

Priscilla: Called to Minister

Bible Background • Acts 18:1-26; Romans 16:3-4; 1 Corinthians 16:19; 2 Timothy 4:19

Printed Text • Acts 18:1-3, 18-21, 24-26; Romans 16:3-4

Devotional Reading • Colossians 4:7-15

Aim for Change

By the end of this lesson, we will RESEARCH the life and ministry of Priscilla and her husband Aquila, APPRECIATE the ministry of those who explain the Way of God with accuracy, and SEEK opportunities to use our gifts or abilities to further the Gospel.

In Focus

Gloria and Raoul had come to the United States five years ago as refugees from the Democratic Republic of Congo. They had to leave their home because regional infighting was making it dangerous for them. The U.S. would provide a safe place where they could start a family. Even though Gloria and Raoul only knew a few people who had immigrated, they trusted that God would provide for them as they journeyed to this new land. The couple was grateful to be welcomed into a local church. The church included them in their ministries, and Gloria and Raoul offering their skills at the church's after-school program. Raoul had actually taught algebra before they fled, and Gloria loved looking after little ones.

One day, a new face showed up in the congregation. He was an immigrant from Costa Rica named Julio. Even though he spoke only a little English, he loved the Lord and loved to share that love on the field. He told stories about his time coaching fútbol back in his hometown. Gloria insisted Julio come to their house for lunch, and they recruited him to join them at the after-school program, teaching soccer. Julio quickly became invaluable to the ministry. Many students were excited to learn new soccer tricks, but they also learned about Jesus' love for them.

What skills do you have that can be used to directly further the Gospel? How can you use your skills in ways that help others share the Gospel too?

Keep in Mind

“Give my greetings to Priscilla and Aquila, my co-workers in the ministry of Christ Jesus. In fact, they once risked their lives for me. I am thankful to them, and so are all the Gentile churches” (Romans 16:3-4, NLT)

Words You Should Know

A. Eloquent (Acts 18:24) *logio* (Gk.) — Skilled in speech, as well as wise and learned

B. Perfectly (v. 26) *akribes* (Gk.) — Accurately, exactly, carefully

Say It Correctly

Cenchrae. kenn-KRAY-ah.

Sosthenes. SOSS-theh-neeZ.

Aquila. ah-QUILL-ah.

KJV

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Acts 18:18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Romans 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

NLT

Acts 18:1 Then Paul left Athens and went to Corinth.

2 There he became acquainted with a Jew named Aquila, born in Pontus, who had recently arrived from Italy with his wife, Priscilla. They had left Italy when Claudius Caesar deported all Jews from Rome.

3 Paul lived and worked with them, for they were tentmakers just as he was.

Acts 18:18 Paul stayed in Corinth for some time after that, then said good-bye to the brothers and sisters and went to nearby Cenchrea. There he shaved his head according to Jewish custom, marking the end of a vow. Then he set sail for Syria, taking Priscilla and Aquila with him.

19 They stopped first at the port of Ephesus, where Paul left the others behind. While he was there, he went to the synagogue to reason with the Jews.

20 They asked him to stay longer, but he declined.

21 As he left, however, he said, "I will come back later, God willing." Then he set sail from Ephesus.

24 Meanwhile, a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had arrived in Ephesus from Alexandria in Egypt.

25 He had been taught the way of the Lord, and he taught others about Jesus with an enthusiastic spirit and with accuracy. However, he knew only about John's baptism.

26 When Priscilla and Aquila heard him preaching boldly in the synagogue, they took him aside and explained the way of God even more accurately.

Romans 16:3 Give my greetings to Priscilla and Aquila, my co-workers in the ministry of Christ Jesus.

4 In fact, they once risked their lives for me. I am thankful to them, and so are all the Gentile churches.

The People, Places, and Times

Ephesus. A principal Roman city of Asia, Ephesus was both a strategic commercial city and a major religious center. The city was famous for its magnificent temple of Diana, one of the seven wonders of the ancient world. The practice of magic and a large part of the local economy were intertwined with this temple. Paul remained in

Ephesus for three years on his third missionary journey. The Word spread throughout that region. Paul's ministry hurt the sale of magical items and images, leading to an actual riot. After this, Paul left and went to Macedonia and returned only for a brief visit with the elders, several miles outside the city. Paul wrote a letter to the Ephesian church while imprisoned in Rome.

Apollos. An Alexandrian Jew who came to Ephesus in AD 52 (Acts 18:24). He had an accurate understanding of the story of Jesus and a profound understanding of the Old Testament. He was eloquent, articulate, and enthusiastic as he preached the truth as he knew it (Acts 18:24-25). However, he lacked knowledge about the outpouring of the Holy Spirit and baptism. Priscilla and Aquila patiently instructed Apollos, filling in the gaps in his knowledge (Acts 18:26). As a result, Apollos went on to become a powerful proclaimer and defender of the Christian faith (Acts 18:27-28).

Do you make yourself open to receiving correction as Apollos did?

Background

Luke, the Gospel writer and author of the Acts of the Apostles, portrays the husband and wife team of Aquila and Priscilla as an ideal model of Christianity. They are friendly, hospitable, and generous. Aquila was a tentmaker who traveled extensively throughout the New Testament world with his wife Priscilla (see Acts 18:2-28; 1 Corinthians 16:19). Some scholars suggest that Priscilla inherited wealth and held tremendous influence in her community. They count this as one possible reason she is often mentioned before her husband in Scripture.

The Bible does not say how Paul met this couple, but it is clear that the apostle formed a friendship with Aquila and Priscilla. Through their influence and friendship, Paul was able to continue his missionary journey while leaving a faithful ministry team in Ephesus to preach the Gospel on his—and Jesus'—behalf.

How has a friendship with another Christian family or friend helped your faith journey?

At-A-Glance

1. Paul Meets Priscilla and Aquila (Acts 18:1-3)
2. Expanding the Ministry to Ephesus (vv. 18-21)
3. Apollos Meets Priscilla and Aquila (vv. 24-26)
4. Paul Salutes Priscilla and Aquila (Romans 16:3-4)

In Depth

1. Paul Meets Priscilla and Aquila (Acts 18:1-3) After Athens, Paul's next stop is Corinth, approximately fifty miles to the west. While there, Paul meets a Jewish-Christian couple named Priscilla and Aquila. Even though Aquila was born among the large Jewish population of Pontus, he and his wife had most recently lived in Italy. When Emperor Claudius commanded all Jews to be expelled from Rome, however, the couple left and eventually arrived in Corinth. The Scriptures affirm that Aquila, Priscilla, and Paul were all tentmakers, so the three of them worked at their tentmaking trade, and Paul engaged in ministry on the Sabbath, preaching to both Jews and Gentiles in the synagogue.

Most would agree that Paul was a great apostle and evangelist, but dedicated friends helped Paul achieve many of his accomplishments. Christian friends, like Priscilla and Aquila, are vitally important to ministry and evangelism. God's church is not made of brick and mortar; it is made of people who are codependent on one another and Christ.

2. Expanding the Ministry to Ephesus (vv. 18-21) Paul and his companions minister for a year and a half among the Corinthians before the stirring of the Holy Spirit prompts them to travel to Syria to further the ministry. Paul leaves accompanied by Priscilla and Aquila and sailed back across the Aegean Sea.

The ship upon which the trio has traveling stops in Ephesus for a short time and Paul takes advantage of the stopover to teach in the local Jewish synagogue. His preaching stirs interest among the Jewish inhabitants of Ephesus, who entreat Paul to stay with them longer. However, Paul desires to return to Jerusalem in time for one of the Jewish festivals and is unable to stay. He promises, however, to return if God will permit it. He also leaves Priscilla and Aquila in Ephesus to carry on what he has begun. Priscilla and Aquila remain in Ephesus for several years and permit their home to be used as the meeting place for the Christian church they help to plant.

3. Apollos Meets Priscilla and Aquila (vv. 24-26) Sometime later, Apollos, a Jew who was born in Alexandria, comes to Ephesus. Apollos was excited about the Word of God and the Lord Jesus Christ and described as “an eloquent man, and mighty in the Scriptures” (v. 24).

Apollos possesses great biblical skills, having the ability to teach the Word diligently, even though he only knows about the baptism of John. However, Apollos’ ministry catches the attention of Priscilla and Aquila. They are impressed with his teaching and his boldness as he speaks in the synagogue, but they realize that Apollos lacks a fuller understanding of Jesus.

Priscilla and Aquila become his mentors in the things of the Spirit. We all need spiritual mentors who can help us expound the Word of God in a more complete way. We should not be afraid to ask others who may be more spiritually mature to help us get a better understanding of the Scriptures.

4. Paul Salutes Priscilla and Aquila (Romans 16:3-4) At the close of his letter to the Romans, the Apostle Paul greets 26 people by name. At the top of this list is the ministry team, Priscilla and Aquila. He refers to the couple as “my helpers in Christ Jesus.” The word “helper” means “fellow worker” and looks back to their love and aid when Paul arrived in Corinth. The apostle says that the couple “laid down their own necks,” or risked their lives on his behalf. Scripture does not record the incident when this took place, but at some point the couple was willing to sacrifice their own lives for the Gospel. Paul affirms his gratitude for this couple’s work, adding that “also all the churches of the Gentiles” thank them. This shows that Paul considers Priscilla and Aquila’s work so influential that every church started by non-Jews owes gratitude to them.

Search the Scriptures

1. Why had Priscilla and Aquila left their home in Rome and relocated to Corinth? (Acts 18:2)
2. What activity helped cement the partnership between Paul and the couple? (v. 3)
3. What phrase did Paul use to describe the couple’s ministry with him? (Romans 16:3)

Discuss the Meaning

1. Many people believe that working with one’s spouse professionally or in ministry can cause problems in the home because work problems or ministry disagreements follow the couple home and cause friction. Do you believe this? If so, why? If not, why not?
2. What are some of the reasons people do not mentor younger people? How should these issues be resolved?

Liberating Lesson

Christian homes and solid Christian marriages remain two of the best tools for spreading the Gospel. Husband-and-wife teams can be tremendous blessings for the body of Christ. The faithfulness of people like Priscilla and Aquila makes ministry a joy for others. The effectiveness of their ministry says a lot about their personal relationship with each other and with God. Their hospitality became the doorway of salvation for many.

This is why the enemy fights so hard against marriage. More than half the marriages in the United States end in divorce. List some of the positive features and negative hindrances that can affect husband-and-wife businesses/partnerships (and marriages). Report on your list next week.

Application for Activation

In today's lesson, Priscilla and Aquila took young Apollos under their wing and mentored him in the Gospel. Examine your life to see who you are influencing in the body of Christ. If you can't think of anyone, ask God to help you make a specific contribution to someone's life this week. Perhaps making a phone call or writing a letter to lift someone's spirit is a good place to start. Before the class is over today, commit to find someone this week.

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Acts 18:1-3, 18-21, 24-26; Romans 16:3-4 Acts 18:1 After these things Paul departed from Athens, and came to Corinth:

After the apostle's debate with the philosophers and his sermon in the Areopagus (Acts 17:16), Paul leaves Athens, and arrives in Corinth, at the isthmus connecting southern Greece (the Peloponnese) with northern mainland Greece. This places it advantageously along a north-south land trading route and an east-west maritime trading route. It was the capital of the Roman province of Achaia. The city abounded in riches and luxury and was well-known for its debauchery. The centerpiece of the city was the temple of Aphrodite, the goddess of love and beauty, where no fewer than a thousand prostitutes provided services. Wanton sexual behavior was so prevalent in Corinth that the city's name became a verb. "To Corinth" meant "to fornicate." (A far cry from Paul's last stop: "to Athens" meant "to discuss philosophy.")

