of Ro 16:20 it means to break the strength and power of Satan once and for all! This is a strong verb which leaves no doubt as to who is the winner in this battle. Glory!

Suntribo is used of a reed, to break so as to have a flaw or crack. (Mt 12:20). To tear apart chains (Mk 14:3). Figuratively **suntribo** means brokenhearted (Lk 4:18). Here in Romans the picture is of trampling the devil under your feet. **Suntribo** was used in secular Greek to denote the act of smashing grapes into wine. It was also used to refer to the act of snapping, breaking, and crushing bones so utterly that they were beyond recognition.

Crush (Webster) - to squeeze or force by pressure so as to alter or destroy structure; to suppress or overwhelm as if by pressure or

weight; to oppress or burden grievously; to subdue completely; To press and bruise between two hard bodies; to squeeze, so as to force a thing out of its natural shape; to bruise by pressure. To crush grapes or apples, is to squeeze them till bruised and broken, so that the juice escapes. Hence, to crush out, is to force out by pressure. (**Ed: This nuance begs the question dear reader -- Are you currently experiencing "crushing" circumstances? If so remember three things - God is good [always], God is in control [always] and crushed grapes yield fine wine!**) To overwhelm by pressure; to beat or force down, by an incumbent weight, with breaking or bruising; as, the man was crushed by the fall of a tree. To overwhelm by power; to subdue; to conquer beyond resistance; as, to crush one's enemies; to crush a rebellion.

Shatter (Webster) - break into pieces; damage badly (ruin); cause the disruption of; to break at once into many pieces; to dash, burst, rend or part by violence into fragments; as, explosion shatters a rock (lightning shatters the sturdy oak); to be broken into fragments; to fall or crumble to pieces by any force applied.

Suntribo literally means "to rub hard together; hence smash, crush; (1) of things break (in pieces), shatter

(1) of things break (in pieces), shatter (Mk 14.3); (2) of persons mistreat, bruise, beat severely (Lk 9.39); of enemies overcome completely, crush (Ro 16.20); (3) figuratively, of mental and emotional states deprive of strength, break down; passive be heartbroken, be in despair (Lk 4.18)" (Friberg)

Thayer says "the Septuagint very often for to break, to break in pieces, shiver."

Suntribo - 8x in 8v - battered(1), broke(1), broken(1), broken in pieces(1), broken to pieces(1), crush(1), mauling(1), brokenhearted (combined with kardia = heart).

Matthew 12:20 "A **BATTERED** REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY.

Mark 5:4 because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles **broken in pieces**, and no one was strong enough to subdue him.

Mark 14:3 While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she **broke** the vial and poured it over His head.

BDAG: To cause destruction of something by making it come apart, shatter, smash, crush, of things.

Luke 4:18 (Only in Greek Textus Receptus; Not in Nestle-Aland) 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the **brokenhearted** (broken by calamity - here the verb suntribo is combined with kardia = heart), to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

BDAG: to be severely damaged psychologically, be broken pass., figuratively of mental and emotional states

Luke 9:39 and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, **mauling** him as it leaves.

Thayer: suntribo here means "to tear one's body and shatter one's strength"

BDAG: to cause damage to by mistreatment, mistreat/beat severely of persons mistreat, beat someone severely

NET Bible Note on Mauling: Or "bruising," or "crushing." This verb appears to allude to the damage caused when it throws him to the ground. According to Louw-Nida it is difficult to know from this verb precisely what the symptoms caused by the demon were, but it is clear they must have involved severe pain. The multiple details given in the account show how gruesome the condition of the boy was.

John 19:36 For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE **BROKEN**." (quoting the Lxx of Ex 12:46, Nu 9:12, Ps 34:20- see below)

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

BDAG: to overcome by subduing completely, annihilate, crush enemies (Polyb. 5, 47, 1; 1Macc3:22)

Revelation 2:27 AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE **BROKEN TO PIECES**, as I also have received authority from My Father;

Comment: In this letter to **Thyatira Jesus** says that those who overcome (all believers are **overcomers** =

nikao although they may not always "feel" like it - see 1Jn 5:4-5 for who is an overcomer!) and who keep His deeds will have authority over the nations (cf Rev 2:26, 27- [note](#)).

