



THE HOLY BOOK OF ACTS

CHAPTER 18

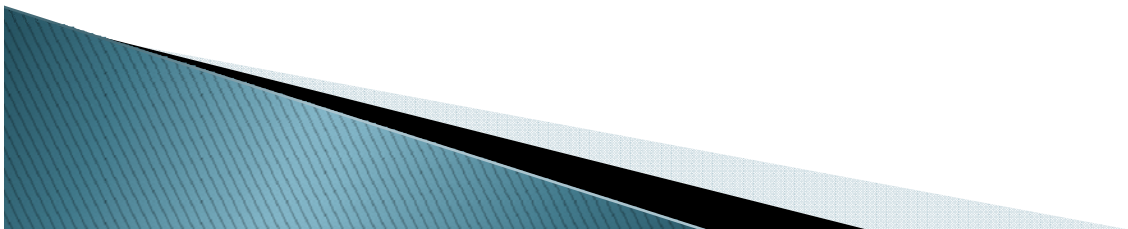
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Introduction

Chapter Objectives:

- 1) Examine the final travels of St. Paul's 2nd Journey, from Corinth back to Antioch of Syria
- 2) Review the work of Aquila and Priscilla, and Apollos
- 3) Observe the beginning of Paul's 3rd Journey



Ministering at Corinth (18:1-17)

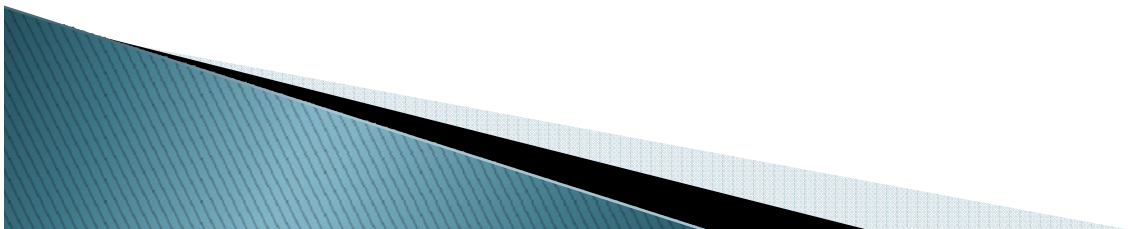
➤ St. Paul Leaves Athens for Corinth

➤ Founds Aquila and Priscilla

In His providence, God moves Aquila and Priscilla from the comfort of their home in Rome to Corinth where they will meet St. Paul

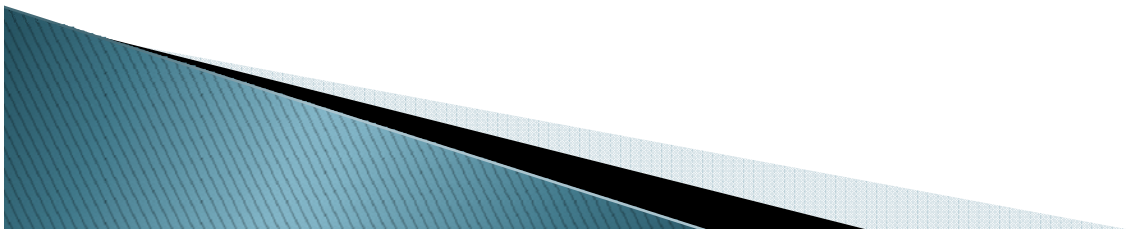
➤ These two Jewish believers had not come to Corinth by choice. They had originally lived in Italy

➤ The Emperor Claudius had ordered all Jews out of the city of Rome



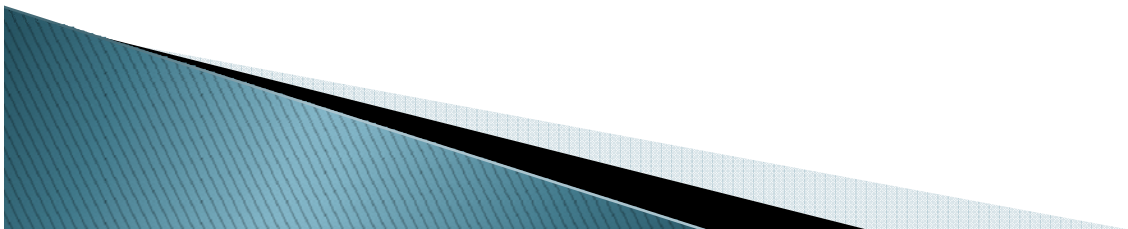
Ministering at Corinth (18:1-17)

