The Organic Church Exemplified in Romans 16

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ETS, Atlanta (19 Nov 2015)

Much like time-release capsules, Christ, the Lord of His Church, has throughout the Church Age, released gifts of leadership among some and spiritual gifts within all of His disciples. He rules and guides His local church fellowships by releasing just the right blend of gifts at any one time so that each local body can thrive in fulfilling His Great Commission. The miracle of Christ's ever-releasing both leadership and spiritual gifts is amazing to consider.

Meanwhile, local church fellowships feel the same "already/not yet" condition wherein all living believers exist when comes to sanctification. While all the necessary gifts are provided to each local church, it is up to the local churches to identify those individual giftings, fan those gifts, and put them to proper use. Therefore, it is very likely that few local churches actually live up to their full potential in Christ.

That said, Christ's local church is like a "living" organism. So Peter wrote, "you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:5).[1] This living organism is made of up lively parts, constantly modifying their interrelationships, with leadership structures constantly in a state of flux—as is clear from work on the nominations committee of any local church!

Just as important as it is to study the topic of spiritual gifts "frozen at a point in time" (as it were), it is even more important to understand their ongoing interconnectivity

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[1]Unless otherwise stated, all Scripture references are from the NKJ.

over a time-lapse continuum—a "moving pictures" approach rather than the "still shot"

approach. New believers are constantly coming into fellowships with their giftedness and

older saints pass away, their spiritual gifts extinguishing with them. Others may either

move away physically or may even move away spiritually from a local church

fellowships. Each of these cycles is constantly reproduced in every local church. If one

adds the preponderance of false teachers prophesied in the NT and exemplified in the

current religious landscape—with their multiplied masses of followers—the gifting

complexities grow enormous.[2] Yet, even so, in this almost mazelike chaos of spiritual

gifts, Christ is Lord. He is perfectly working out His prescribed will in the history of the

churches. He is sovereign, and to Him be the glory in the church, now and forevermore,

Amen!

How then can this local church be described? Can it be described by delineating a

hierarchy of leadership offices? Can a church constitution capture the complexity? What

must be described is an organic church—the church as an organism of people: alive,

growing, ever changing and adapting. Because the church constitutes God's chosen and

elect in relationship one with another, Emil Brunner wrote of the priority of

relationships—while not necessarily holding high the standard of right doctrine:

> "The Christian Community consists in persons, and the most important, indeed, the only
> thing in the Community that matters are persons: God, Jesus Christ, the Holy Spirit and
> Christian people."[3]

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[2]Consider, for example, the diverse persons, personalities, and spiritual needs all of which existed simultaneously within the seven churches in Asia in Rev 2-3, by its typological authorship becoming a living example of seven types of churches that exist in every age of the church.

[3]Brunner's next sentences were telling, regarding his view of the priority of doctrine: "The relationship of these persons to one another—that alone is essential in the Christian Community; it does not concern things or doctrines in themselves. Even the doctrines deal with the relations between persons, namely the negative and positive relation, with sin and grace" (Emil Brunner, *The Letter to the Romans* [London: Lutterworth, 1959], 126). In this last verse Brunner came close to describing "sin" as did Walter Rauschenbusch several years before him, "Every personal act, however isolated it may seem, is connected

This living organism of relationships was described in a theoretical sense by the Apostle Paul through the use of key verbs and nouns in the Book of Ephesians. In Ephesians we read a series of very interesting verbs related to God's and man's work in the context of the local church. These verbs demonstrate God's sovereign choice of specific people, gifted in specific ways, and meant to coalesce together for effective ministry:

- συναρμολογέω (1st use; verb, joined together): Eph 2:21, "in whom the whole building, **being joined together**, grows into a holy temple in the Lord."

- συνοικοδομέω (verb, built together): Eph 2:22, "in whom you also **are being built together** for a dwelling place of God in the Spirit."

- καταντάω (verb, come to, arrive [hence, meet]): Eph 4:13 (Geneva), "Till we all **meete together** (in the vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the age of the fulnesse of Christ":[4]
    - καταρτισμός (noun, coupled together): Eph 4:12 (Coverdale), "wherby the sayntes mighte be **coupled together** thorow comen seruyce to the **edifienge** of ye body of Christ."[5]
    - οἰκοδομή (noun, edification, service): Eph 4:12, [see above].

- αὐξάνω (verb, grow up): Eph 4:15, "but, speaking the truth in love, **may grow up** in all things into Him who is the head—Christ—"

- συναρμολογέω (2nd use; verb, coupled, joined together): Eph 4:16 (Geneva), "By whome al the body **being coupled** and **knit together** by euery ioynt, for ye furniture therof (according to the effectual power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of itself in loue."

- συμβιβαζόμενον (verb [passive], unite, knit together), Eph 4:16 [see above].

In these terms used to express the gathering together of local church bodies, we find God's sovereign hand guiding and gathering. Simultaneously, however, man is involved with God by gathering, serving, and edifying. In his emphasis on "syn-" (or together) action, Paul describes the hypostatic union of God and man working together in space,

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with racial sin" (Rauschenbusch, *A Theology for the Social Gospel* [New York: Macmillan, 1917; Nashville: Abingdon, 1978], 246).

[4]English Geneva Bible available from BibleWorks 9.0.

[5]Coverdale Bible; available at: http://thebiblecorner.com/englishbibles/coverdalebible/ephesians/4.html (online); accessed: 2 Nov 2015; Internet.

history, and time to further the work of Christ. The result is an ever growing and ever changing group of people cooperating to further of the purposes of Christ on earth.

