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**Ministry of the Holy Spirit**  
**Acts 18:1-17**  
**Lesson 33 – Discouragement Island**

**Acts 18:1-17 (NIV)**

<sup>1</sup> After this, Paul left Athens and went to Corinth. <sup>2</sup> 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, <sup>3</sup> and because he was a tentmaker as they were, he stayed and worked with them. <sup>4</sup> Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks. <sup>5</sup> When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ. <sup>6</sup> But when the Jews opposed Paul and became abusive, he shook out his clothes in protest and said to them, "Your blood be on your own heads! I am clear of my responsibility. From now on I will go to the Gentiles." <sup>7</sup> Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God. <sup>8</sup> Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized. <sup>9</sup> One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent. <sup>10</sup> For I am with you, and no one is going to attack and harm you, because I have many people in this city." <sup>11</sup> So Paul stayed for a year and a half, teaching them the word of God. <sup>12</sup> While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him into court. <sup>13</sup> "This man," they charged, "is persuading the people to worship God in ways contrary to the law." <sup>14</sup> Just as Paul was about to speak, Gallio said to the Jews, "If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you. <sup>15</sup> But since it involves questions about words and names and your own law--settle the matter yourselves. I will not be a judge of such things." <sup>16</sup> So he had them ejected from the court. <sup>17</sup> Then they all turned on Sosthenes the synagogue ruler and beat him in front of the court. But Gallio showed no concern whatever.

## **Discussion Questions**

1. What do you think was happening in Paul emotionally and spiritually when God told him, “Do not be afraid; keep on speaking, do not be silent”?

*Acts 18:9–10*

What does God’s command suggest about what Paul may have been feeling even though he remained faithful?

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2. How can discouragement distort the way we interpret what God is doing in our lives?

*Psalms 42:5; 2 Corinthians 4:8–9*

the sermon says, “Your feelings are real—but your feelings are not always reliable interpreters of God’s faithfulness.” How do we acknowledge our feelings without allowing them to define our faith?

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3. Why is discouragement so dangerous to our purpose and calling?

*Galatians 6:9; Hebrews 12:1–3*

Discuss this statement from the sermon: “The enemy doesn’t always have to make you sin if he can just make you stop.” What has discouragement caused you to consider quitting?

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4. How did God use Aquila and Priscilla to encourage Paul during a difficult season?

*Acts 18:1–3*

Who are the “Aquila and Priscilla” people God has placed in your life—and are you allowing them to help you?

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5. What does Aquila and Priscilla’s displacement from Rome teach us about the providence of God?

*Acts 18:2; Romans 8:28; Genesis 50:20*

Discuss the sermon statement: “God can use disruption as transportation.” Can you identify something that initially felt like a disruption but eventually moved you toward God’s purpose?

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6. Why do we sometimes ask God to remove a burden when His answer is to send people to help us carry it? Why do we initially refuse the help and in many cases never accept it?

*Exodus 17:10–12; Ecclesiastes 4:9–10*

Where in your life might you need to stop saying “I got it” and admit, “I need some help”?

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7. How does discouragement cause us to focus on what is going wrong while overlooking what God is already doing?

*Acts 18:8; Psalm 103:2*

Paul faced opposition, yet Crispus, his household, and many Corinthians believed and were baptized. What evidence of God's faithfulness might you be overlooking because you are focused on what has not happened yet?

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8. What is the difference between being responsible for faithfulness is sharing the Gospel and being responsible for results?

*1 Corinthians 3:6–7; 1 Corinthians 15:58*

How can understanding "I plant, somebody else waters, but God gives the increase" protect us from burnout and discouragement?

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9. Why can discouragement make an old season look attractive again?

*Numbers 11:4–6; Exodus 16:2–3*

Discuss the sermon statement: "Discouragement can make Egypt look good when you forget why God brought you out." What should we remember before returning to something God has already called us away from?

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10. What is the difference between asking God to change our circumstances and trusting God's presence within our circumstances?

*Acts 18:9–10; Psalm 23:4; Exodus 33:14–15*

Why might "I am with you" sometimes be a greater promise than "I will get you out of this"?

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11. How should we understand God's promise of protection to Paul without assuming Christians will never experience suffering?

*Acts 18:10–17; Romans 8:31, 35–39*

Discuss the sermon's theological point: "Nothing can stop God's purpose for your life until God's purpose for your life is complete." How does that truth change the way you face opposition?