Suntribo - 178 verses in the **non-apocryphal Septuagint** -

Gen 19:9; 49:24; Ex 9:25; 12:10, 46; 15:3, 7; 22:10, 14; 23:24; 32:19; 34:1, 13; Lev 6:28; 11:33; 15:12; 22:22; 26:13, 19; Num 9:12; Deut 1:42; 7:5; 9:17; 10:2; 12:3; 28:7; 33:20; Josh 7:5; 10:10, 12; Jdg 2:2; 7:20; 14:6; 1 Sam 4:18; 1Kgs 13:28; 16:28; 19:11; 20:37; 2Kgs 1:18; 11:18; 18:4; 23:14f; 25:13; 2Chr 14:3, 13; 20:37; 31:1; 34:4; Neh 2:13, 15; 4:10; Job 24:20; 29:17; 31:22; 38:11, 15; Ps 2:9; 3:7; 10:15; 29:5; 34:18, 20; 37:15, 17; 46:9; 48:7; 51:17; 58:6; 74:13; 76:3; 105:16, 33; 107:16; 124:7; 147:3; Pr 6:16; 17:10; 24:22; 25:15; 26:10; Eccl 12:6; Isa 1:28; 8:15; 10:33; 13:18; 14:5, 12, 29; 21:9; 28:13; 38:13; 42:3, 13; 45:2; 46:1; 57:15; 59:5; 61:1; Jer 2:13, 20; 5:5; 13:17; 14:17; 17:18; 19:10f; 22:20; 23:9; 28:2, 4, 10f; 30:8; 43:13; 48:4, 17, 20, 25, 38; 49:35; 50:23; 51:8, 30; 52:17; Lam 1:15; 2:7, 9; 3:4; Ezek 4:16; 5:16; 6:4, 6; 7:11; 14:13; 26:2; 27:26, 34; 29:7; 30:8, 18, 21f; 31:12; 32:12; 34:4, 16, 27; Da 2:42; 8:7-8, 22, 25; 11:4, 20, 22, 26, 34, 40; Hos 1:5; 2:18; Joel 2:6; Amos 1:5; Jonah 1:4; Mic 4:6f; Nah 1:13; Zeph 3:18; Zech 11:16

Greek-English Lexicon of the Septuagint on **suntribo** - To crush, to break (in pieces) Ex 9:25; to break through (a door) Gen 19:9; to beat to a pulp, to annihilate (enemies) [tina] Ex 15:7; to tear (an animal) 1Kgs 13:28; to shatter, to crush (metaphorically.) Lev 26:19. To be broken 1Sa 4:18; to get wounded Ex 22:9; to be wrecked (of ships) 2Chr 20:37; to be bruised Zech 11:16; **suntetrimmenon** - with broken members Lev 22:22; the Lord is Someone Who makes an end to war Ex 15:3 *Gen 49:24 - which are broken; 2Kgs 23:15 = he broke in pieces for MT = and he burned; Jer 13:17 = it is broken, it is bruised = for MT = it is taken captive; Jer 23:9 = a broken (man) = for MT = drunk; Job 38:11 = it shall be destroyed within thee for MT = it shall place pride?; Pr 6:16 = he is broken for MT by seven; Pr 26:10 = it is brought to nothing for MT = hiring (Lust, Eynikel, Hauspie)

In the instructions for handling the **Passover Lamb** we read...

Exodus 12:46 (**suntribo** also used in same context in Nu 9:12, Ps 34:20) "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to **break** (Hebrew - shabar, Lxx - suntribo) any bone of it. (A prophetic picture or "type" if you will of the Lamb of God - cf Jn 19:33, 36).

Satan's Crushing **A Fulfillment of Prophecy** **Genesis 3:15**

Wayne Barber - Suntribo is the word that means to just smash, to destroy. It has the idea of taking something and mashing it. Have you ever taken a grain of something and rolled it between your fingers. It just mashes it. It just obliterates it. Have you ever done that? That's exactly the word (suntribo). He's going to take Satan and just crush him. That's what Genesis 3:15 said, wasn't it (**Ed**: Although the Lxx does not use suntribo, the picture in Ge 3:15 is of Satan's being crushed on the head when Jesus was crucified)? As God spoke to Satan. He said, "You're going to bruise his heel, the seed of woman but he is going to bruise or crush your head." Which would you rather have? A bruise on the heel or a crushed head? That's what Jesus is going to do to Satan. It's going to come.

