

# Paul's Associates and Co-Workers

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Some people think that Paul of Tarsus was the first Christian missionary, or even that he was the real "founder" of the Church. While he was obviously *one of the most important* early Christian preachers and writers, he was definitely *not the first one, nor the only one!* A careful reading of the New Testament (of his own letters as well as the Acts of the Apostles) shows that several other people *before* Paul had been sent out by God and/or by the early Christian communities to preach the good news about Jesus (i.e., "apostles" or "missionaries"). Moreover, when Paul was traveling and preaching, he never went alone. Rather than being some kind of "Lone Ranger," Paul *always* worked together with other Christian missionaries, indeed with more and more associates as time went on.

The Acts of the Apostles tells us about many other early Christians who were disciples, apostles, deacons, prophets, and preachers long before Paul even came to believe in Jesus. Moreover, in his own letters Paul usually distinguishes between those people who were Christians and/or missionaries before him, whom he calls *apostoloi* ("missionaries"), *adelphoi* ("brothers"), and/or *koinonoi* ("equal partners"), and those who were his own converts and co-workers, to whom he refers as *tekna* ("children"), *synergoi* ("junior partners"), or with a variety of other terms. A careful study of these different individuals and groups can help us better to understand the growth of the early Church.

## I) Christian Leaders and Missionaries before Paul:

- **"The Twelve" Apostles:**
  - "Apostles" (Gk *apostoloi*, from the verb *apo-stello*) literally means "those sent out" (i.e. "missionaries" or "messengers").
  - During his lifetime, Jesus chose twelve disciples to send out on a mission (Mark 3:13-19; Matt 10:2-4; Luke 6:14-16).
  - According to Acts, eleven of them are still together in Jerusalem after Jesus' death and resurrection (Acts 1:13).
  - Only Judas Iscariot is dead (Matt 27:3-10; Acts 1:18-19), but a disciple named **Matthias** replaces him (1:15-26).
  - Like the other apostles, Matthias knew Jesus personally and was selected to be a "witness" to his resurrection (1:22).
  - The leaders of the community of disciples are "the twelve" (6:2), especially **Peter and John** (1:15; 2:14; 3:1; 4:1; 8:14; 15:6).
  - However, a few *other* early Christians are also called "apostles" in the New Testament (see below).
- **The "Brothers & Sisters" of Jesus:**
  - The Gospels report some tensions between Jesus and his own family during his lifetime (Mark 3:21, 31-35; John 7:1-10; cf. Luke 14:26).
  - But the "mother and brothers" (and sisters?) of Jesus are among the community of believers in Jerusalem after his ascension (Acts 1:14).
  - Some of the "brothers of the Lord" were probably active as traveling missionaries (1Cor 9:5), thus might also have been called "apostles."
  - **James**, one of Jesus' "*brothers*" (Mark 6:3), later becomes a prominent leader of this community (Acts 12:17; 15:13; 21:18; 1Cor 15:7; Gal 1:19; 2:9, 12), and is even called an "*apostle*" by Paul (Gal 1:19); this is **not** the same person as "James, the son of Zebedee, the brother of John," one of the original twelve apostles (see Mark 1:19-20; Acts 12:2).
  - One of the "general" or "catholic" letters of the NT is attributed to *James*, and another letter to *Jude*, the brother of James (Jude 1; cf. Mark 6:3).
- **Other "Apostles":**
  - *Apostoloi* ("missionaries") are mentioned 80 times in the NT, including 28 times in Acts, over 35 times in the Pauline and deutero-Pauline letters, but fairly rarely in the four Gospels (only Matt 10:2; Mark 3:14; 6:30; John 13:16; and six times in Luke).
  - In the Gospels and Acts, "apostles" *usually* refers to **the twelve** (see above), except in John 13:16, where Jesus speaks of "messengers" in general, and in Acts 14:14, where the narrator

calls Paul and Barnabas "apostles."

