Friends (1-2)

Aquila & Priscilla
Acts 18:18,24-28
Rom 16:3,4
I Cor 16:19
II Tim 4:19

Faithfulness (4-5)

Acts 17:4-15; 1Th 3:6-10; 2Co 11:9; Ph 4:14-15

Silas: *Acts 15:22-41; 16:19-40; 2Co 1:19; 1Pe 5:12*

Timothy: *Acts 16:1-5; 1Co 4:17; Phil 2:19-20; 1Tim 1:2; 2Tim 1:2*

Fruits (7-8)

Crispus & Gaius??
I Cor 1:14-17
Rom 16:23

Not the first converts in Corinth ***I Cor 16:15***

Father (9-11)

Didn't promise a lack of difficulty, but a lack of harm.

Foes (6,12-17)

Since Achaia was a ***Roman senatorial province****, it was governed by a proconsul.*

Lucius Junius Gallio Annaeanus

*Gallio is mentioned in an **inscription at Delphi** recording the words of Claudius.

*From the inscription, Gallio's **tenure** as Proconsul of Achaia can be dated to between **51-52 AD**.

*This is the most precisely known date in the life of the Apostle Paul

Rebuilt by Julius Caesar in ~44 B.C. Became capital of the province of Achaia in 27 B.C.

Decree occurred in ~49 AD per Orosius. ~20,000 Jews in Rome per Suetonius

Acts 2:9
I Peter 1:1

Acts 20:34
I Cor 9:1-18
I Thess 2:9
II Thess 3:7-10

Synagogue

-It was Paul's **custom** to visit the Synagogue in a new city:

Salamis (13:5**)*
Antioch (13:14**)*
Iconium (14:1**)*
Thessalonica (17:1**)*
Berea (17:10**)*
Athens (17:16-17**)*
Ephesus (19:1,8**)*

-***Why?*** As a Jewish male Paul would be given the opportunity to speak.

-His audience would already be familiar with the scriptures.

Matt 10:5-16; Acts 13:48-51

Acts 23:11; 27:23-26

Confirmed by the event that followed

Introducing a new mode of worship and a new religion, which was unauthorized by the Roman laws ***(Acts 16:20-21)***

Larger Jewish synagogues often had more than one ruler. Could have succeeded Crispus after his conversion.

1 After this Paul left Athens and went to **Corinth**.
2 And he found a Jew named **Aquila**, a native of Pontus, recently come from Italy with his wife **Priscilla**, because **Claudius** had commanded all the Jews to leave **Rome**. And he went to see them,
3 and because he was of the **same trade** he stayed with them and worked, for they were tentmakers by trade.
4 And he reasoned in the **synagogue** every Sabbath, and tried to persuade Jews and Greeks.
5 When **Silas and Timothy** arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that **the Christ was Jesus**.
6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles."
7 And he left there and went to the house of a man named **Titius Justus**, a worshiper of God. His house was next door to the synagogue.
8 **Crispus**, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul **believed and were baptized**.
9 And **the Lord said to Paul** one night in a vision, "Do not be afraid, but go on speaking and do not be silent,
10 for I am with you, and no one will attack you to **harm you**, for I have many in this city who are my people."
11 And **he stayed a year and six months**, teaching the word of God among them.
12 But when **Gallio** was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, <- ***Most likely had just become proconsul***
13 saying, "This man is persuading people to worship God contrary to the law."
14 But when Paul was about to open his mouth, **Gallio** said to the Jews, "If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint.
15 But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things."
16 And he drove them from the tribunal.
17 And they all seized **Sosthenes**, the ruler of the synagogue, and beat him in front of the tribunal. But **Gallio** paid no attention to any of this. <- *Same Sosthenes?* ***I Cor 1:1***

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Acts 18:9-10
'Do not be afraid'

Phoebe (Rom 16:1,2)

Antioch of Syria
-Paul's home-base of operations (v.22)

Aquila & Priscilla
Acts 18:2-3
Rom 16:3,4
I Cor 16:19
II Tim 4:19

18 *After this*, Paul stayed many days longer and then took leave of the brothers and set sail for *Syria*, and with him ***Priscilla and Aquila***. At *Cenchreae* he had cut his hair, for he was under a ***vow***.

Possibly a Nazirite Vow
-Num 6:1-21

…

In Ephesus (Acts 18:19-23)

Acts 18:24-28 (ESV)

24 Now a ***Jew*** named **Apollos**, a native of ***Alexandria***, came to **Ephesus**. He was an *eloquent* man, *competent in the Scriptures*.