Satan ([4567](#)) (**satanas** from the Hebrew noun **Satan**, the verb from meaning to oppose or thwart anyone in his purpose or claims) is the adversary, the arch-enemy of good, the one that contends with, opposes, and resists God and His people and purposes. Satan is our antagonist, enemy, foe, opponent, and rival. Satan is a personal, evil, spiritual being whose purposes are hostile and opposed to God, His people and his cosmos.

Newell writes that...

This is a heartening promise, indeed! Further, there will be no peace, no truce, until it is done. The word "**shortly**" should fall on our hearts with constant hope, as it did on Paul's. ([Romans 16](#)) (Bolding added)

It's Not Over - One of the intriguing characters in literature and opera is Dr. Faust. The character of Faust was based on a German legend about a man who made a pact with the devil, surrendering his soul in exchange for youth, knowledge, and magical powers. One artist put the legend onto canvas, depicting the story of Faust as a grim chess game. On one side of the table sits Faust, a symbol of men and women in the world, with only three or four pieces on the board in front of him. His face is contorted in despair. On the other side of the table the devil sits back in his chair gloating over his apparent victory. The artist titled his painting, "Checkmate." A chess master came to the art gallery, stood before the picture, and studied it for a long time. Then he exclaimed,

"It's not over! It's not checkmate! The king and the knight still have another move!" Many times throughout history it has appeared that Satan is winning the game. The god of this world seems to control the board. Yet, Jesus Christ has the final move. Paul could boldly assert, "The God of peace will crush Satan under your feet shortly" (Rom. 16:20). The evil one cannot and will not win. As Christians, we can live in the sturdy confidence that the game isn't over till it's over. —Haddon W. Robinson ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

The prince of darkness grim--
We tremble not for him;
His rage we can endure, for lo! his doom is sure--
One little word shall fell him. --Luther

**There are no losers with Christ
and no winners with the devil.**

Spurgeon (in Faith's Checkbook) wrote about the **Conquest to Victory**...

This promise follows well upon that of yesterday. We are evidently to be conformed to our covenant Head, not only in His being bruised in His heel but in His conquest of the evil one. Even under our feet is the old dragon to be bruised. The Roman believers were grieved with strife in the church; but their God was "the God of peace" and gave them rest of soul. The archenemy tripped up the feet of the unwary and deceived the hearts of the simple; but he was to get the worst of it and to be trodden down by those whom he had troubled. This victory would not come to the people of God through their own skill or power; but God Himself would bruise Satan. Though it would be under their feet, yet the bruising would be of the Lord alone.

Let us bravely tread upon the tempter! Not only inferior spirits but the prince of darkness himself must go down before us. In unquestioning confidence in God let us look for speedy victory. "Shortly." Happy word! Shortly we shall set our foot on the old serpent! What a joy to crush evil! What dishonor to Satan to have his head bruised by human feet! Let us by faith in Jesus tread the tempter down.

THE GRACE OF OUR LORD JESUS BE WITH YOU: E charis tou kuriou hemon lesou meth humon

- Romans 16 Resources - Multiple Sermons and Commentaries

Grace ([5485](#)) (**charis [word study]**) is unmerited favor and here we see it is found in our Lord Jesus (study the associations of grace in 2Ti 2:1-note, 2Co 12:9-note, 2Pe 3:18-note). Grace is God's transforming power to enable us to live the Christ life, the abundant life (Jn 10:10b).

In this short benediction **Paul** is saying in essence

I know that, even with your faithful obedience (see note [Ro 16:19](#)), you will need a daily supply of God's grace to direct and strengthen you. You need His wisdom to give you wisdom to recognize false teachers. You need His grace to give you comfort and patience when you are attacked by Satan's emissaries.

Puritan Thomas Brooks...

