

## **ACTS CHAPTER 18**

### **PREACHING IN CORINTH**

Corinth, 50 miles W of Athens.

Greece is almost cut in two by the sea.

On the east side was the Saronic Gulf with its port of Cenchræa on the Aegean toward Asia, 8 miles distant;

On the west is the Corinthian Gulf with its port of Lechaëum on the Ionian Sea toward Italy, 1 ½ miles distant.

Position made Corinth a key city of Greece.

It was on the isthmus less than five miles across

Connected the Peloponnesus with the rest of Greece, separating the Aegean from the Ionian Sea.

Called "The Bridge of Greece."

The voyage round the southern extremity of Greece was dangerous similar to sailing around Cape Horn.

Greek proverb, "Let him who thinks of sailing round Malea make his will."

All the east to west trade of the Mediterranean passed through Corinth, rather than taking the perilous voyage round Malea.

All north and south traffic in Greece also had to pass through Corinth because there was no other way.

In 146 BC, Corinth rebelled against Rome and was brutally destroyed by Roman armies.

It lay in ruins for a century, until the city was rebuilt by Julius Caesar, and it quickly re-established its former position as a center for both trade and immorality of every sort.

Julius Caesar made it a Roman colony, and capital of the Roman province of Greece, Achaia due to its natural military and commercial potential.

Corinth was "the market place of Greece."

Arabian balsam, Egyptian papyrus, Phoenician dates, Lybian ivory, Babylonian carpets, Sicilian goats, Lycaonian wool, Phrygian slaves...markets at Corinth.

Art capital: simple Doric and Ionic columns developed in the Corinthian column; architecture achieved the highest ever in history...

Corinth was the home of the Isthmian Games

second only to the Olympic Games in their day.

Corinth was a wicked city, the center for sensuality

Athens: Minerva, the goddess of wisdom;

Corinth: Venus, the goddess of love.

In classical Greek, to act like a Corinthian was to practice fornication; and a Corinthian companion was a prostitute.

"to play the Corinthian," meant to live a life of lustful debauchery.

To call someone a "Corinthian" was to call them a drunken, reckless, roistering buck.

In Greece if a Corinthian was shown on the stage he was shown drunk.

Dominating Corinth stood the hill of the Acropolis; the Citadel Acrocorinthus, 2000 ft high.

Not only a fortress; it was a temple of Aphrodite; the goddess of sex... Aphrodite = Venus, the goddess of fertility and sexuality.

The temple had one thousand priestesses of Aphrodite who were sacred prostitutes and who, at evening, came down to the city streets to ply their trade.

It was a proverb of the day that, "Not every man can afford a journey to Corinth."

It was from Corinth that Paul wrote his Roman letter

Read his description of Gentile corruption in Romans and you have a mirror of what he found in Corinth. (*Romans 1:21-32*).

When he was writing to the Corinthians he made a list of all kinds of wickedness.

#### **1 Cor. 6:9-11**

***Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, [10] Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. [11] And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.***

Paul knew that because people from all over the Empire passed through Corinth, a strong church there could touch lives all over the Empire;

not interested in planting churches where he thought it would be easy but where they would grow and spread and be most effective.

The iniquity of Corinth was the opportunity of Christ.

Corinth was the city in which Paul lived and worked and had some of his greatest triumphs

Enslaving twins:

Athens: intellectual pride;

Corinth: sensual lust.

...emptiness and lack of purpose paganism produces

... like our own cities today...

## **Paul in Corinth**

### **IN THE WORST OF CITIES**

#### **Acts 18:1-11**

***"After this Paul left Athens and came to Corinth. There he found a Jew called Aquila, who was a native of Pontus, but who had newly arrived from Italy with his wife Priscilla, because Claudius had decreed that all Jews must leave Rome. Paul went in to these people, and, because they had the same craft as he had, he worked with them; for they were leather workers to trade. Every Sabbath he debated in the synagogue and he won over both Jews and Greeks. "When Silas and Timothy came down from Macedonia, Paul proceeded to devote himself entirely to preaching and he kept testifying to the Jews that Jesus was God's Anointed One. When they opposed him and spoke blasphemous words he shook out his raiment against them and said, 'Your blood be on your own head; I am clean; from now on I will go to the Gentiles.' So he removed from there and went to the house of a man called Titus Justus, who was a worshipper of God, and whose house was next door to the synagogue. Crispus, the president of the synagogue, believed in the Lord with all his household. And many of the Corinthians listened and believed and were baptized. The Lord said to Paul in a vision by night, 'Stop being afraid; go on speaking and do not be silent, because I am with you and no one will lay hands on you to hurt you, for many people are mine in this city.' He settled there for a year and six months, teaching the word of God among them."***