But perhaps most importantly is the verb "gave" in Eph 4:11, "And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers" (Eph 4:11). This same Jesus Christ who gave continues to give out gifts of leadership with the progress of time is also the One who gives out spiritual gifts, "Having then gifts differing according to the grace that is given to us" (Rom 12:6). 1 Cor 12 explained this same giving with a focus on the Holy Spirit:

> "There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit *of all.*" (1 Cor 12:4-7)

So Christ is about the business of gifting His local church bodies throughout the centuries of our current age. He who first said, "I will construct My church" (Matt 16:18), has overcome and has been planting and edifying local churches ever since He gave His Great Commission. And Christ has been working in, with, and by men and women to accomplish this work. The history of the churches going back to the First Century is nothing less than a picture of the sovereign God working together with His people throughout history to save and gather the elect into fellowships.

The Gospel is the beginning or cause of God and man calling out His elect. The Great Commission is the thrust of God sending out His elect to call others. And the local church is the result or effect of God and man gathering the elect. These elect persons have names. They have characteristics and giftings. They are fitted together into tiny bodies, house churches, or local assemblies, for the multiplication of the Bride of Christ "until the end of the age" (Matt 28:20).

And Rom 16 is one of the few passages were we find a directory of these

churches in one First Century city. In this passage we do not find the complex hierarchy

of leaders currently delineated within the Church of Rome, but rather we find hints of an

organic church model, flexible, ever changing, and fluid in its make-up. And yet, these

bodies are solidly rooted in their spirituality. The names listed in Rom 16 provide a First

Century look into the house churches that existed in Rome prior to Paul's travel there in

A.D. 58 or 59.

By way of definition the "organic church" stands as a reaction against "man-made

religious systems,"[6] and seeks to emphasize "face-to-face community":

> "Briefly defined, an organic church is a group of believers in Jesus Christ who are
> learning to live by the indwelling Lord together. They have left behind the man-made
> religious system normally referred to as Christianity, along with all of the 'baggage'
> associated with that system. They have embraced Christ alone as their only Life, Center, and
> Head of the church. They are learning to function as the Body of Christ in order to express
> His fullness. And they are learning to live together as His house and His family in face-to-
> face community."[7]

An organism is alive, growing, and ever changing. To survive the church must remain

alive in Christ, must grow through adding members, and as additions come into the

church and others move elsewhere, the structures of the church must be flexible to

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[6]Cf. Frank Viola and George Barna, *Pagan Christianity: Exploring the Roots of Our Church Practices* (Present Testimony Ministry, 2003; BarnaBooks, 2008; Tyndale Momentum, 2012). Ralph Neighbor called programmatically-driven churches PBD, or "Program Based Design" in his *Where Do We Go from Here?* (Houston, TX: Touch, 1990).

However, the administrator at "xplanter" explained their early zeal for stripping out anything man-made from the local church because of the book *Pagan Christianity*: "When we first began planting we were young, zealous, and self-willed, challenging all of our presuppositions to make sure that they lined up with the bible. … We wasted much time in planting because we had to challenging [sic] every pre-supposition to make sure it wasn't 'Pagan' or anti-Christian in some sense. Thanks to the book 'Pagan Christianity.'" (Admin, "Vision—New Trend Multiple Pastors"; available at: http://www.xplanter.com/index.php/2015/11/06/vision-new-trend-multiple-pastors/ (online); accessed: 11 Nov 2015; Internet).

Likewise, Toby DeHay remarked about Frank Viola's change of tone over time: "If you are able to read his material chronologically, he starts out reactionary in tone to 'traditional church, [then] goes to 'educational'" (email from Toby DeHay to author, 10 Nov 2015).

[7]"What Is an Organic Church?"; available at: http://www.organicchurch.org/organicchurch/ (online); accessed: 6 Nov 2015; Internet. See also Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity* (David C. Cook, 2008).

change.[8] Neil Cole explained:

> "It is imperative that you create structure only when necessary. Life should dictate structure, not the other way around. We often say to church planters, 'Do not organize "it" until you have an "it" to organize.' In other words, do not begin with a structure and an organization. Begin with life and let the structure emerge naturally, driven by the needs and demands of the life."[9]

So Paul had a tall task in Rom 16. How could he describe a living and ever changing

organism? Yet, with great eloquence and pastoral love, Paul did describe several house

church organisms on paper in his greatest doctrinal treatise in the New Testament.[10] He

did so in Rom 16.

While some commentators do not spend much time on Rom 16,[11] Douglas Moo

(1950-) wrote of Rom 16:

> "The list of names in this section of Romans does not make very interesting reading for most students of Romans. But for those few who are especially interested in the socioeconomic composition of the early church, it is a gold mine. For there was a tendency in the ancient world to give certain names to certain kinds of people; for example, wealthy people high on the social ladder would give their children certain names; slaves or former slaves would use (or be made to use) others. Several such studies of names in this list have been done… But I might note here two conclusions from the most recent and thorough such study: (1) a majority of names are Gentile (confirming the mainly Gentile makeup of the church at Rome); and (2) the majority of the names are those of slaves and "freedmen" (slaves who had been given their freedom), or the descendants of slaves/freedmen. Another point that the list makes clear is the pattern of church organization in Rome, for Paul identifies at least three, and perhaps five, separate house churches (vv. 5, 14, 15; cf. also vv. 10, 11). Early Christians did not have large public facilities for meeting, so they used their

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[8]It appears that the Organic Church would bristle at attempts to organize the church as was done in Arthur Flake's *Building a Standard Sunday School*, 3rd rev. ed. (Sunday School Board of the SBC, 1934).

[9]J. D. Payne, "Church Planting Model Mania"; available at: http://www.jdpayne.org/2010/06/29/church-planting-model-mania-part-1/ (online); accessed: 6 Nov 2015; Internet); Payne cited Neil Cole, *Organic Church* (Jossey-Bass, 2005), 126.

[10]In the struggle to apply these truths in the reality of the local church, Toby DeHay explained six house church models that he has experienced from within house church movements, "I will give an overview on the *Institutional Home Church*, the *Glorified Bible Study*, the *Special Interest Group*, the *Organic Church*, the *Missional Communities/Networks*, and the *Insider Movements*. Since these subcultures are not written about in many books or online sources, I have pulled together and condensed the little information I could find through three years of house church study and summarize it here" (Toby DeHay, ""Organic/House Church: 6 Model Summary"; paper for MN5224, "Church Evangelism" [8 Feb 2010], 2.).

