

Church 101: Ministry of Women, Couples, and Laypeople (Acts 18)

Please turn in your Bibles to Romans chapter 16 (pew Bible p. 617). This morning we'll end up back in Acts 18 picking up where we left off Paul 2 weeks ago, but there's something important first in Romans 16 that ties into our studies in Acts and teaches some important truths about gospel ministry and the people God uses. After 15 chapters of doctrine and application Paul writes in Romans 16 his personal words to the faithful in the Roman church:

¹ I commend to you our sister Phoebe, a servant of the church at Cenchreae, ² that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many [other versions say 'a helper' or 'a great help to many people, including me'] ³ Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. ⁵ Greet also the church in their house. Greet my beloved Epaphroditus, who was the first convert to Christ in Asia. ⁶ Greet Mary, who has worked hard for you. ⁷ Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles ... [skip down to v. 12] Greet those workers in the Lord, Tryphena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. ¹³ Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. ¹⁵ Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints ...

Now, I know a lot of us when we read through the Bible, we don't typically pay a lot of attention to, or perceive a lot of edification from, lists of names! But as you teach through the Bible, one of my joys is finding encouraging truths in places that seem less exciting or less interesting. We're committed to what Paul said, to 'preach the Word,' not what people are itching to hear or what some would say is 'relevant.' In 2 Timothy, right before preachers are commanded to preach God's Word, it says '*All Scripture is breathed out by God and profitable for teaching...*' therefore we *preach the Word*, all of it (my dad's motto as a missionary pastor was 'the Holy Bible...wholly taught')

Rom 16 is inspired and *profitable for teaching and reproof* to any who think women don't have a ministry role in the church. There is *correction* in Rom 16 for any who might think it's only leaders and teachers who are ministers, not laypeople, couples, singles, mothers, and older saints. There is *training in righteousness* for us in Rom 16 in the example of hard-working servants.

First of all, the Lord's work is not just for men. Names of women stand out in this chapter, some that are obvious to us, others obviously feminine in the Greek language. So for example, the feminine names in v. 12 are translated in the NIV as: *'Tryphena and Tryphosa, those women who work hard in the Lord. Greet my dear friend Persis, another woman who has worked very hard in the Lord.'* So clearly the Lord's work is not just for men, and in fact, Paul speaks more highly of the hard work of these women than the men that he names in this chapter. In v. 6 he mentions Mary, another hard worker for the church in Rome. In v. 13 he mentions the mother of Rufus has been a mother to him as well. Mothering is a ministry, physically or spiritually, as 1 Tim 5:2 also says. In v. 13 here this older saint apparently cared for and prayed for Paul like his son. Mothers in the faith are a vital part of ministry.

Church isn't a 'good old boys club,' there are some good old girls in Rom 16 and the female names in v. 14-15 without a husband mentioned were either single probably, or spiritually single. Here Paul singles out ladies for special mention along with the men as part of all Scripture inspired for all time that has profit for all of us. And leading the list in this chapter is Phoebe, this trusted leading lady from another church who is apparently delivering this letter to the Roman church. It calls her a "servant" in v. 1, using a Grk word for "minister." 7x in the NT this same word is translated "minister," usually of Paul being a minister of the gospel (Eph 3:7). Paul believed women were called into gospel ministry, as he used the same word for servant or minister (or Phil. 4:3 *'women, who have labored side by side with me in the gospel'*).

Phoebe wasn't a pastor or teacher of the church but she was a *minister of the church* like a deacon (Greek *diaconos*, NASB puts *deaconess* in a footnote). Whether she had an official title or not, it's clear Paul considered women as ministers, not just male pastors and teachers. In fact, Paul explained the role of the pastors and teachers is, in Eph 4:12, *'to equip the saints for the work of ministry.'* Men who pastor and teach may have the pulpit ministry, but it's to equip the church, male and female, to do the work of the ministry outside the pulpit with them. The man of God upfront is not *"The Minister,"* he's *a minister* who's called to teach and equip you for the ministry of the church. In v. 2 Phoebe is seen helping many behind-the-scenes as a minister/servant

There's an important ministry role for sisters in Christ of all ages and stages of life, and for laypeople not on staff or on stage in public services, and for couples who serve the Lord together. In v. 7 Adronicus and Junia may be a married couple, and the two were prominent or well-known to the apostles.