#### **Arrival in Corinth and the meeting of Aquila and Priscilla**

**1) After this, Paul left Athens and went to Corinth. 2) 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, 3) and because he was a tentmaker as they were, he stayed and worked with them.**

Paul was a rabbi (teacher)

according to Jewish practice every rabbi must have a trade.

must take no money for preaching and teaching

must make his own living.

The Jew glorified work saying:

"Love work,"

"He who does not teach his son a trade teaches him robbery."

"Excellent is the study of the law along with a worldly trade; for the practice of them both makes a man forget iniquity; but all law without work must in the end fail and causes iniquity."

We find rabbis following every respectable trade.

They never became detached scholars; always knew what the life of the working-man was like.

Paul is described as a tent-maker.

Tarsus was in Cilicia;

where there were herds of a certain kind of goat with a special kind of fleece.

From which a cloth called cilicium was made

Mostly used for making tents and curtains and hangings.

The Greek word used means more than a tent-maker;

it also was used for a leather-worker

Paul always gloried in the fact that he was a burden to no man (1 Th.2:9; 2 Th.3:8; 2 Cor.11:9).

**1 Thes. 2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.**

**2 Thes. 3:8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:**

**2 Cor. 11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.**

Paul recognized his right to be supported by those he ministered to (1 Corinthians 9:7-14),

**1 Cor. 9:7-14**

**Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? [8] Say I these things as a man? or saith not the law the same also? [9] For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? [10] Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. [11] If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? [12] If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. [13] Do ye not know that they which minister about**

***holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? [14] Even so hath the Lord ordained that they which preach the gospel should live of the gospel.***

But he voluntarily supported himself on the mission field so that no one could accuse him of seeking converts for the sake of enriching himself (1 Corinthians 9:15-18).

**1 Cor. 9:15-18**

***But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. [16] 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! [17] For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. [18] What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.***

Today, mission's people call any work that a missionary does to support himself on the mission field tent making.

In A.D. 49 Claudius Caesar banished all the Jews from Rome.

The Roman historian Suetonius writes that Claudius banished Jews from Rome because they were "indulging in constant riots at the instigation of Chrestus."

There have been many attempts to explain who Chrestus was, but a likely solution is that he was referring to Christ, but that because he was writing some seventy years after the events, he had the name somewhat mixed up.

It seems that the expulsion had to do with "dissension and disorder within the Jewish community of Rome resulting

from the introduction of Christianity into one or more of the synagogues of the city."

It is likely that was when Aquila and Priscilla came to Corinth.

Paul speaks of relatives who "were in Christ before me" Rom 16:7.

**Romans 16:7**

***Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.***

It is implied, that Aquila and Priscilla were at this time Christians;

Or, it may be that Paul led them to Christ as they worked together as tentmakers (those who worked with leather).

Aquila & Priscilla - interesting couple:

later more to Ephesus (v. 19)

still there when 1 Cor was written (1 Cor 16:19).

**1 Cor. 16:19** ***The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.***

Later back in Rome (Rom 16:3).

**Romans 16:3** ***Greet Priscilla and Aquila my helpers in Christ Jesus:***

Later back in Ephesus (2 Tim 4:19).

**2 Tim. 4:19** ***Salute Prisca and Aquila, and the household of Onesiphorus.***

**Paul's ministry among the Jews and Gentiles of Corinth**

***4) Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.***

**5) When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ. 6) 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."**

**7) Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God. 8) Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized.**

Paul was effective as he reasoned among the Jews and Greeks (Gentiles who were interested in and sympathetic with Judaism) in the synagogue.

When Timothy came, he brought news about how the Christians in Thessalonica were remaining steadfast in the faith (1 Thessalonians 3:6-10);

Timothy brings love offerings from Thessalonica which may have allowed Paul to minister full time (1 Thess 3:6).

**1 Thes. 3:6-10**

***But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: [7] Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: [8] For now we live, if ye stand fast in the Lord. [9] For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; [10] Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?***

this brought Paul great joy,.

