

Romans 16:3–16

Taking and Showing Delight in the Saints

Monday, July 8, 2024 ▫ **Read Romans 16:3–16**

Questions from the Scripture text: Whom does the apostle say to greet in v3? What does he call them? In Whom? What had they done (v4)? For what? What does he give to them? Who else gives them this? Whom else does he say to greet (v5)? And whom? What else does he call Epænetus? Whom else does he say to greet (v6)? Whom else (v7)? What two things does he call them? To whom else are they well-known? What else does he note about them? Whom does he say to greet in v8? What does he call him? Whom in v9a? What does he call him? Whom in v9b? What does he call him? Whom in v10a? What does he call him? Whom in v10b? What does he call him? Whom in v11a? What does he call him? Whom in v11b? Whom in v12a? What have they done? Whom in v12b? What has he done? Whom in v13a? What does he call him? And whom does he say to greet in addition (v13b)? What five men does he say to greet in v14? And whom with them? What four people to greet in v15? And whom with them? How does he tell them to greet whom in v16a? Whom does he say greets them (v16b)?

Why and how do Christians greet one another? Romans 16:3–16 prepares us for the midweek sermon in the prayer meeting. In these fourteen verses of Holy Scripture, the Holy Spirit teaches us that **Christians delight in one another and honor one another, glorifying the Christ Who has brought them together and used them in one another's lives**

Greet the brethren. The command to greet ties this section together. It is an instruction to express pleasure at encountering someone. Christians ought to delight in one another, and the apostle wishes for the whole church to express to these people his pleasure about them.

Recognize their labors. The apostle mentions the labors of Prisca and Aquila (v3), Mary (v6), Urbanus (v9), Tryphena and Tryphosa (v12), and Persis (v12). Those in whom the Lord has worked, and through whom the Lord has worked, are deserving of our delight and recognition. The One Who has worked in and through them is glorified in this. Prisca and Aquila, in particular, had risked their own lives for Paul in such a way that all the churches of the Gentiles felt indebted to them (v4).

Recognize their honors. In addition to working through various believers, the Lord has bestowed honors of various kinds upon them. The apostle here shows us that such honors are worth repeating. Epænetus is first in Achaia to Christ (v5). This is apparently that Stephanas (cf. 1Cor 16:15), whose household baptism Paul himself had administered (cf. 1Cor 1:16). Now, he has traveled to Rome. Andronicus and Junia are mentioned as “well-known” (v7); the grammar supports either his referring to their “being sent” using the word that is also used for the office of apostle, or that he is saying that even the other apostles have taken note of them. But their higher honors are that they have been “fellow prisoners” with the apostle himself and “were in Christ before” him. Apelles is “approved” (v10), and Rufus is “chosen.” All believers are “brethren,” like Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and those with them (v14). All believers are “saints,” like Philologus and Julia, Nereus and his sister, Olympas, and those with them (v15). These, too, are honors that believers recognize and repeat about one another.

Express affection. It is appropriate for believers to recognize the added connections that the Lord has given to them. Paul calls Andronicus and Junia (v7), and then Herodion (v11), “my countrymen,” recognizing their common ethnicity (cf. 9:3). He calls Amplias (v8) and Stachys (v9) “my beloved,” indicating some special or closer connection between them. And he gives them the instruction to greet one another with a holy kiss (v16a). Less common among the Romans, the Jews customarily greeted one another with a kiss, although with a woman it was limited to immediate family. But the whole church are closer than unbeliever’s immediate family (though immediate family who are believers are closer still!). And this is not to be in name only, but in social relation and in practical care.

Greet covenantally. At least four households are mentioned here. “The church that is in their house” (v5) is not a “house church” as modern commentators suddenly decided in the last century or so. It is a recognition that Prisca and Aquila’s household in v5 is a little church. So also those of Aristobulus (v10) and Narcissus (v11) are greeted together. A special household greeting goes to Rufus and his mother (v13), whom Paul addresses with the affection of a brother and a son. The biblical theme of the covenant household is not just abstract theology; it ought to take practical expression in our churches. There is also the “corporate” greeting of church to church, one covenant community greeting the other as corporate entities, that closes v16.

Sometimes we hear about a church that it “has a real sense of community.” May the Lord give members of your church, and of various churches, delight in one another’s acquaintance, recognition of one another’s labors and honors, and affection in Christ that corresponds to the degree of closeness into which His providence has brought you. And may He give you a covenantal frame of mind in all of it.

Through whose labors has the Lord worked in your life? What is your habit for honoring and giving thanks for others in your church? Other believers with whom you communicate? To whom has He brought you into a special closeness, and how do you recognize it? How do you give/receive affection in the church?

Sample prayer: Lord, who have fellowship in Yourself, thank You for bringing us into that fellowship, and into fellowship with one another. Grant that we would honor one another and give and receive the affection that belongs to the connections into which You have brought us in Christ. Thus glorify Him in His church, we ask in His Name, AMEN!

Suggested songs: ARP197 “Christian Unity” or TPH534 “Fill Thou My Life, O Lord, My God”

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 16 verses 3 through 16. These are God's words. Greet, Priscilla and Aquila my fellow workers in Christ Jesus. Who risked their own necks for my life to him. Not only I give thanks but also all the churches of the Gentiles Likewise greet the church that is in their house.

Greet my beloved epiate. Epiennidus. Who is the first fruits of Ikea to Christ. Greet Mary who labored much for us. Greet andronicus and Junia. Countrymen and my fellow prisoners who are of note among the apostles who also were in Christ before me, Great. Emplius my beloved in the Lord.

Greet Urbanis our fellow worker in Christ and stackies my beloved. Great. A palace approved in Christ. Greet, those who are of the household of aristobulus. Greet herodia in my countrymen. Greet those who are of the household of narcissus who are in the Lord. Greet trafina and Trafosa. Who have labored in the Lord?

Greet the Beloved persons. Labored much in the Lord. Greet Rufus. Chosen in the Lord. And his mother and mine. Great asyncritous flagen, Hermes Petrobus Hermes. And the Brethren who are with them. Great phylogus and Julia nereas, and his sister and Olympus. And all the saints who are with them.

Greet one, another. With a holy kiss. The Churches of Christ. Greet you.

So far the reading of gods inspired and and they're in tort I think it's pretty obvious, the theme of this section and that is greetings. Paul is giving them instruction. to greet various individuals and then to for everyone to greet one. Another And so he is both setting an example for them by sending his own greetings.

And then, giving them instruction to greet one another. Now, what does this greeting mean? Well, the word means to take pleasure in encountering one another whether it is meeting one another for the first time or Renewing acquaintance. We? Trying to think if we have it in English.

Pleased to meet you. Maybe in English. Although, it's not as abrupt, as, for instance, those of you who are studying Spanish, mucho gusto, much pleasure, That's the idea of the word greet here that we take pleasure in encountering one another and take pleasure. Having opportunity to connect with one another.

There is A delight in one another. That is the main theme. And as we take this delight in one another, he teaches us. A couple of things that are appropriate for recognizing. Not only do we have this General Delight in one another and that we are all And Christians and the Lord.

And Saints consecrated to him. but we are in the first place here to recognize others laborers. surely this was not the first time. That he had recognized the labors of Presca and Aquila and Mary, and Urbanis, and trafina and Trafeza, and purses. And yet, he is still recognizing the effort that they have put forth, not only effort that they personally have put forth.

And expressing gratitude to and One another in that way. but also, of course, the source of all of these labors is the grace of God and Jesus Christ that has transformed them. The work of Believers is precious to us because they are precious because God's use of the work in our lives is precious and because the work itself is a demonstration of God's grace in them.

by which he has worked in order to make them Torque. And so, it's good for us to recognize it as appropriate for us to recognize others labors and to continue giving one. One another thanks and giving God, thanks for one another and then also honors. There are There are various, Honors that are Highlighted in this passage.