But the married couple in ministry I want to draw your attention to is in v. 3 'Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. ⁵ Greet also the church in their house.

Prisca (also called Priscilla) and Aquila were co-workers in Paul's ministry. They put themselves out for him, literally put their life on the line for him. They were risk-takers for Christ, risking livelihood and life for the sake of Christ and their fellow worker Paul. They both stuck their neck out for their ministry leader, and they were loyal to him even at personal cost. They were a couple in ministry, really a model ministry couple, who Paul gives thanks for and he says all the churches of the Gentiles thank God for this couple. It begs the question we'll seek to answer today: how can you be a couple or an individual who your ministry leaders are so thankful for, and the church as they think of you, they thank God, too? This has application for women like Prisca in how they can help leaders, and application for laypeople working to support ministry, and a special application for Christian married couples. This chapter has encouragements for the ministry of single people or the spiritually single. If you seek a spouse in the future, v. 3-5 is a great pattern.

This is a tribute to a husband-and-wife ministry team who hosted a church in their home, apparently one of the house churches in Rome, and all of the churches knew the names Prisca and Aquila and thanked God for them. In our study today in Acts 18, let's turn there now, this model ministry couple is first introduced. I wanted to show how special their ministry was to Paul, so as we look at their life in action, we can see *why* as an example for us. In all Scripture there's no better example of man and wife ministering together so positively and powerfully, starting in Acts, and also in 3 other NT books. In our study today we'll see 4 ways they model for believers how you can bless this church this week; 4 applications not just for couples, for women, laypeople, all who serve; 4 examples to follow in this couple's ministry.

1st example: They Were Resourceful to Support Ministry

18:1 *After this Paul left Athens and went to Corinth. [at the end of Acts 17, Paul left Athens with little fruit, a little discouraged?]* ² *And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them,* ³ *and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.* ⁴ *And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.*

It says in v. 2 Claudius (the Emperor) ordered Jews to be exiled from Rome. According to 1 Peter 1:1 there were exiled Jewish communities in Pontus (it's first on the list that Peter names) and Acts 2 tells us there were Jews at Pentecost who were '*residents of...Pontus...and visitors from Rome, both Jews and proselytes*' [a proselytes was a convert who wasn't an ethnic Jew]

So some of the 3,000 converts to Christianity in Acts 2 were '*visitors from Rome,*' including Jews visiting Jerusalem from Rome. As they went back to Rome, perhaps Aquila was among them or he heard the gospel from those who came back from Pentecost more than 15 years before. A young church was forming in Rome that Paul hadn't visited (he wrote Romans to them), and apparently Aquila and his wife Priscilla were part of the initial fledgling Jewish Christian community in Italy. But as Jews had to flee around 49 AD, it says they'd recently moved to Corinth, not by coincidence, by Providence.

Mr. Aquila and his wife were resourceful, and they used their resources and means to support ministry. Their missionary support in v. 3 enabled Paul to minister the gospel in v. 4. The job was just a platform for gospel ministry. They packed up shop literally in Italy and set up shop in Corinth, and again it's no coincidence that their trade of tent-making was the same trade Paul had learned growing up, and Paul was in need of work as his funds had run out. By God's providence in this big city of Corinth, Paul ends up talking to a couple with a shop downtown, maybe initially to apply for work, and he finds out that not only do they have tent-making in common, and a Jewish connection in common, they have Christ in common! And not only do they offer him a job in v. 3, they offer him a place to stay. This is no coincidence - it's the providence of God, His sovereign providing and guiding all things!

