

Romans 16:5-12 Commentary

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

Source: Dr David Cooper
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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 16:5 [also](#) greet the [church](#) that is in their [house](#). **Greet Epaphroditus**, my [beloved](#), [who](#) is the [first convert](#) to [Christ](#) from [Asia](#). ([NASB: Lockman](#))

Greek: [kai ten kat' oikon auton ekklesian](#). **aspasasthe (AAM)** [Epaphroditon ton agapeton mou](#), [os estin](#) (3SPA) [aparche tes Asias eis Christon](#).

BGT Romans 16:5 κα τ ν κατ ο κον α τ ν κκλησ αν. σπ σασθε πα νετον τ ν γαπητ ν μου, ς σπιν παρχ τ ς σ ας ε ς Χριστ ν.

NET Romans 16:5 Also greet the church in their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

NLT Romans 16:5 Also give my greetings to the church that meets in their home. Greet my dear friend

Epenetus. He was the first person from the province of Asia to become a follower of Christ.

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

GNT Romans 16:5 κα τ ν κατ ο κον α τ ν κκλησ αν. σπ σασθε πα νετον τ ν γαπητ ν μου, ς σπιν παρχ τ ς σ ας ε ς Χριστ ν.

KJV Romans 16:5 Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

NIV Romans 16:5 Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

ASV Romans 16:5 and salute the church that is in their house. Salute Epaenetus my beloved, who is the firstfruits of Asia unto Christ.

CSB Romans 16:5 Greet also the church that meets in their home. Greet my dear friend Epaenetus, who is the first convert to Christ from Asia.

ALSO GREET THE CHURCH THAT IS IN THEIR HOUSE: kai ten kat oikon auton ekklesiai:

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Early congregations met in homes (1Cor 16:19; Col 4:15; Philemon 2) Bishop Lightfoot says there is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century. The Christian congregations were therefore dependent upon the hospitality of prominent church members who furnished their homes for this purpose.. In Ephesus the house of Prisca and Aquila was a meeting place for the saints (1Cor 16:19) as it was here in Rome. These facts provide a clue to the organization of the early church -- in a city with a Christian community of any size, there appear to be several "congregations" meeting in different houses , since there were no "church" buildings at this time.

Commenting on the absence of any church buildings until after the 3rd century **Ray Stedman** quips

"What a relief, not to be bothered with a church building program! People just got together where they could for larger meetings... (Prisca and Aquila) were a mighty influence for Christ wherever they went. Do you notice what Paul says about them here? Greet "also the church in their house." I think that is remarkable. Wherever this couple went, they soon had a church meeting in their house. (This, by the way, is the proper place for the church to meet.) In Mexico this week, after the Tuesday morning breakfast at which Ambassador Thomas Mann, the United States Ambassador to Mexico was present, he very graciously invited our entire team over to his house for tea one morning. We went over, and sat down with the ambassador, and talked about the problems of Mexico and the United States. Then he began telling us something about the church in Mexico. He spoke about how the church dominated the landscape and politics in certain areas, but how weak and ineffective it was in its ministry. I said to him, "Mr. Ambassador, is it not true that when the church is confined to a building, and thinks only of services within a specific center, it is never anything or of any influence at all? But, when the church begins to move out into the homes, and when the gospel is preached in the homes, this is what makes for a powerful and effective ministry?" And the ambassador said, "Exactly. Unless Christianity is lived in the heart and the home, it is of no use at all." This is what spread the gospel throughout the whole of the early world. Christians were not interested in trying to get people to come out to church, but, instead, invited them into their homes. In their homes they talked to them about Christ, and there it was that they won their neighbors to the Lord -- and, so, there began to be churches meeting in the homes." (Read the full sermon [All in the Family](#))

IVP Background Commentary has some interesting insights - Small synagogues sometimes had to meet in homes before they could purchase buildings; many Greek religious associations did the same; churches did so for the first three centuries, using their income to buy slaves' freedom, feed the poor and so forth, rather than to build edifices. In Rome, many well-to-do apartments existed above shops in multistory tenement buildings; Aquila and Priscilla probably lived above their artisan shop. ([Keener, Craig: The IVP Bible Background Commentary: New Testament. 1994. IVP](#))

GREET EPAENETUS ("praised") MY BELOVED WHO IS THE FIRST CONVERT (literally "first fruit") TO CHRIST FROM ASIA: aspasasthe (2PAAM) Epaineton ton agapeton mou, os estin (3SPAI) aparchs tes Asias eis Christon:

- Ro 16:5 16:8 16:9 16:12
- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

We do not know the names of any of Paul's blood relatives--he didn't talk about them--but we know the names of many of his spiritual relatives and here is one of his first spiritual offspring which undoubtedly helps explain why he was especially beloved.

First convert (536) ([aparche](#)) is literally **first fruit** and refers to an offering of any kind, animal as well as grain, but in the presence case speaking of Gentile converts who, analogous to the first portion of the OT offering, were also set aside specifically for the Lord.

