

Acts 18 - 2nd Missionary Journey: Corinth; 3rd Missionary Journey: Galatia, Phrygia; Apollos

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Acts 18

(H) Corinth (18:1-17)

(a) Paul's tent making (18:1-4)

1 After these events Paul left Athens and went to **Corinth**.

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1 After this, Paul left Athens and went to Corinth.

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

- "...Corinth" - the largest city in Greece at the time (20x the size of Athens at this time);

pop. 200,000; it was the capital of the Roman province of Achaia

— The Romans destroyed it in 146 BC, but it was rebuilt in 46 BC

— 50 miles southwest of Athens, in a strategic location (the isthmus which connects the Peloponnesus with the rest of Greece, separating the Aegean from the Ionian Sea)

— Corinth was infamous for its immorality, stemming from its numerous transients and its temple to Aphrodite. Aphrodite was the goddess of love, and devotees promoted immorality in the name of religion. There were approximately 1,000 temple prostitutes.

— Beginning in the 5th century BC, the verb "to Corinthianize" meant to be sexually immoral; "to act like a Corinthian" meant to practice fornication; "Corinthian girls" designated prostitutes

- When Paul entered Corinth, he was fearful (Cf. 1 Cor 2:1-5), probably because of the city's reputation and because his fellow workers were not with him



2 And he found a Jew named Aquila, a native of Pontus having recently come from Italy with his wife **Priscilla**, because Claudius had commanded all the Jews to leave Rome. He came to them,

2 And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them,

2 There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. Paul went to visit them,

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.

- "...Priscilla" - also called Prisca (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19)

— Her name frequently appears before her husband (18:18-19,26; Rom 16:3; 2 Tim 4:19); this may indicate that she came from a higher social class, or that others regarded her as superior in some respect

- Claudius Caesar issued an edict ordering all non-Roman citizen Jews to leave Rome in 49-50 AD

— Other expulsions of Jews from Rome occurred in 139 BC and 19 AD

3 and because he was of the same trade he stayed with them, and they worked *together*, for they were tent-makers by trade.

3 and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers.

3 and because they had the same trade he stayed with them. They worked together because they were tentmakers by trade.

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

- Paul evidently had a financial need, so he went to work practicing his trade of tentmaking (Cf. 20:34; 1 Cor 4:12; 9:1-18; 2 Cor 11:9; 1 Thess 2:9; 2 Thess 3:7-10)

— Tentmakers made and repaired all kinds of leather goods, not just tents; he would more accurately be described as a leather worker

— It was common practice for Jewish rabbis to practice a trade as well as study and teach the Hebrew Scriptures

4 And *Paul* was **reasoning** in the synagogue every Sabbath and trying to **persuade** Jews and Greeks.

4 And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

4 Every Sabbath, he would speak in the synagogue, trying to persuade both Jews and Greeks.

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

- As was his practice, Paul started out in the Jewish synagogue

- "...reasoning" - *dielegeto*, to converse, argue, have discourse, discuss (Cf. 17:2,17; 18:19; 19:8-9; 20:7,9; 24:12,25)

- "...persuade" - *peithō*, to induce one by words to believe; to win one's favor (Cf. 13:43; 19:8,26; 21:14; 26:28; 28:23)

(b) Paul's ministry among the Gentiles (18:5-11)

5 But when Silas and Timothy came down from Macedonia, Paul **began** devoting himself **completely** to the word, testifying to the Jews that Jesus was the Christ.

5 But when Silas and Timothy came down from Macedonia, Paul *began* devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ.

5 But when Silas and Timothy arrived from Macedonia, Paul devoted himself entirely to the word as he emphatically assured the Jews that Jesus is the Messiah.

