

Acts 18

written and compiled by Gary Kukis

Acts 18:1–28

The End of the 2nd Missionary Tour (Corinth, Antioch); Apollos

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 18 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

• Acts 18: Second Trip

- Paul preaches in Corinth
- Writes 1 & 2 Thessalonians from Corinth
- Concludes 2nd trip
- Beginning of 3rd trip
- Apollos introduced



Preface: Paul unceremoniously concludes his second missionary journey and appears to go AWOL for a brief time. Another teacher, Apollos, appears to pick up the slack in the regions where Paul should have spent more time. The interesting constant in this is Priscilla and Aquila, who travel with Paul, ending up in Ephesus, where they stay, and Paul goes. They interact with another teacher in Ephesus, Apollos.

Bible Summary: Paul taught in Corinth for a year and a half. He went to Ephesus with Priscilla and Aquila. Priscilla and Aquila taught Apollos.¹

The “Key” & Main Points of Chapter 18 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 18 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Dates	Reference	Events	Books Written	Historic Events	Rome
51–54 AD	Acts 16:1–18:23	2nd Missionary Journey Paul & Silas (2 yrs in Corinth)	1&2Thessalonians	51–52 AD Claudius expels Jews from Rome	Claudius (41–54 AD)
54–57 AD	Acts 18:23–19:41	3rd Missionary Journey (in Ephesus 2 yrs and 3 mo)	1Corinthians (from Ephesus)		Nero (54–68 AD)

Quotations:

Outline of Chapter 18:

Preface
Introduction

- vv. 1–17 **Second Missionary Journey—Paul in Corinth**
- vv. 1–3 **Paul, Priscilla and Aquila in Corinth**
- vv. 4–6 **Paul is discouraged by the response of the Jews in Corinth**

¹ From <https://biblesummary.info/acts> accessed March 28, 2022.

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Summary		
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First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Acts

Doctrines Covered or Alluded To			
Jesus Christ in the Old Testament	Jesus in the Old and New Testaments		The Way of God

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
		Acts 17	Acts 20

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined) (Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).

Definition of Terms	
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Dead Sea Scrolls	The Dead Sea Scrolls are very ancient manuscripts of portions of the Old Testament which date back to approximately 200 B.C. These are the oldest manuscripts which we have. I have done some extensive study on them in in Genesis 19 (HTML) (PDF) (WPD).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
Fifth Cycle of Discipline	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. The Five Cycles of Discipline (Free Republic—R. B. Thieme, Jr.) (Lex-Rex) (Mark Perkins) (L. G. Merritt) (Joe Griffin—a chart).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
Geographic will of God; God’s Geographical Will	This is simply stated as, <i>where does God want me to be?</i> The Geographic Will of God (HTML) (PDF) (WPD).

Definition of Terms	
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “Believe on the Lord Jesus Christ and you will be saved.” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Grace ; the Grace of God, God’s Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD) .
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times .
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
Legalism, Legalist, Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD) .

Definition of Terms	
The Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law ; the Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>
Northern Kingdom, Southern Kingdom	<p>After Solomon died, having taken Israel to its largest and most prosperous state (based upon his father David's reign and upon the spiritual factor of the nation); the nation divided itself into Israel (the northern kingdom; later called Samaria and Galilee) and Judah (the southern kingdom; later called Judæa).</p> <p>God treated these as separate nations. The northern kingdom was taken out under the 5th cycle of discipline in 721 B.C. and the southern kingdom was taken out under the 5th cycle of disciplines in 586 B.C. The southern kingdom was restored in 516 B.C., but not as an independent nation. At the time of our Lord, there were large pockets of Jews in both regions; and these regions were ruled over by Rome.</p> <p>The 5th cycle of discipline means that a nation is defeated militarily and the people, for the most part, removed from the land.</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
Positive volition	<p>When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.</p>

Definition of Terms	
Precanon Period; Precanon era; Post-Canon Period; Post- Canon Era	The Church Age is divided into two period of time: the precanon era and the post-canon era. The precanon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary. Furthermore, once the Apostles die off, they are not replaced so their lasting authority is in their writings.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Spiritual, Spirituality	Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God or that which cannot be seen. Unbelievers would use this word in a nontechnical sense. See Christian Mechanics (HTML) (PDF) (WPD), and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual gift; spiritual gifts; sign gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ² It is reasonable to suppose that there were formal and informal gatherings prior to this.

² Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
Tongues (the gift of, the sign of)	<p>Tongues is a spiritual gift given by God the Holy Spirit during the precanon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The Gift of Tongues (HTML) (PDF) (WPD), Grace Notes Speaking In Tongues (HTML) (PDF), Merritt, Grace Fellowship Church (spiritual gifts).</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>
The Trinity	<p>God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity; Trinity Diagram; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).</p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Acts 18

Introduction: Acts 18 brings to a close the second missionary journey. We do not find the words, *and Paul concluded his second missionary journey*; later followed by the words, *and Paul set out for his third missionary tour*. We put this together by means of Paul's movements. He appears to have a home base in Antioch; and he is also drawn to Jerusalem (where he apparently goes near the end of this chapter).

Also, the final five verses of this chapter are about a teacher named Apollos. He just seems to appear out of nowhere.

After addressing the Athenians on Mars Hill, Paul went to Corinth. He hooks up with Priscilla and Aquila, a **Jewish** couple from Rome, who had to leave Rome due to a decree by Claudius. They have in common that they have all believed in Jesus and that they have the same trade (tent making).

Paul, as is often his modus operandi, goes to the local **synagogue** and proclaims Jesus the **Messiah**. Again, opposition was fierce and Paul will finally proclaim, "Your blood is on your own hands; from this point forward, I go to the **gentiles!**"

Nevertheless, Paul had Jewish converts there, including Crispus, who had been a ruler in the Jewish synagogue.

While in Corinth, Paul will have a vision where he is told to remain in Corinth and not to worry about his safety. And so he does. He remains there for 1½ years. However, God cannot continue to guide every single step that Paul takes. That is not going to be the typical **Christian life**.

Despite the assurances by God, Paul was hauled before the Roman Gallio, who was proconsul over the region of Achaia, which is a portion of land below Macedonia (Corinth, Athens and Cencrea are cities in Achaia). After

hearing the complaints against Paul, Gallio decides that this is not his proper jurisdiction to rule over **religious** matters.

Paul will leave this region and sail with Priscilla and Aquila to Ephesus. However, he will not remain there for very long, saying that he needed to get down to Jerusalem. One could argue that Paul, for a period of time, is outside of the **geographic will of God** (when he is in Jerusalem).

Priscilla and Aquila remain in Ephesus during this time, and they come across a teacher named Apollos, who is proclaiming Jesus. In a way, he appears to be taking up for Paul, who did not remain long in Ephesus. Interestingly enough, then Apollos is moved to sail across the Aegean Sea to the cities of Achaia, suggesting to me that Paul had unfinished business in this region.

Exegeting narrative—and a huge amount of the Bible is narrative—is always interesting, because people do things, and then you are left wondering, *was that good, was that bad?* And most of the time, there is nothing in the narrative which tells us one way or the other (although there are some hints in this passage).

There will be a number of things which happen in this narrative, which are not really commented on. There is something about Paul and his hair and a vow. Are we Christians supposed to be taking vows now? Then Paul goes down to Jerusalem, but the city of David is not even named. And then, seemingly out of nowhere, this fellow named Apollos comes on the scene. This certainly prompts me to ask, *what is God doing through these circumstances and people; and why?*

And, for the commentator (and for the **pastor-teacher**), there is always the worry, *am I overstepping my bounds here? Am I reading something into the text which is not here?*

A title or one or two sentences which describe Acts 18.

Titles and/or Brief Descriptions of Acts 18 (by Various Commentators)

New Matthew Bible: *Paul preaches at Corinth, continuing there a year and a half. He goes again into Syria, and to Ephesus, Caesarea, and Antioch. Of Aquila and Priscilla, and Apollos.*³

Kretzmann's Commentary: *Paul labors at Corinth under the special protection of God, returns to Antioch by way of Ephesus, Caesarea, and Jerusalem, and sets out upon his third missionary journey, Apollos doing some advance work for him in Ephesus.*⁴

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 18 (various commentators)

³ From <https://www.biblegateway.com/passage/?search=Acts%2018&version=NMB> accessed November 18, 2023.

⁴ From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 18, 2023.

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 18

Some of these questions may not make sense unless you have read Acts 18. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 18

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We need to know who the people are who populate this chapter.

The Principals of Acts 18

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 18

Place

Description

Place	Description

The Places of Acts 18	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Date; duration; size; number
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At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 18	
Chapter Outline	Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 18 (Various Commentators)
Kretzmann's Commentary: ⁵

⁵ From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 18, 2023.

Outlines and Summaries of Acts 18 (Various Commentators)

Verses 1-6

Paul at Corinth.

Aquila and Priscilla and the beginning of the work:

Verses 7-11

Success in preaching to the Gentiles:

Verses 12-17

The insurrection at the time of Gallio:

Verses 18-22

The Return Trip to Antioch and the Beginning of the Third Journey.

From Corinth to Antioch:

Verses 23-28

The beginning of the third missionary journey:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 18 from the Summarized Bible

Contents:	Paul at Corinth. The careless Gallio. Paul takes a Jewish vow. Apollos at Ephesus.
Characters:	Jesus, Paul, Aquila, Priscilla, Claudius, Silas, Timothy, Justus, Crispus, Gallio, Sosthenes, Apollos, John the Baptist.
Conclusion:	Let the Gospel be propagated, not by force, but by fair argument, meeting the reasonings of sinners with ready answers from the Scriptures. It is always our duty to testify with all solemnity to Christ's deity, especially where men speak reproachfully of Him, thus making ourselves clean from the blood of their souls. Those who have Christ with them need not shrink from pleading the cause of heaven with boldness.
Key Word:	Testifying (Acts 18:5) and reasoning (Acts 18:4, Acts 18:19).
Strong Verses:	Acts 18:9, Acts 18:10.
Striking Facts:	Acts 18:5, Acts 18:28. Too much cannot be said of the necessity, in our preaching or witnessing, of preaching "not ourselves, but Christ Jesus, the Lord," teaching men from the Scriptures the great fundamental doctrine of His deity.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 18 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 15–20)

Scripture	Text/Commentary
15	<p>The believers in Jerusalem began to dispute the things happening outside of Jerusalem. They believed that believers needed to be circumcised and follow the Law of Moses. Although Peter stood up against them, still a legalistic compromise document is put together and sent up north to Antioch to Saul, Barnabas and the church there.</p> <p>Paul and Barnabas then discuss a second missionary tour, but Barnabas wants to bring John Mark, and Paul absolutely refuses. As a result, Paul and Barnabas will go their separate ways. The second missionary tour begins in the final few verses of this chapter. Paul and Silas travel to Syria and Cilicia.</p>
16	<p>The second missionary tour goes through Lystra, Macedonia and Philippi. Timothy joins the team, Paul has a vision of Macedonia, Paul and Silas arrested in Philippi, conversion of their jailer.</p>
17	<p>The second missionary tour continues through Thessalonica, Berea and Athens. Paul went three times to the local synagogue in Thessalonica, and is finally repudiated by the Jewish leaders there, who worry that these “have turned the world upside down.” The people were more receptive in Berea, checking Paul’s references in the night after he spoke. In Athens, Paul addresses the Areopagus and gives a talk on the unknown god.</p>
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>
19	<p>Paul spends this chapter teaching in Ephesus. He speaks to disciples of John the baptizer and they receive the Holy Spirit at his hand. God allows Paul to work many miracles, including casting out an evil spirit that an exorcism business was unable to cast out. There is a riot in Ephesus of those concerned that their goddess, Artemis (Diana), was not receiving much credence after Paul had been teaching there. Law and order in that city prevailed.</p>
20	<p>Paul continues the 3rd missionary journey, going to Macedonia, Greece and the coast of Asia Minor, to Troas, Miletus. Paul raises a young man from the dead, meets with the elders of Ephesus (who badly want Paul to come to Ephesus and teach for a year or two). However, at this point, Paul believes that he is being moved by the Spirit to Jerusalem, when, in truth, he is being moved by his own emotions.</p>

[Chapter Outline](#)

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Changes—additions and subtractions:

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations. I have decided to move it to the literal translations group.

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The **Dictionary of Terms** has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...*

In the past, I used to translated dé (δέ) [pronounced *deh*] as, *but*. However, most of the time, there was no actual contrast being made. More often, this particle simply moved the action along. Therefore, I will begin to translate it, *now or then*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Second Missionary Journey—Paul in Corinth

Paul, Priscilla and Aquila in Corinth

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis mostly literal translation:

After these things was departing out of the Athens he went to Corinth. And finding some Jew of a name Aquila of Pontus by the birth, recently having come from the Italy and Priscilla a woman of his, because the order of Claudius to depart all the Jews from the Rome. He came to them and because the practicing of the same trade to be, he was remaining with them and they were working (for they were being tentmakers by occupation).

Acts
18:1–3

After these things, [Paul] departed from Athens and went to Corinth. Having discovered a Jew named Aquila (of Pontus by birth), [who] had recently come from Italy with Priscilla, his wife (because of the decree of Claudius for all the Jews to depart from Rome). He came to them, and because [they] were practicing the same trade, [Paul] remained with them. They [all] worked [together], for they were tentmakers by trade.

Kukis paraphrase

After Paul had given that speech on Mars Hill and welcomed some converts into the fold, he left Athens and went to Corinth. He ran into a fellow Jew named Aquila, who was born in Pontus, and had recently come to Corinth with his wife, Priscilla. They moved to Corinth because of the decree of Claudius that all Jews must depart from Rome. Paul approached them, in part, because they all practiced the same trade. Paul stayed with them, so that they might work together, as they were tentmakers by trade.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁶ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) *After these things was departing out of the Athens he went to Corinth. And finding some Jew of a name Aquila of Pontus by the birth, recently having come from the*

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Italy and Priscilla a woman of his, because the order of Claudius to depart all the Jews from the Rome. He came to them and because the practicing of the same trade to be, he was remaining with them and they were working (for they were being tentmakers by occupation).

Complete Apostles' Bible

Now after these things, having departed from Athens, Paul came to Corinth. And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with Priscilla his wife (because Claudius had ordered all the Jews to depart from Rome); he came to them, and because he was of the same trade, he remained with them and worked, for they were tentmakers by trade.

Douay-Rheims 1899 (Amer.)

After these things, departing from Athens, he came to Corinth. And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them. And because he was of the same trade, he remained with them and wrought. (Now they were tentmakers by trade.)

Holy Aramaic Scriptures⁷

And when Paulus {Paul} went out from Athinus {Athens}, he came unto Qurinthus {Corinth}. And he found there a certain man, a Yehudaya {a Judean/a Jew} whose name was Aqelus {Aquila}, who was from the Pantus {Pontus} region, who at that time had come from the region of Italia {Italy}; he and Prisqila {Priscilla}, his wife; on account that Qludius Qasar {Claudius Caesar} had commanded that all the Yehudaye {the Judeans/the Jews} should be cast out from Ruhume {Rome}. And he drew near unto them.

And on account that he was a son of their craft, he lodged with them, and labored with them, for, in their craftsmanship they were harness makers {or possibly tent makers, lit. workers in rough cloth}.

James Murdock's Syriac NT

And when Paul departed from Athens, he went to Corinth. And he found there a man, a Jew, whose name was Aquila, who was from the region of Pontus, and had just then arrived from the country of Italy, he and Priscilla his wife, because Claudius Caesar had commanded that all Jews should depart from Rome. And he went to them and, because he was of a their trade, he took lodgings with them, and worked with them; for by their trade they were tent-makers.

Original Aramaic NT⁸

And when Paulus went out from Athens, he came to Corinthus. And there he found one man, who was a Jew, whose name was Aqelaus, who was from Pontus, who at that time had come from the country of Italia, he and Priscilla his wife, because Claudius Caesar had ordered all the Jews to leave Rome, and he came to them. And because he was a member of their craft, he stayed with them, and he was working with them in their craft, for they were Tentmakers.

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

⁷ From <https://theholyscriptures.weebly.com/>

⁸ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Basic English	<p>After these things, he went away from Athens, and came to Corinth. And there he came across a certain Jew named Aquila, a man of Pontus by birth, who not long before had come from Italy with his wife Priscilla, because Claudius had given orders that all Jews were to go away from Rome: and he came to them; And because he was of the same trade, he was living with them, and they did their work together; for by trade they were tent-makers.</p>
Bible in Worldwide English	<p>After this Paul left Athens and went to the city of Corinth. There he met a Jew named Aquila, born in Pontus. A short time before this he and his wife Priscilla had come from the country of Italy. They left Italy because Claudius the ruler had ordered all the Jews to leave Rome. This was the big city in Italy. Paul went to the house of Aquila and Priscilla. Pauls work had been the making of tents, and that is what they did. So he stayed with them. They worked together.</p>
Easy English	<p>Paul visits Corinth After Paul had spoken to the important officers of Athens, he left the city. He went from there to the city of Corinth.</p> <p style="padding-left: 40px;">Corinth is a city in Greece, about 75 kilometres from Athens.</p> <p>In Corinth, he met a man called Aquila. Aquila was a Jew. He had been born in the region of Pontus. At that time, Caesar Claudius had said that all Jews must leave Rome. So Aquila had left Italy and he had just arrived in Corinth with his wife Priscilla. Paul went to visit them. They knew how to make tents which they could sell to people. Paul also made tents, so he stayed with them and he worked with them.</p>
Easy-to-Read Version–2008	<p>Later, Paul left Athens and went to the city of Corinth. There he met a Jewish man named Aquila, who was born in the country of Pontus. But he and his wife, Priscilla, had recently moved to Corinth from Italy. They left Italy because Claudius had given an order for all Jews to leave Rome. Paul went to visit Aquila and Priscilla. They were tentmakers, the same as Paul, so he stayed with them and worked with them.</p>
God's Word™	<p>Paul in Corinth After this, Paul left Athens and went to the city of Corinth. In Corinth he met a Jewish man named Aquila and his wife Priscilla. Aquila had been born in Pontus, and they had recently come from Italy because Claudius had ordered all Jews to leave Rome. Paul went to visit them, and because they made tents for a living as he did, he stayed with them and they worked together.</p>
Good News Bible (TEV)	<p>After this, Paul left Athens and went on to Corinth. There he met a Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla, for Emperor Claudius had ordered all the Jews to leave Rome. Paul went to see them, and stayed and worked with them, because he earned his living by making tents, just as they did.</p>
J. B. Phillips	<p>At Corinth Paul is yet again rejected by the Jews Before long Paul left Athens and went on to Corinth where he found a Jew called Aquila, a native of Pontus. This man had recently come from Italy with his wife Priscilla because Claudius had issued a decree that all Jews should leave Rome. He went to see them in their house and because they practised the same trade as himself he stayed with them. They all worked together, for their trade was tent-making.</p>
The Message	<p>Corinth After Athens, Paul went to Corinth. That is where he discovered Aquila, a Jew born in Pontus, and his wife, Priscilla. They had just arrived from Italy, part of the general expulsion of Jews from Rome ordered by Claudius. Paul moved in with them, and they worked together at their common trade of tentmaking.</p>
NIRV	<p>Paul Goes to Corinth After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, who was a native of Pontus. Aquila had recently come from Italy with his wife Priscilla. The emperor Claudius had ordered all Jews to leave Rome. Paul went to</p>

see Aquila and Priscilla. They were tentmakers, just as he was. So he stayed and worked with them.

New Life Version

Paul Goes to Corinth

After that Paul went from the city of Athens and came to the city of Corinth. He met a Jew there named Aquila who was born in the country of Pontus. He had lived in the country of Italy a short time. His wife Priscilla was with him. Claudius, who was the leader of the country, had told all the Jews to leave Rome. Paul went to see Aquila and Priscilla. They made tents for a living. Paul did the same kind of work so he stayed with them and they worked together.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁹

ACTS 18

CORINTH: LAST STOP, THEN HOMEWARD PAUL MAKES TENTS FOR A LIVING

After Paul left Athens, he went to Corinth. [1] He met a Jew there named Aquila, born in the Pontus district. [2] Aquila and his wife Priscilla had recently moved to Corinth from Italy. They were forced into the move because Claudius had ordered all Jews banned from Rome. [3] Paul went to visit the couple. He found out they made their living the same way he did, by making tents. [4] So he stayed with them and worked alongside them.