In **Romans 8 Paul** wrote that...

we ourselves, having the **first fruits** of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (see note Romans 8:23)

In chapter 11 Paul used this metaphor (**first fruits**) in explaining how Gentile salvation had Jewish roots writing...

"And if the **first piece** (first fruit = Abraham who was holy or set apart by God) of dough be holy, the lump is also; and if the root be holy, the branches (Gentile converts, the seed of Abraham) are too." (Romans 11:16-note) Just as the first handful of ripened grain is a pledge of the entire harvest to follow, so the Holy Spirit is our pledge or guarantee that the full inheritance will be ours.

First fruits is related to the Jewish term that refers to that which is set apart to God before remainder could be used. Under the Law Israel was to bring the **first fruits** of the grain to the LORD and in this act they were acknowledging that all produce was God's. The **first fruits** of a harvest of grain was an indication of a greater harvest to come.

Paul utilizes the metaphor of **first fruits** in three ways in the NT:

- (1) Of the relationship between the resurrection of Christ to the resurrection of the dead (1Cor 15:20, 23). Christ's resurrection is the "**first fruit** of those who have fallen asleep" (1Cor 15:20), and like the **first fruits** of the harvest, it is a taste and a guarantee of the full harvest of resurrection yet to come.
- (2) Likewise the Holy Spirit is called **first fruit** in (see note Romans 8:23) (cf. Holy Spirit as "down payment" 2Cor 1:22, 5:5; Ephesians 1:14-note), a foretaste of our divine life in the age to come.
- (3) Finally when Paul speaks of his first converts in a region, he calls them the **"first fruits"** (cf "first fruits of Achaia" in 1Cor 16:15). Epainetus ("praised") was the first convert (and predictive of a greater harvest to follow) from Asia who became part of Paul's "offering of the Gentiles" to the Lord (Romans 15:16-note).

Ray Stedman comments that "there is something precious about a first baby when it comes into the home. All the preparations that are made for it and the expectation of weeks and months -- everybody is holding their breath waiting for the baby to come. With the coming of the third, fourth, fifth, and sixth, it gets rather commonplace -- but the first one is wonderful. Here was the first convert that Paul won to Christ in the province of Asia, where the city of Ephesus is located, and he never forgot him because he was the first fruit of Asia for Christ. ([All in the Family](#))

Romans 16:6 [Greet Mary, who has worked hard](#) for you. ([NASB: Lockman](#))

Greek: [aspasasthe](#) ([AAM](#)) [Marian. etis polla ekopiasen](#) ([3SAAI](#)) [eis humas.](#)

BGT Romans 16:6 σπ σασθε Μαρ αν, τις πολλ κοπ ασεν ες μ ς.

NET Romans 16:6 Greet Mary, who has worked very hard for you.

NLT Romans 16:6 Give my greetings to Mary, who has worked so hard for your benefit.

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

GNT Romans 16:6 σπασαθε Μαρ αν, τις πολλ κοπ ασεν ες μ ς.

KJV Romans 16:6 Greet Mary, who bestowed much labour on us.

NIV Romans 16:6 Greet Mary, who worked very hard for you.

ASV Romans 16:6 Salute Mary, who bestowed much labor on you.

CSB Romans 16:6 Greet Mary, who has worked very hard for you.

NKJ Romans 16:6 Greet Mary, who labored much for us.

NRS Romans 16:6 Greet Mary, who has worked very hard among you.

YLT Romans 16:6 Salute Mary, who did labour much for us;

GREET MARY WHO HAS WORKED HARD FOR YOU: *aspasasthe* (2PAAM) *Marian*, *etis polla ekopiasen* (3SAAI) *eis humas*

- Mt 27:55 1Ti 5:10
- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Compare this verse with Paul's exhortation to those who had presented themselves to God as living sacrifices (Romans 12:1; 12:7; 12:11-see [notes Ro 12:1; 12:7; 12:11](#)).

Paul affectionately calls this industrious woman something like "Mary the toiler" (see below).

NIV more accurate to Greek = **very hard**, where **very** (4183) ([polus](#)) means literally much. It speaks of much in amount or quantity which intensifies an already strong verb, **worked hard** (see below)

The prominence of women's names in this chapter emphasizes their wide sphere of influence in the early church. It is also of note that in addition to Mary, Paul places emphasis on the strenuous labor to the point of exhaustion of 3 other women, Tryphena, Tryphosa and Persis (see notes on [Romans 16:12](#)).

Worked hard - The opposite of "hardly worked"! Which describes you? Remember however that work for Christ needs to be "in Christ", enabled by Him and for the glory of the Lord, not self!

Worked hard (2872)([kopiao](#) from **kopos** = labor, fatigue) This root word **kopos** (see word study) is used in secular Greek of "a beating," "weariness" (as though one had been beaten) and "**exertion**," was the proper word for physical tiredness induced by work, exertion or heat. **Kopiao** means to exhibit great effort and exertion, to the point of sweat and exhaustion. To physically become worn out, weary or faint. To engage in hard work with the implication of difficulty and trouble.

