

Handout Romans Chapter 16:1-16

LIST OF ROMAN CHRISTIANS and CHRISTIANS WORKING WITH PAUL IN CORINTH, GREECE: Romans 16:1-16 & 21-23 + = in Rome * = in Corinth	
1. Phoebe*	16:1: a deaconess of the Church at Cenchreae, Greece (one of the port cities of Corinth) who delivered Paul's letter to the Roman church.
2. Prisca +(Priscilla) and her husband 3. Aquila + (Notice that Paul lists Prisca first. It was unusual for a wife to be given preference over her husband in this way, and he does not use her formal name nor does he refer to her simply as "Aquila's wife", giving her status in her own right)	16:3-4: Paul commends them as "fellow workers" for Christ in whose home the Church meets. Paul first meant this Jewish couple in Corinth, Greece, during his second missionary journey which lasted from circa 50 -52 AD. Aquila was a native of Pontus, a Roman province of NE Asia Minor near the Black Sea. Paul was very fond of this couple and knew them for years, often stayed in their home which also served as a church for believers. He credits them with saving his life. When Paul first meant them the couple had recently been driven out of Rome by Claudius edit banning both Jews and Christians that the Roman historian Suetonius mentions in his history of Rome. This edict was enacted circa 49 or 50AD. The couple practiced the trade of tent or prayer shawl making as did Paul. This couple actively preached salvation through Jesus Christ and offered their home to the faithful for the celebration of the Eucharist. See Acts 18:2-26; 1 Cor 16:19; 2 Tim 4:19; Col 4:15; Philem 2.
4. Epaphroditus + (Probably the same as Epaphras/Epaphroditus). These various spellings all mean "highly desirable" in Greek	16:5: Paul lists him as his first convert to Christianity in Asia. Epaphras was a Christian of Colossae, Greece (see Col 4:12) who founded the Christian Church of Colossae and who was also a faithful companion during Paul's imprisonment in Rome (see Philem 23). He brought gifts to Paul from the church at Philippi (Phi 4:18) and was later sent by Paul back to Philippi after Epaphroditus become ill (Phi 2:25).
5. Maria (Mary) +	16:6: Paul commends her for her hard work for the Church. No other information is available on this Roman Christian (probably the Jewish Miriam but could be the Latin feminine for Marius).
6. Andronicus + & 7. Junias (Junia) +	16: Kinsmen/ Judeans who Paul's acknowledges embraced Jesus as the Messiah before his conversion and who he hails as apostles in the wider sense of Romans 1:1. This is probably a married couple who were imprisoned with Paul at one time—Paul experiences imprisonment on several occasions before writing this letter and would be imprisoned afterward as well (2 Cor. 11:23).
8. Ampliatus +	16:8: Identified as a dear friend. This name seems to have been a common slave name and has been found in several Latin inscriptions from this period.
9. Urban + (Latin =Urbanus, meaning "city dweller")	16:9: Identified by Paul as "fellow worker" in the spread of the Gospel. This name appears in several very early Latin inscriptions from this period.
10. Stachys +	16:9: Named by Paul as a dear friend.