- **Paul** frequently calls *himself* an apostle throughout his letters (esp. at the beginnings: Rom 1:1; 1 Cor 1:1; Gal 1:1; etc.), stressing his equal status with the "other apostles" (esp. the twelve and/or the leaders and missionaries of the Jerusalem church).
- He also explicitly calls **Barnabas** an apostle (1Cor 9:5-6), implies that **Apollos** (1 Cor 1:12; 3:4-4:6) and **Silas** (and possibly also Timothy?) are apostles (1Thess 2:7), and calls **Andronicus and Junia** (a woman!) "prominent among the apostles" (Rom 16:7).
- **Barnabas:**
  - A Jewish "Levite" named Joseph, but nicknamed Barnabas ("son of encouragement") by the apostles (Acts 4:36).
  - Mentioned a total of 31 times in the NT, mostly in Acts, but also in 1Cor 9:6; Gal 2:1, 9, 13; Col 4:10.
  - Originally from the island of Cyprus, he becomes a member and generous benefactor of the Jerusalem community (4:37).
  - He is the one who introduces Saul (Paul) to the apostles (9:26-27) and later brings him from Tarsus to Antioch (11:25-26).
  - Barnabas is sent by the Jerusalem church to teach and preach to the new Greek-speaking Christians in Antioch (11:19-26).
  - The Christians of Antioch send Barnabas and Saul back to Jerusalem to deliver some donations for famine relief (11:27-30).
  - When Barnabas and Saul are sent out on another mission (13:1--14:28), Barnabas is the *leader* and Paul the *assistant* (14:12).
  - Barnabas and Paul both attend the "Council of Jerusalem" to discuss the issue of circumcision with other Christian leaders (15:1-35; cf. Gal 2:1-13).
  - After Barnabas and Paul separate (cf. Gal 2:11-14), Barnabas continues preaching with Mark in Cyprus (Acts 15:39), but unfortunately Acts says nothing more about him after this, and Col 4:10 only tells us that Mark was "the cousin of Barnabas."
  - Although they do not belong to "the twelve," Barnabas and Paul are called "*apostles*" in a broader sense (i.e. missionaries "sent out" by the church), both by Luke (Acts 14:14) and by Paul himself (1Cor 9:5-6).
- **Deacons:**
  - Seven Greek-speaking believers in Jerusalem (Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus) are chosen to help with the daily distribution of food to the widows and poor members of the community (Acts 6:1-6).
  - Although the noun "deacon" (*diakonos*) is not directly used for them (cf. Rom 16:1; Phil 1:1; 1Tim 3:8), Luke describes their role using the noun "service" (*diakonia*) and the verb "to serve" (*diakoneo*).
  - **Stephen** does "great wonders and signs" and also starts preaching, for which he is soon stoned to death (6:8--7:60).
  - **Philip** also preaches in Samaria (8:4-13), converts a royal official from Ethiopia (8:26-39), preaches in the region of Caesarea (8:40), where he later hosts Paul and his companions at his house (21:8); this Philip (called "the evangelist" in 21:8) is different from the "apostle" Philip (1:13).
  - A woman named **Phoebe** is also called a "sister" and a "deacon" by Paul (in Rom 16:1); she may well have been a Christian before meeting Paul, rather than being one of his own converts.
- **Prophets:**
  - Biblical "prophets" convey God's messages to the people through words and symbolic actions (not just "predicting the future").
  - Just like Elijah, Isaiah, Ezekiel, and many other OT figures, both John the Baptist and Jesus are called "prophets" in the NT.
  - The feminine form "prophetess" is used positively of Anna, an old widow (Luke 2:36), but negatively of Jezebel, regarded as a self-appointed or false prophetess (Rev 2:20).
  - In addition, some early Christians are also called "prophets" and listed as leaders of the Church, second in rank directly after the apostles (1Cor 12:28-29; 14:29; Eph 2:20; 4:11).
  - **Agabus** is a Christian prophet from Jerusalem who also visits the Christians in Antioch (Acts 11:28) and Caesarea (21:10).
  - Other Christians explicitly called "prophets" include **Barnabas**, *Simeon Niger*, *Lucius of*

*Cyrene, Manaen, and Saul* as leaders of the Church in Antioch (13:1), as well as a certain *Judas* (nicknamed Barsabbas) and *Silas* in Jerusalem (15:22, 32).

- **Elders:**

- Greek *presbyteros* ("presbyter" or "elder") generally refers to older men who are respected leaders of some community.
- In the Gospels, "elders" always refers to *Jewish* leaders (along with the chief priests and scribes) who *opposed* Jesus.
- In Acts, these Jewish elders are also *opponents of the apostles* (4:5, 8, 23; 6:12; 22:5; 23:14; 24:1; 25:15).
- But "elders" (or "apostles and elders") *also* refers in Acts to a different group of people: the leaders of the *Christian* community in Jerusalem (11:30; 15:2-6, 22-23; 16:4; 21:18).
- Later, "elders" are also appointed by the Christian missionaries as leaders of other *local* churches (Acts 14:23; 20:17; 1Tim 4:14; 5:17-22; Titus 1:5; James 5:14; 1Pet 5:1-5).

- **Servants/Slaves of God/Christ:**

- Paul and other NT writers sometimes refer to themselves as "servants" or "slaves" (*douloi*) of God or of Christ (Rom 1:1; 1Cor 7:22; Gal 1:10; Phil 1:1; Col 4:12; 2Tim 2:24; Titus 1:1; James 1:1; 2Pet 1:1; Jude 1:1; Rev 1:1; Rev 22:3,6).
- Paul calls himself, Cephas/Peter, and Apollos "servants" (*hyperetai*; also translated "attendants, guards, or police" elsewhere in the NT) and "stewards" (*oikonomoi*; also translated "managers or trustees") of God (1 Cor 4:1), thus indicating his equal status with these other apostles.