Kopiao speaks of intense toil even to the point of utter exhaustion if necessary. The work described by **kopiao** was left one so weary it was as if the person had taken a beating. **Kopiao** describes not so much the actual exertion as the weariness which follows the straining of all one's powers to the utmost.

Lightfoot says that **kopiao** "is used especially of the labor undergone by the athlete in his training."

MacArthur adds that **kopiao** "does not stress the amount of work, but rather the effort. A man's reward from God is proportional to the excellence of his ministry and the effort he puts into it. Excellence combined with diligence mark a man worthy of the highest honor. ([MacArthur, John: 1 Timothy Moody Press](#))

Thus Paul gives Mary a very high compliment when he says she **worked very hard for you**. Mary "the toiler" worked like a Trojan for the saints. Her works, though hidden from man (although not completely because Paul was clearly aware of her toilsome efforts), are with God; and her name is recorded with honor in this book of life. Living as a Christian is not a bed of roses; it is hard work.

Paul's use of the **past tense** clearly points to a past "job well done" and it is fascinating that without email, telephones, etc, he was able to deduce that Mary had exerted effort to the point of exhaustion for the believers in Rome! This information could only have come via letters or reports from other believers who had been at Rome. What an epitaph to have -- we should all desire such a God glorifying affirmation of "Well done thou good and faithful servant." (Mt 25:21,23).

THOUGHT - Would Paul call you "_____ the toiler?" Paul is not praising her for work performed in her own strength...the only truly praiseworthy "good works" (Click notes on good deeds) that will endure throughout eternity are those done through the saint surrendered to the Lord Jesus and performing the works in the power of the Holy Spirit and for the glory of the Father.

William Newell makes an interesting comment = Now in what did their "labor" consist? Certainly not merely in getting chicken dinners for preachers! It is a spiritual activity here spoken of! As Paul says of Euodia and Syntyche, in [Philippians 4:2; 4:3-note] "comrade, I ask you also to help these women who have **SHARED MY STRUGGLE** (sunathleo [see study of root word **athleo**] describes an athletic contest in which the athletes cooperate as a team working in perfect coordination against a common opposition) in the cause of the gospel, together with Clement also, and the rest of my fellow workers, whose names are in the book of life. ([Romans 16](#))

Romans 16:7 **Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.** (**NASB: Lockman**)

Greek: **aspasasthe (AAM)** [Andronikon kai Iounian tous suggeneis mou kai sunaichmalotous mou, oitines eisin \(3PPAI\) episemoi en tois apostolois, oi kai pro emou gegonan \(3PRAI\) en Christo.](#)

BGT Romans 16:7 σπ σασθε νδρ νικον κα ουνι ν το ς συγγενε ς μου κα συναιχμαλ τους μου, ο τιν ς ε σιν π σημιοι ν το ς ποστ λοις, ο κα πρ μο γ γοναν ν Χριστ .

NET Romans 16:7 Greet Andronicus and Junia, my compatriots and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.

NLT Romans 16:7 Greet Andronicus and Junia, my fellow Jews, who were in prison with me. They are highly respected among the apostles and became followers of Christ before I did.

ESV Romans 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.

GNT Romans 16:7 σπ σασθε νδρ νικον κα ουνι ν το ς συγγενε ς μου κα συναιχμαλ τους μου, ο τιν ς ε σιν π σημιοι ν το ς ποστ λοις, ο κα πρ μο γ γοναν ν Χριστ .

KJV Romans 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

NIV Romans 16:7 Greet Andronicus and Junias, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

ASV Romans 16:7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.

CSB Romans 16:7 Greet Andronicus and Junia, my fellow countrymen and fellow prisoners. They are noteworthy in the eyes of the apostles, and they were also in Christ before me.

NKJ Romans 16:7 Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

NRS Romans 16:7 Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.

YLT Romans 16:7 salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.

GREET ANDRONICUS (man of victory) and JUNIAS (masculine or feminine) MY KINSMEN and MY FELLOW PRISONERS (literally fellow-captives in war): **aspasasthe (2PAAM)** [Andronikon kai Iounian tous suggeneis mou kai sunaichmalotous mou:](#)

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Although "kinsman" normally refers to blood relatives, it can be extended to include fellow countrymen and in the context of this epistle probably refers to fellow Jews who are in Christ (cf "kinsman" in Ro 9:3 [note]). These kinsman were at some time in prison with Paul. Taking this term as figurative is very unlikely as Paul's other 2 NT uses of this term clearly refer to literal imprisonment (See note Colossians 4:10-note; Philemon 1:23)

Note that the NIV and NASB translate the second name with a masculine ending, "Junias" whereas the KJV and NKJV translate it with the feminine ending, "Junia".

