

Acts 18

Our Lord speaking to the Jews and their leaders said:

Matthew 23:30-39 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.

Acts 17:1-3 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

“opening” Greek: dee-an-oy’-go to thoroughly open.

To lay the prophecy alongside the fulfillment of the prophecy by Jesus. He got his point across.

Paul flees the Jews at Thessalonica to Berea when the Jews come he escaped by sea to Athens.

Acts 17:16-19 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 17:19 And they took him, and brought him unto

Areo-pagus, saying, May we know what this new doctrine, whereof thou speakest,

Paul preaches his great sermon on the Areo-pagus or Mars Hill about the “unknown god” whom Paul used to describe the one indivisible creator God who is not found in temples made with hands, He has a judgment day assured by the fact that He raised Jesus from dead. Paul preached with some limited success.

Acts 17:34 Howbeit certain men clave unto him, and believed: among the which [was] Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts 18:1-3 After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and worked: for by their occupation they were tentmakers.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;

Paul says about the Corinthians cf:

I Corinthians 2:2 For I determined not to know anything among you, save Jesus Christ, and him crucified.

Between 600,000 and 750,000 people lived in Corinth in the 50's AD. They were from every part of the world. It was the greatest commercial emporium of the Greco-Roman world. Paul will visit Corinth 3 times and write them 2 letters.

Corinth was a city of 2 harbors one to the East one to the West. Corinth is located in southern Greece about 50 miles from Athens, located on the narrow isthmus that forms a land bridge between the main landmass of Greece and the Peloponn-esus. The isthmus is less than four miles wide.

Corinth controlled the two major harbors and thus commanded the trade routes between Asia and Rome. The Eastern harbor was on the Aegean Sea and the Western harbor was on the Adriatic Sea at the Gulf of Corinth. In ancient days sailors and commercial shipping were fearful of sailing around the tip of Greece where storms, rocky shoals, and deadly currents made that trip extremely dangerous. Ship captains plying the northern Mediterranean Sea route between Europe and the Aegean Sea much preferred to bring their vessels through the

sheltered waters of these two gulfs rather than to add over 200 miles to their sea journey and to risk the more dangerous exposed seas off the southern coast of the Peloponnese. Corinth stood, therefore, at a heavily traveled crossroads of the Roman Empire. Small ships were dragged across the isthmus on a paved road. Larger ships unloaded their cargo, which was then carried across the isthmus and then reloaded onto other ships to continue trade between Roman provinces.

The city was filled with sailors who gladly spent their money there.

The name "Corinth" became a synonym for immorality.

The majority of the population was Greek, but a large number of Roman military veterans and Roman colonists lived there as well, with a sprinkling of Phoenicians, Jews and of course slaves.

Corinth became the capital of the Roman province of Achaia. Roman Corinth had 2 miles of paved marble road 100 foot wide with colonnades on both sides. The old temples were restored and enlarged, beautifully landscaped with parks, trees, fountains and theaters. New shops and markets built, new water supplies developed, and many public buildings added including governmental buildings and an amphitheater seating over 14,000. In the 1st century Corinth's public market place the agora or Roman forum was larger than any in Rome. By 50 AD, when Paul visited Corinth, it was the most beautiful, modern, and industrious city of its size in Greece.

Acro-corinth "Upper Corinth", the acropolis of ancient Corinth, is a monolithic rock standing 1,866 above the plain. This was a natural formation with 3 sheer cliff faces almost perfectly up and down with massive fortifications on the top. "It is the most impressive of the acropoleis in all of mainland Greece oversaw the ancient city of Corinth." "A world famous temple to Aphrodite the goddess of (love) sex stood on the summit of Acro-corinth in the Classical Age... but successors to its 1,000 cult prostitutes continued to ply their profession in the city below. Many of them were no doubt housed in the lofts above the 33 wine shops uncovered in the modern excavations. An inscription in stone was found read like a toast that said: "for the girls." Corinth was a city catering to sailors and traveling salesmen. Even by the loose morals of the Classical Age it had earned an unsavory reputation for its wicked sinful atmosphere. To call a woman 'a Corinthian lass' was to impugn her morals. (The Biblical World In Pictures).

I Corinthians 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionist, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

"Corinth had a reputation for commercial prosperity, but she was also a byword for evil living. The very word *korinthiazesthai*, to live like a Corinthian, had become a part of the Greek language, and meant to live with drunken and immoral debauchery ... Aelian, the late Greek writer, tells us that if ever a Corinthian was shown upon the stage in a Greek play he was shown drunk.

