

- 16:1-2 – Commendation: As outlined immediately above, we are beginning the final chapter of Romans, what can be regarded as “Commendation and Greetings” with its first subdivision that we have given the subheading “Commendation”. Worth noting at this point may be Grothe’s observation that the commendation of Phoebe (16:1-2) and the sending of greetings from all the churches in Christ (16:16b) frame the encouragements that all the Roman Christians greet the others (16:3-5) with the holy kiss (16:6a)... **V.1 I commend to you our sister Phoebe**, (although omitted by the ESV, the Greek text has a coordinating continuative conjunction that can be translated “and” or “but” [Cranfield refers to the section’s connectedness, as does Grothe; perhaps the conjunction’s omission in translation is less of an issue in this case than in other cases]; though not identified as such, the Divinely-inspired St. Paul as the primary human “author” of the letter is the subject of the verb, which is first-person singular, and the verb is in the present tense and so could just as easily be “I am commending”, which better reflects an ongoing commendation; the particular Greek verb used is a compound of a Greek pronoun for “with” and a Greek verb for “stand” or “put” or “place” or “set” [confer the root of the second verb in v.2 and the noun translated “patron”], and the sense in this case seems to be St. Paul’s presenting or introducing Phoebe to the hearers/recipients of the letter [confer Grothe’s “no less than *all* the Christians in Rome”], as in the “to you-all” that follows [at least implicitly we might see St. Paul himself in some sense to be “standing with” Phoebe; the idea behind the “commendation” arguably is elaborated on with the purpose /result clause that follows in v.2; note also that for all the greetings to and from the individuals that follow in this major section, the only one “commended” is Phoebe, who admittedly is the only one in motion at this point; Sanday-Headlam comments, “These letters played a very large part in the organization of the Church, for the tie of hospitality, implying also the reception to communion, was the great bond which united the separate local Churches together, and some protection became necessary against imposture” {we might discuss “card-carrying confessional-Lutherans”}; Grothe refers to “letters of recommendation as a protection against dangers”]; next in the Greek text is “Phoebe”, presumably the carrier of the letter, though one would think that at least she would not be traveling by herself [confer Grothe; Franzmann suggests she was “on her way from Cenchreae to Rome on business that can justly claim the aid of the Romans Christians” and says it would be interesting to know just what business took her there; Sanday-Headlam note that “Nothing is otherwise known of Phoebe, nor can we learn anything from the name”, though Cranfield deduces her being a Gentile Christian and suggests she was a freedwoman {confer Grothe}]; “the sister” refers to her as a “sister in Christ” [CSSB says “In the sense of being a fellow believer”], the feminine singular is appropriate in referring to Phoebe alone [as opposed to when sisters are included with “brothers” being used in a “gender-neutral” sort of way; confer v.15]; last in the Greek text is the first-person plural genitive pronoun “of us”) ... **a servant of the church at Cenchreae**, (although omitted by the ESV, the Greek text has the present-tense active-voice participle “being” in the feminine-singular accusative form agreeing with the forms of “Phoebe” and “sister” [the ESV might could have said “who is”, if it did not want to use “being”]; next in the Greek text

may be a word that could be translated “also”, though its place in the Greek text is debated enough that it is placed in square brackets in the critical edition of the Greek text that I use [Cranfield says the word should be in the text and emphasizes an additional consideration in Phoebe’s favor {to some extent confer Grothe}]; the word translated “servant” not surprisingly is also feminine-singular accusative, agreeing with, for example, the participle; whether the word should be translated “deaconess” and, if so, whether it refers to an “office” in the Church, are other matters, as would be such translation and interpretation’s applicability to the Church today [to be sure, by human right, the Synod is free to create other positions, such as school teachers and “DCX”es, though perhaps the Synod is not served well when those positions that are separate from the one Office of the Holy Ministry are considered in some ways equal to that Divinely-established Office and so filled via “call” the same way]; *TLSB* notes the word can be used of general service [Sanday-Headlam notes a distinction between deaconesses and widows and says the deaconesses probably “were for the most part chosen from the widows” and mentions various functions women might carry out among other women; Cranfield seems to think of practical service of the needy and draws the