25 He had been instructed in the way of the Lord. And being *fervent in spirit*, he spoke and *taught accurately* the things concerning Jesus, though **he knew only the baptism of John**. **<-** *Baptism of John –* ***Acts 19:1-7***

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

i.e. Corinth

27 And when he wished to cross to **Achaia**, the brothers encouraged him and *wrote to the disciples to welcome him*. When he arrived, he greatly helped those who through grace had believed,

28 for he ***powerfully refuted the Jews in public***, showing by the Scriptures that the Christ was Jesus.

Riot in Ephesus recorded in Acts 19:23-41

Acts 20:1–6 (ESV)

1 After the **uproar** ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for **Macedonia**.
2 When he had gone through those regions and had given them much encouragement, **he came to Greece**.
3 **There he spent three months**, and when a *plot was made against him by the Jews* as he was about to set sail for Syria, he decided to return through Macedonia.

Priscilla and Aquila

- A wife and husband who assisted Paul in his missionary work (**Acts 18:2–3**)

- They helped establish the church in Ephesus / met in their house (**1 Cor 16:19**)

- They put their lives in danger for Paul's sake, possibly during the riot in Ephesus (**Acts 19; Rom 16:3-4**)

- Likely stayed in Ephesus for several years before returning to Rome (**Rom 16:3-4**)

Alexandria

-Established in 331 BC

-Greek economic and commercial center founded by Alexander the Great

-Capital of Egypt until it was conquered by Arab forces in AD 641

Apollos

-Acts 19:1; 1Co 1:12, 3:4-6, 21-23, 4:6, 16:12; Titus 3:13

(1) Eloquent
(2) Competent in the Scriptures
(3) Fervent in spirit
(4) Taught accurately
(5) Spoke boldly

-Still ready to learn "***the way of God more accurately***."

Resistance from the Jews

***Antioch (13:45)**
***Thessalonica (17:5)**
***Berea (17:13)**
***Corinth (18:6)**

Macedonia

-Likely Philippi (**16:12**) Thessalonica (**17:1**) & Berea (**17:10**)

Greece

-Likely Athens (**17:16**) & Corinth (**18:1**)

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Aquila and Priscilla

Romans 16:3-4 (ESV)
3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.

1 Corinthians 16:19-20 (ESV)
19 The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. 20 All the brothers send you greetings. Greet one another with a holy kiss.

2 Timothy 4:19 (ESV)
19 Greet Prisca and Aquila, and the household of Onesiphorus.

Pontus (Asia Minor)

Acts 2:8-9 (ESV)
8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

1 Peter 1:1 (ESV)
1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cap-padocia, Asia, and Bithynia,

Edict of Claudius

- Claudius was Emperor of Rome from AD 41 to 54
- His edict to expel Jews from Rome is referenced in Acts 18:2, and in the writings of Roman historians Suetonius (AD 69–122), Cassius Dio (AD 150–235) and fifth-century Christian author Paulus Orosius.
- Scholars generally agree these references are to the same incident.
- Orosius said this edict came in AD 49, but the exact timing is uncertain.

Paul's Visit to Synagogues

Acts 13:5 (ESV)
5 When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them.

Acts 13:14 (ESV)
14 but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

Acts 17:1 (ESV)
[1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

Acts 17:10 (ESV)
[10] The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

Acts 17:16-17 (ESV)
[16] Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. [17] So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

Acts 19:1-10 (ESV)
[1] And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. [2] And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." [3] And he said, "Into what then were you baptized?" They said, "Into John's baptism." [4] And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." [5] On hearing this, they were baptized in the name of the Lord Jesus. [6] And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. [7] There were about twelve men in all. [8] And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. [9] But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. [10] This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

<u>Same Trade</u>

Acts 20:33-35 (ESV)
[33] I coveted no one's silver or gold or apparel. [34] You yourselves know that these hands ministered to my necessities and to those who were with me. [35] In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

1 Corinthians 9:1-18 (ESV)
[1] Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? [2] If to others I am not an apostle, at least I am to you, for you

are the seal of my apostleship in the Lord. [3] This is my defense to those who would examine me. [4] Do we not have the right to eat and drink? [5] Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? [6] Or is it only Barnabas and I who have no right to refrain from working for a living? [7] Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? [8] Do I say these things on human authority? Does not the Law say the same? [9] For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? [10] Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. [11] If we have sown spiritual things among you, is it too much if we reap material things from you? [12] If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. [13] Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? [14] In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel. [15] But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. [16] For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! [17] For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship. [18] What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

1 Thessalonians 2:9 (ESV)

[9] For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God.