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

- Maybe once Silas and Timothy arrived, Paul was able to stop working his trade and give full time to teaching and evangelizing
- Silas likely returned from Philippi with a monetary gift (Cf. Phil 4:14-16; 2 Cor 11:9)
- Timothy had returned from Thessalonica with encouraging news about the church's progress there (1 Thess 3:6-10), but they were also having problems (1 Thess 2:3-6; 4:13—5:11)
- Paul wrote 1 Thessalonians soon after Timothy's return, and 2 Thessalonians shortly thereafter, both from Corinth, probably in the early 50s AD
- "...began devoting himself completely" - "engrossed in the Word"; NIV: "devoted himself exclusively to preaching"
- Timothy brings love offerings from Thessalonica, which may have allowed Paul to minister full time (1 Thess 3:6)

6 But when they resisted and blasphemed, he **shook out his garments** and said to them, "Your blood *is* on your own heads! I am clean. From now on I will go to the Gentiles."

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

6 But when they began to oppose him and insult him, he shook out his clothes in protest and told them, "Your blood *be* on your own heads! I am innocent. From now on I will go to the gentiles."

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.

— "...shook out his garments" - a cultural expression to show he was clean from responsibility for them

— Paul felt he had fulfilled his responsibility to deliver the gospel to these Jews, so he turned his attention to evangelizing the Gentiles, as he had done before (13:7-11,46; 14:2-6; 17:5; Cf. 19:8-9; **29:23-28**)

7 Then he left the synagogue and went to the house of a man named Titius **Justus**, a worshiper of God, whose house was next door to the synagogue.

7 Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue.

7 Then he left that place and went to the home of a man named Titius Justus, who worshipped God and whose house was next door to the synagogue.

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.

Now independent, he moved closer to danger.

- "...Justus" - Titius Justus, a Roman name; he was likely a God-fearer who Paul met in the synagogue
 - He may have been the same person as "Gaius" (Cf. Rom 16:23; 1 Cor 1:14)

8 Crispus, the leader of the synagogue, believed in the Lord together with his entire household; and many of the Corinthians, as they listened to *Paul*, were believing and being baptized.

8 Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized.

8 Now Crispus, the leader of the synagogue, believed in the Lord, along with his whole family. Many Corinthians who heard Paul also believed and were baptized.

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.

- Crispus and Gaius, and the household of Stephanas, were among the very few believers in Corinth that Paul baptized personally, among the many Corinthians who came to Christ in Corinth

9 And the Lord said to Paul by a vision at night, **"Do not be afraid any longer, but go on speaking and do not be silent;**

9 And the Lord said to Paul in the night by a vision, **"Do not be afraid any longer, but go on speaking and do not be silent;**

9 One night, the Lord told Paul in a vision, **"Stop being afraid to speak out! Don't remain silent!"**

9 Then spake the Lord to Paul in the night by a vision, **Be not afraid, but speak, and hold not thy peace:**

- With Paul's ministry in Corinth off to a rocky start, God gave Paul a vision to quiet his fears (Cf. 23:11; 27:23-24)

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

10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city."

10 For I am with you, and no one will lay a hand on you or harm you, because I have many people in this city."

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

- Paul was where God wanted him, and He encouraged Paul to be courageous and keep on speaking, and that He would protect Paul from harm

- Paul suffered just as we do, with apprehensions, forebodings, etc. (1 Cor 2:3)
- "...I have many people in this city" - the Lord could see His elect in Corinth even before their conversions

Note that divine sovereignty in election is not a deterrent to human responsibility in evangelism. Quite the opposite is true! Divine election is one of the greatest encouragements to the preaching of the Gospel. Because Paul knew that God already had people set apart for salvation, he stayed where he was and preached the Gospel with faith and courage. Paul's responsibility was to obey the commission; God's responsibility was to save sinners.

- 11 And he settled *there* for a year and six months, teaching the word of God among them.
- 11 And he settled *there* a year and six months, teaching the word of God among them.
- 11 So Paul lived there for a year and a half and continued to teach the word of God among the people there.
- 11 And he continued there a year and six months, teaching the word of God among them.
- Read 1 & 2 Corinthians to see the impressive results of his efforts in that vile city
- During this period, he wrote the Thessalonian letters. He also wrote the Epistle to the Romans from Corinth
- His stay probably dates from Fall 50 AD to Spring 52 AD

(c) Unbelieving Jews falsely accuse Paul before Gallio (18:12-17)

- 12 But while Gallio was **proconsul** of Achaia, the Jews rose up together against Paul and brought him before the **judgmentseat**,
- 12 But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat,
- 12 While Gallio was proconsul of Achaia, the Jewish leaders gathered together, attacked Paul, and brought him before the judge's seat.
- 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,
- "...proconsul" - the governor of a Roman province
- His legal decisions set precedent for the other proconsuls throughout the empire; consequently, Gallio's decision in Paul's case affected the treatment that Christians would receive throughout the Roman world
- This was the first time that Paul, or any other apostle (as far as we know) stood trial before a Roman provincial governor
- Gallio was a remarkable Roman citizen from Spain

- His brother, the Stoic philosopher Seneca, who was Nero's tutor, referred to him as having an unusually pleasant disposition: "No mortal is so pleasant to any person as Gallio is to everyone"; "Even those who love my brother Gallio to the utmost of their power do not love him enough" — Seneca
- An inscription found at Delphi in central Greece set the date for the beginning of Gallio's term as proconsul as July 1, 51 AD
- "...judgment seat" - *bema* seat; a large, raised platform that stood in the agora (marketplace) in front of the residence of the proconsul and served as a forum where he tried cases
- Paul used the same Greek word to describe the judgment seat of Christ (2 Cor 5:10; Cf. Matt 27:19)

13 saying, "This man is inciting the people to worship God contrary to the law."

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

13 They said, "This man is persuading people to worship God in ways that are contrary to the Law."

13 Saying, This fellow persuadeth men to worship God contrary to the law.

- The Corinthian Jews raised the same charge against Paul as the Philippian and Thessalonian Jews had raised (16:21; 17:6-7,13)

— They claimed Paul was evangelizing for a new religion ("to worship God contrary to the law")

— The Romans allowed Jews to do this, but they could not evangelize Roman citizens

14 But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of some crime or vicious, unscrupulous act, O Jews, it would be reasonable for me to put up with you;

14 But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you;

14 Paul was about to speak when Gallio admonished the Jewish leaders, "If there were some misdemeanor or crime involved, it would be reasonable to put up with you Jews.

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 there are questions about teaching and persons and your own law, see to it yourselves; I am unwilling to be a judge of these matters."

15 but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters."

15 But since it is a question about words, names, and your own Law, you will have to take care of that yourselves. I refuse to be a judge in these matters."

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.

- To Gallio, the accusations of the Jews involved matters of religious controversy, which entailed no violation of Roman law

- His job was to judge criminal cases, not theological disputations

- He refused to hear the case, and ordered the Jews to settle the issue amongst themselves

16 And he drove them away from the judgment seat.

16 And he drove them away from the judgment seat.

16 So he drove them away from the judge's seat.

16 And he drove them from the judgment seat.

- This was a very important decision! Paul was now free to preach the Gospel throughout the Roman empire without being charged with breaking the law

- Gallio declared, in effect, that Christianity was, in the eyes of Romans, officially a Jewish sect; however, his decision did not make Christianity an officially recognized religion in the Roman Empire

17 But **they** all took hold of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat. And yet Gallio was not concerned about any of these things.

17 And they all took hold of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat. But Gallio was not concerned about any of these things.

17 Then all of them took Sosthenes, the synagogue leader, and began beating him in front of the judge's seat. But Gallio paid no attention to any of this.

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.

- "...they" - the Gentile audience at the trial

- Encouraged by Gallio's impatience with the Jews, they vented their own anti-Semitic feelings on Sosthenes

- Sosthenes had either succeeded Crispus as leader of the synagogue, or served alongside him in this capacity

- Sosthenes also later converted to Christianity, and served as Paul's amanuensis when Paul wrote 1 Corinthians (1 Cor 1:1)

- Beating is not a recommended method for evangelism...

Gallio's decision resulted in the official toleration of Christianity, that continued in the empire until 64 AD when Nero blamed the Christians for burning Rome. It may also have encouraged Paul to appeal to Caesar, about seven years later, when he felt that the Jews in Palestine were influencing the Palestinian Roman officials against him too much (25:11).

(I) Paul returns to Antioch (18:18-22)

18 Now Paul, when he had remained many days longer, took leave of the brothers *and sisters* and sailed away to **Syria**, and Priscilla and Aquila were with him. Paul *first* had his hair cut at **Cenchrea**, for he was keeping a **vow**.

18 Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow.

18 After staying there for quite a while longer, Paul said goodbye to the brothers and sailed for Syria, accompanied by Priscilla and Aquila. He had his hair cut in Cenchrea, since he was under a vow.

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.

- Paul stayed in Corinth and ministered "quite a while longer" after Gallio's decision
- Eventually Paul decided to return to Jerusalem for a brief visit
- "...Syria" - Antioch (Asia)
- Paul had attempted to reach this area earlier (16:6); now, the Lord permitted him to go there, but from the west rather than from the east
- Silas, Timothy, Caius, and Aristarchus accompany him, as well as Aquilla and Priscilla
- We no longer read of Silas as Paul's companion; he apparently accompanies him as far as Jerusalem (from which he initially had come to Antioch as one of the deputies of the council). He later appears to put himself with Peter (1 Peter 5:12).
- "...Cenchrea" - eastern harbor of Corinth
- "...vow" - possibly a Nazirite vow
- During the vow Paul would have let his hair grow. Now that the time of the Nazarite vow was over (after about 18 months), and Paul got a haircut at Cenchrea (Cf. Num 6:1-21)

19 They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

19 They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

19 When they arrived in Ephesus, he left Priscilla and Aquila there. Then he went into the synagogue and had a discussion with the Jews.

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

- Never forgot his friends (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19)

20 When they asked him to stay for a longer time, he did not consent,

20 When they asked him to stay for a longer time, he did not consent,

20 They asked him to stay longer, but he refused.

20 When they desired him to tarry longer time with them, he consented not;

21 but took leave of them and said, "I will return to you again **if God wills**," and he set sail from Ephesus.

21 but taking leave of them and saying, "I will return to you again if God wills," he set sail from Ephesus.

21 As he told them goodbye, he said, "I will come back to you again if it is God's will." Then he set sail from Ephesus.

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.

- "...if God wills" - Paul always subordinated his plans to the Lord's leading

— Paul later returns and spends two years while on his 3rd missionary journey

22 When he had landed in Caesarea, he **went up** to Jerusalem and greeted the church, and **went down** to Antioch.

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

22 When he arrived in Caesarea, he went up to Jerusalem, greeted the church there, and then returned to Antioch.

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

- It is likely that Paul's trip back to Jerusalem was so he could be there in time for Passover in April, 52 AD

— His second missionary journey had lasted three years

— This was a bad time of year for a sea voyage, and it has been suggested that one of the three shipwrecks Paul refers to (Cf. 2 Cor 11:25) may have occurred between Ephesus and Caesarea

- "...went up...went down" - terms for going (up) to Jerusalem and leaving (down) from Jerusalem

- Paul's trip from Jerusalem "down" to Antioch completed his second missionary journey (15:40–18:22)

— Paul traveled about 2,800 miles on this trip, compared to about 1,400 miles on his first missionary journey

(4) Third missionary journey (18:23—21:17)

(A) Paul passes through Galatia and Phrygia (18:23)

23 And after spending some time *there*, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

23 And having spent some time *there*, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

23 After spending some time there, he departed and went from place to place through the region of Galatia and Phrygia, strengthening all the disciples.

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.

- Luke doesn't record Paul's activities in Antioch, but we can assume he gave another report to the church (Cf. 14:27-28)

— He probably remained in Antioch from spring/summer 52 AD to the spring of 53 AD

— After leaving Antioch, for his third missionary journey, Paul seemed to follow the same route, through Galatia and Phrygia, that he did on his second missionary journey (15:41—16:6)

— Paul's main mission on his third missionary journey was to revisit the churches that he planted on his first two journeys, to strengthen and encourage them

- The raising of contributions was a key part of cementing the Jewish and Gentile factions (Gal 2:9-10; 1 Cor 16:1-4; 2 Cor 8-9; Rom 15:25-26)

— Timothy, Erastus, Gaius, Aristarchus (and probably Titus) accompany him on this journey

(B) Ephesus (18:24—19:41)

(a) Apollos' conversion (18:24-28)

24 Now a Jew named **Apollos**, an **Alexandrian** by birth, an eloquent man, came to Ephesus; and he was proficient in the Scriptures.

24 Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.

24 Meanwhile, a Jew named Apollos arrived in Ephesus. He was a native of Alexandria, an eloquent man, and well versed in the Scriptures.

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

- The scene briefly changes to what had transpired in Ephesus since Paul left

- "...Apollos" - parenthetically mentioned here in anticipation of 19:1-7 (Cf. 1 Cor 1:12; 3:4-6,22; 4:6; 16:12; Titus 3:13)

- Apollos likely arrived in Ephesus after Paul left for Jerusalem on his previous journey
- Apollos was an apologist, eloquent, good understanding of the OT, and a gift for communicating and defending the faith (Cf. Rom 12:11)
- "...Alexandrian" - located on the southern shore of the Mediterranean in Egypt
- Founded by Alexander the Great, it was a major Greek and Hebrew cultural center; source of the LXX

25 This man had been instructed in **the way of the Lord**; and being **fervent** in spirit, he was accurately speaking and teaching things about Jesus, being acquainted only with the baptism of John;

25 This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;

25 He had been instructed in the Lord's way, and with spiritual fervor he kept speaking and teaching accurately about Jesus, although he knew only about John's baptism.

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.

- "...the way of the Lord" - another description of Christianity (Cf. 9:2; 16:17; 18:26; 19:9,23; 22:4; 24:14,22)

- "...fervent" - boiling hot

- John the Baptist taught three great truths:

- Forgiveness of sins (only) on the basis of repentance
- Expression through baptism
- One was coming who would complete their salvation

- Missing:

- Cross
- Resurrection
- Holy Spirit's baptism

26 and he began speaking boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained the way of God more accurately to him.

26 and he began to speak out 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.

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

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.

- It was providential that Priscilla and Aquila were left in Ephesus (right people, right place, at the right time)
 - They wisely took Apollos aside and privately instructed him "more perfectly" in subsequent revelations about the "way of God" that he did not know
 - How impressive that Apollos was open to correction. The teachable will be humble...Apollos received this correction and became a mighty evangelist, he then went on to Achaia.

27 And when he wanted to go across to Achaia, the brothers encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace,

27 And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace,

27 When Apollos wanted to cross over to Achaia, the brothers wrote to the disciples there, urging them to welcome him. On his arrival he greatly helped those who, through God's grace, had believed.

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:

- Armed with new understanding, Apollos headed west to Corinth and Achaia, to water the seed of the gospel that Paul had planted (Cf. 1 Cor 3:6)
- Apollos was so effective at instructing the Corinthian believers, and refuting Jewish objections, that he developed a strong personal following (1 Cor 1:12; 3:4)

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

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

28 He successfully refuted the Jews in public and proved by the Scriptures that Jesus is the Messiah.

28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus is the Christ.

- Apollos was a mighty apologist, debating the Jews in public, and publicly proving, by using Scripture, that Jesus was the Messiah
- He becomes the subject of schisms (1 Cor 1:10-17), but was not the cause (1 Cor 3:6; Titus 3:13)
- He resists Paul's requests to revisit (1 Cor 16:12)

