



Study of Their Activities from NT references

Time Line of Known Residences:

Rome (prior to 49 AD) -- **Corinth** (early 50 AD) -- **Ephesus** (51, 53 AD) -- **Corinth** (56 AD) -- **Rome** (67 AD)

1. Corinth

Acts 18:1-4, in late 49 to early 50 AD

BGT Acts 18:1 Μετὰ ταῦτα χωρισθεῖς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.² καὶ εὗρων τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς³ καὶ διὰ τὸ ὁμοτέχνην εἶναι ἔμενον παρ' αὐτοῖς, καὶ ἡργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.⁴ διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον ἔπειθέν τε Ἰουδαίους καὶ Ἑλλήνας.

NRS Acts 18:1 After this Paul left Athens and went to Corinth.² There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them,³ and, because he was of the same trade, he stayed with them, and they worked together — by trade they were tentmakers.⁴ Every sabbath he would argue in the synagogue and would try to convince Jews and Greeks.

NIV Acts 18:1 After this, Paul left Athens and went to Corinth.² There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,³ and because he was a tentmaker as they were, he stayed and worked with them.⁴ Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

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 been expelled from Italy as a result of Claudius Caesar's order to deport all Jews from Rome.³ Paul lived and worked with them, for they were tentmakers just as he was.⁴ Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike.

Comments:

This first meeting of Priscilla and Aquila with the apostle Paul took place in Corinth no earlier than 49 AD, but most likely in late 49 to early 50 AD at the beginning of Paul's eighteen month Corinthian ministry (cf. 18:11) on the second missionary journey. The reference to their being forced to leave the imperial capital of Rome by Emperor Claudius is described by the Roman historian Suetonius (*Life of*

Claudius, 25.4)¹ and can be precisely dated between Jan. 25, 49 and Jan. 24, 50 from the observations by a later church father named Orosius who placed this event in the ninth year of Claudius' reign. Interestingly, this clearly implies that Christianity had made inroads into the imperial capital of Rome before the midpoint of the first Christian century. Perhaps this came about from the Jewish converts to Christianity from Rome who were in Jerusalem on the day of Pentecost mentioned in Acts 2. More likely the ebb and flow of trade from the eastern Mediterranean Sea basin into Rome brought Christians into the imperial capital such as Priscilla and Aquila.

Aquila (Latin meaning 'eagle') originated from the Roman province of Pontus, located on the southern shore of the Black Sea.

Aquila's wife was named Prisca (Πρίσκα), the formal spelling of her name that is uniformly used in Paul's references to her. A diminutive, less formal spelling Priscilla (Πρίσκιλλα) -- roughly the same as Robert being turned into Bob -- is uniformly the name used by Luke in the references to her in Acts. Some indication of her high social status may be based on a possible connection to a very wealthy Roman patrician family by the name of Prisca,² but this isn't clear.

In the New Testament listing of this couple, the wife's name is listed first with but two exceptions in the six passages where they are mentioned -- Priscilla (Prisca) and Aquila; something very unusual in ancient writings. Very probably this reflects her prominence in early Christian circles as a leader and woman of prominence much like Lydia at Philippi (Acts 16). Certainly, she was co-pastor of the church that would be established in their home later in Ephesus (cf. 1 Cor. 16:19), and afterwards in Rome (cf. Rom. 16:3).

During the time that Paul stayed in Corinth,³ he lived with them and shared in their trade of tentmaking. This could either imply working with leather or with a cloth used in tentmaking and made of woven goat's hair called *cilicium* because it originated in the Roman province of Cilicia where Paul grew up in its capital city of Tarsus. As a rabbi during his Pharisee days Paul had had to develop a trade as a basis of making a living since all rabbi's had to be bi-vocational. Tentmaking was his basis for making a living, even later as a Christian preacher.

In Corinth it was especially important for Paul to provide his own means of support apart from Christian donations. The philosophical movement called Cynicism was founded by Diogenes, a Corinthian native. By Paul's day the movement had frequently degenerated into the Sophist life-style of itinerant philosophers who depended on contributions for a living. They had gained a bad reputation for fleecing the gullible crowds who came to listen to them. By distancing himself and the Christian movement from such tactics, he gained credibility with his audiences. Additionally, the plying of the tentmaking trade in Priscilla and Aquila's home provided marvelous opportunity to contact numerous individuals about their common Christian faith.

What can we learn from the example set by this Christian couple from this episode in Corinth? Several things pop into mind. **First**, both husband and wife worked as a team in living out and sharing their Christian faith. Interestingly, although they were forced to leave their home in Rome and resettle in Corinth -- evidently because of their Christian faith -- they continued to practice their Christian faith in their new home at Corinth. Their religion brought them a lot of chaos but seemingly they took each new problem in stride. **Second**, their hospitality in opening their home to Paul is commendable. For early Christians hospitality was critically important.⁴ Certainly Priscilla and Aquila exemplified it in their treatment of Paul. Not only did they allow him to live with them, but opened the door of opportunity to earn a living by sharing in their home-based business of tentmaking. What a marvelous opportunity for them; they could learn about the Christian faith from one its most important leaders.

2. Ephesus⁵

Acts 18:18-21, 24-28 in AD 51

1 Cor. 16:19 in AD 53

Leaving Paul (Acts 18:18-21)

^{BGT} **Acts 18:18** Ὁ δὲ Παῦλος ἔτι προσμεῖνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχὴν.¹⁹

κατήντησαν δὲ εἰς Ἔφεσον, καὶ κείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.²⁰ ἑρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι οὐκ ἐπένευσεν,²¹ ἀλλὰ ἀποταξάμενος καὶ εἰπὼν· πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνῆχθη ἀπὸ τῆς Ἐφέσου,

NRS Acts 18:18 After staying there for a considerable time, Paul said farewell to the believers and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchreae he had his hair cut, for he was under a vow.¹⁹ When they reached Ephesus, he left them there, but first he himself went into the synagogue and had a discussion with the Jews.²⁰ When they asked him to stay longer, he declined;²¹ but on taking leave of them, he said, “I will return to you, if God wills.” Then he set sail from Ephesus.

NIV Acts 18:18 Paul stayed on in Corinth for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchrea because of a vow he had taken.¹⁹ They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.²⁰ When they asked him to spend more time with them, he declined.²¹ But as he left, he promised, “I will come back if it is God’s will.” Then he set sail from Ephesus.

NLT Acts 18:18 Paul stayed in Corinth for some time after that and then said good-bye to the brothers and sisters and sailed for the coast of Syria, taking Priscilla and Aquila with him. (Earlier, at Cenchrea, Paul had shaved his head according to Jewish custom, for he had taken a vow.)¹⁹ When they arrived at the port of Ephesus, Paul left the others behind. But while he was there, he went to the synagogue to debate with the Jews.²⁰ They asked him to stay longer, but he declined.²¹ So he left, saying, “I will come back later, God willing.” Then he set sail from Ephesus.

Comments:

When Paul finished his eighteen month initial ministry in Corinth, he determined to return back to Jerusalem and to the missionary starting point of Antioch. A first leg of this journey was to return to the city of Ephesus in the Roman province of Asia eastward across the Aegean Sea from Corinth. He had wanted to go there after passing through Galatia at the beginning of the second missionary journey but was not allowed to by the Holy Spirit (cf. Acts 16:6). Priscilla and Aquila accompanied Paul as far as Ephesus where they remained behind as Paul headed on to Jerusalem and Antioch.

Although no Christian community was yet underway, this couple picked up their belongings and followed Paul to Ephesus and then agreed to remain there as a Christian witness. The Jewish synagogue members were open to Christian ideas, but Paul could not delay his trip to Jerusalem in order to accommodate their interest. He was in a hurry to get to Jerusalem, most likely to celebrate Passover there as a later copyist conjectured with the additional statement inserted into the original scripture text here, “saying, It is by all means necessary for me to go to Jerusalem and celebrate the Feast.” Consequently, Priscilla and Aquila filled in the gap left by Paul’s departure.

The next years of living in Ephesus for Priscilla and Aquila would lay the groundwork for what became the longest and most extensive ministry of the apostle Paul in one location when he returned to Ephesus on the third missionary journey some two or so years later (cf. Acts 19:1-20:1). Paul spent some two plus years using Ephesus as home base for his work.

The almost parenthetical insertion about Paul’s vow at the port town of Cenchrea in Achaia before arriving at Ephesus in Asia alludes to his continued use of Jewish religious traditions as a Christian. No reason is given for Paul making this vow, and the exact nature of it is not explained. But, such vows that involved not cutting one’s hair as a Jewish male were common in ancient Judaism. At the end of the designated period of religious focus in order to better understand God’s will and/or to express gratitude for a particular blessing from God, one would cut his hair. If he were making a trip to worship in the temple, he would place this cut hair into the burnt offering offered up in the temple in Jerusalem.⁶ Although a Christian, Paul continued to practice his Jewish religious traditions, but refused to impose them on Gentile Christians.

What lessons does the example of Priscilla and Aquila teach us from this episode in Ephesus? A

few things come to mind. **First**, note how they placed their Christian witness and ministry ahead of their careers and home. Indeed, their commitment to Christ took top priority in their lives. If following Christ meant the need of moving around, they were willing to do so. **Second**, their religious faith was considered sufficiently mature by Paul that he would entrust to them the challenge of continuing a Christian witness that he had had hardly time to begin (cf. vv. 19-20). They became church planters as lay people, although it's unlikely this was the first time they had done this.

Helping Apollos (Acts 18:24-28)

BGT Act 18:24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.²⁵ οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζῶν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.²⁶ οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν [τοῦ θεοῦ].²⁷ βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβόλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος.²⁸ εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.

NRS Act 18:24 Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures.²⁵ He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John.²⁶ He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately.²⁷ And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers,²⁸ for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah is Jesus.

NIV Act 18:24 Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.²⁵ He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John.²⁶ He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.²⁷ When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed.²⁸ For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.

NLT Act 18:24 Meanwhile, a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had just arrived in Ephesus from Alexandria in Egypt.²⁵ He had been taught the way of the Lord and talked to others with great enthusiasm and accuracy about Jesus. 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 more accurately.²⁷ Apollos had been thinking about going to Achaia, and the brothers and sisters in Ephesus encouraged him in this. They wrote to the believers in Achaia, asking them to welcome him. When he arrived there, he proved to be of great benefit to those who, by God's grace, had believed.²⁸ He refuted all the Jews with powerful arguments in public debate. Using the Scriptures, he explained to them, "The Messiah you are looking for is Jesus."

Comments:

Sometime after Paul's departure to Jerusalem, another Christian spokesman named Apollos⁷ arrived in Ephesus. His credentials were good according to verses 24-25, but he lacked clear detailed knowledge of the Christian faith. Priscilla and Aquila noticed this in his preaching and took him aside privately to give him more in depth training in the Christian faith. The amazing aspect of this episode is the greater insight in Christianity that this 'lay couple' had over the 'preacher.' Without publicly

embarrassing him, they corrected his deficiencies and thus made an invaluable contribution to his ministry. The exact nature of his deficiencies are not explained apart from the one comment in verse 25, “though he knew only the baptism of John.” Whether or not he was rebaptized in the way some others in Ephesus were (cf. Acts 19:1-7) is not stated. Not to be overlooked is that both Priscilla and Aquila were involved in the further training of Apollos. To Apollos’ credit, he was open to receive this instruction and profited from it.

The lesson here? In today’s Christianity lay people generally consider themselves very inadequate to take on trained clergy and attempt to fill in perceived deficiencies of understanding. Yet, most preachers, if honest, will admit to having learned many valuable insights about the Christian faith from lay folks. In the early Christian communities of faith, everyone was treated more as an equal than is often the case today. Apollos’ successful helping of the believers in Corinth (cf. v. 27-28) was a direct outgrowth of this faithful couple’s assistance. One can never anticipate the full impact that can be made on the lives of others, both directly and indirectly through faithful service.

Did you notice something else in this passage? In verses 27 and 28, when Apollos decided to travel to Corinth to help the Christian community there, the Christian community in Ephesus encouraged and recommended him to the Corinthians. By this point, Luke can refer to a community of believers in Ephesus. Who was instrumental in developing this? Priscilla and Aquila.

Leading a house church (1 Cor. 16:19)

BGT 1Co 16:19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ’ οἶκον αὐτῶν ἐκκλησίᾳ.²⁰ ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

NAU 1Co 16:19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.²⁰ All the brethren greet you. Greet one another with a holy kiss.

NRS 1Co 16:19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord.²⁰ All the brothers and sisters send greetings. Greet one another with a holy kiss.

NIV 1Co 16:19 The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.²⁰ All the brothers here send you greetings. Greet one another with a holy kiss.

NLT 1Co 16:19 The churches here in the province of Asia greet you heartily in the Lord, along with Aquila and Priscilla and all the others who gather in their home for church meetings.²⁰ All the brothers and sisters here have asked me to greet you for them. Greet each other in Christian love.

Comments:

The writing of 1 Corinthians⁸ by Paul was done from Ephesus during the third missionary journey, most likely toward the beginning of Paul’s lengthy ministry at Ephesus from about 53 to 55 AD.

Verse 19 comes as one of the greetings in the Conclusio section of the letter. Several things become clear from the reference to Priscilla and Aquila. They are still living in Ephesus at this point, having arrived there in about 51 AD. They have fond connections to the believing community in Corinth where they had come from when they accompanied Paul from Corinth to Ephesus. Thus, they requested to be remembered to the Corinthian believers in Paul’s letter. The sending of greetings⁹ in the ancient world had great significance that is sometimes overlooked in modern American society. Staying in touch was very important.

Also, note the mention of the church that met in their home. As with their previous experiences in Rome and Corinth, they quickly opened their home as a meeting place for Christian believers. By this point in time the group meeting in their home had become an important part of the larger Christian

community in Ephesus.

3. Rome

^{BGT} Rom 16:1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ² ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν ὑμῶν χρῆζῃ πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ. ³ Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ, ⁴ οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, ⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

^{NAU} Rom 16:1 I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; ² that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well. ³ Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; ⁵ also *greet* the church that is in their house. Greet Epaenetus, my beloved, who is the first convert to Christ from Asia.

^{NRS} Rom 16:1 I commend to you our sister Phoebe, a deacon of the church at Cenchreae, ² so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. ³ Greet Prisca and Aquila, who work with me in Christ Jesus, ⁴ and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. ⁵ Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ.

^{NIV} Rom 16:1 I commend to you our sister Phoebe, a servant of the church in Cenchrea. ² I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me. ³ Greet Priscilla and Aquila, my fellow workers in Christ Jesus. ⁴ They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. ⁵ Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

^{NLT} Rom 16:1 Our sister Phoebe, a deacon in the church in Cenchrea, will be coming to see you soon. ² Receive her in the Lord, as one who is worthy of high honor. Help her in every way you can, for she has helped many in their needs, including me. ³ Greet Priscilla and Aquila. They have been co-workers in my ministry for Christ Jesus. ⁴ In fact, they risked their lives for me. I am not the only one who is thankful to them; so are all the Gentile churches. ⁵ Please give my greetings to the church that meets in their home. Greet my dear friend Epenetus. He was the very first person to become a Christian in the province of Asia.

Comments:

Some three or four years have passed since the reference to Priscilla and Aquila in 1 Corinthians, and now the couple is living again in Rome. The Roman letter was written from Corinth by Paul in late 56 or 57 AD just before he left for Jerusalem at the end of the third missionary journey. Paul asks to be remembered to this couple in the Conclusio section of this letter.

In verses three through five he listed several admirable traits about them: (1) they were fellow workers with Paul in Christ Jesus. The term συνεργούς implies partnership in the sense of co-workers (cf. NLT above). (2) They had “risked their necks” for Paul in ministry. No details are provided but one would tend to think in terms of the Ephesian riot described in Acts 19:23-41 caused by the silversmith Demetrius. (3) Not only Paul but Gentiles churches had expressed gratitude to God for this couple. (4) A Christian congregation was once again meeting in their home in Rome. They were very consistent in opening their home as a Christian meeting place wherever they lived. Most likely they enjoyed reasonable wealth in order to be able to do this in each place that they lived. Typically, only persons of

considerable wealth could have afforded homes sufficiently large to hold small group meetings inside them.

4. Ephesus⁵

BGT 2Ti 4:19 Ὑσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον. ²⁰ Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. ²¹ Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

NAU 2Ti 4:19 Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained at Corinth, but Trophimus I left sick at Miletus. ²¹ Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.

NRS 2Ti 4:19 Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained in Corinth; Trophimus I left ill in Miletus. ²¹ Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers and sisters.

NIV 2Ti 4:19 Greet Priscilla and Aquila and the household of Onesiphorus. ²⁰ Erastus stayed in Corinth, and I left Trophimus sick in Miletus. ²¹ Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers.

NLT 2Ti 4:19 Give my greetings to Priscilla and Aquila and those living at the household of Onesiphorus. ²⁰ Erastus stayed at Corinth, and I left Trophimus sick at Miletus. ²¹ Hurry so you can get here before winter. Eubulus sends you greetings, and so do Pudens, Linus, Claudia, and all the brothers and sisters.

Comments:

With the reference in 2 Timothy we encounter the final mention of Priscilla and Aquila in the New Testament. On the assumption of Pauline authorship of 2 Timothy -- a huge assumption in modern biblical scholarship held only by a small percentage of scholars -- the situation of the letter is considerably different than the previous references. The time frame was about 67 or 68 AD, about a decade after the past reference in Romans 16. Paul was under arrest again in Rome and was facing execution soon. 2 Timothy was his 'last will and testament' writing before his martyrdom at the hands of emperor Nero. The letter was sent to Paul's long time assistant, Timothy, who was attempting to help the Christian community in Ephesus solve a myriad of problems.

In the very personal references in the Conclusio section, 4:9-22, Paul alluded to a large number of individuals who had either been faithful in standing with Paul or else had proven themselves unworthy of respect because of betrayal of Christ and abandonment of Paul in moments of dire need.

During this intervening time Priscilla and Aquila had moved again, from Rome back to Ephesus. Times of stress and persecution reveal the authentic character of an individual. Several of those who had worked with Paul in Christian ministry didn't "pass the exam", but among those who did was the faithful Christian couple Priscilla and Aquila.

Notes:

1. "Since the Jews constantly made disturbances at the instigation of Chrestus [*Another form of Christus; see Tert. Apol. 3 (at the end). It is uncertain whether Suetonius is guilty of an error in chronology or is referring to some Jew of that name. The former seems probable because of the absence of "quodam". Tacitus, Ann. 15.44, uses the correct form, Christus, and states that he was executed in the reign of Tiberius*], he expelled them from Rome."

Quoted from Suetonius, *Life of Claudius*, 25, accessed at <http://www.fordham.edu/halsall/ancient/suet-claudius-rolfe.html>

2. See John B. Polhill, *Acts*, vol. in *The New American Commentary* (Nashville: Broadman Press, 1992), 382.

3. Corinth.

"kōr'inth, — [Κόρινθος] (Acts 18:1; 19:1; I Cor. 1:2; II Cor. 1:1, 23; II Tim. 4:20). The chief commercial city on the Isthmus of Corinth and the capital of the Roman province of ACHAIA.

"Descriptions of Corinth are given by Strabo (VII. 378-82), who visited the city soon after its restoration by the Romans in 44 B.C., and by Pausanias, who wrote his Description of Greece (see book II) ca. A.D. 174. The excavation of the ancient city was begun by the American School of Classical Studies in Athens in 1896, and the work and the publication of the results have continued.

"The site of the city was ca. two miles inland from the Gulf of Corinth on an elevated terrace at the foot of Acrocorinth, a rocky hill rising to 1,886 feet above sea level. Stone implements and pottery vessels attest the life of man here in the Neolithic period, while tools of metal show the transition to the Early Bronze Age ca. 3000 B.C. Ca. 2000 B.C. the settlement seems to have been devastated, and then at the beginning of the first millennium B.C. was occupied by the Dorian Greeks. By the eighth century B.C., Corinth had founded colonies at Corfu and Syracuse. In the seventh century Cypselus made himself tyrant of the city, and was followed by his famed son, Periander (ca. 625-ca. 583 B.C.), under whom Corinth reached great power and prosperity. The city was famed for pottery and bronze work, and its products were carried far and wide by extensive shipping.

"Corinth survived the vicissitudes of the Peloponnesian War (431-404 B.C.) and the Corinthian War (395-387 B.C.), but in the third century B.C. as the leader of the Achaian League it came into conflict with Rome. In 146 B.C. the Roman consul L. Mummius captured, burned, and razed the city, slaying its men and selling into slavery its women and children. Corinth lay desolate for a century, then was refounded as a Roman colony in accordance with a decree which Julius Caesar issued in 44 B.C., not long before his death. The city was known earlier as Ephyra (Ἐφύρα), meaning "lookout" or "guard," but now in honor of its new founder was called Colonia Laus Julia Corinthiensis, a name which has been found in an inscription at Corinth (see bibliography). The colonists seem to have been freedmen from Italy, with whom soon Greeks and Orientals, including many Jews, were mingled.

"Prosperity returned to the revived city. Corinth was strategically located on its isthmus and controlled the ports of Lechaion on the Gulf of Corinth and Cenchreae on the Saronic Gulf. The goods of East and West were shipped across the isthmus, and at its narrowest point the smaller vessels were themselves dragged over bodily on a sort of shipway of which some vestiges have probably been identified and which Strabo (VIII.335, 369, 380) called a di'olkov, or "haul-across." The isthmus was only 3 ½ miles across, and it occurred to Periander and others to cut a canal through it. This project was seriously undertaken by Nero upon his visit to Greece in A.D. 66 or 67, but abandoned when exigencies elsewhere proved more pressing. The same emperor was generous in restorations in Corinth when the city was shaken by an earthquake, and Vespasian and Hadrian also built there. By the second century A.D., Corinth was probably the finest city in Greece.

"Strabo (VIII.379) states that Corinth was surrounded by a wall except where it was protected by Acrocorinth, and that this wall extended for as much as forty stadia. Modern exploration has found and traced the ancient wall in a circuit of more than six miles, which is actually in excess of Strabo's figure, since it amounts to some fifty-five Greek stadia. It would appear that the city did not need all this space, and the excavations which have laid bare many of the chief buildings have touched less than the hundredth part of the entire area."

Quoted from *The Interpreter's Dictionary of the Bible*, online at iPreach

4. Hospitality.

"[φιλοξενία] (Rom. 12:13; Heb. 13:2; I Clem. 1:2; 10:7; 11:1; 12:1; Herm. Mand. 8:10; cf. I Tim. 3:2; Tit. 1:8; I Pet. 4:9). Entertainment of a stranger (sojourner) as a guest; recognized as a sacred duty throughout the Mediterranean world, and more heartily and stringently kept than many a written law. While the word does not appear in the OT, the custom is evidenced, particularly in the patriarchal stories (Gen. 18:1-8; 19:1-11; 24:14-61; cf. Judg. 19:10-25).

In the NT the practice provides the background for many of the details in the life of Jesus and the early Christian community. See also GUEST; SOJOURNER.

1. Among the Hebrews. The main practices stem from nomadic life, when public inns were a rarity and every stranger a potential enemy. Hospitality was discharged more from fear and for protection than from generosity. One might even entertain the deity or his messengers (cf. Gen. 18:1-8; 19:1, 3; Heb. 13:2). Moreover, the host never knew when he himself would be dependent on others. The guest was treated with respect and honor and was provided with provender for his animals, water for his feet, rest, and a sumptuous feast. He enjoyed protection, even if he were an enemy, for three days and thirty-six hours after eating with the host (the time sustained by his food). Hospitality was to the Bedouin what almsgiving was to the later Jews—an expression of righteousness. A traveler entering a city would come to the open place, and there, unless a breach of etiquette occurred, someone would invite him to his home and grant him the customary graces (Gen. 19:1-3; Judg. 19:15-21).

2. Among the Christians. The NT describes Jesus as dependent on hospitality for his daily care and lodging (Matt. 8:20; 9:10; Mark 7:24; 14:3; Luke 7:36; 8:3; 9:52; 10:38; 14:1; 19:5; John 12:2). This was assumed in the sending forth of the apostles (Matt. 10:5-15; Mark 6:7-11; Luke 9:2-5; 10:4-11). And it accounts to a considerable degree for the extensive journeys of the early Christian missionaries (cf. Acts 16:15; 18:27; III John 5-6), and the retention of the “living voice” of the gospel. Christians, in their travels, would seek out Christian brethren, partly for protection but mainly to share fellowship and worship. Churches shared their gospel tradition, the collection (possibly in the form of eucharistic elements; cf. Just. Apol. 1.67), their homes (Adrs 16:15; 18:27; Herm. Sim. 8:10; Arist. Apol. 15:7), and provided labor for those desiring to settle in their midst (Did. 12). On hearing of poverty, they contributed to the necessity of the saints (Rom. 15:26-27; II Cor. 9:1-2; cf. Phil. 4:10, 14-18). Hospitality was the chief bond which brought the churches a sense of unity. The Roman church, as the church of the imperial capital, came to supremacy partly through its constant concern for Christians everywhere.

Certainly such a practice was bound to be abused by idlers and pretenders. Precautions early were taken to test the genuineness of a Christian traveler and to forestall his becoming a burden to the Christian community (cf. I John 4:1; II John 7-11; Did. 11-12).

Bibliography. J. L. Burkhardt, *Notes on the Bedouins and Wahabys*, I (1831), 338-50; C. M. Doughty, *Arabia Deserta*, I. (1888), 228; A. von Harnack, *The Expansion of Christianity in the First Three Centuries*, I (trans. and ed. J. Moffatt; 1904), 181-249; J. Pedersen, *Israel*, I-II (1926), 356-58; W. R. Smith, *Religion of the Semites* (3rd ed., 1927), pp. 75-78; D. W. Riddle, “Early Christian Hospitality,” *JBL*, 57 (1938), 141-54.”

Quoted from [The Interpreter’s Dictionary of the Bible](#), online at iPreach

5. Ephesus.

“ef’u sus [Ἐφεσός] (Acts 18:19, 21, 24; 19:1, 17, 26, 35; 20:16, 17; I Cor. 15:32; 16:8; I Tim. 1:3; II Tim. 1:18; 4:12; Rev. 1:11; 2:1); EPHESIANS i fe’ zhunz. A large seaport city in the Roman province of Asia; a commercial and religious center, where the apostle Paul worked for an extended period (Acts 19:8, 10 states that he taught in the synagogue for three months and after that in the hall of Tyrannus for two years, while Acts 20:31 gives a round figure of three years for his total time there). The name Ephesus also appears in Eph. 1:1 in A D G and the later MSS of the Koine or Byzantine text family, but is not found in p⁴⁶ B \aleph (S); it is printed in the KJV but placed in the margin in the RSV. Ephesus and the Ephesians (Ἐφεσίοι) are mentioned in Acts 18:27 in D and the margin of the Harklean Syr.; the Ephesians are referred to in Acts 19:28, 34, 35. and Trophimus the Ephesian is spoken of in Acts 21:29. On the deeply indented W coast of Asia Minor a number of river valleys descend to the sea and provide natural channels of travel and favorable locations of great cities. In the N is the valley of the Caicus River, where PERGAMUM was located. Farther S are the Hermus, the Cayster, and the Maeander. SMYRNA was near the mouth of the Hermus, MILETUS at the mouth of the Maeander. Although the Cayster was smaller than the rivers on either side, it emptied into a good harbor and also gave excellent access to the valleys of both the Hermus and the Maeander. Therefore, the city located here had the most favorable situation of all and became the first of all the cities of the province of Asia. This was Ephesus.”

Quoted from [The Interpreter’s Dictionary of the Bible](#), online at iPreach

6. Polhill, Acts, 390.

7. Apollos.

“a Jew “born at Alexandria,” a man well versed in the Scriptures and eloquent (Acts 18:24; RSV, “learned”). He came to Ephesus (about A.D. 49), where he spake “boldly” in the synagogue (18:26), although he did not know as yet that Jesus of Nazareth was the Messiah. Aquila and Priscilla instructed him more perfectly in “the way of God”, i.e., in the knowledge of Christ. He then proceeded to Corinth, where he met Paul (Acts 18:27; 19:1). He was there very

useful in watering the good seed Paul had sown (1 Corinthians 1:12), and in gaining many to Christ. His disciples were much attached to him (1 Corinthians 3:4-7,22). He was with Paul at Ephesus when he wrote the First Epistle to the Corinthians; and Paul makes kindly reference to him in his letter to (Titus 3:13). Some have supposed, although without sufficient ground, that he was the author of the Epistle to the Hebrews.”

Quoted from Easton's Bible Dictionary, online at Bible Study Tools

8. 1 Corinthians

“Our canonical I Corinthians is in part an answer to a letter that Paul had received at Ephesus from the church at Corinth (I Cor. 7:1). It is possible that this letter had been personally delivered by the Corinthian delegation of Stephanas, Fortunatus, and Achaicus. At any rate, they had arrived at Ephesus before Paul undertook to answer it, and their presence had greatly cheered him (I Cor. 16:1 7-18). The Corinthian letter had assured the apostle that he was always remembered and that the traditions were maintained as he had delivered them (I Cor. 11:2). It had expressed complacent satisfaction with conditions at Corinth (I Cor. 4:7-8) and the hope that Apollos might shortly return to resume his ministry (I Cor. 16:12). But in the main it appears to have consisted of a series of questions concerning which the Corinthian congregation desired the apostle's judgment: questions about sexual intercourse, about marriage, and, in particular, about a sort of “spiritual” marriage that had become a vogue in Corinth (ch. 7); questions about the propriety of eating the flesh of animals that had been sacrificed to pagan gods and then sold in the market place (ch. 8); and questions about the authentication of spirit possession, the relative worth of “spiritual gifts,” and the proper ordering of public worship (chs. 12-14).

“Paul might have contented himself with a series of verbal instructions to be delivered by the members of the deputation that had waited on him, but, fortunately for the later church, he felt the occasion important enough to warrant a lengthy letter. In our canonical I Corinthians he not only answered the questions that had been asked, but also made observations and issued instructions on a variety of other matters that needed correction: the existence of cliques in the church at Corinth (1:10-4:21); a case of flagrant immorality on the part of a member of the Corinthian congregation (5:1-8); litigation by Christians in pagan courts (6:1-11); loose sex mores (6:12-20); modernistic tendencies among women (11:2-16); the proper observance of the Lord's Supper (11:17-34); the meaning of the resurrection faith (ch. 15); and the proposed collection for the needy saints in Jerusalem (16:1-4).”

Quoted from The Interpreter's Dictionary of the Bible, online at iPreach

9. Greeting

[ἀσπασμός]. Alternately: GREETING. A greeting on meeting. The custom of bidding “peace” to persons greeted developed from OT times (cf. I Sam. 1:17; 25:6; Mark 5:34; Luke 10:5-6). The Greek greeting, “Hail,” is χαίρε, or χαίρετε (Matt. 26:49; 28:9; Luke 1:28). Both the Hebrew and the Greek term are reflected in the salutations of NT letters. See LETTER.

For embracing, kissing, cf. Gen. 29:13; Luke 15:20; Rom. 16:16.

Quoted from The Interpreter's Dictionary of the Bible, online at iPreach