2 Thessalonians 3:6-12 (ESV)

[6] Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. [7] For you yourselves know how you ought to imitate us, because we were not idle when we were with you, [8] nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. [9] It was not because we do not have that right, but to give you in ourselves an example to imitate. [10] For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. [11] For we hear that some among you walk in idleness, not busy at work, but busybodies. [12] Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

Silas and Timothy Return

Acts 17:14-15 (ESV) - Berea
14 Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. 15 Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

1 Thessalonians 3:6-10 (ESV)
6 But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you— 7 for this reason, brothers, in all our distress and affliction we have been comforted about you through your faith. 8 For now we live, if you are standing fast in the Lord. 9 For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, 10 as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith?

2 Corinthians 11:9 (ESV)
9 And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way.

Philippians 4:14-20 (ESV)
14 Yet it was kind of you to share my trouble. 15 And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. 16 Even in Thessalonica you sent me help for my needs once and again. 17 Not that I seek the gift, but I seek the fruit that increases to your credit. 18 I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. 19 And my God will supply every need of yours according to his riches in glory in Christ Jesus. 20 To our God and Father be glory forever and ever. Amen.

Silas

Acts 15:22–41 (ESV)
22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, 23 with the following letter: “The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. 24 Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, 25 it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and

Paul, [26] men who have risked their lives for the name of our Lord Jesus Christ. [27] We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. [28] For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: [29] that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

[30] So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. [31] And when they had read it, they rejoiced because of its encouragement. [32] And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. [33] And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. [35] But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

[36] And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." [37] Now Barnabas wanted to take with them John called Mark. [38] But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. [39] And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, [40] but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. [41] And he went through Syria and Cilicia, strengthening the churches.

Acts 16:19–40 (ESV)

[19] But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. [20] And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. [21] They advocate customs that are not lawful for us as Romans to accept or practice." [22] The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. [23] And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. [24] Having received this order, he put them into the inner prison and fastened their feet in the stocks.

[25] About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, [26] and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. [27] When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. [28] But Paul cried with a loud voice, "Do not harm yourself, for we are all here." [29] And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. [30] Then he brought them out and said, "Sirs, what must I do to be saved?" [31] And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." [32] And they spoke the word of the Lord to him and to all who were in his house. [33] And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. [34] Then he brought them up into his

house and set food before them. And he rejoiced along with his entire household that he had believed in God.

35 But when it was day, the magistrates sent the police, saying, "Let those men go." 36 And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace." 37 But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out." 38 The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. 39 So they came and apologized to them. And they took them out and asked them to leave the city. 40 So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

Acts 17:4 (ESV)
4 And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women.

Acts 17:10 (ESV)
10 The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

Acts 17:14 (ESV)
14 Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there.

Acts 17:15 (ESV)
15 Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

Acts 18:5 (ESV)
5 When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus.

2 Corinthians 1:19 (ESV)
19 For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes.

1 Peter 5:12 (ESV)
12 By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it.

Timothy

Acts 16:1–5 (ESV)
1 Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of
a Jewish woman who was a believer, but his father was a Greek. 2 He was well spoken of
by the brothers at Lystra and Iconium. 3 Paul wanted Timothy to accompany him, and he
took him and circumcised him because of the Jews who were in those places, for they all
knew that his father was a Greek. 4 As they went on their way through the cities, they
delivered to them for observance the decisions that had been reached by the apostles
and elders who were in Jerusalem. 5 So the churches were strengthened in the faith, and
they increased in numbers daily.

Acts 17:14–15 (ESV)
14 Then the brothers immediately sent Paul off on his way to the sea, but Silas and
Timothy remained there. 15 Those who conducted Paul brought him as far as Athens,
and after receiving a command for Silas and Timothy to come to him as soon as
possible, they departed.

Acts 18:5 (ESV)
5 When Silas and Timothy arrived from Macedonia, Paul was occupied with the word,
testifying to the Jews that the Christ was Jesus.

1 Corinthians 4:17 (ESV)
17 That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind
you of my ways in Christ, as I teach them everywhere in every church.

Philippians 2:19–20 (ESV)
19 I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered
by news of you. 20 For I have no one like him, who will be genuinely concerned for your
welfare.

1 Timothy 1:2 (ESV)
2 To Timothy, my true child in the faith:
Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

2 Timothy 1:2 (ESV)
2 To Timothy, my beloved child:
Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Shook Out His Garments

Matthew 10:5-15 (ESV)
5 These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and
enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel.