Acts 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Claudius ... This edict of expelling the Jews from Rome is placed at 52 AD by some, and a little earlier 50-51 AD by others. This emperor has the distinction of being the only Roman emperor whose name occurs twice in the New Testament (Acts 11:28).

Suetonius the Roman historian writing "on Christians" said: "'Since the Jews constantly made disturbances at the instigation of Chrestus, he [the Emperor Claudius] expelled them from Rome."

Aquila and Priscilla ... Paul found financial support and new friends. They proved to be loyal, intelligent, lifelong friends ... even saving his life on one occasion, for which they are extravagantly praised in Romans 16:3-4.

Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Tent makers ... All Jews, even the wealthy and learned, were taught a trade. "The Jewish law, after their exile, held that a father who taught not his son a trade, taught him to be a thief."

Acts 18:4-6 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 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. 6 And when they opposed themselves, and blasphemed, he shook [his] raiment, and said unto them, Your blood [be] upon your own heads; I [am] clean: from henceforth I will go unto the Gentiles.

Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Paul would have used Psalm 2, 22; Isaiah 53 and Daniel 9. The Angel told Daniel in chapter 9 three times to “understand” Daniel 9 cf:

Daniel 9:25-26 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary;

Our Lord commanded us to “understand” Daniel 9

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Why would the Jews put a Rabbis curse on any who try to “understand” saying: “Cursed be the finger, of the hand, of the arm, of the man who counts the times (years) of Daniel 9. Why? Because it proves the Messiah would begin His ministry in 483 years from 457 BC or any idiot can add it up to 26 AD and the Messiah shall be “cut off” 3 ½ years later in 30AD. Only Jesus could be the Messiah according to the Jews own Bible.

Acts 18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews [that] Jesus [was] Christ.

Paul's necessity of supporting himself by manual labor was temporarily relieved when Silas and Timothy brought contributions from Macedonia. They also brought good news about the Macedonian Churches and strength to his sagging spirit. Paul soon wrote I Thess-alonians.

“pressed in the spirit and testified” "This means that Paul was engrossed by the word or engrossed by the preaching of the gospel.

Acts 18:6 And when they opposed themselves, and blasphemed, he shook [*his*] raiment, and said unto them, Your blood [*be*] upon your own heads; I [*am*] clean: from henceforth I will go unto the Gentiles.

“... they opposed themselves ...” All opposition against the word of God is in reality a disaster to the opposer, not to the gospel. **“The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him (John the Baptist)”** cf: Luke 7:30.

Blasphemed ... This means that they blasphemed both Paul and the Lord Jesus Christ.

“he shook [his] raiment... This gesture was the equivalent of shaking off the dust of his feet against them as in Acts 13:51.

Acts 18:7 And he departed thence, and entered into a certain [*man’s*] house, named Justus, [*one*] that worshipped God, whose house joined hard to the synagogue.

When the inevitable conflict with the Jews forced him out of the synagogue he found refuge in the house of Titus Justus a Gentile convert. Paul just set up next door and worked the goers and comers of the synagogue crowd.

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Now a remnant is found, great added boost came when Crispus, “the chief ruler of the synagogue” “believed on the Lord with all his house”. Besides “many of the Corinthians hearing believed, and were baptized.” Paul baptized Crispus and his house himself I Corinthians 1:14 ... Corinth was a growing Church.

Doubts arise, may have remembered recently Iconium, Thess-alonica, and Berea the Jews rise up in persecution ... brothers might have said: “Paul it’s time to move on to plant the Gospel in another city.”

Acts 18:9-10 Then spake the Lord to Paul in the night by a vision, **Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.**

Promise Paul will convert many in the future at Corinth.

The idea towering above all finds expression in V:9-10.

This vision and its words of encouragement inspires Paul's stay in Corinth.

"Be not afraid" Paul confirms he had fears cf: I Corinthians 2:3

"but speak" You have had great success ... go on ... keep up the good work

hold not thy peace: Don't let the thought enter your mind

"I am with thee" the promise of His presence sustains us.

"no man shall set on thee" The promise of God's providence calm threatings

"I have much people in this city" The word used here is used of Israel. It is used here for those yet to become citizens of the Churches of Christ. God knows future

In spite of his miraculous call on the road to Damascus, in spite of being a "chosen vessel", in spite of Divine guidance and being taught by 3 years of personal revelation. In spite of God's undeniable leadership through the violence of both these Missionary journeys so far ... yet Paul the greatest Apostle could only keep advancing subject to the Lord sustaining and encouraging him.

Acts 18:11 And he continued [*there*] a year and six months, teaching the word of God among them.

Acts 18:12-17 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 Saying, This [fellow] persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open [his] mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O [ye] Jews, reason would that I should bear with you: 15 But if it be a question of words and names, and [of] your law, look ye [to it]; for I will be no judge of such [matters]. 16 And he drave them from the judgment seat. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat [him] before the judgment seat. And Gallio cared for none of those things.

Acts 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

As the Roman Empire expanded the newly acquired provinces was added to the central government at Rome in one of two ways for tax purposes. (1.) Under the Senate a governor was appointed called a Proconsul. (2.) Under the Emperor who

appointed a governor called a pro-prae'tor. Achaia was a Senatorial province with a Proconsul appointed on a yearly basis. Gallio, brother of the famous philosopher Seneca was appointed to his duties July 1, 51 AD. (could have been 52 AD).

Gallio ... This man was the older brother of the philosopher Seneca, advisor to Nero. He was born Marcus Annaeus Novatus; but upon being adopted by a rich man, Lucius Junius Gallio, he took the full name of "Lucius Junius Gallio Annaeus."

Acts 18:13 Saying, This [*fellow*] persuadeth men to worship God contrary to the law.

As long as they offered no threat to the peace of the Empire, religions were tolerated. But they must be properly licensed.

The charge was Paul was promoting an unlicensed religion.

Seeking to have the Gospel branded as illegal, the Jews brought charges before the new governor. Gallio was a fair and wise judge of human nature ... he was of a different stripe than those unfair magistrates at Philippi.

He saw the motives of the accusers.

This was not a case of violation of Roman law ... It was not a crime, nor a felony, the complaint wasn't even a misdemeanor ... it had to do with religious differences within the context of Jewish beliefs ... and since the Emperor "Claudius had commanded all Jews to depart from Rome" ...

Acts 18:14 And when Paul was now about to open [*his*] mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O [*ye*] Jews, reason would that I should bear with you:

True to the Lord's promise Paul was protected.

Obviously, Gallio did not care for the Jews much either and considered them troublemakers.

Acts 18:15 But if it be a question of words and names, and [*of*] your law, look ye [*to it*]; for I will be no judge of such [*matters*].

The legal precedent was now been set, here after the Gospel might claim legality.

Acts 18:16 And he drove them from the judgment seat.

Had the bailiff throw them out ... it means the dismissal of the case, without its being even tried.

True to the Lord's promise, Paul was protected in this encounter. Gallio's brother was a close friend of high authorities in Rome.

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

“Sosthenes ...” was Paul's main accuser, the successor of Crispus who had become a Christian and as the new leader of the synagogue he determined to take legal action against the Christians. The people who beat him were the Greek population of Corinth who seized upon any pretext to vent their hatred of Jews.

Gallio's denial of them even a hearing of their charges, and his turning away indifferently when the populace assaulted Sosthenes, terminated the Jewish efforts to use legal means against the Christians in Corinth.

“judgment seat” Greek bema (bay'-ma) a raised platform for tribunals.

Paul surely this in mind when he used it as a simile for our final judgment before Jesus Christ.

II Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.

With the beating of Sosthenes the tables were turned on that wily old devil ...

What Paul says about Corinth and the same words hold true here at Main Street:

I Corinthians 1:18-31 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where [is] the wise? where [is] the scribe? where [is] the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the

power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [*are called*]: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, [*yea*], and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

Romans 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain (treasurer) of the city saluteth you, and Quartus a brother.

The Erastus inscription was found that says: "Erastus in return for his aedileship paved it at his own expense." Note the inscription, you can clearly read ERASTVS

Aedile (Latin: aedīlis Latin pronunciation: [aeˈdiːlis], was an office of the Roman Government. Based in Rome, the aediles were responsible for maintenance of public buildings (aedēs) and regulation of public festivals. They also had powers to enforce public order.

Acts 18:18-23 And Paul [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [his] head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired [him] to tarry longer time with them, he consented not; 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time [there], he departed, and went over [all] the country of Galatia and Phrygia in order, strengthening all the disciples.

Acts 18:18 And Paul [*after this*] tarried [*there*] yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [*his*] head in Cenchrea: for he had a vow.

Although it is grammatically possible in Greek to refer this to Aquila Paul is the subject of the whole paragraph. Paul was altogether Jewish himself. As a Jew he was free to keep the ceremonial ordinances but refused to bind them on Gentiles. Paul cut off his hair in a secret vow to God to take to the temple in Jerusalem to be burned in offering to symbolically offer every hair of his head to God.

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

“... left them there” anticipates Paul’s departure in the next verse.

Acts 18:20 When they desired [*him*] to tarry longer time with them, he consented not;

Acts 18:21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Acts 18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

Went up and saluted the church ... refers to a visit to Jerusalem, this being the fourth trip to that city since Paul's conversion.