Christ, our champion, has already won the field, and will shortly set our feet upon the necks of our spiritual enemies. Satan is a foiled adversary. Christ has led him captive, and triumphed over him upon the cross (Col 2:14,15-note). Christ has already overcome him, and put weapons into your hands, that you may overcome him also (cp 1Jn 2:13, 14, 4:4, 5:4, 5) and set your feet upon his neck. Though Satan be a roaring lion (1Pe 5:8-note), yet Christ, who is the lion of the tribe of Judah, will make Satan fly and fall before you. Let Satan do his worst, yet you shall have the honor and the happiness to triumph over him. Cheer up, you precious sons of Zion, for the certainty and sweetness of victory will abundantly recompense you for all the pains you have taken in making resistance against Satan's temptations. The broken horns of Satan shall be trumpets of our triumph and the coronets of our joy. ([Precious Remedies Against Satan](#))

Romans 16:21 Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen. ([NASB: Lockman](#))

Greek: [Aspazetai](#) (2SPMI) [humas](#) [Timotheos](#) [o](#) [sunergos](#) [mou](#), [kai](#) [Loukios](#) [kai](#) [Iason](#) [kai](#) [Sosipatros](#) [oi](#) [suggeneis](#) [mou](#)

Amplified: Timothy, my fellow worker, wishes to be remembered to you, as do Lucius and Jason and Sosipater, my tribal kinsmen ([Amplified Bible - Lockman](#))

KJV: Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

NLT: Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my relatives, send you their good wishes. ([NLT - Tyndale House](#))

Phillips: Timothy, who works with me, sends his greetings, and so do Lucius and Jason and Sosipater my fellow-countrymen. ([Phillips: Touchstone](#))

Wuest: There greet you Timothy, my co-worker, and Lucius, and Jason, and Sosipater, my countrymen.

Young's Literal: Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;

TIMOTHY MY FELLOW WORKER GREETES YOU: [Aspazetai](#) (3SPMI) [humas](#) [Timotheos](#) [o](#) [sunergos](#) [mou](#)

- Romans 16 Resources - Multiple Sermons and Commentaries

Paul next sends greetings to the church at Rome in behalf of his companions, presumably men who were known by some of the believers in that city.

Timothy ([5095](#)) ([time](#) = worth or merit of some object + [theos](#) = God) means "honoring God". The Greek word for "honor" has in it the ideas of reverence and veneration. What a great name.

As summarized in the table below, the first mention of Timothy in Scriptures is found in [Acts 16](#) during Paul's second missionary journey. Luke records this meeting...

[Acts 16:1-3](#) And he came also to Derbe and to [Lystra](#). And behold, a certain [disciple](#) (mathetes - an adherent who accepts the instruction given to him and makes it his rule of conduct) was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek (being both Jewish and Gentile, he had access to both cultures an important qualification for missionary service), 2 and he was well spoken of by the brethren who were in Lystra and Iconium. 3 Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

PAUL AND TIMOTHY: AN ABBREVIATED CHRONOLOGY (Note: Not exhaustive & dates are approximate)

47AD	Paul's first missionary journey took him to Lystra , probably Timothy's home town, so that Timothy either witnessed or heard of Paul's stoning.	Acts 14 esp 14:19
49AD	Paul's second missionary journey again to Lystra , where Paul chose Timothy to come with him	Acts 16:1-3
49AD	Timothy followed Paul as they trekked westward across Turkey to Philippi where Timothy witnessed Paul and Silas being beaten and imprisoned for the sake of the Gospel	Acts 16:22-23
55AD	1 Corinthians written - Paul sends Timothy his beloved, faithful "child" in the Lord to remind them of his ways (see below)	1Cor 4:17
61AD	Philippians written - excellent summary of Timothy's character based on over 10 years as a co-laborer in Christ (see below)	Php 2:19, 20, 21, 22-note

Timothy is Paul's young understudy and fellow-worker who had joined Paul while he was in Corinth, and apparently was still with him when he wrote the Roman letter. Timothy was Paul's **fellow worker** and as such they had a "**synergism**" in ministry.

Fellow worker ([4904](#)) (**sunergos** from **sun** = together with, speaks of an intimate relationship + **érgon** = work) means literally working together with and thus refers to a companion in work, a colleague, a co-laborer, a fellow laborer or fellow helper.

Notice that in 1 Corinthians, Paul refers to all believers **God's fellow workers** (1Cor 3:9). Think of our familiar English word derived from **sunergos** - Synergy which describes combined action or operation. It is interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects.

Timothy + Paul + God = supernatural synergy!

In the NT, **sunergos** is used only of a co-worker or helper in the Christian work. In each instance **sunergos** conveys the idea of an affectionate partnership and not merely that of an impersonal, official relationship. Paul twice specifically includes godly women among his fellow workers (Prisca or Priscilla see **note** Ro 16:3) and Euodia and Syntyche, two godly but quarreling members of the church at Philippi who had shared Paul's "struggle in the cause of the gospel" (see **note** Philippians 4:3).