7 And proclaim as you go, saying, 'The kingdom of heaven is at hand.' 8 Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. 9 Acquire no gold nor silver nor copper for your belts, 10 no bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food. 11 And whatever town or village you enter, find out who is worthy in it and stay there until you depart. 12 As you enter the house, greet it. 13 And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. 14 And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. 15 Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Acts 13:48-52 (ESV) – Antioch of Pisidia

48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. 49 And the word of the Lord was spreading throughout the whole region. 50 But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust from their feet against them and went to Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

Crispus and Gaius

1 Corinthians 1:10-17 (ESV)

10 I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment. 11 For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. 12 What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I thank God that I baptized none of you except Crispus and Gaius, 15 so that no one may say that you were baptized in my name. 16 (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) 17 For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

1 Corinthians 16:15 (ESV)

15 Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—

Romans 16:23 (ESV)

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

The Lord's Encouragement

Acts 23:11 (ESV)
[11] The following night the Lord stood by him and said, "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."

Acts 27:23-26 (ESV)
[23] For this very night there stood before me an angel of the God to whom I belong and whom I worship, [24] and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' [25] So take heart, men, for I have faith in God that it will be exactly as I have been told. [26] But we must run aground on some island."

Gallio

Gallio was the son of Marcus Annaeus Seneca, the distinguished Spanish rhetorician (50 B.C.–A.D. 40), and a younger brother of Lucius Annaeus Seneca, the Stoic philosopher, politician, and dramatist (4 B.C.–A.D. 65). He was born in Cordova at the beginning of the Christian Era and named Marcus Annaeus Novatus. On coming to Rome with his father during the reign of Claudius (A.D. 41–54), he was adopted by the Roman rhetorician Lucius Junius Gallio, and thereafter bore the name of his adoptive father. He was renowned for his personal charm. His brother Seneca said of him, "No mortal is so pleasant to any person as Gallio is to everyone" (*Naturales Quaestiones* 4a, Preface 11); and Dio Cassius spoke of his wit (*History of Rome* 61. 35). An inscription at Delphi recording a reply from the emperor Claudius to the people of Delphi mentions Gallio as being proconsul of Achaia during the period of Claudius's twenty-sixth acclamation as imperator—a period known from other inscriptions to have covered the first seven months of A.D. 52. Proconsuls entered office in the senatorial provinces on 1 July, and therefore it is reasonable to assume that Gallio became proconsul of Achaia on 1 July 51. Gallio was not proconsul of Achaia very long. Seneca tells us that soon after becoming proconsul, Gallio went on a cruise to rid himself of a recurring fever (*Epistulae Morales* 104. 1); and Pliny the Elder speaks of him as later (55 or 56) taking another cruise from Rome to Egypt to relieve his asthma (*Natural History* 31. 33). In 65, along with his brother Mela (the father of the poet Lucan)—and after the enforced suicide of his other brother Seneca—he became a victim of Nero's suspicions and was killed (Dio Cassius *History of Rome* 62. 25.3).[1]

[1] Longenecker, R. N. (1981). The Acts of the Apostles. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: John and Acts* (Vol. 9, p. 485). Zondervan Publishing House.

Gallio – Jewish Opposition

Acts 16:20-21 (ESV)
20 And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. 21 They advocate customs that are not lawful for us as Romans to accept or practice."

Sosthenes

1 Corinthians 1:1 (ESV)
1 Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes

Cenchreae

Romans 16:1–2 (ESV)
1 I commend to you our sister Phoebe, a servant of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

Nazirite Vow

Faithlife Study Bible - The apostle may have taken a Nazirite vow (Num 6:1–21), which sets someone apart for God's service. Such a vow is usually completed with a sacrifice in Jerusalem, which Luke does not explicitly record. Luke does mention that Paul goes to Jerusalem (v. 22) and he may complete his vow then. Records describe that those who fulfilled the Nazirite vow could shave their head outside of the country and return to Israel to finish the vow. Paul's vow may have been a personal one bearing certain resemblance to a Nazirite vow. Paul thanks God for His faithfulness through the various trials in the second missionary journey. He also recognizes that his time of specialized service to God was over. The Church's aggressive mission to fully minister to the Gentiles was complete.[2]

Numbers 6:1–21 (ESV)
1 And the Lord spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the Lord, 3 he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. 4 All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins. 5 "All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he

[2] Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ac 18:18). Bellingham, WA: Logos Bible Software.