I think it's a pinatus in the Greek and maybe that's what the AE here is. So let's say The pinatus was honored by God to be the first in Ikea to Christ. By calling him that we recognize that he is the same as has been given a Christian name.

he's nicknamed after the first martyr And he is called stefanus by the time. Paul writes to the Corinthians Corinth, of course, being the chief city of Ikea and recognizing in First Corinthians 16 verse 15. Us apinatus. Whom they now call Stefanus was the first fruits. For Christ and therefore was The only one whose household Paul in Corinth, Paul even remembers being, the one who has baptized As administered to that household, baptism in First Corinthians.

1 verse 16. And so this was a great honor. For apinatus, not so much that Paul had personally baptized him. He actually tries to back off of that in the opening chapter of First Corinthians but that God honored him to be the first fruits. Of Ikea.

Andronicus and junia. Are mentioned as. Of note among the apostles. Now, grammatically he might be using the word Apostles to talk about them in which case of course, since there are only the 12 and Paul recognizes his apostleship Unusual for how late it was. They're not in the office of Apostle, but as we saw earlier, with the word, servant being applied to Phoebe, it can also just be the Regular definition of the word, Apostle sent one.

but probably the The meaning, which is also Appropriate to the grammar. Is that even the apostles have taken note? Of this andronicus and this junica and so they are. distinguished. as those who were willing to be, Prisoners along with Paul who had been in Christ even before Paul.

And so they've, they've received various honors and perhaps the highest of the honors is that they were indeed. Prisoners. A palace is called approved in verse 10. Rufus is called. Chosen. Perhaps, because he and his mother are the only ones who have professed faith. In their family. You don't know.

for sure why, all believers as Paul has taught even in this letter, are chosen. And then there are honors that do apply to all believers. In verse 14, with a syncretist and flagon and Hermes and petrobus and Hermes. Refers to those with them as Brethren. This too is an honor and as he is modeling for us, recognizing the honors.

that God has bestowed on various ones whether it is. The first fruits of a certain area or that the Lord has, Use them to encourage the Saints, made them well known. Or. perhaps has given them even the honor of being imprisoned. For the faith. All believers have the honor.

Of being Brethren all believers. Have the honor of being Saints. And so, he switches up the vocabulary from Brethren in verse 14, to Saints, in verse 15, when he talks about phylogists and Julia and nereos

And nareus and his sister and Olympus. Who are with? And so, not only are we to express to one another? Keep thanking God for one another's work. But also, it is appropriate to recognize the honors that placed upon each other.

And then there are expressions of affection recognizing, The special connections. the Lord. given us with others. He recognizes andronicus Jr and herodian as his countrymen. Of recognizing their common. Ethnicity. With him. he calls amplies and staccase my beloved so there is some special or doser connection with them.

in God's Providence and so he expresses unique affection for some of them. Now, according to the degrees, Of relation of relational closeness that God has given him with them. and he gives them instruction to greet one another with a holy kiss. Now, this does not, Lay of Perpetual obligation of a particular physical form of affection upon the church throughout the ages.

this is an instruction to Greet one. Another with the affection that you would greet a blood sibling myth, now among the Jews, it was More common among the Romans less. So, to do the kiss greeting. I don't know how many of you I can remember maybe meeting some of my extended family at some point, but still to this day in in Egypt, if you meet someone, especially someone who is From extended family or friends it is.

Customary. To kiss, maybe kiss in the air near the cheek, but you, you put the cheeks kind of you very Summer superstitious and do it exactly three times. Because that's a religious Superstition. I will do either two or four in order not to yield into the religious, the Superstition with the three times.

But they had. like that except the Jews had a rule that you would only do that with a woman if she was. your mother sister or daughter. And, And here, he differentiates the ordinary kiss with the Holy kiss. That is the kiss that belongs to the Saints.