Thayer writes that **sunergos**

with a genitive of the person (refers to) one who labors with another in furthering the cause of Christ.

Keathley says that **sunergos**...

refers to someone who is a team player. This is someone who does not seek to run or control things on his own, nor serve for selfish or personal agendas. There are two aspects of a team player in the body of Christ:

1. He or she is one who is a fellow worker with God. The head of the body is the Lord Jesus. The church belongs to Christ, not us. This means we are to get our orders and spiritual strength from the Lord and allow Him to work in and through us. We work as God's fellow workers by submission to Him and by faith in His provision.

2. This also means we are to work together with our brethren in Christ as a part of God's team. There is no such thing as a one-man team. We work to build up others and to help the body to function as a body. It means team work with each believer doing his share for the goals of the Head and the team.

In addition, **sunergos** brings out the fact that Timothy was a worker, which, in New Testament terms, means a minister or a servant of others. Selfish, self-centered agendas spoil our ability to not only be team players, but to work as servants. ([1Thessalonians 3:1-13](#))

Paul wrote to the church at Philippi

"I hope in the Lord Jesus to send **Timothy** to you shortly, so that I also may be encouraged when I learn of your condition. For I have no one else of kindred spirit (isopsuchos = "equal souled" or "one souled," like minded and so one in thought, feeling, and spirit with Paul in love for the church) who will genuinely **be concerned** (expresses a strong feeling for something or someone, often to the point of being burdened) for your welfare. For they all **seek** (present tense = continually) after their own interests, not those of Christ Jesus. But you know of his **proven worth** (here refers to Timothy's character which was tested and proven as to genuineness and trustworthiness) that he served with me in the furtherance of the gospel like a child serving his father. Therefore I hope to send him immediately, as soon as I see how things go with me; You know of [Timothy's] that he served with me in the furtherance of the gospel like a child serving his father" (see **notes** Philippians 2:19; 2:20; 2:21; 2:22; 2:23).

He affirms Timothy twice in ([1 Cor 4:17](#), [1 Cor 16:10-11](#)), once in (1Thessalonians 3:2 [note]), and numerous times in his two letters addressed to Timothy himself.

Companions or Competitors? - The French philosopher Jean-Paul Sartre (1905-1980) had nothing but disdain for the concept of companionship. He saw all people as competitors. According to this view, people are always striving with one another in a kind of continual rivalry.

Competition can be healthy in the worlds of business and athletics. It becomes detrimental, however, when a person's attitudes and actions become viciously self-serving. Such competition should have no place in a marriage or in the church.

When spouses try to outdo each other in a career, or in some other endeavor, the marriage may be in trouble. The apostle Peter, in

a male-dominated society, admonished men to treat their wives as companions, as "heirs together of the grace of life" (1 Peter 3:7-note).

When someone starts complaining about people in the church who always try to run things, a competitive spirit may be at the heart of the problem. In **Romans 16**, Paul saw his fellow believers as **companions**, not **competitors**. All Christians, men and women, are members of God's family and serve Jesus as **co-workers** in the greatest of all enterprises.

Companions, not competitors—that's what Christ wants us to be! —Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#)) (Bolding added)

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others. —Meigs

Beware: Competition can destroy companionship.

AND SO DO LUCIUS AND JASON AND SOSIPATER, MY KINSMEN: kai Loukios kai Iason kai Sosipatros oi suggeneis mou

- Romans 16 Resources - Multiple Sermons and Commentaries

MacArthur explains that...Paul refers to Jason and Sosipater as my kinsmen, probably indicating simply that they were fellow Jews, not necessarily relatives. If the Lucius just mentioned was a Jew, he also would have been one of Paul's kinsmen. One of the first converts in Thessalonica was named Jason and apparently hosted Paul in his home for a short while before the believers there sent Paul and Silas to Berea for their safety (Acts 17:5, 6, 7, 8, 9, 10). We learn from Acts 20:4, 5, 6 that a man from Berea named Sopater (a shortened form of Sosipater) was among the companions of Paul who met him at Troas after he left Ephesus. Sopater doubtless was among the Jews in Berea who "were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things [that Paul preached] were so," and was among the "many of them [who] therefore believed" (Acts 17:10, 11, 12). The fact that the Jason and Sopater mentioned in Acts were from neighboring towns that Paul visited in succession gives strong support to the view that they are the Jason and Sosipater mentioned here, and that they not only were close friends of Paul but of each other.

