



# One Page Sermon

## By Pastor Robb McCoy

### May 12, 2024

### Priscilla, co-worker in Christ

Recap of sermon from May 12, 2024

Scripture: Acts 18:1-3, 18-19, 24-28

With this sermon I end not only the four-part series on the Women of Acts, but a season of centering on stories of women from the Bible that started with the first Sunday of Advent. It has been an important, and hopefully illuminating exercise. It is my hope that centering the stories of women for such an extended period of time has helped shed light on the importance of women in our Biblical story. Although they can be—and have been—easily dismissed or skipped in the story, to do so is folly.

It is appropriate to me then, that we finish this with Priscilla or more formally, Prisca. Priscilla is a diminutive form of the name Prisca, which means “ancient or high esteem.” She is called Priscilla in the book of Acts, but Paul mentions her twice in his authentic letters (and once in the pastoral letter of 1 Timothy), and calls her Prisca. I believe it is because he held her in “high esteem.” In the final greetings of Paul’s letter to the Romans, he begins his greetings with Prisca and Aquila (notice the order) There, he calls them “my coworkers in Christ, who risked their necks for my life. I’m not the only one who thanks God for them, but all the churches of the Gentiles do the same. Also say hello to the church that meets in their house.” (Romans 16:3-5a)

This incredible greeting puts Prisca at the forefront of Paul’s high esteem. He identifies her as a coworker and names *them* as leaders of the church that meets at their house. There is not a whiff of subjugation aimed at Prisca. She is on equal footing and indeed held in high esteem.

The Acts of the Apostles tells the story of her meeting Paul in the town of Corinth. Acts 18 begins by introducing Priscilla and Aquila as refugees from Rome and “because they practiced the same trade, [Paul] stayed and worked with them. They all worked with leather.” Again, Priscilla is named as an equal, and it is implied that the married couple were followers of Christ before they ever met or heard of Paul.

As their journey continues, the move to Ephesus. When Paul moves on to Galatia and other adventures, they stay be-

hind as leaders of the church in Ephesus.

There, they encounter an African man named Apollos. He was “well-educated and effective in his use of scriptures” (Acts 18:24). He was missing something though, he preached an incomplete gospel that did not include the gifts of the Holy Spirit. Prisca and Aquila heard him, received him into their circle, and guided him. They helped him, encouraged him, and helped set him up for future success in his travels and preaching.

There are many pulpits on Mother’s Day that will make saccharine statement of a “mothers love,” and pay token attention to women in the church. Then many of those pulpits will spend the rest of the year working to belittle women’s role, subjugate their place, sacrifice their autonomy, and take away their rights. Yet Prisca stands in defiance of these belittling preachers who wrap the wolf of their misogyny in scriptural sheep’s clothing.

There is so much we can learn from Prisca. It is no wonder she was held in such high esteem. She was a refugee, a traveler, a tent-maker, a leader, and a mentor. She led churches in Rome, Corinth, and Ephesus. She was a coworker in Christ who helped shape the early church. Never subjugated. Never told to “stay in the kitchen.” Never told her place was in the home or with children. Was she a mother? No one knows. She found her role as a fulfilled, highly esteemed follower of Christ, in other ways.

Prisca, coworker in Christ, is still working for the Church. She, Lydia, Tabitha, and so many others have shown us what it looks like to rise up, to support, to teach, and to lead.



**Next Week: Pentecost Sunday**  
**WEAR RED**