Treat the whole church as family. And so we are. Express affection to one another. in the manner that we would our own family. If it is not customary as I think, in almost all of the households that I know of an American households, they don't See their sister somewhere and run up and And give her a kiss or even the shadow kisses on the sides of the face.

then that is not this is not kind of overruling that as saying Family affection. To the church. This is one of the reasons why In our congregation, for instance, Brothers tend to hug brothers and sisters. dog sisters. There isn't a lot of hugging between brothers and sisters and families and so they're probably ought not to be a lot of hugging between Brothers and sisters in the church.

the point of the passage is not to set down a rule it is. the point of the command in verse 16 is to greet one. Another With the family. Greeting that recognizes. We are the Holy family. Papists say, the holy family is Joseph Mary. And Jesus Well.

Joseph and Mary are closer to Jesus, as Believers. Than they are. by being the one who bore him in Mary's case or has adoptive Earthly father. In Joseph's case. The holy family. As God with all of his adopted children in his only begotten, son. and so we are.

Greet one, another with affection. In the last place. we should note. That we are to greet one, another covenantally That there are not just the personal connections that the Lord has given us, which we Recognized under expressing affection. But that God being a covenantal God. has made the household the unit of his church.

He even. Refers to the church, that is in The house or the household of Priscilla or Presca and Aquila. Not saying that they are having Church meetings public worship in their house. that is a relatively new. interpretation of that in the last century or so. that it was recognized appropriately covenantally before that that he was recognizing that every household every Christian household is as it were a little And so, A high honor or blessing.

That he is recognizing upon, Priscilla and Aquila. Not only Has God blessed. Ministry in various ways that we read about in Acts and even And another of Paul's letters. their Ministry in various ways. In the church more broadly, but even in their own house, they are not neglecting their Ministry and their home.

Every house should be a little Every house that's ahead. Worship Service as it were when they lay down and when they rise up very specifically Deuteronomy chapter 6 And the purpose of mornings and evenings. And so there's the recognition of the Covenant home, the Covenant. Household. And, There are several such households mentioned.

Then in this passage. The household of aristovulus. Verse 10 and of narcissus. In verse 11. Rufus, and his mother. make up a special little household. and perhaps perhaps there are some in their house that have apostatized that has that have left? The faith leading to Paul calling Rufus chosen.

And it might be. the personal affection that he has for Rufus and his mom combined with a desire to comfort her. That he refers to his rufus's, mom as Rufus's mother and mine that he has A sun-like affection for her and considers her. As being close to him as a mom.

So, there are these Covenantal. Greetings, recognition of the household as a covenant unit and then there's a covenantal greeting that closes the whole passage when he says the Churches of Christ. Greet, you? That a church also is a corporate covenantal entity. So not only is the household a covenantal.

unit a covenantal entity but each congregation is a covenant unit, a covenantal. Entity. And so these corporate units can greet one another. The one congregation greeting corporately the other. congregation And so, we We see here. What the Lord Jesus has done, worked out in the greeting of one, another expressing our Delight in one.

Another recognizing Each other's labors recognizing the honors that the Lord has bestowed upon one another expressing. Affection. Relating both to. Particular closeness that has come in the Providence of God and then the holy closeness. Of the whole church as families. And, Doing so even Theologically. and practically recognizing that God.

Deals with men, according to Covenant, Covenant households and Congregations, covenantally and corporately. So sometimes we hear that churches have quote unquote, a real sense of And, They ought to. and so may the Lord give the members of our church and Of all of his churches. Delight in one another's, acquaintance recognition.

Of one another's labors and honors. And affection in Christ, that corresponds. To the degree of closeness into which his Providence has brought us. And may he give us to do so. Maintaining a covenantal frame of mind. So that we would view households and congregations in the way that he does.

Hey man. Let's pray. Our Father in Heaven. We thank you for the example that the Apostle set I pray that you would help us. To heed his instruction. Give us a valuing of Christ. And his That conforms. To your word. We ask in Jesus name. Amen.