

## **ACTS 18:1-22 PAUL AT CORINTH, THE NEW ORLEANS OF THE MEDITERRANEAN**

Paul left Athens, the cultural capital of ancient Greece and travelled to the center of its degenerate culture, Corinth. Classical Greek coined the word *korinthiazō* (κορινθιαζω) to describe the Corinthian mentality; it meant “to act like a Corinthian,” i.e., “a fornicator.” But Corinth was a key political and commercial trade center. Paul will spend at least 18 months here; ca. mid-51 through 52 AD.

### **18:1-3 Paul Works At His Trade in Corinth**

- v. 1** “Paul departed Athens and came to CORINTH”
- capital of the Roman Province of \_\_\_\_\_ (\_\_\_\_\_)
  - destroyed in the Roman Conquest of 146 BC, but rebuilt by Julius Caesar in 46 BC
  - situated strategically on the Corinthian isthmus with two ports - one east on the Adriatic Sea, one west on the Aegean Sea
  - a city given to pleasure and the worship of Venus (Aphrodite)
  - a city whose morals outraged even the pagans
- BUT GOD HAD MUCH PEOPLE HERE – 18:10!**
- v. 2** Paul meets \_\_\_\_\_ and \_\_\_\_\_ (were they already believers?)
- An outstanding couple; 18:18 - they go to Ephesus with Paul; I Cor. 16:19 - they had a church in their home at Ephesus; Rom. 16:3 - back in Rome they are addressed as “helpers” by Paul.
  - Edict of Claudius (Imperial) expels Jews from the city of Rome in AD 50. They arrive in Corinth before Paul (summer, 51).
- v. 3** “*Paul kept abiding\* with them and kept working\* with them*”
- \*Both verbs are imperfect tenses. Paul had to work because his resources and funds had run out.
- “*because they were of the same \_\_\_\_\_.*”
- \*ομ
- οτεχνη/homotechne = same trade
- “*tentmakers*” = σκηνοποιος/skenopoios = worker of leathers, clothes, maker of tents
- THOUGH A MISSIONARY, PAUL HAD TO EARN HIS WAY AT TIMES.**

### **18:4-11 Paul Ministers in Corinth for 1½ Years**

- v. 4** **PAUL’S METHOD AND PERSISTENCE** (in the synagogue)  
“He kept reasoning (dialoging, debating) and he kept persuading”
- v. 5** **PAUL ENCOURAGED: NEWS FROM MACEDONIA**
1. \_\_\_\_\_ tells of the steadfastness of the Thessalonian believers, I Thess. 3:6, 7.
  2. \_\_\_\_\_ brings a gift from the Philippian believers, Philipp. 4:15, 16.
  3. “pressed in the spirit” (KJV); “devoting himself completely to the Word (NASV).  
“he kept testifying” to the Jews that Jesus was the \_\_\_\_\_.
- Constrained by God’s Word, he sought to know nothing among them save Jesus Christ and him crucified, cmp. I Cor. 2:1, 2.
- v. 6** Paul leaves the blasphemous Jews (in Corinth) and focuses on Gentiles there. Same in Antioch of Pisidia, 13:46; and later in Rome, 28:25-29. In effect, Paul is saying, “I will concentrate my message

**(OVER)**

where it is positively received.” He did not have to go far!

- v. 7 NEXT DOOR TO THE SYNAGOGUE: Paul houses with \_\_\_\_\_\*!  
\*Titius Justus” (Lt.) in practically all ancient texts, a prominent Roman citizen. His home becomes a center of evangelism.

v. 8 **Encouragement: Human Level**

\_\_\_\_\_, ruler of the \_\_\_\_\_ plus others get saved and baptized.

NOTE THE ORDER: 1) hearing (the Gospel), 2) they believed, 3) they were baptized.

EXAMPLES: Crispus and household, Gaius, house of Stephanus, I Cor. 1:14.

v. 9,10 **Encouragement: Divine Level** (repeated 23:11; 27:33f)

- “I myself am with you.”
- “Do not fear.”
- “Keep talking.”
- “I have much people here.” Compare II Tim. 2:19.

v. 11 **Obedience of Paul**: he stays and teaches God’s Word for 18 months.

- In this time, he writes I and II Thessalonians.
- We are in the years 51-52 AD (as the next verse proves).

**18:12-17 Jews Charge Paul Before Gallio: Jews Lose Case**

v. 12 “when Gallio was (lit.) \_\_\_\_\_ of Achaia”

- Gallio came to Corinth as Proconsul (Governor) ca. July 51, he left in late summer of 52.
- He was the brother of the famous Roman teacher and philosopher Seneca.
- He and his entire family fell victims to Nero’s paranoia in AD 65.

v. 13 **The Charge Against Paul**: “He leads people to worship contrary to the law.” There were three potentials of worship under Roman Law:

1) *religio stadia*

“state supported religion”

2) *religio licita*

“religion practiced legally”

3) *religio illicita*

“religion practiced

illegally”

Judaism was #\_\_\_\_\_; Paul was accused of #\_\_\_\_\_.

v. 14-16 **The Decision of Gallio**

- “this is a question of Jewish semantics and Jewish religious law”
- v. 16, “GET OUT OF MY COURT!”

Gallio perceived the Christian message as an addendum of Judaism, hence NOT *religio illicita*. Under Nero, Imperial policy toward Christians changes after the fire of Rome in AD 64.

v. 17 **The Anti-Semitism of the Greeks**

- They beat Sosthenes, the ruler of the synagogue.
- Did this lead to his salvation? Compare I Cor. 1:1.

**18:18-22 Paul Concludes His Second Journey**

v. 18 Cenchræa: the western seaport of Corinth on the Aegean Sea.

“was having a vow,” imperfect tense. Why? We are not told.

“had his hair cut,” the concluding act of a temporary Nazirite vow, Nu. 6:18.

v. 19 Leaves Priscilla and Aquila at Ephesus (and probably Timothy); promises to return.

**v. 22** Back to Antioch (Syria) after stopping in Jerusalem.

“Many hearing, believed, and were baptized.” ARE YOU AMONG THEM?