11. Apelles +	16:10: A described by Paul as a “servant of Christ”—possible Church leader.
12. Household of Aristobulus +	16:10: Christian members of this Roman household—possibly slaves.
13. Herodion +	16:11: A kinsman/countryman of Paul’s (Jewish name).
14. Household of Narcissus +	16:11: Christian members of this Roman household—possibly slaves
15. Tryphaena +& 16. Tryphosa +	16:12: Scholars have suggested that these women may be twins. Their names mean “delicately and delicate” and are names that are found in Greek inscriptions. Paul identifies them as women who labor in the service of the Lord.
17. Persis +	16:12: A beloved friend and hard worker in the Church.
18. Rufus + and his 19. mother +	16:13: Rufus is identified as a chosen servant of the Lord—a Church leader. He may be one of the sons of Simeon of Cyrene who became prominent in the Church (see Mk 15:21) or he may be Rufus Prudens, a Roman Senator who sheltered the Church in his palace (see 2 Tim 4:22). Paul is fond of his mother who became a spiritual mother to him.
20. Asyncritus + 21. Phlegon + 22. Hermes + 23. Patrobas + 24. Hermas+ and others with them	16:14: Greetings extended to possible members of a household or a faith community meeting in a home. There was a Hermes who is believed to be the younger brother of St. Clement who will become a priest of the Church in Rome. He wrote “The Shepherd” and is listed among the successors of the Apostles in Rome.
25. Philologus + & 26. Julia + 27. Nereus + & 28. his sister + 29. Olympas + et all	16:15: greetings to these men and women probably of a church home—identified by Paul as “God’s holy people.” Philologus and Julia are probably a married couple.
30. Timothy *	16:21: Paul’s spiritual “son” working with Paul in Corinth. He is a native of Lystra in Lycaonia; son of a Greek father and a Jewish Christian mother whose name is Eunice and the grandson of the Jewish Christian, Lois (2 Tim. 1:5). Timothy joined Paul as a missionary companion on his second missionary journey. He was part of Paul’s team in the evangelization of Corinth; he was sent by Paul to both Philippi and Thessalonica to strengthen those communities. Paul will write Timothy two letters. He is one of Paul’s most intimate and trusted friends. See Acts 16:1-3; 17:14; 19:22; 20:4; 1 Cor. 16:10-12; 2 Cor. 1:1; 19; Phl. 1:1; 2:19; Col. :1:1; 1Th. 1:1; 3:2, 6; 2 Th. 1:1; Phm. 1; Heb. 13:23; 1 & 2 Tim
31. Lucius * 32. Jason *	16:21: Paul’s kinsmen/countrymen who were with him in the winter

33. Sosipater *	of 58AD in Corinth. Lucius same as Acts 13:1? Jason may be Paul's host in Acts 17:5-9? Sosipater same as Acts 20:4?
34. Tertius	16:22: Paul's secretary (in Greek = <i>amanuenses</i>) who wrote out the letter as Paul dictated it. His name is Latin and means the 3 rd = possibly the 3 rd son?
35. Gaius *	16:23: Tertius' host in Corinth and of the whole church which probably means the faith community meets in his house. Baptized by Paul (1 Cor 1:14).
36. Erastus *	16:23: city treasurer, a man of influence in the Church. May be the man sent on a mission in Acts 19:22; also see 2 Tim 4:20.
37. Quartus *	16:23: Named by Tertius as "our brother", and not "my brother," which means "brother" in the Christian sense of brotherhood.

M. Hunt © 2006 www.AgapeBibleStudy.com

ZION AND THE PRESENCE OF GOD

The prophet Isaiah wrote in Isaiah 28:16: *Now I shall lay a stone in Zion, a granite stone, a precious corner-stone, a firm foundation-stone: no one who relies on this will stumble.* We recognize the “corner-stone”/ “stumbling stone” as Jesus Christ but what is the significance of the references to Zion and is there a connection to the Catholic Church?

In the experience of the covenant formation between Yahweh and Israel, Mount Sinai was the focus, but when King David conquered Jerusalem in circa 1000BC and brought the Ark of the Covenant to Jerusalem, Mount Zion became the focus of liturgical worship as the dwelling place of Yahweh: *Look, I and the children whom Yahweh has given me shall become signs and portents in Israel on behalf of Yahweh Sabaoth who dwells on Mount Zion* (Isaiah 8:18). Unlike Mount Sinai, whose location is uncertain, Zion has been a known location—a physical location within the boundaries of the ancient city of Jerusalem. Jewish scholars identify Mount Zion as the hill in Jerusalem between the Tyropoean and Kidron valleys on the eastern side of Jerusalem. This location agrees with the biblical references to Mount Zion as the site of the Temple of Yahweh and is synonymous with Mount Moriah (Moriah is identified as both a land and a mountain in Scripture).(1) However, Christians from the time of the Byzantine period have identified Mount Zion as the hill to the southwest of the Jewish Zion and across the Tyropoean Valley. The Christian identification of the site of Zion is generally considered by biblical scholars and archaeologists to be inaccurate.(2)