MacArthur comments: Because Junias may be a woman's name, these two might have been husband and wife....Besides being Paul's kinsmen, these two believers were at some time, perhaps even then, his fellow prisoners. Because Paul was often in prison (2Co11:23), their shared imprisonment could have been in any number of places. Because they were outstanding among the apostles, we can be sure that, like Paul, they were prisoners because of their faith." (Ibid)

WHO ARE OUTSTANDING AMONG THE APOSTLES, WHO ALSO WERE IN CHRIST BEFORE ME: *episemoi en tois apostolois oi kai pro emou gegonan (3PRAI) en Christo:*

- Ro 8:1 Isa 45:25 John 6:56, 14:20, 15:2 1Co 1:30, 2Co 5:17,21 // Gal 1:22, 5:6, 6:15 Eph 2:10 1Jn 4:13, 5:20
- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Outstanding (1978) (*episemos*) literally means "having a mark upon" and was used literally to describe money that had been stamped or coined (with a mark). In this verse Paul uses **episemos** in a figurative sense to describe a "good mark" meaning those who is well-thought-of, splendid, outstanding, distinguished, eminent or illustrious. In short they have an **excellent reputation**. This adjective was also used to describe a "bad" mark in Matthew's description of "the notorious prisoner, called [Barabbas](#)." (Mt 27:16).

"In Christ before me" is literally "they have become in Christ before me." Paul says that "Andronicus and Junias" had become Christians before he did. In a passage that helps explain in Christ Paul wrote to the potentially prideful Corinthians that it was...

by His (God's) doing you are in Christ Jesus, Who became to us wisdom from God, and righteousness and sanctification, and redemption (1 Cor 1:30)

These who were in Christ before Paul were at least potential targets of his venom described in

Saul still breathing threats and murder against the disciples of the Lord" (Acts 9:1)

What a difference the **gospel** of Jesus Christ makes in one's before and after lifestyle! If you were not saved as a child (a before/after change is often less apparent) but later in life (I was saved by mercy and grace through faith at age 39 - Praise the Lord!), you have undoubtedly got a "gutter to glory" testimony to some degree. And you need to share it without fear with those who are dead in their trespasses and sins! Don't keep the best thing that ever happened to you a secret! If you have not seen a radical change in your lifestyle (your desires, your hunger for the Word, your distaste for the old sins you used to love so much, etc), then you need to be sure that your walking the aisle, holding up your hand in an evangelistic service, etc, was not just a mere profession and your lack of a significant "about face" in your lifestyle or habits is a manifestation of the possibility that you do not have possession of the Christ (note "in Christ") and His indwelling Holy Spirit (Romans 8:9-note) Who gives you the "want to" to work out your salvation with fear and trembling (Php 2:12; 13-see notes Php 2:12; 13). Please do not misunderstand. When one is saved, they don't turn into perfect "angels", but there is a distinct change, so that now the general direction of one's life instead of heading toward hell, is headed toward heaven. Salvation is far more than a "fire insurance" policy. It is a new life in Christ Who now lives in you to be your life (see note Colossians 3:4-note)

Note that Paul uses the **perfect tense** ("were") to indicate that they were at the time of writing still in Christ. Paul goes out of his way to use the perfect tense often when speaking of salvation, which emphasizes the eternal security of the believer, for the perfect tense is descriptive of a an event that has occurred in the past with present continuing results or effects.

MacArthur comments that...The phrase outstanding among the apostles could have one of several meanings. It obviously does not refer to the office of apostle (**apostolos**). The term itself means simply "sent ones," and in that sense refers to any believer whom the Lord sends forth in ministry. It seems likely that the meaning here is that Andronicus and Junias performed outstanding service in the Lord's work while working among, and possibly under, some of the ordained apostles, such as Paul and Peter. That interpretation is supported by Paul's remark that those two believers were in Christ before me, that is, were converted to Christ

before he was. At the time of Paul's conversion, most converts were still living in or near Jerusalem, where several of the Twelve were leaders in the church. If, therefore, Paul's two kinsmen were converted before he was, it is likely that they lived in Jerusalem and performed their outstanding service among the apostles in that city. ([MacArthur, J. Romans 9-16. Chicago: Moody Press](#))

Romans 16:8 **Greet Ampliatus, my beloved in the Lord.** (NASB: Lockman)

Greek: [aspasasthe \(AAM\)](#) [Ampliaton ton agapeton mou en kurio.](#)

NET Romans 16:8 Greet Ampliatus, my dear friend in the Lord.

NLT Romans 16:8 Greet Ampliatus, my dear friend in the Lord.

ESV Romans 16:8 Greet Ampliatus, my beloved in the Lord.

GNT Romans 16:8 σπ σασθε μπλι τον τ ν γαπητ ν μου ν κυρ .

KJV Romans 16:8 Greet Amplias my beloved in the Lord.

NIV Romans 16:8 Greet Ampliatus, whom I love in the Lord.

ASV Romans 16:8 Salute Ampliatus my beloved in the Lord.

CSB Romans 16:8 Greet Ampliatus, my dear friend in the Lord.

NKJ Romans 16:8 Greet Amplias, my beloved in the Lord.

NRS Romans 16:8 Greet Ampliatus, my beloved in the Lord.

YLT Romans 16:8 Salute Amplias, my beloved in the Lord;

GREET AMPLIATUS, MY BELOVED IN THE LORD : [aspasasthe \(2PAAM\)](#) [Ampliaton ton agapeton mou en kurio:](#) (Ro 16:5, 8, 9, 12) (Phil 4:1 1Jn 3:14)

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Greet - 59x in 47v - Mt 5:47; 10:12; Mark 9:15; 15:18; Luke 1:40; 10:4; Acts 18:22; 20:1; 21:7, 19; 25:13; Rom 16:3, 5ff, 21ff; 1 Cor 16:19, 20; 2 Cor 13:12; Phil 4:21f; Col 4:10, 12, 14f; 1 Thess 5:26; 2 Tim 4:19, 21; Titus 3:15; Philemon 1:23; Heb 11:13; 13:24; 1 Pet 5:13f; 2 John 1:13; 3 John 1:15. NAS = acclaim(1), give...your greeting(1), greet(41), greeted(3), greeting(1), greets(5), paid their respects to(1), sends...greetings(4), taken...leave(1), welcomed(1).

My beloved in the Lord - What a wonderful way to characterize an individual! Indeed that is who we are in the Father's eyes! (Ep 5:1-note)

Beloved ([27](#)) (**agapetos** from **agapao** = to love, **agape** = unconditional love borne by Spirit - Gal 5:22-note) means beloved, dear, very much loved. **Agapetos** is love called out of one's heart by preciousness of the object loved. **Agapetos** is used only of Christians as united with God or with each other in love. **Agapetos** is love called out of one's heart by preciousness of the object loved.

God the Father uses this same word describing Jesus declaring that

This is My **beloved** Son, in whom I am well-pleased (Mt 3:17)

In fact the first 9 uses in the NT are of God the Father speaking of Christ, His **beloved** Son. This gives you some idea of the preciousness of the word "**beloved**"! This truth makes it even more incredible that Paul described the saints at Thessalonica (and by application all believers of all ages) as

brethren **beloved** (agapao) by God, His choice (1Th 1:4-note).

Beloved is a term of endearment and is someone that you love, and someone you are deeply devoted to. In the context of the New Testament agape love speaks of God's divine and infinite love, a love that seeks the ultimate spiritual welfare of the one loved. **Agapetos** could be translated "divinely loved ones."

Agapetos - 61x in 60v - Matt 3:17; 12:18; 17:5; Mark 1:11; 9:7; 12:6; Luke 3:22; 20:13; Acts 15:25; Rom 1:7; 11:28; 12:19; 16:5, 8f, 12; 1 Cor 4:14, 17; 10:14; 15:58; 2 Cor 7:1; 12:19; Eph 5:1; 6:21; Phil 2:12; 4:1; Col 1:7; 4:7, 9, 14; 1 Thess 2:8; 1 Tim 6:2; 2 Tim 1:2; Philemon 1:1, 16; Heb 6:9; Jas 1:16, 19; 2:5; 1 Pet 2:11; 4:12; 2 Pet 1:17; 3:1, 8, 14f, 17; 1 John 2:7; 3:2, 21; 4:1, 7, 11; 3 John 1:1f, 5, 11; Jude 1:3, 17, 20.

Romans 16:9 **Greet Urbanus**, our **fellow worker** in **Christ**, and **Stachys** my **beloved**. (NASB: Lockman)

Greek: **aspasasthe (AAM)** **Ourbanon ton sunergon emon en CHristo kai Stachun ton agapeton mou**

BGT Romans 16:9 σπ σασθε Ο ρβαν ν τ ν συνεργ ν μ ν ν Χριστ κα Στ χυν τ ν γαπητ ν μου.

NET Romans 16:9 Greet Urbanus, our fellow worker in Christ, and my good friend Stachys.

NLT Romans 16:9 Greet Urbanus, our co-worker in Christ, and my dear friend Stachys.

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

GNT Romans 16:9 σπ σασθε Ο ρβαν ν τ ν συνεργ ν μ ν ν Χριστ κα Στ χυν τ ν γαπητ ν μου.

KJV Romans 16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.

NIV Romans 16:9 Greet Urbanus, our fellow worker in Christ, and my dear friend Stachys.

ASV Romans 16:9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.

CSB Romans 16:9 Greet Urbanus, our coworker in Christ, and my dear friend Stachys.

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

NRS Romans 16:9 Greet Urbanus, our co-worker in Christ, and my beloved Stachys.

YLT Romans 16:9 salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;

NAB Romans 16:9 Greet Urbanus, our co-worker in Christ, and my beloved Stachys.

NJB Romans 16:9 Greetings to Urban, my fellow-worker in Christ, and to my dear friend Stachys.

GWN Romans 16:9 Greet Urbanus our coworker in the service of Christ, and my dear friend Stachys.

BBE Romans 16:9 Give my love to Urbanus, a worker in Christ with us, and to my dear Stachys.

GREET URBANUS OUR FELLOW WORKER IN CHRIST: aspasasthe (2PAAM) Ourbanon ton sunergon hemon en Christa

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Urbanus = "refined or polite"

Fellow worker (4904) (**sunergos [word study]** from **sun/syn** = 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. **Sunergos** gives us our English word "**synergy**" which is defined as the interaction or working together of two (or more) agents or forces which produce a combined effect greater than the sum of their individual effects. This truth is worth pondering especially in light of Paul's repeated use in this chapter replete with specific names of other believers.

Sunergos-13x in 13v - Ro16:3, 9, 21 1Co 3:9 2Co 1:24, 8:23 Php 2:25, 4:3 Col 4:11 1Th 3:2 Philemon1:1, 24 3Jn 1:8

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 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" (Php 4:3-note).

AND STACHYS (an ear of corn)MY BELOVED: kai Stachun ton agapeton mou: (Ro 16:5 16:8 16:9 16:12)

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Paul had a deep and sincere love for fellow believers and for fellow workers in particular, no matter how little known they were or how insignificant their service was from a purely human perspective.

Newell comments: How wonderfully does the heart of this apostle retain personal names and maintain special love!" Let us be encouraged to do likewise." ([Romans 16](#))

A Heart Full Of People - Paul's letter to the Romans is considered the theological centerpiece of the New Testament. Yet this grand statement of doctrine concludes with a personal greeting from the apostle to a host of people, 27 of whom are mentioned by name. He also refers to "our sister," "servant," "helper," "fellow worker," "beloved," "countrymen," "fellow prisoners," "brethren," and "saints."

I read a letter recently, a tribute to a Christian man who has personally influenced thousands of people over the past 50 years. He loves and teaches the Word of God. He welcomes everyone with open arms, shows his appreciation for them, and offers the gift of friendship. Many who met him when they were not followers of Christ are now among his brothers and sisters in the faith.

The apostle Paul's keen mind was filled with doctrine, but his heart was full of people. He wrote to the Thessalonians, "What is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy" (1Th 2:19, 20-note).

This combination of commitment to truth and compassion for people is the hallmark of everyone who, like Paul, reflects the mind and heart of Christ. — David C. McCasland ([Our Daily Bread](#). Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

Compassion touches people's hearts
Much more than words alone,
But love must be combined with truth
For faith to be full grown. --Sper

You can measure your love for God by your love for others.

Romans 16:10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. (NASB: Lockman)

Greek: **aspasasthe (AAM)** Apellen ton dokimon en Christo. **aspasasthe (AAM)** tous ek ton Aristoboulou

BGT Romans 16:10 σπ σασθε πελλ ν τ ν δ κιμον ν Χριστ . σπ σασθε το ς κ τ ν ριστοβο λου.

NET Romans 16:10 Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus.

NLT Romans 16:10 Greet Apelles, a good man whom Christ approves. And give my greetings to the believers from the household of Aristobulus.

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

GNT Romans 16:10 σπ σασθε πελλ ν τ ν δ κιμον ν Χριστ . σπ σασθε το ς κ τ ν ριστοβο λου.

KJV Romans 16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

NIV Romans 16:10 Greet Apelles, tested and approved in Christ. Greet those who belong to the household of

Aristobulus.

ASV Romans 16:10 Salute Apelles the approved in Christ. Salute them that are of the household of Aristobulus.

CSB Romans 16:10 Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus.

NKJ Romans 16:10 Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus.

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

YLT Romans 16:10 salute Apelles, the approved in Christ; salute those of the household of Aristobulus;

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

NJB Romans 16:10 Greetings to Apelles, proved servant of Christ. Greetings to all the household of Aristobulus.

GWN Romans 16:10 Greet Apelles, a true Christian. Greet those who belong to the family of Aristobulus.

BBE Romans 16:10 Give my love to Apelles, who has the approval of Christ. Say a kind word to those who are of the house of Aristobulus.

GREET APELLES THE APPROVED (Tried and true) IN CHRIST:aspasasthe (2SAMM) Apellen ton dokimon en Christa

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Stedman.. That is a remarkable word there. I think if I had a choice of something written on my tombstone after my death, it would be those words -- "approved in Christ." Think of that! And, for each one, he selects a special word concerning them that is characteristic of them.

Approved (1384) (**dokimos** = tested and thus reliable or acceptable - see study of related word **dokimazo**) was used to describe precious metals such as gold or silver that were refined by fire and proven genuine, having passed the test for purity.

Whatever his field of service in Christ may have been, **Apelles** performed it well. This is what we all desire to hear from our Lord "Well done, my good and faithful servant" (Mt 25:21, 23, Lk 19:17). Compare this to the "assaying" of one's "works" as to whether the works originated from fleshly efforts or were done "in Christ" and therefore were able to stand the refining process (1Co 3:11, 12, 13, 14, 15, cp Martha - Lk 10:38, 39, 40, 41, cp 1Co 4:5, Jn 15:5).

GREET THOSE WHO ARE OF THE HOUSEHOLD OF ARISTOBULUS: aspasasthe (2PAAM) tous ek ton Aristoboulou:

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

This probably refers to his slaves rather than his kinsmen. Paul's next greeting was to a group of believers whose names and number we do not know. They are simply identified as those who are of the household of Aristobulus, who himself is not identified. Because he is not greeted, it seems certain he was not a Christian. The Greek phrase says only "of Aristobulus," the word household being implied. How many of his household were Christians, and whether they were family members, servants, or both we are not told.

Romans 16:11 **Greet Herodion**, my **kinsman**. **Greet those** of the household of **Narcissus**, who are in the **Lord**. (NASB: Lockman)

Greek: **aspasasthe (AAM)** [Erodiona ton suggene mou](#). **aspasasthe (AAM)** [tous ek ton Narkissou tous ontas \(PAPMPA\)](#) [en kurio](#)

BGT Romans 16:11 σπ σασθε ρ δ ωνα τ ν συγγεν μου. σπ σασθε το ς κ τ ν Ναρκ σσου το ς ντας ν κυρ .

NET Romans 16:11 Greet Herodion, my compatriot. Greet those in the household of Narcissus who are in the Lord.

NLT Romans 16:11 Greet Herodion, my fellow Jew. Greet the Lord's people from the household of Narcissus.

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

GNT Romans 16:11 σπ σασθε ρ δ ωνα τ ν συγγεν μου. σπ σασθε το ς κ τ ν Ναρκ σσου το ς ντας ν κυρ .

KJV Romans 16:11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

NIV Romans 16:11 Greet Herodion, my relative. Greet those in the household of Narcissus who are in the Lord.

ASV Romans 16:11 Salute Herodion my kinsman. Salute them of the household of Narcissus, that are in the Lord.

CSB Romans 16:11 Greet Herodion, my fellow countryman. Greet those who belong to the household of Narcissus who are in the Lord.

NKJ Romans 16:11 Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in the Lord.

NRS Romans 16:11 Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus.

YLT Romans 16:11 salute Herodion, my kinsman; salute those of the household of Narcissus, who are in the Lord;

NAB Romans 16:11 Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus.

NJB Romans 16:11 Greetings to my kinsman, Herodion, and greetings to those who belong to the Lord in the household of Narcissus.

GWN Romans 16:11 Greet Herodion, who is Jewish by birth like me. Greet those Christians who belong to the family of Narcissus.

BBE Romans 16:11 Give my love to Herodion, my relation. Say a kind word to those of the house of Narcissus, who are in the Lord.

GREET HERODION, MY KINSMAN: **aspasasthe (2PAAM) [Erodiona ton suggene mou](#):**

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Paul's physical kinsman and therefore a Jew. That is all he says. It is suggest that this man is not yet a believer, and all Paul can say of him is that he is a relative. We cannot be dogmatic.

GREET THOSE OF THE HOUSEHOLD OF NARCISSUS, WHO ARE IN THE LORD: *aspasasthe* (2PAAM) tous ek ton Narkissou tous ontas en kurio:

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Like Aristobulus, **Narcissus** was probably not a believer, but some of those of his household were **in the Lord**, i.e., they were genuine believers, "safe" in the Ark Who is Christ, Who will deliver all believers from the wrath to come (1Th 1:10-note)

In the Lord - The phrase "in Christ", "in Christ Jesus" or "in the Lord" is repeated 10x in 26 verses (Ro 16:2, 16:3, 16:7; 16:8; 16:9; 10; 11; 12; 13; 22-See **notes** Ro 16:2, 3, [7](#); [8](#); [9](#); [10](#); [11](#); [12](#); 13; 22). Paul's emphasis should likewise be our emphasis -- anything we are, anything we do in ministry is all from Him and to Him and through Him. To God be the glory. (cf note Romans 15:18)

Related Resource: in Christ, in Christ Jesus , in Christ [2]

Romans 16:12 [Greet Tryphaena](#) and [Tryphosa](#), workers in the [Lord](#). [Greet Persis](#) the [beloved](#), [who](#) has [worked hard](#) in the [Lord](#) (NASB: Lockman)

Greek: [aspasasthe \(AAM\)](#) [Truphainan kai Truphosan tas kopiosas \(PAPFPA\)](#) [en kurio](#). [aspasasthe \(AAM\)](#) [Persida ten agapeten, etis polla ekopiasen \(3SAAI\)](#) [en kurio](#).

BGT Romans 16:12 σπασαθε Τρ φαιναν κα Τρυφ σαν τς κοπι σας ν κυρ . σπασαθε Περσ δα τ ν γαπητ ν, τις πολλ κοπ ασεν ν κυρ .

NET Romans 16:12 Greet Tryphena and Tryphosa, laborers in the Lord. Greet my dear friend Persis, who has worked hard in the Lord.

NLT Romans 16:12 Give my greetings to Tryphena and Tryphosa, the Lord's workers, and to dear Persis, who has worked so hard for the Lord.

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

GNT Romans 16:12 σπασαθε Τρ φαιναν κα Τρυφ σαν τς κοπι σας ν κυρ . σπασαθε Περσ δα τ ν γαπητ ν, τις πολλ κοπ ασεν ν κυρ .

KJV Romans 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

NIV Romans 16:12 Greet Tryphena and Tryphosa, those women who work hard in the Lord. Greet my dear friend Persis, another woman who has worked very hard in the Lord.