## II) Paul and His Main Missionary Associates:

- **Paul:**

- Before becoming a Christian himself, Paul opposed and persecuted those who believed in Jesus (Acts 7:58; 8:1-3; 9:1-5).
- After coming to believe in Jesus, Paul does some initial preaching (Acts 9:19-22, 26-30; cf. Gal 1:15-24).
- But for most of his first 14 or more years as a Christian, he is not really an independent missionary (Gal 2:1).
- He is recruited by **Barnabas** (see above) to help evangelize the early Christian community in Antioch (11:25-30).
- On the first "missionary journey" (Acts 13-14), Barnabas is clearly the leader and Paul the assistant; not only is Barnabas usually named before Paul (13:1-2, 7), but after healing a man in Lystra, the people assume that Barnabas is *Zeus* (the father god) and Paul is *Hermes* (the messenger god).
- After Paul breaks up with Barnabas, Paul expands his preaching and traveling, first with the help of **Silvanus** (a.k.a. Silas) and **Timothy**, and later with the help of more and more missionary associates.
- He also interacts with other Christian preachers throughout the years, especially **Apollos** and **Titus**, but also **Peter** and **James** (see below).
- Among his many associates, Paul distinguishes between those who were Christians before him or independent of him (converts of other preachers), and those who became Christians due to his own preaching; for the former he uses more respectful language and titles (calling them brothers, apostles, or partners), while he feels free to give commands to his own converts (whom he calls sons, co-workers, junior partners, etc.).

- **"Brothers" and "Sisters":**

- *Adelphos* ("brother") and *adelphē* ("sister") have a variety of meanings in the NT, referring sometimes to the family of Jesus (esp. *James* in Gal 1:19), sometimes to other people's blood-relatives, and sometimes to all Christian believers in general (Rom 14:10-23; 1Cor 6:5-6; etc.).
- In contrast, *syngenes* ("relative" or "kin"; Mark 6:4; Luke 1:58; Acts 10:24; etc.) or *syngeneia* ("family" or "kindred"; Luke 1:61; Acts 7:3, 14) refers to members of one's own (extended) family, or to "compatriots" from the same ethnic group (clearly Rom 9:3; possibly 16:7, 21).
- Paul calls some people "**brothers**," even though they are almost certainly *not* his blood-relatives, in order to stress their close mutual connection, such as *Quartus* (Rom 16:23), *Sosthenes* (1Cor 1:1), **Apollos** (1Cor 16:12), **Timothy** (2Cor 1:1; Col 1:1; 1Thess 3:2; Phlm 1), **Titus** (2Cor 2:13), *two anonymous companions of Titus* (2Cor 8:18, 22; 12:18); *Tychicus* (Eph 6:21; Col 4:7), *Epaphroditus*

- (Phil 2:25), *Onesimus* (Col 4:9; Phlm 16), and **Philemon** (Phlm 7, 20).
- Paul also calls **Phoebe** "*our sister*" (Rom 16:1, in the broader Christian sense), sends greetings to "*Nereus and his sister*" (16:15), and greets "*Apphia, the sister*" (Phlm 2).
  - In contrast, Paul calls some people his "relatives" (*syngenes*), such as *Andronicus and Junia* (Rom 16:7), *Herodion* (16:11), and *Lucius, Jason, and Sosipater* (16:21); Acts also mentions "*the son of Paul's sister*," but without naming either one (Acts 23:16).
  - To stress that someone's status is equal to his own, he sometimes also calls him a "**partner**" (*koinonos*), incl. **Titus** (2Cor 8:23) and **Philemon** (Phlm 17 - even though he is one of Paul's converts).
- **"Fathers" and "Children":**
    - The Gospels stress that there is really only one "Father," namely God (Matt 6:9; 23:9), and that believers become the "children of God" (Matt 5:9; Luke 20:36; John 1:12; cf. Rom 8:14-21; Gal 3:26; 1John 3:1; etc.).
    - However, **Paul** often refers to his converts (those who became Christians due to Paul's own preaching) as his "**children**" (*tekna*) or "**sons**" (*huiioi*), especially Timothy (1Cor 4:17; Phil 2:22; 1Tim 1:2; 2Tim 1:2; 2:1), Titus (Tit 1:4), Onesimus (Phlm 10), and all the Christians in Thessalonica (1Thess 2:11), Corinth (1Cor 4:14; 2Cor 12:14), and Galatia (Gal 4:19).
    - Thus, he also refers to himself as the "**father**" (*pater*) of individual converts (Phil 2:22) or the whole community (1Thess 2:11), or else says that he has "**fathered**" or "given birth" (*gennaō*) to those who believe (1Cor 4:15; Phlm 10).
    - Peter similarly refers to John Mark as "my son" (1Pet 5:13), even though they are not blood-related.
  - **Timothy:**
    - **Paul's closest assistant** (mentioned 26 times in the NT), the co-author and/or deliverer of six of Paul's letters (2Cor; Phil; Col; 1Thess; 2Thess; Phlm), and the addressee of two other (probably deuterio-Pauline) letters (1Tim & 2Tim).
    - Originally from Lystra in Lycaonia, the son of a Greek father and Jewish-Christian mother (Acts 16:1; 2Tim 1:5), Timothy joins Paul ca. 49/50 AD and works with him throughout his life.
    - When Paul (or someone later, writing pseudepigraphically in Paul's name) commends Timothy's sincere faith, he mentions that the same faith was previously also alive in Timothy's *grandmother* Lois and *mother* Eunice (2Tim 1:5).
    - Paul variously calls Timothy "my beloved and faithful *child* in the Lord" (1Cor 4:17; cf. 1Tim 1:2; 2Tim 1:2), "our *brother*" (1Thess 3:2; 2Cor 1:1; Col 1:1; Phlm 1), "a *servant* of Christ Jesus" (Phil 1:1), and "our/my *co-worker*" (1Thess 3:2; Rom 16:21).
    - Timothy was with Paul and Silvanus when they first established Christian communities in Philippi, Thessalonica, and Corinth (2Cor 1:19; Acts 16:1--18:11), and also later when Paul was traveling around the Aegean Sea and to Jerusalem (Acts 19:22; 20:4; Rom 16:21).
    - But he was also sent as Paul's emissary to revisit the Christians in various provinces, esp. Macedonia (1Thess 3:1-6; Phil 2:19-24) and Achaia (1Cor 4:17; 16:10-11).
    - According to one of the "[Pastoral Letters](#)," Paul had Timothy stay in Ephesus to guide and teach the church there (1Tim 1:1-3; 4:11-16).
  - **Titus:**
    - One of Paul's closest associates, mentioned 13 times in the Pauline and deuterio-Pauline letters (but curiously never in Acts).
    - A Gentile convert to Christianity who accompanies Barnabas and Paul to the Jerusalem Council; although he is an uncircumcised Greek, he is not compelled to be circumcised (Gal 2:1-3).
    - Paul tells the Corinthians that Titus is "my brother" (2Cor 2:13) and "my partner and co-worker for you" (8:23).
    - Titus later serves as Paul's messenger to the Christian communities in Macedonia and Achaia, esp. in Corinth (2Cor 7:5--8:24; 12:18).
    - He may also have preached in Dalmatia (modern Albania & Bosnia; 2Tim 4:10),
    - According to one of the "[Pastoral Letters](#)," Paul left Titus on the island of Crete to organize and appoint leaders for the churches there (Tit 1:4-5).
  - **Silvanus/Silas:**
    - the same person named "Silas" in Acts is always called "Silvanus" in Paul's letters and in 1Pet 5:12.
    - a Christian "leader" and "prophet" from Jerusalem (Acts 15:22, 32), who accompanied Paul and

- Timothy at the beginning of their missionary activity in Macedonia and Achaia (1Thess 1:1; 2Thess 1:1; 2Cor 1:19; Acts 15:40--18:5).
- probably parted company with Paul, since he is not mentioned later in Acts nor in Paul's other letters.
  - later associated with Peter in Rome, serving as his secretary, and called "faithful brother" (1Pet 5:12).
- **Other "Co-Workers":**
    - **Synergoi** (literally "co-workers," but meaning "assistants" or "junior partners") is a term that Paul uses mostly for his own missionary assistants, but only rarely for the apostles or other missionaries who were Christians before or independent of Paul.
    - Individuals called *synergoi* by Paul include Prisca and Aquila (Rom 16:3), Urbanus (Rom 16:9), Timothy (Rom 16:21; 1Thess 3:2), Titus (2Cor 8:23), Epaphroditus (Phil 2:25), Clement (Phil 4:3), Aristarchus, Mark, and Justus (Col 4:10-11), Philemon (Phlm 1), Mark, Aristarchus, Demas, and Luke (Phlm 24)
    - Interestingly, Paul refers to himself and Apollos as "co-workers / junior partners" of God (1Cor 3:9; cf. 2Cor 1:24)
    - Paul uses several other Greek terms containing the prefix *syn-* ("with") to designate his assistants, including *systratiotes* ("**fellow soldier**") for Epaphroditus (Phil 2:25) and Archippus (Phlm 2), *synaixmalotos* ("**fellow prisoner**") for Aristarchus (Col 4:10), Epaphras (Phlm 23), and Andronicus and Junia (Rom 16:7), and *syndoulos* ("**fellow slave**") for Epaphras (Col 1:7) and Tychicus (Col 4:7).
  - **More and More Missionaries and Christians:**
    - As time goes on, more and more people not only join the Christian communities founded by Paul, but also join in his missionary efforts; consider the number of individuals named in just some of his letters, in approximately chronological order:
    - **1 Thess:** only *Silvanus and Timothy* are mentioned as Paul's co-workers (1:1; 3:2, 6); the greetings at the end of the letter are sent to the "brothers" (Christians) in general, but without naming any individuals (5:26).
    - **Phil:** along with *Timothy* (1:1; 2:19-24), *Epaphroditus* is mentioned as Paul's co-worker (2:25-30; 4:15-20), as well as *Euodia, Syntyche, Clement*, "and the rest of my co-workers" (4:2-3).
    - **Phlm:** Paul (with Timothy) writes this letter to *Philemon, Apphia, and Archippus* (1-2), talks extensively about *Onesimus* (10-16), and concludes by conveying greetings from *Epaphras* (his "fellow prisoner"), as well as *Mark, Aristarchus, Demas, and Luke*, his "co-workers" (22-23).
    - **1 Cor:** in this letter Paul mentions *Sosthenes* ("our brother"; 1:1), *Chloe's* messengers (1:11), *Apollos and Cephas* (as "apostles" or "servants" of Jesus; 1:12; 3:22; etc.), *Timothy*, his "son," and other brothers (4:17; 16:10), the household of *Stephanas* ("first converts in Achaia"; 16:15), *Stephanas, Fortunatus, and Achaicus* (Corinthians who are visiting Paul; 16:17), and finally conveys greetings from *Aquila and Prisca* and "the church in their house" (16:19).
    - **Rom:** in the last chapter, Paul commends "*Phoebe*, a deacon of the church at Cenchraea" (16:1-2), sends greetings to *Prisca and Aquila* (v.3), *Epaenetus*, "the first convert in Asia" (v.5), and over twenty-five other individuals, families, and households (vv.6-16); he also conveys greetings to the Romans from eight other individuals, including *Timothy, Lucius, Jason, Sosispater, Tertius, Gaius, Erastus, and Quartus* (vv.21-23; see below for further details on all of these).

### III) Early Christians associated with Paul (in alphabetical order):

- *Achaicus* - see Fortunatus
- *Agabus* - a Christian "prophet" from Jerusalem who also visits the Christians in Antioch (Acts 11:28; where he predicts a severe famine) and Caesarea (21:10; while Paul and his companions are staying at the house of Philip the Evangelist).
- *Alexander* - a coppersmith who did "great harm" to Paul and opposed his preaching (2Tim 4:14-15); possibly the same person mentioned in Acts 19:33, and/or the former Christian whom Paul curses (together with Hymenaeus) in 1Tim 1:20.
- *Ananias* - a disciple in Damascus who restores Paul's sight and baptizes him (Acts 9:10-19; 22:12; not the same as the Ananias of Acts 5:1-11, nor the Jewish High priest of Acts 23:2; 24:1).

- **Apphia** - a woman addressed by Paul as "our sister"; probably a member of the household of Philemon (Phlm 2).
- **Apollos** - an Alexandrian Jew who became a Christian missionary, described as eloquent and knowledgeable of Scripture; he preached and interacted with some of Paul's associates in Ephesus (Acts 18:24-26), in Corinth (Acts 18:27-28; 19:1; 1Cor 1:12; 3:4-6, 22; 4:6; 16:12), and possibly on Crete (Tit 3:13); Paul calls him a "brother" (1Cor 16:12) and refers to himself, Apollos, and Cephas/Peter collectively as "servants of Christ and stewards of God's mysteries" (1 Cor 4:1).
- **Aquila & Prisca** (a.k.a. Priscilla) - a married couple, Jewish Christians, natives of Pontus, who were expelled from Rome ca. 49 AD due to the "Edict of Claudius" (Acts 18:1-3); close co-workers of Paul's early mission in Corinth (1Cor 16:19), then leaders of the church in Ephesus (Acts 18:18, 24-28; 2Tim 4:19), and later evidently back in Rome, where they are leaders of a "house-church" (Rom 16:3-5).
- **Archippus** - a "fellow soldier" of Paul, somehow connected with Philemon (Phlm 1:2); Paul tells the Colossians to exhort him, "See that you complete the task you have received from the Lord" (Col 4:17).
- **Aristarchus** - a Christian from Thessalonica in Macedonia; a "traveling companion" (Acts 19:29, 20:4, 27:2) and "fellow prisoner" (Col 4:10) and "fellow worker" (Phlm 24) of Paul.
- **Artemas** - Paul's messenger to Titus (Titus 3:12).
- **Barnabas** - an early "apostle" and senior partner of Paul (see section I above).
- **Barsabbas** - see Joseph and Judas
- **Carpus** - Paul left books and parchments with him at Troas, and asks Timothy to retrieve them (2Tim 4:13).
- **Cephas** - an alternate name for the apostle **Peter**, with whom Paul occasionally interacts (1Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18-2:14); just like *Petros* in Greek, *Cephas* in Hebrew is simply the nickname "Rocky".
- **Claudia** - see Eubulus
- **Chloe's people** - Christians who brought Paul news about divisions in the church at Corinth (1Cor 1:11).
- **Clement** - a co-worker of Euodia, Syntyche, and others, of whom Paul says their "names are in the book of life" (Phil 4:3).
- **Crescens** - Paul merely reports that he has gone to Galatia (2Tim 4:10).
- **Crispus** - a synagogue official in Corinth (Acts 18:8); one of the very few people that Paul personally baptized (1Cor 1:14).
- **Damaris** - a woman who was one of Paul's few converts in Athens (Acts 17:33).
- **Demas** - sends greetings to the Colossians (Col 4:14) and to Philemon (Phlm 24); later deserts Paul and goes to Thessalonica (2Tim 4:9-10).
- **Dionysius the Areopagite** - a man who was one of Paul's few converts in Athens (Acts 17:34).
- **Epaphras** - a native of Colossae and Paul's "beloved fellow servant," who probably founded the Christian community in his hometown (Col 1:7); Paul later conveys Epaphras' greetings back to the Colossians, calling him a "servant of Christ Jesus" who prays on their behalf (Col 4:12); also Paul's "fellow prisoner," probably while in Ephesus (Phlm 23).
- **Epaphroditus** - delivers gifts from the Philippian Christians to Paul, while he is imprisoned (probably in Ephesus); Epaph. becomes ill, but later recovers (Phil 2:25-30; 4:15-18).
- **Erastus** - the "city treasurer" of Corinth (Rom 16:23; 2Tim 4:20), whom Paul later sends to Macedonia (Acts 19:22).
- **Eubulus** - Paul conveys greetings to Timothy from Eubulus, Pudens, Linus and Claudia (2Tim 4:21).
- **Eunice** - the mother of Timothy who is also a Christian (2Tim 1:5; cf. Lois).
- **Euodia and Syntyche** - two women whom Paul urges "to be of the same mind in the Lord," and of whom Paul says, "they have struggled beside me [Paul] in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life" (Phil 4:2-3).
- **Eutychus** - a young man in Troas who hears Paul preaching late at night; sitting in a window, he falls asleep and falls three stories to the ground; the other Christians think he is dead, but Paul raises him up (and then continues preaching! - Acts 20:7-12).
- **Fortunatus and Achaicus** - Christians from Corinth who visit Paul in Ephesus; Paul commends them (along with Stephanas) to the community, saying they have "refreshed my spirit" (1Cor 16:17-18).
- **Gaius** - a Christian from Macedonia who becomes a traveling companion of Paul, is with him in Ephesus (Acts 19:29; 20:4), hosts Paul and the church in Corinth (Rom 16:23), and is one of the few people that Paul personally baptized (1Cor 1:14); probably *not* the same Gaius who is a leader of a Johannine church (3 John 1).
- **Hermogenes** - see Phygelus
- **Hymenaeus** - see Alexander

- **James** - not the son of Zebedee (killed by Herod Agrippa in Acts 12:2), but a "brother" of Jesus (Mark 6:3), who later becomes a prominent leader of the Christian community in Jerusalem (Acts 12:17; 15:13; 21:18; 1Cor 15:7; Gal 1:19; 2:9; cf. James 1:1); Paul calls him an "apostle" (Gal 1:19), although there are some tensions between Paul and some "people from James" who insist that non-Jewish Christians must be circumcised (Gal 2:12).
- **Jason** - a Jewish Christian who houses Paul and Silas in Thessalonica, and is arrested because of his association with them (Acts 17:5-9); possibly, but probably not the same as the Jason mentioned in Rom 16:21 (see Lucius below).
- **Judas** a.k.a. **Barsabbas** (not Judas Iscariot, nor the same as Joseph Barsabbas, below) - an early disciple sent as a representative of the community in Jerusalem to the Christians in Antioch after the "Council of Jerusalem"; he and Silas are "leaders among the brothers" (Acts 15:22) and messengers (15:27) and "prophets" (15:32).
- **Justus** a.k.a. Jesus - one of only a few Jews ("ones of the circumcision") among Paul's co-workers; Paul conveys greetings from Justus to the Colossians; a comfort to him (Col 4:11).
- **Linus** - see Eubulus
- **Lois** - the grandmother of Timothy who was also a Christian (2Tim 1:5; cf. Eunice).
- **Lucius** - Paul conveys to the Romans the greetings of "Lucius and Jason and Sosipater, my relatives" (Rom 16:21); he is probably a different person from the following:
  - **Lucius of Cyrene** - one of the "prophets and teachers" of the church in Antioch, named along with Barnabas, Simeon called Niger, Manaean (a Herodian), and Saul (Acts 13:1).
- **Luke** - described as "the beloved physician"; sends greetings to the Colossians (Col 4:14) and Philemon (Phlm 24); with Paul again later, acc. to 2Tim 4:11.
- **Lydia** - a female merchant ("seller of purple cloth") from Thyatira; a "worshiper of God" (Jewish proselyte?) who is Paul's first convert in Philippi (Acts 16:11-15); Paul briefly stays in her house after being released from prison (16:40).
- **Manaen** - see Lucius of Cyrene
- **Mark** - a young Christian from Jerusalem, a.k.a. John Mark, at whose mother's house Peter stays (Acts 12:12); an early missionary associate of Paul and Barnabas (12:25; 13:5, 13; 15:37-39); called the "cousin" of Barnabas (Col 4:10); involved in preaching to the Christians in Colossae (Phlm 24); Paul calls him "useful in my ministry" (2Tim 4:11); later he is again associated with the apostle Peter, who calls him "my son" (1Pet 5:13).
- **Mary** - the mother of John Mark (Acts 12:12); Peter goes to her house in Jerusalem after being freed from prison.
- **Mnason** - a Christian from Cyprus, who gave Paul & companions hospitality on their journey to Jerusalem (Acts 21:16).
- **Nympha** - a Christian who hosts the community of believers in Colossae; Paul greets her and "the church in her house" (Col 4:15).
- **Onesimus** - a slave belonging to Philemon, but converted to Christianity by Paul (who calls him "son"; Phlm 10); Paul asks Philemon to free Onesimus, so that he can become a "useful" brother (i.e. a missionary; Phlm 11-15); he later evidently did become a Christian leader (Col 4:9).
- **Onesiphorus** - a faithful benefactor; Paul sends greetings to his household in Ephesus (2Tim 1:16; 4:19).
- **Peter** - see Cephas
- **Philemon** - a Colossian convert and co-worker of Paul; Paul pleads for him to release his slave Onesimus (Phlm 1).
- **Phoebe** - deacon of the church at Cenchreae (a port of Corinth) and benefactor of Paul, whom Paul recommends and who probably delivers Paul's letter to the Roman church (Rom 16:1-2).
- **Phygelus** and **Hermogenes** - Christians in Asia Minor who later abandoned Paul (2Tim 1:15).
- **Pudens** - see Eubulus
- **Prisca** - see Aquila
- **Quartus** - Paul calls him "our brother," and conveys his greetings to the Christians in Rome (Rom 16:23).
- **Secundus** - a Christian from Thessalonica who accompanies Paul on his final journey to Jerusalem (Acts 20:4).
- **Silvanus [Silas]** - a Christian "prophet" from Jerusalem who worked with Paul and Timothy during their initial preaching in Macedonia and Achaia (see section II above).
- **Simeon Niger** - see Lucius of Cyrene
- **Simeon** - another name for the apostle Simon Peter (Acts 15:14; cf. 2 Peter 1:1); see also Cephas

- *Sopater*, son of Pyrrhus - a Christian from Beroea who accompanies Paul on his final journey to Jerusalem (Acts 20:4).
- *Sosipater* - see Lucius
- *Sosthenes* - an official of the Jewish synagogue at Corinth who becomes a Christian; Paul calls him a "brother" (1Cor 1:1; Acts 18:17).
- **Stephen** - one of seven Greek-speaking disciples chosen to serve the community in Jerusalem (Acts 6:1-6); he works miracles and preaches to other Jews (6:8--7:57); Paul is present and evidently approves when Stephen is stoned to death (Acts 7:58--8:1; cf. 11:19; 22:20).
- *Stephanas* - a Christian from Corinth; Paul's first convert in Achaia (1Cor 1:16, 16:15-18).
- *Syntyche* - see Euodia
- **Tertius** - Paul's secretary, who sends his own greetings to the Christians in Rome: "I, Tertius, the writer of this letter, greet you in the Lord" (Rom 16:22).
- **Timothy** - a convert of Paul, and his closest missionary companion (see section II above).
- *Titius Justus* - a "worshiper of God" (Jewish proselyte) in whose house Paul stayed and preached in Corinth (Acts 18:7).
- **Titus** - another early missionary who worked very closely with Paul (see section II above).
- *Trophimus* - a Christian from Ephesus in Asia who travels with Paul for a while (Acts 20:4; 21:29); Paul left him ill in Miletus (2Tim 4:20).
- *Tychicus* - another traveling companion of Paul from Asia (Acts 20:4); Paul's messenger to the Ephesians, Colossians, and Titus, delivering news and encouragement (Eph 6:21-22; Col 4:7-9; 2 Tim 4:12; Titus 3:12).
- *Zenas* - a lawyer whom Paul tells Titus to send along with Apollos, seeing "that they lack nothing" (Titus 3:13).

***The following people are mentioned ONLY in the list of people to whom Paul sends greetings in Rom 16:3-16***

- *Ampliatius* - Paul greets him as "my beloved in the Lord" (Rom 16:8)
- **Andronicus and Junia** - a husband/wife team, or possibly a brother/sister pair of missionaries, whom Paul calls "my relatives" and "prominent among the apostles"; they were in prison with him at some point, and were Christians even before Paul was (Rom 16:7); some manuscripts read *Junias* (a man's name), while others read *Junia* (a woman's name); since Paul calls them "apostles," many people have assumed this must be a man; but it is more likely that it is a woman, and that the spelling was changed slightly in later copies of this letter because of the assumption that an apostle had to be a man.
- *Apelles* - Paul greets him as "approved in Christ" (Rom 16:10)
- *Aristobulus* - Paul greets the members of his family (Rom 16:10)
- *Asyncritus* - Paul greets "Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them"; but we know nothing else about any of these early Christians (Rom 16:14)
- *Epaenetus* - Paul greets him as "my beloved" and "the first fruits (i.e., first convert) in Asia (Rom 16:5)
- *Hermas and Hermes* - see Asyncritus
- *Herodion* - Paul greets him as "my relative" (Rom 16:11)
- *Julia* - see Philologus
- **Junia** - see Andronicus
- *Mary* - Paul greets her, telling the Christians in Rome, "she has worked very hard among you" (Rom 16:6)
- *Narcissus* - Paul greets the members of his family who are "in the Lord" (Rom 16:11)
- *Nereus and his sister* - see Philologus
- *Olympas* - see Philologus
- *Patrobas* - see Asyncritus
- *Persis* - Paul greets him as "the beloved," saying "he has worked hard in the Lord" (Rom 16:12)
- *Philologus* - Paul greets "Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them"; they are probably members of a "house-church" in Rome, but we know nothing else about them (Rom 16:15)
- *Phlegon* - see Asyncritus
- *Rufus and his mother* - Paul greets them, calling Rufus "chosen in the Lord," and describing his mother as "a mother to me also" (Rom 16:13)
- *Stachys* - Paul greets him as "my beloved" (Rom 16:9)



- *Tryphaena and Tryphosa* - Paul greets them as "workers in the Lord" (Rom 16:12)
- *Urbanus* - Paul greets him as a "co-worker in Christ" (Rom 16:9)

#### IV) Other Christians in the Acts of the Apostles not directly connected with Paul:

- *Aeneas* - a paralyzed man from Lydda who is bedridden for eight years, Peter heals him (Acts 9:33-34).
- *Ananias and Saphira* - a married couple, early disciples in Jerusalem who die after "lying to the Holy Spirit" (Acts 5:1-11).
- *Cornelius* - a God-fearing Roman centurion stationed in Caesarea who is the first Gentile convert to Christianity, he has a vision to invite Peter to his house (Acts 10:1-48).
- *Dorcas* - Greek name for Tabitha, a female disciple in Joppa who is known for her good works, Peter raises her from the dead (Acts 9:36-42).
- *Joseph* a.k.a. Barsabbas a.k.a. Justus - a disciple of Jesus nominated to replace Judas as an "apostle" (Acts 1:23), although Matthias was selected instead (1:26); not directly connected with Paul; probably not the same person as Judas Barsabbas (see section III above).
- **Matthias** - a disciple of Jesus chosen to replace Judas as one of the twelve apostles (Acts 1:15-26)
- *Nicanor* - see Philip
- *Nicolaus* - see Philip
- *Parmenas* - see Philip
- *Philip* - one of seven Greek-speaking disciples (Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolaus) chosen to serve ("*diakoneo*") the community in Jerusalem (Acts 6:1-6); it is uncertain, but possible that Paul knew some of them, esp. *Nicolaus*, a "proselyte from Antioch," the church where Paul is later.
- *Prochorus* - see Philip
- *Rhoda* - a maid in the house of Mary the mother of John Mark, she forgets to open the gate for Peter because she is so overjoyed to hear him (Acts 12:13-15)
- *Tabitha* - see Dorcas
- **Theophilus** - the addressee/recipient of both the Gospel of Luke and the Acts of the Apostles (Luke 1:3; Acts 1:1); his name means "lover of God"
- *Timon* - see Philip
- *The Twelve Apostles* - (Acts 1:26, 6:2)

#### V) Jews, Romans, and Other Non-Christians connected with Paul in the Acts of the Apostles:

- *Agrippa: King Herod Agrippa II & Queen Bernice* - appear at the hearing of Paul in Caesarea (Acts 25:13)
- *Ananias* - the Jewish high priest who supervises the case against Paul before Felix (Acts 23:2, 24:1).
- *Bernice* - see Agrippa
- *Claudius* - Roman Emperor from 41-54 AD who orders all Jews to leave Rome (Acts 11:28, 18:2).
- *Claudius Lysias* - see Lysias
- *Demetrius* - silversmith in Ephesus who made silver shrines to Artemis, he ignites a riot because of the loss of business and diminished worship of Artemis at the hands Paul's preaching (Acts 19:24-29, 19:38).
- *Drusilla* - Jewish wife of Felix (Acts 24:24).
- *Elymas* a.k.a. *Bar-Jesus* - a magician who opposes Paul on Cyprus, he was stricken with temporary blindness (Acts 13:6-12).
- *Felix* - Roman governor of Judea from 52-59 AD who leaves Paul imprisoned in Caesarea (Acts 23:24-26, 24:22-27, 25:14).
- *Festus* - Roman governor of Judea from 59-62 AD who sends Paul to Rome for a trial before the emperor, he accuses Pula of being insane (Acts 24:27, 25, 26:24-32).
- **Gallio** - the Roman proconsul of Achaia in 51-52 AD; he refused to hear a case brought against Paul by the local Jews (Acts 18:12-17); this incident gives us the only firm date in the entire Pauline Chronology (i.e., the only evidence for exactly where Paul was in what year, since Gallio was proconsul for such a short time).
- **Gamaliel** - a Jewish rabbi and Pharisees who educated Paul in Jerusalem (Acts 22:3); possibly the same *Gamaliel* (or his son) also defends the early disciples in Jerusalem (Acts 5:34), although he was probably

not a Christian himself.

- *Herod* - Paul is jailed at the palace of King Herod Agrippa II in Caesarea (Acts 23:35); see "Agrippa" above
  - *Julius* - a Roman centurion who is given charge over Paul on his journey from Caesarea to Rome, he treats Paul kindly (Acts 27:1, 3).
  - *Lysias* - a Roman tribune of Roman cohort who rescues Paul from being killed in a riot, writes a letter to Felix explaining the situation (Acts 23:26-35, 24:22).
  - *Porcius Festus* - see Festus
  - *Publius* - leading Roman official of Malta who lends hospitality to Paul for three days after his shipwreck, Paul heals his father of fever and dysentery (Acts 28:7-8).
  - *Sergius Paulus* - proconsul of Cyprus who converts after hearing Paul teach and seeing him strike Elymas blind (Acts 13:7-12).
  - *Seven Sons of Sceva* - sons of a Jewish high priest who try to exorcise demons in the name of Jesus (Acts 19:13-14).
  - *Tertullius* - an attorney brought by Ananias to report his case against Paul to Felix, he accuses Paul of being an agitator (Acts 24:1-8).
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