¹18:1 Corinth is about a 50-mile (80-km) walk southwest of Athens—two long days of hard walking or three days at a more comfortable pace. It was a day trip by boat. Paul left the thinking man’s town of Athens for the working man’s town on a narrow strip of land with harbors in two seas. It was a bustling town. Ships sailing in either the Adriatic Sea or the Aegean Sea would unload their cargo in Corinth and have it hauled across the four-mile-wide (6 km) isthmus and reloaded into another ship. This shortcut saved merchants from having to sail their goods around the southern tip of Greece, where storms could suddenly whip up the waves and sink the boat.

²18:2 Pontus was a territory in what is now northern Turkey, on the southern coast of the Black Sea. It was roughly 350 miles (560 km) north of where Paul grew up in Tarsus, a city in southern Turkey.

³18:2 Roman Emperor Claudius banned the Jews from Rome in AD 49. Roman writers said he did that because the Jews were causing trouble throughout the city over someone called “Chrestus.” The most common guess is the writers were talking about Christ, either misspelling his name or using an alternate spelling based on their Latin pronunciation of the title Christians applied to Jesus. Christ is the Greek version of the Hebrew word Messiah. Both words, in English, mean “Anointed One,” a leader that many Jews said would be coming on assignment from God, to save them from their enemies and to restore the nation of Israel to its former glory.

⁴18:3 At least during his stretch in Corinth, Paul seemed to work as a bi-vocational pastor. It seems he paid his own way by making tents. He mentioned this in a letter he wrote to the church in Thessalonica (1 Thessalonians 2:9). Many rabbis in ancient times had a job aside from teaching their Bible (Old Testament) to Jews. Some Bible experts say Paul was probably making his tents out of leather. Others say he may have been working with goat hair.

Contemporary English V.

Paul left Athens and went to Corinth, where he met Aquila, a Jewish man from Pontus. Not long before this, Aquila had come from Italy with his wife Priscilla, because Emperor Claudius had ordered the Jewish people to leave Rome. Paul went to see Aquila and Priscilla and found out that they were tent makers. Paul was a tent maker too. So he stayed with them, and they worked together.

⁹ From <https://www.casualenglishbible.com/>

Goodspeed New Testament	After this he left Athens and went to Corinth. 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 Jews to leave Rome. Paul went to see them, and as they practiced the same trade, he stayed with them, and they worked together, for they were tent-makers.
The Living Bible	Then Paul left Athens and went to Corinth. There he became acquainted with a Jew named Aquila, born in Pontus, who had recently arrived from Italy with his wife, Priscilla. They had been expelled from Italy as a result of Claudius Caesar's order to deport all Jews from Rome. Paul lived and worked with them, for they were tentmakers just as he was.
New Berkeley Version New Living Translation	Paul Meets Priscilla and Aquila in Corinth Then Paul left Athens and went to Corinth. [<i>Athens and Corinth were major cities in Achaia, the region in the southern portion of the Greek peninsula.</i>] There he became acquainted with a Jew named Aquila, born in Pontus, who had recently arrived from Italy with his wife, Priscilla. They had left Italy when Claudius Caesar deported all Jews from Rome. Paul lived and worked with them, for they were tentmakers [<i>Or leatherworkers.</i>] just as he was.
The Passion Translation	When Paul left Athens he traveled to Corinth, where he met a Jewish man named Aquila, who was originally from northeastern Turkey. He and his wife, Priscilla, had recently emigrated from Italy to Corinth because Emperor Claudius had expelled all the Jews from Rome. Since Paul and Aquila were both tentmakers by trade, Paul moved in with them and they became business partners.
Plain English Version	Paul went to the city called Corinth After that, Paul left Athens, and he went to a city called Corinth. In Corinth, he met a Jewish man and his wife. His name was Aquila, and her name was Priscilla. Aquila was born in a country called Pontus, but he used to live in a city called Rome. Before this time, the big boss in Rome, called Claudius, told all the Jewish people to get out of Rome. So Aquila and Priscilla left Rome and went to live in Corinth. Aquila and Priscilla made tents. That was their work. And Paul made tents too, so he stayed with them in Corinth, and they worked together.
UnfoldingWord Simplified T.	After that, Paul left the city of Athens and went to the city of Corinth. There he met a Jew whose name was Aquila, who was from the region of Pontus. Aquila and his wife Priscilla had come a short time previously from the city of Rome, in Italy. They left Rome because Claudius, the Roman emperor, had ordered that all the Jews must leave Rome. Aquila and Priscilla made tents to earn money. Paul also made tents, so he stayed with them, and they worked together.
Williams' New Testament ¹⁰	After this he left Athens and went to Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had issued an edict for all Jews to leave Rome. So Paul paid them a visit, and as they all had the same trade, they proceeded to work together.

Partially literal and partially paraphrased translations:

American English Bible	After that, he left Athens and traveled on to Corinth. There he found a Judean from Pontus named Aquila who'd recently come from Italy with his wife Priscilla, because Emperor Claudius had ordered all the Jews to leave Rome. So he went to see them, and because they shared the same trade (they all worked as tent makers), he stayed at their house.
Beck's American Translation Breakthrough Version	After these <i>things</i> , after separating from Athens, he went to Corinth. And when he found a certain Jewish man with <i>the</i> name Aquila (a Pontican by birth, who recently

¹⁰ William's New Testament - 1937 by Charles B. Williams.

had come out of Italy because of the *fact* for Claudia to have arranged to be separating all the Jewish *people* away from Rome) and his wife Priscilla, he went to them. And because of the *fact for him* to be of the same trade, he was staying beside them and working. You see, they were tentmakers by trade.

Len Gane Paraphrase¹¹

After these things Paul left Athens and came to Corinth, and found a certain Jew name Aquila born in Pontus, who recently came from Italy with his wife Priscilla, because Claudius had commanded all Jews to leave Rome. Paul came to them, because he had the same occupation as they, he stayed and worked with them, for they were tent makers.

A. Campbell's Living Oracles

After these things, Paul departed from Athens and came to Corinth; and finding a certain Jews, named Aquila, a native of Pontus, lately come from Italy, with Priscilla, his wife, (because Claudius Cesar had commanded all the Jews to depart from Rome,) he went to them. And as he was of the same trade, he continued with them, and wrought; for by trade they were tent-makers.

New Advent (Knox) Bible

Paul left Athens after this, and went to Corinth. Here he met a Jew named Aquila, born in Pontus, who, with his wife Priscilla, had lately come from Italy, when Claudius decreed that all Jews should leave Rome. He paid them a visit: then, since they were brothers of the same craft (both were tent-makers) he stayed and worked with them.

NT for Everyone

A year in Corinth

After this, Paul left Athens and went to Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently arrived from Italy with Priscilla his wife, due to Claudius's edict banishing all Jews from Rome. Paul paid them a visit and, because they were in the same business, he stayed with them and worked. They were, by trade, tentmakers.

20th Century New Testament

On leaving Athens, Paul next went to Corinth. There he met a Jew of the name of Aquila, a native of Pontus, who, with his wife Priscilla, had lately come from Italy, in consequence of the order which had been issued by the Emperor Claudius for all Jews to leave Rome. Paul paid them a visit, And, since their trade was the same as his, he stayed and worked with them--their trade was tent-making.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Founding the Corinthian Church

After this, he [Other mss read *Paul*] left Athens and went to Corinth, where 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 came to them, and since they were of the same occupation, tentmakers by trade, he stayed with them and worked.

Conservapedia Translation

After these event, he departed from Athens and came to Corinth. There he found a certain Jew named Aquila, a native of Pontus, recently arrived from Italy with his wife Priscilla. (Claudius I had ordered all Jews to leave Rome.) He came to them, and because he and Aquila were fellow craftsmen, he stayed with them, and worked with him. They were tentmakers by trade.

Ferrar-Fenton Bible

The Offence of the Cross at Corinth.

Paul, afterwards taking his departure from Athens, came to Corinth. And finding a Jew, named Aquila, a Pontian by birth, lately come from Italy with his wife Priscilla—because Claudius had ordered all the Jews to be expelled from Rome—he went to them. And as he was of the same profession, he stayed with them, employing himself; for by profession they were landscape painters.

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Free Bible Version ¹²	Paul then left Athens and went to Corinth where he met a Jew named Aquila. Aquila was originally from Pontus, and had just arrived from Italy with his wife Priscilla because Claudius* had ordered all Jews expelled from Rome. Paul went to see them, and because they were in the same business of tent-making, he stayed with them.
God's Truth (Tyndale)	After that Paul departed from Athens and came to Corinthum, and found a certain Jew named Aquila, born in Ponthus, lately come from Italy with his wife Priscilla (because that the Emperor Claudius had commanded all Jewes to depart from Rome) and he drew unto them. And because he was of the same craft, he abode with them and wrought: their craft was to make tents.
International Standard V	Paul in Corinth After this, Paul [Lit. he] left Athens and went to Corinth. 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 [Lit. He] went to visit them, and because they had the same trade he stayed with them. They worked together because they were tentmakers by trade.
Montgomery NT	After this Paul left Athens and went to Corinth. Here he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife, Priscilla, because Claudius had ordered all Jews to leave Rome. Paul came to them, and because he was of the same trade with them, he lodged with them, and worked with them—for by trade they were tentmakers.
NIV, ©2011	In Corinth After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them.
Riverside New Testament	AFTER this Paul left Athens and came to Corinth. There he found a Jew named Aquila, born in Pontus but recently come from Italy with Priscilla his wife, because Claudius had ordered all Jews to leave Rome. Paul visited these people, and because he was of the same trade stayed with them and they worked together; for by trade they were tent-makers.
Leicester A. Sawyer's NT	AND after this Paul left Athens and came to Corinth. And finding a certain Jew by the name of Aquila, a native of Pontus, who had recently come from Italy, and his wife Priscilla, because Claudius had ordered all the Jews to leave Rome, he went to them, and because he was of the same trade continued and labored with them; for they were tent makers.
Urim-Thummim Version	After these things Paul left from Athens and came to Corinth; and found a Jew named Aquila, born in Pontus, who very recently had come from Italy, with his woman Priscilla; (because that Claudius had commanded all Jews to leave from Rome:) and came to them. And because he was of the same trade, he stayed with them and worked: for by trade they were tentmakers.
Weymouth New Testament	After this he left Athens and came to Corinth. Here he found a Jew, a native of Pontus, of the name of Aquila. He and his wife Priscilla had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade--that of tent-maker--he lodged with them and worked with them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹³ **Paul in Corinth**

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹³ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

• After this, Paul left Athens and went to Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, following a decree of the Emperor Claudius which ordered all Jews to leave Rome. Paul went to visit them and then stayed and worked with them because they shared the same trade of tentmaking.

18:18; 1Cor 16:9

1Cor 4:12; 9:6; 2Cor 11:7; Gal 6:6; 1Thes 2:9

Extensive **footnote** on Acts 18:1 has been placed in the **Addendum**.

The Heritage Bible

And after these things, Paul departing from Athens, came to Corinth;

And finding a certain Jew named Aquila, of Pontus by kin, recently having come from Italy, and Priscilla his wife - because Claudius had officially arranged for all Jews to depart from Rome - and he came to them.

And because of being of the same trade, he stayed with them and worked, because they were tentmakers by trade.

New American Bible (2011)

Paul in Corinth.

After this he left Athens and went to Corinth. There he met a Jew named Aquila,^a a native of Pontus, who had recently come from Italy with his wife Priscilla* because Claudius had ordered all the Jews to leave Rome. He went to visit them and, because he practiced the same trade, stayed with them and worked, for they were tentmakers by trade.

* [18:2] Aquila...Priscilla: both may already have been Christians at the time of their arrival in Corinth (see Acts 18:26). According to 1 Cor 16:19, their home became a meeting place for Christians. Claudius: the Emperor Claudius expelled the Jews from Rome ca. A.D. 49. The Roman historian Suetonius gives as reason for the expulsion disturbances among the Jews "at the instigation of Chrestos," probably meaning disputes about the messiahship of Jesus.

a. [18:2] Rom 16:3.

New Catholic Bible

Paul in Corinth.^[a] At that point, Paul departed from Athens and moved on to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius^[b] had ordered all Jews to leave Rome. He went to visit them, and because they were tentmakers just as he was, he stayed with them and they worked together.^[c]

[a] Acts 18:1 These passages deal with one of Paul's most important activities. The great city of Corinth was at that time a cosmopolitan place and had a rather bad reputation due to the erotic cult of the goddess Aphrodite.

With its reference to Gallio in verse 12, the account provides us with a sure chronological clue to the events reported, since an inscription enables us to pinpoint the proconsulate of Gallio, a brother of Seneca, to the years A.D. 51–52 or 52–53.

[b] Acts 18:2 Claudius: Emperor of Rome from A.D. 41 to 54. He expelled the Jews from Rome because of "their continuous tumults instigated by Chrestus," a common misspelling for "Christ." Needless to say, the tumults were instigated not by Christ but by the differing opinions people held about him.

[c] Acts 18:3 Paul was probably taught the trade of tentmaker in his youth, in accord with the Jewish custom of giving manual training to sons.

New Jerusalem Bible

After this Paul left Athens and went to Corinth, where he met a Jew called Aquila whose family came from Pontus. He and his wife Priscilla had recently left Italy because an edict of Claudius had expelled all the Jews from Rome. Paul went to visit them, and when he found they were tentmakers, of the same trade as himself, he lodged with them, and they worked together.

Revised English Bible—1989

After this he left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, and his wife Priscilla; they had recently arrived from Italy because Claudius had issued an edict that all Jews should leave Rome. Paul approached them and, because he was of the same trade, he made his home with them; they were tentmakers and Paul worked with them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After this, Sha'ul left Athens and went to Corinth, where he met a Jewish man named Aquila, originally from Pontus but having recently come with his wife Priscilla from Italy, because Claudius had issued a decree expelling all the Jews from Rome. Sha'ul went to see them; and because he had the same trade as they, making tents, he stayed on with them; and they worked together.
Holy New Covenant Trans.	Later, Paul left Athens and went to the city of Corinth. In Corinth he met a Jewish man named Aquila. Aquila was born in the country of Pontus. Aquila and his wife, Priscilla, had recently moved to Corinth from Italy. They left Italy because Claudius the Emperor had commanded all Jews to get out of Rome. Paul went to visit Aquila and Priscilla. They were tentmakers, the same as Paul. Paul was staying there and working with them.
The Scriptures 2009	And after this Sha'ul left Athens and went to Corinth. And he found a certain Yehudî named Aquilas, born in Pontos, who had recently come from Italy with his wife Priscilla – because Claudius had commanded all the Yehudîm to leave Rome – and he came to them. And because he was of the same trade, he stayed with them and was working, for they were tentmakers by trade.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁴	...after these Being Separated from the athens* [He] comes to corinth and Finding someone jewish [by] name aquila pontic [by] the offspring recently having come from the italy and priscilla woman [of] him because of the+ to have ordered claudius to be separated all the jews from the rome [He] approaches them and because of the+ having (trade same) {them} to be [He] stayed with them and [He] worked [They] were for Tentmakers [by] the craft...
Awful Scroll Bible	And after the same-as-these things, Paul being departed out of Athens, comes into Corinth. Then finding a certain Jew named Aquila, of the stock of Pontus, recently having come from Italy, and his wife Priscilla, (because Claudius is to have thoroughly-arranged all the Jews, to be departing from Rome), he comes-to them. And because to be of the trade-together-with him, he was abiding with them, and was working, for by trade they were tent-makers.
Concordant Literal Version	After these things, departing from Athens, he came to Corinth." And, finding a certain Jew named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius prescribed that all the Jews depart from Rome), he came to them, and, because of his being of a like trade, he remained with them and worked, for they were tentmakers by trade."
exeGesés companion Bible	<u>ON TO CORINTH</u> After these, Paulos separates from Athens and comes to Corinth; and finds a Yah Hudy named Aquila - a Pontican by genos, recently come from Italy with his woman Priscilla - because Claudius ordained that all Yah Hudyim separate from Rome: and he comes to them: and because he is a fellow artisan, he abides with them and works for by art, they are tabernaclemakers.

¹⁴ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible After these things Rav Sha'ul left Athens and went to Corinth. And in Corinth Rav Sha'ul found some Messianic Jews, namely Aquila hailing from Pontus, having recently come from Italy, where Claudius ordered a decree of Jewish expulsion from Rome, and Priscilla, his isha. Rav Sha'ul went to see them. And because he had the same parnasah (livelihood), Rav Sha'ul was staying with them, and he was working with them, for they were tentmakers by trade.

Rotherham's Emphasized B. § 30.

Paul in Corinth.

Chapter 18.

[[After these things]] [withdrawing from Athens] he came unto Corinth; and <finding a certain Jew, by name Aquila, of Pontus by birth,—latelý come from Italy, and Priscilla his wife, because Claudius had ordered all' the Jews to be leaving Rome> he came unto them, and [[because he was of the same' craft]] he abode with them, and wrought, for they were tent-makers by their trade.

Expanded/Embellished Bibles:

The Amplified Bible

Paul at Corinth

After this Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife, Priscilla, because [the Roman Emperor] Claudius had issued an edict that all the ^[a]Jews were to leave Rome. Paul went to see them, and because he was of the same trade, he stayed with them; and they worked together for they were tent-makers.

[a] This action may have been prompted by conflicts within the Jewish community caused by the spread of Christianity

An Understandable Version

After this happened Paul left Athens and went to Corinth [*i.e., a principal city of Greece*]. There he met a certain Jewish man named Aquila, a native of Pontus, [*in northern Asia Minor*] who, with his wife Priscilla, had recently come from Rome, because Claudius [*the Roman Emperor*] had ordered all Jews out of that city. Paul met this couple and, because they followed the same trade of tent making, he stayed with them and went to work [*for them*].

The Expanded Bible

Paul in Corinth

·Later [^L After this] Paul left Athens and went to Corinth [^C a city about thirty miles southwest of Athens]. Here he ·met [^L found] a Jew named Aquila ·who had been born in [or whose family was from; a native of] the country of Pontus [^C a province just south of the Black Sea in northeast Asia Minor]. But Aquila and his wife, Priscilla, had recently moved to Corinth from Italy, because Claudius [^C Roman emperor from ad 41–54] commanded that all Jews must leave Rome [^C an edict issued in ad 49 because of rioting, perhaps between Jews and Jewish Christians]. Paul ·went to visit [or came in contact with; or approached] Aquila and Priscilla. [^L And] Because they were ·tentmakers [or leatherworkers], just as he was, he stayed with them and worked with them.

Jonathan Mitchell NT

After these events [and] having been separated from out of Athens, Paul came into Corinth.

Then, upon finding a certain Jew named Aquila – a native of Pontus recently having come from Italy along with Priscilla, his wife, because of the order that Claudius [Caesar] had carefully arranged to be prescribed for all the Jews to progressively be separated from Rome – he [D reads: Paul] came to them, and, because of [his happening] to be by occupation practicing a like craft – you see, they were tentmakers by trade – he continued staying (remaining; dwelling) at their side (or: with them) [and] they continued working [together] [p74, Aleph2, A, D and others read: he began working {there}].

Syndein/Thieme

After these things Paul departed under conditions of resentment from Athens, and came to Corinth.

{Note: Paul encountered mostly negative volition in Athens so Paul moved on.}

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: Quite a lot here really. Aquila was a great businessman - first a trader in Pontus on the Black Sea. He went to Rome where he was very successful again and married a Noble woman - Priscilla from a great Roman family. Claudius was the Emperor and got tired of the Jews arguing over a man named 'Crestus' which most likely was Christ. He banished all Jews from Rome and Aquila and Priscilla went to Corinth. Both became believers. Priscilla became very doctrinally oriented and actually is mentioned as having a Church in her house in two cities - Rome (in Romans) and in Ephesus (per I Corinthians).}

{Note: Corinth was on an Isthmus. It was only a few miles between Seas so they built a wooden pathway with great rollers and ships were rolled from one sea to the other. Corinth was sacked by the Romans in 146 BC. Julius Caesar rebuilt the city 100 years before Paul's visit. Corinth was famous as the "Las Vegas" of the ancient world - with great excesses in all forms of lasciviousness! It was also famous for sports - the Isthmus Games. These games were as famous as the Olympic Games of the day.}

And because he {Paul} was of the same craft {Paul was a tentmaker}, he abode with them, and produced for them for by their occupation they were tentmakers.

{Note: Actually Aquila and Priscilla had a great tent making business. Paul did not want to cloud the issue with the Corinthians. They thought all 'preachers' were hucksters looking for a buck. So under the Law of Expediency Paul did NOT accept any money from his evangelistic activities. He WORKED for a living making tents. This made it difficult to study and teach so his ministry was 'cut-back' until Timothy and Silas showed up with financial support.}

Translation for Translators

In Corinth, Paul helped many people to become believers.

Acts 18:1-4

After that, Paul left Athens *city* and went to Corinth *city*. There he met a Jew whose name was Aquila, who grew up in Pontus *province*. Aquila and his wife Priscilla had recently come from Rome, in Italy. They had previously left Rome because Claudius, the Roman Emperor, had ordered that all the Jews must leave Rome. Paul later went to see Aquila and Priscilla. Those two made tents to earn ◀money/a living▶. Paul also made tents, so he stayed with them, and they all worked together. From Athens, Paul traveled to Corinth *alone*. He found a Jewish man there named Aquila, originally from Pontus. Aquila and his wife Priscilla had recently come to Corinth from Italy because Claudius had banished all Jews from Rome. Paul visited them *in their home* and discovered they shared the same trade of tent making. He then became their long-term guest and joined them in their tentmaking business.

The Voice

Bible Translations with a Lot of Footnotes:

Lexham Bible

Paul, Silas, and Timothy in Corinth

After these things he departed from Athens and [*Here "and" is supplied because the previous participle ("departed") has been translated as a finite verb] went to Corinth. And he found a certain Jew named [Literally "by name"] Aquila, a native [Literally "by nationality"] of Pontus who had arrived recently from Italy along with [Literally "and"] Priscilla his wife, because Claudius had ordered all the Jews to depart from Rome, and [*Here "and" is supplied because the previous participle ("found") has been translated as a finite verb] he went to them. And because he was practicing the same trade, he stayed with them and worked, for they were tentmakers by trade..

NET Bible®

Paul at Corinth

After this¹ Paul² departed from³ Athens⁴ and went to Corinth.⁵ There he⁶ found⁷ a Jew named Aquila,⁸ a native of Pontus,⁹ who had recently come from Italy with his

wife Priscilla, because Claudius¹⁰ had ordered all the Jews to depart from¹¹ Rome.¹² Paul approached¹³ them, and because he worked at the same trade, he stayed with them and worked with them¹⁴ (for they were tentmakers¹⁵ by trade).¹⁶

^{1tn} Grk “After these things.”

^{2tn} Grk “he”; the referent (Paul) has been specified in the translation for clarity.

^{3tn} Or “Paul left.”

^{4map} For location see JP1-C2; JP2-C2; JP3-C2; JP4-Category #2.

^{5sn} Corinth was the capital city of the senatorial province of Achaia and the seat of the Roman proconsul. It was located 55 mi (88 km) west of Athens. Corinth was a major rival to Athens and was the largest city in Greece at the time.

^{map} For location see JP1-C2; JP2-C2; JP3-C2; JP4-Category #2.

^{6tn} Grk “And he.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here. The word “there” is not in the Greek text but is implied.

^{7tn} Grk “finding.” The participle εὑρῶν (Jeurwn) has been translated as a finite verb due to requirements of contemporary English style.

^{8sn} On Aquila and his wife Priscilla see also Acts 18:18, 26; Rom 16:3-4; 1 Cor 16:19; 2 Tim 4:19. In the NT “Priscilla” and “Prisca” are the same person. This author uses the full name Priscilla, while Paul uses the diminutive form Prisca.

^{9sn} Pontus was a region in the northeastern part of Asia Minor. It was a Roman province.

^{10sn} Claudius refers to the Roman emperor Tiberius Claudius Nero Germanicus, known as Claudius, who ruled from A.D. 41-54. The edict expelling the Jews from Rome was issued in A.D. 49 (Suetonius, Claudius 25.4).

^{11tn} Or “to leave.”

^{12map} For location see JP4-A1.

^{13tn} Or “went to.”

^{14tn} The prepositional phrase “with them” occurs only once in the Greek text, but since it occurs between the two finite verbs (ἔμενεν, emenen, and ἠργάζετο, hrgazeto) it relates (by implication) to both of them.

^{15tn} On the term translated “tentmakers,” see BDAG 928-29 s.v. σκηνηποιοῦς. Paul apparently manufactured tents. In contrast to the Cynic philosophers, Paul at times labored to support himself (see also v. 5).

^{16sn} This is a parenthetical note by the author.

The Spoken English NT¹⁵

Paul Goes to Corinth

Later, Paul left Athens and went to Corinth. There^a he met a Jew named Aquila,^b who was from Pontus. Aquila had recently come from Italy with his wife Priscilla. They had had to move because of the emperor Claudius’s order that all the Jews had to leave Rome. Paul visited Aquila and Priscilla, and because he had the same trade, he was staying with them and working. (They were tentmakers by trade.)

a. Lit. “And.”

b. Prn. a-kwill-a.

Wilbur Pickering’s New T.

Consolidation of the Gentile Church Corinth

Now after these things Paul left Athens and went to Corinth. And encountering a certain 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 depart from Rome), he joined them; and because he practiced the same trade, he stayed on with them and worked (their trade was tentmaker).¹

(1) Paul supported himself.

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Literal, almost word-for-word, renderings:

A Faithful Version	Now after these things, Paul departed from Athens and came to Corinth; And there he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with Priscilla his wife (because Claudius had ordered all the Jews out of Rome). And he came to their house. And because he was of the same trade, he dwelt with them and worked; for they were tent makers by trade.
Analytical-Literal Translation	Then after these [things], Paul having departed out of Athens, came to Corinth. And having found a certain Jew by name Aquila, of Pontus by race [or, a native of Pontus], recently having come from Italy, and Priscilla his wife (because of Claudius ordering all the Jews to depart out of Rome), he came to them. And because of being of the same trade, he stayed with them and was working, for they were tent-makers [by] trade.
Benjamin Brodie's trans. ¹⁶	After these things [events in Athens], having been escorted out of Athens, he came to Corinth. And after locating a certain Jew named Aquila, originating from the people of Pontus (and his wife Priscilla), who came from Italy because Claudius had ordered all Jews to leave Rome, he approached them. And since they practiced the same trade [occupation], he lived with and worked for them, for they were skilled tentmakers [Cilician goat-hair tents].
Context Group Version	After these things he departed from Athens, and came to Corinth. And he found a certain Judean named Aquila, a man of Pontus by race, lately come from Italy, with his woman Priscilla, because Claudius had commanded all the Judeans to depart from Rome: and he came to them; and because he was of the same trade, he stayed with them, and he worked, for by their trade they were tentmakers.
Far Above All Translation ¹⁷	After this Paul left Athens and went to Corinth. And he found a certain Jew by the name of Aquila, a Pontian by descent, <i>who had</i> just come from Italy and Priscilla his wife (because Claudius had decreed that all the Jews <i>must</i> depart from Rome), and he went up to them, and since they were of the same trade, he remained with them and did some work, for they were tent-makers by trade.
Literal Standard Version	And after these things, Paul having departed out of Athens, came to Corinth, and having found a certain Jew, by name Aquilas, of Pontus by birth, lately come from Italy, and his wife Priscilla—because of Claudius having directed all the Jews to depart out of Rome—he came to them, and because of being of the same craft, he remained with them, and was working, for they were tentmakers as to craft; and he was reasoning in the synagogue every Sabbath, persuading both Jews and Greeks. V. 4 is included for context.
Modern Literal Version 2020	{52-53 AD. Paul at Corinth in Greece.} Now after these things, Paul, having departed from Athens, came into Corinth. And having found a certain Jew, Aquila by name, Pontus by race, and his wife Priscilla, who recently had come from Italy because Claudius had commanded all the Jews to depart out-of Rome, he came to them also because he is of the same-craft. He was remaining and working beside them, for* they were tent makers, by the craft.
New European Version	Paul preaches at Corinth After these things he departed from Athens and went to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he went to them. And because he was of the same trade, he stayed with them and they worked together, for by trade they were tentmakers.
Niobi Study Bible	Paul Ministering at Corinth (and Ephesus)

¹⁶ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

¹⁷ Online: <http://www.faraboveall.com/> by Graham Thomason.

After these things, Paul departed from Athens and came to Corinth. There he found a certain Jew named Aquila, born in Pontus and lately come from Italy with his wife Priscilla, because Claudius had commanded all Jews to depart from Rome. Paul went unto them, and because he was of the same craft, he lodged with them and worked; for by their occupation they were tentmakers.

Revised Geneva Translation

After these things, Paul left Athens and came to Corinth, and found a certain Jew named Aquila (born in Pontus and of late from Italy), and his wife Priscilla (because Claudius had commanded all Jews to leave Rome). And he came to them.

And because he was of the same trade, he stayed with them and worked (for their trade was to make tents.)

Worrell New Testament

After these things, departing from Athens, he came to Corinth. And, finding a certain Jew, Aquila by name, a native of Pontus, having recently come from Italy, and Priscilla his wife (because Claudius had commanded all the Jews to depart out of Rome), he came to them; and, because he was of the same trade, he abode with them, and they labored; for by occupation they were tent-makers.

The gist of this passage:

Paul comes to Corinth and stays with Aquila and Priscilla.

Acts 18:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	after, behind	preposition with the accusative	Strong's #3326
tauta (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
chōrizō (χωρίζω) [pronounced kho-RIHD-zoh]	departing, separating, parting; reflexively, going away; one leaving a spouse; divorcing	masculine singular, aorist passive participle, nominative case	Strong's #5563
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	the; of this, from that, [away, out] from the; from the source of; by the; than the	neuter plural definite article; genitive and ablative cases	Strong's #3588
Athēnai (Ἀθῆναι) [pronounced ath-ay-nahee]	uncertainty; transliterated, Athens	feminine plural proper noun; a location; genitive/ablative case	Strong's #116

Thayer: Athens [was] a famous city in Greece, the capital of Attica, and the chief seat of learning and civilisation during the golden period of the history of Greece.

Translation: After these things, [Paul] departed from Athens...

In the original manuscripts, there are no chapter breaks, no paragraphs or punctuation. In fact, there are not even spaces between words. Paul is the chief character of **Acts 17** ([HTML](#)) ([PDF](#)) ([WPD](#)), so even though his name does not occur in these first 3 verses, we know, by context, who we are talking about. In the English, it is common to insert people's names rather than to have them as *understood*.

The things which this verse refers to is what Paul did in Athens. He was called to speak on Mars Hill, and he did; and a few people from Athens believed in Jesus Whom Paul proclaimed.

In previous cities, Paul often left due to sustained persecution. We are not given a reason why he left Athens. We do not know how much Paul organized there. I would assume that he gathered believers and taught them for a period of time. Whether this was a few days, weeks or months, we don't know.

The rest of his team will not catch up to him here but in Corinth.

Acts 18:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Korinthos (Κόρινθος) [pronounced KOHR-in-thoss]	<i>satiated; transliterated, Corinth, Corinthos</i>	feminine singular proper noun; a location; accusative case	Strong's #2882

Thayer: *Corinth [was] an ancient and famous city of Greece, on the Isthmus of Corinth, and about 40 miles (65 km) west of Athens.*

Translation: ...and went to Corinth.

Paul then travels to Corinth.

Paraphrased from Easton: *Corinth was a Grecian city, on the isthmus which joins the Peloponnesus to the mainland of Greece. It is about 48 miles west of Athens. The ancient city of Corinth was destroyed by the Romans in 146 B.C. The city we read about here was quite a new city, having been rebuilt about a century afterwards and peopled by a colony of freedmen from Rome. It became under the Romans the seat of government for Southern Greece or Achaia (Acts 18:12-16). It was noted for its wealth, and for the luxurious and immoral and vicious habits of the people. It had a large mixed population of Romans, Greeks, and Jews. Paul first visited the city in A.D. 51 or 52. Paul will reside here for eighteen months (Acts 18:1-18).*¹⁸



Acts 18:1 **After these things, [Paul] departed from Athens and went to Corinth.** (Kukis mostly literal translation)

Paul's team of Silas and Timothy was split up in Acts 17:15, with the intent to join up again later. They will come to Corinth in Acts 18:5, but that will be the last specific mention of Silas. He will be mentioned as *Silvanus* in 2Corinthians 1:19 1Thessalonians 1:1 2Thessalonians 1:1 1Peter 5:12. So Paul will remember his brother fondly in those passages. We do not

¹⁸ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Corinth.

know what has happened to Luke. For a period of time in the book of Acts, we might assume Luke's presence when the words *we* or *us* are used.

Macedonia and Achaia (a Ralph F. Wilson map); from [Jesus Walk](#); accessed March 28, 2022.

Acts 18:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine singular, aorist active participle; nominative case	Strong's #2147
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
Ioudaíos (Ἰουδαίος) [pronounced <i>ee-ou-DYE-oss</i>]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular proper noun; accusative case	Strong's #2453
ὄνομα (ὄνομα, ὄνομα, ὄνομα) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Akulas (Ἀκύλας) [pronounced <i>ak-OO-las</i>]	<i>an eagle; transliterated, Aquila, Akulas</i>	masculine singular proper noun; a person; accusative case	Strong's #207
Thayer: <i>Aquila [was] a Jew of Pontus, a tent maker convert to Christ, companion and ally of Paul in propagating Christianity.</i>			
Pontikós (Ποντικός) [pronounced <i>pon-tik-OSS</i>]	<i>of Pontus, belonging to Pontus, born in Pontus (Pontus means the sea)</i>	masculine singular proper adjective; a grouping; accusative case	Strong's #4193
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
γένος (γένος) [pronounced <i>GEHN-oss</i>]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1085

Translation: Having discovered a Jew named Aquila (of Pontus by birth),...

Aquila will be found throughout this chapter, and Paul sends greetings to him and his wife in 3 epistles (Romans 16:3 1Corinthians 16:19 2Timothy 4:19.). As we will find out, Aquila and his wife were living in Rome, but required to leave Rome.

Pontus is a region in the northeastern part of Asia Minor and it is a Roman province.

Acts 18:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosphátōs (προσφάτως) [pronounced <i>pros-FAHT-ocē</i>]	<i>recently, lately</i>	adverb	Strong's #4373
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, perfect active participle, accusative case	Strong's #2064
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Italia (Ἰταλία) [pronounced <i>ee-tal-EE-ah</i>]	<i>calf-like; transliterated, Italy</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2482
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Prískilla (Πρίσκιλλα) [pronounced <i>PRIHS-cil-lah</i>]	<i>ancient; transliterated, Priscilla, Prisca</i>	feminine singular proper noun; a person; accusative case	Strong's #4252
Thayer: <i>Priscilla [was] a Christian woman, the wife of Aquila.</i>			
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[who] had recently come from Italy with Priscilla, his wife...

Paul was new to Corinth and Priscilla and Aquila had also recently moved here. Priscilla and Aquila were apparently forcibly required to move out of Rome.

Acts 18:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
διατάσσω (διατάσσω) [pronounced dee-aht-AHS-soh]	<i>to arrange, to appoint, to ordain, to prescribe, to give order</i>	perfect active infinitive	Strong's #1299
Κλαύδιος (Κλαύδιος) [pronounced KLOW-dee-oss]	<i>lame; transliterated, Claudius</i>	masculine singular proper noun; a person; accusative case	Strong's #2804
χωρίζω (χωρίζω) [pronounced kho-RIHD-zoh]	<i>to depart, to separate, to part; reflexively, to go away; to leave a spouse; to divorce</i>	perfect passive infinitive	Strong's #5563
πᾶντας (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
τοὺς (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Ἰουδαῖοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; accusative case	Strong's #2453
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 18:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Rhômē (Ῥώμη) [pronounced HROH-may]	<i>strength</i> ; transliterated, <i>Rome</i> <i>may</i>]	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516

Thayer: *Rome [was] the famous capital of the ancient world.*

Translation: ...(because of the decree of Claudius for all the Jews to depart from Rome).

Portrait of Claudius (from the Altes Museum in Berlin); from [Wikipedia](#); accessed March 21, 2022.

Claudius decreed that all Jews depart from Rome.

Claudius was the Roman emperor between A.D. 41–54. Wikipedia gives an approximate date of this expulsion of A.D. 49, although it suggests a larger window than that. From *Divus Claudius 25* (the biography of the Emperor Claudius), we read: *Since the Jews constantly made disturbances at the instigation of Chrestus, he [the Emperor Claudius] expelled them from Rome.*¹⁹

Chrestus may or may not be a reference to Jesus. Obviously, Jesus was not there rousing up the Jews; nor would Jesus have done such a thing, had He been on earth at this time.



However, we saw back in **Acts 17** ([HTML](#)) ([PDF](#)) ([WPD](#)) that Jews who were in opposition to Paul raised up a mob and then blamed their actions on Paul. So, it would not be unusual for Jews to have done the same thing in Rome, and blamed this on the Christ (but they would not have called Jesus the Christ, so perhaps they used this name Chrestus instead). Many suggest a misspelling here; but I would suggest that the difference in spelling is intentional. Those who are against Christ cannot call Him Christ. That means *Messiah* and it is not going to make much sense for one to say, “The Messiah is not the Messiah!” This allows them to say, “Chrestus is not the Christ.”

Acts 18:2a-c **Having discovered a Jew named Aquila (of Pontus by birth), [who] had recently come from Italy with Priscilla, his wife (because of the decree of Claudius for all the Jews to depart from Rome).** (Kukis mostly literal translation)

Paul is in Corinth A.D. 51–52. This is inline with an A.D. 49 decree for the Jews to leave Rome, which is why Priscilla and Aquila are here.

¹⁹ From [Wikipedia](#), accessed March 21, 2022.

Acts 18:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i>]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	3 rd person singular, aorist active indicative	Strong's #4334
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: He came to them,...

Although Priscilla and Aquila are clearly Christians (Acts 18:26), we do not know when they believed. My guess would be that they believed perhaps as far back as living in Rome. If Paul had evangelized them, I would assume that we would read about it in this chapter.

Paul was, from what I can gather, told about Priscilla and Aquila, so he looked them up in Corinth.

Acts 18:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
homótechnos (ὁμότεχνος) [pronounced <i>hom-OAT-ekh-noss</i>]	<i>practicing the same trade (craft); of the same trade</i>	masculine singular adjective; accusative case	Strong's #3673
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
ménō (μένω) [pronounced <i>MEH-noh</i>]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person singular, imperfect active indicative	Strong's #3306
para (παρά) [pronounced <i>paw-RAW</i>]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844

Acts 18:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahēe]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #2038

Translation: ...and because [they] were practicing the same trade, [Paul] remained with them.

Not only were the three of them believers in Jesus the Christ, but Paul and Priscilla and Aquila were all in the same line of work.

Acts 18:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
skēnopoioi (σκηνωποιοί) [pronounced skay-nop-oy-OY]	<i>tentmakers, manufacturers of tents, those who make small portable tents, of leather or cloth of goat's hair or linen, for the use of travelers</i>	masculine plural noun; nominative case	Strong's #4635
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
téchnē (τέχνη) [pronounced TEKH-nay]	<i>skill; art (as productive), especially, a trade, or (generally) skill; art, craft, occupation</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5078

Translation: They [all] worked [together], for they were tentmakers by trade.

I do not think that we were told this earlier, but Paul was skilled in making (and possibly designing) tents. It turns out that two other people in Corinth, Priscilla and Aquila, were also in the same business.

Acts 18:2d-3 He came to them, and because [they] were practicing the same trade, [Paul] remained with them. They [all] worked [together], for they were tentmakers by trade. (Kukis mostly literal translation)

Acts 18:1–3 After these things, [Paul] departed from Athens and went to Corinth. Having discovered a Jew named Aquila (of Pontus by birth), [who] had recently come from Italy with Priscilla, his wife (because of the decree of Claudius for all the Jews to depart from Rome). He came to them, and because [they] were practicing the same trade, [Paul] remained with them. They [all] worked [together], for they were tentmakers by trade. (Kukis mostly literal translation)

Acts 18:1–3 After Paul had given that speech on Mars Hill and welcomed some converts into the fold, he left Athens and went to Corinth. He ran into a fellow Jew named Aquila, who was born in Pontus, and had recently come to Corinth with his wife, Priscilla. They moved to Corinth because of the decree of Claudius that all Jews must depart from Rome. Paul approached them, in part, because they all practiced the same trade. Paul stayed with them, so that they might work together, as they were tentmakers by trade. (Kukis paraphrase)

Paul is discouraged by the response of the Jews in Corinth

I struggled with this passage and found myself inserting quite a number of words to get the meaning that I believe is here.

Now he was disputing in the synagogue according to every Sabbath. He was persuading both Jews and Greeks. Now, just as came down from the Macedonia both the Silas and the Timothy, was being compelled by the Word [possibly, *Spirit*] the Paul, testifying to the Jews to be Christ Jesus. Now opposing them and blaspheming, [Paul] was shaking off the garments. He said face to face with them, “The blood of you [all] [is] upon the head of you [all]. Clean I [am]. Away from the [Jews] now [and] to the gentiles I will go.”

Acts
18:4–6

[Paul] was debating in the synagogue on every Sabbath [day]. He was persuading both Jews and Greeks. [When] Silas and Timothy came down from Macedonia, Paul was being compelled by the Word [possibly, *Spirit*], testifying to the Jews [that] Jesus is the Christ. [However, the Jewish hierarchy in the synagogue] were not just opposing them but blaspheming [Jesus as well]. [Paul then began to] shake off [his] garments, saying to them, “Your blood [is] upon your heads. I [am] clear [of responsibility to you]. [I will go] away from the [Jews] and will go to the gentiles [instead].”

On every Sabbath day, Paul would go into the Corinthian synagogue and debate. Although he was persuading both Jews and Greeks, not all of them were believing. Then, when Silas and Timothy came down from Macedonia, Paul was compelled once against by the Word to testify that Jesus is the Christ. However, those who ran the synagogue continued to oppose him and they blasphemed the Lord as well. Paul, having reached his limit, shook the dust off his clothing, said to them, “Your blood is upon your heads. I am clear of any responsibility to you. I will stop trying to convince the Jew of their Messiah and go to the gentiles instead.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now he was disputing in the synagogue according to every Sabbath. He was persuading both Jews and Greeks. Now, just as came down from the Macedonia

Complete Apostles Bible	<p>both the Silas and the Timothy, was being compelled by the Word [possibly, <i>Spirit</i>] the Paul, testifying to the Jews to be Christ Jesus. Now opposing them and blaspheming, [Paul] was shaking off the garments. He said face to face with them, "The blood of you [all] [is] upon the head of you [all]. Clean I [am]. Away from the [Jews] now [and] to the gentiles I will go."</p> <p>And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.</p> <p>Now when both Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit, solemnly bearing witness to the Jews that Jesus is the Christ.</p>
Douay-Rheims 1899 (Amer.)	<p>But because they were opposing and blaspheming, he shook off his clothes and said to them, "Your blood be on your own heads; I am clean. From now on I will go to the Gentiles."</p> <p>And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus. And he persuaded the Jews and the Greeks.</p> <p>And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ.</p> <p>But they gainsaying and blaspheming, he shook his garments and said to them: Your blood be upon your own heads: I am clean. From henceforth I will go unto the Gentiles.</p>
Holy Aramaic Scriptures	<p>And he spoke in The Kenushtha {The Synagogue} on every Shaba {Sabbath}, and persuaded the Yehudaye {the Judeans/the Jews} and the Pagans.</p> <p>And when Shiyla {Silas} and Timatheus {Timothy} had come from Maqedunia {Macedonia}, Paulus {Paul} was constrained in his speech, on account that there were Yehudaye {Judeans/Jews} standing to oppose him, and they were reviling while he was testifying unto them that Eshu {Yeshua}, the very same is Meshikha {The Anointed One}.</p> <p>And he shook off his garments, and said unto them, "From now on, I am clean. I go unto the Gentiles!"</p>
James Murdock's Syriac NT	<p>And he spoke in the synagogue every sabbath, and persuaded the Jews and Gentiles.</p> <p>And when Silas and Timothy had come from Macedonia, Paul was impeded in discourse, because the Jews stood up against him, and reviled, as he testified to them that Jesus is the Messiah.</p> <p>And he shook his garments, and said to them: Henceforth I am clean; I betake myself to the Gentiles.</p>
Original Aramaic NT	<p>And he was speaking in the synagogue on every Sabbath and was persuading the Jews and the Pagans.</p> <p>And when Shila and Timotheaus had come from Macedonia, Paulus was constrained in the word* because the Jews were opposing him and blaspheming as he was testifying to them that Yeshua is The Messiah.</p> <p>And he shook his clothes and he said to them, "From now on I am clean; I myself go to the Gentiles."*</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And every Sabbath he had discussions in the Synagogue, turning Jews and Greeks to the faith.</p> <p>And when Silas and Timothy came down from Macedonia, Paul was completely given up to the word, preaching to the Jews that the Christ was Jesus.</p>
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And when they put themselves against him, and said evil words, he said, shaking his clothing, Your blood be on your heads, I am clean: from now I will go to the Gentiles.

Bible in Worldwide English

Every Sabbath day he talked with the people in the meeting place for the Jews. He tried to talk so that the Jews and the Greeks would believe. When Silas and Timothy came from Macedonia, Paul felt in his heart that he must prove to the Jews that Jesus is the Christ. But the people talked back to Paul. And they said wrong things about him. Paul shook his clothes and said to them, If you are lost, it is your own fault, not mine! From now on I will go to those who are not Jews.

Easy English

Every Jewish day of rest, Paul taught both Jews and Greek people in the Jewish meeting place. He wanted them all to believe the good news about Jesus.

Then Silas and Timothy arrived there from the country called Macedonia. After that, the only work that Paul did was to teach people God's message. He told the Jews clearly that Jesus is God's Messiah. The Jews did not agree with Paul and they insulted him. So he shook the dirt off his clothes at them. He said to them, 'If God punishes you, then you have caused it to happen. It will not be because of me. Now I will go to the Gentiles and I will teach them God's message.'

Paul cleaned the dirt off his clothes. This meant that Paul did not want to speak to those Jews again.

Easy-to-Read Version—2008

Every Sabbath day Paul went to the synagogue and talked with both Jews and Greeks, trying to persuade them to believe in Jesus. But after Silas and Timothy came from Macedonia, Paul spent all his time telling God's message to the Jews, trying to convince them that Jesus is the Messiah. But they disagreed with what Paul was teaching and started insulting him. So Paul shook the dust from his clothes. He said to them, "If you are not saved, it will be your own fault! I have done all I can do. After this I will go only to the non-Jewish people."

God's Word™

On every day of worship, Paul would discuss Scripture in the synagogue. He tried to win over Jews and Greeks who had converted to Judaism. But when Silas and Timothy arrived from Macedonia, Paul devoted all his time to teaching the word of God. He assured the Jews that Jesus is the Messiah. But they opposed him and insulted him. So Paul shook the dust from his clothes and told them, "You're responsible for your own death. I'm innocent. From now on I'm going to people who are not Jewish."

Good News Bible (TEV)

He held discussions in the synagogue every Sabbath, trying to convince both Jews and Greeks. When Silas and Timothy arrived from Macedonia, Paul gave his whole time to preaching the message, testifying to the Jews that Jesus is the Messiah. When they opposed him and said evil things about him, he protested by shaking the dust from his clothes and saying to them, "If you are lost, you yourselves must take the blame for it! I am not responsible. From now on I will go to the Gentiles."

J. B. Phillips

Every Sabbath Paul used to speak in the synagogue trying to persuade both Jews and Greeks. By the time Silas and Timothy arrived from Macedonia Paul was completely absorbed in preaching the message, showing the Jews as clearly as he could that Jesus is Christ. However, when they turned against him and abused him he shook his garments at them, and said, "Your blood be on your heads! From now on I go with a perfectly clear conscience to the Gentiles."

The Message

But every Sabbath he was at the meeting place, doing his best to convince both Jews and Greeks about Jesus.

When Silas and Timothy arrived from Macedonia, Paul was able to give all his time to preaching and teaching, doing everything he could to persuade the Jews that Jesus was in fact God's Messiah. But no such luck. All they did was argue contentiously and contradict him at every turn. Totally exasperated, Paul had finally had it with them and gave it up as a bad job. "Have it your way, then," he said. "You've made your bed; now lie in it. From now on I'm spending my time with the other nations."

NIRV	Every Sabbath day he went to the synagogue. He was trying to get both Jews and Greeks to believe in the Lord. Silas and Timothy came from Macedonia. Then Paul spent all his time preaching. He was a witness to the Jews that Jesus was the Messiah. But they opposed Paul. They treated him badly. So he shook out his clothes in protest. Then he said to them, "God's judgment against you will be your own fault! Don't blame me for it! From now on I will go to the Gentiles."
New Life Version	Every Day of Rest he would go to the Jewish place of worship and teach both Jews and Greeks. Silas and Timothy came down from the country of Macedonia. Then Paul used all his time preaching to the Jews. He taught that Jesus was the Christ. But they worked against Paul and said bad things about him. He shook his clothes and said, "Whatever happens to you is your own doing. I am free from your guilt. From now on I will go to the people who are not Jews."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Every Sabbath he went to the synagogue. He tried to win over the Jews as well as the non-Jews who worshiped there. By the time Silas and Timothy arrived from Macedonia, Paul was spending just about all of his time telling the story of Jesus. He was trying to convince Jews that Jesus was the Messiah. PAUL SHAKES OFF CRITICISM OF JEWS The Jews took a firm stand against him. They badmouthed him too. Paul shook his clothes like he was shaking off their words. [5] "If you miss out on getting saved, it's your own fault. I did everything I could to help you. From now on, I'll be helping the non-Jews." ⁵ 18:6Shaking his clothes (Acts 18:6) sounds a bit like the instructions Jesus gave his followers when people refused to welcome them: "Wherever the people don't welcome you, don't stay. Shake the dust of that town off your feet. Use that to send your message of disapproval" (Luke 9:5).
Contemporary English V.	Every Sabbath, Paul went to the Jewish meeting place. He spoke to Jews and Gentiles and tried to win them over. But after Silas and Timothy came from Macedonia, he spent all his time preaching to the Jews about Jesus the Messiah. Finally, they turned against him and insulted him. So he shook the dust from his clothes and told them, "Whatever happens to you will be your own fault! I am not to blame. From now on I am going to preach to the Gentiles."
The Living Bible	Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike. And after the arrival of Silas and Timothy from Macedonia, Paul spent his full time preaching and testifying to the Jews that Jesus is the Messiah. But when the Jews opposed him and blasphemed, hurling abuse at Jesus, Paul shook off the dust from his robe and said, "Your blood be upon your own heads—I am innocent—from now on I will preach to the Gentiles."
New Berkeley Version New Living Translation	. Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike. And after Silas and Timothy came down from Macedonia, Paul spent all his time preaching the word. He testified to the Jews that Jesus was the Messiah. But when they opposed and insulted him, Paul shook the dust from his clothes and said, "Your blood is upon your own heads—I am innocent. From now on I will go preach to the Gentiles."
The Passion Translation	Every Sabbath day Paul spoke openly in the synagogue, to both Jews and non-Jews, attempting to persuade them <i>to believe the message of Jesus</i> . When Silas and Timothy finally arrived from Macedonia, Paul spent all his time preaching the word of God, trying to convince the Jews that Jesus was the Messiah.

Plain English Version	<p>When they viciously slandered him and hurled abuse on him, he symbolically shook the dust off his clothes in protest against them. He said to them, "Have it your way then! I am guiltless as to your fate, for the blood-guilt of your actions will be on your own heads, and from now on I will preach to the non-Jews."</p> <p>Every Saturday the Jews in Corinth met together in the Jewish meeting house there. Paul met with them there too. He talked a lot with those Jewish people, and he talked to the Greek people there too. He tried to get them to believe in Jesus. Then Silas and Timothy came to Corinth from Macedonia country, and after that, Paul spent all of his time telling God's good news to the Jewish people. He told them, "Jesus is the Christ, the man that God promised to send to save us." But those Jewish people wouldn't listen to Paul, and they said bad things about him. So Paul shook the dirt from his clothes, to show them that they were wrong, and he said to them, "I told you God's good news, but you didn't listen. So you can't blame me for anything that happens to you now. You can only blame yourselves. From now on, I will go and tell God's word to the people that are not Jews."</p>
UnfoldingWord Simplified T.	<p>Every Sabbath, Paul went to the Jewish meeting place, where he spoke to both Jews and non-Jews. He taught them about Jesus. When Silas and Timothy came from the region of Macedonia, Paul was strongly moved by the Spirit to tell the Jews that Jesus was the Messiah. But the Jews began to turn against Paul and to say evil things about him. So he shook the dust from his clothes and he said to them, "If God punishes you, it is your responsibility, not mine! From now on I will talk to those who are not Jewish!"</p>
William's New Testament	<p>Every sabbath it was Paul's habit to preach in the synagogue and to persuade both Jews and Greeks. By the time Silas and Timothy arrived from Macedonia, Paul was wholly absorbed in preaching the message and was enthusiastically assuring the Jews that Jesus is the Christ. But as they opposed and abused him, he shook out his clothes in protest and said to them, "Your blood be upon your own heads! I am not to blame for it myself. Hereafter I am going to the heathen."</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>He also spoke in the synagogue on every Sabbath and he kept reasoning with both the Jews and the Greeks.</p> <p>Then after Silas and Timothy finally arrived from Macedonia, Paul really intensified his work of witnessing to the Jews and proving to them that Jesus is the Anointed One.</p> <p>However, they just kept on opposing him and blaspheming... So he shook out his clothes and said:</p> <p style="padding-left: 40px;">'Your blood is now on your own heads...I'm clean of it! From now on, I'll just be going to the gentiles.'</p>
Beck's American Translation . Breakthrough Version	<p>He was having discussions in the synagogue each <i>and</i> every Sabbath and was persuading Jewish <i>people</i> and Greeks. As they came down from Macedonia, both Silas and Timothy, Paul was being constrained by the message, being a strong witness to the Jewish <i>people</i> for Jesus to be the Anointed King. As they were placing themselves in opposition <i>to it</i> and speaking hurtful words, after shaking off <i>his</i> clothes, he said to them, "Your blood <i>is</i> on your head. I <i>am</i> clean. From the present <i>on</i>, I will travel to the non-Jews."</p>
Common English Bible	<p>Every Sabbath he interacted with people in the synagogue, trying to convince both Jews and Greeks. Once Silas and Timothy arrived from Macedonia, Paul devoted himself fully to the word, testifying to the Jews that Jesus was the Christ. When they opposed and slandered him, he shook the dust from his clothes in protest and said to them, "You are responsible for your own fates! I'm innocent! From now on I'll go to the Gentiles!"</p>

Len Gane Paraphrase	He reasoned in the synagogue every Sabbath and persuaded Jews and Greeks. After Silas and Timothy had arrived from Macedonia, Paul was engrossed in [his] spirit and testified to the Jews that Jesus was Messiah. When they resisted together and blasphemed, he shook his clothes and said to them, "May your blood be on your own heads; I am clean. From now on, I will go to the Gentiles."
A. Campbell's Living Oracles	But he reasoned in the synagogue every Sabbath day, and persuaded the Jews and the Greeks. And as soon as Silas and Timothy came from Macedonia, Paul was impelled by the Spirit, and testified to the Jews that Jesus was the Messiah. But when they set themselves in opposition, and reviled, he shook his garment, and said to them, Let your blood be upon your own head! I am pure. From henceforth I will go to the Gentiles.
New Advent (Knox) Bible	Every sabbath he held a disputation in the synagogue, trying to convince both Jews and Greeks by confronting them with the name of the Lord Jesus. Just at the time when Silas and Timothy arrived from Macedonia, Paul was much occupied with preaching, while he bore witness to the Jews that Jesus was the Christ. But they set their faces against it and talked blasphemy, until he shook the dust out of his garments, and said to them, Your blood be upon your own heads; I am clear of it; I will go to the Gentiles henceforward.
NT for Everyone	Paul argued every sabbath in the synagogue, and persuaded both Jews and Greeks. When Silas and Timothy arrived from Macedonia, Paul was putting great energy into the task of bearing forthright witness to the Jews that the Messiah really was Jesus. When they opposed him, and blasphemed, he shook out his clothes.
20 th Century New Testament	Every Sabbath Paul gave addresses in the Synagogue, trying to convince both Jews and Greeks. But, when Silas and Timothy had come down from Macedonia, Paul devoted himself entirely to delivering the Message, earnestly maintaining before the Jews that Jesus was the Christ. However, as they set themselves against him and became abusive, Paul shook his clothes in protest and said to them: "Your blood be on your own heads. My conscience is clear. From this time forward I shall go to the Gentiles."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He reasoned in the synagogue every Sabbath and tried to persuade both Jews and Greeks. When Silas and Timothy arrived from Macedonia, Paul devoted himself to preaching the word [Other mss read <i>was urged by the Spirit</i>] and testified to the Jews that Jesus is the Messiah. When they resisted and blasphemed, he shook out his clothes and told them, "Your blood is on your own heads! I am innocent. [Lit <i>clean</i>] From now on I will go to the Gentiles."
Conservapedia Translation	He debated in the synagogue every Sabbath, and persuaded the Jews and the Greeks. When Silas and Timothy had come from Macedonia, Paul began testifying to the Jews that Jesus was Christ. When they opposed him and started hurling insults, he shook his robes, and told them, "Let your blood be on your own heads; I am clean. From now on, I go to the Gentiles." The "pressed in the spirit" is not present in the best manuscripts. [Kukis: This phrase is found in v.5 in the KJV.]
Revised Ferrar-Fenton Bible	But he debated every Sabbath in the synagogue, persuading both Jews and Greeks. When Silas and Timothy came down from Macedonia, however, Paul was engaged in earnest discussion, demonstrating to the Jews that Jesus was the Messiah. Then setting themselves in opposition to him, and abusing him, he shook out his robe, and said to them, "Your blood be upon your own heads; I am guiltless: from now I will go to the heathen."
Free Bible Version	He debated in the synagogue every Sabbath, convincing both Jews and Greeks. When Silas and Timothy arrived from Macedonia, Paul felt he had to become more

direct in what he said, and told the Jews that Jesus was the Messiah. When they opposed him and cursed him, he shook out his clothes* and told them, "Your blood is on your own heads! I am innocent of any guilt, and from now on I will go to the foreigners."

God's Truth (Tyndale)

And he preached in the synagogue every Saboth day, and exhorted the Jewes and the gentiles.

When Silas and Timotheus were come from Macedonia, Paul was constrained by the spirit to testify to the Jewes that Jesus was very Christ. And when they said contrary and blasphemed, he shook his raiment and said unto them: your blood upon your own heads, and from this time I go blameless unto the gentiles.

International Standard V

Every Sabbath he would speak in the synagogue, trying to persuade both Jews and Greeks. But when Silas and Timothy arrived from Macedonia, Paul devoted himself entirely to the word [Other mss. read Spirit] as he emphatically assured the Jews that Jesus is the Messiah. [Or Christ] 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."

NIV, ©2011

Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks. When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Messiah. But when they opposed Paul and became abusive, he shook out his clothes in protest and said to them, "Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles."

Riverside New Testament

But in the synagogue every Sabbath he reasoned and endeavored to persuade both Jews and Greeks. When Silas and Timothy came down from Macedonia, Paul was absorbed by the message, bearing witness to the Jews that Jesus was the Christ. When they resisted and spoke profane words, he rent his garments and said to them, "Your blood is on your own heads. I am clear, and from now on I am going to the Gentiles."

Weymouth New Testament

But, Sabbath after Sabbath, he preached in the synagogue and tried to win over both Jews and Greeks. Now at the time when Silas and Timothy came down from Macedonia, Paul was preaching fervently and was solemnly telling the Jews that Jesus is the Christ. But upon their opposing him with abusive language, he shook his clothes by way of protest, and said to them, "Your ruin will be upon your own heads. I am not responsible: in future I will go among the Gentiles."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Every Sabbath he held discussions in the synagogue, trying to convince both Jews and Greeks.

When Silas and Timothy came down from Macedonia, Paul was able to give himself wholly to preaching and proving to the Jews that Jesus was the Messiah. One day when they opposed him and insulted him, he shook the dust from his clothes in protest, saying, "Your blood be on your own heads! I am innocent. I am not to blame if from now on I go to the non-Jews."

The Heritage Bible

And he spoke thoroughly in the synagogue every Sabbath, convincing the Jews and the Greeks.