Romans 16:22 I, Tertius, who write this letter, greet you in the Lord.

Greek: [aspazomai](#) (1SPMI) [humas ego Tertios o graphas](#) (AAPMSN) [ten epistolen en kurio](#)

Amplified: I, Tertius, the writer of this letter, greet you in the Lord. ([Amplified Bible - Lockman](#))

KJV: I Tertius, who wrote this epistle, salute you in the Lord.

NLT: I, Tertius, the one who is writing this letter for Paul, send my greetings, too, as a Christian brother. ([NLT - Tyndale House](#))

Phillips: (Paul has just told me that I, Tertius, who have been taking down this epistle from his dictation, may send you my Christian greetings too.) ([Phillips: Touchstone](#))

Wuest: As for myself, I, Tertius, greet you in the Lord, the one who is putting this letter in writing.

Young's Literal: I Tertius salute you (who wrote the letter) in the Lord;

I TERTIUS ("the third") WHO WRITE THIS LETTER GREET YOU IN THE LORD: aspazomai (1SPMI) humas ego Tertios o grapsas ten epistolen en kurio:

Paul customarily used an **amanuensis** (Origin of this word is Latin, from *servus a manu* = slave with secretarial duties) when writing his letters, but frequently added a greeting with his own hand (1Co16:21; 2Th 3:17 Phile 1:19).

Tertius evidently was Paul's secretary or stenographer. Many think that at this time Paul may have been almost blind (Gal 4:13-15;

6:11), hence needing someone to render this service.

Just as **Phoebe** had the great privilege of delivering the book of Romans, **Tertius** had the great privilege of writing it for Paul. And ever believer has the privilege of exercising his or her spiritual gift(s) for the furtherance of His Kingdom and for His glory. **Are you fulfilling your potential like Tertius and Phoebe? Or are you going to church on Sunday, sitting and soaking and never sharing your gift(s) with the body?**

Romans 16:23 Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. (NASB: Lockman)

Greek: [aspazetai](#) (3SPMI) [humas](#) [Gaios](#) [o](#) [xenos](#) [mou](#) [kai](#) [holes](#) [tes](#) [ekklelesias](#). [aspazetai](#) (3SPMI) [humas](#) [Erastos](#) [o](#) [oikonomos](#) [tes](#) [poleos](#) [kai](#) [Kouartos](#) [o](#) [adelphos](#).

Amplified: Gaius, who is host to me and to the whole church here, greets you. So do Erastus, the city treasurer, and our brother Quartus. ([Amplified Bible - Lockman](#))

KJV: Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

NLT: Gaius says hello to you. I am his guest, and the church meets here in his home. Erastus, the city treasurer, sends you his greetings, and so does Quartus, a Christian brother. ([NLT - Tyndale House](#))

Phillips: Gaius, my host (and the host as a matter of fact of the whole church here), sends you his greetings. Erastus, our town clerk, and Quartus, another Christian brother, send greetings too. ([Phillips: Touchstone](#))

Wuest: There greets you Gaius, my host and host of the whole assembly. There greet you Erastus, the manager of the city, and Quartus, the brother.

Young's Literal: salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,

GAIUS HOST TO ME AND TO THE WHOLE CHURCH, GREETES YOU: [aspazetai](#) (3SPMI) [humas](#) [Gaios](#) [o](#) [xenos](#) [mou](#) [kai](#) [holes](#) [tes](#) [ekklelesias](#):

- 1Cor 1:14 3 Jn 1:1-6
- Romans 16 Resources - Multiple Sermons and Commentaries

This is presumably the **Gaius** of 1 Corinthians 1:14 whom Paul had baptized.

Host (3581) ([xenos](#)) first means stranger, foreign or not of one's family and in this context refers to one who hosts strangers. This fact suggests that **Gaius'** house probably was the meeting place of the church.

Church (1577) ([ekkleisia](#) from **ek** = out + **klesis** = a calling, verb = **kaleo** = to call) literally means called out and as commonly used in the Greco-Roman vernacular referred to citizens who were *called out* from their homes to be publicly assembled or gathered to discuss or carry out affairs of state. **Wuest** writes that "The word **assembly** is a good one-word translation of **ekkleisia**." In this context it was an assembly of believers in Christ.

