

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

Corinth --- Although the restored city of Paul’s day was a Roman city, the inhabitants continued to worship Greek gods. - - - - West of the Lechaion road and north of the agora stood the old temple of Apollo. - - - - In the city were shrines also to Hermes, Hercules, Athena, and Poseidon. Corinth had a famous temple dedicated to Asclepius, the god of healing, and his daughter Hygieia. ----- The most significant pagan cult in Corinth was the cult of Aphrodite. - - - - The city of Corinth as Paul found it was a cosmopolitan city composed of people from varying cultural backgrounds. Being near the site of the Isthmian games held every two years, the Corinthians enjoyed both the pleasures of these games and the wealth that the visitors brought to the city. While their ships were being carried across the isthmus, sailors came to the city to spend their money on the pleasures of Corinth. Even in an age of sexual immorality, Corinth was known for its licentious lifestyle.

Holman Illustrated Bible Dictionary

- Corinth was about 50 miles from Athens and was the capital of the Roman province of Achaia. It was located on a narrow isthmus which gave it two important seaports, west and east, making it one of the most important commercial centers of the world. It was filled with cultures from all over the world. Because Corinth was a crossroads of commerce as well as a city of luxury and wealth, it drew into its environs every imaginable wickedness and vice known to mankind!

ACTS BOOK 2 by Robert Harkrider p.56

“To live like a Corinthian” meant to live in gross immorality, and many pagan temples located in Corinth encouraged this licentious way of life through temple prostitution

Nelson’s Complete Book of Bible Maps And Charts --- Third Edition

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.

CLAUDIUS Clau'dius (*lame*), fourth Roman emperor, reigned from 41 to 54 A.D. He was nominated to the supreme power mainly through the influence of Herod Agrippa the First. In the reign of Claudius there were several famines, arising from unfavorable harvests, and one such occurred in Palestine and Syria. [Acts 11:28-30](#) Claudius was induced by a tumult of the Jews in Rome to expel them from the city. cf. [Acts 18:2](#) The date of this event is uncertain. After a weak and foolish reign he was poisoned by his fourth wife, Agrippina, the mother of Nero, October 13, A.D. 54.

Smith's Bible Dictionary: Comprising Antiquities, Biography, Geography, Natural History, Archaeology and Literature.

Aquila & Priscilla --- See: Acts 18:24-26, Romans 16:3-5 and 1st Corinthians 16:19

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

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

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*.

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."

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.

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.

Crispus = Generally, the Jews in the synagogue had rejected the gospel. Yet, Paul's preaching in the synagogue had not been fruitless, for the one who occupied the highest position in the synagogue became a believer, along with his whole household. Crispus was one of the few Corinthians who were baptized by Paul's own hand (1 Cor.1:14). The affirmation that Crispus and his family believed on the Lord means they believed to the degree that they submitted to the Lord's commandments. Their belief (faith) was no dead like the faith of the demons (Jas.2:17-26); it was a belief (faith) that worked (Gal.5:6).

Truth Commentaries – Acts by Johnny Stringer pg.374-375

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

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

1 Corinthians 2:3 (NKJV) I was with you in weakness, in fear, and in much trembling.

(1) – Do not be afraid (2) – "I am with you" (3) – "I have many people in this city"

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

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

GALLIO(Γαλλίων, *Galliōn*): The Roman deputy or proconsul of Achaia, before whom Paul was haled by his Jewish accusers on the apostle's first visit to Corinth, during his second missionary journey ([Acts 18:12-17](#)). The trial was not of long duration. Although Gallio extended his protection to the Jewish religion as one of the religions recognized by the state, he contemptuously rejected the claim of the Jews that their law was binding upon all. In the eyes of the proconsul, the only law universally applicable was that of the Roman code and social morality: under neither was the prisoner chargeable; therefore, without even waiting to hear Paul's speech in his own defense, he summarily ordered his lictors to clear the court. Even the subsequent treatment meted out to Sosthenes, the chief ruler of the synagogue, was to him a matter of indifference. The beating of Sosthenes is ascribed by different readings to "Jews" and to "Greeks," but the incident is referred to by the writer of Acts to show that the sympathies of the populace lay with Paul, and that Gallio made no attempt to suppress them. Gallio has often been instanced as typical of one who is careless or indifferent to religion, yet in the account given of him in Acts, he merely displayed an attitude characteristic of the manner in which Roman governors regarded the religious disputes of the time (compare also [LYSIAS](#); [FELIX](#); [FESTUS](#)). Trained by his administrative duties to practical thinking and precision of language, he refused to adjudicate the squabbles of what he regarded as an obscure religious sect, whose law was to him a subtle quibbling with "words and names."