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**Takeaway Challenge #1**— Check your interpretation. Identify one situation where discouragement has caused you to assume God isn't working. This week, pray: "God, show me what I'm not seeing."

**Takeaway Challenge #2** — Identify your people. Name two people God has sent who strengthen rather than drain you. Contact one this week and tell them what their presence means to you.

**Share your major takeaways from the Lesson/Sermon this week.**

## **Commentary**

### **K. Corinth, the Bridge of Greece: An Indisputable Christian, [18:1-17](#)**

**([18:1-17](#)) Introduction:** Paul's ministry in Corinth holds many lessons for the Christian believer. Paul demonstrated forcibly what it takes to be an indisputable disciple of the Lord.

**1. ([18:1](#)) Evangelism:** Paul left Athens and travelled to Corinth. The decision was by choice. There had been some results in Athens, but the philosophical and intellectual pride made most people close-minded and self-sufficient when considering God and eternity. Apparently Paul felt his time could be spent more profitably in Corinth. No doubt he stayed in Athens long enough to ground the Athenian believers in the faith, then he struck out for Corinth.

**Thought 1.** Note three lessons.

- 1) Intellectual pride closes a person's mind to the truth of God and eternity.
- 2) A person's time needs to be spent where the most fruit can be borne unless specifically shown otherwise by God.
- 3) The servant of God must root the young believer in the faith, even if it is under difficult circumstances.

**2. ([18:2](#)) Discipleship:** the Christian disciple finds and develops people. Note the word *found*. Wherever Paul went he looked for people who either needed Christ or needed to grow in Christ. Whether Aquila and Priscilla were believers or not at this time is not known. But Paul found this couple, stayed with them, and either led them to the Lord or into a deeper commitment to the Lord (see [Deeper Study #2, Priscilla—Acts 18:2](#) for more discussion).

The point to see is how Paul was always reaching out to find people who needed Christ. A dynamic example for us all!

**"Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" ([Matthew 28:19-20](#)).**

**"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" ([2 Tim. 2:2](#)).**

**3. ([18:3](#)) Paul, Ministry; Secular Labor:** the Christian disciple worked at secular employment when required. Paul was usually supported in his ministry and did not have to work at secular work. In fact, he was soon to

receive financial support from the Philippian church when Silas and Timothy arrived, and the support would free him to preach the gospel and minister full time ([Acts 18:5](#); cp. [1 Thes. 3:6](#); [2 Cor. 11:9](#); [Phil. 4:15](#)). But note this verse. Paul did not hesitate to work with his hands in order to get the gospel out to people. He would do whatever was necessary to reach people and meet their desperate need for Christ and the glorious life of joy and eternity that Christ gives. (Cp. [Acts 20:34](#); [1 Thes. 2:9](#); [2 Thes. 3:8](#); [1 Cor. 4:11-12](#); [1 Cor. 9:12-15](#); [2 Cor. 11:7-9](#); [1 Cor. 12:14](#).)

**"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" ([John 9:4](#)).**

**"For we cannot but speak the things which we have seen and heard" ([Acts 4:20](#)).**

**"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" ([1 Cor. 9:16](#)).**

**4. ([18:4](#)) Preaching— Teaching— Witnessing:** the Christian disciple worshipped and taught every Sabbath. Note where Paul was on the day of worship. He was where he should be—worshipping the Lord and serving Him by preaching and teaching others just as the Lord had gifted him to do.

1. Paul "reasoned" (*dielegeto*): presented sound, thoughtful, logical points; answered and settled questions in a reasonable way. The tense is continuous action. Paul reasoned and reasoned doing all he could to convince the listeners that Jesus Christ was the Son of God. Note there was no sense of bombarding a person in a demanding, forceful, fiery, argumentative spirit.

**"Come now, and let us reason together, saith the lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" ([Isaiah 1:18](#)).**

**"Produce your cause, saith the lord; bring forth your strong reasons, saith the King of Jacob" ([Isaiah 41:21](#)).**

**"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" ([1 Peter 3:15](#)).**

2. Paul "persuaded" (*epeithen* [PWS: 2920](#)): prevailed, urged, induced, pleaded, begged, sought to move and bring about a change of heart and mind. Paul reasoned and reasoned, doing all he could to reach and help people to trust Christ Jesus the Lord. Again, the tense is continuous action. Paul continued to persuade.

**"And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ" ([Acts 18:4-5](#)).**

**"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" ([Acts 20:31](#)).**

**"Whereunto I also labour, striving according to his working, which worketh in me mightily" ([Col. 1:29](#)).**

**"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" ([Isaiah 62:1](#)).**

**5. ([18:5-6](#)) Gospel, Rejection— Minister, Rejection:** the Christian disciple experienced terrible strain and rejection, but he marched on. Silas and Timothy arrived from Macedonia, Silas coming from Philippi and Berea and Timothy from Thessalonica.

⇒ They brought financial support which freed Paul to preach Christ full time.

⇒ They brought wonderful news about the churches of Macedonia growing in the Lord.

Such blessings stirred Paul to minister and proclaim Christ with new vigor. Note three points.

1. Paul was pressed in the spirit, constrained by the Word to give himself completely to preaching and teaching the Word. Note what he was proclaiming: that Jesus is the Messiah (see [Deeper Study #2—Matthew 1:18](#) for discussion).
2. Paul was rejected. The Jews opposed and blasphemed the name of Jesus. The idea is that they organized and opposed the preaching and teaching of Jesus as the Messiah, and they reviled and spoke reproachfully of Christ.
3. Paul turned from the Jews to the Gentiles. This was a turning point in the ministry at Corinth. Some Jews were saved, but the vast majority of those reached would be Gentiles. The scene was dramatic and forceful. Paul was not pronouncing a curse upon the Jews, but declaring he had fulfilled his responsibility to them. He was free of their blood, of the responsibility for their salvation. Their blood, the responsibility for their salvation, was now upon their own heads.

**Thought 1.** The Christian disciple is to turn from those who continue to reject the gospel; but when rejected, he is to continue on, not quitting or slacking up. Note: Paul did exactly what Christ said for us to do. He shook off the dust of those who had rejected him.

**"And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" ([Matthew 10:12-14](#)).**

**"But they shook off the dust of their feet against them, and came unto Iconium" ([Acts 13:51](#)).**

**"Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the lord. And the people did according to this promise" ([Neh. 5:13](#)).**

**6. ([18:7](#)) Humility:** the Christian disciple identified with those to whom he ministered. Rejected by the Jews, Paul could no longer preach in the synagogue. Note what he did: he began to preach *in the home* of a convert named Justus. This says two significant things.

1. Paul strategically planned and located his ministry. He had been preaching to the people attending the synagogue, so he wanted to be located nearby in order to continue reaching those already familiar with the message. Under the leadership of the Lord, he was able to secure quarters in the *most favorable location*, right next door to the synagogue itself.

**Thought 1.** This is a significant lesson. We should always be alert to favorable locations in establishing churches and buildings, and holding meetings.

2. Paul identified with those to whom he ministered. This is a much needed point. He was not removed from his congregation, not high-minded or above others in any sense of the word. He was one with the flock of God.

**"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" ([Matthew 18:4](#)).**

**"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" ([Romans 12:3](#)).**

**"I will declare thy righteousness, and thy works; for they shall not profit thee" ([Isaiah 57:12](#)).**

**7. ([18:8](#)) Witnessing:** the Christian disciple witnessed to high and low. This is clearly seen in that the chief ruler of the synagogue and his family were reached for Christ, but so were many of the other citizens of Corinth. And remember, many of these would be coming from the most sinful backgrounds imaginable, for Corinth was one of the cesspools of immorality and night club life in the ancient world.

**Thought 1.** What an example for the church—reaching both high and low for Christ!

**"And he said unto them, Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)).**

**"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" ([Acts 1:8](#)).**

**"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" ([Matthew 20:28](#); cp. [John 20:21](#) with [Luke 19:10](#)).**

**8. (18:9-11) Encouragement:** the Christian disciple faced terrible discouragement. This is a striking picture of just how human Paul was and how dependent he was upon the Lord's presence and encouragement. What happened to this Christian servant is a glorious lesson for every Christian servant when facing terrible discouragement.

1. Paul sensed fear, terrible fear. Apparently when Crispus, the chief synagogue leader, and so many others were saved, the Jews began to be stirred; and the potential storm of persecution once again lay on the horizon for Paul. (See [Deeper Study #1, Paul, Persecution—2 Cor. 1:8-10](#); note—' [2 Cor. 11:23-31](#) for list of persecutions.) Keep in mind how severely he had been persecuted, suffering so much for his precious Lord...

- his life had been threatened in Damascus ([Acts 9:23](#)).
- his life had been threatened again in Jerusalem ([Acts 9:29](#)).
- he had been persecuted and run out of Antioch of Pisidia ([Acts 13:50](#)).
- he had faced possible stoning in Iconium ([Acts 14:5](#)).
- he had been stoned and left for dead in Lystra ([Acts 14:19](#)).
- he had been opposed and made the center of controversy by the church itself ([Acts 15:1f](#)).
- he had experienced the loss of his closest friend and companion Barnabas ([Acts 15:39](#)).
- he had been beaten with rods and imprisoned in Philippi ([Acts 16:23f](#)).
- he had been cast out of Philippi ([Acts 16:39](#)).
- his life had been threatened in Thessalonica ([Acts 17:5-7, 10](#)).
- he had been forced out of Berea ([Acts 17:13-14](#)).
- he had been mocked in Athens ([Acts 17:18](#)).

The dear servant of God was shrinking from having to face the uproar of persecution again. He was apparently thinking about moving on or else keeping silent for awhile, hoping the storm would pass. This is seen in the very first words which the Lord spoke to Paul...

- Be not afraid • Speak • Hold not thy peace

2. God met the need of His dear servant with a vision of the Lord Jesus Himself. Note: it was the presence of the Lord that encouraged Paul. The Lord gave Paul a most glorious promise, "I am with thee." It is the very same promise He gives to us ([Matthew 28:20](#)). Paul needed nothing else, just the perfect assurance and sense of the Lord's presence, the presence of the One who had done so much for him and whom he loved so much.

3. The Lord assured Paul that he would be kept safe and bear much fruit while in Corinth.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" ([Isaiah 41:10](#)).

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel" ([Isaiah 43:1-3](#)).

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" ([2 Tim. 1:7-8](#)).

4. Paul was faithful to the Lord's call, remaining in Corinth for eighteen months teaching the Word of God. Note a crucial point that we all need to learn. Paul continued on *by faith*, enduring in the ministry. He did not live on spiritual highs but by faith. God gave him spiritual highs, deep experiences with Himself when Paul needed such encouragement and guidance. But the deep spiritual experiences were not common occurrences. Paul had to walk by faith and not feeling. What a lesson for us!

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" ([1 Tim. 1:12](#)).

9. ([18:12-17](#)) **God, Faithfulness**: the Christian disciple saw God's hand at work. God fulfilled His promise. This is clearly seen in these verses. Some months later a new deputy, Gallio, began his rule in the district of Achaia of which Corinth was a part. The Jews, thinking they might be able to manipulate this new ruler, rose up against Paul and dragged him before Gallio. But note what happened.

⇒ Gallio would have nothing to do with these religious hair-splitters. He had them removed from the court.

⇒ The Jews, embarrassed and shamed, turned against the leader Sosthenes, who had aroused them against Paul; they beat him right there in the judgment hall before Gallio.

Note: Sosthenes later became a convert to Christ. He also became a minister of the gospel with Paul ([1 Cor. 1:1](#)). How marvelously the Lord fulfilled His promise to Paul, not only in protecting him from harm, but the Lord converted the very leader of those who would harm His dear servant.

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever" ([2 Tim. 4:18](#)).

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" ([Hebrews 13:6](#)).

**"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" ([2 Peter 2:9](#)).**

## DEEPER STUDY #1

([18:1-17](#)) **Corinth**: the city was a major city of Greece, a peninsula at the southern tip of Greece with land stretching only about five miles across (see [Maps of Paul's Journeys](#)). It was bordered by two harbors, one lying on the west coast and the other on the east coast. All traffic north and south passed right through the city. It was known as the *lookout*, the *guard*, the *eye* of Greece; and as such it naturally became a city of vast wealth. It was cosmopolitan, made up of Greeks, Romans, Jews, and adventurers who plied and transacted their business by day and frequented the night clubs by night. It was a pleasure-mad city, wallowing in sensuality, drunkenness, and extortion. Its temples were consecrated to the goddess of fertility, Aphrodite. It was a sports-minded city, the home of the Isthmian Games, second only to the Olympic Games. It was just the kind of metropolitan city Paul looked for to spread the gospel world-wide. (See [1 Corinthians, Introductory Notes, Special Features, point 1](#).) The church at Corinth furnishes us with the longest writings of Paul's epistles, 1 and 2 Corinthians. When Paul entered Corinth, he entered "in weakness, and in fear, and in much trembling" ([1 Cor. 2:3](#))—apparently discouraged. He had faced severe opposition in his three ministries immediately prior to Corinth. The Judaizers had run him out of Philippi, Thessalonica, and Berea. Even in Athens he had experienced little success. Now, facing Corinth, he was confronting a hodge-podge of every sort, a city of diverse population and culture, a population that was proud, intellectual, busy, and immoral. He was apparently alone, with Silas and Timothy having remained in Macedonia to minister. He was, so to speak, at the mercy of God alone.

God met Paul's need. Almost immediately God brought across Paul's path two believers, Aquila and Priscilla, who were tentmakers by profession. These two godly Jews had been expelled from Rome along with all other Jews by the decrees of Emperor Claudius ([Acts 18:2-3](#)). Silas and Timothy also returned to him soon afterwards, bringing news of the firm stand of the Thessalonian believers against persecution ([Acts 18:5](#)). Encouraged and pressed in the spirit, Paul immediately entered the synagogue and began his ministry, testifying that Jesus is the Christ ([Acts 18:5](#)).

Paul met with such success he was forced out of the synagogue by the hostile Jews. He moved next door to the synagogue into a house owned by Justus. The home of Justus became his base of operations. Apparently to prevent further discouragement, God gave Paul a vision assuring him that many people in the city were to be reached for Christ ([Acts 18:10](#)). His ministry lasted eighteen months, the longest of any ministry other than the three years he spent with the Ephesian Church.

The converts at Corinth paint a good picture of the kind of success Paul experienced in city after city. So far as is known, the only Jewish converts under his personal ministry were Crispus and his household. Crispus was the chief ruler of the synagogue ([Acts 18:8](#)). As was the case in other cities, the largest number of converts were Gentiles, who had earlier become attracted to the Jewish religion because of its stress upon high morals and belief in one God. Judaism was especially attractive to women, especially well-to-do women. They were citizens of an immoral world that gave no rights to women; thus, they found great security in a religion of high morality. However, most Gentiles, despite their attraction to Judaism, were repulsed by Jewish nationalism and rites such as circumcision. It was these who turned a ready ear to the gospel of Christ and who were by far the greatest number of converts.

There were some wealthy converts. Gaius was the host of Paul and the whole church ([Romans 16:23](#)). Erastus was the chamberlain (treasurer) of the city. Chloe was probably a lady of extreme wealth with business interests in both Corinth and Ephesus ([1 Cor. 1:11](#)). Some believers were engaged in legal disputes and others were attending wealthy banquets. These two engagements indicate wealth. However, the greatest number of converts came from average folk and from folk who had come from the most sinful backgrounds imaginable. Remember: Corinth was one of the cesspools of immorality and night club life in the ancient world. As Paul so clearly says, "...not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: That no flesh should glory in his presence" ([1 Cor. 1:26-29](#)).

## DEEPER STUDY #2

**(18:2) Priscilla and Aquila— Hospitality:** Priscilla and Aquila were companions of Paul. They were originally residents of Rome. But the Roman emperor, Claudius, had the Jews banished from Rome in A.D. 52. Priscilla and Aquila moved to Corinth. They were the couple who opened their home to Paul the apostle when he first entered Corinth. They were also the couple who went into business with Paul as tent-makers. They later travelled with Paul to Ephesus where they settled ([Acts 18:18](#)). The chief characteristic of this couple was an open heart and an open house. Wherever we find them, we find that their home is the center for Christian worship and fellowship.

1. They received the young preacher, Apollos, into their home to instruct him in the faith ([Acts 18:24-26](#)).
2. They had a church meeting in their home in Ephesus ([1 Cor. 16:19](#)).
3. They had another church meeting in their home in Rome ([Romans 16:13](#)).
4. Paul called them "*my helpers* [fellow-workers] in Christ Jesus ([Romans 16:3](#)), and he explained what he meant. They risked their lives in order to save him. This probably refers to the attacks made upon Paul and the church in Corinth ([Acts 18:6, 12-17](#)), or to some other severe persecution that took place in Ephesus ([1 Cor. 15:32](#); cp. [2 Cor. 1:8](#)). In either case, this godly couple, Priscilla and Aquila, risked their lives in order to save the life of one of God's dear servants, Paul himself.