While Paul was in Corinth, financial support arrived from the Christians in Philippi, and he was able to put aside tent making for a while and concentrate more fully on the task of building the church in Corinth (2 Corinthians 11:8-9).

**2 Cor. 11:8-9**

***I robbed other churches, taking wages of them, to do you service. [9] And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.***

Paul "pressed in the Spirit"?

"Engrossed in the word," NIV

"devoted himself exclusively to preaching."

When Silas and Timothy joined him, Paul was even more encouraged - and emboldened - in ministry, and he presented Jesus as Messiah.

The character of Paul's preaching in Corinth is described by him in 1 Corinthians 2:1-16, where he declares:

For I determined not to know anything among you except Jesus Christ and Him crucified.

**1 Cor. 2:1-16**

***And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. [2] For I determined not to know any thing among you, save Jesus Christ, and him crucified. [3] And I was with you in weakness, and in fear, and in much trembling. [4] And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: [5] That your faith should not stand in the wisdom of men, but in the power of God.***



**[6] Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: [7] But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: [8] Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. [9] But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. [10] But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. [11] For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.**

**[12] Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. [13] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. [14] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. [15] But he that is spiritual judgeth all things, yet he himself is judged of no man. [16] For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.**

Paul strongly sensed his responsibility to preach to the Jews first (Romans 1:16), but when his message was rejected, he did not waste time in going to the Gentiles.

**Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

The blasphemy described in verse 6 must be directed towards the person of Jesus;

this is an indirect declaration of His deity (one can only really blaspheme God).

Paul shook his garments so that not a speck of dust from the synagogue would remain on his clothes, much less his sandals.

We see something here in Paul, in that he was capable of dramatic and vivid demonstrations of his state of heart.

Crispus (& Gaius & household of Stephanas) baptized by Paul himself (1 Cor 1:14-16, 23-24).

Crispus was the head of the synagogue!

Crispus was one of the few in Corinth whom Paul personally baptized (1 Corinthians 1:14).

**1 Cor. 1:14-16 I thank God that I baptized none of you, but Crispus and Gaius; [15] Lest any should say that I had baptized in mine own name. [16] And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.**

**1 Cor. 1:23-24 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; [24] But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.**

Paul did not forbid Jews to come to Jesus (as Crispus, the ruler of the synagogue did);

he merely switched the focus of his evangelism from the Jews to the Gentiles.

### **God's special encouragement to Paul in Corinth**

**9) One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent. 10) For I am with**

***you, and no one is going to attack and harm you, because I have many people in this city." 11) So Paul stayed for a year and a half, teaching them the word of God.***

Pattern developing (of Jews resisting), but he is to keep right on speaking...

He suffered just as we do, with apprehensions, forebodings, etc. 1 Cor 2:3.

***1 Cor. 2:3 And I was with you in weakness, and in fear, and in much trembling.***

Just when Paul needed it God spoke to him.

He was a man of intense emotions and often he must have had his hours of reaction.

Often he must have been daunted by the task, the territory and the opposition that faced him in Corinth.

But when God gives a man a task to do, he also gives him the power to do it.

In the presence of God Paul found his courage and his strength.

The implication behind this message was that Paul was afraid, fearing that here in Corinth his work would be cut short by either opposing Jews (as in Thessalonica and Berea) or by the incredible worldliness around him.

Jesus didn't say that his opponents wouldn't try to stop him, only that they would not be successful.

The solution to Paul's fear is obey Jesus' command to not be afraid; and to speak and not keep silent, that is, to keep getting the Word of God out.

The basis for God's command to not be afraid and to keep preaching is the promise I am with you;

when we understand who is saying this and live based on this promise, it is enough.

The additional promise I have many people in this city was a constant assurance to Paul,

Who was God going to use to protect Paul and His efforts?

Read 1 & 2 Corinthians to see the impressive results of his efforts in that vile city...

The 18 month duration of Paul's stay in Corinth shows where his heart was:

he was no "in and out" evangelist, but a man committed to making disciples.

During his stay in Corinth:

***He wrote the Thessalonian letters from Corinth.***

***He wrote the Epistle to the Romans from Corinth.***

## IMPARTIAL ROMAN JUSTICE

### Acts 18:12-17

*"When Gallio was proconsul of Asia, the Jews got together to make an attack on Paul. They brought him to the judgment seat and said, 'This man seduces men to worship God contrary to the Law.*

*' When Paul was going to speak, Gallio said to the Jews, 'You Jews, if this were a matter of crime or of wicked misbehaviour I would of course listen with patience to you; but if this is a question of talk and words and a law observed by you, see to it yourselves. I have no wish to be judge of these things.' So he drove them from his judgment seat. And they all took Sosthenes, the president of the synagogue, and beat him before the judgment seat. And Gallio took no account of these things."*

### The Jews of Corinth attempt (unsuccessfully) to convict Paul before the civil authorities

*12) While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him into court. 13) "This man," they charged, "is persuading the people to worship God in ways contrary to the law."*

*14) 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. 15) 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." 16) So he had them ejected from the court. 17) Then they all turned on Sosthenes the synagogue ruler and beat him in front of the court. But Gallio showed no concern whatever.*

Tiberias had changed this province from a senatorial to an imperial one,

Accordingly "procurator" would be the correct term.

Claudius restored its senatorial character, its proper governor would be, as here stated, a proconsul.

Gallio, ruler of Greece, originally known as Marcus Annaeus Novatus; adopted by Roman orator called Lucius Junius Gallio.

Gallio was brother to the celebrated philosopher Seneca, Nero's tutor, who would become the emperor after Claudius (and who afterwards passed the sentence of death on both of them).

Gallio was famous for his kindness.

Seneca said'

"Even those who love my brother Gallio to the utmost of their power do not love him enough."

"No man was ever as sweet to one as Gallio is to all."

As usual the Jews sought to make trouble for Paul.

They brought charges to the new Proconsul nearly before he had a chance to settle into his new position.

The Jews sought to take advantage of Gallio but he was an impartial Roman.

Gallio was well aware that Paul and his friends were not guilty of any crime and that the Jews were trying to use him for their own purposes.

The King James Version translates the latter part of Ac.18:17, "Gallio cared for none of those things."

It is not that Gallio was uninterested, but that he was absolutely impartial and refused to allow himself to be influenced.

***Acts 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.***



The value of an indisputable, blameless Christian life.

Gallio knew that there was no fault which could be found with Paul and his friends.

At the side of the judgment seat were his lictors armed with their official rods and he ordered them to drive the Jews from his Judgment seat.

In approaching the proconsul of Achaia, the Jews of Corinth are trying to stop Paul not only in Corinth, but in the entire province

This was a very important decision!

If Gallio had accepted the Jewish charge and found Paul guilty of the alleged offense, provincial governors everywhere would have had a precedent, and Paul's ministry would have been severely restricted.

Gallio's refusal to act in the matter was tantamount to the recognition of Christianity as a *religio licita*."

Gallio in effect declared that Christianity was officially a Jewish sect in the eyes of the Romans.

Christians could now preach the gospel throughout the Roman empire without being charged with breaking the law.

Sosthenes had apparently succeeded Crispus as the leader of the Synagogue after Crispus' conversion.

Sosthenes also later converts. (1 Corinthians 1:1)

***1 Cor. 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,***

Following Gallio's decision the Jews and Greek proselytes riot and beat Sosthenes. Gallio simply ignores the events and a matter of the Jewish religion and internal discipline.

Beating is not recommended method for evangelism... 1 Co 1:1.

## **End of the second missionary journey**

### **THE RETURN TO ANTIOCH**

#### ***Acts 18:18-23***

***"After Paul had remained there many days longer he took leave of the brethren and sailed away to Syria, and Priscilla and Aquila went with him. At Cenchrea he had his head shorn for he had a vow. They arrived at Ephesus and he left them there. He himself went into the synagogue and debated with the Jews. They asked him to stay a longer time but he would not consent to do so, but he took leave of them saying, 'God willing, I will come back to you again.' and he set out from Ephesus. When he had landed at Caesarea he went up and greeted the church and then came down to Antioch. When he had spent some time there he went away and he went successively through the Galatian country and Phrygia, establishing all the disciples."***

#### **Paul leaves Corinth with Aquila and Priscilla**

***18) Paul stayed on in Corinth for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchrea because of a vow he had taken.***

Paul was on the way home.

Silas, Timothy, Caius, and Aristarchus also accompany him, as well as Aquilla and Priscilla.

Syria = Antioch.

His route was by Cenchrrea, the port of Corinth,  
Then to Ephesus.

Then he went to Caesarea;

From there he went up and greeted the church

He went up to see the leaders at Jerusalem;

Last we hear of Silas as Paul's' companion

apparently accompanies him as far as Jerusalem

(from which he initially had come to Antioch as  
one of the deputies of the council).

He later appears to put himself with Peter (1 Pet 5:12).

**1 Peter 5:12** *By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.*

After that Paul went back to Antioch from where he had started.

At Cenchrrea: Eastern harbor of Corinth, he had his head shorn because of a vow.

A Vow: ("eucheen" = prayer or vow: Jas 5:15)

**James 5:15** *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

not necessarily but probably a Nazarite vow (Num 6:1-21)

**Numbers 6:1-21**

**And the Lord spake unto Moses, saying,**

**[2] Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:**

**[3] He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. [4] All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.**

**[5] All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.**

**[6] All the days that he separateth himself unto the Lord he shall come at no dead body. [7] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.**

**[8] All the days of his separation he is holy unto the Lord.**

**[9] And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.**

**[10] And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: [11] And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. [12] And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.**

**[13] And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:**

**[14] And he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,**

**[15] And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.**

**[16] And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering:**

**[17] And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.**

**[18] And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.**

**[19] And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:**

**[20] And the priest shall wave them for a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.**

**[21] This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.**

A vow is a Jewish way of giving and demonstrating thanks, etc.

Shorn: upon release of the vow (1 Cor 11:14)

If that vow was carried out in full it meant that for thirty days  
he neither ate meat nor drank wine;  
and he allowed his hair to grow.

**1 Cor. 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?**

Sacrifice was required within a prescribed 30 days possible reason for Paul's haste to leave Ephesus to Jerusalem (v. 21)

Paul's intention is to travel to Jerusalem to offer this hair in a prescribed ceremony for those who had completed the vow of a Nazarite.

By tradition, a Nazarite vow could only be fulfilled in Judea;

Paul's adoption of the vow out of the bounds dictated by Jewish tradition could indicate a desire to practice a more purely Biblical observance of Jewish rituals.

At the end of the thirty days

he made certain offerings in the Temple;

his head was shorn and the hair was burned on the altar as an offering to God.

Similar vow: 21:23-24

**Acts 21:23-24 Do therefore this that we say to thee: We have four men which have a vow on them; [24] Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.**

Christian does not take a vow?

**Mat 5:33-37 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:**

**34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:**

**35 Nor by the earth; for it is his footstool:**

**neither by Jerusalem; for it is the city of the great King.**

**36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.**

**37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil..**

Paul was adamant that Jewish ceremonies and rituals must not be required of Gentiles,

he saw nothing wrong with Jewish observance of them, presumably if their fulfillment in Christ was also recognized.

### Paul in Ephesus

**19 They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews. 20 When they asked him to spend more time with them, he declined. 21 But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus.**

Paul had wanted to preach in Ephesus some two years earlier, but was prevented by the Holy Spirit (Acts 16:6);

now, when allowed to minister, great results are seen.

**Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,**

He never forgot his friends (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19).

**Romans 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:**

**1 Cor. 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.**

**2 Tim. 4:19 Salute Prisca and Aquila, and the household of Onesiphorus.**

The Ephesians wanted Paul to stick around. The believers always wanted Paul to stay a little longer.

Not because of an endearing personality, vivaciousness, or friendliness —

But because he shared the things of the Kingdom with them.

He was a treasure chest of truth and a storehouse of spiritual knowledge

Take in the Word and Give out the Word, and you too will find that others will want you to stick around.

Paul cannot stay too long in Ephesus,

He wants to (must) present the offering of his Nazarite vow in Jerusalem at an upcoming feast.

Later he returns and spends two years.

Paul returns to his home church at Antioch of Syria, concluding his second missionary journey

**22) When he landed at Caesarea, he went up and greeted the church and then went down to Antioch.**

Paul went and greeted the church, at Jerusalem and fulfilled his Nazarite vow in the temple.

4th visit to Jerusalem.

### Galatia and Phrygia: Third Missionary Journey

**23) After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.**





### The Third Journey: Acts 18:23-21:25

1. Through Galatia and Phrygia - Acts 18:22
2. Ephesus - Acts 19:1-41
3. Macedonia - Acts 20:1-2
4. Greece, Macedonia, Philippi - Acts 20:2-6
5. Troas - Acts 20:6-12
6. Assos - Acts 20:13-14
7. Mitylene, opposite Chios, Samos, Trogyllium, Miletus - Acts 20:14-36
8. Cos, Rhodes, Patara - Acts 21:1-2
9. Tyre - Acts 21:3-6
10. Ptolemais - Acts 21:7
11. Caesarea - Acts 21:8-15
12. Jerusalem - Acts 21:16-25

### THE THIRD MISSIONARY JOURNEY

Paul's passion for not just making converts but strengthening all the disciples is again evident.

The third missionary journey begins in Galatia, Phrygia, and moves on to Ephesus

Stays nearly 3 years in Ephesus this time

From there he went to Macedonia;

Then crossed over to Troas and

Proceeded by way of Miletus, Tyre and Caesarea back to Jerusalem.

"In order": nothing haphazard; he planned every movement.

To strengthen..teach.. the existing churches (his last days at liberty...).

Timothy, Erastus, Gaius, Aristarchus (and probably Titus) accompany him on this journey.

### **Galatians written on 2nd visit to Ephesus.**

To offset the threat of Judaizing teachers (Gal 2:21, 4:4).

**Galatians 2:21** *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

**Galatians 4:4** *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*

How could a sick man accomplish so much? (Phil 4:12-13).



**Philip. 4:12-13** *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. [13] I can do all things through Christ which strengtheneth me.*

Raising of contributions a key part of cementing the Jewish and Gentile factions:

Gal 2:9,10; 1 Cor 16:1-4; 2 Cor 8,9; Rom 15:25,26.

**Galatians 2:9-10** *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. [10] Only they would that we should remember the poor; the same which I also was forward to do.*

**1 Cor. 16:1-4** *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. [2] Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. [3] And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. [4] And if it be meet that I go also, they shall go with me.*

**Romans 15:25-26** *But now I go unto Jerusalem to minister unto the saints. [26] For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.*

**2 Cor. 8:9** *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

Ephesus: Outstanding church; 2 letters addressed to it: the Lord's and Paul's.

- Paul's summit.
- Romans = foundation truths.
- Corinthians = correction of failures
- Ephesus = sublimest truths of the Church.

Ephesus was given to idolatry, demonism, witchcraft, sorcery.  
Temple of Artemis, or Diana.

## THE ENTRY OF APOLLOS

**Acts 18:24-28**

*"A Jew called Apollos, who was a native of Alexandria and a man of culture, arrived in Ephesus. He was able to use the scriptures to great effect.*

*This man had been instructed in The Way of the Lord. He was full of enthusiasm and he told and taught the story of Jesus with accuracy, but he knew only the baptism of John.*

*This man began to speak boldly in the synagogue. When Priscilla and Aquila heard him they took him and more accurately explained the way of God to him.*

*When he wished to go over to Achaia the brethren encouraged him and wrote to the disciples to make him welcome.*

*When he had arrived he was of great help to those who had believed through grace, for he vigorously confuted the Jews in public debate. demonstrating through the scriptures that Jesus was the Anointed One."*

## The ministry of Apollos in Ephesus

**24) Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. 25) He had been instructed in**

*the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John. 26) He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.*

*27) When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed. 28) For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.*

Alexandria: on the southern shore of the Mediterranean in Egypt.

Founded by Alexander the Great, major Greek and Hebrew cultural center.

Source of the LXX. (the Septuagint)

Philo reckons the Jewish population that resided there to be about 1,000,000 Jews.

two out of the five wards into which Alexandria was divided were Jewish.

Alexandria was the city of scholars.

the place where scholars believed in the allegorical interpretation of the Old Testament.

They believed that not only did the Old Testament record history but that every recorded event had an inner meaning.

Apollos

(A parenthetical anecdote in anticipation of Acts 19:1-7.)

**Acts 19:1-7**

*And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,*

*[2] He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

*[3] And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.*

*[4] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

*[5] When they heard this, they were baptized in the name of the Lord Jesus.*

*[6] And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

*[7] And all the men were about twelve.*

John the Baptist = three great truths:

- 1) Forgiveness of sins (only) on the basis of repentance.
- 2) Expression of commitment through baptism.
- 3) Belief in One was coming who complete their salvation.

Missing:

- 4) Cross.
- 5) Resurrection.
- 6) Holy Spirit's baptism.

