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Teaching God's Word

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **November 29, 2015**

Acts 18:1-11

Introduction: The **conclusion** of the **second missionary** tour is recorded in this chapter (Acts 18:23a) and the **beginning** of the **third** (Acts 18:23b). Paul left Athens for Corinth where he met Aquila and Priscilla (Acts 18:1-4); great success attended his efforts during eighteen months work at Corinth (Acts 18:5-11); Jewish opposition came to a climax soon after Gallio became proconsul, but it was frustrated (Acts 18:12-17); Paul concluded the **second journey** via Cenchraea and Ephesus to Antioch in Syria (Acts 18:18-23a); and after some time there, he started the **third journey** (Acts 18:23b). Luke next included some background material on the work at Ephesus, where Paul's next great labors would occur, relating the preaching of Apollos, and the further instruction given him by Priscilla and Aquila (Acts 18:24-28).
(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ac&ch=18#1>)

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

NOTE: Corinth was situated on the narrow isthmus that joins the mainland of Greece to the Peloponnesus, thus lying between the Saronic and Corinthian gulfs, ideally located for **trade** and **commerce**. The outstanding physical characteristic of the city is the Acro-Corinthus, a fantastic vertical mountain rising just south of the isthmus to a height of 1,886 feet.^[3] There was a flat area on top, occupied in antiquity by a heathen temple with "one thousand **religious prostitutes**"^[4] dedicated to **Aphrodite**.

As could be expected, the city's **MORALS** were the scandal of ancient times. The Greek language "made a verb out of the city's name, "**Corinthianize**" meaning to practice **whoredom**."^[5] Even as late as the seventeenth century, the "**Corinthian**" in Shakespearean dramas was always a **debauchee** (man given to intemperance), making his entry on stage in a state of **drunkenness**. How great was the **power** of the **gospel** that established **faith** in Christ in such a center!

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ac&ch=18#1>)

Thought 1. Some commentators believe that while with the Corinthians, Paul was in **FEAR** and was discouraged. This belief is based on what he said in 1 Cor. 2:3. We'll examine this belief in the light of 1 Corinthians 2:1-5 and also other scriptures in the bible.

1 Corinthians 2:1-5, And I, brethren, when I came to you, came **NOT** with **excellency** of speech or of wisdom, declaring unto you the testimony of God. For **I determined** not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in **WEAKNESS**, and in **FEAR** (reverence), and in much **trembling**. And my speech and my preaching was not with **ENTICING** words of man's wisdom, but in **demonstration (manifestation)** of the **SPIRIT** and of **POWER**: That your **FAITH** should **NOT** stand in the wisdom of men, but in the **POWER** of God.

Weakness 769, feebleness (of MIND or body), weakness (feebleness; as the weakness of a CHILD; RELAXATION [cessation {STOP} of restraint {act of HOLDING BACK }]).

Feeble, weak; destitute of much physical strength; as, infants are feeble at their birth.

Thought 2. The truth of these definitions is supported in the scriptures and the spiritual principles revealed while working with God by FAITH. In truth, if Paul had been AFRAID, the anointing would NOT have manifested as it did. It would've been like when Peter walked the water and became afraid. FEAR hinders the manifestation of God's POWER. His POWER works only in faith.

Matthew 14:29-31, And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he **saw** the wind boisterous, he was **AFRAID**; and **beginning to sink**, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of **little faith**, wherefore didst thou **doubt** (FEAR)?

Proverbs 29:25, The **FEAR (anxiety)** of man bringeth a **snare (a trap)**: but whoso putteth his TRUST in the Lord shall be **safe**.

Thought 3. Since Paul knew the principles of FAITH, he was determined to be YIELDING, like a new-born babe. So, he was in FULL cooperation with God, NOT quenching the Holy Spirit, but RELAXING in faith, under the anointing.

1 Thessalonians 5:19, **QUENCH not** the **Spirit (Holy Spirit, God)**.

Philippians 2:8-13, And being found in fashion as a MAN, he **humbled himself**, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a **name** which is **above** every **name**: That at the **name (authority)** of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always **obeyed**, not as in my presence only, but now much more in my absence, work out your own salvation with **FEAR** (REVERENCE) and **trembling**. For it is **God** which **worketh** IN you both to **will (DESIRE)** and to **DO** of HIS good pleasure.

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.

