

## The Acts of the Apostles

[Wed. Jan. 28, 2015] Acts Series, Acts 18.1-28 - Craig A. Thurman

Paul, Silas, Timothy, and Luke came to Thessalonica. After preaching Christ first to the Jews in the synagogue, as Paul's custom is, they turn to the gentiles. The unbelieving Jews gathered together *certain lewd fellows of the baser sort* (who are by some called market loiterers) and brought the city into a tumult. In their attempts to apprehend Paul they assault the house of Jason and took security of Jason and other brethren. Paul is helped to escape by some of the brethren and he travels to the nearby city of Berea. Here also, after preaching to both the Jews and then the gentiles Paul must be quickly sent away by sea to go as far as Athens. There he waits for Silas and Timothy to arrive. But no sooner does Timothy arrive that he sends him back to Thessalonica to comfort and instruct the church there. (1Thes. 3.2) Whether Silas ever came with Timothy to Athens is not disclosed. Paul did send word back from Athens for them to come and was waiting there for them. (17.16) It could be that Silas remained in Berea during this time. What we know for certain is that Silas and Timothy finally reunite with Paul in the city of Corinth. (Acts 18.5)

A rabbit trail which concerns the interpretation of the word *hospitality*:

In Philippi Paul stayed with Lydia (16.15); in Thessalonica he stayed with Jason (17.5); in Corinth he stays with Aquila (18.3). *Hospitality*, φιλόξενος, φίλος + ξένος, means *a lover of strangers*. Used five times in the Scripture, it is applied three times a general sense. In other words it could be entertaining one another or strangers. (of pastors, 1Ti.3.2; Tit.1.8; of all the members Ro.12.13), once it is explicitly used of entertaining strangers (He. 13.2), and once it is used of our entertaining one another (1Pe.4.9). A very balance use of the word. We clearly see the benefit that this can have in helping brethren as they are involved in missionary work.

### Chapter 18

1 ¶ After these things Paul departed

χωρισθεῖς, nom, sing, masc, part, aor 1, **pass** of χωρίζω; (**cf. vs.2**)

from ἐκ Athens, and came

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ἦλθεν, 3<sup>rd</sup> p sing aor 2, ind of ἔρχομαι, to come.

to εἰς Corinth;

2 And found a certain Jew named Aquila, born

γένει; dat sing of γένος; Mk.7.26 a Syrophonecian by **nation**; Acts 4.36 of the **country** of Cyprus; Acts 18.2 Aquila, **born in Pontus**; Acts 18.24 **born at Alexandria**; Gal. 1.14 in mine own **nation**.

in Pontus,

born in, τῷ γένει, this Greek phrase is used only three other times:  
Ac 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and **of the country** τῷ γένει of Cyprus ...

Ac 18:24 ¶ And a certain Jew named Apollos, **born at** τῷ γένει Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

Ga 1:14 And profited in the Jews' religion above many my equals in mine **own nation** τῷ γένει, being more exceedingly zealous of the traditions of my fathers.

lately (recently, newly)

προσφάτως; adverb; root πρόσφατος; πρὸς + πέφαιμαι

**LXX:**

Nu 6:3 he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat **fresh** πρόσφατος grapes or raisins ...

De 32:17 They sacrificed to devils, and not to God; to gods whom they knew not: new and fresh πρόσφατος gods came in, whom their fathers knew not.

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*Ps 81:9 (80:9) there shall be no new πρόσφατος god in thee; neither shalt thou worship a strange god.*

*Ec 1:9 What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new πρόσφατος thing under the sun.*

*come from ἀπὸ Italy, with his wife Priscilla;*

Or, Prisca, 2Ti.4.19

*(because that Claudius had commanded*

διατεταχέναι; perf, infin, act of διατάσσω; διά by, through + τάσσω  
KJV *addict, determine, ordain, appoint*; KJV διατάσσω *command, ordain, appoint*; Or *given an edict for ...*

*all Jews to depart*

χωρίζεσθαι; pres, infin, mid of χωρίζω; (**cf. vs. 1**); separate themselves from Rome.

Only other place where this verb tense is used:

*Ac 1:4 And, being assembled together with them, commanded them that they should not depart χωρίζεσθαι from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

*from ἐκ Rome:)*

The New Bible Commentary: Revised, p.997, '**who were not Roman citizens. ... c49-50 [A.D].'**

Albert Barnes puts the time of verses 1-5 to A.D.51.

*and came unto them.*

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There is never any question about whether or not Aquila and Priscilla are disciples of Jesus Christ. They are. The same is to be said of Apollos. (cf. vs. 24) How and when they came to Christ is not revealed to us in Scriptures. In any event, since believing in Christ they appear to have always maintained a church in their house.

Ro.16.5 Aquila and Priscilla return to Rome later we notice the mention of their house church; 1Co.16.19 mentions them at Corinth, and again mentions their house church; it also interesting that they chose not to join with the other churches that were there. And finally, they are found in 2Ti.19. They are in Ephesus, but whether they kept a house church there cannot be said for certain, but we believe that this is a reasonable conclusion.

How these two learned of a church at all, we cannot say. So early in church history and beyond the scope of Paul's outreach, we can only say that they had sufficient exposure to the missionary work which began at Jerusalem, probably as they traveled back and forth. We confess that there is far more freedom for the constitution of churches, whether house churches or churches that meet in the woods, or in designated buildings, than many good preachers will allow. The only things that we say of them regarding the institution of a N.T. church in their home is that we see no direct connection to another church (a sister or mother church), there is no proof of their ever having an ordained minister among them, and we know only these two things of them: they had faith in Christ, and must have been baptized.

*3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.*

*Tentmakers, σκηνοθιοῖ; root σκηνοθιοῖς; σκηνή KJV tabernacles [meaning 'tents'), habitations + θοιέω to do; to do or make tents. In other words, They did tents.*

*The Interpreter's Bible, vol. 9, p.241, 'There is no indication whether Aquila and Priscilla were already Christians before they met Paul. If so, a church must have been founded in Rome before A.D. 49, and the reference by*

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Suetonius may well be to disturbances cause by the preaching of the Christian gospel to the Jews of Rome.'

To this statement, the possibility is there. Paul greets these two even when they are in the city of Rome (16.3-5) as a separate church from that of the Roman church specifically addressed in the epistle. But we have no Scripture whereby we may ascertain the origination of either the church in Aquila's house or the church in Rome. **Both** (the church at Rome, and the house church of Aquila and Prisca) **preceded the coming of Paul to them.** Questions of the origination of some of these early churches might be linked to the work of Apollos. What gave him the right to be doing what he was? The answer that we give must remain within the confines of the Scriptures. Too narrow a view will not allow for the reality of the constitution of such churches and this genuine work of Christ. Too broad and we lose all definition of what a true church is and how to recognize who her true laborers are. We are constrained to the Word of God.

*4 And he reasoned διελέγετο in the synagogue every sabbath, and persuaded the Jews and the Greeks.*

John Trapp, 'Men may speak persuasively, but God only can persuade.'

*5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.*

Or literally, that *the Christ* [is] *Jesus*. τὸν Χριστὸν Ἰησοῦν; see vs.28.

*6 And when they opposed themselves,*

ἀντιτασσομένων; gen pl, masc, part, pres, **mid** of ἀντιτάσσω; ἀντι against, for, counter + τάσσω set, appoint, ordain, determine; **these unbelieving have set themselves against themselves for the message that Paul preached;** this is the first time this Greek word is used in the N.T: cf. Ro.13.2 **resisteth** the power; Ja.4.6; 1Pe.5.5 God **resisteth** the proud; 5.6 [the just] do not **resist** you.

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*and blasphemed (meaning evil spoke, βλασφημούντων), he shook*

ἐκτιναξάμενος; nom sing, masc, part, aor.1, mid of ἐκτινάσσω; ἐκ from, off, out + τινάσσω to shake;

LXX: one place only

τινάσσω, Isa 28:27 *For the black poppy is not cleansed with harsh treatment, nor will a wagon-wheel pass over the cumin; but the black poppy is threshed τινάσσεται with a rod, and the cumin shall be eaten with bread ...*

The Greek ἐκτινάσσω is found in Mt. 10.14; Mk.67.11 *shake off*; Acts 13.51 *shook off*. This is clearly the act of removing the dust.

*his raiment,*

We have mentioned before the Scripture where the disciples were to shake the very dust of the feet off as a testimony against those who rejected them and the gospel of Jesus Christ. (Mt.10.14; Mk.6.11; Lk.9.5)

Lk. 10.11 simply states *the very dust of our city, which cleaveth on us, we do wipe off ἀπομασσόμεθα against you ...*

ἀπομασσόμεθα, 1<sup>st</sup> p pl, pres, ind, mid of ἀπό forth, since + μάσσω [cf. Lk.7.38, 44, Jn.11.2; 12.3; 13.5 to wipe 'off' ἐκ.]  
Literally, the woman wiped Jesus feet clean from dirt by using her hair.

So here, Paul shakes 'from' him their dust. He applies this against the unbelieving of the synagogue who resist the gospel of Christ.

*and said unto them, **Your blood be upon ἐπὶ your own heads**; I am clean καθαρὸς ἐγώ.:*

καθαρὸς, KJV **clean** (10) *cups and platters, cloth, in themselves [no intrinsic defilement], from sin, we are through the Word, from guiltiness,*

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garments; **pure** (17 heart, from guiltiness, in themselves [not intrinsically evil], conscience, water, religion, garments, gold, river); **clear** (1) glass.

Paul had completed his work with them and was fully released from his liability to them before God. He brought them what they were to hear and had no other responsibility to minister to them in the gospel of Jesus Christ.

from ἀπὸ henceforth (now, νῦν) I will go

πορεύσομαι, 1<sup>st</sup> p s, fut, ind of πορεύομαι; I shall proceed ...

unto εἰς the Gentiles ἔθνη.

### **Blood represents life; our responsibility to our neighbor:**

*Le 20:9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.*

The one who does this shall answer for his sin. Contrary to what we see today. When a hideous crime is committed there is an investigation to try and discover who, besides the perpetrator, is responsible for this action. There must be another answer behind this poor victim of circumstances. When children grow and commit crimes the parents are blamed. A drunken driver strikes and kills the innocent out for an evening stroll, and we blame the booze. A man rapes a girl and it is because of the way she looked or dressed. The evil committed belongs to and should be judged in the transgressor.

*Jos 2:19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. (Rahab and her family were only as safe as they were obedient to the terms of their conquerors.)*

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*2Sa 1:16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.*

*Eze 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.*

*5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.*

*Mt 27:25 Then answered all the people, and said, His blood be on us, and on our children.*

Let's be clear. Man cannot blame others that they wake up one day in a fiery hell. All men are condemned already except they believe in Jesus Christ as God's appointed sin-bearer.

*Jn.3.18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (Jn.3.18)*

Christ did not come to condemn, but to save.

*Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

Paul had a charge of God to preach Christ to every creature.

*1Co.9.16 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.*

And so do we.



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*Mr 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. All of the elect of God shall come to know Jesus Christ and receive eternal life in Him. If I don't preach to them, someone else will. But I shall be judged for having not performed my appoint work of God.*

*7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped*

of σέβομαι; we find this word used eight times in Acts. Only twice outside of it, Mt.15.9; Mk.7.7; Acts 13.43 religious, 50 devout; 16.14 worshipped; 17.4 devout, 17 devout; 18.7 worshipped, 13 worship; 19.27 worshipping. Has to do with devoted, devotion.