And this is a reminder to us that the resources and abilities God gives us to provide for our families are also to benefit the family of Christ. Our jobs in secular spheres have spiritual implications. Paul didn't see a secular-sacred distinction in being a tentmaker most of the day and most of the week. Paul and Aquila and Priscilla didn't see their ministry as only being on Sabbaths, they were a witness in the marketplace the other 6 days of the week. Roman empire law, I'm told allowed Jews to take Saturday off for religious Sabbath observance and attendance in the synagogue. Sunday was a regular working day as best I can tell from history until the 4th century¹ when the Emperor allowed Christians to take Sundays off, but it wasn't a day of rest for most in early church history. In Acts 20 the one example of a church gathering on Sundays was in the evening, at a time when the working class could attend.

Sunday evening services came first in history, later morning services added. Some who could, began to meet before work, too, calling it the Lord's Day to celebrate the day their Lord rose (first 'sunrise resurrection day' services). Many of us are blessed to not only have Saturdays off as the Jews did on the Sabbath, but to have the entire day of Sunday free from work so we're not limited to just coming to Sunday evening services, but can in the mornings, too, at a reasonable hour! Many of you are blessed with resources, but how are you using your resources of time, talent, and treasure to honor the Lord?

Do you give a priority of your time to the Lord, not just one day of the week to Him as *His day*, but time for the Lord every day? Do you use your talents or gifts to serve the Lord? For the treasure or income or other resources God blesses with, do you give a portion to Him and His work as a first-fruits? In the OT, there were various tithes (10% of produce) but also free-will giving, and Paul emphasizes that in a later letter to the church in Corinth, their gifts on top of regular giving to support ministry/missions (1 Cor 16, 2 Cor 8-9). Maybe you can't preach like Paul or make tents like Aquila (and actually we don't know for sure what this job was, the word can mean leather-worker or cloth-worker, not limited to tents). But whatever your trade or stage of life this couple models for us using time, talent, and treasure to support ministry
[and seeing work as a platform for witness]

This couple supported Paul in v. 3 for his witness in v. 4 and they're a great example to all laypeople, business owners, employers or employees, people with retirement resources: support gospel resources, invest beyond this life. Christians still talk of 'being a tentmaker' like Aquila and Priscilla, working outside the church to support your ministry for the church like this couple. It's still valuable and vital in church-planting and many missions contexts as people are on work visas but their goal is to help the work of the Lord there. Aquila and Priscilla are an example of being resourceful to support ministry

2nd example: They Were Available To Do Ministry

In v. 7-8 people begin to be saved and the foundation of a church is laid and in v. 9-10 God encourages Paul that there are many more elect people in the city. Paul later confessed when he first came to Corinth, "*I was with you in weakness and in fear and much trembling*" (1 Cor 2:3). But knowing God had many more people like Aquila and Priscilla helped Paul overcome fear and weakness. And so v. 11 says he stayed 1.5 years to teach the believers. As this church is established, Paul needs others to help establish another and v. 18 says: *After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila.*

Notice nothing is said about this couple's ability but we see their availability in a ministry need that arose. Great ability isn't most important in ministry, it's often our availability and flexibility that matters more. "Here am I, send me," seems to be their attitude, even though they'd invested maybe 2 years in establishing a business in Corinth, they were willing and able to uproot to help establish a church (Lk 2:49 *'I must be about my Father's business'* KJV)

[their earthly business was a platform for their heavenly Father's]

This was not just a short-term mission trip, he asked them to stay to help the Ephesus church plant: ¹⁹ *And they came to Ephesus, and he left them there...* So not only were they available and flexible, they were reliable. Paul spent some time there teaching the Jews and he felt he could rely on this ministry couple to stay to help establish a church in Ephesus like they did in Corinth.

²¹ *But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.* So this married couple wasn't just available to help Paul's ministry, they were available to do ministry without Paul there, as Paul later taught this Ephesian church: apostles, pastors, teachers *'equip the saints for the work of ministry, for building up the body of Christ'* (4:12). Priscilla and Aquila were saints equipped for ministry, for building the body - not as the teachers, but they were available and helpful to those who were.