- St. Paul forms close ties with this couple; they shared a common trade. Like St. Paul, they were tentmakers
- Why would a high-born, highly educated man like St. Paul stoop to practicing a trade? Under what circumstances would he even have acquired a trade?
- St. Paul teaches in the synagogue every Sabbath and He persuades Jews and Greeks



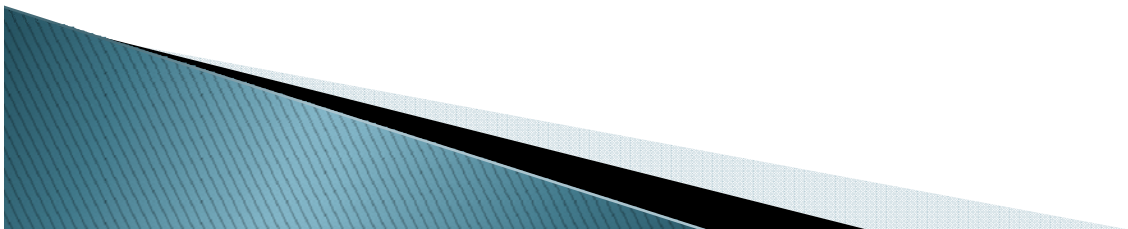
Ministering at Corinth (18:1-17)

- Silas and Timothy, coming from Macedonia, joined St. Paul at Corinth
- St. Paul preached the Jews that "Jesus is the Christ." When St. Paul intensified his campaign to convince the Jews that Jesus was the Christ, he stirred up more intense opposition
- The Jews opposed St. Paul and blasphemed. When the Jews raised their rhetoric to the level of blasphemy, St. Paul decided that it was time to leave the synagogue



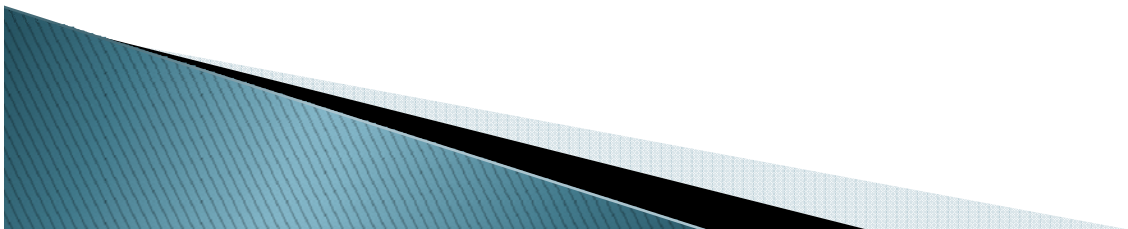
Ministering at Corinth (18:1-17)

- St. Paul decided to go to the Gentiles
- He shook his clothes to show that he was free of any obligation to reason with them further.
- He declared that from now on, they alone would be accountable for their eternal destiny.
- St. Paul's language may reflect his familiarity with God's warning to Ezekiel. (Ezek. 3:17-18)



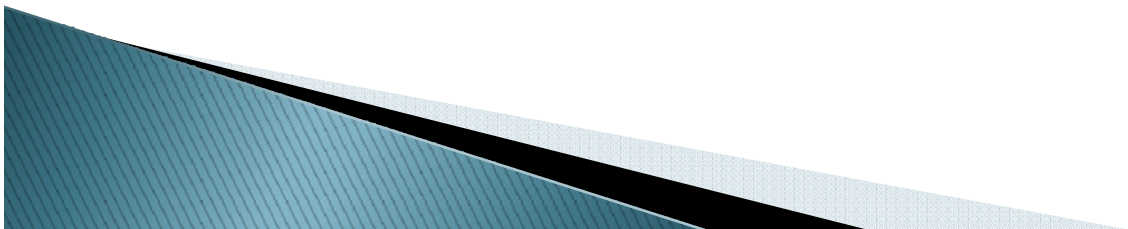
Ministering at Corinth (18:1-17)

