

**When Paul left Athens and went to Corinth, who did he run into (vv. 1-2)?** A Jewish couple: Priscilla and Aquila. They were most likely believers.

**What did Paul have in common with Aquila and Priscilla (v. 3)?** Their tent-making vocation.

**What was Paul's *modus operandi* on the Sabbath in Corinth (v. 4)?** Every Sabbath he began his work of evangelism in the synagogue reasoning with both Jews and Gentiles trying to persuade them that Jesus was indeed the Christ of God.

**How did Paul change his approach once Silas and Timothy arrived (v. 5)?** They evidently brought financial aid from Macedonia (2 Corinthians 11:9). Because of this monetary gift, it was no longer necessary for Paul to pursue his tent making trade and he could give himself exclusively to the work of preaching the gospel.<sup>1</sup>

**When the Jews reacted unfavorably toward Paul's preaching, what did he do (v. 6)?** He shook off his clothes in protest and turned his attention to evangelizing the Gentiles. Shaking out his garments signified his rejection and dissociation from them. Paul believed that he had fulfilled his responsibility to deliver the gospel to these Jews.

*"Your blood be on your own heads"....* Paul was referring to their judgment/destruction and their own responsibility for it (Ezekiel 33:1-6).

**Following the outburst of the Jews, what did Paul do next (vv. 7-8)?** The apostle went to the home of Justus, a Gentile convert to Judaism who lived next door to the synagogue. As he carried on his ministry from this base, the Apostle Paul had the joy of seeing Crispus, the ruler of the synagogue, with all his household come to the Lord as well as many of the Corinthians.

**What did God say to Paul in a vision (vv. 9-10)?** Do not be afraid. **Which means what about Paul?** God knew he was fearful. **Of what?** His ministry in Corinth encountered significant opposition. He needed encouragement to be courageous and to go on speaking, rather than being silent. The Lord could see His elect in Corinth even before their conversions ("I have many people in this city"), though Paul could not.<sup>2</sup> Do not fear is a repetitive theme in the scriptures (e.g. Isaiah 43:1).

**How did Paul respond to the vision (v. 11)?** He stayed where he was and preached the Gospel with faith and courage. Divine sovereignty in election is not a deterrent to human responsibility in evangelism. Paul's responsibility was to obey the commission; God's responsibility was to save sinners."<sup>3</sup>

**What was the next move the Jews made against Paul (v. 12)?** They took him to stand trial before the proconsul Gallio. A proconsul was the governor of a Roman province, and his legal decisions set precedent for the other proconsuls throughout the empire. Gallio's decision in Paul's case was important as it affected the treatment that other Christians would receive throughout the Roman world.<sup>4</sup>

**What did they accuse Paul of (v. 12)?** Breaking with the Jewish laws and traditions.....persuading people to worship God in ways contrary to the Jewish law.

**How did the proconsul proceed (vv. 14-16)?** He berated them for involving him in matters of religious controversy that entailed no violation of Roman law. He was responsible to judge criminal cases, not theological disputes. With utter contempt, he refused to hear the case and ordered the Jews to settle it themselves.<sup>5</sup> Gallio's verdict had the unintended consequence of making Christianity legitimate in the Roman Empire.

**After Gallio ejected the Jews from the court, what did they do next (v. 17)?** "They all" most likely refers to the Gentile audience at this trial. Encouraged by Gallio's impatience with the Jews, they vented their own anti-Semitic feelings by beating up Sosthenes, the synagogue ruler. Or it could be the Jews beating up their synagogue ruler because he was unsuccessful in presenting their case.

**When Paul left Corinth, what did he do (v. 18)?** He had his hair cut off. **Why did he do that?** Because of a vow he had taken. The Bible doesn't tell us any specifics about his vow/motive.

**After dropping off Aquila and Priscilla in Ephesus and a brief visit to the synagogue to reason with the Jews, where did Paul go next (v. 22)?** To Caesarea and ultimately to Antioch. This marked the end of his second missionary journey. Paul traveled about 2,800 miles on this trip, compared to about 1,400 miles on his first journey

**What was Paul doing (v. 23)?** Starting his third missionary journey. **Who went with him this time?** Apparently he went by himself.

**Who appeared next in Ephesus (v. 24)** A Jew named Apollos. **What do we know about Apollos (vv. 24-26)?** He was from Alexandria, the capital of Egypt. Furthermore, he was a Christian Jew; an eloquent preacher, who had a thorough understanding of the Old Testament, a gift for communicating and defending the faith, and lots of enthusiasm.

**What was lacking in Apollos' knowledge (v. 25)?** Apollos did not know about Christian baptism or some other matters of Christian doctrine. He only knew about John the Baptist's baptism, which was based on repentance rather than on faith in the finished work of Jesus Christ.

**What did Aquila and Priscilla do (v. 26)?** They took Apollos under their wing and privately instructed him more accurately about the way of God (i.e., the gospel) that he did not know. It is to the credit of this eloquent preacher that he was willing to be taught by a tentmaker and his wife.

**Apparently the Holy Spirit was directing Apollos to Achaia. What did he do there (vv. 27-28)?** Armed with his new understanding, Apollos proceeded west, where he ministered at Corinth and elsewhere in Achaia by watering the gospel seed that Paul had planted (1 Corinthians 3:6). He vigorously refuted the Jews demonstrating from the Scriptures which he knew well (v. 24), that Jesus is the Messiah.

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<sup>1</sup> Stanley D. Toussaint, "Acts," in *The Bible Knowledge Commentary*: J. F. Walvoord and R. B. Zuck, (Wheaton, IL: Victor Books, 1985), 405.

<sup>2</sup> Dr. Thomas L. Constable, Notes on Acts, 2022 Edition (published by <http://planobiblechapel.org/soniclight/>), 376.

<sup>3</sup> Ibid., 377.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid., 378.