

## Acts Chapter 18

### 1. After these things Paul departed from Athens and went to Corinth.

#### A. departed- Gr. **chorizo**- *to place room between*

1. Paul had sent a message for Silas and Timothy to meet him in Athens. It is not stated, but I would think he would have sent another message to them that he was moving on to Corinth.

#### B. Athens

1. Apparently, Paul was not too impressed with Athens and did not feel a call to stay there.

#### C. went- Gr. **erchomai**- *came*

#### D. Corinth- means *satisfied or satiated*

1. *Corinth was the capital of Achaia, called anciently Ephyra, and was seated on the isthmus which divides the Peloponnesus from Attica. The city itself stood on a little island; it had two ports, Lecheeum on the west, and Cenchrea on the east. It was one of the most populous and wealthy cities of Greece, and at the same time one of the most luxurious, effeminate, ostentatious, and dissolute. Lasciviousness here was not only practiced and allowed, but was consecrated by the worship of Venus; and no small part of the wealth and splendor of the city arose from the offerings made by licentious passion in the very temples of this goddess. No city of ancient times was more profligate. It was the Paris of antiquity; the seat of splendor, and show, and corruption. -Barnes Commentary*

### 2. And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.

#### A. And he found a certain Jew named Aquila,

##### 1. found- Gr. **heurisko**

- a. Obviously, the word "found" means he discovered him. He was not looking for him since he had never met him.

##### 2. Jew

##### 3. named- Gr. **onoma**

##### 4. Aquila- means *eagle*

- a. There is no mention of Paul preaching to Aquila and Priscilla so it appears they were already Christians when Paul met

them. This is probably why Paul so readily lodged and partnered with them.

b. This was a Roman name. He probably had a Jewish name as well.

**B. born in Pontus,**

1. **born-** Gr. **genos**

2. **Pontus-** means *the sea*

a. *The most easterly province of Asia Minor, stretching along the southern shore of the Black Sea. From this province there were Jews at Jerusalem on the great Pentecost ([Act 2:9](#)), and the Christians of it are included among "the strangers of the dispersion," to whom Peter addressed his first Epistle ([1Pe 1:1](#)). -JFB Commentary*

**C. who had recently come from Italy with his wife Priscilla**

1. **come-** Gr. **erchomai**

2. **Italy-** means *abounding with calves*

3. **wife-** Gr. **gune**

4. **Priscilla-** means *ancient*

**D. because Claudius had commanded all the Jews depart from Rome,**

1. **Claudius-** means *lame*

a. *The fourth Roman emperor. He succeeded Caligula (A.D. 41). Though in general he treated the Jews, especially those in Asia and Egypt, with great indulgence, yet about the middle of his reign (A.D. 49) he banished them all from Rome ([Act 18:2](#)). In this edict the Christians were included, as being, as was supposed, a sect of Jews. The Jews, however soon again returned to Rome. During the reign of this emperor, several persecutions of the Christians by the Jews took place in the dominions of Herod Agrippa, in one of which the apostle James was "killed" ([Act 12:2](#)). He died A.D. 54. -Easton Bible Dictionary*

2. **commanded-** Gr. **diatasso-** *to arrange, appoint, ordain, prescribe, give order*

a. *Suetonius (Claudius, 25) has a statement which exactly fits in with these words of the writer of the 'Acts.' He (the Emperor Claudius) banished the Jews from Rome, who were constantly making disturbances at the instigation of one*

*'Chrestus.'* *Christus was not unfrequently written or pronounced 'Chrestus' (see Tertullian, Apol.).*

-Popular NT Commentary

3. **depart-** Gr. **chorizo**

4. **Rome-** means *strength*

1. The Roman empire was very strong.

E. **and he came to them**

1. **came-** Gr. **proserchomai**

a. This means Paul lodged with them.

3. **So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers.**

A. **So,**

B. **because he was of the same trade,**

1. **trade-** Gr. **homotechnos-** *same art, trade, craft*

a. Every young man was taught a trade growing up. It was usually the trade of his father. It is quite possible that Paul's father made tents as well and taught young Saul the trade.

b. These tents possibly were used during the feast of tabernacles where Jews would dwell in tents.

C. **he stayed with them and worked,**

1. **stayed-** Gr. **meno**

2. **worked-** Gr. **ergazomai**

a. Paul did not have any trouble working hard. Some in the ministry do not want to work hard.

b. Paul taught that if you refused to work, you should not eat.

[2 Thess. 3:10](#)

D. **for by occupation for they were tentmakers**

1. **occupation-** Gr. **techne**

2. **tentmakers-**

a. *Manufacturers, probably, of those hair-cloth tents supplied by the goats of the apostle's native province, and hence, as sold in the markets of the Levant, called cilicium. Every Jewish youth, whatever the pecuniary circumstances of his parents, was taught some trade (see on [Luk 2:42](#)), and Paul made it a point of conscience to work at that which he had probably been bred to, partly that he might not be*

*burdensome to the churches, and partly that his motives as a minister of Christ might not be liable to misconstruction. To both these he makes frequent reference in his Epistles.*

-JFB Commentary

- b. This brings out that those new in ministry often are not in a position to receive a full salary yet, so they must find other work on the side. Most ministers start out bi-vocational. I am a pastor but also work another job for now. Paul would work a job when offerings were low or if he felt he should not receive offerings from those he ministered to, in order to remove any accusation or the look, as if he was after their money. While in Corinth, Paul worked and did not ask anything of the Corinthians. [2Co 11:7](#) He also did this in Ephesus. [Act 20:31](#); [Act 20:34-35](#) He also did this in Thessalonica. [2Th 3:8-12](#)
- c. This does not mean that Paul would have been wrong to receive offerings for his ministry. Those that preach the gospel should live off of the gospel. [1 Cor. 9:14](#)
- d. However, Paul said that if he willingly did not receive offerings he would receive a reward from the Lord. Paul said woe unto me if I do not preach the gospel because I am obligated to do that, but he was not obligated to do it free of charge. He chose to do that. He would be rewarded for that. [1 Cor. 9:16-18](#)

#### **4. And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.**

##### **A. And he reasoned in the synagogue every Sabbath,**

- 1. **reasoned-** Gr. *dialegomai*- *to converse, discourse with one, argue, discuss*
  - a. We are not called to dialogue or argue with people about the gospel, but to preach the gospel.
- 2. **synagogue-** Gr. *sunagoge*
  - a. And back to the synagogue he goes. He is a determined fellow!
  - b. He was not called to reason with the Jews, but to preach to the Gentiles.