Perhaps the identification of both sites are correct. Perhaps the original location of Mount Zion not only included today’s Temple Mount but the ancient city of King David. At the time David and Solomon resided in Jerusalem [1000 BC - 930 BC], biblical scholars and archaeologists believe the majority of the city occupied a small area to the southeast of the present city where the village of Silwan is located today. There is no debate; however, concerning the ancient origin of the place name Jerusalem, for this ancient city predates David’s conquest. The mention of this important Canaanite city-state are found in ancient Egyptian texts from the 19th-18th centuries BC and later 14th century BC documents known as the Amarna letters where the vassal king of Jerusalem writes to his great lord, the Egyptian Pharaoh. In the Amarna correspondence it is clear that the city called “Jerusalem” was one of several important city-states in Canaan under Egyptian control.(3)

The first century AD Jewish priest/historian, Flavius Josephus, identified Jerusalem as the site of ancient Salem, the city of God’s priest-king Melchizedek (Genesis 14:18).(4) Many biblical scholars believe the origin of the city’s name may be related to Abraham’s statement that Yahweh “will provide” a sacrifice: *Yahweh yi’reh* (Genesis 22: 8, 14) which was later united with the old name “Salem” to be rendered “Yireh-Salem” or Jerusalem. But the etymology of the place name Zion is allusive. Zion in Hebrew is rendered as *siyyon*. The etymology of the word is related to the Hebrew root *smn*, found in the derived form *sinna* meaning “large shield” or “fortress” and therefore may have referred to the fortress of the Jebusite rulers and later David’s fortress within the ancient city of Jerusalem. (5) By the time David conquered the city, it was clear that Jerusalem

was associated with both Salem and Zion: *In Judah God is known, his name is great in Israel. His abode has been established in Salem, his dwelling place in Zion* (Psalms 76:1-3). (6)

Scholars can agree, however, that Zion's theological significance outweighs its actual location. Zion/Moriah is linked to a visionary experience witnessed both by Abraham and his descendant, the great King David. Both Abraham and David had experiences of the divine in Moriah, the land of visions. The visionary experiences of both men in the land of Moriah on the mountain of Zion are similar and had an impact on salvation history:

1. God formed an unconditional covenant with both Abraham and David prior to the experience (Gen 17:7; 2 Sam 23:5).
2. Both men experiencing visions and divine intervention on Mt. Moriah/Zion (Gen 22:1-18; 2 Sam 24:17; 1 Chr 21:14-30).
3. Both men passed the test of a covenant ordeal (Gen 22:2; 2 Sam 24:1, 17; 1 Chr 21:17).
4. The tests of both men involve sacrifice (Gen 22:2; 1 Chr 21:17).
5. The sons of both men had prominent roles in salvation history because of their fathers' visionary experiences (Gen 22:2; 1 Chr 22:1-11).
6. The visions result in the building of an altar of sacrifice to Yahweh and later the building of Solomon's Temple.
7. Both men are revealed to be Jesus of Nazareth's ancestors in the first line of St. Matthew's Gospel in Jesus' genealogy in Matthew 1:1: *Roll of the genealogy of Jesus Christ, son of David, son of Abraham.*

Abraham witnessed the angel of God staying his hand in his attempt to obey the Lord's command to sacrifice his son, Isaac. The angel stopped Abraham and pointed out a ram that God intended as the substitute for Isaac's sacrifice (Genesis 22:14). King David also saw the angel of the Lord at the same site when he offered his own life and the prosperity of his family in exchange for God sparing the lives of his people during a deadly plague. It is on the site at the summit of Moriah that David is instructed to build Yahweh's altar, and as a sign of its acceptance as the place of worship, Yahweh Himself lights the altar with fire from heaven (2 Samuel 24:16-25; 2 Chronicles 3:1). In both cases the site is identified as Mt. Moriah (Genesis 22:2 & 2 Chronicles 3:1).

In the Book of Genesis the Patriarchs set up altars to Yahweh in several different places where they had experienced Yahweh's presence, but in the formation of the Sinai Covenant worship is limited to the place where Yahweh's holy altar of sacrifice resides: *Take heed that you do not offer your burnt offerings at every place that you see; but at the place which the LORD will choose in one of your tribes, there you shall offer your burnt offerings and there you shall do all that I am commanding you. [..]. But the holy things which are due from you, and your votive offerings, you shall take, and you shall go to the place which the LORD will choose, and offer your burnt offerings, the flesh and the blood, on the altar of the LORD your God; the blood of your sacrifices shall be poured out on the altar of the LORD your God, but the flesh you may eat* (Deut. 12:13-14, 26-27: RSV Catholic Edition). Nevertheless, it will be a visionary experience of God's presence

which will define the “place which the LORD will choose” from among all the tribes Israel for His house of worship to be established, in the land of Moriah, on the holy Mt. of Zion in Jerusalem. It will be on this site where the visionary experiences of both Abraham and David serve as the authorization for the establishment of the Temple where Yahweh will continue to manifest His presence to His people and to fulfill His covenant promises.