NOTE: Scholars have advocated opposite positions with regard to whether or not Aquila and Priscilla were Christians when Paul met them. Milligan thought they were not, basing his view on Luke's introduction of them, not as Christians, but as being of the same trade.^[9] Bruce said, "The odds appear to be in favor of the view that they were already Christians when they left Rome."^[10] But it was **not Christians** but **Jews** whom Claudius **expelled**. It might have been, as Henry thought, that "the Gentiles were so confused that they could not tell a Jew from a Christian."^[11] This writer agrees with Ramsay and Boles that "we do not know."

Claudius ... This edict of expelling the Jews from Rome is placed at **52 A.D.**^[12] by some, and a little earlier by others. This emperor has the distinction of being the only Roman emperor whose name occurs twice in the New Testament (Acts 11:28).

Aquila and Priscilla ... became **firm** and **faithful friends** of **Paul**, even **saving his life** on

one occasion, for which they are extravagantly praised in Romans 16:3-4.
(Source: <http://www.studyLight.org/commentaries/bcc/view.cgi?bk=ac&ch=18#1>)

Romans 16:3-4, Greet Priscilla and Aquila my **helpers** in Christ Jesus: Who have for my life laid down their OWN NECKS: unto whom not only I give thanks, but also all the churches of the Gentiles.

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

NOTE: Though he was bred a **scholar**, yet he was master of a **handicraft trade**. He was a tent-maker, an upholsterer; he made tents for the use of soldiers and shepherds, of cloth or stuff, or (as some say tents were then generally made) of leather or skins, as the outer covering of the tabernacle. Hence to **live in tents** was to live **sub pellibus—under skins**. Dr. Lightfoot shows that it was the custom of the Jews to bring up their children to some **trade**, yea, though they gave them learning or estates. Rabbi Judah says, "He that teaches not his son a trade is as if he taught him to be a thief." And another says, "He that has a trade in his hand is as a vineyard that is fenced." An honest trade, by which a man may get his bread, is not to be looked upon by any with contempt. Paul, though a Pharisee, and bred up at the feet of **Gamaliel**, yet, having in his youth **learned** to make tents, did not by disuse lose the art. Though he was **entitled** to a maintenance from the churches he had planted, and from the people to whom he preached, yet he worked at his calling to get bread, which is more to his praise who did not ask for supplies than to theirs who did not supply him unasked, knowing what straits he was reduced to. See **how humble** Paul was, and wonder that so great a man could stoop so low; but he had learned condescension of **his Master, who came not to be ministered to, but to minister**. See how industrious he was, and how willing to take pains. He that had so much excellent work to do with his mind, yet, when there was occasion, did not think it below him to work with his hands. ...See how careful Paul was to recommend his ministry, and to prevent prejudices against it, even the most unjust and unreasonable; he therefore maintained himself with his own labour that he might not make the gospel of Christ burdensome, 2 Co. 11:7, etc.; 2 Thess. 3:6-9. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/18.html>)

2 Thessalonians 3:7-10, For yourselves know how ye ought to **follow us**: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but **wrought with labour** and **travail** night and day, that we might not be chargeable to any of you: Not because we have not **power (right)**, but to make ourselves an **ensample** unto you to **follow us**. For even when we were with you, this we commanded you, that if ANY WOULD NOT WORK, neither should he eat.

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

NOTE: Discoursed at large concerning **Jesus** as the **Messiah**, proving this point from their own Scriptures, collated with the facts of our Lord's life, etc.

And persuaded the Jews and the Greeks - Many, both Jews and proselytes, were convinced of the truth of his doctrine. Among his converts was **Epenetus**, the first fruit of his labor in Achaia, Romans 16:5; and the family of **Stephanas** was the next; and then **Crispus** and **Caius, or Gaius**; all of whom the apostle himself baptized, 1 Cor. 1:14-16.
(Source: <http://www.studyLight.org/commentaries/acc/view.cgi?bk=ac&ch=18#1>)

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**.

NOTE: When **Silas** and **Timothy** had come from **Macedonia**, and had brought him good tidings from the churches there, and were ready to assist him here, and **strengthened his hands**, then Paul was more than before **pressed in spirit**, which made him more than ever pressing in his preaching. He was grieved for the obstinacy and infidelity of his countrymen the **Jews**, was more intent than ever upon their **conversion**, and the **LOVE of Christ** **constrained him** to it (2 Co. 5:14): it is the word that is used here, it pressed him in spirit to it.