**3. Sabbath- Gr. sabbaton**

- a. Paul worked during the week and ministered on Saturdays in the synagogue.

**B. and persuaded both Jews and Greeks**

**1. persuaded- Gr. peitho**

- a. We can mentally persuade people and they are not born again. These probably did receive Christ and were born again however.

**2. Jews**

**3. Greeks**

- a. These were Greek proselytes.

**5. When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews *that* Jesus *is* the Christ.**

**A. But when Silas and Timothy had come from Macedonia,**

**1. Silas and Timothy**

- a. *We have seen, [Act 17:13](#), that when Paul was obliged to leave Berea, because of the persecution raised up against him in that place, he left Silas and Timotheus behind; to whom he afterwards sent word to rejoin him at Athens with all speed. It appears, from [1Th 3:10](#), that, on Timothy's coming to Athens, Paul immediately sent him, and probably Silas with him, to comfort and establish the Church at Thessalonica. How long they labored here is uncertain, but they did not rejoin him till some time after he came to Corinth. It appears that he was greatly rejoiced at the account which Timothy brought of the Church at Thessalonica; and it must have been immediately after this that he wrote his first epistle to that Church, which is probably the first, in order of time, of all his epistles.*

-Clarke Commentary

**2. had come- Gr. katerchomai- came down**

- a. Corinth was south of Macedonia, so they came down.

**3. Macedonia**

- a. Silas and Timothy were sent back, by Paul, to Macedonia to minister to those in the church of Philippi and Thessalonica. It is possible these two split up and each went to one of the

churches. Paul will mention in 2 Corinthians the financial gift from Macedonia which provided for his needs while he ministered at Corinth. [2Co 11:9](#) The only church where Paul specifically mentions that he received an offering from was the Philippians. [Phil 4:15-16](#) Paul stated that the church of Philippi was the **only** church that gave to him. By this we know the offering from Macedonia came from the church at Philippi. The church of Philippi gave him the most joy. Joy was the theme of his letter to them. The church of Corinth however, gave him the most grief. This church never gave anything to Paul. Where your treasure is, there your heart will be also. [Matt. 6:21](#)

**B. Paul was compelled by the Spirit,**

1. **compelled-** Gr. **sunecho-** *urge, press upon, to exercise a constraining influence on*
2. **Spirit-** not in Greek; the Greek says **logos-** *word*
  - a. Until Silas and Timothy came back with the large offering from Macedonia, Paul was pressed by financial need to work and preach on the side. Once the financial issue was met, Paul then was only pressed by the need for the Word of God to be ministered. This is why we need to get out of debt and be financially stable so that we can be constrained by the Word and ministry not by financial obligations.

**C. and testified to the Jews that Jesus is the Christ**

1. **testified-** Gr. **diamarturomai-** *to give full and complete witness or testimony*
2. **Jews**
  - a. Again, this was not his primary calling.
3. **Christ-** Gr. **christos**
  - a. He preached that Jesus Christ was their Messiah whom they were waiting for.

**6. But when they opposed him and blasphemed, he shook *his* garments and said to them, "Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles."**

**A. But when they opposed him and blasphemed,**

1. **opposed-** Gr. **antitassomi-** *to set oneself against or in opposition*

2. **blasphemed**- Gr. **blasphemeo**

B. **he shook his garments and said to them,**

1. **shook**- Gr. **ektinasso**- *to shake off so that something adhering shall fall, by this symbolic act a person, expresses extreme contempt for another and refuses to have any further dealings with him*

2. **garments**- Gr. **himation**

3. **said**- Gr. **epo**

C. **Your blood be upon your own heads,**

1. **blood**- Gr. **aima**

a. This means the guilt of their destruction and ruin.

2. **heads**- Gr. **kephale**

a. They bore the full responsibility for their rejection of Jesus, the Messiah. They could not blame others for not telling them plainly, fully, repeatedly, and clearly.

D. **I am clean,**

1. **clean**- Gr. **katharos**

a. Obviously, Paul felt a burden and responsibility to preach to the Jews first and then to the Gentiles. However, that was not his call from the Lord.

b. **Act 9:15** *But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before **Gentiles**, kings, and the children of Israel.*

i. The order that God gave was the opposite of the order Paul was using. He was first to go to the Gentiles, then kings [which were also Gentile] and then lastly the Jews. He always went to the Jews first, and then lastly the Gentiles.

E. **From now on I will go the Gentiles**

1. **Gentiles**- Gr. **ethnos**

a. And I am sure God said, "**FINALLY! THANK YOU PAUL!** That was what I sent you to do in the first place!"

b. This was Paul's second missionary journey. After Paul's first missionary journey, God sent him to Jerusalem to present his ministry to the church leadership there. They recognized the grace on him to minister to the Gentiles. His commission from the leaders in Jerusalem was that he and his team would go to the **Gentiles**, and Peter, and the apostles in

Jerusalem would go to the Jews. It was not that he was supposed to first try to minister to the Jews, and if that did not work out that he then would go to the Gentiles. However, Paul left there and went straight to the Jews instead of the Gentiles. He only turned to the Gentiles when the Jews did not receive him or his message. Paul's anointing and grace was not to minister to the Jews. He never had much fruit from ministering to the Jews. The reason being it was not his grace or anointing. Do you want to know what your grace is? Follow the fruit. What produces fruit? That is your grace and anointing. Paul almost always had tremendous fruit when he ministered to the Gentiles. That was his grace!