ASV Romans 16:12 Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord.

CSB Romans 16:12 Greet Tryphaena and Tryphosa, who have worked hard in the Lord. Greet my dear friend Persis, who has worked very hard in the Lord.

NKJ Romans 16:12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

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

YLT Romans 16:12 salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.

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

NJB Romans 16:12 Greetings to Tryphaena and Tryphosa who work hard in the Lord; greetings to my dear friend Persis, also a very hard worker in the Lord.

GWN Romans 16:12 Greet Tryphaena and Tryphosa, who have worked hard for the Lord. Greet dear Persis, who has worked very hard for the Lord.

GREET TRYPHAENA and TRYPHOSA WORKERS IN THE LORD: aspasasthe (2PAAM) Truphainan kai Truphosan tas kopiosas (PAPFPA) en kurio:

- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

Greet (in [aorist imperative](#) = salute, embrace, 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."

Tryphaena - "delicate"

Tryphosa - "dainty"

Workers - here a verb **kopiao** is used with the sense of a noun.

Workers (2872) (**kopiao** from **kopos** = labor, fatigue) This root word **kopos** (see word study) is used in secular Greek of "a beating," "weariness" (as though one had been beaten) and "**exertion**," was the proper word for physical tiredness induced by work, exertion or heat. **Kopiao** means to exhibit great effort and exertion, to the point of sweat and exhaustion. To physically become worn out, weary or faint. To engage in hard work with the implication of difficulty and trouble.

In the Lord - In the sphere, the "atmosphere", the power, the will of the Lord. This work will surely bear fruit and it will remain at the Judgment Seat of Christ (see **bema** and 2Co 5:9-note, 2Co 5:10-note).

J. Knox comments "One cannot fail to be slightly amused by the allusion to these workers in the Lord, 'Dainty' and 'Delicate'.

This is especially notable in that Paul's mention of exhausting work is restricted to these women and Mary (Ro 16:6^{note})! So much for Paul's [misogynistic](#) "male chauvinism"! "Delicate" and "dainty" may have characterized their lives before salvation, but spiritually they were active and faithful workers in the Lord. For some additional comments on the valuable ministries of women click the following link for an [evangelical's response to feminism](#) as well as the full text of the book ["Recovering Biblical Manhood and Womanhood"](#) edited by Wayne Grudem and John Piper.

GREET PERSIS THE BELOVED, WHO HAS WORKED HARD IN THE LORD: aspasasthe (2PAAM) Persida ten agapeten, etis polla ekopiasen (3SAAI) en kurio:

- Ro 16:5, 8, 9, 12
- [Romans 16 Resources](#) - Multiple Sermons and Commentaries

THE KEY TO OUR WORK: IN THE LORD

Jesus said "It is the Spirit who gives life; the flesh profits nothing (HOW MUCH?); the words that I have spoken to you are spirit and are life." (Jn 6:63)

Later He said "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing (HOW MUCH?)." (John 15:5)

Paul understood this dynamic principle of all work is to be "in the Lord" writing "Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, Who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.." (2 Cor 3:5-6⁺)

Greet (in [aorist imperative](#) = salute, embrace, 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."

Persis doubtless received her name from her native land of Persia. Not only was she the beloved, suggesting (by the definite article **the**) she was loved by everyone who knew her, but she also was one who had worked hard in the Lord. Note that Paul speaks of the men to whom he is especially attached, (like **Stachys** in Ro 16:9 [\[note\]](#)), as "my beloved, " and of a woman as "the beloved." He is careful in these matters.

Worked hard ([2872](#)) (**kopiao** from **kopos** = labor, fatigue) This root word **kopos** (see word study) is used in secular Greek of "a beating," "weariness" (as though one had been beaten) and "**exertion**," was the proper word for physical tiredness induced by work, exertion or heat. **Kopiao** means to to exhibit great effort and exertion, to the point of sweat and exhaustion. To physically become worn out, weary or faint. To engage in hard work with the implication of difficulty and trouble.

Kopiao speaks of intense toil even to the point of utter exhaustion if necessary. The work described by **kopiao** was left one so weary it was as if the person had taken a beating. **Kopiao** describes not so much the actual exertion as the weariness which follows the straining of all one's powers to the utmost.

Lightfoot says that **kopiao** "is used especially of the labor undergone by the athlete in his training.

MacArthur adds that **kopiao** "does not stress the amount of work, but rather the effort. A man's reward from God is proportional to the excellence of his ministry and the effort he puts into it. Excellence combined with diligence mark a man worthy of the highest honor. ([MacArthur, John: 1 Timothy Moody Press or Logos](#))

Ray Stedman comments that then Paul "greeted the beloved **Persis**, who is another lady who has worked **hard in the Lord**. You know, the interesting thing is that, as he goes through this letter, all the women he greets he characterizes as hard workers. I think this is very significant. What would we do without the ministry of women in the church? The men, you know, are of the "executive" type, mostly. They love to plan. It is the women who do the work; and it was so in the early church. In the first century, these women labored hard carrying out the work of the Lord."