And when Silas and Timothy came down from Macedonia, Paul was pressed by the Spirit, solemnly witnessing to the Jews that Jesus is the Christ.

And they having arranged themselves against *him* and blasphemed, he having shaken his clothing, said to them, Your blood be upon your own heads; I am clean; from now I will go to the *other* races.

New American Bible (2011)

Every sabbath, he entered into discussions in the synagogue, attempting to convince both Jews and Greeks.

When Silas and Timothy came down from Macedonia, Paul began to occupy himself totally with preaching the word, testifying to the Jews that the Messiah was Jesus. When they opposed him and reviled him, he shook out his garments* and said to them, "Your blood be on your heads! I am clear of responsibility. From now on I will go to the Gentiles."^b

* [18:6] Shook out his garments: a gesture indicating Paul's repudiation of his mission to the Jews there; cf. Acts 28:17–31.

b. [18:6] 13:51; Mt 10:14; 27:24–25; Mk 6:11; Lk 9:5; 10:10–11.

New Catholic Bible

Every Sabbath, he entered into discussions in the synagogue, attempting to convert both Jews and Greeks.

After Silas and Timothy arrived from Macedonia, Paul devoted all his efforts to preaching the word, testifying to the Jews that Jesus was the Christ. When they opposed him and began to hurl insults, he shook out his garments in protest and said to them, "Your blood be on your own heads! I have a clear conscience. From now on, I will go to the Gentiles."

New Jerusalem Bible

Every Sabbath he used to hold debates in the synagogues, trying to convert Jews as well as Greeks. After Silas and Timothy had arrived from Macedonia, Paul devoted all his time to preaching, declaring to the Jews that Jesus was the Christ. When they turned against him and started to insult him, he took his cloak and shook it out in front of them, saying, 'Your blood be on your own heads; from now on I will go to the gentiles with a clear conscience.'

Revised English Bible–1989

He also held discussions in the synagogue sabbath by sabbath, trying to convince both Jews and Gentiles. Then Silas and Timothy came down from Macedonia, and Paul devoted himself entirely to preaching, maintaining before the Jews that the Messiah is Jesus. When, however, they opposed him and resorted to abuse, he shook out the folds of his cloak and declared, "Your blood be on your own heads! My conscience is clear! From now on I shall go to the Gentiles."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Sha'ul also began carrying on discussions every *Shabbat* in the synagogue, where he tried to convince both Jews and Greeks. But after Sila and Timothy arrived from Macedonia, Sha'ul felt pressed by the urgency of the message and testified in depth to the Jews that Yeshua is the Messiah. However when they set themselves against him and began hurling insults, he shook out his clothes and said to them, "Your blood be on your own heads! For my part, I am clean; from now on, I will go to the *Goyim!*"

Hebraic Roots Bible

And he reasoned in the synagogue on every Sabbath persuading both Jews and the pagans.

And when both Silas and Timothy came down from Macedonia, Paul felt he was not free to speak, because the Jews oppressed him and blasphemed as he earnestly testified that Yahshua is the Messiah.

So he having shaken his garments, he said to them, Your blood be on your head. I am pure from it; from now on I will go to the nations.

Holy New Covenant Trans.

Every Sabbath day Paul debated with the Jews and Greeks in the house of worship. He tried to persuade them to believe. Silas and Timothy came down from Macedonia to Paul in Corinth. After this, Paul used all his time to tell people the Word of God. He showed the Jews that Jesus is Messiah. But the Jews would not accept Paul's teaching. They said some terrible things. So Paul shook off the dust from his clothes. He said to the Jews, "If you are not saved, it will be your own fault! I have done all that I can do! After this I will go to non-Jewish people!"

The Scriptures 2009

And he was reasoning in the congregation every Sabbath, and won over both Yehudim and Greeks.

And when Silas and Timotiyos came down from Makedonia, Sha'ul was pressed by the Spirit, and earnestly witnessed to the Yehudim that עֵשׂוּיָהּ is the Messiah. However, when they resisted and blasphemed, he shook his garments and said to them, "Your blood is upon your head, I am clean. From now on I shall go to the nations."

Tree of Life Version

And he was debating every Shabbat in the synagogue, trying to persuade both Jewish and Greek people.

Now when Silas and Timothy arrived from Macedonia, Paul became occupied with the message, urgently testifying to the Jewish people that Yeshua is the Messiah. But when they resisted and reviled him, he shook out his garments and said, "Your blood be upon your own heads—I am clean! From now on, I will go to the Gentiles."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] discussed but in the assembly in every break (weekly) [He] convinced also jews and greeks as but descend from the macedonia The also Silas and The Timothy was held [by] the word The Paul Testifying [to] the jews to be the christ Jesus opposing but them and profaning Shaking the garments [He] says to them The Blood [of] you* {become!} to the head [of] you* Clean I {am} from the [one] now to the nations [I] will go...

Alpha & Omega Bible

AND HE WAS REASONING IN THE SYNAGOGUE EVERY SABBATH (*7th Day of Rest & Worship. i.e. Saturday*) AND TRYING TO PERSUADE JEWS AND GREEKS.

BUT WHEN SILAS AND TIMOTHEOS (*Timothy*) CAME DOWN FROM MACEDONIA, PAULOS (Paul) DEVOTED HIMSELF COMPLETELY TO THE WORD, SOLEMNLY TESTIFYING TO THE JEWS THAT JESUS WAS THE CHRIST.

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."

Awful Scroll Bible

Furthermore, he was speaking-through from-within the drawing-together, throughout all the sabbaths he was persuading both the Jews and Greeks.

And as both Silas and Timothy come-down from Macedonia, Paul was being held-together of the Breath, thoroughly-testifying to the Jews, Jesus the Anointed One. But they arranging- themselves -over-against him, even were harming-the-enlightened-exposure. Himself whisking-away of his garment, said with regards to them, "You all's blood be on you all's head, I am clean! From now on I will proceed to the nations!"

Concordant Literal Version

Now he argued in the synagogue on every sabbath and persuaded both Jews and Greeks.

Now, as both Silas and Timothy came down from Macedonia, Paul was pressed in the word, certifying to the Jews that Jesus is the Christ."

Now at their resisting and blaspheming, shaking out his garments, he said to them, "Your blood be on your head! Clear am I! From now on I shall go to the nations."

exeGesés companion Bible

And he reasons in the synagogue every shabbath, and convinces the Yah Hudiym and the Hellenes.

And when both Silas and Timo Theos come down from Macedonia,

Paulos is held in the spirit, and witnesses to the Yah Hudiym that Yah Shua is the Messiah.

And when they oppose and blaspheme, he shakes his garment, and says to them,

Your blood be upon your own heads; I am pure;

Orthodox Jewish Bible	<p>from now on I go to the goyim. And Rav Sha'ul was debating in the shul every Shabbos, and he was convincing Yehudim and Yevanim. Now when both Sila and Timotiyos came down from Macedonia, Rav Sha'ul was farnumen (preoccupied) and totally absorbed with the dvar Hashem, bearing solemn edut to the Yehudim that Yehoshua is the Moshiach. But when some began opposing Rav Sha'ul, and when they began committing Chillul Hashem, Rav Sha'ul shook out his kaftan and said to them, "The responsibility of your lot be upon your own head! For I am tahor (clean); from now on, I go to the Nations." [2Sm 1:16; Ezek 33:4; 3:17-19; Neh 5:13]</p>
Rotherham's Emphasized B.	<p>And he began reasoning in the synagogue every sabbath, and was persuading^a both Jews and Greeks. <When, however, both Silas and Timothy had come down from Macedonia> Paul began to be urged on in the word,^b bearing full witness unto the Jews that [Jesus] was [the Christ]. But [as they began opposing and defaming] [shaking out his garments] he said unto them— [Your blood] be upon your own head! [Pure] am [I]: [Henceforth] [unto the nations] will I go. ^a Or: "tried to persuade." ^b Or: "by the word."</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>And he reasoned and debated in the synagogue every Sabbath, trying to persuade Jews and Greeks; but when Silas and Timothy came down from Macedonia (northern Greece), Paul began devoting himself completely to [preaching] the word, and solemnly testifying to the Jews that Jesus is the Christ (the Messiah, the Anointed). But since the Jews kept resisting and opposing him, and blaspheming [God], he shook out his robe [An act symbolizing rejection.] and said to them, "Your blood (damnation) be on your own heads! I am innocent of it. From now on I will go to the Gentiles."</p>
An Understandable Version	<p>Every Sabbath day Paul held discussions in the synagogues, trying to convince [both] Jews and Greeks [i.e., Gentiles, that Jesus was the Messiah]. But when Silas and Timothy arrived from Macedonia [i.e., from the town of Berea], Paul began devoting his full time to declaring the message to Jews that Jesus was the Christ. When the Jews resisted [Paul's efforts] and spoke against him and his message, he shook out his clothing [i.e., an expression of rejection and contempt] and said to them "Let your blood be on your own heads [i.e., you are responsible for whatever harm comes from your action]; I am not responsible. From now on I will go [and preach] to the Gentiles [only]."</p>
The Expanded Bible	<p>Every Sabbath day he ·talked [reasoned; argued] with the Jews and Greeks in the synagogue, trying ·to persuade them to believe in Jesus [·to persuade them]. Silas and Timothy came from Macedonia [·the northern region of Greece] and joined Paul in Corinth. After this, Paul ·spent all his time telling people the Good News [·devoted himself to (preaching) the word], ·showing [testifying to] the Jews that Jesus is the Christ [Messiah; 17:3]. 6 But they ·would not accept Paul's teaching [·opposed/resisted him] and ·said some evil things [or reviled him; or blasphemed; 13:45]. So he shook off the dust from his clothes [·a sign of protest and that he was done with them, leaving them to God's judgment; 13:51] and said to them, "·If you are not saved, it will be your own fault [·Your blood is on your heads]! ·I have done all I can do [or My conscience is clear; ·I am innocent/pure]! ·After this [From now on], I will go to ·other nations [the Gentiles]."</p>

Jonathan Mitchell NT

Now he continued dialoguing and reasoning in the synagogue on every sabbath, [and] was repeatedly persuading and convincing both Jews and Greeks. [D reads: Now repeatedly going his way into the synagogue on every sabbath, he continued holding discussions and habitually implanting the Name of the Lord Jesus and repeatedly persuading and convincing not only Jews but also Greeks.]

So, as both Silas and Timothy came down [D reads: arrived] from Macedonia, Paul continued being held together by the Logos (or: was constantly being compressed, so as to be confined, in the Word; or, as a middle: held himself focused on and attuned to the message), repeatedly witnessing and progressively giving evidence to the Jews [for] Jesus to be the Christ (= certifying that Jesus is the Anointed One [= the Messiah]).

But with their constantly setting themselves in face to face battle array for opposition against [him] and then repeatedly speaking abusively [to him], while suddenly shaking out [his] garments [note: a symbolic act denoting disassociation], he said to them, "Your blood [is] upon your head! I myself [am] clean (= I have no blame in this situation, and am not responsible for your lives). From now on I will be going unto (or: into the midst of) the ethnic multitudes (the nations which are non-Jews)."

P. Kretzmann Commentary

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

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

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

Kretzmann's **commentary** for Acts 18:1–6 has been placed in the **Addendum**.

Syndein/Thieme

And he {Paul} debated categories of Old Testament scripture} in a dialectic fashion in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timothy were come from Macedonia, Saul was constantly influenced by the Word, and communicated vigorously to the Jews that Jesus was Christ.

And when they formed an organized opposition against him, and maligned, he shook his raiment {Jewish formal act to flap the robes - to Hell with you!}, and said unto them, "Your blood be upon your own heads, I am clean. From henceforth I will go unto the Gentiles."

{Note: Paul is 'washing his hands' of the Jews. From this point on, he becomes the Apostle to the Gentiles . . . and his effect is tremendous - this WAS the will of God for his life!}

Translation for Translators

Every Sabbath, Paul went to the Jewish meeting place, where he spoke forcefully to both Jews and non-Jews. He repeatedly tried to persuade them *that Jesus is the Messiah*.

Paul helped many non-Jews become believers.

Acts 18:5-8

Then Silas and Timothy arrived there from Macedonia province. After they arrived, Paul *did not make tents any more*. He used all his time preaching *the message about Jesus in the Jewish meeting place*. He continued to tell the Jews *that the Messiah they had been waiting for was Jesus*. But the Jews began to oppose Paul and to say evil things about him. So he shook *the dust from his clothes to show them that they were displeasing God*. Then he said to them, "If God punishes you, it will be your [SYN] own fault [MTY], not mine! From now on I will go *and preach* to non-Jewish people!"

The Voice

Each Sabbath he would engage both Jews and Greeks in debate in the synagogue in an attempt to persuade them of his message. Eventually Silas and Timothy left Macedonia and joined him in Corinth. They found him fully occupied by proclaiming the message, testifying to the Jewish people that Jesus was God's Anointed, *the*

Liberating King. Eventually, though, some of them stopped listening and began insulting him. He shook the dust off his garments in protest.

Paul: OK. I've done all I can for you. You are responsible for your own destiny before God. From now on, I will bring the good news to the outsiders!

Bible Translations with Many Footnotes:

Lexham Bible

And he argued in the synagogue every Sabbath, attempting to persuade [*Here the imperfect verb has been translated as conative (“attempting to persuade”)] both Jews and Greeks. Now when both Silas and Timothy came down from Macedonia, Paul began to be occupied with [*The imperfect tense has been translated as ingressive here (“began to be occupied with”)] the message, solemnly testifying to the Jews that the Christ [Or “Messiah”] was Jesus. And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“resisted”)] they resisted and reviled him , [*Here the direct object is supplied from context in the English translation] he shook out his [*Literally “the”; the Greek article is used here as a possessive pronoun] clothes and [*Here “and ” is supplied because the previous participle (“shook out”) has been translated as a finite verb] said to them, “Your blood be on your own heads! I am guiltless! From now on I will go to the Gentiles!”

NET Bible®

He addressed¹⁷ both Jews and Greeks in the synagogue¹⁸ every Sabbath, attempting to persuade¹⁹ them.

Now when Silas and Timothy arrived²⁰ from Macedonia,²¹ Paul became wholly absorbed with proclaiming²² the word, testifying²³ to the Jews that Jesus was the Christ.²⁴ When they opposed him²⁵ and reviled him,²⁶ he protested by shaking out his clothes²⁷ and said to them, “Your blood²⁸ be on your own heads! I am guiltless!²⁹ From now on I will go to the Gentiles!”

¹⁷tn Although the word διελέξατο (dielexato; from διαλέγομαι, dialegomai) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 18:4. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

¹⁸sn See the note on synagogue in 6:9.

¹⁹tn Grk “Addressing in the synagogue every Sabbath, he was attempting to persuade both Jews and Greeks.” Because in English the verb “address” is not used absolutely but normally has an object specified, the direct objects of the verb ἔπειθεν (epeiqen) have been moved forward as the objects of the English verb “addressed,” and the pronoun “them” repeated in the translation as the object of ἔπειθεν. The verb ἔπειθεν has been translated as a conative imperfect.

²⁰tn Grk “came down.”

²¹sn Macedonia was the Roman province of Macedonia in Greece.

²²tn BDAG 971 s.v. συνέχω 6 states, “συνείχετο τῷ λόγῳ (Paul) was wholly absorbed in preaching Ac 18:5...in contrast to the activity cited in vs. 3.” The imperfect συνείχετο (suneiceto) has been translated as an ingressive imperfect (“became wholly absorbed...”), stressing the change in Paul’s activity once Silas and Timothy arrived. At this point Paul apparently began to work less and preach more.

²³tn BDAG 233 s.v. διαμαρτύρομαι 2 has “testify of, bear witness to solemnly (orig. under oath)...W. acc. and inf. foll. Ac 18:5.”

²⁴tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} See the note on Christ in 2:31.

^{25tn} The word “him” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{26tn} The participle βλασφημούντων (blasphmōntōn) has been taken temporally. The direct object (“him”) is implied rather than expressed and could be impersonal (“it,” referring to what Paul was saying rather than Paul himself), but the verb occurs more often in contexts involving defamation or slander against personal beings (not always God). For a very similar context to this one, compare Acts 13:45. The translation “blaspheme” is not used because in contemporary English its meaning is more narrowly defined and normally refers to blasphemy against God (not what Paul’s opponents were doing here). What they were doing was more like slander or defamation of character.

^{27tn} Grk “shaking out his clothes, he said to them.” L&N 16:8 translates Acts 18:6 “when they opposed him and said evil things about him, he protested by shaking the dust from his clothes.” The addition of the verb “protested by” in the translation is necessary to clarify for the modern reader that this is a symbolic action. It is similar but not identical to the phrase in Acts 13:51, where the dust from the feet is shaken off. The participle ἐκτιναξάμενος (ektinaxamenos) has been translated as a finite verb due to requirements of contemporary English style.

^{sn} He protested by shaking out his clothes. A symbolic action of protest, similar but not identical to the practice of shaking the dust off one’s feet (see Acts 13:51). The two symbolic actions are related, however, since what is shaken off here is the dust raised by the feet and settling in the clothes. The meaning is, “I am done with you! You are accountable to God.”

^{28sn} Your blood be on your own heads! By invoking this epithet Paul declared himself not responsible for their actions in rejecting Jesus whom Paul preached (cf. Ezek 33:4; 3:6-21; Matt 23:35; 27:25).

^{29tn} Or “innocent.” BDAG 489 s.v. καθάρως 3.a has “guiltless Ac 18:6.”

The Spoken English NT

And he used to have discussions with people in the synagogue^c every Sabbath, and he was persuading both Jews and Gentiles.^d

Then, when Silas and Timothy came down from Macedonia,^e Paul began to give all of his attention to preaching the good news.^f He kept testifying to the Jews that Jesus was the Messiah.^g

But when they opposed him and insulted him, he tore his clothes and said to them, “Your blood is on your own heads—it’s not on my hands.^h From now on I’m going to the Gentiles.”

^{c.} Prn. sinn-a-gogg.

^{d.} Lit. “Greeks.”

^{e.} Prn. mass-a-doe-nee-a.

^{f.} Lit. “Paul concentrated on the word.” Apparently they came with financial support that allowed him to do that. See Php. 3:15; 1Cor. 9:8-18; 2Cor. 12:12-13.

^{g.} Or “that the Messiah was Jesus.”

^{h.} Lit. “I’m clean.” His perspective is that he has warned them to repent and believe in Jesus, and they have refused to listen. He uses a Jewish way of talking to indicate that he has tried to warn them in this life-or-death matter (see e.g. Ezek. 33:1-9). Now they’re responsible for whatever happens to them.

Wilbur Pickering’s New T.

Every Sabbath in the synagogue he would reason with both Jews and Greeks, trying to persuade them.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the Spirit,² solemnly insisting to the Jews: Jesus is the Christ.³

But since they kept contradicting and blaspheming, he shook his clothes⁴ and said to them: “Your blood be upon your own heads! I am clean. From now on I will go to the Gentiles.”

(2) Instead of 'Spirit', some 6% of the Greek manuscripts read 'word' (as in NIV, NASB, LB, TEV, etc.)

(3) Paul could now turn physical details over to Silas and Timothy (who evidently did not get to Athens before Paul left there) and concentrate on the spiritual. The Holy Spirit has him really bear down on the Jews, obliging them to make a choice. Paul then turned his full attention to the Gentile population.

(4) The idea was presumably to get rid of any dust; this was far less serious than shaking the dust off the feet, but he was clearly severing 'diplomatic relations' with them.