connection with what is said in v.2b]; “of the Church” uses a genitive form of the usual Greek word for the “Church” [Cranfield notes used here for the first time in Romans], though in this case we might think more of a local congregation, pastor and people together, as also would seem to be the case in vv.4, 5, and 16 [and other places where the word refers to a specific assembly in a particular point, as what follows makes clear is the case in this use of the word]; the following Greek text might be more-literally translated “the *one* in Cenchræe”, Corinth’s eastern port [*CSSB* says six miles away on the Saronic Gulf], with Corinth as from where St. Paul is thought to be dictating the letter, in part precisely because of this reference to a woman from the nearby congregation who seems to be carrying the letter [Sanday-Headlam refers to St. Paul’s stay at Corinth and apparently Cenchræe as the center of missionary activity throughout all Achaia and further refers to its position on the gulf as giving Phoebe opportunities to show hospitality; Cranfield refers to compassion and helpfulness]) ... **V.2 that you may welcome her in the Lord in a way worthy of the saints**, (the Greek subordinating final conjunction translated “that” can introduce a purpose or result, which ideally would be the same [that is, the purpose ideally should lead to the result], and we note that what the ESV translates as “welcome” in this clause and “help” in the next clause are both connected by this conjunction arguably back to the commendation of v.1 [confer Cranfield]; second in the Greek text is the accusative pronoun “her”, arguably with some emphasis [she is the object of the commendation]; the subject of the verb is a second-person-plural “you-all”, so all of the hearers/recipients of the letter are to welcome and help her; the Greek verb translated “welcome” has at its root the Greek verb that the Lord uses when He says that whoever welcomes the apostles welcomes Him and that whoever welcomes Him welcomes the One Who sent Him [for example, Matthew 10:40; Grothe refers to the Christians’ holy vocation of providing hospitality as to Phoebe]; the prepositional phrase “in the Lord” most immediately modifies the verb “welcome” but may at least indirectly reinforce the idea of Phoebe’s being a

“sister in Christ”; what follows may be translated more-literally “worthily of the holy-ones”, with the adverb obviously further modifying the verb “welcome” and reasonably supporting the ESV’s paraphrasing in “in a way”; the masculine plural “holy-ones” are presumably at least the subjects of the verb and not the feminine-singular Phoebe [there would seem to be no obvious reason why all saints in this life and in the next life could not be meant, as the manner would not depend on where they are]; Sanday-Headlam seems to see “of the saints” as “of the Church” [though that expression also could be on earth or earth and heaven], but Sanday-Headlam goes on to comment, “Not only to provide for her wants, but to admit her to every spiritual privilege as “in the Lord”; Cranfield comments that what is translated “in a way worthy of the saints” adds no content beyond “in the Lord” but brings into consideration “the motive of Christian self-respect, of respect for one’s own dignity as that of someone who belongs to Christ”; Luther points out that the saints in view are those doing the receiving and not the people being received, for, with reference to Matthew 5:46, he says, “the saints ought not receive only other saints but anyone”) ... **and help her in whatever she may need from you**, (the usual coordinating copulative conjunction connects the two parallel compound parts of the purpose clause; the ESV might have better translated “you may” help to better reflect the parallel compound construction [maybe even translating the “that” again, especially given the ESV’s punctuation that essentially separates the two coordinated verbs despite the conjunction]; the particular verb used is a compound of a Greek preposition meaning such things as “from” or “besides” or “near” and a Greek verb meaning “stand” [confer the root verb of the verb for commending in v.1 and the root of the noun for “patron” later in this verse; Cranfield refers to “stand by” or “to defend” or “to help”], which verb in this case ultimately gives the sense of standing by to help [note the interesting subtle shift from standing with to standing along side]; the third-person singular pronoun “her” is in the dative case arguably as the recipient of the help or reflecting the help being to or for her advantage; next in the Greek clause are a preposition for “in”, a neuter singular dative relative pronoun for “what” [or, if by itself, “what thing”, though in this instance the “deed” or “matter” is supplied], a usually untranslated modal particle for uncertainty [fitting for the subjunctive mood of the finite verb and the purpose/result construction], the genitive second-person plural pronoun “of you”, the subjunctive verb for her maybe having need [“she” is implicitly the subject of the third-person singular verb], and finally the singular noun for “deed” or “matter” [from which Greek root comes our English word “pragmatic”]; the ESV notably changes the order from the hearers first to the hearers last in the phrase, which in a sense disrupts the flow to what follows; one might also note some reciprocity in Phoebe’s receiving help as she had arguably “helped” others; Grothe suggests she needs hospitality only temporarily and will return to Cenchræ soon) ... **for she has been a patron of many and of myself as well**. (the Greek subordinating causal conjunction translated “for” can be used to express cause, explanation, inference, or continuation; the Greek text next has a word that would that in this case could be translated “also” or “even”, which may be reflected by the ESV’s “as well” at the end of its clause, which otherwise would have no basis in the Greek; next is the feminine-singular

nominative pronoun “she”, likely with some degree of emphasis [since the subject could be expressed simply by the conjugated verb], so “she herself” [perhaps parallel to St. Paul’s “of me myself” at the end of the Greek clause]; next in the Greek clause is the noun for “patroness” or “protectress” [ultimately deriving from a compound of a Greek preposition “before” and a Greek verb for “stand”, the latter of which is also at the root of the words translated “commend” and “help”]; Sanday-Headlam says the word means “succourer” or “helper” and refers to a sense of a legal representative or wealthy patron]; next in the Greek clause is the genitive masculine plural adjective translated “of many”, followed by the third-person singular simple past tense aorist passive verb translated implicitly “she” “has been” [though I wonder about that translation of a verb that more usually is “to come into being” or “to happen” or “to become”]; Franzmann says, “It would be interesting to know just how this woman had been ‘a helper of many’ and continues, “One can conjecture, but guesses are not history”]; then in the Greek text is a coordinating copulative conjunction that could be “and” or “even” or “also” [Cranfield suggests the sense “including”; Grothe translates “indeed”], followed by the genitive first-person singular pronoun “of me” and another pronoun that intensifies the preceding one, giving us “myself” [or perhaps better “me myself” and perhaps parallel to “she herself” at the beginning of the Greek clause]; *TLSB* comments, “She may have given financial support or other assistance to Paul; Grothe refers to other generous women of the church carrying on the tradition of Joanna and Susanna in Luke 8:3 [and we might think of the LWML and other faithful women in our time]) ...

- 16:3-16 – Greetings to: As outlined on p.318, we are continuing the final chapter of Romans, what can be regarded as “Commendation and Greetings”. We have considered its first subdivision that we have given the subheading “Commendation” (16:1-2), and now we turn to its second subdivision that we have given the subheading “Greetings to” (16:3-16), before taking up “Warning and Promise” (16:17-20) and “Greetings From” (16:21-23) and concluding with “Benediction and Doxology” (16:24-27). While we certainly do not personally know the 26 people to whom the Divinely-inspired St. Paul extends greetings, and in some case we do not even know much about them beyond what St. Paul says, at least some of the original hearers/recipients of this letter presumably would have personally known at least some of the people greeted, even as at least some of the people greeted presumably would have been among the original hearers/recipients of this letter. Thus, the people greeted, who personally knew St. Paul, would have been able to in some sense “commend” St. Paul to the hearers/recipients of the letter who did not personally know him, acting as “references” for him (confer Middendorf and Schuler). As we might speak or write “say hi to” a third party in our personal communication with someone today, some such greetings were also normal in ancient times, although Guthrie says the number of greetings to others in Romans is “unparalleled” among St. Paul’s other Divinely-inspired letters. Many people are identified in some way beyond their names, although not all are. And, finally, note that the verse numbers inserted into the letter later are not consistent markers of the individual “greetings”: that is to say, some greetings extend beyond one verse, and some verses have more than

one command “greet”. ... **V.3 Greet Prisca and Aquila**, (the second-person plural aorist-middle imperative translated “greet” is used some sixteen times in this passage [after vv.3-4, in the Greek text it is used at least once in each verse [twice in vv.10-12]; the plural means “all y’all”, and the aorist form may indicate that no repetition of the greeting need be made; notably such greetings were often by embracing and kissing, which is relevant especially in regards to v.16 [Grothe discusses the indirect nature of the Greetings and how the greetings are in the context of their formal, liturgical, and sacramental fellowship in Christ; Luther says the question is properly raised how he lists names of people in Rome since he has not yet been there to visit them, and Luther answers with reference to 1:8 that he had heard of them]; the two compound objects of the greeting in this verse are both the couple Prisca and Aquila and “the according to the house of them church” mentioned at the start of v.5 [to some extent confer the construction of Rufus and his mother in v.13]; the couple named are perhaps more familiarly “Priscilla and Aquila” [KJV and NIV84, which perhaps makes at least Prisca’s sex as a woman more clear, though compare ASV and NASB95; there are variants in the manuscripts; Sanday-Headlam note that both are Roman names, “Priscilla” a diminutive for “Prisca”], and much might be said about the varying orders of their names [for example, that Prisca is the more important of the two, converted before him and perhaps leading to his conversion, not to her social superiority] and their connections to St. Paul and ministry in the Church [*TLSB* says, “Worked with Paul as fellow tentmakers in Corinth but are now back in Rome” {or maybe sail-makers}], though what follows clearly sufficed for the Divinely-inspired St. Paul’s purposes in this case [as with Phoebe above and Junia below, Prisca is often used as an example by those who argue for ordaining women as pastors, though, to be sure, the number of women mentioned is notable; Roehrs-Franzmann comments, “The number of women in the list is remarkable, and Paul’s characterization of them is no less remarkable; the apostle who enjoined silence on woman in the public worship of the church [1 Co 14:34] obviously was no smug belittler of womankind” {to some extent confer Cranfield}], and we might add that any pastor who has seen the good works that women do in individual congregations and in broader groups such as the LWML is likewise]; Grothe seems to favorably cite Käsemann, who discusses how a missionary’s wife could have access to women in a household who would not generally be accessible to her husband [and we might point out that such is true still today in certain cultures and countries]) ... **my fellow workers in Christ Jesus**, (the Greek word translated “fellow workers” is presumably a compound of a Greek prefix for “with” and a noun for “worker” [confer the use of the same word in v.9; Cranfield notes an emphasis on working as a characteristic of the greetings]; the first-person singular personal pronoun is used to refer to Prisca and Aquila as fellow-workers of St. Paul, which is to his point, but they just as easily could have been said to be fellow-workers of “us” or “all y’all” [confer what follows in v.4]; insofar as any individuals who are united “in Christ Jesus” labor, they might be said to be “fellow-workers”, whether they know each other and labor together in the same place or do not know each other and labor separately in different places, but Prisca and Aquila not only are in united with St. Paul “in

Christ Jesus” [confer Cranfield on the inclusion of that aspect], but they also knew each other and labored together, often in the same place, though at times in separate places, given that both parties seemed to travel extensively, and, perhaps most importantly, they labored “in Christ Jesus”, that is, in the work of the Church reaching out with the Gospel of the forgiveness of sins for the sake of Jesus Christ, and Him crucified; Franzmann notes the passage’s repeated use of the phrases “in the Lord” and “in Christ” and comments that they were “no empty phrase for them” but “designates a power, a person, that welded them together”) ... **V.4 who risked their necks for my life**, (the masculine plural nominative indefinite relative pronoun translated “who” is appropriate for the female and male couple that is the subject of the verb at the end of the relative clause; next in the Greek text is what might be translated “for the life of me”, perhaps given some emphasis by its placement there; the Greek noun translated “life” is often “soul” and gives English all the “psych” cognates; juxtaposed in the Greek text is that “of me” with the “of themselves” that follows, modifying “neck”, accusative singular, perhaps viewing the couple as functioning together as a unit; the Greek verb is literally “they put under”, but the idea is that of their putting their neck under the axe of an executioner [the ESV obviously paraphrases a little but gets the sense right]; *TLSB* comments, “In danger because of their support for Paul”; *CSSB* comments, “There is no other record of this in the NT or elsewhere, but it must have been widely known, as the last part of the verse indicates”; Franzmann speculates “perhaps at Ephesus, where Paul’s ministry was marked by trials and dangers” [to some extent confer Sanday-Headlam; Cranfield acknowledges the possibility but rightly says “we cannot be certain”]) ... **to whom not only I give thanks but all the churches of the Gentiles give thanks as well**. (the masculine plural dative relative pronoun translated “to whom” again is appropriate for the female and male company that in this case is the indirect object of the verb that follows shortly; the Greek negative particle translated “not” is followed by the Greek first-person singular nominative pronoun that in this case emphasizes St. Paul as the “I” subject [emphatic because the pronoun is unnecessary, since the subject is indicated in the verb conjugation]; the pronoun is followed by a Greek adjective translated “only” [or we might say “alone”]; next in the Greek text is the verb translated “I am giving thanks”, a form of the Greek verb that gives us the English word “Eucharist” due to the giving thanks of the Holy Supper; next in the Greek text is the strong adversative translated “but” and an adverb that can be translated “also” [apparently behind the ESV’s “as well” at the end of the verse as the ESV translates it]; finally is “all the churches of the Gentiles” [almost implying another use of the same verb “are giving thanks”], and we should think of the plurality of congregations of the one Church [confer the use of the noun in vv.1, 5, and 16], remembering that, although the Divinely-inspired St. Paul calls them “churches of the Gentiles”, there were some ethnic and formerly religious Jewish converts to Christianity among at least some of those congregations’ members; Sanday-Headlam refers to Prisca and Aquila’s nomadic life as perhaps why the churches of the Gentiles knew them well; Cranfield notes their placement at the beginning of this list, the fullness of what is said, and other references in the New Testament and concludes, “they were a couple for whom Paul and the

churches of the Gentiles had also many other reasons for being profoundly thankful”) ... **V.5 Greet also the church in their house.** (as noted above, the command to “greet” at the beginning of v.3 has as its compound object both the couple and the church that presumably meets in their house [more-literally, “the according to the house of them church”]; in this list of greetings, only Prisca and Aquila are explicitly said to have a congregation associated with their house [confer v.14 and v.15 {confer Roehrs-Franzmann and Sanday-Headlam}], and their having a house big enough to accommodate a congregation’s meeting there is consistent with what we know of them [*TLSB* comments, “Prior to the fourth century, Christians generally gathered in homes like those of Prisca and Aquila”, Sanday-Headlam gives the example of the house of Mary in Acts 12:12, and we might note the “legalization” of Christianity in the fourth century]; confer the other uses of “church” in vv.1, 9, and 16; Cranfield notes that their family was no doubt included in the church and that the church was not limited to their family) ... **Greet my beloved Epaenetus,** (Sanday-Headlam notes that the name is not uncommon but says of him in particular nothing is known [confer Cranfield]; the Greek word translated “beloved” comes from the Greek verb for God’s self-sacrificial love, what is called from its Greek word “agape” love [*TLSB* comments, “denotes a beloved brother in Christ”; the same adjective is used again in vv.8, 9, and 12 of others, not always with “my”, as here and in vv.8 and 9, or with “in the Lord” as in v.8; Cranfield says the description “beloved” “is not to be taken to imply that he was more beloved than those who are not so described” [confer Grothe]; Grothe repeats Käsemann’s hypothesis that Epaenetus was an associate of Prisca and Aquila) ... **who was the first convert to Christ in Asia.** (the masculine singular nominative relative pronoun translated “who “ is predicated with a Greek verb in the present tense [“is”, not “was”] of the Greek nominative noun that could be translated “beginning of a sacrifice” or “first-fruit” [which in a sense “guarantees” the following fruit]; the genitive “of Asia” is followed by the prepositional phrase “for Christ” [fitting for a first-fruit sacrifice, though perhaps “to” Christ; the ESV does some perhaps unfortunate paraphrasing]; we remember that St. Paul likely is writing from the Roman province of Achaia, west to the Roman capital city, so perhaps somewhat surprising is that he sends a greeting to someone in that Roman capital who is described as the first convert to Christ in the Roman province of Asia [modern-day Turkey] to the east [though perhaps confer Onesimus who as Philemon’s runaway slave from Asia made it to Rome; Roehrs-Franzmann comments, “The mobility of the first Christians is documented here too; men and women from all over the Mediterranean world are met in Rome”]; *TLSB* somewhat oddly refers to Acts 16:6, which refers to Paul and those with him’s being forbidden to speak the Word in Asia; Sanday-Headlam refers to 1 Corinthians 16:15, where Stephanas’s household is identified as the first converts in Achaia) ... **V.6 Greet Mary,** (for all of the women in the New Testament named “Mary”, perhaps influenced by Moses’s sister Miriam’s name, this “Mary” is not thought to be one whom we otherwise know [*TLSB* comments, “One of six Marys in the NT; probably unknown”; *CSSB* is similar; Sanday-Headlam refers to Roman influence for the name Mary [confer Cranfield] and says that if she were Jewish St. Paul likely

would have said so here as he did with others]; how St. Paul and she know each other is not said) ... **who has worked hard for you.** (the feminine singular nominative indefinite relative pronoun translated “who” agrees with “Mary”; next in the Greek text is neuter plural accusative adjective that could be translated “many things” [essentially paraphrased out by the ESV], the Greek verb could be “she has grown weary” or “toiled” or “worked with effort” [confer the same verb twice in v.12, one with a similar “many things”]; and last is the prepositional phrase “to or “for” “all y’all”; just what those many things are is not said) ... **V.7 Greet Andronicus and Junia,** (Sanday-Headlam says Andronicus is “a Greek name found among members of imperial household”, and Cranfield points to a Jew so named; the ESV apparently correctly puts the feminine name “Junia” in its text and the masculine name “Junias” in its margin [the KJV also has “Junia” in the text, while the ASV, NIV84, and NASB95 have “Junias” in the text; confer *TLSB* p.1942], as Greek accenting since the seventh century reportedly supports the feminine rendering of the name, while the masculine form is said to be unknown from any other literary or inscriptional sources [we might suppose that a male and female couple makes sense, like v.3’s Prisca and Aquila {confer Grothe}, though compare v.12’s Tryphaena and Tryphosa, which are both feminine forms]; the appositive that follows uses two masculine plural forms, which would be appropriate as the “generic” for one man and one woman or two men [but not two women]; note that preconceptions about the rest of the related issues can influence which name is taken as belonging to the text) ... **my kinsmen and my fellow prisoners.** (the Greek word translated “kinsmen” can refer to closer relations of blood or wider relations of “race” or “countryman” [*CSSB*’s CPH editors comment, “No doubt a reference to their being Jews” and refers to vv.11 and 21; Sanday-Headlam says “almost certainly” means “fellow-countrymen” {that is, Jews} and not “relations”; confer the use of the same word in v.11; this Greek word is also used in Luke 1:36 where it is spoken by Gabriel to Mary about Elizabeth and rendered “relative” by the ESV; I often use “kinsmen” to render a different Greek word, more usually translated “brother”, when referring to Jesus’s so-called “brothers”, which at the most were half-brothers but more-likely were step-brothers or first-cousins]; the Greek word translated “fellow-prisoners” [an apparent compound of words for “with” and “spear” and “taken”] could have a literal sense, if the pair had been imprisoned before, either with St. Paul or on their own, or the word could have a figurative sense, if the Divinely-inspired St. Paul is simply referring to their somehow being prisoners of the Lord [*TLSB* comments, “They had been under arrest with Paul; the apostle was detained numerous times”]; Sanday-Headlam rules out metaphorical explanations and says they may simply have been imprisoned for Christ’s sake, not necessarily at the same time as St. Paul [and presumably in the same place; confer Cranfield]; Grothe is willing to understand a metaphorical imprisonment, in part because it more-readily accounts for the imprisonment of men and women together) ... **They are well known to the apostles,** (the Greek text begins with the masculine plural nominative indefinite relative pronoun that would normally be translated “who”, followed by the Greek verb normally translated “are” and a masculine plural nominative adjective that could be translated “bearing a mark”

or “notable” [the ESV does not reflect St. Paul’s consistent pattern of greeting someone who is then modified in a relative clause but changes the relative dependent clause to an independent clause]; last is the prepositional phrase that could “in” or “by” or “with” or “among” the apostles [as an alternate reading for “apostles”, the ESV puts “messengers” in the margin; more at issue may be the ESV’s rendering of the preposition as “to”, as the *Comparative Study of Bible Translations* done in preparation for *Lutheran Service Book* says only the ESV uses that rendering, but the *Comparative Study* claims strong support for the rendering by considering parallel examples of the same construction in 1 Corinthians 14:11; Galatians 1:16; and Romans 1:19, all related to a subject’s perception of an object, as in this verse where the apostles’ perception of Andronicus and Junia seems to be what St. Paul is emphasizing, which sense the *Comparative Study* paraphrases as “they are well known, even to the apostles” [confer Grothe, “notable in the eyes of the apostles”], a sense consistent with St. Paul’s not naming other people than the familiar circle of Jesus’s disciples and himself as “apostles” and St. Paul’s appealing to the familiar apostles for support as he in a sense does in this case; the *Comparative Study* notes that this verse is significant for some who advocate women serving in church leadership positions and that the ESV rendering of the verse does not allow the misunderstanding that the pair were “among” in the sense of “part of” the apostles]; perhaps somewhat surprisingly, *CSSB*’s CPH editors discuss the possibility that only the twelve apostles are meant and that the two people are outstanding among the twelve apostles, but the editors prefer the possibility that a wider group of the apostles are meant and includes the two individuals named [confer Franzmann]; Sanday-Headlam thinks the pair was distinguished as apostles) ... **and they were in Christ before me.** (the ESV paraphrases in “and” where the Greek text simply has another masculine plural nominative relative pronoun normally translated “who”, followed by an adverb that would be translated “also”; next is the prepositional phrase translated “before me”, the pluperfect verb “had become”, and finally the prepositional phrase “in Christ”; *TLSB* refers to the narration of St. Paul’s conversion in Acts 9, which account he repeats in other places on other occasions; Franzmann refers to the pair as “probably charter members of the Jerusalem church”, and Sanday-Headlam conjectures a role for the pair dispersed after the death of Stephen working in Cyprus and Syria; Grothe discusses the possibility that the pair were “the chief gainsayers”, that is opponents, of Paul in Rome, and that [we would say by the inspiration of the Holy Spirit] Paul includes them in the list of greetings where he does for rhetorical purposes) ... **V.8 Greet Ampliatus, my beloved in the Lord.** (*TLSB* says Ampliatus is a “Common Latin name for a slave” [*CSSB* says the same of Urbanus, Stachys, and Apelles; confer Sanday-Headlam]; confer the uses of “beloved” in vv.5, 9, and 12; Cranfield discusses “a real possibility” that a tomb in a catacomb is his and that through him the Gospel may have made its way into a noble household to which an emperor’s niece belonged [confer Grothe]) ... **V.9 Greet Urbanus, our fellow worker in Christ,** (confer the use of “fellow worker” in v.3; Sanday-Headlam suggests “of us” since more than a personal friend “of me” Urbanus “was a fellow-workers with all those who worked for Christ”, though Cranfield suggests that Urbanus

had not been a colleague of Paul personally [yet apparently still enough of an acquaintance to serve as a “reference”?] ... **and my beloved Stachys.** (Sanday-Headlam says Stachys is a rare Greek name but found among members of the imperial household; confer the uses of “beloved” in vv.5, 8, and 12) ... **V.10 Greet Apelles, who is approved in Christ.** (Sanday-Headlam says, “Again a name borne by members of the household and by Jews”; the Greek adjective translated “approved” has the sense of being approved after trial [*TLSB* comments, “Tested as metals in fire, refined and genuine”]; the preposition could be “in” or “by” Christ; Cranfield says Paul may have know of some particular trial under which Apelles proved faithful or that he was simply varying his observations and used one that could describe any faithful Christian) ... **Greet those who belong to the family of Aristobulus.** (the Greek might be rendered more-literally, “the ones of Aristobulus” [confer v.11; presumably Aristobulus’s whole family is “in the Lord”? except Aristobulus himself if he is alive {so Cranfield}); *CSSB* comments, “Perhaps refers to the grandson of Herod the Great and brother of Herod Agrippa I”, and Franzmann explains that while that Aristobulus, who spent his life in Rome, was probably already dead when St. Paul wrote Romans, his slaves and freedmen would continue to be identified by his name [confer Sanday-Headlam and Cranfield]) ... **V.11 Greet my kinsman Herodion.** (Sanday-Headlam notes another name connected to the Herod family and sees it as support for the understanding of the preceding name; confer the use of “kinsman” in v.7; *CSSB* here says, “Perhaps a reference to his being a Jew” [Herod’s status as an appointed Jewish King was questionable, which is partly why Jesus’s being born king of the Jews was such a threat to him]) ... **Greet those in the Lord who belong to the family of Narcissus.** (again the Greek is more-literally “the ones of Narcissus” [confer v.10], though in this case followed by “the ones being in the Lord” [Cranfield in this case says Narcissus is more probably a pagan]; *CSSB* comments, “Sometimes identified with Tiberius Claudius Narcissus, a wealthy freedman of the Roman emperor Tiberius”, and Franzmann says that that Narcissus was executed by Nero in A.D. 54 but that his salves probably became a part of the emperor’s household [confer Sanday-Headlam]) ... **V.12 Greet those workers in the Lord, Tryphaena and Tryphosa.