2 Corinthians 5:13-14, For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the **LOVE of Christ** **constraineth us**; because we thus **judge**, that **if (forasmuch as)** one died for all, **THEN** were all DEAD...

And, being thus pressed, he testified to the Jews with all possible solemnity and seriousness, as that which he was perfectly well assured of himself, and attested to them as a faithful saying, and worthy of all acceptance, that **Jesus** is the **Christ**, the **Messiah** **promised** to the fathers and expected by them. III. We have him here abandoning the UNBELIEVING JEWS, and turning from them to the GENTILES, as he had done in other places. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/18.html>)

Acts 18:6, And when they opposed themselves, and **blasphemed (revile [treat with opprobrious {rude} and contemptuous [disrespectful] language])**, 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**.

NOTE: 1. Many of the Jews, and indeed the most of them, persisted in their contradiction to the gospel of Christ, and would **not yield** to the strongest **reasoning** nor the most winning persuasions; they opposed themselves and blasphemed; they set themselves in battle array (so the word signifies) against the gospel; they joined hand in hand to stop the progress of it. They resolved they would **not believe** it themselves, and would do all they could to keep others from believing it. They could not argue against it, but what was wanting in reason they **made up in ill language**: they **blasphemed**, spoke reproachfully of Christ, and in him of God himself, as Rev. 13:5-6. To justify their infidelity, they broke out into downright blasphemy. 2. Paul hereupon declared himself discharged from them, and left them to **perish** in their **unbelief**. He that was pressed in spirit to testify to them (v. 5), when they opposed that testimony, and persisted in their opposition, was pressed in spirit to **testify against** them (v. 6), and his zeal herein also he showed by a sign: he shook his raiment, shaking off the dust from it (as before they shook off the dust from their feet, ch. 13:51), for a testimony against them. Thus he **cleared himself** from them, but **threatened** the **judgments** of God against them.

(1.) He had done his part, and was clean from the blood of their souls; he had, like a **faithful watchman**, given them **warning**, and thereby had delivered his soul, though he could not prevail to deliver theirs. He had tried all methods to work upon them, but all in vain, so that if they perish in their unbelief their blood is not to be required at his hands; here, and ch. 20:26, he plainly refers to Eze. 33:8-9. It is **very comfortable** to a **minister** to have the **testimony** of his conscience for him, that he has faithfully discharged his trust by warning sinners. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/18.html>)

Acts 20:26-27, Wherefore I take you to record this day, that I am **pure** from the **blood** of all men. For I have not shunned to **declare unto you** all the counsel of God.

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**.

NOTE: As Ramsay said, "This juxtaposition (being placed in nearness) was not calculated

to sweeten the relations with the Jewish opposition, and legal proceedings soon ensued." It is not indicated here that Paul transferred his residence to the home of **Titus Justus**, but that he **taught from his house**. He probably continued to abide in the home of Priscilla and Aquila. ENDNOTE: Sir William M. Ramsay, op. cit., p. 205.

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=ac&ch=18#1>)

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**.

NOTE: This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very **galling** (vexing; irritating) to the **Jews**. It belonged to the chief or ruler of the synagogue to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory (obstinately unyielding), excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely that, on the conversion of Crispus, Sosthenes was chosen to succeed him.

Many of the Corinthians - Those to whom the sacred historian refers were probably Gentiles, and were the fruits of the apostle's labors after he had **ceased to preach** among the **Jews**. (Source: <http://www.studyight.org/commentaries/acc/view.cgi?bk=ac&ch=18#1>)

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

NOTE: A vision ... The Lord repeatedly appeared to Paul to strengthen and encourage him in his proclamation of the truth.

No ... man shall harm thee ... Almost at once, there would occur the most remarkable providence (foresight; care; especially, the foresight and care which God manifests for his creatures) on behalf of Paul, in that those who sought to harm him were themselves dispersed and one of them beaten in the presence of Gallio. This **promise** of the Lord did not mean that men would not assault Paul, but that they would be **unsuccessful** in their efforts to thwart his preaching.