The International Standard Bible Encyclopedia.

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

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.

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*."

¹⁶ And he drove them from the judgment seat.

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.

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.

Phoebe was a resident of Cenchrea --- Romans 16:1-2

Before setting sail from there, Paul sheared his head because of a vow. Sometimes Jews made vows to God in thankfulness; sometimes they made them in connection with prayers for future blessings (Marshall 300). It is usually supposed that Paul's vow involved not cutting his hair for a certain period of time. The designated period being over, he sheared his head in Cenchrea. Assuming that the vow involved not cutting his hair, many conclude that it was a Nazarite vow (Num. 6:1-21). McGarvey denies that it was the Nazarite vow, arguing that at the conclusion of the Nazarite vow, the hair was to be shaved at the temple and burned in the altar there (2:144). Others, however, observe that Jewish tradition allowed, under certain circumstances, for the hair to be cut elsewhere and taken to the temple (Reese 653). Bruce does not believe this vow was a formal Nazarite vow, "but a private vow, the fulfillment of which was an act of thanksgiving - possibly for the divine promise of verse 10, which had been confirmed by his preservation from harm throughout his Corinthian ministry" (*Book of Acts* 355). Luke has not supplied enough information for us to know the facts about this vow. **Acts --- Truth Commentaries by Johnny Stringer** pg. 380-381

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

Ephesus Ephesus was the most easily accessible city in Asia, both by land and sea. Its location, therefore, favored its religious, political and commercial development, and presented a most advantageous field for the missionary labors of Paul.
 Not only was the temple of Diana a place of worship, and a treasure-house, but it was also a museum in which the best statuary and most beautiful paintings were preserved. Among the paintings was one by the famous Apelles, a native of Ephesus, representing Alexander the Great hurling a thunderbolt.
 Not only did the temple bring vast numbers of pilgrims to the city, as does the Kaaba at Mecca at the present time, but it employed hosts of people apart from the priests and priestesses; among them were the large number of artisans who manufactured images of the goddess Diana, or shrines to sell to the visiting strangers.....
 Such was Ephesus when Paul on his 2nd missionary journey in Acts ([18:19-21](#)) first visited the city, and when, on his 3rd journey ([Acts 19:8-10](#); [Acts 20:31](#)), he remained there for two years preaching in the synagogue ([Acts 19:8](#), [10](#)), in the school of Tyrannus ([Acts 19:9](#)) and in private houses ([Acts 20:20](#)). **International Standard Bible Encyclopedia**.

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

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.

The words "**I must by all means keep this coming feast in Jerusalem**" are absent from the best manuscripts and are consequently, omitted from most translations.

Acts --- Truth Commentaries by Johnny Stringer pg. 380-381

* This phrase not in the ESV, NIV or NAS versions of the scriptures (ck)

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

End of Paul's 2nd preaching

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.

Acts 18:23 (ESV) After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.

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

Apollos must have been humble and of open minded attitude. He came from a city of intellectual pride; he personally was a man "mighty in the scriptures" and of eloquent speaking ability, but he allowed two tentmakers to teach him "the way of the Lord more perfectly." Far too often men are filled with pride of education and/or talent and will disdain anything that does not bear the stamp of coming from one of their socio/economic or intellectual class. Apollos was willing to listen to a man and his wife expound unto him the way of God more perfectly, and upon realizing truth not previously known he accepted and began preaching it. Priscilla and Aquila also must be remembered as a couple who used their opportunity to work in the Lord's service. Though not public orators, they will ever be remembered as true servants who assisted Paul (18:2-3, 18-19) and taught Apollos. This is an example of a woman teaching a man, but she did not do so through a role that caused her to teach "over a man" (cf. 1st Tim.2:11-12; 1st Cor. 14:34-35).

ACTS BOOK 2 by Robert Harkrider p.64-65

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.

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.

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;

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

Questions Acts 18

1. Describe the conditions the Christian would face at Corinth.
2. What do we know about Aquila and Priscilla?
3. What do we know about Justus and Crispus?
4. Who was told, *“Do not be afraid...”*?
5. Who was Gallio and what do we know about him?
6. What charges did the Jews bring against Paul and how did Gallio respond?
7. Who was Sosthenes and what happened to him?
8. What did Paul do at Cenchrea?
9. What do we know about Ephesus?
10. Why did Paul go through the region of Galatia and Phrygia?
11. Who explained to Apollos the way of God more accurately?
12. List the point or points you will remember from this chapter.