[11]For example, Karl Barth spent 3 pages of his 537-page commentary on Rom 16 or 0.56% (Karl Barth, *The Epistle to the Romans* [London: Oxford University, 1933]; Brunner, 5/130 or 3.9% (Emil Brunner, *The Letter to the Romans* [London: Lutterworth, 1959]); Barrett, 8/287 pages or 2.8% (C. K. Barrett, *A Commentary on the Epistle to the Romans* [London: Adam & Charles Black 1957]);

own houses. And since even the largest houses of the wealthiest Christian would hold no more than seventy or eighty for worship, growth beyond that point required that the Christians split up into [several] house churches."[12]

The French commentator, Frédéric Louis Godet (1812-1900), provided a visual analysis of the pre-Pauline church at Rome:

> "We seem, as we read these numerous salutations, to have before us the spectacle of a beehive swarming on all sides with activity and labor in the midst of the vast field of the capital of the world, and we understand better the whole passage of chap. xii relative to the varied gifts and numerous ministries, as well as the remarkable expression: … 'every man that is [a worker] among you' (v. 3). 'Here is,' says Gaussen, 'a picture of the life of a primitive church; we can see to what height the most ignorant and weak of its members can rise. … We wonder at the progress already made by the word of God, solely through the labors of travellers, artisans, merchants, women, slaves, and freedmen who resided in Rome.' "… Thus understood, this enumeration [of names] is no longer dry nomenclature; it resembles a bouquet of newly-blown flowers, which diffuses refreshing odors."[13]

With these introductory comments of the gems to be mined in Rom 16, let us consider several fallacies to avoid. There are six fallacies into which one may fall prey when seeking to derive truth from a list of names. The first fallacy is the **genealogical fallacy**. This fallacy is decried by the Apostle Paul several times in relation to endless and fruitless discussions of genealogies:

> "As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith." (1 Tim 1:3-4)

> "But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless." (Titus 3:9)

The idea may be distilling truth from names, letters, or number sequencing in words. But it is more likely, as said Joseph Benson, that particular teachers contemporary with Paul and Timothy were wont to establish some real or imagined pedigree related to their ancestry and authority as teachers:

> "The apostle does not speak of those [genealogies] recorded in the Scriptures, but of the long

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[12]Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 918-19.

[13]Frédéric Louis Godet, *Commentary on the Epistle to the Romans* (Grand Rapids: Zondervan, 1956), 494-95.

intricate pedigrees whereby many of the Jews strove to prove their descent from certain persons."[14]

Jesus said that the Scribes and Pharisees in their wrangling were, "Blind guides, who strain out a gnat and swallow a camel!" (Matt 23:24)

Second, **confusing description for motive**. This is the fallacy of comparing apples and oranges. Considering that mere description has a deeper meaning or cause, based on the interpreter's view of causation. For example, Moo explained that for some commentators, "the large number of greetings may also have a role in Paul's strategy in Romans."[15] He explained that Robert Jewett argued Paul was seeking to gain support for a trip to Spain[16]—and therefore listed names of prominent members of the church in Rome as a funding strategy. Therefore, according to Jewett, for Paul, the list of names in Rom 16 included a public relations strategy.

Third, the fallacy of **making the descriptive prescriptive**. Taking the descriptions in the Book of Romans to imply prescription as to how the New Testament church should be organized.

Fourth, **seeking to find causality**, when Paul never gave a clue that he was seeking to use this list of people in an allegorical or prescriptive sense of what should consist the church in all ages and at all times. For example, Solomon in Ecclesiastes explained that he organized the Proverbs, giving them shape even in their recorded order:

> "And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* set in order many proverbs." (Eccl 12:9)

We never find Paul saying that there is a specific reason for the order or sequence of the

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[14]Joseph Benson, *Holy Bible, containing Old and New Testaments*, Vol. 5: Romans-Revelation (New York: G. Lane and C. B. Tippett, 1847); available at: http://biblehub.com/commentaries/benson/1_timothy/1.htm (online); accessed 22 Oct 2015; Internet.

[15]Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 917.

[16]Robert Jewett, "Paul, Phoebe, and the Spanish Mission," in *The Social World of Formative Christianity and Judaism: In Tribute to Howard Clark Kee* (Philadelphia: FortressPress, 1988), 153.

names and titles that he gives in Rom 16.

Fifth, falling prey to the **Cabbalist fallacy**, whereby hidden meanings are found in the orders of lists of names and numbers, or through counting letters and finding hidden messages in the same (e.g. numerology).

Lastly, the fallacy of finding absolutely no connection between the Rom 1-15 and the names in Chapter 16. This fallacy I call the **fallacy of un-natural selection**. Wherein elsewhere in Scripture, "every word of God is tested" (Prov 30:5), in this case inspiration is considered diminished or extinguished. Rather, Paul's pen was still very much inspired as he wrote down the names of believers in Rome unto whom he brought greetings and to whom he was addressing the truths of the Book of Romans.

As mentioned by Godet, it seems more appropriate that the names in Rom 16 give organic reality to the teaching in Roman 12:

> "For as we have many members in one body, but all the members do not have the same function, so we, *being* many, are one body in Christ, and individually members of one another." (Rom 12:4-5)

So, in this case, it appears that the 35 names in Chapter 16 are a living example of the teaching of Rom 12.