- The open door at Corinth slammed in St. Paul's face as the Jewish resistance to the gospel grew and solidified. But no sooner had one door been closed than another was quite literally opened
- St. Paul moved out of the synagogue and right next door into the home of Titus Justus and taught
- Crispus, ruler of the synagogue, believed (and his house)
- Many Corinthians believe and were baptized



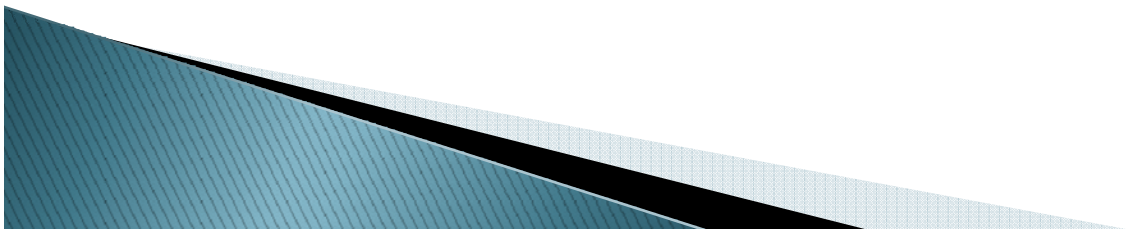
Ministering at Corinth (18:1-17)

- Even though many Jews opposed him. All the new believers, both Jews and gentiles, were baptized right away. Throughout the Book of Acts, we find no instance of a new convert who was baptized only after some delay



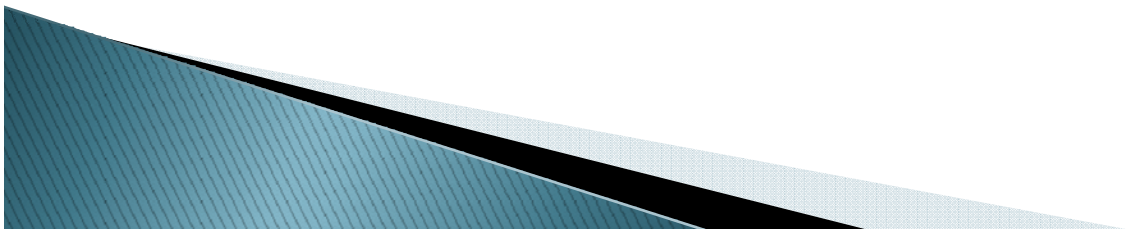
Ministering at Corinth (18:1-17)

- The Lord spoke to St. Paul in a vision, encouraging him to be bold and to continue to speak; for the Lord would be with him.
- Why was St. Paul in need of special encouragement at this time?
- St. Paul continued teaching the Word of God there 18 months



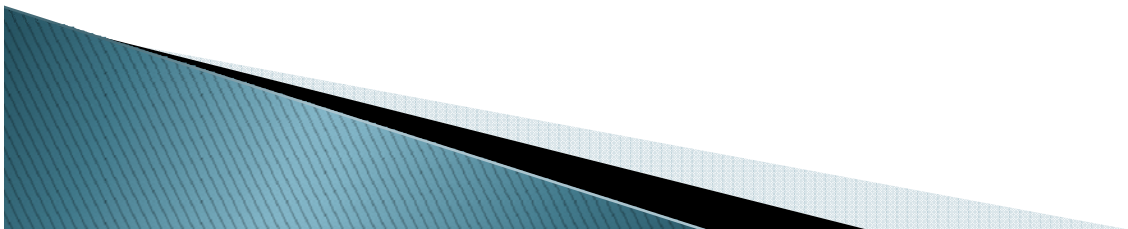
Ministering at Corinth (18:1-17)