What is important about Zion is the revelation of Yahweh—not the physical site but the spiritual revelation of God to His covenant people. Zion is the spiritual concept that shapes the identity and the future of the covenant people for tied with Zion is the divine promise of an eternal Davidic dynasty (2 Samuel 7:12-17; 23:5; 1 Chronicles 17:11-14; 2 Chronicles 13:5; Sirach 45:25) which is fulfilled in Jesus the Christ, the anointed prince to whom God will give rule over all the nations of the earth (Daniel 7:13-14). It is Jesus of Nazareth, the promised Messiah, who is the descendant of David and the inheritor of God the Father’s Kingdom of Heaven on earth—the Catholic/universal Church, the New Israel and the new Zion where God is present among His people as the Immanuel (Isaiah 7:14; Matthew 28:20) of the 5th kingdom promised to the prophet Daniel (Daniel 2:44-45). It is this 5th kingdom which is promised to rule all nations of the earth (Daniel 7:13-14) and its king is the *stone, untouched by hand* that will *break away from the mountain* of the old Zion to reduce all old kingdoms to powder (Daniel 2:45). The Jesus, Davidic king, is the “stumbling block” on Zion, the old Zion of the Old Covenant Church—who becomes the “stone which the builders rejected” which has become the “cornerstone” upon which the Apostles, led by Christ’s vicar St. Peter, will build the foundations of the New Zion—the promised 5th Kingdom, the New Covenant universal (catholic) Church of Jesus Christ, the King of Kings (Psalms 118:22-24; Matthew 21:42; Acts 4:11).

Those who believe in the Resurrected Messiah, who serves as our High Priest in the heavenly Sanctuary, come to the spiritual Zion in the celebration of the Mass, for it is the summit of man’s visionary experience in the Most Holy Eucharist where covenant believers come to worship and behold the risen Jesus Christ. Zion is the Kingdom of Heaven on Earth established by Christ the King and it is also the future New Jerusalem that is promised at the end of the age of man when the King comes again in glory. The inspired writer of the Letter to the Hebrews refers to “Zion” as a spiritual metaphor for the promised heavenly “New Jerusalem”: *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel* (Hebrews 12:22-24).

Footnotes:

1. In Genesis 22:2 Yahweh tells Abraham to take Isaac to the “land of Moriah.” In 2 Chronicles 3:1 it is recorded that David had his visionary on Mt. Moriah where Solomon built Yahweh’s Temple. The Hebrew word *moriyyah* (Moriah) is believed by many scholars to be related to the verb *ra’ah*, “to see” and to its derived nouns *mar’ah* and *mar’eh*, meaning “sight or vision.” These Hebrew words are believed to be the etymology from which the word Moriah is derived, rendering the Hebrew word *moriyyah*

as “vision of Yahweh.” See Jon Levenson, *Sinai & Zion: an Entry into the Jewish Bible*, pages 94-95.

2. Jon Levenson, *Sinai & Zion: an Entry into the Jewish Bible*, page 92.

3. *Ibid.*; *Anchor Bible Dictionary*, vol. 3, page 751

4. *The Works of Josephus, The Wars of the Jews*, 6.101 [437:]: *But he who first built it was a potent man among the Canaanites, and is on our tongue called [Melchizedech], the Righteous King, for such he really was; on which account he was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem.* Josephus also mentions this connection in *Antiquities of the Jews*, 7.3.2 [67]).

5. *The Anchor Bible Dictionary*, page 1096; 2 Samuel 5:6-7.

6. The place name “Jerusalem” is used 760 times in Scripture (*Anchor Bible Dictionary*, page 1096). “Zion” is not used as a place name as frequently, but it is often used as an appellative for Jerusalem and the covenant people.

M. Hunt © April 2006 www.AgapeBibleStudy.com