In listing 35 names Paul used many descriptors to teach important lessons for the organic church. In Rom 16:3-15, the greeting subsection, there are 25 total names in this subsection. Twenty-two names are unique to this passage, two are likely not the person in other NT locations: Mary (v. 6) and Hermas (v. 14). Meanwhile, Rufus (v. 13) may provide an interesting link between Jesus's crucifixion account (Mark 15:21) and this church member in Rome.[17] In addition, Paul mentioned the mother of Rufus (v. 13) and the sister of Nereus (v. 15). This brings individuals mentioned to 27. Paul also mentioned

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[17]Godet, 493.

five distinct cell groups or house churches: "the church in their house [that of Priscilla and Aquila]" (v. 5); "those of Aristobulus" (v. 10)—either his household or the church that met in his house; "those of Narcissus (v. 11)—ditto; the brethren with Asyncritus (v. 14); and all the saints with Philologus and company (v. 15). So interestingly enough, Paul knew by name quite a number of people in Rome whom he had never seen or who were his travelling companions, as well as the hosts of five house churches in Rome.[18]

But perhaps the greatest lesson of Rom 16 is God's sovereignty in gathering a wide variety of elect persons into His organic body, the local church. So, whereas God's sovereignty in election is the climax of Rom 11, Paul's teaching on the makeup of local churches is taught in Chapter 12 and exemplified in Chapter 16. Just as the disciples of Jesus came from a wide array of social spheres, so Christ seems to order His church to include a wide array of individuals. In this sense Chapter 16 of Romans is very pastoral, it is a look into Paul as a pastor who knows the people of the churches unto whom he is ministering, whether in person or in writing. It is for this reason, along with the inspired nature of the Book of Romans, that this author considers that the names listed in Rom 16 have definite meaning and purpose to be listed in God's eternal Word. I would therefore like to consider categories of the people that God sovereignly placed in the Roman house churches for His glory.

Let's first consider several items that Paul did not address in this church directory:

- Paul did not address any of the 35 on the list as Apostles, Prophets, Evangelists, Pastors, or Teachers (Eph 4:11), nor did he address them as Bishops or Deacons (1 Tim 3)—we will discuss Phoebe below; nor Elders (Titus 1).
- He did not give any level of hierarchy among these names.
- He did not speak of ordination or of clerical collars or special dress.
- Paul did not speak of church constitutions, committees, elections, or budgets.

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[18]See Appendix One.

- He did not speak of musical instruments or styles of worship, nor of days for various services, nor of service times, nor of the importance of Sunday School.
- He did not speak of architecture, or of the need for signage to find the bathrooms.

While each of these things is important for the local church, Paul did not bring any of them up. It is the feeling of this author that, where not specifically addressed as a "Regulative Principles"[19] in the pages of Scripture, latitude is left to the local church to set in order its governance as befits their setting. Some of these points are like weddings and funerals, for which the Bible has very little descriptive material—while most cultures do. Also Americans use rules for parliamentary proceedings in *Roberts Rule of Order* in parliamentary proceedings, provided by U.S. Regular Army officer Henry Martyn Robert (1837-1923),[20] which are rather recent in history. Yet the Bible, in its silence, provides a powerful reminder that—while it has many things to say, and everything it says is important—it also gives a level of latitude in some areas.

Yet what did Paul address in the qualifications of the people that he cited? We will note: spiritual designation; group delineations; economic titles; ministry titles; family titles; and finally titles of endearment.

1. Spiritual designation: There are five main spiritual designations of those whom Paul mentions in Rom 16, the first is related to their relationship to Christ: "firstfruits … to Christ" (v. 5); "in Christ before me" (v. 7), "approved in Christ" (v. 10), "those in the Lord" (v. 11), "elect in the Lord" (v. 13), and "the churches in Christ" (v. 16). Clearly, those he addressed in Rom 1:6-7, "the called … beloved … saints"

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[19]Chad Owen Brand and David E. Hankins explain the "Regulative Principle": "Some Baptists hold, somewhat strictly, that the New Testament lays out a very clear guideline for virtually everything related to church order, that this guideline is inflexible, and that we are duty bound to imitate it. Historically, this idea is known as the Regulative Principle of Church Order" (Chad Owen Brand and David E. Hankins, *One Sacred Effort: The Cooperative Program of Southern Baptists* [Nashville: Broadman, 2005], 54-55).

[20]"About the Authors"; available at: http://www.robertsrules.com/authors.html (online); accessed 16 Nov 2015; Internet.

continued through to the end of the Book where Paul also addressed believers in the

church. As described here, persons were converted to Christ chronologically in history,

"in Christ before me," so he acknowledged a definite order in their conversion

experiences. This biblical ordering of conversion experiences effectively counters

Schleiermacher's attack on conversion in space and time,[21] which antagonism he had

already enshrined in his suggested curriculum for theological education.[22] Further, there

were no "seekers" or "doubters" described within the fellowship here mentioned by Paul.

Rather those persons mentioned in Rom 16 were parallel to Jesus' double use of the

pronoun "them" in Matt 28:19-20:

- "Baptizing **them**"
- "Teaching **them** to observe all things that I have commanded you."

Clearly in Rom 16, membership in the organic gathering of God's people was limited to

regenerate persons, reminiscent of the Baptist tradition as noted historically by Nathan

Finn[23] and as heralded today by Mark Dever.[24]

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[21]"As a matter of fact, our relation to God is really a matter of quiescent self-consciousness, looking at itself reflected in thought and finding a consciousness of God included there. … The idea that every Christian must be able to point to the very time and place of his conversion is accordingly an arbitrary and presumptuous restriction of divine grace, and can only cause confusion" (Friedrich Schleiermacher, *The Christian Faith,* 2nd ed. [1831; Edinburgh: Clark, 1960], 478-79, 487).

[22]"§296. On similar grounds, those who live within the neighborhood or vicinity of the congregation—as religious strangers, as it were—may also become subjects of similar activity [catechetics]. This requires a theory of how to deal with converts. For the more definitely the principles of catechetics are set forth the easier it will be to derive this theory from them.

§297. However, since this activity is not so naturally grounded certain indications should be drawn up for recognizing whether it is properly motivated. For it is possible to err in both directions here: in hasty self-confidence and in anxious hesitation.

§298. Conditionally, the theory of missions might also be attached here, one which is as good as completely lacking at the present time. It could most easily be attached if it were possible to assume that all efforts of this kind are successful only where a Christian congregation is in existence" (Friedrich Schleiermacher, *Brief Outline on the Study of Theology*, 2nd ed., trans. Terrence N. Tice [1830; Richmond, VA: John Knox Press, 1966], 102).