Literal, almost word-for-word, renderings:

A Faithful Version	And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks. Now when Silas and Timothy came down from Macedonia, Paul was stirred in his spirit and was earnestly testifying to the Jews that Jesus was the Christ. But when they set themselves in opposition and were blaspheming, Paul shook his garments and said to them, "Your blood be upon your own heads. I am pure of it. From this time forward I will go to the Gentiles."
Analytical-Literal Translation	Now he was reasoning in the synagogue every Sabbath, and he was persuading Jews and Greeks. Now when both Silas and Timothy came down from Macedonia, Paul was held completely by the Spirit, solemnly testifying to the Jews [that] Jesus [is] the Christ. But when they set themselves in opposition against [him] and [were] blaspheming, having shaken [the dust] off [of his] clothes, he said to them, "Your blood [be] on your _p head! I am clean. From now [on] I will go to the Gentiles!"
Benjamin Brodie's trans.	Meanwhile, he conducted theological discussions in the synagogue during each sabbath and continued to persuade [tried repeatedly to convince them that his gospel was true] Jews and Greeks. Then, when both Silas and Timothy arrived from Macedonia, Paul became completely absorbed and occupied with the Word, solemnly testifying to the Jews that Jesus is the Messiah. But when they opposed and slandered him, he shook off his clothing and said face-to-face to them: "Your blood is upon your own head [I've done all I can do to change your mind]. I myself am ceremonially and morally clean. From now on, I will go to the Gentiles."
Berean Literal Bible	And he was reasoning in the synagogue on every Sabbath, persuading both Jews and Greeks. Now when both Silas and Timothy came down from Macedonia, Paul was occupied with the word, earnestly testifying to the Jews Jesus to be the Christ. But of them opposing and reviling <i>him</i> , having shaken out the garments, he said to them, "Your blood be upon your head; I am clean. From now on I will go to the Gentiles."
Charles Thomson NT	And every sabbath day he discoursed in the synagogue, and conciliated the affections both of Jews and Greeks. But when Silas and Timothy were arrived from Macedonia, Paul was enrapt by the spirit, testifying to the Jews that Jesus is The Christ. And upon their setting themselves against this, and using abusive language, he shook his garments, and said to them, Your blood is on your own head. I am clear. Henceforth I will go to the Gentiles.
Context Group Version	And he dialogued in the community center every Sabbath, and persuaded Judeans and Hellenists. But when Silas and Timothy came down from Macedonia, Paul was compelled by the word, testifying to the Judeans that Jesus was the Anointed. And when they opposed themselves and slandered, he shook out his cloak and said to them, Your (pl) blood [be] on your (pl) own heads; I am clean: from now on I will go to the ethnic groups.

Far Above All Translation	<p>And he was in discussion in the synagogue every Sabbath, and he tried to persuade Jews and Greeks.</p> <p>And when both Silas and Timothy had come down from Macedonia, Paul was pressed in spirit and testified solemnly to the Jews that the Christ was Jesus. But since they took an opposing standpoint and blasphemed, he shook out his clothes and said to them, "Your blood be on your head. I am clear of responsibility. From now on I am going to the Gentiles."</p>
Modern English Version	<p>He lectured in the synagogue every Sabbath and persuaded Jews and Greeks. When Silas and Timothy came from Macedonia, Paul was pressed by the Spirit and testified to the Jews that Jesus was the Christ. But when they opposed him and blasphemed, he shook out his garments and said to them, "Your blood be upon your heads. I am innocent. From now on I will go to the Gentiles."</p>
Modern Literal Version 2020	<p>Now he was reasoning in the synagogue every Sabbath and was persuading Jews and Greeks.</p> <p>Now as both Silas and Timothy came down from Macedonia, Paul was being very troubled in the spirit, thoroughly testifying to the Jews: the Christ Jesus. Now <i>while</i> they <i>were</i> resisting <i>us</i> and blaspheming God, he shook-off <i>his</i> garments and said to them, Your^o blood is upon your^o <i>own</i> head. I <i>am</i> clean. I will be traveling to the Gentiles from hereafter</p>
New Matthew Bible	<p>And he preached in the synagogue every Sabbath day, and exhorted the Jews and the Gentiles.</p> <p>When Silas and Timothy had come from Macedonia, Paul was constrained by the Spirit to testify to the Jews that Jesus was the very Christ. And when they contradicted and reviled him, he shook out his clothing and said to them, Your blood is upon your own heads, and from henceforth I go blameless to the Gentiles.</p>
Revised Geneva Translation	<p>And he disputed in the synagogue every Sabbath, and exhorted the Jews and the Greeks.</p> <p>Now when Silas and Timothy had come from Macedonia, Paul, being pressed by the Spirit, testified to the Jews that Jesus was the Christ.</p> <p>And when they resisted and blasphemed, he shook his clothes, and said to them, "Your blood is upon your own head! I am clean. From now on will I go to the Gentiles."</p>
A Voice in the Wilderness	<p>And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.</p> <p>When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ. But when they opposed him and blasphemed, he shook his garments and said to them, Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles.</p>
Webster's Translation	<p>And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.</p> <p>And when Silas and Timothy had come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.</p> <p>And when they opposed themselves, and blasphemed, he shook his raiment, and said to them, Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles.</p>
The gist of this passage:	<p>Paul gets frustrated with going to the Jews in the synagogue and says he is done with that.</p>

Acts 18:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialégomai (διαλέγομαι) [pronounced dee-al- EHG-ohm-ah-ee]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 rd person singular, imperfect (deponent) middle indicative	Strong's #1256
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sunagôgê (συναγωγή) [pronounced soon-ag- oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4864
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
pan (πάν) [pronounced pahh]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
sabbaton (σάββατον) [pronounced SAHB- baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, accusative case	Strong's #4521

Translation: [Paul] was debating in the synagogue on every Sabbath [day].

When there was a synagogue in town (and this was the case almost all of the time), Paul would naturally go there and present Jesus to the people. He would match up the Old Testament prophecies with their fulfillment by Jesus. One would expect such a testimony to be effective, but apparently, there were times when very few were converted.

Paul would also speak of the resurrection of the Lord.

Acts 18:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithô (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	3 rd person singular, imperfect active indicative	Strong's #3982

Acts 18:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; accusative case	Strong's #2453
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Héllēnes (Ἕλληνας) [pronounced <i>HEHL-lane-ehs</i>]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; accusative case	Strong's #1672

Translation: He was persuading both Jews and Greeks.

Greeks also attended the synagogue, some of them having a genuine interest in the teaching of the Old Testament Scriptures. Some may have been full-fledged converts; others may have had reasonable curiosities about the **religion**, given the behavior of many of the Jews.

Paul, in his presentation, was persuading many of them (but not all).

What I believe to be the case is, Paul spoke to the Jews once a week; but he had six more days. During that time, he would go out among the Greeks and speak in whatever public forums were available to him. It does not say this specifically; just that Paul persuaded both Jews and Greeks.

At the same time, Paul was not simply sitting around wondering what to do. He also spent those other days working with Priscilla and Aquila making tents (vv. 2–3).

Acts 18:4 [Paul] was debating in the synagogue on every Sabbath [day]. He was persuading both Jews and Greeks. (Kukis mostly literal translation)

Acts 18:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ahēe</i>]	to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship	3 rd person singular, aorist active indicative	Strong's #2718

Acts 18:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Makedonía (Μακεδονία) [pronounced mak-ed- on-EE-ah]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109
Thayer: <i>Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.</i>			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
Silas (Σίλας) [pronounced SEE-las]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; nominative case	Strong's #4609
Thayer: <i>[Silas is] a Roman citizen, the companion of the apostle Paul on several of his missionary journeys.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Timótheos (Τιμόθεος) [pronounced tee- MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095

Translation: [When] Silas and Timothy came down from Macedonia,...

The Greek and Hebrew both do this thing where a masculine singular verb is used, even though there are two people who are really attached to that verb.

About this time, Silas and Timothy come down from Macedonia. So they did not get to Paul in time in Athens, but they did find out that he was here in Corinth now.

Acts 18:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunechô (συνέχω) [pronounced soon- EKH-oh]	<i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to preoccupy, to grip; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i>	3 rd person singular, imperfect passive indicative	Strong's #4912
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG- ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
Instead of <i>by the word</i> , the Byzantine Greek text and Scrivener Textus Receptus have the following:			
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
The neuter singular and masculine singular definite article are identical.			
ho (ό) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972

Translation: ...Paul was being compelled by the Word [possibly, Spirit],...

We do not know whether this is the *Word* or the *Spirit* here. *The Word* is found in 35 verses in the book of Acts and *the Spirit* is found 15 times (but it can be found in other forms in this book). The last 7 times *the Spirit* is found, it is constraining, compelling, guiding Paul (or others). *The Word* is not really used in the same way, in relation to Paul. Now, most people would then assume, *this ought to be the Spirit*. One of the rules of textual criticism is, the wording which is most counterintuitive is probably the right reading. I know that sounds odd, when

you first hear it. But, if the text was actually changed, it would have been likely changed from *the Word* to *the Spirit* for the reasons I said.

However, so that there is no great disputation here, bear in mind that believers can be guided, compelled or constrained by the Word and/or by the Spirit.

What follows is what Paul is being compelled to do (whether by the Word or by the Spirit).

Acts 18:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahēe</i>]	<i>testifying, attesting to, those solemnly affirming, having given a solid testimony</i>	masculine plural, present (deponent) middle participle, nominative case	Strong's #1263
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
<i>Einaí</i> is not found in the Byzantine Greek text or the Scrivener Textus Receptus; however, in my version of the Scrivener Textus Receptus (an interlinear), the words <i>to be</i> are added.			
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: ...*testifying to the Jews [that] Jesus is the Christ.*

Paul is compelled to testify to the Jews that Jesus is the Christ.

This may possibly read, *testifying to the Jews Christ Jesus*. It would make sense that Paul is compelled by the Word and by the Spirit to testify to the Jews about Christ Jesus.

Acts 18:5 [When] *Silas and Timothy came down from Macedonia, Paul was being compelled by the Word [possibly, Spirit], testifying to the Jews [that] Jesus is the Christ.* (Kukis mostly literal translation)

When Silas and Timothy arrived in Corinth, Paul was hard at work witnessing to the Jews there.

Acts 18:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antitássomai (ἀντιτάσσομαι) [pronounced an-tee-TASS-SOHM-ahee]	<i>opposing, waging battle against; opposing one's self, the one resisting</i>	masculine plural, present middle participle, genitive/ablative case	Strong's #498
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
blasphêmeō (βλασφημέω) [pronounced blahs-fay-MEH-oh]	<i>vilifying; speaking impiously; blaspheming, speaking blasphemies, defaming, railing against, reviling, speaking evil against</i>	masculine plural, present active participle, genitive/ablative case	Strong's #987

Translation: [However, the Jewish hierarchy in the synagogue] were not just opposing them but blaspheming [Jesus as well].

Paul has opposition, but it is not specified who exactly is opposing him. Therefore, I have inserted *the Jewish hierarchy*, based upon the information which follows. They not only opposed Paul, but they blasphemed against Jesus.

Acts 18:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ektinássō (ἐκτινάσσω) [pronounced ek-tin-AS-so]	<i>shaking off (vigorously, expressively); cleaning one's sandals by shaking</i>	masculine singular, aorist middle participle, nominative case	Strong's #1621
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
himatia (ἱμάτια) [pronounced heem-AHT-ee-ah]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun, accusative case	Strong's #2440

Translation: [Paul then began to] shake off [his] garments,...

Paul here engages in a symbolic gesture, along the lines of, "I do not even want to take your dust with me." Or is removing all vestiges of this meeting with those at the head of the Jewish synagogue.

Jesus spoke of such a symbolic gesture to His disciples; so Paul doing that here suggests that this is a common gesture, that most people observing would understand.

Acts 18:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτοῦς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
ὑμῶν (ὕμων) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τῆν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
κεφαλῆ (κεφαλῆ) [pronounced <i>kehf-ahL-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
ὑμῶν (ὕμων) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...saying to them, "Your blood [is] upon your heads.

Paul is saying that they are responsible for the things which they have said and done. He is not just speaking to these Jews but to Jews from all over his two missionary journeys who rejected Jesus, their Messiah (= Christ).

As you will recall, the Jews to whom Paul spoke did not simply reject the **gospel message**, but they often did evil against Paul (like organizing a mob to work against him and to go after him). Paul was even blamed for much of what the mob did.

Illustration: We had such a mob that seemed to be hired to foment revolution at the Capitol building January 6, 2021. There were a set of completely masked radicals who broke the windows going into the Capitol building. None of these men were every identified. Most of them were wearing all black. A few had maga hats. Not a single person has been arrested for or charged with the actual damage done to the Capitol building (although there is a recording of the Capitol police taking one of those men—as if captured—and then he is let go when they are out of sight of everything but the cameras. The cops even fist bump this man. The supporters of Trump have been blamed for this destruction of property, but never charged for it.

Acts 18:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharós (καθαρός) [pronounced <i>kahth-ar-OSS</i>]	<i>clean, clear, pure (literally or figuratively)</i>	masculine singular adjective, nominative case	Strong's #2513
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Translation: I [am] clear [of responsibility to you].

Paul says that he is clean, leaving out the verb *to be* for great emphasis. He has clearly presented the **gospel** to them; many of them are aware of the historical events which have taken place; and they know their Scriptures. Paul has made them aware of how all of these things tie together and they have rejected it. He cannot do any more—not for them or any of the other Jews he has witnessed to. He has made the message clear; and they have rejected it.

Acts 18:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
In Luke 5:10, these 3 words are translated, <i>from now on, from this time forward, from this point forward, henceforth, hereafter.</i>			
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 18:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 rd person singular, future (deponent) middle/passive indicative	Strong's #4198

Translation: [I will go] away from the [Jews] and will go to the gentiles [instead].”

Paul says that he will go away from the Jews and go to the gentiles instead.

Let's consider the historic context here. On this missionary journey, he has been run out of town on several occasions by Jews who have been extremely dishonest about who Paul is. Recall that, in one city, the organized a mob to cause some chaos, and then blamed this on Paul and his evangelistic mission. He was simply telling them about Jesus; everything which took place was 100% on the shoulders of the Jews who rejected his message (typically, this would be Jews who were a part of the hierarchy of each synagogue).

On the other hand, when Paul went into Athens, he was alone—without a support staff—and he was brought to the most prestigious place for a speaker to speak. They accepted his message or they rejected it. But there was no nonsense or dishonesty or craftiness which followed. Paul got a response and nothing more.

Now, logically to Paul, the place for him to go would have been the Jewish **synagogues**, given that they agreed to the Scriptures that Paul also believed in. But their response was much different than he would have expected. They not only rejected their own Messiah, but they worked diligently to harm Paul after hearing him speak.

Acts 18:6 [However, the Jewish hierarchy in the synagogue] were not just opposing them but blaspheming [Jesus as well]. [Paul then began to] shake off [his] garments, saying to them, “Your blood [is] upon your heads. I [am] clear [of responsibility to you]. [I will go] away from the [Jews] and will go to the gentiles [instead].” (Kukis mostly literal translation)

Acts 18:4–6 [Paul] was debating in the synagogue on every Sabbath [day]. He was persuading both Jews and Greeks. [When] Silas and Timothy came down from Macedonia, Paul was being compelled by the Word [possibly, *Spirit*], testifying to the Jews [that] Jesus is the Christ. [However, the Jewish hierarchy in the synagogue] were not just opposing them but blaspheming [Jesus as well]. [Paul then began to] shake off [his] garments, saying to them, “Your blood [is] upon your heads. I [am] clear [of responsibility to you]. [I will go] away from the [Jews] and will go to the gentiles [instead].” (Kukis mostly literal translation)

Acts 18:4–6 On every Sabbath day, Paul would go into the Corinthian synagogue and debate. Although he was persuading both Jews and Greeks, not all of them were believing. Then, when Silas and Timothy came down from Macedonia, Paul was compelled once against by the Word to testify that Jesus is the Christ. However, those who ran the synagogue continued to oppose him and they blasphemed the Lord as well. Paul, having reached his limit,

shook the dust off his clothing, said to them, “Your blood is upon your heads. I am clear of any responsibility to you. I will stop trying to convince the Jew of their Messiah and go to the gentiles instead.” (Kukis paraphrase)

God encourages Paul through one Jewish convert and a vision

And departing from there, he went to a house of a certain one with a name Titus Justus, one revering the God, of whom the house was bordering the synagogue. Now Crispus, the director of the synagogue, believed in the Lord with the entire house of his. And many of the Corinthians who were hearing [Paul] were believing and were being baptized.

Acts
18:7–8

Having departed from there, [Paul] went to the house of a certain (man) with the name Titus Justus, a worshiper of God. [His] house was adjacent to the synagogue. Also Crispus, the director of the synagogue, believed in the Lord, along with his entire household. Indeed, many of the Corinthians who heard [Paul speak] believed and were baptized.

Paul walked out of the synagogue and went next door to a home owned by Titus Justus, a man who worshiped God. Paul was going to stay there as previously arranged. While all of this was taking place, the director of the synagogue, Crispus, also believed in the Lord along with his entire household. In addition to this, many Corinthians, having heard Paul speak, believed and were baptized.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And departing from there, he went to a house of a certain one with a name Titus Justus, one revering the God, of whom the house was bordering the synagogue. Now Crispus, the director of the synagogue, believed in the Lord with the entire house of his. And many of the Corinthians who were hearing [Paul] were believing and were being baptized.
Complete Apostles Bible	And having gone over from there, he went into the house of a certain man named Justus, who worshipped God, whose house was next door to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord, together with all his household. And many of the Corinthians, hearing, were believing and were being baptized.
Douay-Rheims 1899 (Amer.)	And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord, with all his house. And many of the Corinthians hearing, believed and were baptized.
Holy Aramaic Scriptures	And he went out from there, and entered unto the house of a man whose name was Titus, who revered Alaha {God}. And his house was connected to The Kenushtha {The Synagogue}. And Qrispus, the Chief of The Kenushtha {The Synagogue}, became a believer in Maran {Our Lord}; he, and all the sons of his house. And many Qurintaye {Corinthians} heard of it, and they were believing in Alaha {God}, and were being Immersed {Baptized}.
James Murdock's Syriac NT	And he went away, and entered into the house of a certain man named Titus, one who feared God, and whose house adjoined the synagogue. And Crispus, the president of the synagogue, believed on our Lord, he and all the members of his house. And many Corinthians gave ear, and believed in God and were baptized.
Original Aramaic NT	And he left there and entered the house of a man whose name was Titus, one who was a worshiper of God, and his house was joined to the synagogue.

And Krispus, The Leader of the synagogue was trusting in Our Lord, he and all the children of his household, and many Corinthians were listening and were trusting in God and being baptized.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And moving from there, he went into the house of a man named Titus Justus, a God-fearing man, whose house was very near the Synagogue. And Crispus, the ruler of the Synagogue, with all his family, had faith in the Lord; and a great number of the people of Corinth, hearing the word, had faith and were given baptism.
Bible in Worldwide English	So he left. He went to the house of a man named Justus who worshipped God. His house was next to the meeting place. Crispus was the head ruler of the meeting house. He and his whole family believed in the Lord. Many of the people in Corinth heard and believed. And they were baptised.
Easy English	So Paul did not speak in the Jewish meeting place any more. Instead, he went to the house of Titius Justus, which was next to the meeting place. Justus was a Gentile who now worshipped God. A man called Crispus was the leader of the Jewish meeting place there. He, and everyone else who lived in his house, believed in the Lord Jesus. Many other people in Corinth heard Paul's message and they believed in Jesus. When they became believers, someone baptized them.
Easy-to-Read Version–2008	<p style="margin-left: 20px;">Paul continued to teach in Corinth. But now he usually taught those who were not Jews. Most people who lived in Corinth were Greek.</p> <p>Paul left the synagogue and moved into the home of Titius Justus, a man who was a worshiper of the true God. His house was next to the synagogue. Crispus was the leader of that synagogue. He and all the people living in his house believed in the Lord Jesus. Many other people in Corinth also listened to Paul. They, too, believed and were baptized.</p>
<i>God's Word™</i>	Then he left the synagogue and went to the home of a man named Titius Justus, who was a convert to Judaism. His house was next door to the synagogue. The synagogue leader Crispus and his whole family believed in the Lord. Many Corinthians who heard Paul believed and were baptized.
Good News Bible (TEV)	So he left them and went to live in the house of a Gentile named Titius Justus, who worshiped God; his house was next to the synagogue. Crispus, who was the leader of the synagogue, believed in the Lord, together with all his family; and many other people in Corinth heard the message, believed, and were baptized.
J. B. Phillips	Then he left them and went to the house of a man called Titius Justus, a man who revered God and whose house was next door to the synagogue. Crispus, the leader of the synagogue, became a believer in the Lord, with all his household, and many of the Corinthians who heard the message believed and were baptised. Then one night the Lord spoke to Paul in a vision.
<i>The Message</i>	He walked out and went to the home of Titius Justus, a God-fearing man who lived right next to the Jews' meeting place. But Paul's efforts with the Jews weren't a total loss, for Crispus, the meeting-place president, put his trust in the Master. His entire family believed with him.
NIRV	Then Paul left the synagogue and went to the house next door. It was the house of Titius Justus, a man who worshiped God. Crispus was the synagogue leader. He and everyone living in his house came to believe in the Lord. Many others who lived in Corinth heard Paul. They too believed and were baptized.
New Life Version	Paul went from there and came to the house of a man named Titus Justus who worshiped God. His house was next to the Jewish place of worship. Crispus was the leader of the Jewish place of worship. He and his family believed in the Lord.