I have much people in this city ... Alexander Campbell thought this referred merely to the size of the city,^[18] but it would appear more logical to view the Lord's statement as meaning: "That there were much people, **not yet saved**, but **who would accept the gospel when they heard it**."^[19] Therefore, we view this as a promise that Paul would convert many souls in Corinth. ^[18] Alexander Campbell, op. cit., p. 123. ^[19] H. Leo Boles, op. cit., p. 289. (Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=ac&ch=18#1>)

Thought 1. Some commentators use this encouragement to Paul to confirm their belief that Paul was "afraid" when he first preached in Corinth. However, just because a person is being encouraged **not to fear**, doesn't mean they are/were **IN FEAR**. Joshua, one of the ten spies, who God encouraged as Israel's new leader, was NOT even afraid of the giants.

Numbers 13:32-33, And they brought up an **EVIL report** of the land which they had searched unto the **children of Israel**, saying.... And there we **SAW** the **GIANTS**, the sons of **Anak**, which come of the giants: and **we were** in our OWN SIGHT as **grasshoppers**, and **so** we were in **their sight**.

Numbers 14:1-2, And ALL the congregation lifted up their voice, and **cried**; and the people **WEPT** that night. And all the children of Israel **murmured** against **Moses** and against **Aaron**: and the **whole congregation** said unto them, Would God that we had **died** in the land of **Egypt!** or would God we had **died** in this **wilderness!**

Numbers 14:6-10, And **Joshua** the son of Nun, and **Caleb** the son of Jephunneh, which were of them that searched the land, **rent** their clothes: And **they** (Joshua and Caleb) spake unto all the company of the children of Israel, saying, The land,

which we passed through to search it, is an exceeding **good land**. **IF** (since) the Lord delight in us, **THEN** he **will** bring us into this land, and give it us; a land which floweth with milk and honey.

Only **REBEL not** ye **against** the Lord, neither **FEAR** ye the **people** of the land; for they are bread for us: their defence is departed from them, and the Lord is **WITH** us: **FEAR** them **not**. But all the congregation bade **stone** them with **stones**.

Thought 2. You did notice God's POWER was NOT being manifested among the people that were in FEAR? Later, Joshua showed/KEPT the same FAITH he had here. Otherwise, God's power wouldn't have manifested to work miracles in his life! So, the demonstration of the Spirit and of God's POWER as Paul preached proves he was NOT AFRAID and trembling because he was in terror of the Corinthians.

Joshua 1:1, 6, 9, Now after the death of **Moses** the servant of the LORD it came to pass, that the LORD spake unto **Joshua** the son of Nun, Moses' minister, saying...
... Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. ...Have not I **commanded thee?** Be strong and of a good courage; **be not AFRAID**, neither be thou dismayed: for the LORD thy God is **WITH thee** whithersoever thou goest.

Hebrews 11:30, By **FAITH** the walls of **Jericho** FELL DOWN, after they were compassed about seven days.

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

NOTE: He continued at Corinth a year and six months, not to take his ease, but to follow his work, teaching the word of God among them; and, it being a city flocked to from all parts, he had opportunity there of preaching the gospel to strangers, and sending notice of it thence to other countries. He staid so long, 1. For the bringing in of those that were without. Christ had many people there, and by the power of his grace he could have had them all converted in one month or week, as at the first preaching of the gospel, when thousands were enclosed at one cast of the net; but **God works variously**. The people Christ has at Corinth must be called in by degrees, some by one sermon, others by another; we see not yet all things put under Christ. Let Christ's ministers go on in their duty, though their work be not done all at once; nay, though it be done but a little at a time. For the **building up** of those that were **within**. Those that are **converted** have still need to be **taught** the WORD of God, and particular need at Corinth to be taught it by Paul himself; for no sooner was the GOOD SEED sown in that field than the **enemy** came and **sowed tares, the false apostles**, those deceitful workers, of whom Paul in his epistles to the Corinthians complains so much. When the hands of Jewish persecutors were tied, who were professed enemies to the gospel, Paul had a more vexatious trouble created him, and the church more mischievous damage done it, by the tongue of **judaizing preachers**, who, under colour of the Christian name, undermined the very foundations of Christianity. Soon after Paul came to Corinth, it is supposed, he wrote the first epistle to the Thessalonians, which in order of time was the first of all the epistles he wrote by divine inspiration; and the second epistle to the same church was written not long after. *Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/18.html>*

Acts 18:12-16, *And when Gallio was the deputy of Achaia, the **Jews** made **insurrection** with one accord against Paul, and brought him to the judgment seat, Saying, This fellow **persuadeth** men to worship God contrary to **the law**.*

*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: 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**. And he drave them from the judgment seat.*