- i. [Gal 2:9](#) *and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, **that we [Paul and Barnabas] should go to the Gentiles and they [Peter and Jerusalem church leaders] to the circumcised [Jews].***

**7. And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue.**

**A. And he departed from there and entered the house of a certain man named Justus,**

1. **departed-** Gr. **metabaino-** *to change place, go to another place*
  - a. This was difficult for Paul to do because his heart was knit to the Jews. However, you must depart from what is dear to your carnal self, to enter into the things of God.
2. **entered-** Gr. **erchomai**
  - a. This is a deep thought. You must depart before you can enter. Many seek to enter the new, but refuse to depart from the old.
3. **house-** Gr. **oikos**
4. **certain man-** Gr. **tis aner**
  - a. When this phrase is used in the book of Acts, it refers to someone not born again or born again yet. This was used of



Cornelius, who worshiped God, but had not been saved yet. Paul saw the spiritual hunger and went into his house just like Peter did with Cornelius. If this is indeed Titus, as we will see below, then he was converted by Paul, and followed him into ministry.

**5. Justus**

a. *He did not return to Aquila and Priscilla, because they were Jews, lest he should be thought not to abide by his words, that he would henceforth go to the Gentiles; wherefore as he came out of the synagogue, he turned into a house adjoining to it, which belonged to one Justus: in one copy of Beza's, and in some others, and in the Vulgate Latin version, he is called "Titus Justus"; and in the Arabic version, "Titus the son of Justus"; the Syriac version only reads "Titus": whether this is not the same Titus, who afterwards was a companion of the apostle, and to whom he wrote an epistle, may be inquired.* -Gill Commentary

b. This man might be none other than Titus, who became Paul's ministry companion.

**B. one who worshiped God,**

**1. worshiped-** Gr. **sebomai**

a. Just because you worship God does not mean you are saved. Cornelius worshiped God but needed salvation, so God sent Peter to him with the gospel. He believed and was saved.

**C. whose house was next door to the synagogue**

**1. house-** Gr. **oikos**

**2. next door-** Gr. **en sunomoreo-** *was bordering, adjoining*

a. Many attend church, pray, and do religious acts. They are next door to salvation, but not there yet. You must believe on the Lord Jesus Christ and actually enter into salvation. There are many who attend churches who think they are saved but actually are not. They are next door and near to salvation.

**3. synagogue**

8. **Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.**

A. **Then Crispus,**

1. **Then**

a. Then when? When he left the Jews to focus on the Gentiles!

2. **Crispus-** Gr. *curly*

a. Why would you call your kid Crispus? You are just setting him up for trouble at school! They could have just called him "Curly".

B. **the ruler of the synagogue-** Gr. **archisunagogos**

1. Paul had desperately tried to reach the Jews by debate and argument, but it did not work. He decided to leave the Jews in God's hands, and he turned to the Gentiles; **but look what happened!** The leader of the synagogue he just left, got touched by God and got saved! When you will turn over what is dear to you in the natural and do what God tells you to do, He will take care of that thing you put in his hands!

2. *This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very galling to the Jews. It belonged to the chief or ruler of the synagogue to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely that, on the conversion of Crispus, Sosthenes was chosen to succeed him.* -Clarke Commentary

C. **believed on the Lord with all his household**

1. **believed-** Gr. **pisteuo**

2. **Lord-** Gr. **kurios**

a. The Lord Jesus

3. **household-** Gr. **oikos**

a. His household did not become automatically saved. They all had to hear the gospel as well and believe too. We saw the same thing in chapter 16, with the Philippian jailer and his family being saved.

D. **And many Corinthians,**

1. **many-** Gr. **polus**

## 2. Corinthians

- a. These were Gentiles. Paul had the greatest fruit when he went to those God sent him to. Ministering to the Gentiles was his grace and anointing.

### E. hearing- Gr. **akouo**

1. Faith comes by hearing, and hearing by the Word of God.

### F. believed and were baptized

#### 1. believed- Gr. **pisteuo**

#### 2. baptized- Gr. **baptizo**- *to immerse*

- a. This was done right after conversion in the early church. This should happen now. Baptism is the public demonstration of one's faith. It is the first step of discipleship in following the Lord.

## 9. Now the Lord spoke to Paul in the night by a vision, "**Do not be afraid, but speak, and do not keep silent;**

### A. Now the Lord spoke to Paul in the night by a vision,

#### 1. Lord- Gr. **kurios**

- a. The Lord Jesus

#### 2. spoke- Gr. **epo**

- a. Paul heard the Lord speak to Him and saw something. The Lord spoke through a vision. Paul might have seen the Lord.

#### 3. night- Gr. **nux**

#### 4. vision- Gr. **horama**

- a. Here the word vision is used instead of dream. There must be a difference between a dream and a vision in the night. It could be that Paul was awake or was awakened in the night and saw the vision.

### B. Do not be afraid,

#### 1. afraid- Gr. **phobos**- *fear*

- a. Obviously, Paul had some anxiety about preaching in this large city. The Lord told Paul not to be afraid because he was. Well, wouldn't you be if you had Paul's track record so far? In every city he had been in so far he either had been thrown out of it, beaten, or even stoned! I would be a bit gun shy and so would you!

C. **but speak,**

1. **speak-** Gr. *laleo*

D. **and do not keep silent**

1. **keep silent-** Gr. *siopao me-* *not silent*

- a. Notice that the Lord said do not **KEEP** silent. That meant that fear had crept into Paul, and that he had stopped preaching out of that fear.
- b. The devil will try to bring fear upon us to stop us from speaking and acting for the Lord. Fear not!

10. **for I am with you, and no one will attack you to hurt you; for I have many people in this city."**

A. **for I am with you,**

1. This is the reason why we need not fear. The Lord being with us keeps us from fear. This phrase is repeated in scripture in the context of being told not to fear. [Gen. 26:24](#), [Deut. 31:6, 8](#), [1 Chron. 28:20](#), [2 Chron. 20:17](#), [Ps. 23:4](#), [Is. 41:10](#), [Is. 43:5](#), [Jer. 46:28](#)

B. **and no one will attack you to hurt you;**

1. **attack-** Gr. *epitithemi-* *to attack one, to make an assault on one*
2. **hurt-** Gr. *kakoo-* *to treat badly, to do harm*

- a. Unlike Paul's experience in every other place where he had been. Notice, that this word of protection given to Paul was given only after he left ministering to the Jews, and had turned to the Gentiles. There is divine protection in abiding in the calling and grace God has given you to minister in.
- b. When God is for us, who can be against us? [Rom 8:31](#)

C. **for I have many people in this city**

1. **people-** Gr. *laos*

- a. *This refers not to the many Corinthians who had heard and believed, and were baptized, but to some that had not, and were yet to be called.* -Gill Commentary

2. **city-** Gr. *polis*

- a. Corinth
- b. Paul had more problems from the Christians of Corinth, than the heathen of Corinth!

**11. And he stayed a year and six months, teaching the word of God among them.**

**A. And he stayed a year and six months,**

1. **stayed-** Gr. **kathizo-** *to sit down, settle down*
2. **year-** Gr. **eniautos**
3. **six-** Gr. **hex**
4. **months-** Gr. **men**

- a. This is the second longest time-period Paul had remained at any location. After this, Paul would stay a while longer and was in Corinth for about two years in total. He was in Ephesus for three years. It is interesting to note that Paul was in Thessalonica for about three weeks and a strong church was formed. He was in Philippi for probably even a shorter period of time, and a very stable church was formed. He was in Corinth for almost two years, and it was the most unstable carnal church you could imagine! This shows that it is not the amount of bible that is taught, but the amount of bible that is caught that makes the difference if someone or a church is stable. The condition of our heart is much more a determinate of our spiritual progress than the amount of Word, that is sown. [Mark 4:1-9](#)
- b. The people of Berea were **noble**, and received the taught Word of God with all eagerness, but checked it out after the sermon was finished to make sure it lined up with the written Word of God. [Acts 17:11](#) Having a **noble** heart is needed to be good ground, and for the Word to take root and bear fruit. [Luke 8:15](#)
- c. During this stay, Paul wrote 1st Thessalonians and 2nd Thessalonians. Some think that Hebrews was written during this time, as well.

**B. teaching the word of God among them**

1. **teaching-** Gr. **didasko**
  - a. Preaching is for unbelievers, but teaching is for believers.
  - b. Paul could not get past the milk of the Word with these carnal believers in Corinth. [1 Cor. 3:1-2](#)
  - c. Carnality will stunt your spiritual growth. It will keep you a

baby. It is so sad that many churches are filled with bassinets and the occupants have beards!

2. **word-** Gr. **logos**

a. We need the sincere milk of the Word. [1 Pet. 2:2](#)

12. **When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat,**

A. **When Gallio was proconsul of Achaia,**

1. **Gallio-** means *one who lives on milk, milk sucker*

a. It is interesting that Gallio means *one who lives on milk*, and the Corinthians also lived on milk.

b. *After the Romans had conquered Greece they reduced it to two provinces, Macedonia and Achaia, which were each governed by a proconsul. Gallio was the brother of the celebrated philosopher Seneca, and was made proconsul of Achaia in 53 a.d. His proper name was Marcus Annaeus Novatus, but, having been adopted into the family of Gallio, a rhetorician, he took his name. He is mentioned by ancient writers as having been of a remarkably mild and amiable disposition. His brother Seneca ("Praef. Quest." Nat. 4) describes him as being of the most lovely temper: "No mortal," says he, "was ever so mild to anyone as he was to all: and in him there was such a natural power of goodness, that there was no semblance of art or dissimulation."*

-Barnes Commentary

c. Given the meaning of his name and what history says of his personality, he was a milquetoast kind of person. Pun intended! He was mild as a baby. We see this in that he was not interested at all in getting involved in the dispute brought before him. He was too laid back for that.

2. **proconsul-** Gr. **anthupateuo-** *to act as a deputy*

3. **Achaia-** means *trouble*

a. The region of Achaia means *trouble*. He was the deputy of trouble, and Paul was the apostle and pastor of trouble at Corinth!

b. *It was a province of Peloponnesus, bounded on the north by the gulf of Corinth, on the south by Elis and Arcadia, and on*

*the east by Sicyon, and on the west by the Ionian sea; but in its largest sense, it comprehended all Greece. UCRT*

**B. the Jews with one accord rose up against Paul and brought him to the judgment seat**

1. **one accord rose up**- Gr. **katephisthemi homothumadon**- *to stand forth against, and by implication in a hostile sense, to rush upon, assault with the same passion*
  - a. The Jews, once again, resisted the gospel. Religion is the biggest opponent of the gospel, not heathenism.
2. **brought**- Gr. **ago**- *to bring by the instrumentality or power of another*
3. **judgment seat**- Gr. **bema**- *a raised place mounted by steps*
  - a. *An elevated seat, like a throne in the theater at Caesarea on which Herod sat ([Act 12:21](#)). More commonly it means a tribunal, especially of a judge or magistrate ([Mat 27:19](#); [Joh 19:13](#); [Act 18:12](#), [Act 18:16-17](#); [Act 25:6](#), [Act 25:10](#), [Act 25:17](#); [Rom 14:10](#); [2Co 5:10](#)). In the NT, the word is translated "judgment seat." The judge invariably sat on a special seat or throne. -Complete Word Study of the NT*

**13. saying, "This fellow persuades men to worship God contrary to the law."**

**A. saying**- Gr. **lego**

**B. This fellow persuades men to worship God contrary to the law**

1. **fellow**- Gr. **houtos**
2. **persuades**- Gr. **anapeitho**- *to persuade earnestly*
  - a. Paul persuaded men because of the terrible fate of judgment on those who rejected Christ. [2Co 5:11](#)
3. **men**- Gr. **anthropos**- *mankind- male and female*
4. **worship**- Gr. **sebomai**
5. **God**- Gr. **theos**
  - a. The Romans and Greeks worshiped the gods. The Jews proclaimed there was only one God. The Jews had a problem understanding and accepting the Trinity.
6. **law**- Gr. **nomos**
  - a. This was the law of Moses instead of the law of the Romans.

That is why Gallio refused to be brought in on matters that pertain to Jews and their law.

b. The Jews charged that Christianity is the worship of a man- Jesus, which to the Jewish mind is blasphemy.

14. **And when Paul was about to open *his* mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you.**

A. **And when Paul was about to open his mouth,**

1. **open-** Gr. **anoigo**

2. **mouth-** Gr. **stoma**

a. Paul did not even have to open his mouth in his own defense. God shut down the opposition in an instant! I believe that is a word for someone reading this right now. You will not need to even open your mouth to defend yourself, because God will shut down the opposition for you in a moment!

B. **Gallio said to the Jews,**

1. **said-** Gr. **epo**

C. **If it were a matter of wrongdoing or wicked crimes,**

1. **matter of wrongdoing-** Gr. **adikema-** *unrighteous act or injustice*

2. **wicked-** Gr. **poneros-** *hurtful or harmful*

3. **crimes-** Gr. **rhadiourgema-** *anything done lightly, levity; reckless conduct, crime*

a. Paul was guilty of neither.

D. **O Jews,**

E. **there would be reason why I should bear with you**

1. **reason-** Gr. **logos-** *reason, cause, ground*

2. **bear-** Gr. **anechomai an-** *to put up with*

15. **But if it is a question of words and names and your own law, look *to it* yourselves; for I do not want to be a judge of such *matters*."**

A. **But if it is a question of words and names and your own law,**

1. **question-** Gr. **zetema-** *a question; a subject of debate or controversy*

2. **words-** Gr. **logos**

3. **names-** Gr. **onoma**



a. This probably refers to Jesus being called the Christ or the Messiah.

4. **law-** Gr. **nomos**

a. This shows that the law the Jews were referring to in verse 13 was the Jewish law and not the Roman law.

B. **look to it yourselves,**

1. **look-** Gr. **optanomai-** *see*

C. **for I do not want to be a judge of such matters**

1. **want-** Gr. **boulomai-** *to resolve, the inward predisposition and bent from which active volition proceeds*

2. **judge-** Gr. **krites**

a. This is a very wise principle. We should not judge on areas in which we have not been given authority over. Often we will judge on matters and people that we have zero authority over.

16. **And he drove them from the judgment seat.**

A. **drove-** Gr. **apelauno-** *to push or drive away, dismiss*

1. There probably was nothing physical or violent in this. He merely dismissed them from his court.

B. **judgment seat-** Gr. **bema**

17. **Then all the Greeks took Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things.**

A. **Then all the Greeks took Sosthenes,**

1. **Greeks-** Gr. **Helene**

2. **took-** Gr. **epilambanomai-** *to seize upon*

3. **Sosthenes-** means *savior of his nation*

a. Sosthenes led the opposition against Paul, but later he would come to the faith and be a helper of Paul. [1Co 1:1](#)  
Here we see that **two** rulers of the synagogue are saved after Paul left ministering to the Jews and turned to his calling to minister to the Gentiles. What he tried so hard to do out of God's calling was done effortlessly when He got in his grace and calling.

B. **the ruler of the synagogue,**

1. **ruler of the synagogue-** Gr. **archisunagogos**

a. Sosthenes replaced Jason in this role.

**C. and beat him before the judgment seat**

**1. beat-** Gr. **tupto**

a. This was a big reversal from Paul's history. Usually the Jews were beating Paul, but now the Greeks were beating the leading Jew that opposed Paul. Again, this happened after Paul officially stated that he would turn from ministering to the Jews to ministering to the Gentiles. Once Paul committed to his calling and grace, there was supernatural protection over him.

b. The Gentiles who supported Paul and had animosity toward the Jews, took Sosthenes and beat him before Gallio. Apparently, to beat the unbelief out of him because he became a Christian later! Indeed, the Lord's word was proven out- No one will hurt you, for I have many people in this city.

**2. judgment seat-** Gr. **bema**

**D. But Gallio took no notice of these things**

**1. took notice-** Gr. **melo-** *to care for*

**18. So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila *were* with him. He had *his* hair cut off at Cenchrea, for he had taken a vow.**

**A. So Paul still remained a good while**

**1. remained-** Gr. **prosmeno**

**2. good while-** Gr. **hikanos hemera-** *sufficient days*

**B. Then he took leave of the brethren and sailed for Syria,**

**1. took leave-** Gr. **apotassomai-** *to take leave of, bid farewell to*

**2. brethren-** Gr. **adelphos**

**3. sailed-** Gr. **ekpleo**

**4. Syria**

a. *To Antioch, the starting-point of all the missions to the Gentiles, which he feels to be for the present concluded.*

-JFB Commentary

**C. and Priscilla and Aquila were with him,**

**1. Priscilla**

a. Here we see that Priscilla is mentioned before Aquila. This is

not the only place it occurs this way. [Rom 16:3](#); [2Ti 4:19](#)  
Priscilla was used to the ministry just as much as her husband was. She might have had more of a teaching ministry than he had, so she is mentioned first.

## 2. Aquila

### D. He had his hair cut off at Cenchrea,

1. hair- Gr. **kephale**- *head*

2. cut off- Gr. **keiro**- *to shear*

a. Whether this was a nazarite vow is uncertain.

b. Paul was a Jew and kept some of the Jewish customs. He probably did this so that he could maintain a relationship with them as a witness to them. When he was among the Jews, he acted like the Jews. [1Co 9:20](#)

3. Cenchrea- means *millet*

a. Cenchrea was the eastern port of Corinth. A church was established in that place, [Rom 16:1](#).

### E. for he had taken a vow

1. had taken- Gr. **echo**

2. vow- Gr. **euche**

a. *It was probably one made in one of his seasons of difficulty or danger, in prosecution of which he cuts off his hair and hastens to Jerusalem to offer the requisite sacrifice within the prescribed thirty days [Josephus, Wars of the Jews, 2.15.1]. This explains the haste with which he leaves Ephesus ([Act 18:21](#)), and the subsequent observance, on the recommendation of the brethren, of a similar vow ([Act 21:24](#)). This one at Corinth was voluntary, and shows that even in heathen countries he systematically studied the prejudices of his Jewish brethren. -JFB Commentary*

## 19. And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews.

### A. And he came to Ephesus,

1. came- Gr. **katantao**

2. Ephesus- means *permitted*

a. *Ephesus was at the time in which St. Paul visited it, one of the most flourishing cities of Asia Minor. It was situated in*

*that part anciently called Ionia, but now Natolia. It abounded with the most eminent orators, philosophers, etc., in the world; and was adorned with the most splendid buildings. Here was that famous temple of Diana, reputed one of the seven wonders of the world. This city is now under the dominion of the Turks, and is in a state of almost entire ruin. The temple of Minerva, which had long served as a Christian church, is now so completely ruined that its site cannot be easily determined; though some ruins of the walls are still standing, with five or six marble columns, forty feet in length, and seven in diameter, all of one piece. It still has a good harbour, and is about forty miles from Smyrna.*

-Clarke Commentary

- b. Ephesus means *permitted*. It was true to its name. Pretty much anything and everything was permitted there. It was the Las Vegas of its day. The motto back then was, "what happens at Ephesus, stays at Ephesus!"

**B. and left them there,**

- 1. **left**- Gr. **kakeinos kataleipo**- *likewise those were left*

- a. Apparently, Priscilla and Aquila desired to remain and live at Ephesus, and Paul desired to go on to Jerusalem; but he took advantage of visiting the local synagogue before he left.

**C. but he himself entered the synagogue and reasoned with the Jews**

- 1. **entered**- Gr. **eiserchomai**

- 2. **synagogue**- Gr. **sunagoge**

- a. Paul never came across a synagogue he did not like! They were like mouse traps with wonderful smelling cheese for Paul. Every time he saw one, he would think, "let me try this one more time. Surely, I can get through to them this time!" This had become a habit for Paul. [Act 17:2](#) Ministering to the Jews was the one addiction he just could not give up.

- 3. **reasoned**- Gr. **dialegomai**- *to discourse, argue, reason*

- a. Few people will be won over to the Lord through argument and reason.

- 4. **Jews**

- a. Paul just could not help himself. He is back to the Jews trying to win them.

20. When they asked *him* to stay a longer time with them, he did not consent,

A. When they asked him to stay a longer time with them,

1. asked- Gr. erotao

2. stay- Gr. meno

3. longer time- Gr. pleion chronos

a. This showed the spiritual hunger in this area. Undoubtedly, there had been Christians praying for this ungodly city, which caused it to ripen for the gospel. We need to pray for spiritual hunger to be developed in our land.

B. he did not consent

1. consent- Gr. epineuo- *to nod to; met. to assent to, consent*

a. Instead of nodding yes, he shook his head no.

b. Paul wanted to go to Jerusalem for a feast. No doubt, he would take this time to minister to as many Jews as possible. He was passing up an open door to the Gentiles, so he could go to Jerusalem. This was very rare that the people in a city wanted to hear what Paul had to say and wanted him to stay. This reveals how ripe this city was for the gospel.

c. It is interesting that prior to this the Lord would not permit Paul to preach the gospel in this area. Ephesus was in Asia. [Acts 16:6](#) It was not ready yet. However, things were changing, and this city would be the place of the greatest of Paul's revivals in the coming days. Paul would call this city a great and effectual door of ministry. [1 Cor. 16:9](#)

21. but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus.

A. but took leave of them,

1. leave- Gr. apotassomai- *to take leave of, bid farewell to*

B. saying- Gr. epo

C. I must by all means keep this coming feast in Jerusalem,

1. all means- Gr. pantos

a. This appears to indicate that Paul felt pressure to go to Jerusalem. God does not pressure us.

2. keep- Gr. poieo- *to make*

3. coming- Gr. erchomai

4. **feast**- Gr. **heorte**- *a solemn feast, public festival*
  - a. *Most likely the Passover, at which he wished to attend for the purpose of seeing many of his friends, and having the most favorable opportunity to preach the Gospel to thousands who would attend at Jerusalem on that occasion.*  
-Clarke Commentary
  - b. Paul was supposed to be among the Gentiles ministering to them.

**D. but I will return again to you,**

1. **return again**- Gr. **anakampto palin**- *to turn back again*
  - a. Paul does this on his third missionary journey.

**E. God willing**

1. **willing**- Gr. **thelo**
  - a. James tells us that we should not boast in the future, but say, if the Lord wills, that I do this or go there. [James 4:15](#)  
We must keep our future plans open for the Lord's direction. It is up to us to plan, but be open for the Lord to direct our steps. [Prov. 16:9](#)

**F. And he sailed from Ephesus**

1. **sailed**- Gr. **anago**
  - a. Paul sailed from fertile ground for the gospel in Ephesus to barren ground in Jerusalem.

**22. And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch.**

**A. And when he had landed at Caesarea,**

1. **landed**- Gr. **katerchomai**- *to come down*
2. **Caesarea**- from *Caesar* which means *severed*
  - a. *This Roman capital of Judaea was the usual and most convenient port for travellers journeying to Jerusalem.*  
-Popular Commentary

**B. and gone up and greeted the church,**

1. **gone up**- Gr. **anabaino**
  - a. Jerusalem is situated in a high mountainous region of Judea.
2. **greeted**- Gr. **aspazomai**- *to embrace*
3. **church**- Gr. **ekklesia**

- a. James was the leader of this church. Paul will later cave into James' pressure to submit to being under the law.

**C. he went down to Antioch**

**1. went down-** Gr. **katabaino**

- a. Antioch was at a lower elevation.

**2. Antioch-** means *speeding chariot*

- a. This was the base church from which Paul was first sent out from on his missionary journeys. This is what we call today his "home church" that he belonged to. Every believer is called to the local church. He would return to Antioch after each of his trips out. Paul needed a local church, and so do we.

- b. Here are some quotes about the importance of the local church:

"Being a Christian and not going to church is as foolish as cutting your big toe off and expecting it to thrive"

- Wendell Parr

"If you don't go to church, you are stupid"

- Andrew Wommack

"I have never seen anyone mature in Christ who was not actively involved in their local church"

- Duane Sheriff

"There is no revival without church"

- Smith Wigglesworth

"Every believer is commanded to be in local church"

- David Jeremiah

"Evangelism cannot be divorced from the local church any more than the Good Samaritan could be good without the inn"

- Reinhard Bonnke

"Many believe you can be a good Christian without being involved in local church, but God doesn't!"