Many of the people of Corinth who heard Paul became Christians and were baptized.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul walked right out of that synagogue and moved into the house next door. It was the home of Titius Justus, a man who worshiped God. The leader of the synagogue believed what Paul had to say about the Lord. His name was Crispus. His entire family believed too. A lot of people in Corinth listened to Paul, believed what he said, and showed it by getting baptized.
Contemporary English V.	Paul then moved into the house of a man named Titius Justus, who worshiped God and lived next door to the Jewish meeting place. Crispus was the leader of the meeting place. He and everyone in his family put their faith in the Lord. Many others in Corinth also heard the message, and all the people who had faith in the Lord were baptized.
Goodspeed New Testament	So he moved to the house of a devout proselyte named Titius Justus, which was next door to the synagogue. But Crispus, the leader of the synagogue, believed in the Lord, and so did all his household, and many of the people of Corinth heard Paul and believed and were baptized.
The Living Bible	After that he stayed with Titus Justus, a Gentile who worshiped God and lived next door to the synagogue. However, Crispus, the leader of the synagogue, and all his household believed in the Lord and were baptized—as were many others in Corinth.
New Berkeley Version The Passion Translation	. Leaving the synagogue, Paul went to the home of Titus, a convert to Judaism, for he and his family attended the Jewish meetings <i>and they had all become believers in Jesus</i> . Crispus, the leader of the synagogue, believed in the Lord, together with his entire family, and many of the Corinthians who heard what had happened believed in the Lord and were baptized.
Plain English Version	So Paul stopped going to the Jewish meeting house, and he moved to live with a man that was not a Jew, but he respected God. His name was Titius Justus, and he lived in the house next door to the Jewish meeting house. Another man, Crispus, was the boss of the Jewish meeting house. Crispus and everyone in his family believed in Jesus. And a lot of other people in Corinth heard Paul talk about Jesus, and they believed in him too. So the other Christians baptised them all in water.
UnfoldingWord Simplified T.	So Paul left the Jewish meeting place and went into a house that was next to it, and preached there. Titius Justus, the owner of the house, was a non-Jewish man who worshiped God. After that, the ruler of the Jewish meeting place, whose name was Crispus, and all of his family believed in the Lord. Many other people in Corinth heard about Crispus and his family, they also believed in Jesus and were baptized.
William's New Testament	So he moved into the house of a pagan named Titus Justus, who worshiped the true God; his house was next to the synagogue. But Crispus, the leader of the synagogue, became a believer in the Lord, and so did all his family, and from time to time many of the Corinthians heard, believed, and were baptized.

Partially literal and partially paraphrased translations:

American English Bible	Then he left them and entered the home of a man named Titius Justus (a worshiper of God), whose house adjoined the synagogue. And later, Crispus (the synagogue's presiding officer) became a believer in the Lord, as did his whole household... And many Corinthians that heard about it also became believers and were immersed .
Beck's American Translation Breakthrough Version	. And after walking somewhere else away from there, He went into a house of someone with the name Titus Justus, who worshipped God, whose house was up against the synagogue. Crispus, the synagogue leader, trusted the Master together

	with his whole house. And many of the Corinthians listening were trusting and being submerged.
Common English Bible	He left the synagogue and went next door to the home of Titius Justus, a Gentile God-worshipper. Crispus, the synagogue leader, and his entire household came to believe in the Lord. Many Corinthians believed and were baptized after listening to Paul.
Len Gane Paraphrase	So he left there and entered a certain man's house. His name was Justus, and he worshipped God. His house abutted the synagogue. Crispus, the chief ruler of the synagogue, believed in the Lord with all his house, and many of the Corinthians heard, believed, and were baptized.
A. Campbell's Living Oracles	And going out thence, he went into the house of one called Justus, a worshiper of God, whose house was adjoining the synagogue. Now, Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, hearing, believed; and were immersed.
New Advent (Knox) Bible	So he left them, and went to the house of one Titius Justus, a worshipper of the true God, who lived next door to the synagogue. But Crispus, the ruler of the synagogue, learned to believe in the Lord, and so did all his household; and by now many of the Corinthians listened and found faith, and were baptized.
NT for Everyone	He moved on from the synagogue, and went into the house of a man named Titius Justus, a godfearer who lived opposite the synagogue. But Crispus, the ruler of the synagogue, believed in the Lord, with all his household, and many of the Corinthians heard about it, came to faith, and were baptized.
20 th Century New Testament	So he left, and went to the house of a certain Titius Justus, who had been accustomed to join in the worship of God, and whose house was next door to the Synagogue. Crispus, the President of the Synagogue, came to believe in the Lord, and so did all his household; and many of the Corinthians, as they listened to Paul, became believers in Christ and were baptized.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And he departed from there, and came into the house of a certain man named Justus, a man who worshiped God, and whose house was adjoining the synagogue. Crispus, the head rabbi of the synagogue, believed in the Lord with everyone in his household. Many of the Corinthians, when they heard the Word, believed and were baptized.
Revised Ferrar-Fenton Bible	He accordingly took his departure, and went to the house of a God-fearing man, named Titus Justus, whose house was close to the synagogue. But Crispus, the chief of the synagogue, believed in the Lord with all his family; and many of the Corinthians having heard, believed, and were baptized.
Free Bible Version	He left and went to stay with Titius Justus, who worshiped God and whose house was next door to the synagogue. Crispus, leader of the synagogue, believed in the Lord together with his whole household. Many of the people of Corinth who heard the message became believers and were baptized.
God's Truth (Tyndale)	And he departed from that place, and entered into a certain mans house named Justus a worshipper of God, whose house joined hard to the synagogue. How be it one Crispus the chief ruler of the synagogue believed on the Lord with all his household, and many of the Corinthians gave audience and believed and were baptised.
International Standard V	Then he left that place and went to the home of a man named Titius [Other mss. read Titus] Justus, who worshipped God and whose house was next door to the synagogue. 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.

Riverside New Testament	So he changed over from there and came into the house of a man named Titus Justus, who revered God. His house was next to the synagogue. Crispus, the synagogue Director, believed in the Lord with all his household, and many of the Corinthians when they heard believed and were baptized.
The Spoken English NT	And he left there and went to the house of a person named Titus Justus, whose house was next door to the synagogue. Crispus the synagogue leader also became a believer in the Lord, together with his whole household. And lots of Corinthians were becoming believers when they heard the message, and were getting baptized.
Weymouth New Testament	So he left the place and went to the house of a person called Titus Justus, a worshipper of the true God. His house was next door to the synagogue. And Crispus, the Warden of the synagogue, believed in the Lord, and so did all his household; and from time to time many of the Corinthians who heard Paul believed and received baptism.
Worsley's New Testament	And departing thence, he went to the house of one named Justus, who worshipped God, whose house was contiguous to the synagogue. But Crispus the ruler of the synagogue believed on the Lord with all his house: and many of the Corinthians hearing the word believed, and were baptized.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Paul left there and went to the house of a God-fearing man named Titus Justus who lived next door to the synagogue. A leading man of the synagogue, Crispus, along with his whole household, believed in the Lord. On hearing Paul, many more Corinthians believed and were baptized.
The Heritage Bible	And changing places from there, he went into one's house named Justus, who worshipped God, whose house was adjoining the synagogue. And Crispus, the chief ruler of the synagogue, believed the Lord with all his house, and many of the Corinthians hearing, believed and were baptized.
New American Bible (2011)	So he left there and went to a house belonging to a man named Titus Justus, a worshiper of God;* his house was next to a synagogue. ^c Crispus,* the synagogue official, ^d came to believe in the Lord along with his entire household, and many of the Corinthians who heard believed and were baptized. * [18:7] A worshiper of God: see note on Acts 8:26–40. * [18:8] Crispus: in 1 Cor 1:14 Paul mentions that Crispus was one of the few he himself baptized at Corinth. c. [18:7] 13:46–47; 28:28. d. [18:8] 1 Cor 1:14.
Revised English Bible–1989	With that he left, and went to the house of a worshipper of God named Titus Justus, who lived next door to the synagogue. Crispus, the president of the synagogue, became a believer in the Lord, as did all his household; and a number of Corinthians who heard him believed and were baptized.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he left them and went into the home of a "God-fearer" named Titus Justus, whose house was right next door to the synagogue. Crispus, the president of the synagogue, came to trust in the Lord, along with his whole household; also many of the Corinthians who heard trusted and were immersed.
Hebraic Roots Bible	And moving from there, he went into the house of one, Titus by name, one worshipping YAHWEH, whose house was next door to the synagogue. And Crispus, the synagogue ruler, believed in our Master along with all his house. And hearing many of the Corinthians believed and were baptized.

Holy New Covenant Trans.	Paul left the house of worship and moved into the home of Titius Justus. This man worshipped the true God. His house was next door to the house of worship. Crispus was the leader of that house of worship. Crispus and all of the people who were living in his house trusted in the Lord Jesus. Many other people in Corinth also listened to Paul. They too believed and were immersed.
The Scriptures 2009	And having left there he came to the house of a certain man named Justus, who worshipped Elohim, whose house was next to the congregation. And Crispus, the ruler of the congregation, did believe in the Master with all his household. And many of the Corinthians, hearing, believed and were immersed.
Tree of Life Version	After leaving there, Paul went into the house of a man named Titius Justus, a God-fearer whose house was next door to the synagogue. Crispus, the synagogue leader, put his faith in the Lord, along with his whole household. And many of the Corinthians, upon hearing, were believing and being immersed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Moving onward [He] enters to house [of] someone [by] name [of] titius justus [man] worshipping the god [of] whom The House was Bordering the assembly Crispus but The Assembly Leader believes the lord with all the house [of] him and Many [Men] [of] the corinthians Hearing {him} believed and [They] were washed...
Alpha & Omega Bible	THEN HE LEFT THERE AND WENT TO THE HOUSE OF A MAN NAMED TITIUS JUSTUS, A WORSHIPER OF THEOS (<i>The Alpha & Omega</i>), WHOSE HOUSE WAS NEXT TO THE SYNAGOGUE. 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 IMMersed/BAPTIZED.
Awful Scroll Bible	And stepping-after from there, he comes into someone's house named Justus, revering God, whose house was bordering-with the drawing-together. Moreover, Crispus the drawing-together-leader, confides in the Lord with his whole house, and many of the Corinthians hearing, were confiding and were being baptized.
Concordant Literal Version	And, proceeding thence, he entered the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to the synagogue." Now Crispus, the chief of the synagogue, believes the Lord, together with his whole household. And many of the Corinthians, hearing, believed and were baptized."
exeGesés companion Bible	- and he departs thence. And he comes to the house of one named Justus - who venerates Elohim, whose house joins the synagogue. And Crispus, the arch of the synagogue, trusts on Adonay with all his house; and many of the Corinthians who hear trust and are baptized.
Orthodox Jewish Bible	And so Rav Sha'ul left them, and entered into the bais of a certain ish by the name Titius Justus, a yire Elohim whose bais was right next door to the shul!! And Crispus, the Rosh Beit HaKnesset, came to emunah in MoshiaCh Adoneinu along with his entire bais; also many of the Corinthians who heard came to emunah, and were being given MoshiaCh's tevilah of teshuva.
Rotherham's Emphasized B.	And [removing from thence] he came into the house of a certain man by name Titius Justus, who worshipped God, [whose house] was adjoining unto the synagogue. But Crispus ^c the ruler of the synagogue believed in the Lord, with all his house. And many of the Corinthians [hearing] were believing, and being immersed. ^c 1 Co. i. 14.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he moved on from there and went to the house of a man named Titus [One early ms reads <i>Titus</i> ; two early mss omit the name.] Justus, who worshiped God and whose house was next door to the synagogue. Crispus, the leader of the synagogue, believed in the Lord together with his entire household [joyfully acknowledging Him as Messiah and Savior]; and many of the Corinthians who heard [Paul's message] were believing and being baptized.
An Understandable Version	So, he left [<i>this assembly of Jews</i>] and went to the house of a certain man named Titus Justus, a worshiper of God, whose house was right next door to the synagogue. Crispus, the leader of the synagogue, and all of his family became believers in the Lord. [And] many of the Corinthians who heard [<i>Paul's message</i>] believed [<i>in the Lord</i>] and were immersed [<i>into Christ</i>].
The Expanded Bible	Paul left the synagogue [^l there] and moved into the home of a man named Titus Justus, next to the synagogue. This man worshiped God [^c a Gentile "God-fearer," who worshiped the true God of Israel; 10:2; 13:43; 17:4]. Crispus was the leader [official] of that synagogue, and he and all the people living in his house [of his household] believed in the Lord. Many others in Corinth also listened to Paul and believed and were baptized.
Jonathan Mitchell NT	And so, walking across [town] from that place [D reads: from {the residence of} Aquila], he came unto [the] house of (= [the] home belonging to) a certain man named Titus Justus, who by way of life stood in awe of God (= a convert to Judaism, or, a "God-fearer"), whose house had a common wall, or boundary, with (or: was adjoined or adjacent to) the synagogue. Now Crispus, the presiding member (or: leader; ruler) of the synagogue, put his trust in and believed by and in the Lord [= Christ], along with his whole household. Furthermore, many of the Corinthians, continuing in hearing [the message], began trusting and believing, and, one after another, were being immersed (baptized).
Syndein/Thieme	And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house shared the property line with the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord at a point in time that was perpetuated forever {eternal security} with his entire house. And many of the Corinthians hearing . . . believed, and were baptized. {Note: Crispus' testimony would demonstrate the 'easy way to be saved. Sit in a pew, hear the gospel, and personally believe - salvation!}.
Translation for Translators	So Paul left <i>the Jewish meeting place</i> and went into a house that was next to it, <i>and preached there</i> . Titus Justus, the owner of the house, was a non-Jewish man who had accepted what the Jews believe. <i>After that</i> , the ruler of the Jewish meeting place, <i>whose name was Crispus</i> , and all of his family [MTY] believed in the Lord <i>Jesus</i> . Many other people in Corinth who listened to <i>Paul</i> also believed <i>in Jesus</i> . Then they were baptized. <i>But there were people who still opposed Paul and his preaching</i> .
The Voice	He walked out of the synagogue and went next door to the home of <i>an outsider</i> , Titus Justus, who worshiped God. <i>Paul formed a gathering of believers there that included Crispus</i> (the synagogue leader) and his whole household and many other Corinthians who heard Paul, believed, and were ceremonially washed through baptism.

Bible Translations with Many Footnotes:

Lexham Bible	And leaving there, he entered into the house of someone named [Literally "by name"] Titus Justus, a worshiper [Or "a God-fearer"] of God whose house was next door to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord together
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with his whole household. And many of the Corinthians, when they [*Here “when ” is supplied as a component of the participle (“heard about”) which is understood as temporal] **heard about it** , [*Here the direct object is supplied from context in the English translation] **believed and were baptized.**

NET Bible®

Then Paul³⁰ left³¹ the synagogue³² and went to the house of a person named Titus Justus, a Gentile who worshiped God,³³ whose house was next door to the synagogue. Crispus, the president of the synagogue,³⁴ believed in the Lord together with his entire household, and many of the Corinthians who heard about it³⁵ **believed and were baptized.**

³⁰tn Grk “he”; the referent (Paul) has been specified in the translation for clarity.

³¹tn Grk “Then leaving from there he went.” The participle μεταβάς (metabas) has been translated as a finite verb due to requirements of contemporary English style.

³²tn Grk “from there”; the referent (the synagogue) has been specified in the translation for clarity.

³³tn Grk “a worshiper of God.” The clarifying phrase “a Gentile” has been supplied for clarity, and is indicated by the context, since Paul had parted company with the Jews in the previous verse. The participle σεβομένου (sebomenou) is practically a technical term for the category called God-fearers, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, TDNT 6:732-34, 743-44.

^{sn} Here yet another Gentile is presented as responsive to Paul’s message in Acts.

³⁴tn That is, “the official in charge of the synagogue”; ἀρχισυνάγωγος (arcisunagwgos) refers to the “leader/president of a synagogue” (so BDAG 139 s.v. and L&N 53.93).

³⁵tn Or “who heard him,” or “who heard Paul.” The ambiguity here results from the tendency of Greek to omit direct objects, which must be supplied from the context. The problem is that no less than three different ones may be supplied here: (1) “him,” referring to Crispus, but this is not likely because there is no indication in the context that Crispus began to speak out about the Lord; this is certainly possible and even likely, but more than the text here affirms; (2) “Paul,” who had been speaking in the synagogue and presumably, now that he had moved to Titus Justus’ house, continued speaking to the Gentiles; or (3) “about it,” that is, the Corinthians who heard about Crispus’ conversion became believers. In the immediate context this last is most probable, since the two incidents are juxtaposed. Other, less obvious direct objects could also be supplied, such as “heard the word of God,” “heard the word of the Lord,” etc., but none of these are obvious in the immediate context.

Wilbur Pickering’s New T.

The house of Justus becomes the base

So he moved from there into the house of a man named Justus, a worshiper of God, whose house was next door to the synagogue. Then Crispus, the ruler of the synagogue, believed on the Lord with all his household; and as they were hearing, many of the Corinthians were believing and being baptized.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Consequently, after moving out from there [the synagogue], he entered the house of a certain man named Titus Justus, who worshipped God [proselyte of the gate], whose house was next door to the synagogue.

Subsequently, Crispus, the chief ruler of the synagogue, believed on the Lord along with his entire household. Also, many of the Corinthians [Jews], after hearing [reiteration of the Kingdom gospel after Paul was no longer allowed in the synagogue], were believing and being baptized .

Context Group Version And he departed from there, and went into the house of a certain man named Titus Justus, one that bowed down in deference to God, whose house was adjacent to the community center. And Crispus, the ruler of the community center, trusted in the Lord with all his house; and many of the Corinthians hearing trusted, and were immersed.

Modern Literal Version 2020 And having gone-away from there, he went into the house of a certain man, Justus by name, one who worships God, whose house was adjoining to the synagogue. {Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.} Now Crispus, the ruler of the synagogue, believed in the Lord together-with his whole house {1Co 1:14}. And many of the Corinthians hearing, were believing and were being immersed*. And he departed thence, and went into the house of a certain man named °Titus Justus, one that worshiped God, whose house joined hard to the synagogue. °Byz. omits "Titus" And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

NT (Variant Readings) And he departed from there and entered the house of a certain man named Justus, one who revered God, whose house was next door to the synagogue. Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing and believing, were immersed.

A Voice in the Wilderness

The gist of this passage: Even though Paul was quite upset with the response of the Jews, God shows him that not all Jews are lost.

7-8

Acts 18:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
metabainō (μεταβαίνω) [pronounced meht-ab-AHEE-noh]	changing place (location), departing, going, one passing (over), removing	masculine singular, aorist active participle, nominative case	Strong's #3327
ekeithen (ἐκεῖθεν) [pronounced ehk-ī-thehn]	from that place, (from) thence, (from) there	adverb	Strong's #1564
έρchomai (έρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	3 rd person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
oikia (οἰκία) [pronounced oy-KEE-ah]	house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods	feminine singular noun; accusative case	Strong's #3614

Acts 18:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τίνος (τινος) [pronounced <i>tihn-oss</i>]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
ὄνομα (ὄνομα, ὄνομα, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Τίτος (Τίτος) [pronounced <i>TEE-toss</i>]	<i>a nurse; transliterated, Titus, Titos, Titius</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5103
The Byzantine Greek text and the Scrivener Textus Receptus lack the name above. The Westcott Hort text and Tischendorf's Greek text both have this name. These four manuscripts all have the name below.			
ἰουῆστος (ἰουῆστος) [pronounced <i>ee-OOCE-toss</i>]	<i>just (Latin derivation); transliterated, Justus</i>	masculine singular proper noun; nominative case	Strong's #2459

This is the name of 3 Christians in the New Testament. Thayer:

- 1) a surname of Joseph, called Barsabas. Acts 1:23
- 2) of Titus, a Christian at Corinth, with whom Paul lodged. Acts 18:7
- 3) a surname of Jesus, a friend of Paul. Col. 4:11

Translation: Having departed from there, [Paul] went to the house of a certain (man) with the name Titus Justus,...