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Jewish guilds always kept together, whether in the street or the synagogue, so Paul would have little trouble finding a place to apply his trade in the city and to meet others who were similarly employed. He was in such a guild when he first met the husband-and-wife, team Priscilla and Aquila. The couple would prove to be valuable assets to the apostle's ministry. "Aquila" is a Latin name meaning "eagle." Aquila likely took this name or was given it while he was in Rome.

Aquila was born in Pontus, along the southern shore of the Black Sea. Even though this Roman province was nearly 900 miles away from Jerusalem, many Jews—including Aquila's parents—lived there. The name "Priscilla" is also Latin, and means ancient, and thus worthy of veneration and honor. We are not told when these Jews converted to Christianity. The couple had recently arrived in Corinth from Italy because Claudius,

the Roman emperor, “had commanded all Jews to depart from Rome.” This Claudius was the fourth emperor of Rome, and this decree was passed about the year AD 51 or 54. It is believed that Claudius issued his edict because the Jews in Rome were continually at odds with the Christians about Jesus being the Messiah. Claudius was afraid that the conflict would lead to unrest, so he banished all the Jews from Rome. At that time, Romans saw no difference between Christians and Jews, so they were all ordered to go. As a result, Priscilla and Aquila were obliged to leave Rome. When Paul found out about the couple, he “came unto them,” visiting and staying in their home in Corinth.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

What attracted Paul to the couple was a shared skill. In Greek, the phrase “same craft” is one word, homotechnos (hoe-MOE-tek-noce). The word is composed of the prefix homo, meaning the same, and the suffix technos, meaning trade. Like Paul, Priscilla and Aquila were tentmakers who “wrought,” or worked with their own hands to support themselves. Paul was a stranger in Corinth. He supported himself by tentmaking and would take nothing from the converts because he knew that false teachers might rise among them and accuse him of greed.

Tentmaking was a prosperous trade. Soldier’s tents were made of a cheap yet durable cloth made from goat hair or of the leathered skins of various animals sewed together. Other tents were canopies made of linen or other materials and were erected in the summer to shade and screen people from the heat of the sun. Although Paul was a scholar, he was taught a trade to earn a living like every Jewish male child.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

While teaching a good number of those gathering in the synagogue weekly, Paul “tarried” (Gk. prosmeno, pros-MEH-no) meaning “to continue” or “to remain with” them for an unspecified length of time, but for what is understood to be a considerable number of days. Paul stayed put, preaching and teaching among them, even after a plot to kill him had failed (18:12-17). Because the people were receptive, the preached Word was effectual in convicting and convincing that Jesus is the Christ. Note that in the previous verse, those gathered were called Jews and Greeks. After Paul’s effective and persuasive ministry to them, he now calls them “brethren” (Gk. adelphotos, ah-del-FOE-tace), which explicitly means a brother by birth, national origin, or friendship. However, within the Christian community, the term became allinclusive to refer to all who believed, whether Jew or Greek, bond or free, and male or female.

Priscilla and Aquila were present in the synagogue and had found Paul’s invitation to join his evangelistic journey irresistible. Companionship and partnership in ministry are empowering, encouraging, and refining. As believers, we should seek accountability and good company in one another—both male and female. In this account, like previous lessons this quarter, women are mentioned as central players in the spread of the Gospel.

The “vow” (Gk. euche, yew-KHAY) that Paul made earlier was likely a 30-day fast and prayer of thanksgiving to God when he did not shave or drink wine. Shaving his head was simply an outward Jewish expression of his inward sincerity when this period of consecration had ended. Cenchrae was the port city nearest to Corinth, where they actually embarked to sail across the Aegean Sea.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. The Roman city Ephesus was located on the sea between Smyrna and Miletus (the place from which Paul would call the elders of the church). While in port at Ephesus, Paul left his companions, Priscilla and Aquila, and went directly to the synagogue to again debate with the Jewish religious and philosophical leaders assembled there. Paul was ever ready and ever seeking to persuade, convince, debate, and prove that Jesus Christ is the Messiah to all who would listen.

The Greek word sunagoge (soo-nah-go- GAY) is used in various grammatical forms. As a verb, “to synagogue” means “to bring together” as in a harvest or a group of men. As a noun, “synagogue” is a formal assembly of Jewish men gathered to pray, read, and discuss Scripture, which met weekly every Sabbath and feast day. Christians also adapted the word “synagogue” to describe their formal gathering in the early church. “Synagogue” also refers to the very buildings where these religious Jewish assemblies, as well as trials, were held. There was at least one synagogue in every town that had at least ten Jewish men.

20 When they desired him to tarry longer time with them, he consented not; 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Paul’s teaching was so efficacious that Jewish religious leaders, some new converts to Christianity, asked him to stay or “tarry” (a related, but slightly different Greek verb than “tarry” in v. 18) with them a while longer. Whereas Paul hastened from the port of Ephesus to meet with those in the synagogue, he was compelled by the Holy Spirit to decline their persistence that he extend his stay. Here, Paul demonstrates that his calling and ministry is unto God’s will and not for man’s desire. The best good to be found among these new believers paled in comparison to the ministry before Paul as he journeyed to Jerusalem. Paul gave them an explanation for resisting their hospitality: he had to go to the place of worship. The Jews had three “pilgrimage feasts” (Passover, Tabernacles, and Pentecost) which, if at all possible, were supposed to be celebrated at the Temple in Jerusalem. As a dedicated ethnic Jew, Paul wished to attend. He had set out with this goal and had the means to complete it.

Paul held fast to his conviction to move on; however, he did leave them with a caveat. He promised to come back and continue in ministry and fellowship only if God needed him more there! “God willing,” was a shared understanding among the pious Jews and Greeks. We must take care to use it (James 4:15), not as doubting God’s will for our lives or buffeting a weak promise, but as a faithful declaration to do God’s will, in God’s time, at God’s appointed place!

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

After Paul’s departure from Ephesus, while Priscilla and Aquila were there, one of John the Baptist’s disciples named Apollos arrived in the city and began preaching the Word. Apollos was a cultured, educated Jew from Alexandria, a thriving Egyptian metropolis that was home to a great number of Jews who were lead scholars of their day. “Apollos” is a Greek name that honors the youthful god of music and light. Luke describes the young man as being “eloquent.” The Greek word for eloquence is logios (LOW-gee-oce), which means skilled in speech as well as wise and learned. Apollos was also “mighty” in Scriptures. In this case, the Greek adjective dunatos (doo-nah-TOCE) means capable or excellent, rather than strong or powerful. The word “Scriptures” refers to the Old Testament, the only written revelation from God about Himself at that time. Apollos had thoroughly read them, carefully examined them, could readily cite them, had great knowledge of them, and was capable of explaining them.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

The word “instructed” suggests that Apollo’s parents, who may have been disciples of John, trained him in the Scriptures. Apollo had only been taught the rudiments of the Christian faith, here called the “way of the Lord.” Apollos knew of Christ, but he did not know Christ as Lord and Savior. In spite of his incomplete training, Apollo was “fervent” (Gk. zeo, ZEH-oh), boiling with enthusiasm to preach the Good News. The word “spirit” in this case refers to Apollos’ own spirit; in other words, his soul burned with zeal for the glory of God, and he “diligently” (Gk. akribos, ah-kree-BOCE) proclaimed the Word according to the measure of grace and knowledge he had received. Apollos taught the people all he knew of the person, work, and office of the Lord

Jesus. The phrase “knowing only the baptism of John” must be understood as the entire ministry of John, including John’s doctrine of repentance and remission of sins, which looked forward to the Christ who was to come as well as to His baptism. Scholars are not in agreement, but whatever Apollos was lacking he received from Priscilla and Aquila.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Apollo spoke out boldly in the synagogue without fear of the Jews. While attending a synagogue meeting, Priscilla and Aquila hear Apollo preach and observed that there was some deficiency in his message. Being concerned for the young minister’s message, they take him aside and privately converse with him. Over time they explain the Word to him more completely. The word “more perfectly” is from the Greek word akribes (ah-kree-BASE) and means more accurately. It is related to “diligently” in the previous verse. When Apollos preached an incomplete way of the Lord diligently, Priscilla and Aquila taught him more diligently. In other words, Priscilla and Aquila supplied the knowledge that Apollos was lacking.

Priscilla and Aquila had received a considerable measure of evangelical revelation and knowledge from the Apostle Paul during their time together, and they imparted their knowledge to Apollos. Later, Apollos would become one of Paul’s trusted friends and companions (1 Corinthians 16:12; Titus 3:13). He was such an effective preacher that some of the Corinthians put him before Paul and Peter (1 Corinthians 1:12; 3:4-6).

Romans 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

This couple is extensively traveled extensively, especially considering the difficulty of travel in those days. Aquila was born in Pontus, moved to Rome at some point, was exiled from Rome around AD 52, lived in Corinth, journeyed from Corinth to Ephesus with Paul, stayed there long enough to help establish a church, and then apparently moved back to Rome and hosted a house church there too. The date that the couple left Ephesus and returned to Rome is unknown, but at that time either Claudius had died or his edict that ordered the Jews to depart from Rome had been revoked. The couple returned to Rome, and they were there when the apostle wrote this epistle to the church in Rome. Paul salutes them and refers to them as “my helpers in Christ Jesus.” The term “helpers” translates the Greek sunergos (soon-air-GOCE), which could also be translated “co-workers” or “fellow laborers.” They are not just lesser helpers in Paul’s great ministry; they toil equally alongside the apostle. The couple assisted Paul in spreading the Gospel and promoting the kingdom and Lordship of Christ. They helped encourage young converts and comfort them with their own experiences and therefore they were greatly appreciated by the apostle in the work of the Lord Jesus.

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

When Paul says that Priscilla and Aquila have “for my life laid down their necks,” he is intimating that the couple exposed themselves to great danger to save his life. The allusion is to the ancient practice of beheading and someone laying down his head and offering his neck to the executioner in place of another. Today, we might say someone “stuck their neck out for me.” We should not suppose that Priscilla and Aquila literally did this, but the expression intends that in some way they risked their own lives for Paul’s. We are given no further details of this courageous act, but there are a couple of plausible possibilities. The incident may have occurred at the insurrection in Corinth when the Jews dragged Paul to the judgment seat of Galileo and beat Sosthenes, the ruler of the synagogue before him (Acts 18:17). Otherwise, it might have been in Ephesus, where Demetrius and the craftsmen incited a riot against Paul and his companions (Acts 19:24). Aquila and Priscilla were present at both events and were no doubt actively protecting the apostle. Whatever the case, Paul was very grateful for their heroic assistance.

With all his missionary work all over the Mediterranean, Paul knows that the church is growing and flourishing not just because of his own teaching, but also through the work of other faithful Christ-followers. Paul knows

thanks are in order. He shares his gratitude for this couple who have sheltered him and continue to shelter the church (both in Ephesus and in Rome). He sends not only his thanks but also the thanks of all “Gentile” churches. The word “Gentile” here is *ethnos* (Gk. ETH-noce), which is often correctly translated as Gentile as opposed to Jewish. However, the word can also denote people groups everywhere. Paul here might be referring to churches that began with a non-Jewish population, but he also might refer to the church from all people. What a tribute for all of Priscilla and Aquila’s devoted work for the Lord, to be thanked from all over the Christian world!

Daily Bible Readings

MONDAY

Paul Reflects on His Ministry
(2 Timothy 4:9–18)

TUESDAY

Greetings to Saints in Jesus Christ
(Colossians 4:7–15)

WEDNESDAY

The Holy Kiss Strengthens Ministry Bond
(2 Corinthians 13:11–13; 1 Thessalonians 5:23–28)

THURSDAY

Ministry Shifts from Jews to Gentiles
(Acts 18:4–11)

FRIDAY

Roman Official Refuses to Settle Dispute
(Acts 18:12–17)

SATURDAY

Greetings to All Sisters in Ministry
(Romans 16:1–2, 6–7, 12–13, 16)

SUNDAY

Priscilla, Key Outreach Minister
(Acts 18:1–3, 18–21, 24–26; Romans 16:3–4)