separates himself to the Lord, he shall be holy. He shall let the locks of hair of his head grow long. [6] "All the days that he separates himself to the Lord he shall not go near a dead body. [7] Not even for his father or for his mother, for brother or sister, if they die, shall he make himself unclean, because his separation to God is on his head. [8] All the days of his separation he is holy to the Lord. [9] "And if any man dies very suddenly beside him and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. [10] On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting, [11] and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day [12] and separate himself to the Lord for the days of his separation and bring a male lamb a year old for a guilt offering. But the previous period shall be void, because his separation was defiled. [13] "And this is the law for the Nazirite, when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting, [14] and he shall bring his gift to the Lord, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering, [15] and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings. [16] And the priest shall bring them before the Lord and offer his sin offering and his burnt offering, [17] and he shall offer the ram as a sacrifice of peace offering to the Lord, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering. [18] And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering. [19] And the priest shall take the shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration, [20] and the priest shall wave them for a wave offering before the Lord. They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that the Nazirite may drink wine. [21] "This is the law of the Nazirite. But if he vows an offering to the Lord above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite."

Alexandria

Alexandria (Ἀλεξάνδρεια, *Alexandreia*). Greek economic and commercial center founded by Alexander the Great. Established in 331 BC on the western edge of the Nile Delta. Made the capital of Ptolemaic Egypt under Ptolemy I (ca. 323–283 BC). Remained the capital of Egypt until it was conquered by Arab forces in AD 641 and moved to the south at Fustat. Alexandria was an important cultural and academic center of the Greek

world. It had a large Jewish population and a later a Christian population. The city itself occurs in the Bible only in passing reference to people and ships coming from there.[3]

In Ephesus

Acts 18:19–23 (ESV)
19 And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. 20 When they asked him to stay for a longer period, he declined. 21 But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.
22 When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. 23 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.

Apollos

1 Corinthians 1:12 (ESV)
12 What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ."

1 Corinthians 3:4–6 (ESV)
4 For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human? 5 What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. 6 I planted, Apollos watered, but God gave the growth.

1 Corinthians 3:21–23 (ESV)
21 So let no one boast in men. For all things are yours, 22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, 23 and you are Christ's, and Christ is God's.

1 Corinthians 4:6 (ESV)
6 I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another.

1 Corinthians 16:12 (ESV)
12 Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.

[3] Smith, Z. G. (2012). Alexandria. In J. D. Barry & L. Wentz (Eds.), *The Lexham Bible Dictionary* (J. D. Barry & L. Wentz, Ed.). Bellingham, WA: Logos Bible Software.

Titus 3:13 (ESV)
13 Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing.

APOLLOS. An Alexandrian Jew (Acts 18:24). The name is abbreviated from Apollonius. He came to Ephesus in AD 52 during Paul's hasty visit to Palestine (Acts 18:22). He had accurate knowledge of the story of Jesus, which may have come to him (possibly at Alexandria) either from Galilean disciples of our Lord or from some early written Gospel. He combined natural gifts of eloquence (or learning) with a profound understanding of the OT, and he was enthusiastic in proclaiming such truth as he knew (Acts 18:24–25). The conspicuous gap in his knowledge concerned the outpouring of the Holy Spirit and the consequent rite of Christian baptism. This was made good by the patient instruction of Priscilla and Aquila (Acts 18:26). From Ephesus Apollos went on to Corinth, where he showed himself to be an expert at Christian apologetics in dealing with the Jews (Acts 18:27–28). At Corinth there sprang up factions in the names of Paul, Apollos, Cephas and Christ himself (1 Cor. 1:12). Paul seeks to show that this was not due to himself or Apollos, who were both working together under the hand of God (1 Cor. 3:4–6). All belonged to the Corinthians, including himself and Apollos (1 Cor. 3:21–23), and there could be no cause for party spirit (1 Cor. 4:6). The factions were probably due to the preference of some for the polished eloquence of Apollos. His desire to lessen the controversy may be the reason for his not returning to Corinth despite Paul's request (1 Cor. 16:12). He is last mentioned in Tit. 3:13 as making some sort of journey.

R. E. NIXON.[4]

Baptism of John

Acts 19:1–7 (ESV)
1 And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. 2 And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" They said, "Into John's baptism." 4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. 7 There were about twelve men in all.

[4] Nixon, R. E. (1996). Apollos. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (57). Leicester, England; Downers Grove, IL: InterVarsity Press.

Macedonia and Greece

Acts 16:12 (ESV)
12 and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days.

Acts 17:1 (ESV)
1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

Acts 17:10 (ESV)
10 The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

Acts 17:16 (ESV)
16 Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols.

Acts 18:1 (ESV)
1 After this Paul left Athens and went to Corinth.

Resistance from the Jews

Acts 13:45 (ESV)
45 But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.

Acts 17:5 (ESV)
5 But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd.

Acts 17:13 (ESV)
13 But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds.