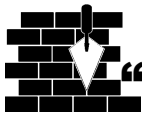


PRISCILLA & AQUILA - “Ministry As A Lifestyle”



“Building Blocks”

1. **(1c)** Undoubtedly, persecution would have been an inevitable topic once they’d finished the formalities. They had been persecuted because they were *Jewish* by Gentiles. Paul had been persecuted by *Jews* because he had embraced Jesus as the Jewish Messiah. Aquila and Priscilla would have also gotten to hear him preach on Jesus as Messiah in the synagogue, as well as witnessed the persecution he received for doing so. Paul lived with them, so they got the “inside” and expanded version of whatever he was teaching in the synagogues much like the disciples did with Jesus’ parables.
2. **(Q3-Rom)** It is unlikely that Aquila and Priscilla endeared themselves to “all the churches of the Gentiles” by what they *knew*. Endearment is the fruit of service to others.
3. **(Q5-Ex 31)** These two men were “filled with five things, all for one purpose. They were not filled with the Holy Spirit for *spiritual* service, and the other four things for some other kind of service. Also, the “other four” were *not* for personal advancement or personal benefit. One has to wonder what God will say to us when we’ve “thanked” God for the giftedness we have used to pursue personal ends.
4. **(Q5-Jer)** “Feeding” is not “dispensing.” God is *not* speaking of a buffet line here! The Hebrew word for “feed” is almost always used in the context of a shepherd grazing his flocks. There is at least the image of someone helping the flock *find* “knowledge” *and* letting them “eat” for themselves. This is the opposite of “spoon-feeding.” It is a careful and attentive oversight that involves leading the flock on where to eat.
5. **(Q5-Micah)** We must remind ourselves that the prophets addressed *God’s people*, That meant they were speaking to themselves too! They were not “outsiders” who were more righteous. God’s message was to the covenant community of which they were a part. It was not to individuals who collectively made-up the covenant community.
6. **(Q5-2 Cor.)** Paul’s dual message was Jesus and people; His work and their needs. The Gospel is of course their greatest need. But, it is *not* their only need.
7. **(Q9-2 Cor.)** The context of this passage is very important. The “giving” Paul is speaking of here was *not* to a local church. Paul is referring to a collection he is taking for the believers in Jerusalem. This is an example of a response to a need *outside* my own circle of fellowship.
8. **(Q9-Heb.)** The author of Hebrews hits *both* victim and victimizer in this verse. God “sends His rain on the evil and on the good...” Our love should mirror His—it should be without discrimination.



“Stumbling Stones”

1. **(Intro)** Our understanding of the presence and power of the indwelling Holy Spirit is almost completely dominated by our western view of independence and autonomy. Sometimes our theology is more a product of the Bill of Rights than it is the Word of God.
We must see the Spirit as a divine means to a divine end. Not a divine means to a human end. Even my sanctification—the fruit of the Spirit’s presence in my life—is a means not an end.
2. **(Q5-Matt 25)** We must be very careful that we do not lose sight of the single most important factor in this parable—namely that the “talents” *never* ceased to belong to the Master—ever! This is *not*

a parable about money, it's about motive, motivation, and ministry. Jesus is in the middle of a whole series of parables about the Kingdom of God, *not* stewardship.

3. **(Q5-2 Cor 6)** Paul's "resume" here ("*...as servants of God we commend ourselves...*") is very different from the modern requirements of men and women in ministry. but, those who endure also are those who are true. Suffering in the western view of faith is almost *always* linked to persecution for one's faith, not suffering in the midst of obedient ministry. Sometimes we develop a superstitious notion of being protected *from* suffering because we are "serving God."
4. **(Q9-Isaiah)** Careless cliches are *not* what Isaiah has in mind here. He is talking about "sustaining" people, not merely "giving them a verse that fits." The goal here is that they would be standing a little stronger because of what I said to them.



"Going Deeper"

1. **(Q3)** If Paul's investment in Aquila and Priscilla is a useful model for us, what appears to be a reasonable goal for discipling others from this story?
2. When you compare Acts 18:1-2 with Romans 16:3-5, Aquila and Priscilla have come "full circle" and are back in Rome. Why do you think God "drove" them out of Rome in the first place? What can you learn from this regarding your own life and preparation for ministry?
3. **(Q4)** Is Paul concerned about spiritual *reproduction* or spiritual birth? What's the difference? What difference does it make in how we view ministry?
4. **(Q5-Ex 35)** What do you think God's motivation for giving these same two men this sixth "gift" was, in light of the theme of this chapter of the Bible study?
5. **(Q5-Mark 8)** What are the two different sets of "interests" in Philippians 2:19-21? How does that passage speak to this question?
6. **(Q5-2 Cor 5)** Paul speaks of a believer's new identity *and* their new purpose here. What are they, and how are they related?
7. **(Q5-1 Pet)** Is your view of spiritual gifts like Peter's, or do you think of them more as "presents"? Explain.