²⁴ *Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.* [some translations say 'mighty in the Scriptures'] ²⁵ *He had been instructed in the way of the Lord. And being fervent in spirit, he spoke 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 to him the way of God more accurately.*

Not only was this couple resourceful to support ministry (even moving their resources to Ephesus), and available to do ministry, point #2 leads to a ...

3rd example: They Were Respectful in Helping Imperfect Ministers

In v. 24 a Jewish believer in the Lord from Alexandria comes and teaches, but he had an imperfect and incomplete understanding from where he lived. It says he was eloquent, one version says *'learned'* (i.e., educated on top of his natural gifts), and strong in the Scriptures he knew. Alexandria in Egypt was where the OT Scriptures had been translated to Greek 200 years earlier, and it had the greatest library and learning center of that time. A dictionary says 'next to Rome, [it] was the most important city in the ancient world.'²

Just a few years before Acts 18, riots and anti-semitism in Alexandria drove many Jews to other countries, much like the persecution that forced Jews to leave Rome. Apollos comes to Ephesus, not by coincidence, by providence. It says in v. 25 '*He had been instructed in the way of the Lord,*' but Priscilla and Aquila in v. 26 can tell he needed further instruction. Apollos had a zeal and fervency of spirit, but his zeal was not according to knowledge that they had from Paul that Apollos had lacked in Egypt. There were Christians from Egypt since Acts 2, and 18:25 says Apollos '*spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.*' So the things he taught about Jesus were accurate but his teaching missed key truth

So what was this Christian couple to do? Notice first what they did *not* do:
 -in v. 26 as they hear him speaking boldly and dogmatically but imperfectly they don't tell the other leaders their complaint or others to talk to this guy
 -they didn't murmur about the guest speaker in the foyer or the falafel shop
 -they didn't get upset and decide to stop coming and stay home next Sabbath
 -they didn't just tune him out next time or throw him out or under the bus
 -they didn't get hung up on 1 or 2 things he said too strongly or wrongly
 -they didn't become doctrinal Nazis or the Gestapo of theology
 -they didn't interrogate him, try and trap him in his imperfect knowledge or show his imbalanced focus to others, in fact they didn't involve any others.

Look at the text, the middle of v. 26: *when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.*

- notice *they took him aside*, in other words privately, not publically
- they didn't do this in front of a class, they talked with Apollos after
- they didn't embarrass him, they explained more from the Scriptures
- the end of the verse suggests there was graciousness, respectfully encouraging his accuracy and how he could be *even more* accurate

They weren't all bent out of shape about some of his statements but they did try to help him where he might be a little out of focus or where he needed balance with his boldness. And it seems Priscilla had particular insight as it lists her name first in v. 26. Not '*Aquila and Priscilla*' (the man first), it says it in the original Greek manuscripts in this order '***Priscilla and Aquila heard him, they took him aside and explained*** [plural verb, both explained] *to him the way of God...*' That verb is translated 'expounded' in 28:23. Priscilla was expounding the Scriptures with her husband, she expounded God's Word in private to Apollos so he could be a better expository preacher in public. The plural verb and fact that her name appears first indicates she's active in this.

Her name actually appears first before her husband in 4 verses, so scholars suggest she might have been more prominent socially or spiritually. She had insights as a godly woman and shared them under her husband's authority to Apollos. She may have been a strong woman and stronger personality than Aquila, she may have been capable enough to hold her own with Apollos in a one-on-one conversation, but her husband leads by being with her to have this conversation with Apollos, to honor leadership in the home and church.

1 Tim 2 says a woman is not to teach men or be his authority in the church. 1 Cor 14: *"let them ask their own husbands at home; for it is improper for a woman to speak in church ... all things must be done properly"* (v. 34, 40). The proper place for her to debate teaching is not in the middle of SS class or at church, Paul says she should talk to her husband at home about it first, and Priscilla apparently talked to Aquila who invited Apollos to their home. In the context of her home, her husband and headship, and with respect to Apollos as a man of God, this woman of God shared her important insights. A strong godly woman submitted to leaders can help make leaders stronger.

I appreciate wives who even cc their husbands on email communications to other men or when husbands who are quieter than their wives lead by being with them to help them as they try and help others (plus it's more biblical in line with this very passage). I appreciate wives who excel their husbands in gifts and graces but don't want to usurp God's headship-leadership patterns. I also appreciate the insights of godly women that help my own imbalances. I give much thought to any constructive feedback people give me, maybe at times I give too much thought, but I want to pray and process, learn, grow. May we all receive criticism like Apollos and be better ministers as a result.

His result was more accuracy, more power, v. 28: *'he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.'*

One scholar explains: 'a more complete level of instruction is supplied by the highly capable Priscilla and her husband. Apparently Priscilla was possessed of a fine mind and an excellent education in order to have so impacted the learned Apollos ... [early church father] Chrysostom dubbed Priscilla "a teacher of teachers," noting that she did the same evangelistic work as her husband (PG 60.281D) and recognizing in her a greater zeal'³

Paul later wrote: *"I planted, Apollos watered, but God caused the growth."* Paul could have added that Priscilla helped Apollos use the right water.

She and her husband model being respectful in helping imperfect ministers.

4th example: They Were Hospitable as a Way to Minister

[1 Pet 4:9-10 'be hospitable...minister it to one another' NKJV]

Hospitality was a ministry of this family, and it's a vital ministry in every church family. The NT word for hospitality literally meant showing love to strangers. So don't think just entertaining your closest friends you know the best, think of showing love to strangers. In the church, it starts with having open eyes to people who may be new or who you may not know, or may not know as well, and seeking to show love to them. For some lonely people at church it may mean open arms or an open seat next to you or an open home to people you may give open invitations to afterwards, biblical hospitality.

This stood out back in v. 3 where they opened up their home to Paul to stay with them. I was encouraged back in July when people lost homes to that fire, I think 3 or 4 people after church offered to host people in their home if needed. Not everyone can do that, but most of you can have people over to your home, maybe not to live with you like Paul, but to share life or a meal. In v. 26 having Apollos over was an ideal environment for that conversation

But I want you to turn to 1 Cor 16 for another snapshot of what this couple was known for. In Rom 16 Paul greets the church they hosted in their home in Rome. Apparently their hospitality was known far beyond there. 1 Cor 16¹⁹*The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty [or 'warm'] greetings in the Lord*

The warmth of their home impacted Christians beyond their local church. It can be said of you, too, and you can greet people heartily in the Lord, in our church and outside it. Hospitality, showing love to strangers, is Christianity 101, and marked it from day 1 in Acts 2. This message is Church 101: The Ministry of Women, Couples and Lay-people. Hospitality is one expression of it. Hospitality isn't one of the gifts in 1 Cor 12, it's a command in the NT

In view of God's mercy, as Rom 12:1 says, in view of God showing love to us who were strangers, in view of God opening His arms to us and opening His home to us in the gospel of Romans 1-11, Rom 12:13 says '*Contribute to the needs of the saints and seek to show hospitality.*' And then he closes that section highlighting Prisca and Aquila's hospitality to the church (16:5)

Not everyone has means to host a whole church in their home, but many can have people from church over to their home, and the NT calls all who can.

This week I was on the TMS website and in God's providence I saw on the home page a link to a recent chapel message by Keith Essex, on "A Model of a Married Couple's Ministry."⁴ He was asked to speak in chapel and the dean didn't know it, but the date he asked Keith to speak was Keith's 44th wedding anniversary, and so he spoke on Aquila and Priscilla as a model of married couples ministering together. Prof. Keith shared in their ministry of their home, his wife often invited people over. Sometimes he knew about it before, sometimes not, but he encouraged men to minister with their wives as much as possible. This week was a joy for me and my wife to have over a young couple that's seeking to minister together and to be a minister at a wedding yesterday for a couple we counseled in our home, Ernie and Laura. Today whatever our stage of life, Aquila and Priscilla model ministry for all

[they were faithful to the end and Paul's final letter, 2 Tim 4:19]

May we be, too. My former professor explained we always see this couple's name together in Scripture, and he was reminded of when he pastored, there was a couple named Bob and Betty, who seemed inseparably joined, always ministering together, you almost couldn't say 1 name without the other. It's a beautiful thing, he explained, when the two become one serving the Lord.

Our final concluding applications come from a *Discipleship Journal* article:

'People who serve behind the scenes can have tremendous impact for the Kingdom ... in later years, Paul would come to value these two as dear friends and lifelong partners in ministering for Christ. They would also become some of the most beloved people in all the Early Church. "... *all the churches of the Gentiles are grateful to them*" [Paul wrote in Romans 16] ... Priscilla and Aquila had a lasting impact on the lives of untold numbers. What was so significant about their quiet work behind the scenes? These business people model for us how the Lord uses Christians in "temporal" vocations to make an eternal difference for Him ... how two ordinary people became *extraordinary* by serving the Lord right where they were ... in our day many people—including Christians—tend to retreat to the privacy of their own lives and homes and put up walls around themselves.

[But like Priscilla and Aquila] Reaching out to newcomers is a natural ministry opportunity. In some congregations, for example, people come to church prepared to invite visitors home for lunch after the service. Others look for occasions to invite newcomers to their homes for dessert later that week... "*Do not neglect to show hospitality to strangers*" (Heb 13:2 NAS). It doesn't need to be fancy or impressive. The love of Christ and warmth of Christian fellowship can be felt while using paper plates in a family room! [thinking of how Aquila and Priscilla helped Paul and Apollos practically]

[the article asks] How can we follow their lead? Think of a pastor, ministry director, or Christian worker who could become more effective in his or her ministry with your help... "What can I do to help you this week?" "What things tend to keep you from doing what you do best?" "In what ways could I help you be more effective?" "...I'll take care of it." "Someone may be needed to fill in there—I'm available." "There were some new people last Sunday. We're going to have them over Thursday night."

Priscilla and Aquila willingly assumed responsibility when their help was requested. They also took initiative in ministering to Paul and others ... These two were not prophets or apostles, but they were an important part of a ministry team. They reached out to those around them, including partners such as Paul and Apollos, to help them become more effective in helping the Church grow ... one of the reasons there was such a fruitful harvest in [their church] was the faithful, behind-the-scenes ministry of this couple.

Many a leader feels overwhelmed by the task of preparing God's people for ministry. How can all of the needs for discipling be met in this church or group? What a delight to have others who share the vision by investing their gifts as co-laborers. What a joy to serve as part of a ministering team!

Priscilla and Aquila found ways to help equip the Lord's servants for more effective ministry. We all have opportunities to benefit others by spending extra time with them, by encouraging them, by praying with them, by "explaining the way of God more adequately." There are many practical ways to do this ... a small group study . . . meet one-on-one for breakfast or lunch . . . invite them to our home . . . ask them to come along and observe us on ministry outings . . . help them take advantage of special training opportunities such as conferences or courses . . . provide encouragement and skills for ministry . . . make resource materials accessible to them. You may never be a public speaker or pioneer a new ministry. But by helping train others for Christian service, you can make an eternal difference ... The Lord needs people today who are willing to invest their lives in His service—not just on the stage, but behind the scenes; not only in exceptional ways, but in ordinary ways. Like Priscilla and Aquila, by His grace we can become everyday people who have a lasting influence for [the] Kingdom.¹⁵

¹ *Journal of Biblical Literature* (Vol. 125, No. 3), says Sunday 'was a working day in the Roman Empire and was not declared a public holiday until 321 by Constantine.'

² *Tyndale Bible Dictionary*, p. 29.

³ *Dictionary of the Later New Testament and Its Developments* (IVP, 1997).

⁴ Keith Essex, "A Model of a Married Couple's Ministry," 9/5/2013 chapel, www.tms.edu

⁵ Stephen Hopper, "Extra Ordinary People: People who serve behind the scenes can have a tremendous impact for the kingdom," *Discipleship Journal*, 73 (January/February 1993).