- Rick Warren

"The first thing my parents did when we moved to a new area was find a church. I couldn't join the library until we had a church. Church first!"

- John Grisham

"It is easy to test your claim to be a follower of Christ, it can be seen by your commitment to the local church"

- David Platt

"Church attendance is as vital to a disciple as a transfusion of rich, healthy blood to a sick man."

- D L Moody

"You can be committed to Church but not committed to Christ, but you cannot be committed to Christ and not committed to church".

- Joel Osteen

"Trying to be a Christian without a connection to the local church is like trying to have a marriage without interacting and communicating with your spouse. The church is a critical piece of a relationship with God. In fact, a relationship with God is seriously compromised apart from the local church."

— Thom S. Rainer

"You (Millennials) are the generation most afraid of real community because it inevitably limits freedom and choice. Get over your fear."

— Tim Keller

**23. After he had spent some time *there*, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples.**



**A. After he had spent some time there,**

**1. time- Gr. chronos**

- a. Paul needed some downtime after his 2nd missionary journey. We need to have seasons of rest from strenuous labor.

**B. he departed and went over the region of Galatia and Phrygia in order,**

**1. departed- Gr. exerchomai**

- a. Paul had a word from the Holy Spirit to begin his 1st missionary journey. After that divine guidance Paul was simply led by an inner desire for his 2nd and 3rd missionary journeys. There is no mention of any divine guidance or voice from the Lord to embark on this 2<sup>nd</sup> or here 3rd missionary journey.
- b. Paul needed clear divine guidance to start his apostolic ministry, but after that was received, Paul was led by the inner desires God had put within his heart. The same will be true for us. Once we hear the Lord's voice, the path we are to follow, we can be led by the inner desires and peace the Holy Spirit imparts to us to continue in it.

**2. went over- Gr. dierchomai**

- a. *Since Paul's first focus on this trip was strengthening all the disciples, he went back to the churches already founded on previous missionary works. This would include congregations in Tarsus, Derbe, Lystra, Iconium, and Pisidian Antioch.* -Guizik Commentary

**3. region- Gr. chora**

**4. Galatia-** means *white milk*

**5. Phrygia-** means *dry, barren*

- a. Galatia means milk, which stands for prosperity, and Phrygia means barren and dry, which speaks of lack. We are to preach, teach, and believe the gospel, during prosperity and lack.

**4. in order-** Gr. **kathexes**

- a. Paul was a man of order, and taught order in the church. [1 Cor. 14:40](#)

**C. strengthening all the disciples**

**1. strengthening-** Gr. **episterizo-** *to support further*

- a. Paul had strengthened and established the believers when he first visited them, but now he provided further support. Believers never come to a place where they do not need additional fortification and establishing in the Word of God.
- b. Believers are strengthened through the teaching of the Word of God. [Act 15:32](#)

**2. disciples-** Gr. **mathetes**

- a. Jesus defines His disciples as those who continue in His Word. [John 8:31](#) This means you can be a disciple one day, but cease being one the next if you do not continue in the Word of God. Your salvation card is punched once and for all, but your discipleship card must be punched and renewed daily.

**24. Now a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus.**

**A. Now a certain Jew named Apollos,**

**1. Jew**

**2. Apollos-** means *one who destroys*

- a. Apollos was a Jew with a Greek name.

**B. born at Alexandria,**

**1. born-** Gr. **genos**

**2. Alexandria-** means *of Alexander*

- a. *This was a celebrated city of Egypt, built by Alexander the Great, from whom it took its name. It was seated on the Mediterranean Sea, between the Lake Mareotis and the beautiful harbour formed by the Isle of Pharos, about twelve miles west of the Canopic branch of the Nile. This city was built under the direction of Dinocrates, the*

*celebrated architect of the temple of Diana at Ephesus. It was in this city that Ptolemy Soter founded the famous academy called the Museum, in which a society of learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here; and here was the Tower of Pharos, esteemed one of the seven wonders of the world.*

- Clarke Commentary

b. Many Jews lived in this city.

### **C. an eloquent man and mighty in the Scriptures,**

1. **eloquent**- Gr. **logios**- *a learned person, an orator*

a. You can be eloquent but lack revelation like Apollos. Paul was not eloquent, but had abundant revelation of Christ. [2 Cor. 11:6](#) If I had to choose between eloquence and revelation knowledge, I would choose the latter.

2. **man**- Gr. **aner**

3. **mighty**- Gr. **dunatos**- *able*

a. This man was mighty in the Scriptures. It would be an honor to be known as a man or woman who is mighty in the Scriptures! Although this is said of him, it is important to see that he was only mighty in the Scriptures he knew! We will see that there was a lack of revelation about Jesus, that he did not have, that Priscilla and Aquila taught him.

b. This brings out something very important. No matter how mighty we are in the Scriptures, it is only in the Scriptures we know. Every one of us has a lack of revelation of the Word that God wants to show us. None of us arrive at the full understanding and knowledge of the Word of God. We should always have a teachable heart like Apollos did, and keep receiving the Word more perfectly.

#### 4. Scriptures- Gr. **graphe**

- a. At this time this was only the Old Testament writings. Many are quite versed in the Old Testament and the Law, but are ignorant of the New Testament and the message of grace.

#### D. came to Ephesus

1. **came**- Gr. **katantao**- *to arrive at*

#### 2. Ephesus

- a. After Paul left Ephesus we see that Apollos arrived and took advantage of the fertile ground there, and preached, although imperfectly. This further prepared the ground for Paul when he came. It seems that Apollos had a watering ministry. Paul would plant and Apollos would water. Later, after Paul leaves Corinth, Apollos will go there and water what Paul had planted.

[1 Cor. 3:6](#)

**25. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John.**

#### A. This man had been instructed in the way of the Lord,

1. **man**- Gr. **houtos**- *this one*
2. **instructed**- Gr. **katecheo**- *to be orally informed*
3. **way**- Gr. **hodos**
4. **Lord**- Gr. **kurios**

- a. The Lord Jesus

#### B. and being fervent in spirit,

1. **fervent**- Gr. **zeo**- *hot, boiling, glowing, zealous*

- a. Can this be said of us? We must stir up the gift of God within us to a roaring flame. We do this through meditating on the Word and praying in the Spirit.
- b. Often when we are young we are hot with zeal but have little knowledge. It happens often that as we gain knowledge our zeal cools down. No!

We must keep that fire burning hot for the Lord.  
Stir it up!

- c. The Bible does not tell us what happened to Apollos. But the church father Jerome states that Apollos was so dissatisfied with the division at Corinth, that he retired to Crete with Zenas; and that once the schism had been healed by Paul's letters to the Corinthians, Apollos returned to the city and became one of its elders.

2. **spirit-** Gr. **pneuma**

- a. This is divine direction from God. [Rom 12:11](#)

C. **he spoke and taught accurately the things of the Lord,**

1. **spoke-** Gr. **laleo**

2. **taught-** Gr. **didasko**

- a. Apollos' call was that of a teacher.

3. **accurately-** Gr. **akribos-** *exactly, accurately, diligently*

- a. Apollos taught the revelation he had accurately. That is all we are asked to do. Whatever revelation we do have of the Word of God, we are to teach it as accurately as possible without taking away or adding anything to it.

D. **though he knew only the baptism of John**

1. **knew-** Gr. **epistamai**

2. **baptism-** Gr. **baptizo**

3. **John-** means *gift of God*

- a. *Apollos combined the eloquence of the Greek with the religious instinct of the Jew. A student from the great university at Alexandria, a convert to the gospel, deeply conversant with the Old Testament, gifted with marvelous eloquence, he was a strong ally of the Christian forces of his age. But he needed to know of the death, resurrection, and ascended power of Christ, and to experience the Pentecostal gift. -F.B. Meyer*

26. **So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.**

A. **So he began to speak boldly in the synagogue**

1. **began-** Gr. **archomai**

2. **speak boldly-** Gr. **parrhesiazomai-** *all out-spokenness, boldness, freedom to speak*

a. We might not have complete revelation, but what we do have, we need to speak it boldly as coming from the Lord and not ourselves.

[1 Pet 4:10-11](#)

3. **synagogue-** Gr. **sunagoge**

B. **When Aquila and Priscilla heard him,**

1. **heard-** Gr. **akouo**

a. This means that Aquila and Priscilla attended the synagogue services, no doubt to witness to those who came.

b. They also were known to pastor or host church gatherings at their home. [Rom 16:3-5](#), [1Co 16:19](#)

C. **they took him aside and explained to him the way of God more accurately**

1. **took aside-** Gr. **proslambano**

a. They took him aside and talked to him. They did not do this publicly so as to embarrass him.

2. **explained-** Gr. **ektithemi-** *to set forth, declare, explain*

3. **way-** Gr. **hodos**

4. **more accurately-** Gr. **akribestron**

a. In the last verse we see that Apollos taught accurately the revelation he had. Now, Aquila and Priscilla took him aside and shared with him the way of the Lord MORE accurately. He was accurate with what he knew, but now with more revelation he could teach more accurately in general.

27. **And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;**

**A. And when he desired to cross to Achaia,**

1. **desired-** Gr. **boulomai-** *determined, resolved*
2. **cross-** Gr. **dierchomai**
3. **Achaia-** means *trouble*

a. *Achaia means trouble, and the church at Corinth was trouble. He was walking into trouble. His visit would occasion great division in the church as some chose Apollos over Paul.*

**B. the brethren wrote,**

1. **brethren-** Gr. **adelphos**
2. **wrote-** Gr. **grapho**

a. These are letters of recommendation. We should know those who labor among us. People coming from the outside should provide references and a track record of their past. If anyone cannot do this or gets upset that you are asking for them, then that is a red light warning sign to you! Beware of those who say, "Don't you trust me brother?", "Where is your Christian love?" No, I don't trust you, because I don't **know you!**

**C. exhorting the disciples to receive him,**

1. **exhorting-** Gr. **protrepomai-** *to urge forwards, exhort, encourage*

a. This should be the goal of every minister. It is to propel believers forward in their knowledge, calling, and ministry in the Lord.

2. **disciples-** Gr. **mathetes**
3. **receive-** Gr. **apodechomai-** *to welcome fully*

**D. and when he arrived,**

1. **arrived-** Gr. **paraginomi**

**E. he greatly helped those who had believe through grace**

1. **greatly helped-** Gr. **sumballo polus-** *to contribute, be of service to, to aid*

a. Many ministers do not contribute or aid people; they just take from people, especially their money.  
b. We need more than just one minister in our lives. There is a ditch on either side of us. We can have too many ministers speaking into our lives. I believe the biblical

example is three main ministers speaking into your life. In Corinth, they had three main ministers sowing into them. They were Paul, Apollos, and Peter. Paul said that all three belonged to them and were for their good. You can hear different ministers from time to time, but you should have two to three that regularly sow ministry into you and that you give to.

c. Every minister is called to be a helper in the believer's lives. [2Co 1:24](#)

2. **believe**- Gr. **pisteuo**

3. **grace**- Gr. **charis**

a. Believing is based upon what has been promised us in Christ Jesus by unmerited favor based upon the work of Jesus Christ for us.

**28. for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.**

**A. for he vigorously refuted the Jews publicly,**

1. **vigorously refuted**- Gr. **eutonos diakatelegchomai**- *vehemently, forcibly overcome thoroughly in disputation*

2. **publicly**- Gr. **demosios**

**B. showing from the Scripture that Jesus is the Christ.**

1. **showing**- Gr. **epideiknumi**- *to prove, demonstrate, set forth to be known and acknowledged*

a. Remember the only Scriptures Apollos had were the Old Testament scriptures! Every book of the Old Testament teaches about Jesus Christ the Messiah! There are some today that are saying we do not need the Old Testament. They are mistaken. If Apollos used the Old Testament mightily to convince the Jews that Jesus is the Messiah, we need it today.

2. **Scripture**- Gr. **graphe**

a. He used Scripture to prove that Jesus was the Messiah. He did not use opinion or his own thoughts to do this. As a minister we need to teach and preach the Word of God and let Scripture convince people.

3. **Christ**- Gr. **Christos**- *Anointed One, Messiah*