Apollos came from Alexandria. Because of this Apollos would be exceedingly useful

he would be able to find Christ – Jesus the Messiah, all over the Old Testament

and to prove to the Jews that the Old Testament looked forward all the time to Christ's coming.

There was a lack in his training.

He knew only the baptism of John.

Apollos must have seen the need for repentance and have recognized Jesus as the Messiah;

but he did not know the good news of Jesus as the Savior of men and of the coming of the Holy Spirit in power.

He knew of the task Jesus gave men to do

but he did not yet fully know of the help Jesus gave men to do it.

Christianity is described as The Way of the Lord. (Matt 3:3; Isa 40:3). It changed the way men conducted themselves and how they lived.

**Matthew 3:3** *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

**Isaiah 40:3** *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

One of the commonest titles in Acts is: "The Way" (Ac.9:2;Ac. 19:9,23;Ac. 22:4;Ac. 24:14,22),

**Acts 9:2** *And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.*

**Acts 19:9** *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

**Acts 19:23** *And the same time there arose no small stir about that way.*

**Acts 22:4** *And I persecuted this way unto the death, binding and delivering into prisons both men and women.*

**Acts 24:14** *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:*

**Acts 24:22** *And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.*

Christianity means not only believing certain things but putting them into practice; living the beliefs

**Note: Apollos knew the Way of the Lord but not the Lord Himself when he met Aquilla and Priscilla – they introduced him to the Lord personally.**

You can try to live the Way – even with some success - and still not be born again.

“fervent” = boiling hot preacher / teacher.

Providential that Priscilla and Aquila were left in Ephesus.

When Paul came to Ephesus on his second missionary journey (18:19-21), he left Aquila and Priscilla, who had been travelling with him (18:18), there in Ephesus.

God will always see that the right people, are in right place, at the right time to accomplish His plan and purposes.

By the words and lives of Aquila and Priscilla, Apollos was more fully instructed.

Apollos, who already knew Jesus as a figure in history, came also to know him as a living presence; and

Apollos power as a preacher must have been increased a hundredfold.

What does this tell us of Aquilla and Priscilla?

Their lives were living examples of God's real personal presence and power and others could see it in them...

Because Apollos knew of the work of John the Baptist, it is likely that he preached

that the Messiah had come and  
we must respond to him,

But he probably had little knowledge of the full person and work of Jesus Christ. This is an important area of ministry: helping those who have a passion for God and power in serving Him, yet limited knowledge or resources for truly effective ministry.

Apollos was open to correction.

The teachable will always be humble...

Apollos received the instruction of Aquilla and Priscilla and became a mighty evangelist for the Lord – not just the way.

he then went on to Achaia.

Capital of Achaia: Corinth.

It seems that Apollos (like many in his day) was a missionary called by God alone,

We have no indication that he was sent or commissioned by any specific apostle.

With letters of reference and introduction from the church in Ephesus,

he ministered effectively in Achaia,  
especially among opposing Jews, because.

He (Apollos) was Jewish,  
is described as eloquent,  
is fervent in spirit,  
is one who could vigorously refute the Jews traditions,  
is able to demonstrate from the Scriptures that Jesus is the Messiah, the Christ,

**Many people consider Apollos the type of person who could have authored Hebrews.**

Apollos becomes the subject of schisms: 1 Cor 1:10-17;

**1 Cor. 1:10-17**

***Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. [11] For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. [12] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. [13] Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? [14] I thank God that I baptized none of you, but Crispus and Gaius; [15] Lest any should say that I had baptized in mine own name. [16] And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. [17] For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.***

Apollos not the cause: 1 Cor 3:6; Titus 3:13;

**1 Cor. 3:6 I have planted, Apollos watered; but God gave the increase.**

***Titus 3:13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.***

Though some Corinthians fixated on Apollos in a divisive spirit (1 Corinthians 1:12, 3:4), there is no reason to believe that Apollos encouraged this;

***1 Cor. 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.***

***1 Cor. 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?***

Paul himself regards Apollos as a trusted colleague (1 Corinthians 3:5-7).

***1 Cor. 3:5-7 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? [6] I have planted, Apollos watered; but God gave the increase. [7] So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.***

He resists Paul's requests to revisit Ephesus: 1 Cor 16:12.

***1 Cor. 16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.***