and whose house was his lodging.

**3, 4.**] {3} The form Prisca is also found 2 Tim.  
iv. 19. On Prisca and Aquila see note,  
Acts xviii. 2. They must have returned  
to Rome from Ephesus since the sending  
of the first Epistle to the Corinthians:—see  
1 Cor. xvi. 19: aud we find them again at  
Ephesus (?), 2 Tim. iv. 19.— {4} Their endangering of their lives for Paul may have  
taken place at Corinth (Acts xviii. 6 ff.) or  
at Ephesus (Acts xix). See Neander, Pfl.  
u. Leit., p. 441.—The ‘*churches of the  
Gentiles*’ had reason to be thankful to  
them, for having *rescued the Apostle of  
the Gentiles* from danger.—It seems to  
have been the practice of Aquila and  
(1 Cor. xvi. 19) and some other  
(Col. iv. 15, Philem. 2) to hold  
assemblies for worship in their houses, which  
were saluted, and sent salutations as one  
body in the Lord. Some light is thrown  
on the expression by the following passage from the Acts of the Martyrdom of  
Justin: “The answer of Justin Martyr  
to the question of the prefect (Rusticus)  
‘Where do you assemble?’ exactly corresponds to the genuine Christian spirit  
on this point. The answer was, ‘Where  
each one can and will. You believe; no  
doubt, that we all meet together in one  
place; but it is not so, for the God of the  
Christians is not shut up in a room, but,  
being invisible, He fills both heaven and  
earth, and is honoured every where by the  
faithful’ Justin adds, that when he came  
to Rome, he was accustomed to dwell in  
one particular spot, and that those Christians who were instructed by him, and  
wished to hear his discourse, assembled at  
his house. (This assembly would accordingly be ‘The Church in the house of  
Justin’) He had not visited any other  
congregations of the Church.”

**5.**] Epænëtus is not elsewhere named.  
**the firstfruits**, the same metaphor being  
in the Apostle’s mind as in ch. xv. 16,—  
*the first believer*. **Asia,** not *Achaia*,  
is read by all our most ancient MSS.

**6.**] *None of the names occurring from  
ver.* 5—15 *are mentioned elsewhere* (except possibly Rufus: see below).

**7.** ] The person to be saluted may be  
**Junia**, feminine, in which case she is probably the wife of Andronicus,—or **Junias**,  
masculine. It is uncertain also whether  
the word **Kinsmen** means *fellow-countrymen*, or *relations*. Aquila and Priscilla  
were Jews: so would Mary be, and probably Epænëtus, being an early believer.  
If so, the word may have its strict meaning of *‘relations*.’ Bat it seems to occur  
in verses 11, 21 in a wider sense.  
**fellow prisoners**] When and where uncertain. **of note among the apostles**]  
Two explanations are given, (1) that they  
*themselves are counted among* the Apostles:  
thus Chrysostom: “To be Apostles at all  
is a great thing; but to be also of note  
among them, mark what an encomium it  
is:” (2) ‘*noted among the Apostles*,’ i.e.