Greets (salutes, pay respects) (782) ([aspazomai](#) from **a** + **spao** = draw out as a sword, pull, breathe) means to enfold in arms, to welcome, to embrace. To salute one (not in a military sense), greet, bid, wish well to. In classical literature **aspazomai** can also be used of physical expressions of welcome, such as "embrace" and "kiss." A salutation on meeting; an expression of good wishes at the opening (or in Hellenistic times times also the close) of a letter.

ERASTUS THE CITY TREASURER GREETES YOU, AND QUARTUS ("the fourth") THE BROTHER: [aspazetai](#) (3SPMI) [humas](#) [Erastos](#) [o](#) [oikonomos](#) [tes](#) [poleos](#) [kai](#) [Kouartos](#) [o](#) [adelphos](#):

- Acts 19:22 2Ti 4:20
- Romans 16 Resources - Multiple Sermons and Commentaries

Treasurer (steward, manager) ([3623](#))([oikonomos](#) from [oikos](#) = house + [némo](#) = manage, distribute, dispense, cf [oikonomia](#)) is literally the manager or superintendent of a household or estate and in this context of the city of Corinth. So clearly he was a high ranking official, which shows how the Gospel proclaimed by Paul for some 18 months in Corinth had penetrated even the higher echelons of the society and government. Such is the power of the Gospel!

Kistemaker comments that "In 1930, archaeologists in Corinth discovered a slab of pavement stone that bears the inscription, **"Erastus, commissioner of public works, sustained the cost for this pavement."** We do not know whether all these references are to the same person or to more than one man." (Baker New Testament Commentary – Exposition of the Acts of the Apostles)

Related Resource:

- [Erastus of Corinth](#) - Henry Cadbury - 17 page paper

An interesting thought in light of Tertius ("the third") in (Ro 16:22) and Quartus ("the fourth") in this verse is that in the ancient world they had a very simple way of solving the problem of names. The first born was called Primus, the second Secundus, the third, Tertius; & the fourth, Quartus, etc.

The men so named by Paul were possibly slaves, because this is the way people referred to slaves -- they just numbered them.

Pastor Stedman sums up his thought on this long list of names:

"I think the thing we need to remember from this list of names is that these Christians were noted for their steady, tested commitment, their faithfulness to the gospel. I must say that I am troubled today when I see Christians succumbing so easily to the world's philosophy of life -- live for your own pleasure, try to retire as early as possible so you can do as little as you can. I think that is a deadly philosophy. The early Christians did not believe that. Four things ring clearly throughout their lives:

(1) they were not their own. "You are not your own; you are bought with a price," {1 Cor 6:19-20}. They believed that. They did not have a right to direct their lives any longer. God had sent them into the world, and God would take them through it.

(2) they believed that life is a battle, a battle to the death. It is not a picnic. They were engaged in warfare that never ended until they left this life, so they kept on fighting.

(3) they believed that there is need for rest and leisure at times, but only to restore them to go back into the battle. They never envisaged retiring and enjoying themselves for the remaining years of their lives. They only envisaged getting adequate rest in order to come back and fight through to the end.

(4) they understood that the gifts of the Holy Spirit among them opened up a ministry for every single believer. No Christian was without a ministry. Some of these dear people had only the gift of helps (although I should not say "only" the gift of helps, for that is a great gift.) They could not teach or preach but they could help, and they did, right to the end.

I think this passage reminds us that **God has called us all to a ministry**, and we all have to give an account for what we have done with our gifts. We had better find out what they are and get to work, get involved in the battle, because God has not called us to a picnic ground. He has called us to a battleground." (See full sermon [All in the Family](#)) (Bolding added)

Romans 16:24 <The grace of our Lord Jesus Christ be with you all. Amen.>([NASB: Lockman](#))

Greek: Only in Textus Receptus: e charis tou kuriou hemon Iesou Christou meta panton humon amen

THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN: e charis tou kuriou hemon Iesou Christou meta panton humon amen:

As indicated by **brackets in the NASB**, Paul's third short benediction (cf. Rom 15:33; 16:20) is not found in the earliest Greek manuscripts of the book of Romans. Both Nestle and Westcott and Hort reject the entire 24th verse.