It seems that this is saying that Paul and the believers left meeting at the synagogue and began meetings in Justus' house. Paul probably continued his lodging at Aquila's house.

*God, whose house joined hard*

συννομοροῦσα; nom, sing, fem, part, pres of συννομορέω; σύν with, together + ὁμορέω LXX twice, Nu.35.5 suburbs; 2Chro.21.16 borders.

*to the synagogue.*

Justus' house shared the same border as the synagogue. KJV *joined hard* is a very good translation.

*8 And Crispus, the chief ruler of the synagogue,*

As we shall see, there was a plurality of synagogue leaders. Verse 17 shows us that Sosthenes was also a *chief ruler of the synagogue*. (cf. 13.15 rulers of the synagogue)

*believed ἐπίστευσε on the Lord with all his house;*

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What a blessing when we see whole houses come to the faith of Jesus Christ. Then there are times when only one comes to Christ in a house. All of this is the Lord's doing. (cf. Mt.10.34-37)

*and many of the Corinthians hearing*

ἀκούοντες; nom, pl, masc, part, pres, act of ἀκούω.

*Ro 10:17 So then faith cometh by hearing, and hearing by the word of God.*

Ro.10.16 Paul just stated that many hearing the Word with their natural ears did not believe. So, he clarifies what it was that made the difference in others: that there must be a *hearing of faith*, or there must be *faith's hearing* which leads to belief in Jesus Christ. In other words the Spirit of God must have done a previous work in some so that they could *hear* the message with their *spiritual* hearing. *Natural* hearing cannot apprehend a spiritual message.

*believed,* ἐπίστευον, 3<sup>rd</sup> p, pl, imperf  
*and were baptized.*

It was the household of Stephanus which came to Christ first in Corinth.

*1Co 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted (ἐταξαν, Which root word [τάσσω] is used as a compound word in Acts 18.2, 21; set) themselves to the ministry of the saints,) ...*

ἐβαπτίζοντο; 3<sup>rd</sup> p pl, imperf, **pass** of βαπτίζω.

We are being given the panorama of faith in Christ. Hearing the preaching of the gospel of Jesus Christ; faith coming up in the hearers, and obedience of the commandment of God to be baptized. The order is undeniable: preaching, faith, and baptism by all those who will be disciples of Jesus Christ.

*9 Then spake the Lord to Paul in the night ἐν νυκτὶ by a vision,*

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ὄραματος; gen sing of ὄραμα; KJV *vision (11), sight (1)*; found all but once in Acts, Mt. 17.9.

*Be not afraid,*

φοβοῦ, Fear of man and carnal fear of God can cause us to shrink back from our work and become unfaithful;

*Lu 19:21 For I feared ἐφοβούμην thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

*Ge 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

*Ge 20:11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.*

*Ro 3:18 There is no fear of God before their eyes.*

*Re 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

*Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

But proper fear of God moves us forward as well.

*Ge 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now **I know that thou fearest God**, seeing thou hast not withheld thy son, thine only son from me.  
(Abraham had feared God enough to know that He must obey Him.)*

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*Ex 1:17 But **the midwives feared God**, and did not as the king of Egypt commanded them, but saved the men children alive. (Not to obey Pharaoh's commandment to kill the babies of the Israelites and to obey the Lord.)*

Ex 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Job 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. (Escheweth: to avoid habitually)

Ps 2:11 Serve the LORD with fear, and rejoice with trembling.

Ps 5:7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. (We would come to the house of God in the fear of the Lord, thus we would come *clean*, without sin, having examined ourselves we come worthily to offer spiritual sacrifices.)

Ps 25:12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

Ps 25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

Ps 22:23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

*Ps 33:18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;*

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*Ps 89:7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*

*Ps 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.*

The following would mean, not that there is no fear of God, but that there is not the slavish fear that causes some to shrink back and pine into faithlessness.

*1Jo 4:18 There is **no fear** in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. (Fear that causes us to shrink back from faithfulness and full service to God, of dying; but it certainly does not mean that we do not fear, and reverence, guard our lives from that which we know would move Him to chasten us.)*

*2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (Timothy may have been fearing to carry out his ministry, being ashamed of the testimony of the Lord, of being a partaker of the afflictions associated with the gospel. [vs. 8])*

*but speak, and hold not thy peace:*

*hold peace, σιωπήσης; 2<sup>nd</sup> p s, aor 1, subj of σιωπάω; Thayer says that this is synonymous with ἡσυχάζω; σιωπάω is translated in the KJV as hold peace (9), peace (1), dumb (1). Not to utter a sound. Here, being negated, he is being encouraged so that he should utter the sound of the gospel in the city.*

*10 For I am with μετὰ thee, and no man shall set on*

*shall set on, ἐπιθήσεται; 3<sup>rd</sup> p s fut, ind, mid of ἐπιτίθημι; ἐπί upon + τίθημι to set, appoint, commit, lay, make, purpose.*

No purpose of man shall stand against you to vex you from your work.

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*thee to hurt* (trouble ... until the time that I direct and allow it.)

κακῶσαι; aor 1, infin act of κακῶω; used only in these places: Acts 7.6 **entreated** them **evil** four hundred years; 7.19 and **evil entreated** our fathers; 12.1 **to vex** certain of the church; 14.2 and **made** their minds **evil affected**; 1Pe.3.13 who is he **that will harm** you. It is to be troubled by others.

Ac 12:1 ¶ Now about that time Herod the king stretched forth his hands **to vex** κακῶσαι certain of the church.

*thee: for I have much people in this city.*

*The New Greek-English Interlinear New Testament*, 'there are many in this city who are my people.'

The Lord did not say that **he will have many people in the city by the time your work is done**. No! He said, *I have much people in this city*. How can they be His people when Paul has not really even begun to preach to them yet? Because this is the whole Biblical approach to all that we do in preaching the gospel. The Lord already has a people. We are simply preaching the gospel and finding out who they are. They are already the people of our Lord Jesus Christ because they were given to Him in eternity by the Father.

There is the act of giving that occurs in time.

*Joh 6:37 All that **the Father giveth me shall come** to me; and him that cometh to me I will in no wise cast out.*

There is the act of giving that took place before time:

*Joh 6:39 And this is the Father's will which hath sent me, that of **all which he hath given me I should lose nothing**, but should raise it up again at the last day.*

*Joh 6:44 **No man can come to me, except the Father** which hath sent me **draw him**: and I will raise him up at the last day.*

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*The Works of John Owen*, vol. 15, p.83, ‘... we do not think that God, by his providence, would maintain the dispensation of the gospel in any place, or among any people, among whom there are none whom he hath designed to bring into the enjoyment of himself; for that is the rule of his sending and continuing of it, whereon he enjoined the apostle Paul to stay in such places where he had “much people: whom he would have to be converted, Acts xviii. 9-11. ... It is true the gospel, as preached unto many, is only a testimony against them, Matt. xxiv. 14, leaving them without excuse, and proves unto them “a savour of death unto death.” But the first, direct, and principal design of the dispensation of it being the conversion of souls and their eternal salvation, it will not probably be continued in any place, nor is so, where this design is not pursued nor accomplished towards any; neither will God make use of it anywhere merely for the aggravation of men’s sins and condemnation ...’

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

The New Bible Commentary: Revised, p.997, ‘Probably from autumn 50 to spring 52.’

*12 ¶ And when Gallio was the deputy*

ἀνθυπατεύοντος; gen sing masc part pres of ἀνθυπατεύω; ἀντί + ὑπατος LXX chief officers; the standing officer in the region ...

*of Achaia,*

The New Bible Commentary: Revised, p.997, ‘... makes it probable that Gallio was appointed to his proconsulship in July 51.’

*The Interpreter’s Bible*, vol. 9, p. 243, ‘The implication of this verse is that Gallio had just come into office, and that the Jews thought a new governor might yield to pressure.’

*the Jews made insurrection*

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*made insurrection against, κατεπέστησαν; 3<sup>rd</sup> p pl, aor 2, ind of κατεφίστημι; κατά according to, against, down + ἐπί upon + ἵστημι establish, set, stand. These set themselves up against Paul.*

*with one accord*

*ὁμοθυμαδόν; adverb; ὁμοῦ KJV together (3) + θυμός KJV wrath, indignation, fierceness; ὁμοθυμαδόν is used all but once in Acts; 11 times in Acts, and is always translated with one accord here; once in Ro.15.6 with one mind.*

*against Paul, and brought him to ἐπι the judgment seat,*

*βῆμα; KJV judgment seat (10); set his foot on (1, Acts 7.5), throne (1). An appointed place set for judgment.*

*13 Saying, This fellow persuadeth*

*ἀναπείθει; 3<sup>rd</sup> p s, pres, ind act of ἀναπείθω; ἀνά again, re-, above, anew + πείθω persuade, yield, assure; Combined with the following παρα, contrary.*

*This fellow, say they, is reassuring men to worship God contrary to the Law [of Moses.]*

*men to worship*

*of σέβομαι; we find this word used eight times in Acts. Only twice outside of it, Mt.15.9; Mk.7.7; Acts 13.43 religious, 50 devout; 16.14 worshipped; 17.4 devout, 17 devout; 18.7 worshipped, 13 worship; 19.27 worshippeth. Has to do with devoted, devotion.*

*God contrary παρα to the law.*

*14 And when Paul was now about to open*

*ἀνοίγειν; pres infin act of ἀνοίγω; refers to opening treasures, mouths, doors, graves, heaven, gate, seals, book, pit.;*



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*his mouth, Gallio said unto the Jews, If it were a matter of wrong*

ἀδίκημα; ἀδικέω; ἀ negative particle + δικέω doing right, just; ἀδίκημα is used only three times in the N.T., Acts 24.20 *evil doing*; Re. 18.5 *iniquities*.

*or wicked πονηρόν lewdness,*

ῥαδιούργημα; only time used in the N.T.; ῥαδιουργία is translated in Acts 13.10 *full of all subtility and all mischief*. ῥάδιος LXX, easy, light + ἔργον work; **refers to doing things that should be morally difficult to bring oneself to do fearing God.**

*O ye Jews, reason λόγον would that I should bear with*

ἠνεσχόμεν; 1<sup>st</sup> p s aor 2, ind of ἀνέχομαι; ἀνά re-, anew, again + ἔχω to have; ἀνέχομαι KJV *suffer, bear, forbear, endure*.

*you:*

*15 But if it be a question*

of ζήτημα; Translated with the English word *question* all five times, and only found in the book of Acts: 15.2; 18.15; 23.29; 25.19; 26.3.

*of περὶ words and names, and of (according to, καθ') your law, look ye to it; for I will βούλομαι be (εἶναι, to be, pres, infin.) no judge of such matters.*

*The Interpreter's Bible, vol. 9, p. 244, 'But Gallio, as a Roman, can see no distinction between the defenders of Jewish orthodoxy and the leader of a heretical Jewish sect, and declares that his function is to judge criminal offenses and not to mediate in religious squabbles **about words and names and your own law**, i.e., the Jewish law.'*

The above quote is interesting because the Lord has established government, not to regulate religion, but to protect the populace against wrongdoers. As long as a religion inflicts no harm to its citizens or acts seditiously government should leave the various forms of religion to the

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consciences of men. When religion is harmful to government or man then it has the duty to act against it. True churches of Jesus Christ never violate these principals; to harm any man, or to overthrow government. NEVER!

16 *And he drave*

ἀπήλασεν; 3<sup>rd</sup> p s, aor 1, ind of ἀπελαύνω; ἀπό + ἐλαύνω KJV *rowing, driven, carried*; only time used in the N.T.

*them from ἀπὸ the judgment seat. βήματος*

17 *Then all the Greeks took*

ἐπιλαβόμενοι; nom, pl, masc, part, aor 2, mid of ἐπιλαμβάνω; ἐπί upon, on + λαμβάνω to take, receive; is used five times in the N.T., *Lk.23.26 laid hold upon; Acts 16.19 caught; Acts 17.19 took; Acts 18.17; 21.30 took;*

Probably referring to the Gentile proselytes. They likely had an extra zeal for defending Judaism to impress the Jews of their devotion to their religion. There is something about the drive of proselytes.

*Mt 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*

*Sosthenes, the chief ruler of the synagogue,*

Again we would note how that young converts to Jesus Christ are called upon the suffer almost immediately.

Though this is a very difficult experience, this event doubtlessly serves a higher purpose to help the leaders of the synagogue, who have come to the faith of Jesus Christ to make a complete break from the synagogue and Judaism and identify with the church. While the unbelieving could not freely apprehend Paul, a known Roman citizen and not a member of their synagogue, they could reasonably punish one of their own. Thus, they beat Sosthenes.

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*and beat*

ἔτυπτον; 3<sup>rd</sup> p pl, imperf, act of τύπτω;

ἔτυπτον is used four times in the N.T:

*Mt 27:30 And they spit upon him, and took the reed, and **smote** ἔτυπτον him on the head.*

*Mr 15:19 And they **smote** ἔτυπτον him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.*

*Lu 22:64 And when they had blindfolded him, they **struck** ἔτυπτον him on the face, and asked him, saying, Prophecy, who is it that smote (παίσασ, to strike or hit) thee?*

*him before the judgment seat. And Gallio cared*

ἔμελεν; 3<sup>rd</sup> p s, imperf of μέλει; always translated with the English word *care* (Mt. 22.16; Mk.4.38; 12.14; Lk.10.40; Jn.10.13; **12.6**; Acts 18.17; 1Co.7.21; 9.9; 1Pe.5.7); regard, concern, **interest**.

*Joh 12:6 This he said, not that he cared ἔμελεν for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

*for none of those things.*

The New Bible Commentary: Revised, p.997, 'Ramsay emphasizes the importance of Gallio's decision both as a precedent for other governors and as a sign in Paul's eyes that Roman government could be relied upon to protect the liberty of Christian preachers, in which confidence he later appealed to Caesar himself.'

**18 ¶** *And Paul after this tarried*

root , προσμένω *continue with, have been with, Acts 11.23 cleave unto, to abide still, continueth in ...*

## The Acts of the Apostles

*there yet a good while,*

ἡμέρας ἱκανάς, meaning *many days*

*and then took his leave*

*then took ... leave, ἀποταξάμενος; root ἀποτάσσομαι, forth + determine or appoint; cf. vs. 21 bade farewell;*

*of the brethren, and sailed thence into εἰς Syria, and with him Priscilla and Aquila;*

Who are evidently going only as far as Ephesus at this time. (cf. vs.19 *and left them there, 24*)

*having shorn*

κειράμενος; nom, sing, masc, part, aor 1, mid of κείρω; Acts 8.32 *a lamb before his shearer*; 1Co.11.6 twice *shorn*.

*his head in Cenchrea:*

*The Interpreter's Bible, vol. 9, p.246, 'Grammatically it might be Aquila, and this would suit the latter's Jewish outlook. But Luke would hardly think this worth mentioning; and much more probably the reference is to Paul himself.' (I would agree that it refers to Paul. **The main thought of the verse concerns Paul and not Aquila.** And the antecedent should properly refer to the main subject. The pronoun *he* in verse 19, if not Paul, makes much confusion for this text. *He left them there.* Paul left Aquila and Priscilla there in Ephesus.)*

*for he had a vow.*

εὐχήν; root εὐχη Acts 21.23 *vow*; Ja.5.15 *prayer*.

This probably has something to do with coming to keep the feast at Jerusalem. (vs. 21)

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Cenchrea is the eastern (Aegean Sea) port of the city of Corinth. (cf. Ro.16.1) (So *The Interpreter's Bible* and *The New Bible Commentary:Revised*)

*19 And he came to Ephesus, and left*

of καταλείπω; κατά according to, down + λείπω KJV *lack, want, destitute; often leave* (Mt.4.13), then *forsake* (Heb.11.27), and *reserve* (Ro.11.4). Acts has this word used six times: *Acts 2.31 was ... left; 6.2 leave; 18.19; 21.3 24.27; 25.14 left.*

*them there:*

Meaning that Paul left Aquila and Priscilla in Ephesus. These are not the only disciples that are here. By Scripture we read that there are other brethren, and perhaps a church already established.

*Ac 18:27 And when he (Apollos) was disposed to pass into Achaia, the brethren wrote (Aquila and Priscilla, and at least one other man), exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace ...*

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

Paul and his traveling companions had been earlier forbidden of the Lord to come into Asia, of which Ephesus is a city.

*Ac 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 ...*

And even at this time this is only a brief port of call as he continues on to Jerusalem. Paul, in fact, returns here, as we shall see later, in his third missionary trip. At present, however, nothing significant is said to have resulted from his brief visit to the synagogue.

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20 *When they*

That is, those of the synagogue.

*desired*

ἐρωτώντων; gen pl, masc, part, pres of ἐρωτάω, asked.

*him to tarry*

μείναι; aor 1, **infin** of μένω; remain, continue, abide.

*longer time*

πλείονα χρόνον:

πλείονα; acc sing, masc, and fem and acc, pl neut of πλείων, all but once translated with the English comparative *more*. (6 of 7 times)

*with them, he consented (Or, indicated) not;*

ἐπένευσεν; only time used, 3<sup>rd</sup> p s, aor 1, ind of ἐπινεύω; ἐπί upon, at + νεύω KJV *beckoned* (Jn.13.24; Acts 24.10); evidently an *indication* to another to communicate.

Paul indicated to them that he would not be remaining any longer with them. It was not that it was disagreeable to him, but he had another, prior commitment he must honor.

21 *But bade them farewell,*

*bade ... farewell, ἀπετάξατο; 3<sup>rd</sup> p s, aor 1, ind, mid of ἀποτάσσομαι; ἀπό forth, from, since + τάσσω KJV *addict, appoint, determine, ordain;* ἀποτάσσομαι KJV *sent away, bid farewell, forsaketh, took leave, bade farewell, take leave.**

*saying, I must Δεῖ by all means*

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*by all means, πάντως, KJV Lk.4.23 surely; Acts 18.21 by all means; 21.22 needs; 28.4 no doubt; Ro.3.9 in no wise; 1Co.5.10 altogether; 9.10 altogether; 9.22 by all means; 16.12 at all.*

*keep (to do or to perform)*

*ποιῆσαι; aor 1, infin, act of ποιέω; to do; ποιῆσαι is used 48 times in the N.T; KJV translates this Mt.5.36, make; 9.28, to do; 23.15, to make, 23.23, to have done; Mk.6.5, do; 15.15, to content; Lk.1.72, perform; Lk.17.10, shall have done; Jn.11.37, have caused; Acts 5.34, to put; Acts 18.21, keep; 22.10, shall ... do; Ro.4.21, to perform; 9.21, to make; 2Co.8.11, doing; Ja.3.12, bear, yield; Jude 15, execute; Re.13.5, to continue; 13.13, doeth, maketh; 17.17, fulfil, to.*

*this feast*

*ἑορτήν; acc sing of ἑορτή; KJV feast 22, holy day 1 (Col.2.16);*

*that cometh in (εἰς, unto, at) Jerusalem: but I **will** return*

*ἀνακάμψω; 1<sup>st</sup> p s, fut, act of ἀνακάμπτω; ἀνά re-, again, anew + κάμπτω ; Mt.2.12 return; Lk. 10.6 shall turn ... again; He. 11.15 to have returned.*

*again πάλιν unto πρὸς you, if God will.*

*If the Lord will:*

*Ac 21:14 And when he would not be persuaded, we ceased, saying, **The will of the Lord be done.***

*Ro.1.9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

*10 Making request, **if by any means** now at length **I might** have a prosperous journey **by the will of God** to come unto you.*

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*1Co 4:19 But I will come to you shortly, **if the Lord will**, and will know, not the speech of them which are puffed up, but the power.*

*1Co 16:7 For I will not see you now by the way; but I trust to tarry a while with you, **if the Lord permit**.*

*Jas 4:15 For that ye ought to say, **If the Lord will**, we shall live, and do this, or that.*

*1Pe 3:17 For it is better, **if the will of God be so**, that ye suffer for well doing, than for evil doing.*

We have no revelation of God concerning so many things that involve us day in and day out. But we do know the One whose will is perfectly done. And He has made a sufficient revelation of His will about **how** we maneuver through the details of the day. How important is this?

*Mr 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother. (Obedience manifests that we are the children of God.)*

*Col 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*

The Word of God serves to direct our way through all of life. (Ps.119.105) But when we disregard what is revealed to us through His Word we begin to err. When we read that we are not to company with drunkards, rioters, or fornicators we should begin to apply that to our lives. When we read that we should not become unequally yoked with unbelievers we would do best to heed that warning. When we are not to rebuke a fool it would be best we learn to recognize who a fool is and leave him alone. When we are taught to be swift to hear, slow to speak, slow to wrath we should practice the commandments of the Lord because they are good for us.



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Whether we do the will of God or not His will is done. Be assured that His eternal purpose is not dependent upon our obedience. Consider these texts which manifests the infinite knowledge of our God.

Mt.10:29 Are not two sparrows sold for a farthing? and **one of them shall not fall on the ground without your Father.**  
30 But **the very hairs of your head are all numbered.**

*Am 3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, **and the LORD hath not done it?***  
(The sirens might sound one day from this end to the other across the United States of America in the day of her great fall, but think not that God shall have been surprised at that moment. No, He shall have directed it according to His eternal purpose. He knew it from eternity and He alone brings it to pass.)

*Ac 15:18 **Known unto God** are all his works **from the beginning of the world.***

*Ps 44:21 ... for he knoweth the secrets of the heart.*

*Ro 2:16 ... God shall judge the secrets of men by Jesus Christ according to my gospel.*

*Joh 16:30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. John Gill, '... there is no need of putting the question to make him acquainted with his desire, this being before known unto him.'*

While we do not know what the will of God might be about visiting with old friends again, whether or not we shall ever be allowed the opportunity to visit another church, if we shall have such a plentiful table set tomorrow as it was today, if we shall long enjoy our health, that we would return from a day's work in the evening to greet our husbands, or wives and children, whether we should prosper or fail in the day's business, this is all in the

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hand of our God *who knows all things and doeth all things well*. If He permits us, we shall do such and such. Otherwise it cannot be.

We are taught to pray ...

*Mt.6.9 ... Our Father which art in heaven, Hallowed be thy name.*

*10 Thy kingdom come. **Thy will be done** γενηθήτω in ἐπὶ earth, as it is in heaven (dat pl, τοῖς οὐρανῶις, in the heavens).*

*Lk.11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. **Thy will be done** γενηθήτω, as in heaven (οὐρανῶ, dat, sing. Heaven), so in earth.*

*be done, γενηθήτω; 3<sup>rd</sup> p s, aor 1, imper pass of γίνομαι, to become; **Do not miss this point: in the English we have here the only way that we can express the third person sing in the imperative.** Usually with the English, *Let*. This in no way implies any uncertainty or hesitation as if the will of the Lord will not be done.*

**Lit. let the will of you be done,** Or, thy will is being done in earth as it is in the heavens.

The Greek aorist ‘... signifies nothing as to completeness, but simply presents the action as attained. It states the *fact* of the action or even without regard to its *duration*.’ (*A Manual of the Greek New Testament*, H. E. Dana and Julius R. Mantey, p.193.)

‘There is no distinction of time between the tenses in the imperative mood. The aorist imperative refers to the action without saying anything about its duration or repetition, while the present imperative refers to it as continuing or as being repeated.’ (*New Testament Greek for Beginners*, J. Gresham Machen, D.D., pg. 180)

The children of God are to learn to trust in the Lord through all things.  
(Ro.8.28 ... *all things work together for good* ...)

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*Mt 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done γενηθήτω. (His will, and the Father's will were absolutely One.)*

All the places where the Greek γενηθήτω is used:

*Mt 6:10 Thy kingdom come. Thy will **be done** γενηθήτω in earth, as it is in heaven.*

*Mt 8:13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so **be it done** γενηθήτω unto thee. And his servant was healed in the selfsame hour.*

*Mt 9:29 Then touched he their eyes, saying, According to your faith **be** γενηθήτω it unto you.*

*Mt 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: **be** γενηθήτω it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

*Mt 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will **be done** γενηθήτω.*

*Lu 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will **be done** γενηθήτω, as in heaven, so in earth.*

*Ac 1:20 For it is written in the book of Psalms, **Let** his habitation **be** γενηθήτω desolate, and let no man dwell therein: and his bishoprick let another take.*

*Ro 11:9 And David saith, **Let** their table **be made** γενηθήτω a snare, and a trap, and a stumblingblock, and a recompence unto them ...*

Paul clearly does not know if the will of the Lord is such that he would visit with the Jewish synagogue at Ephesus again. And as far as we know, Paul never knew why they weren't allowed of the Lord to visit them on their way to Macedonia.

*Ac 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 ...*

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But the Lord did open the door just a little on his return back to Jerusalem.

*And he sailed from Ephesus.*

*The Interpreter's Bible, vol. 9, p.245, 'It is wholly probably that on its way to Caesarea Paul's ship called at Ephesus, stopped for a few days to unload and take on cargo, and then took Paul on as a passenger to Caesarea.'*

*Ibid., 'The brevity of the account is easily explained by supposing that the companion [Luke, my insert] to whom we owe the travel narrative did not on this occasion accompany Paul, but had returned perhaps to Philippi, where the "we" narrative is resumed at 20:6.'*

*Ibid., p.246, 'The voyage to Caesarea at that time of the year would be a long and risky one. It is quite possible that in the course of it one of Paul's three shipwrecks may have taken place (II Cor. 11:25).'*

*22 And when he had landed*

*κατελθὼν; nom sing masc, part aor 2 of κατέρχομαι; κατά down + ἔρχομαι to come; Lk.4.31 came down; Acts 8.5 went down; 13.4 depart; 15.1 which came down, 18.5 were come, Ja.3.15 descendeth.*

Three times κατελθὼν is used:

*Ac 8:5 Then Philip went down κατελθὼν to the city of Samaria, and preached Christ unto them.*

*Ac 12:19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down κατελθὼν from Judaea to Caesarea, and there abode.*

*at Caesarea, and gone up,*

*ἀναβὰς; nom sing part aor 2, ἀναβαίνω; ἀνά re-, anew, again + βαίνω up; ἀναβὰς is used six times in the N.T. (Mt.15.29 went up, Acts 18.22 gone up, 20.11 was come up, 25.9 go up, Eph.4.8, 9 ascended up.*

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*and saluted the church, he went down κατέβη to εἰς Antioch.*

Notice the expressions again of having *gone up* and *went down* when going to Jerusalem and departing. (Verse 21 states clearly that he was going to Jerusalem.) It could mean that Paul went up to visit the Caesarean church, then to Jerusalem. But it likely means that he went up to the Jerusalem church and greeted them.

*23 And after he had spent (ποιήσας, performed or did) some time χρόνον there, he departed, and went over διερχόμενος all the country of Galatia and Phrygia in order, (systematically, sequentially, one after another)*

*in order, καθεξῆς; adverb; κατά according to + ἕξῆς; ἕξῆς is used in Lk.7.11 came to pass **the day after**; 9.37 on the **next** day; Acts 21.1 the day **following**; 25.17 **on the morrow**; 27.18 **the next** day they lightened. So καθεξῆς stresses in succession.*

καθεξῆς is used in:

*Lu 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee **in order** , most excellent Theophilus ...*

*More ... KJV Lk.1.3 in order; 8.1 afterward; Acts 3.24 after; 11.4 by order.*

*strengthening*

ἐπιστηρίζων, nom sing, masc, part, pres of ἐπιστηρίζω; ἐπί **upon**, to, for + στηρίζω stablish, establish, **fix**, strengthen; **is used only in Acts**. The first time is 14.32 *confirming*; then 15.32 *confirmed*; 15.41 *confirming*; 18.23 *strengthening*.

*all the disciples.*

**Which indicates his third missionary journey.**

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24 ¶ *And a certain Jew named Apollos, born at Alexandria, an eloquent*

λόγιος; root λέγω to say; probably meaning *of words*, i.e. a man of words, or could use the language well.

*man, and mighty*

δυνατός; root δύναμαι; KJV translates δυνατός as *able, mighty, strong*.

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able δυνατός by sound doctrine both to exhort and to convince the gainsayers.

*in the scriptures, came to Ephesus.*

25 *This man was instructed*

κατηχημένος; nom, sing, masc, part, perf pass of κατηχέω; is translated in the KJV as *instructed, informed, teach, taught*. From this Greek word we have our English catechize.

*Lu 1:4 That thou mightest know the certainty of those things, wherein thou hast been instructed.*

*Ro 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law ...*

*in the way of the Lord;*

Apollos had been instructed *in the way of the Lord*, though he had not been fully instructed. He needed more instruction. Was he preaching error. No, not according to the information that he had, and we cannot condemn a man for doing his best with what he has to use. We all have something more to learn in the *way of the Lord*. Apollos could have known about the Messiah, his coming work, perhaps even his death to come, but He may not have known Him by His name Jesus. He might not have known that Jessu of Nazareth had in fact come. He could have been a disciple of John that somehow had gotten separated from the events that had taken place some

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years ago in Jerusalem. **I do not know for sure. There are many conjectures that can be made here.**

What do we know? He was a believer. He knew the Scriptures. He only needed more instruction, not rebaptism, no salvation. Once corrected he continues on in his desire to serve the Lord.

*And being fervent ζέων in the spirit,*

*The Interpreter's Bible, vol. 9, p.249, '... literally "boiling" with the energy of the Holy Spirit. (cf. Rom. 12:11, ζέοντες, "aglow with the Spirit")*

*he spake and taught diligently*

Accurately, ἀκριβῶς, (**vs.26** perfectly)

*Lu 1:3 It seemed good to me also, having had perfect ἀκριβῶς understanding of all things from the very first, to write unto thee in order, most excellent Theophilus ...*

KJV also, *circumspectly, perfectly.*

Many would call into question everything about this man, his profession, his baptism, perhaps even his church. But we don't see that here. We need to learn to judge a person and work by examining more than one issue. We have to consider the whole person and the whole work. How many we condemn because we tend to be *single issue* oriented. But I can assure you that none of us can stand the scrutiny of single issues. We all have something that isn't quite right, even in ignorance.

*the things of the Lord, knowing*

ἐπιστάμενος, nom, sing, masc, part, pres of ἐπίσταμαι; ἐπίσταμαι; KJV Mk.14.68 once understand, know 13; Most often used in Acts (9 times); there is or will be a clear, unmistakable knowledge of certain facts. (Acts 10.28; 15.7; **18.25**; 19.15, 25; 20.18; 22.19; 24.10; 26.26)

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*only the baptism of John.*

Notice that there is never a question about whether Apollos is one of the disciples of the Lord. Just as it was never a question about Priscilla and Aquila.

**Apollos' message was incomplete.** What was it that he lacked in the way of knowledge that differentiated his gospel from the church's. He only knew the baptism of John. He was commanding repentance for the coming of the Messiah was at hand. I'm supposing that he did not know that He had in fact already come. Not knowing this would not discount his faith in God's revealed Word concerning all of the things surrounding the first coming of Christ. It would not have disannulled the baptisms of those who had been so baptized. If this was a factor that invalidated baptism then all of John's baptized would have needed rebaptism. But the message concerning Jesus Christ is clearer than this. And that is precisely the instruction that Apollos received from Aquila and Priscilla.

*Ac 18:28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that **Jesus was Christ.***

Before this he had,

*Ac 18:25 ... spake and **taught diligently the things of the Lord,** knowing only the baptism of John.*

*26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took*

*προσελάβοντο*

*Ac 27:36 Then were they all of good cheer, and they also **took** some meat.*

*Ac 28:2 And the barbarous people shewed us no little kindness: for they kindled a fire, and **received** us every one, because of the present rain, and because of the cold.*

*him unto them, and expounded*



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ἐξέθεντο; aor ind mid of ἐκτίθημι; to set out;

*unto him the way of God more perfectly.*

More accurately, ἀκριβέστερον, *diligently* (vs. 25)

27 *And when he was disposed*

βουλομένοι; part pres of βούλομαι; to will.

*to pass into Achaia, the brethren wrote,*

What brethren? The brethren of Ephesus.

*exhorting*

προτρεψάμενοι; part aor mid of προτρέπω; Only time used in the N.T.

LXX:

Ex.17.13; Nu.14.45 for example translates τρέπω *routed*.

A. T. Robertson in his *Word Pictures in the N.T.* says it is to 'urge forward, to push on.'

*the disciples [of Corinth] to receive*

ἀποδέξασθαι, aor 1, **infin** of ἀποδέχομαι; ἀπό forth, from, since + δέχομαι to receive, take, accept; This word is only used by Luke. Once in the gospel at Lk.8.40; then Acts 2.41; 15.4; 18.27; 24.3 *accept*; 28.30; otherwise always translated with the English word *receive*.

*Him: who, when he was come, helped*

συνεβάλετο; aor ind mid of συμβάλλω; to cast together; KJV *pondered, make, conferred, encountered, helped, met with*. Apollos became *encountered* these saints as he would any ... a fellow believer in Christ. He

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meshed right into their work as well. The work of Christ is the same everywhere.

*them much which had believed through grace:*

Οἱ, πεπιστευκóσι διὰ τῆς χάριτος, believed by grace. (Another of many Scriptures that teach us that faith is only by the grace of God. [Jn.6.29; Phl.1.29; 1Ti.1.14; Acts 18.27; 1Pe.1.21; Eph.2.8])

*28 For he mightily convinced the Jews, and that publickly, (at Corinth)*

δημοσίᾳ; dat, fem, sing, (used adverbially) of δημόσιος; in Acts 5.18 it is used as an adjective **common** prison; adverbially in Acts 16.37 *openly*; 18.28 *and that publically*; 20.20 *taught you publically*.

*Shewing by the scriptures that Jesus was Christ.*

εἶναι τὸν Χριστὸν Ἰησοῦν, the same as verse 5. *That the Christ [is] Jesus.*

Apollos, who is he. Where did he receive his ordination? Yet, he receives, not criticism, but commendation from Paul. (1Co.3.6) The Corinthians had become sectarian, but Paul doesn't allow this to separate he and Apollos in the work of Christ. (1Co.16.12)