“...and gone up ...” Another famous Bible mistake, just look at any map Jerusalem is down, south of Caesarea not up. Just remember the author Luke had been there. He had landed at Caesarea at sea level and walked the 70 miles to Jerusalem with the road uphill all the 70 miles to Jerusalem which is 2,474 feet above Sea level the equivalent to taking 5,000 stair steps . No person who had actually walked that road would have said “down to Jerusalem”. Specificity.

This whole paragraph is a connecting hinge in Luke’s history. So rapidly does the story move over such a wide sweep of points of interest that Luke skips over ... It rapidly transports the reader from the finish of the second Missionary Journey and places Paul in the middle of the turbulent action of the third Missionary Journey.

He went down to Antioch ... This was the Syrian Antioch, the "sponsoring church" as some would say today, which had sent Paul on his missionary travels. The statement in the next verse that he "spent some time there" indicates that he gave a full report of all that the Lord had done through him on the mission field.

This terminated the second missionary journey of Paul. It had required about three years time; and a summary of the places visited is this:

He first revisited the churches of South Galatia, Lystra, Derbe, etc.

They came to Troas where the Macedonian call occurred.

They went to Philippi where Lydia and the jailer were baptized.

Paul and Silas preached in Thess-a-lonica.

The noble Bereans accepted the gospel.

Paul went to Athens Preached before the Aero-paus on Mar's Hill

He was joined by Timothy and Silas in Corinth.

Sailed to Ephesus and Caesarea, he came to Jerusalem, and from there he returned to Antioch in Syria. (We assume he made the same report in Jerusalem.)

Acts 18:23 And after he had spent some time [*there*], he departed, and went over [*a//*] the country of Galatia and Phrygia in order, strengthening all the disciples.

This journey began just like the second, with a re-visitation of all the congregations previously established in Galatia and Phrygia, having exactly the same purpose, namely, that of establishing the young churches in the most holy faith.

Acts 18:24-28 And a certain Jew named Apollos, born at Alexandria, an eloquent man, [*and*] mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he 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 him unto [*them*], and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 For he mightily convinced the Jews, [*and that*] publicly, showing by the scriptures that Jesus was Christ.

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, [*and*] mighty in the scriptures, came to Ephesus.

He was a man of eloquence, learning, and great ability. No higher compliment can be paid than the one Luke gave, namely that he was mighty in the scriptures.

Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

He did not teach false doctrine, he was no heretic, he preached what he knew.

John the Baptist the messenger or forerunner of the Messiah headed a reform movement. Here the Gospel of redemption wins over the very best of reform movements none of which are on par with the Gospel of Christ.

Acts 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [*them*], and expounded unto him the way of God more perfectly.

These words focus the point, that even the most eloquent of men reform falls far short of redemption "in Christ". The Gospel in the simplest of men, yes , and of a woman led to the teaching of this highly educated man. The Gospel completes what reform promises by a more accurate revelation.

Had Peter preached without knowledge of the death, burial and resurrection of Jesus, and without knowledge of the 40 days of teaching by Jesus after His resurrection, he would have preached the same message as Apollos.

The finest of John the Baptist's followers had a critical deficiency which must be filled by the Gospel.

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Pass over into Achaia ... This indicates that Apollos went to Corinth, the capital of Achaia, where the carnality of the Corinthians promptly led to the development of a faction calling itself after Apollos (1 Corinthians 1:12). No doubt Apollos' work there was very successful, for Paul himself affirmed that "I planted, Apollos watered; but it is God who giveth the increase" (I Corinthians 3:6).

Acts 18:28 For he mightily convinced the Jews, [*and that*] publicly, showing by the scriptures that Jesus was Christ.

Aquila and Priscilla were leaders in sponsoring and encouraging this effective new voice for the Lord.

These two verses extol the effectiveness of Apollos in answering Jewish objections to Christ as Lord and Messiah.

Paul himself advocated and encouraged Apollos' work I Corinthians 16:12 and in this passage, Luke, Paul's great friend and companion, speaks of the noble Alexandrian in terms of unstinted praise and appreciation. How wonderful that among such great leaders there was no hint of jealousy.

Last week we flew right through those at Berea who "were more noble than those in Thess-alonica ..."

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.

Proverbs 30:5-6 Every word of God [is] pure: he [is] a shield unto them that put their trust in him. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.

II Timothy 3:16-17 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

I Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

II Peter 1:3 According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

I Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another.

Sources: KJV Bible, theWord.com, World Conquest, Burton Coffman, Adam Clarke, B.w. Johnson, JW McGarvey, FF Bruce Commentaries, Wikipedia, Padfield.com, The Biblical World In Pictures) & padfield.com