** (the ESV breaks St. Paul’s pattern of naming those to be greeted first and then modifying them in some way; as noted above, this is a pair of women, though we should not read anything untoward in their being named together [*CSSB* comments, “Perhaps sisters, even twins, because it was common for such persons to be given names from the same root”]; confer the use of the same verb for “toiling” in v.6 and v.12b; Cranfield notes the irony of the contrast between the meaning of their names as such things as “soft” and their hard work) ... **Greet the beloved Persis, who has worked hard in the Lord.** (*CSSB* notes that “Persis” means “Persian woman”, and Sanday-Headlam says, “The name appears as that of a freedwoman”; confer the uses of “beloved” in vv.5, 8, and 9; note that Persis is a woman; confer the same “who many things toiled” in v.6 and the same verb in v.12a; Grothe notes her “double commendation”)... **V.13 Greet Rufus, chosen in the Lord;** (*TLSB* notes that Mark 15:21, likely written to Rome, refers to a Rufus who is the son of Simon of Cyrene [confer *CSSB* and others]; despite

the ESV's odd punctuation, we again would seem to have a compound of two extended objects for the one command to greet [confer vv.3-5]; the Greek adjective translated "chosen" is the usual one that also could be translated "elect"; the preposition again could be "in" or "by" Christ [we might think of Ephesians 1:4, where God the Father is said to have chosen us in Christ before the foundation of the world; *TLSB* comments that the Romans verse "May refer to common calling of all the 'elect' or to a special calling given to him", Sanday-Headlam thinks not the usual calling but something like "eminent as a Christian" [compare Cranfield, who notes the general applicability of many of the commendatory expressions to any and all faithful Christians) ... **also his mother, who has been a mother to me as well.** (the Greek conjunction is arguably a simple "and", followed by, more-literally, "the mother of him and of me" [the ESV paraphrases in the whole "who has been a mother" and "as well"]; *TLSB* comments, "Cared for and perhaps housed Paul at some time"; Franzmann speculates that St. Paul "was a frequent guest in her house"; Grothe says that would have been in the East; Sanday-Headlam refers to her showing St. Paul "all the care of a mother" and that so he felt for her "all the affection of a son"; Luther remarks, "Perhaps he was his brother according to the law, born of the same father, but of another mother according to nature") ... **V.14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.** (of those named in vv.14-15, *CSSB* comments, "None of these persons can be further identified, except that they were slaves or freedmen in the Roman church" [confer Cranfield]; Sanday-Headlam and Cranfield specifically rule out Origen's idea that Hermas is to be identified with the author of an early church writing known as "the Shepherd of Hermas"; "brothers" here as the generic term for male and female fellow-believers; referring to another house-church as in v.5 and v.15 [confer Roehrs-Franzmann]) ... **V.15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.** (Julia is the only feminine name in this group; the saints are the "holy ones"; referring to another house-church as in v.5 and v.14 [confer Roehrs-Franzmann]; Sanday-Headlam says Philologus is generally supposed to be the brother or husband of Julia, and, if the husband, then Nereus, his sister, and Olympas may be their children [Cranfield does not seem to think Olympas would be one of their children; I did not see anyone suggest why the sister of Nereus is not named, though there seem to be possibly-relevant variants in some manuscripts]) ... **V.16 Greet one another with a holy kiss.** (presumably this is a reference to the Kiss of Peace [for other Biblical examples, Franzmann points to 1 Thessalonians 5:26; 2 Corinthians 13:12; and especially 1 Corinthians 16:20-22, the anathema of which Franzmann connects with vv.17-20 that follow in Romans], which followed the sermon and came before the Service of the Sacrament, with those present indicating their being at peace with one another [often much-abused when attempted in Lutheran circles in our time {see the option on *LSB* 159, 175, and 207}]; Grothe connects baptism to the relationship of brothers and sisters in Christ and the not fleshly but holy kiss as evidence of belonging to the same family) ... **All the churches of Christ greet you.** (perhaps significantly the Greek word order is "are greeting you-all the-churches all of Christ"; confer the other uses of the word for "church"

in vv.1, 4, and 5 [*TLSB* comments, While there is one true Church, the plural is natural for Paul, who generally uses ‘church’ to refer to a local congregation”]; Roehrs-Franzmann comments, “the churches know of Paul’s plans, all accompany him with their prayers, all bespeak a welcome for him in Rome”; other “greetings from” come in vv.21-23, but in between is what might be called a warning who not to greet [confer Franzmann’s reference to 1 Corinthians 16:20-22 above] ...