- Jews brought St. Paul before Gallio, proconsul of Achaia
- Charged that St. Paul persuaded men to worship God "contrary to the law"
- Gallio rebuked the Jews for wasting his time with charges devoid of substance and he dismissed the charges
- Gallio drove them from the judgment seat and ignored them
- I and II Letters to the Thessalonians may have been written during this time



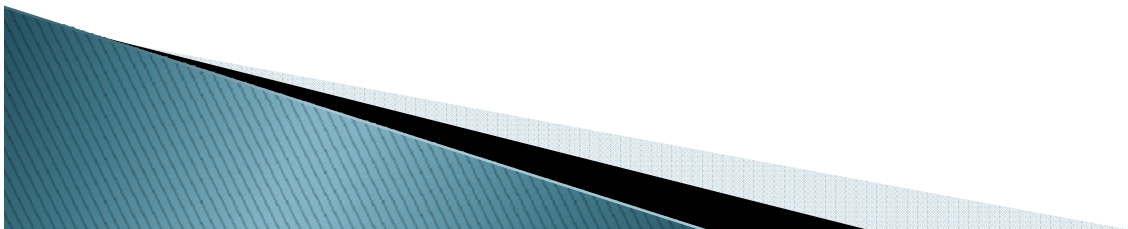
Ministering at Corinth (18:1-17)

- The Greeks, the Gentile spectators, took Sosthenes. He had evidently succeeded Crispus as chief ruler of the synagogue (Ac 18:8), and was probably foremost among the accusers.
- The populace laid violent hands on him
- Gallio cared for none of those things



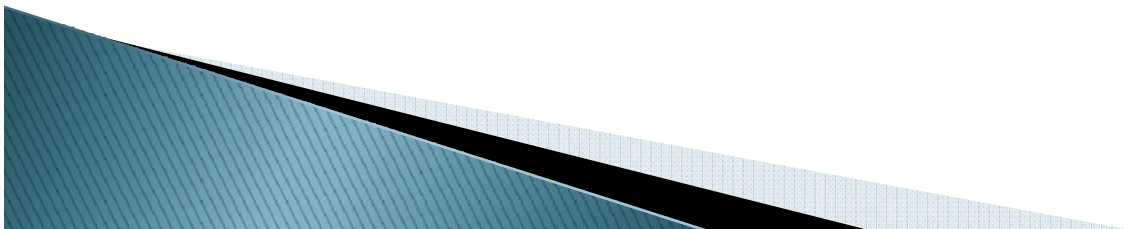
St. Paul Returns to Antioch (18:18-23)

- After the encounter before Gallio, St. Paul remained a good while
- St. Paul, with Aquila and Priscilla, sailed for Syria
- Starts on His Third Missionary Tour
- St. Paul had taken a vow; at the end, he cut his hair at Cenchrea



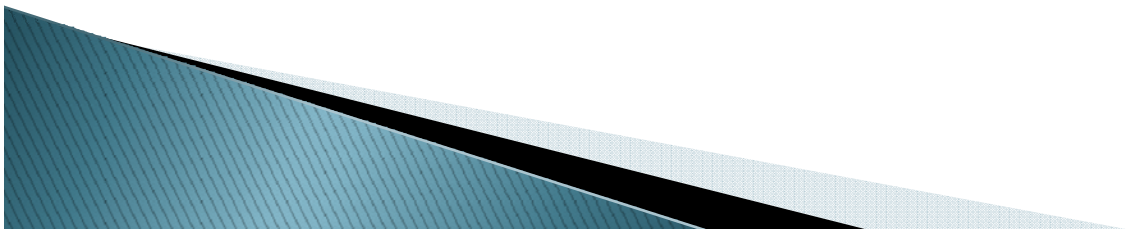
St. Paul Returns to Antioch (18:18-23)

- Having shorn his head - Many interpreters have supposed that this refers to Aquila, and not to St. Paul. But the connection evidently requires us to understand it of St. Paul
- The Jews make personal vows, Ge 28:20, Le 27:2, 1Sa 1:11, 2 Sa 15:7. St. Paul complied with this custom of his race for some reason not explained
- Cenchrea was a port that served Corinth (approx. 8-9 miles)



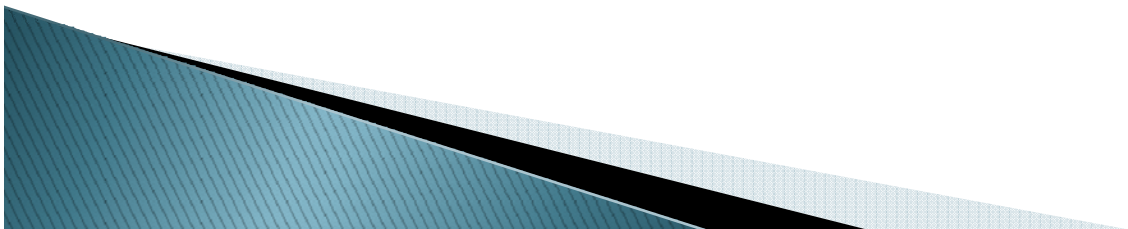
St. Paul Returns to Antioch (18:18-23)

- St. Paul leaves Aquila and Priscilla in Ephesus
- Perhaps they stayed as a deliberate tactic to begin the work of establishing a church
- Ephesus was a great commercial metropolis of Asia Minor
- The most significant feature of the city was its temple to the goddess Artemis (Diana of Roman mythology),
- St. Paul entered the synagogue and reasoned with the Jews



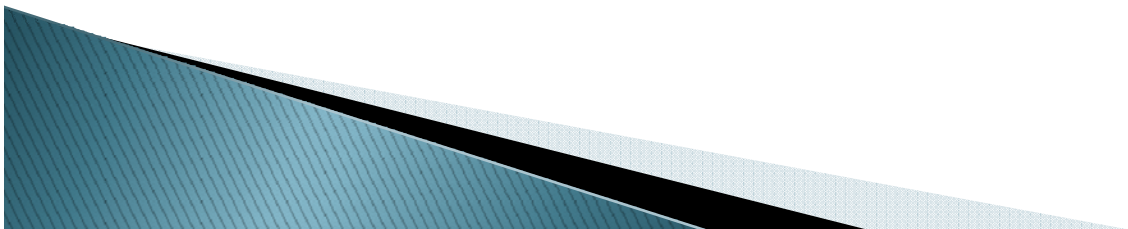
St. Paul Returns to Antioch (18:18-23)

- The Jews asked him to stay longer
- St. Paul declined, as he wanted to keep the feast in Jerusalem
- Probably Pentecost, presenting a noble opportunity of preaching the Gospel
- St. Paul indicated he would return; thus he departed
- The fulfillment of which promise is recorded in Ac 19:1



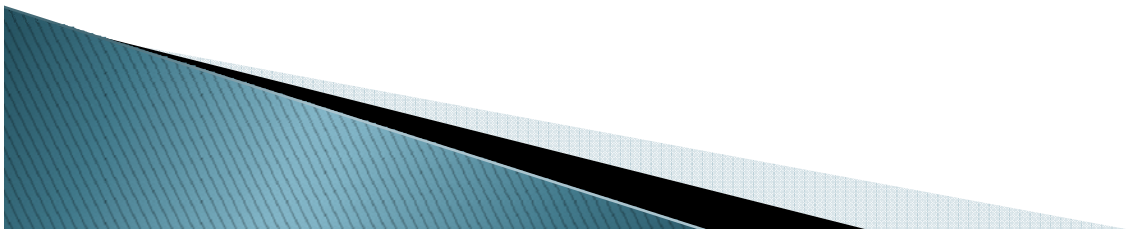
St. Paul Returns to Antioch (18:18-23)

- St. Paul landed at Caesarea, greeted the church, and went to Antioch
- We have no other account of the incidents of the visit.
- St. Paul arrived in Antioch in completion of the 2nd journey
- St. Paul's first journey started from Antioch and ended in Antioch
- His second journey started in Antioch and ended in Antioch
- His third journey started in Antioch and ended in Jerusalem



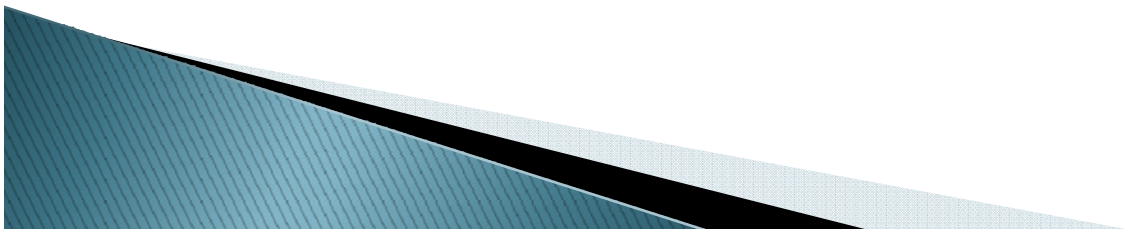
St. Paul Returns to Antioch (18:18-23)

- He did not remain a great while, but departed to visit the churches he had planted on his last tour in Galatia and Phrygia and to strengthening the disciples
- This is the beginning of his third missionary tour
- St. Paul visited Galatia four times; twice in his first journey, once in his second journey and once in his third journey



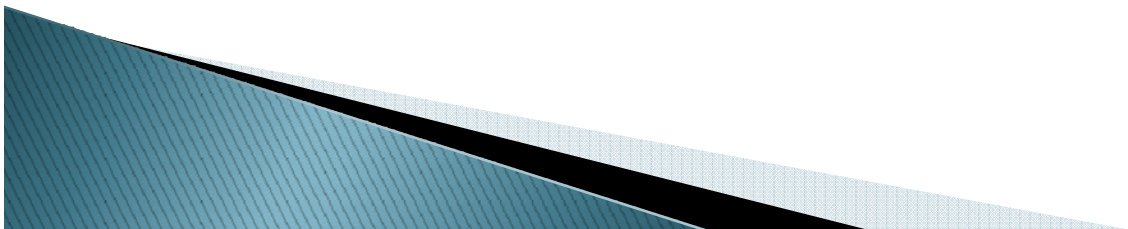
Ministry of Apollos (18:24-28)

- Apollos of Alexandria is introduced as an "eloquent and mighty in the Scriptures"
- Alexandria was the home of one of the great libraries of the ancient world and a seat of learning. It is probable that Apollos had enjoyed the benefit of Alexandria's schools
- There was also a fair sized Jewish population in Alexandria
- Tradition had it that this was the place where the Septuagint translation of the Hebrew Old Testament originated



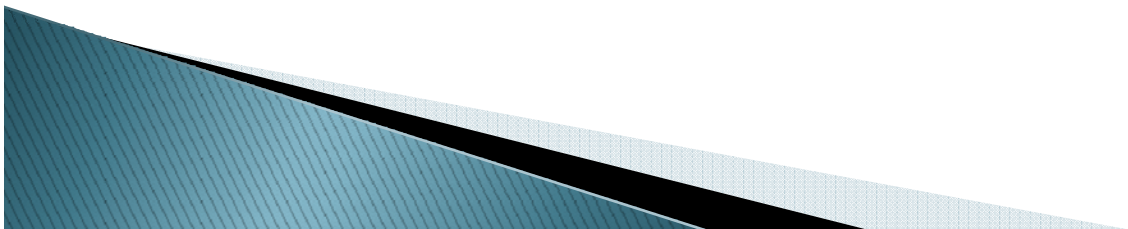
Ministry of Apollos (18:24-28)

- Apollos arrived in Ephesus and taught the "way of the Lord"
- He knew only the baptism of John
- Apollos had become a believer with a very limited theology
- It seems that he had also heard something about Jesus, but he did not have all of the pieces to the theological puzzle.
- He had believed as much of the gospel as he had been given, and he was being faithful to that which he had received



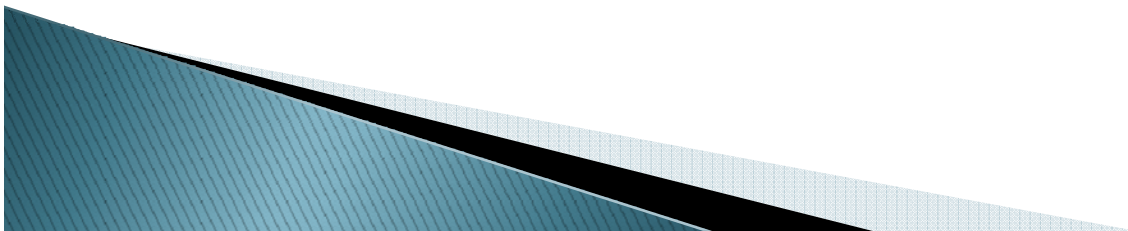
Ministry of Apollos (18:24-28)

- Aquila and Priscilla took him aside
- They explained "more accurately" the way of God to Apollos
- He had the gospel in part, but needed to be shown the way of the Lord more perfectly
- Aquila and Priscilla supplied this need and equipped him for gospel work
- They brought him into fellowship with the small local church they had already established



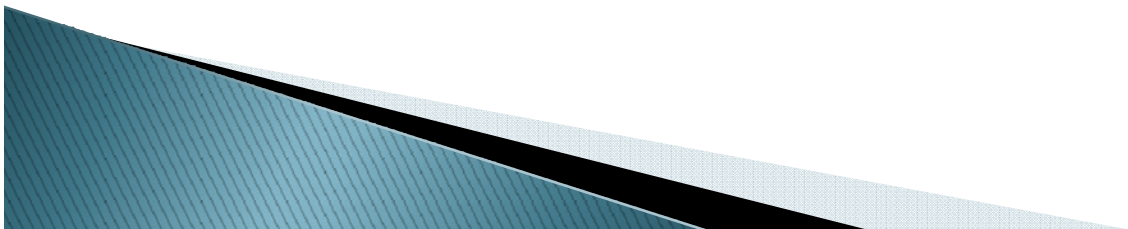
Ministry of Apollos (18:24-28)

- The private ministry of Priscilla and Aquila in discipline Apollos gave rise to a powerful public ministry as Apollos traveled to Achaia where *he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ (18:28).*



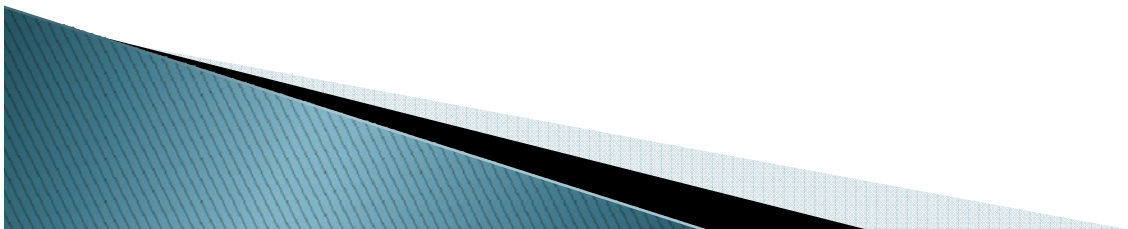
Ministry of Apollos (18:24-28)

- Apollos desired to go to Achaia
- The brethren wrote a letter to those in Achaia to receive him
- *exhorting the disciples to receive him*— a beautiful specimen of "letters of recommendation" (as Ac 15:23, 25-27, and see 2Co 3:1); by which the early churches maintained active Christian fellowship with each other.



