

# Romans 16:15

Authorized King James Version (KJV)

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

## Analysis

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**Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them**—Aspasasthe Philologon kai Ioulian, Nērea kai tēn adelphēn autou, kai Olympan, kai tous syn autois pantas hagious (ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὁλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους). Five believers plus tous syn autois pantas hagious (all the saints with them) indicates another house church. Hagious (ἄγιος, saints/holy ones) is Paul's standard term for believers—those set apart to God, made holy through Christ (1 Corinthians 1:2).

Philologus and Julia were likely husband-wife (names often paired). Nereus and 'his sister' (unnamed, perhaps propriety or she's less prominent) suggest family unit. Olympas rounds out the five. This house church, like v. 14's, comprised ordinary believers whose names Paul records for posterity—ensuring their service is remembered. The phrase tous pantas hagious (all the saints) honors the unnamed multitude: faithful believers whose names we don't know but God does (Revelation 20:15, 'book of life').

## Historical Context

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Julia was extremely common name, especially among slaves and freedmen of the Julian family (Julius Caesar's clan). Nereus was common slave name (sea god). Olympas (shortened from Olympodorus) was also slave name. The prevalence of slave names in Romans 16 (at least 15 of 26 named individuals) confirms early

Christianity's appeal to society's lowest strata. Yet Paul honors them equally with aristocrats like Erastus (v. 23, city treasurer). In Christ, 'there is neither bond nor free' (Galatians 3:28)—a revolutionary social vision that ultimately undermined slavery, patriarchy, and class hierarchy.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. What does the inclusion of 'Nereus' sister' (unnamed) suggest about women's roles and recognition in the early church?
2. How does Paul's greeting of 'all the saints with them' honor the unnamed faithful whose service often goes unrecognized?
3. What would it look like for your church to cultivate house church-style intimacy and mission in smaller communities within the larger congregation?

## Interlinear Text

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ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν Νηρέα καὶ τὴν

Salute Philologus and Julia Nereus and G3588  
G782 G5378 G2532 G2456 G3517 G2532

ἀδελφὴν αὐτοῖς καὶ Ολυμπᾶν καὶ τοὺς σὺν

sister his and Olympas and G3588 which are with G4862  
G79 G846 G2532 G3652 G2532

αὐτοῖς πάντας ἀγίους

his all the saints  
G846 G3956 G40

## Additional Cross-References

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**Romans 16:2** (Holy): That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

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