[23]"The Baptist tradition has always emphasized church membership, specifically a regenerate church membership" (Nathan Finn, "Twelve Reasons Church Membership Matters"; available at: http://www.nathanfinn.com/tag/9-marks/ [online]; accessed: 12 Nov 2015; Internet).

[24]"Mark Six [of 9 Marks]: A Biblical Understanding of Church Membership" in Mark Dever, *Nine Marks of a Healthy Church*, 3rd ed. (Wheaton, IL: Crossway, 2013), 155-80.

Second was the concept of election, "elect in the Lord" (v. 13). Therefore, extending the teaching of Rom 9-11 into the fellowship of the local church. Heavenly election was deemed by Paul to be parallel to belonging to the true earthly body of Christ.

Third was the result of salvation—that is sainthood: "of the saints" (v. 2) and "all the saints with them" (v. 15). It does not appear that Paul is hereby affirming entire sanctification, but rather sainthood as a result of entire justification as in 1 Cor 6:11:

> "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor 6:11; cf. 2 Cor 5:21)

Fourth, Paul described certain persons using the concept of the brotherhood of true believers: "brethren" (v. 14), "sister" (v. 15), and "a brother" (v. 23). Paul apparently was not here teaching the "Brotherhood" of all mankind, but rather the brotherhood of a particular people—"a peculiar people" (λαὸς εἰς περιποίησιν; 1 Pet 2:9).

Fifth, Paul designated them by their fellowships, five times using the title "church" [or "assemblies"]: "church of Cenchrea" (v. 1), "churches of the Gentiles" (v. 4), "the church that is in their house" (v. 5), "the churches of Christ" (v. 16), and "the whole church" (v. 23). Paul reiterated that as this epistle was written to those "beloved of God and called to be saints" (Rom 1:7), so he greeted this same group of people in Rom 16. They were called in Christ (Rom 6:11; 8:1, 2; 12:5), elect according to God's sovereign design (Rom 8:33; 9:11; 11:5, 7, 28), made into saints, and gathered into local assemblies.

So just from this first of six categories a solid theology of the local church is already emerging.

2. Groups: The church is made up of individuals who are gathered into groups (cf. Rom 12:5, "so we, *being* many, are one body in Christ, and individually members of

one another"). These groups of individuals are identified in several ways. First, they are identified as by their location: "the church in Cenchrea" (v. 1); by their non-Jewish ethnic origin: "the churches of the Gentiles" (v. 4); by their meeting place "the church that is in their house" (v. 5); by their relationship to Christ: "the churches of Christ" (v. 16); and even as a whole: "the whole church" (v. 23). Second, they are listed by their associations, "with them": "the brethren with them" (v. 14) and "all the saints who are with them" (v. 15). They are listed by their host: "those of": "those of Aristobulus" (v. 10) and "those of Narcissus" (v. 11). Donald Grey Barnhouse also took these later two to be house churches:

> "In the last chapter of the Roman letter we find mention of a church in the house of Priscilla and Aquila (16:5). I believe that there are references to several similar groups: 'those who are of Aristobulus' (v. 10), and 'of Narcissus' (v. 11). Later, when we read a list of names of men we find the addition of the phrase, 'and the brethren that are with them' (v. 14); while following another group of names we read, 'and all the saints who are with them' (v. 15). And then, as though his mind went over the city of Rome where he had never been, seeing in the imagination the groups of which he heard, and for whom he had prayed, he realized that the situation in the capital was the same as it was in Corinth. Therefore in his greeting, he joins the whole brotherhood of Corinth, meeting in a multitude of houses, by saying, 'All the churches of Christ greet you'" (v. 16).[25]

Likewise, Moo felt that Paul addressed at least 3, perhaps 5 house churches in Rome, as noted above, due to the size of even the largest homes in Rome at the time.

It is almost inconceivable for most U.S. Christians to eliminate from their minds the idea of Meeting Houses. Separate buildings for churches were not built until the middle of the Third Century, for example, the first known church building, was a converted single-family dwelling converted in the early 240s, and later destroyed in A.D. 256.[26] Not surprisingly, it was not until the Fourth Century that Meeting Houses were

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[25]Donald Grey Barnhouse, *Expositions of Bible Doctrines Taking the Epistle to the Romans as a Point of Departure* (Grand Rapids: 1953-1964), 4:125-26.

[26]"Unless claims for recent discoveries of early Christian meeting places are confirmed, the earliest building certainly devoted to Christian use is at Dura Europos on the Euphrates River in eastern

built in some locations—that is because they became legally recognized entities after Constantine.[27] Rented or loaned halls were used as early as the First Century, such as the School of Tyrannus (Acts 19:9). But for the most part, the expanding and persecuted church was made up of small house churches for the first 300 years of the church.[28]

       3. Economic titles or titles of rank: Three economic titles appear in Rom 16. These are servant (v. 1), notable (v. 7), and treasurer of the city (v. 23). Two lessons can be learned from these titles. First, there were people from all social classes in the First Century church. Paul wrote in 1 Cor 1:26, "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*." On the other hand, among the leaders in the Church in Antioch was also a person of note, "Manaen who had been brought up with Herod the tetrarch" (Acts 13:2). Thus NT churches were a mix of socio-economic groups, as noted in the teaching of James:

> "For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes." (James 2:2)

Likewise in 1 Cor 12 Paul spoke of the seemly and unseemly members. In another place Paul addressed and downplayed social rank in the church in Gal 3:28:

> "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal 3:28)

In Rom 1:14, however, Paul stopped short of giving an exhaustive list of all the many

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Roman Syria. It was a house that came into Christian possession and was remodeled in the 240s. Two rooms were combined to form the assembly room, and another room became a baptistery—the only room decorated with pictures. Dura was destroyed by the Sassanian Persians in 256, so the house's use as a church was short-lived" (Everett Ferguson, "Why and When Did Christians Start Constructing Special Buildings for Worship?"; available at: http://www.christianitytoday.com/ch/asktheexpert/ ask_churchbuildings.html (online); uploaded: 12 Nov 2008; accessed: 25 Oct 2015; Internet).

      [27]By contradistinction, consider that the Temple of Zeus was a legally recognized entity in Lystra (Acts 14:13), as was also the Temple of Diana in Ephesus (Acts 19:27).

      [28]"The house church model has been around within Christianity for a long time. Acts chapter 2 discusses how the early church meet, received the Holy Spirit, fellowshipped daily, and met in one another's homes. This model is able to withstand persecution and tribulation from outside sources" (Toby DeHay, paper, 1).

peoples and language groups that must have lived in First Century Rome. Rather he

mentioned only Greek and Barbarian, wise and foolish. Then in verse 16 Paul delineated

to broad groups of people, "Jew and Greek."

Moo mentioned the extensive work of P[eter] Lampe and J.B. Lightfoot on former

slave names in Rom 16.[29] For example, one of the names mentioned, Amplias (v. 8), is a

slave name that also appears in the Catacomb of Domitilla. According to Cranfield,

"There seems to be a real possibility—we cannot put it more strongly—that this

Ampliatus is the person greeted by Paul."[30] Urbanus (v. 9) and Herodian (v. 11) were also

likely the names of slaves or freedmen, while Urban was a common Roman slave name,

Herodion (v. 11) was likely "a freedman in the service of one of the Herods."[31] These

slave names are mentioned side-by-side with Andronicus (v. 7), apparently a member of

the Imperial household, and Aristobulus (v. 10), "a familiar Greek name, which was

much used in the Hasmonean dynasty and in the family of Herod the Great." Cranfield

explained:

> "A quite likely explanation of these words is that the Aristobulus referred to is the
> grandson of Herod the Great and brother of Agrippa I, who apparently lived in Rome as a
> private person and was a friend of the Emperor Claudius."[32]

While much interesting information is available on many of the 25 names in the greetings

subsection, suffice it to say that there were clearly people of all socioeconomic classes

whose names appear side-by-side in Rom 16.

Perhaps the delineations above provide a counter-balance to the modern Church

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[29]P. Lampe, *Die stadrömischen Christen* (Tübingen: Mohr, 1987), 135-53; Joseph B. Lightfoot, *St. Paul's Epistle to the Philippians* (London: MacMillan, 1888), esp. App. on "Caesar's Household"; and W. Sanday and A. C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh: T. & T. Clark, 1902).

[30]C. E. B. Cranfield, *The Epistle to the* Romans (Edinburgh: T. &. T. Clark, 1979), 2:790.

[31]Moo, 925.

[32]Cranfield, 791.

Growth principle of "Homogeneity" or "Homogeneous People Groups." Whereas this author clearly understands the need for a common language for corporate prayer, praise, and exhortation in the Word (Acts 2:42). By God's predestined design, He places into His Christian fellowships significant and purposeful socio-economic diversity.

As to Paul's use of "servant" as deacon (v. 1) and "apostles" (v. 7): the only church "title" in Rom 16, applied to someone is "deacon" or "servant" applied to Phoebe—who appears to have carried Paul's letter to Rome by virtue of her being listed first among the 35 names appearing in Rom 16, along with the fact that she is the only one commended to receive assistance.[33] Not trying to sidestep the issue of women in leadership, another issue is that while Paul mentions 3 and quite likely 5 house churches, he mentions no one by title or rank in those churches. As to Andronicus (male) and Junia (female, likely the wife of Andronicus) "being of note among the apostles" (v. 7), it is likely used the wider sense of the term apostle, meaning "sent ones." Hence this couple was a missionary couple much like Priscilla and Aquila who had traveled with Paul on a mission trip in Acts 18:18.

When Paul wrote the Book of 1 Timothy (A.D. 58-59),[34] he chose to use two titles in this letter to Timothy. These titles were ἐπίσκοπος often translated "overseer" or "bishop" and διάκονος often translated "deacon." In Titus (A.D. 63-66)[35] Paul referred to elders (1:5, πρεσβυτέρους) and overseers (1:7, ἐπίσκοπος), stating that this last ought to be

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[33]Calvin wrote, "He first commends to them Phoebe, to whom he gave this Epistle to be brought to them" (John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*; trans. by John Owen [orig. 1539; Grand Rapids: Baker, 1999], 2:542). Likewise Gill wrote, "The person here recommended was, as appears from the subscription of this epistle, if that may be depended on, the bearer of this letter, is described by her name, Phebe" (John Gill, *An Exposition of the Epistle of Paul the Apostle to the Romans* [London: Aaron Ward, 1746; Springfield, MO: Particular Baptist Press, 2002], 596).

[34]Mark A. Copeland, *Executable Outlines*, (Christian Classics Ethereal Library, 2010); available at: http://www.ccel.org/contrib/exec_outlines/1ti/1ti_00.htm (online); accessed: 10 Nov 2015; Internet.

[35]Ibid.; available at: http://www.ccel.org/contrib/exec_outlines/ti/ti_00.htm (online); accessed: 10 Nov 2015.; Internet.

a fit steward (1:7, οἰκονόμος). Interestingly, Paul borrowed terminology from society, and applied it to church: διάκονος for servant and οἰκονόμος for steward. Consider also the 14 OT LXX uses of πρεσβυς translated "messenger" or "ambassador," from this root also comes the term for elder (πρεσβυτέρους). Then when Paul spoke to the Ephesian church leaders in Acts 20 (written somewhere between A.D. 60-62),[36] Paul sent for the elders (from πρεσβύτερος). It is very likely that these "elders" were house church leaders of individual fellowships meeting in Ephesus. Could it be that there was (1) linguistic differentiation in titles due to the differing languages depending on where the churches were planted, (2) a different emphasis in these names (overseer, servant, and wise man), and/or (3) perhaps a slight evolution of titles for church leaders in the years A.D. 58-63?

The lack of extensive titles and rankings of leaders in the churches at Rome was very likely not due to a lack of "Apostolic Intermediaries to apply the Oil of Ordination" (cf. Acts 8:17; 21:23-24), as state churches would be wont to do. Apostolic practice and approval was already there in Rome, since among the believers there were "Andronicus and Junia … who are of note among the apostles" (v. 7). It is more likely that the lack of rankings pointed to Paul's ecclesiology (cf. 1 Cor 12:12-25), related to the organic and even fluid interconnectedness of members of local fellowships (cf. Rom 12:4-5) rather than rigid or protracted hierarchies of spiritual authority—as in the centralized hierarchy described in Deut 17:8-13.[37] The same is true in 1 Cor 12 were spiritual gifts were cited, but not titles. It was later in 2 Corinthians that Paul had to battle those interested in titles,

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[36]Matt Slick, "When Was the Book of Acts Written?"; available at: https://carm.org/when-was-acts-written (online); accessed: 11 Nov 2015; Internet.

[37]It appears that some titles were eventually adopted by hierarchical churches for the sake of pragmatism or expediency rather than by seeking "Regulative Principles" from the NT. Consider the titles Patriarch, Priest, High Priest (Lat. *pontifis, pontifex*; cf. Exod 28:38 ff. [65 uses in Vulgate]), Archbishop, ("arch-" taken from archangels, 4 Esdras 4:36; 1 Thess 4:16; Jude 1:7), and Cardinal (from Lat. *cardinum* for axis, hinge, or chief point; cf. 1 Sam 2:8).

the "Super Apostles" of 2 Cor 11:5 who wanted to take over the church fellowships at Corinth—much like the father of the "seven sons of Sceva" (Acts 19:14), who apparently was a self-proclaimed Jewish chief priest in Ephesus.

4. Ministry functions: There are, however, very important and distinct roles of individuals mentioned in the churches at Rome. In seven cases in Rom 16, five of which relate to the churches of Rome, we read of those who colabored (συνεργός) with Paul: Priscilla and Aquila (v. 3), Urbanus (v. 9), and Timothy (v. 21). We read of Mary "who labored [κοπιάω] much for us" (v. 6), so Tryphena and Tryphosa also labored much in the Lord (v. 12), as did Persis (v. 12). So also, Phoebe was described as a helper or benefactor (προστάτις) of many. Gill explained:

> "Such was this woman to the poor saints in Cenchrea, and the strangers that came tither; not as being in a office by the order and appointment of the church, but what she cheerfully and voluntarily took upon herself and performed at her own expense, otherwise there would not have be so much in the character as to deserve such particular notice, nor she be so worthy of praise and commendation."[38]

So apparently Phoebe had some wealth, like Lydia from Thyatira, who hosted Paul and Silas (Acts 16:15) and in whose house the "brethren" gathered before Paul left Philippi (cf. Acts 16:40).[39]

Along with these general concepts, there were three people mentioned who ministered to Paul in relation to his writing of the Book of Romans:

- Tertius was the scribe of the letter (v. 22);
- Gaius was Paul's host when he wrote the letter (v. 23);
- Phoebe was the letter carrier (v. 2).

5. Family titles: Family titles in the local church are a particular joy to this author

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[38]Gill, 598-599.

[39]This pattern had already been established in the ministry of Jesus in Luke 8:1-3, "And the twelve *were* with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance."

who grew up the son of missionaries to France. In my early ministry my family lived in

Quebec and Manitoba, far from our physical families. The church became our family.

The relationships in our local church as described in 1 Tim 5:1-2 became a reality for us:

> "Do not rebuke an older man, but exhort *him* as a father, younger men as brothers, older women as mothers, younger as sisters, with all purity." (1 Tim 5:1-2)

We also experienced first hand God's fulfillment of the promises of Matt 19:29:

> "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life." (Matt 19:29)

Members in the local church do become a surrogate family to its members, often far

closer than physical family due to a shared personal relationship with Christ.

So Paul in Rom 16 spoke of brother, sister, and mother in relation to some people

that he had never met. If the logic of Godet is followed, then Paul was housed by Rufus

and was served by his mother as if a part of the household.[40] Further, Paul spoke of

cousins, relatives, or countrymen (συγγενής) for six persons in Rom 16 (Andronicus and

Junia [v. 7], Herodion [v. 11], and Lucius, Jason, and Sosipater [v. 21]). Paul's use

countrymen may have been to differentiate believing Jews from those who had not yet

heard the Gospel, as in Rom 1:16, "to the Jew first." In Rom 9:3 Paul used the term

"countrymen" to describe those who were not saved, whom he then termed "Israelites"

(Ἰσραηλίτης) in the next verse (v. 4). So, although the French and English Geneva Bibles

called these "cousins" in Rom 16, the KJV was likely proper to correct that usage to

"kinsmen" in its translation.

6. Titles of endearment: Paul used the word "beloved" (ἀγαπητός) four times in

Rom 16, all of these terms in the greeting portion of Rom 16:3-16—there are a total of 62

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[40]Godet, 493.

uses of this adjective in the NT. The term is an adjective derived from the noun "love"

(ἀγάπη) which is used 116 times in the NT. The verb "to love" (ἀγαπάω) is found 142

times in the NT. These uses total 320 NT uses. In contradistinction, the verb "to hate"

(μισέω) is found 37 times in the NT. While anecdotal and not comparing all forms of

hate, the NT emphasis on love within the family of God is very strong.

This love that was communicated by Christ to His disciples in John 13:34-35 is

primarily and only really applicable to interrelationships in local church fellowships:

> "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another." (John 13:34-35)

To add superlative to this command of Jesus, the exact form "love one another" [ἀγαπᾶτε

ἀλλήλους] is found four times in Scripture (John 13:34, 35; 15:12, 17). In the NT we also

find:

- "Love one another" [τὸ ἀγαπᾶν ἀλλήλους], Rom 13:8; 1 Thess 4:19;
- "Love one another" [ἀλλήλους ἀγαπᾶν], 1 John 4:11;
- "*Be* kindly affectionate to one another with brotherly love" [Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι], Rom 12:10;
- "By love serve one another" [ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις], Gal 5:13;
- "Abound in love to one another" [περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους], 1 Thess 3:12;
- "The love of every one of you all abounds toward each other" [καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους], 2 Thess 1:3;
- "And let us consider one another in order to stir up love" [καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης], Heb 10:24;
- "Love one another fervently with a pure heart" [ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς], 1 Pet 1:22;
- "Have fervent love for one another" [τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες], 1 Pet 4:8;
- "That we should love one another" [ἵνα ἀγαπῶμεν ἀλλήλους], 1 John 3:11; 2 John 5;
- "Love one another" [ἀγαπῶμεν ἀλλήλους], 1 John 3:23; 4:7; 4:12.

These fifteen verses can be added to the 4 verses from John 15, for a total of 19

unequivocal admonitions to love one another in the fellowship of the local church.

Similarly, Paul spoke of "my beloved Epaenetus" (v. 5), "Amplias, my beloved in the

Lord" (v. 8), "Stachys, my beloved" (v. 9), "the beloved Persis" (v. 12). What a beautiful

bond of love within the local church that is scarce duplicated elsewhere!

So therefore, by Christ's sovereign design which is exemplified in Rom 16, local church fellowships are made up (1) of people in a saving relationship to Christ, (2) gathered in specific localities, (3) from every socioeconomic walk of life, (4) all ministering for the benefit of the whole, (5) relating to one another as a family, and (6) held together in the bond of Christ's love. There we have an organic gathering of God's people often called a local church. By God's sovereign design these local church fellowships reflect the diversity and unity prescribed by Christ in His Word. Christ's sovereign initiative is highlighted in His "giving" (Eph 4:11), "joining and knitting together" and using "what every joint supplies" (Eph 4:16). God's people are gathered, joined, and work together for His glory.

So Rom 16 is no odd appendage to the rich theology of the Book of Romans. Rather in Rom 16 Paul taught experientially that every true local church in all phases of its history is no haphazard gathering of disparate people without a predetermined purpose. God has so assigned and Christ has so gifted each member to be perfectly fitted together in a space-time continuum, each in its time—"for such a time as this" (Esther 4:14).

Appendix One
Studies in the Greetings Portions: Rom 16:1-16, 21-24

Text (NKJ)	Comparatives
Rom 16:1 I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,	n-1, nh-1, f-1, t-1, g-1
2 that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.	m-1, s-6
3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,	n-2-3, m-2
4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.	g-2, s-10
5 Likewise *greet* the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.	g-3, n-4, nh-2, e-1, s-1
6 Greet Mary, who labored much for us.	n-5; m-3
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.	n-6-7, nh-3-4, f-4, t-2, s-2
8 Greet Amplias, my beloved in the Lord.	n-8, nh-5, e-2
9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.	n-9-10, nh-6-7, m-2, e-1
10 Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus.	n-11, 12, nh-8, 9, g-4, s-3
11 Greet Herodion, my countryman. Greet those who are of the *household* of Narcissus who are in the Lord.	n-13-14, nh-10-11, f-3, f-8, g-5, s-4
12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.	n-15-17, nh-12-14, f-8, m-4, m-5, e-1
13 Greet Rufus, chosen in the Lord, and his mother and mine.	n-18, nh-15, f-5, s-5
14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.	n-19-23, nh-16-19, f-6, g-6, s-8
15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.	n-24-27, nh-20-23, f-2, g-7, s-7
16 Greet one another with a holy kiss. The churches of Christ greet you.	s-11, g-8
21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.	n-28-31, nh-24, f-4, m-2
22 I, Tertius, who wrote *this* epistle, greet you in the Lord.	n-32, nh-25, f-7, m-6
23 Gaius, my host and *the host* of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.	n-33-35, nh-26, t-3, m-7, s-9, s-12
24 The grace of our Lord Jesus Christ *be* with you all. Amen.	

Key

[n=35 names, nh=26 unique: of "greeting names": 26 n, 22 nh; all titles below are listed only once, while some overlap may exist]

1. Spiritual designation (s)	2. Groups (g)	3. Economic Titles (t)	4. Ministry Functions (m)	5. Family Titles (f)	6. Title of Endearment (e)
s-1, Firstfruits, v.5 s-2, In Christ before me, v.7 s-3, Approved in Christ, v.10 s-4, Those in the Lord, v.11 s-5, Elect in the Lord, v.13 s-6, Of the saints, v.2 s-7, All the saints with them, v.15 s-8, Brethren, v.14 s-9, Brother, v.23	g-1, Church in Cenchrea, v.1 g-2, Churches of the Gentiles, v.4 g-3, the church that is in their house, v. 5 g-4, Household of Aristobulus, v.10 g-5, Household of Narcissus, v.11 g-6, The brethren with them, v.14 g-7, All the saints who are with them, v.15 g-8, Churches of Christ, v.16 g-9, The whole church, v.23	t-1, Servant, v.1 t-2, Notable, v.7 t-3, Treasurer of the city, v.23	m-1, Helper of many, v. 2 m-2, Colaborers, v.3, 9, 21 m-3, Labored much for us, v.6 m-4, Labored much in the Lord, v.12 m-5, Laboring in the Lord, v.12 m-6, Author of the letter v.22 m-7, My host, v.23	f-1, Our sister, v.1 f-2, His sister, v.15 f-3, My cousin, v.11 f-4, My cousins, v.7, 21 f-5, His mother and mine, v.13 f, 6, Brethren, v.14 f-7, Brother, v.23 f-8, Those of, v. 11, 12	e-1, Beloved, v.5, 9, 12 e-2, Beloved in Christ, v.8