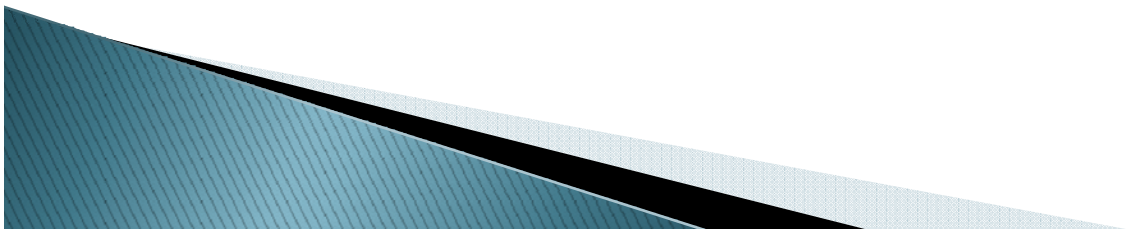
Ministry of Apollos (18:24-28)

- This is the first instance of church letters
- This was written to show the brethren at Corinth that the bearer was worthy of their confidence
- They no doubt testified to his soundness in the faith and Christian character. St. Paul alludes to such letters in 2Co 3:1
- He vigorously showed that "Jesus is the Christ" from the Scriptures and "refuted the Jews publicly"
- He ministered to both believers and unbelievers



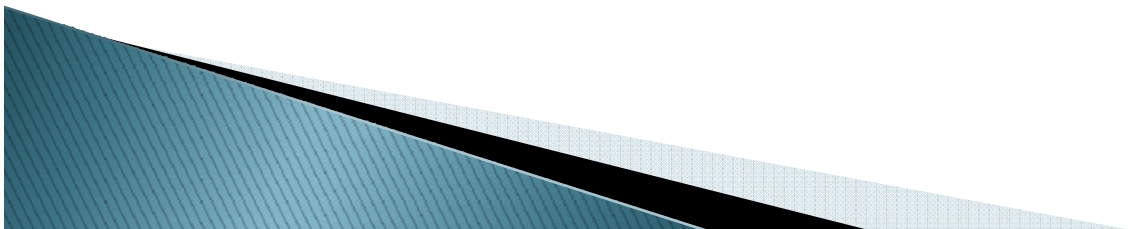
Ministry of Apollos (18:24-28)

- The benefit of his preaching for believers was to give their faith a solid grounding in the evidence of fulfilled prophecy
- The benefit for unbelievers was to provide such a compelling defense of the gospel that they found it difficult to resist his arguments
- The systematic defense of the gospel by appealing to the evidences of its truth is called apologetics



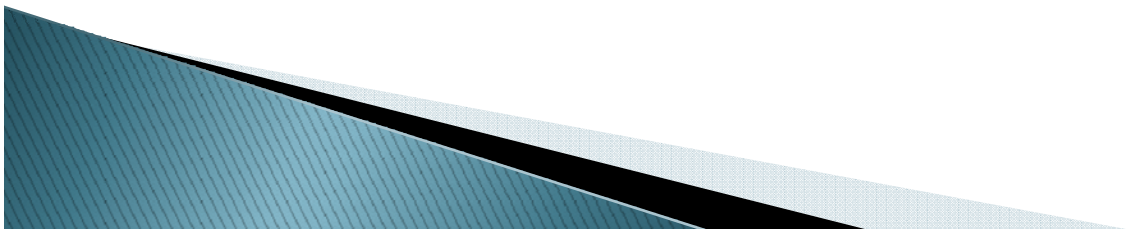
Conclusion

- Who were Aquila and Priscilla? How did St. Paul meet them? What happened after he met them?
- What is significant about St. Paul's being a tentmaker?
- What was St. Paul's main focus in Corinth? Where and to whom was he preaching?
- Who received St. Paul's teaching? Who rejected it?
- Read Ezekiel 3:17-21. Does this seem relevant to St. Paul's declaration in verse 6?
- Why do you suppose the Lord reassured St. Paul in a vision?



Conclusion

- What do you think God's promise in verses 9-10 did for St. Paul?
- What notable person of the synagogue believed?
- Why didn't St. Paul stay at Ephesus long at this time?
- On his way back to Ephesus, what did St. Paul do in the regions of Galatia and Phrygia?
- Who was Apollos?
- What are some of the good things were told about Apollos?
- What is the one short fall and why is it significant?



Conclusion

- How did Apollos' ministry change after his encounter with Aquila and Priscilla?
- Why do you suppose Apollos left Ephesus?