Although we do not know every detail of what took place, Paul apparently prearranged a place to stay in. Whether his support staff got this done by letter, or whether he came on referral; or began asking around as he entered town—we don't know—but it would make sense the Paul staying at this man's house was already figured out before Paul spoke in the synagogue this last time.

There is a very famous troubleshooter named Titus who accompanies Paul. He is mentioned many times in Paul's epistles (in 12 verses), but he is not mentioned in the book of Acts. If this was the same man, we would have expected Paul, at the end of the book of 1Corinthians, to mention him (greet him). Paul does not, although Paul does speak about Titus 9 times in the letter 2Corinthians. Given that information, I would suggest that these are different men (although their names are spelled differently in the English, they are not different names in the Greek).

Acts 18:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sébomai (σέβομαι) [pronounced SEB-om-ah-ee]	<i>showing reverence for, revering, adoring, being devout, being religious, a pious person, religious types; worshiping</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #4576
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...a worshiper of God.

When we read this, we assume that Titus Justus is not simply religious, but believes in the True God.

Acts 18:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; nominative case	Strong's #3614
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
sunomoréō (συνομορέω) [pronounced soon-om-or-EH-oh]	<i>bordering on, being next to, abutted to, being adjoined to</i>	feminine singular, present active participle, nominative case	Strong's #4927
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Acts 18:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4864

Translation: [His] house was adjacent to the synagogue.

Now, interestingly enough, Paul storms out of the synagogue, but then goes right next door to stay (these things may not have occurred on the same day).

Although I have assumed that this was prearranged, it is possible that Titus Justus revealed to Paul that he had believed and offered him a place to stay.

Acts 18:7 Having departed from there, [Paul] went to the house of a certain (man) with the name Titus Justus, a worshiper of God. [His] house was adjacent to the synagogue. (Kukis mostly literal translation)

Acts 18:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Krispos (Κρίσπος) [pronounced KRIS-poss]	<i>curled; transliterated, Crispus, Krispos</i>	masculine singular proper noun; a person; nominative case	Strong's #2921
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
archisunagôgos (ἀρχισυνάγωγος) [pronounced ar-khee-soon-AG-oh-goss]	<i>director of the synagogue services; (chief) ruler of the synagogue</i>	masculine singular noun; genitive/ablative case	Strong's #752

BDB: *It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage.*²⁰

Translation: Also Crispus, the director of the synagogue,...

Interestingly enough, despite Paul's harsh words, the director of the synagogue, Crispus, also believed in Jesus. He heard the gospel from Paul's lips and believed in Jesus (that would be my assumption). Obviously, the synagogue would be split between believers and unbelievers.

²⁰ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #752.

Acts 18:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, aorist active indicative	Strong's #4100
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3650
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...believed in the Lord, along with his entire household.

It was not just Crispus who believed, but he explained Jesus to those in his family (and household) and they all believed (it is possible that they came to the synagogue and heard Paul as well).

Acts 18:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183

Acts 18:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Korínthioi (Κορίνθιοι) [pronounced kor-IN-thee-oy]	<i>Corinthians, inhabitants (residents, citizens) of Corinth</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #2881
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
πιστεύῶ (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, imperfect active indicative	Strong's #4100
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
baptizō (βαπτίζω) [pronounced bap-TID-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	3 rd person plural, imperfect passive indicative	Strong's #907

Translation: Indeed, many of the Corinthians who heard [Paul speak] believed and were baptized.

In the Greek text, *to believe* and *to be baptized* are both imperfect tenses. This is a continuous action. They did not all believe at once; they were not all baptized at once. I translated more as if these are aorist tenses, looking at this from the standpoint of each individual—a person believes (point in time) and is baptized (a point in time).

There were many Corinthians, Jews and Greeks alike, who heard Paul speak. They believed in Jesus and were baptized.

Quite obviously, baptism was a ceremony or ritual used during the **pre-canon era**. However, it does not appear that baptism is necessary in our own **post-canon era**. What I mean is, baptism is never necessary for salvation. It does not appear to be a ritual which is even observed (the only Church Age ritual which is continued is the Lord's Supper).

Acts 18:8 Also Crispus, the director of the synagogue, believed in the Lord, along with his entire household. Indeed, many of the Corinthians who heard [Paul speak] believed and were baptized. (Kukis mostly literal translation)

Acts 18:7–8 Having departed from there, [Paul] went to the house of a certain (man) with the name Titus Justus, a worshiper of God. [His] house was adjacent to the synagogue. Also Crispus, the director of the synagogue, believed in the Lord, along with his entire household. Indeed, many of the Corinthians who heard [Paul speak] believed and were baptized. (Kukis mostly literal translation)

Acts 18:7–8 Paul walked out of the synagogue and went next door to a home owned by Titus Justus, a man who worshiped God. Paul was going to stay there as previously arranged. While all of this was taking place, the director of the synagogue, Crispus, also believed in the Lord along with his entire household. In addition to this, many Corinthians, having heard Paul speak, believed and were baptized. (Kukis paraphrase)

There is an odd series of events. Paul, frustrated with no response in the synagogue, has vowed to simply go to the gentiles instead. Then Paul stays at the home of someone who lives next door to a synagogue; and one of the leaders from that synagogue—along with his entire family—believe in Jesus.

I think the takeaway here is, you do not have to go into the synagogues in order to present the gospel message to a **Jew** or to a Jewish audience. We do not know the exact circumstances of the salvation of Crispus and his family, but it apparently was not an immediate result of Paul going into the synagogue and giving the gospel message (Paul would not have been so discouraged if a few people believed). How it happened, whether this man thought about what Paul said and believed; or was witnessed to by someone else—we don't really know.

Maybe God was telling Paul, indirectly, "You will still have an impact on your Jewish brothers." The obvious question to raise is, "Why doesn't God simply tell that to Paul? What is the point of letting Paul figure this out on his own?" Direct audio contact from God, as the book of Acts continues, occurs less and less. The primary contact that man will have with God is through His Word. In fact, we never will hear God audibly speak to us and say, "Okay, up ahead, make a left turn! Do it!" There is nothing to be found in any New Testament epistles which suggests that we can somehow deduce the will of God from things He will say to us.

Now spoke the Lord at night through a vision to Paul, "Do not be frightened, but keep on speaking and do not be silent, for I [even] I am with you. No one will lay [a hand] upon you to harm you, for [these] people are to Me many in the city this." Now he remains a year and months six teaching among them the Word of the God.

Acts
18:9–11

The Lord spoke to Paul by a vision at night, [saying], "Do not be afraid [in Corinth] but keep on speaking and do not be silent, for I [even] I am with you. No one will attack you to harm you, for [the] people for Me are many in this city." So [Paul] remained [there] for a year and six months teaching among them the Word of God.

The Lord spoke to Paul by a vision at night, saying, "Do not allow yourself to become afraid in Corinth. Keep on speaking the truth and so not be silent, for I, even I, am with you. I will not allow anyone to attack you or to harm you, for I have many people in this city who need to hear My Name." Therefore, Paul remained in Corinth for a year and a half, teaching the Word of God among the people.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now spoke the Lord at night through a vision to Paul, "Do not be frightened, but keep on speaking and do not be silent, for I [even] I am with you. No one will lay [a hand] upon you to harm you, for [these] people are to Me many in the city this." Now he remains a year and months six teaching among them the Word of the God.
- Complete Apostles Bible Now the Lord spoke to Paul by a vision in the night, "Fear not, but speak, and do not keep silent; for I am with you, and no one will attack you to harm you; for I have many people in this city." And he settled there a year and six months, teaching the word of God among them.
- Douay-Rheims 1899 (Amer.) And the Lord said to Paul in the night, by a vision: Do not fear, but speak. And hold not thy peace,

Holy Aramaic Scriptures	<p>Because I am with thee and no man shall set upon thee, to hurt thee. For I have much people in this city.</p> <p>And he stayed there a year and six months, teaching among them the word of God. And MarYa {The Lord-YHWH} spoke in a vision unto Paulus {Paul}: "You should not fear! But rather, speak, and do not be silent, on account that I am with you, and a nash {man} isn't able to harm you. And many Ama {People} are for Me in this city."</p> <p>Then, he dwelled one year and six months in Qurinthus {Corinth}, and taught The Miltha d'Alaha {The Word of God} unto them.</p>
James Murdock's Syriac NT	<p>And the Lord said to Paul in a vision: Fear not, but speak and be not silent: for I am with thee, and no one is able to harm thee; and I have much people in this city.</p>
Original Aramaic NT	<p>And he resided in Corinth a year and six months, and taught them the word of God. And THE LORD JEHOVAH said in a vision to Paulus, "Do not be afraid, but speak and do not be silent, Because I am with you, and no man can harm you, and I have many people in the city."</p> <p>And he remained one year and six months in Corinthus and was teaching them the word of God.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said to Paul in the night, in a vision, Have no fear and go on preaching:</p> <p>For I am with you, and no one will make an attack on you to do you damage: for I have a number of people in this town.</p> <p>And he was there for a year and six months, teaching the word of God among them.</p>
Bible in Worldwide English	<p>The Lord said to Paul in a vision in the night, Do not fear. Keep on speaking. Do not stop. I am with you. nobody will hurt you. I have many people in this city. So Paul stayed there for one year and six months. He taught the people Gods word.</p>
Easy English	<p>But one night, the Lord appeared to Paul in a vision. He said, 'Do not be afraid of those people who are against you. Continue to speak my message to the people here. Do not stop speaking to them. I am here with you. Nobody will hurt you. There are many people in this city who will believe in me.'</p> <p>So Paul stayed in Corinth for 18 months and he taught the people God's message about Jesus.</p>
Easy-to-Read Version–2008	<p>During the night, Paul had a vision. The Lord said to him, "Don't be afraid, and don't stop talking to people. I am with you, and no one will be able to hurt you. Many of my people are in this city."</p>
<i>God's Word™</i>	<p>Paul stayed there for a year and a half teaching God's message to the people. One night the Lord said to Paul in a vision, "Don't be afraid to speak out! Don't be silent! I'm with you. No one will attack you or harm you. I have many people in this city."</p>
Good News Bible (TEV)	<p>Paul lived in Corinth for a year and a half and taught the word of God to them. One night Paul had a vision in which the Lord said to him, "Do not be afraid, but keep on speaking and do not give up, for I am with you. No one will be able to harm you, for many in this city are my people."</p>
J. B. Phillips	<p>So Paul stayed there for a year and a half, teaching the people the word of God. "Do not be afraid, but go on speaking and let no one silence you, for I myself am with you and no man shall lift a finger to harm you. There are many in this city who belong to me."</p> <p>So Paul settled down there for eighteen months and taught them God's message.</p>

The Message

One night the Master spoke to Paul in a dream: "Keep it up, and don't let anyone intimidate or silence you. No matter what happens, I'm with you and no one is going to be able to hurt you. You have no idea how many people I have on my side in this city." That was all he needed to stick it out. He stayed another year and a half, faithfully teaching the Word of God to the Corinthians.

NIRV

One night the Lord spoke to Paul in a vision. "Don't be afraid," he said. "Keep on speaking. Don't be silent. I am with you. No one will attack you and harm you. I have many people in this city." So Paul stayed in Corinth for a year and a half. He taught them God's word.

New Life Version

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Thought-for-thought translations; dynamic translations; paraphrases:**Casual English Bible**

The Lord spoke to Paul in a vision one night, "Don't be afraid to speak out. Don't keep the message to yourself by staying quiet. I'm with you. I'm not going to let anyone lay a hand on you to hurt you. It's not going to happen. I have a lot of people in the city." Paul stayed there for a year and six months. He taught the people, passing along the message God wanted them to hear.

Contemporary English V.

One night, Paul had a vision, and in it the Lord said, "Don't be afraid to keep on preaching. Don't stop! I am with you, and you won't be harmed. Many people in this city belong to me."

Paul stayed on in Corinth for a year and a half, teaching God's message to the people.

The Living Bible

One night the Lord spoke to Paul in a vision and told him, "Don't be afraid! Speak out! Don't quit! For I am with you and no one can harm you. Many people here in this city belong to me." So Paul stayed there the next year and a half, teaching the truths of God.

New Berkeley Version

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The Passion Translation

One night, the Lord spoke to Paul in a supernatural vision and said, "Don't ever be afraid. Speak *the words that I give you* and don't be intimidated, because I am with you. No one will be able to hurt you, for there are many in this city whom I call my own."

For the next year and a half, Paul stayed in Corinth, faithfully teaching the word of God.

Plain English Version

One night, Paul had something like a dream, and our leader Jesus said to him, "Don't be frightened, but keep on telling the people in this city about me. Don't stop talking about me. I am with you, and nobody will attack you. Nobody will hurt you. You see, I've got a lot of people in this city." So Paul kept on teaching God's word to people in Corinth. He stayed there and did that for one and a half years.

UnfoldingWord Simplified T.

One night Paul had a vision in which the Lord Jesus said to him, "Do not be afraid of the people who are against you, but keep talking about me, because I will help you and no one will be able to hurt you here. Keep telling them about me, because there are many people in this city who belong to me."

So Paul stayed in Corinth for a year and a half, teaching the people the message from God about Jesus.

William's New Testament

One night in a vision the Lord said to Paul, "Stop being afraid, go on speaking, never give up; because I am with you, and no one is going to attack you so as to injure you, because I have many people in this city."

So for a year and a half he settled down among them and went on teaching God's message.

Partially literal and partially paraphrased translations:**American English Bible**

Then one night, the Lord said this to Paul in a vision:

'Don't be afraid; keep on preaching here and don't stop, because I'm with you!
'Nobody will attack you or try to hurt you, since I have many people in this city.'

And as a result, Paul stayed there for a year and a half, teaching the word of God among them.

Beck's American Translation
Breakthrough Version

The Master said to Paul at night through a sighting, "Don't be afraid, but speak, and you should not be silent because I am with you and no one will place himself against you (of the 'to do bad to you' *kind*) because a big group is with Me in this city." He was seated a year and six months teaching among them God's message.

A. Campbell's Living Oracles

But the Lord said to Paul, in a vision by night, Fear not, but speak, and do not keep silence; for I am with you, and no man shall fall on you, to injure you; for I have much people in this city.

And he continued there a year and six months, teaching the word of God among them.

New Advent (Knox) Bible

And the Lord said to Paul in a vision at night, Do not be afraid, speak out, and refuse to be silenced; I am with thee, and none shall come near to do thee harm; I have a great following in this city. So he remained there a year and six months, preaching the word of God among them.

NT for Everyone

The Lord spoke to Paul by night in a vision.

"Don't be afraid," he said. "Speak on, and don't be silent, because I am with you, and nobody will be able to lay a finger on you to harm you. There are many of my people in this city."

He stayed there eighteen months, teaching the word of God among them.

20th Century New Testament

One night the Lord said to Paul, in a vision: "Have no fear, but continue to speak, and refuse to be silenced; For I am with you, and no one shall do you harm, for I have many People in this city."

So he settled there for a year and a half, and taught God's Message among the people.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

Then during a vision in the night, the Lord said to Paul, "Fear not, but speak out, and do not keep silence; because I am with you, and no one shall attack to injure you; for many people in this city belong to Me."

He accordingly remained there a year and six months, teaching the message of God among them.

Free Bible Version

The Lord told Paul in a vision at night: "Don't be afraid. Speak up, don't keep quiet—because I am with you, and no-one will attack you, for many people in this city are mine."

Paul stayed there for eighteen months, teaching the people the word of God.

God's Truth (Tyndale)

Then spoke the Lord to Paul in the night by a vision: be not afraid, but speak, and hold not your peace: for I am with you, and no man shall invade you that shall hurt you. For I have much people in this city. And he continued there a year and six months, and taught them the word of God.

International Standard V

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

So Paul [Lit. he] lived there for a year and a half and continued to teach the word of God among the people there. [Lit. among them]

Urim-Thummim Version

Then the LORD spoke to Paul in the night by a vision, *Be not afraid but speak, and do not be silent: For I am with you, and no one will set on you to hurt you: for I have many people in this city.*

And he continued there a year and 6 months, teaching the Word of Elohim among them.

Weymouth New Testament And, in a vision by night, the Lord said to Paul, "Dismiss your fears: go on speaking, and do not give up. I am with you, and no one shall attack you to injure you; for I have very many people in this city."
So Paul remained in Corinth for a year and six months, teaching among them the Message of God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) One night, in a vision, the Lord said to Paul, "Do not be afraid, but continue speaking and do not be silent, for many people in this city are mine. I am with you, so no one will harm you." So Paul stayed a year and a half in that place, teaching the word of God among them.
15:14; Jn 10:16; Jer 1:8; Is 41:10; 1Cor 2:3

The Heritage Bible And the Lord said to Paul through a vision in the night, Do not fear, but speak, and do not be silent;
On this very account I am with you, and absolutely no one will impose hurt on you; on this very account there are many people to me in this city.
And he settled down a year and six months, teaching among them the word of God.

New American Bible (2011) °One night in a vision the Lord said to Paul, "Do not be afraid. Go on speaking, and do not be silent, for I am with you. No one will attack and harm you, for I have many people in this city." He settled there for a year and a half and taught the word of God among them.
e. [18:9–10] Jer 1:8.

New Catholic Bible One night, the Lord appeared to Paul in a vision^[d] and said, "Do not be afraid. Continue with your preaching, and do not be silent, for I am with you. No one will attack you or try to harm you, for there are many in this city who are my people." And so he remained there for eighteen months, teaching the word of God to them.
[d] *In a vision:* Paul now glimpses in a vision (see Acts 23:11) the Lord whom he has already seen in a resurrected body at his conversion (see Acts 9:4-6; 1 Cor 15:8) and in the temple in ecstasy (see Acts 22:17-18).

New Jerusalem Bible One night the Lord spoke to Paul in a vision, 'Be fearless; speak out and do not keep silence: I am with you. I have so many people that belong to me in this city that no one will attempt to hurt you.' So Paul stayed there preaching the word of God among them for eighteen months.

Revised English Bible–1989 One night in a vision the Lord said to Paul, "Have no fear: go on with your preaching and do not be silenced. I am with you, and no attack shall harm you, for I have many in this city who are my people." So he settled there for eighteen months, teaching the word of God among them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible One night, in a vision, the Lord said to Sha'ul, "Don't be afraid, but speak right up, and don't stop, because I am with you. No one will succeed in harming you, for I have many people in this city." So Sha'ul stayed there for a year and a half, teaching them the word of God.

Hebraic Roots Bible And the Master said to Paul through a vision in the night, Do not fear, but speak, and do not keep silence; because I am with you, and no one shall set on you to oppress you; because there is much people to Me in this city.
And he remained a year and six months teaching the Word of YAHWEH among them.

Holy New Covenant Trans.	Paul had a vision during the night. The Lord said to him, "Don't be afraid! Keep on talking to people; don't be quiet! I am with you. No one will be able to hurt you. I have many people in this city."
The Scriptures 2009	Paul stayed there for a year and a half, teaching God's message to the people. And the Master spoke to Sha'ul in the night by a vision, "Do not be afraid, but speak, and do not be silent, because I am with you, and no one shall attack you to do you evil, because I have much people in this city." And he remained a year and six months, teaching the Word of הויה among them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Lord in night through vision [to] the paul not fear! but speak! and not [You] may continue (silently) because I am with you and No [Man] will lay {someone} [on] you the+ {him} to hurt you because People is [for] me Much in the city this
Alpha & Omega Bible	[He] sits (down) but year and months six Teaching in them the word [of] the god... AND THE LORD SAID TO PAULO (Paul) IN THE NIGHT BY A VISION, "DO NOT BE AFRAID, BUT GO ON SPEAKING AND DO NOT BE SILENT; FOR I AM WITH YOU, AND NO MAN WILL ATTACK YOU IN ORDER TO HARM YOU, FOR I HAVE MANY PEOPLE IN THIS CITY." AND HE SETTLED THERE A YEAR AND SIX MONTHS, TEACHING THE WORD OF THEOS (<i>The Alpha & Omega</i>) AMONG THEM.
Awful Scroll Bible	Then said the Lord to Paul, by night from-within a vision, "Be not afraid for yourself, however be speaking, and let not yourself keep silent (")through-that I am with you, and not-even-one will himself lay-upon you to afflict you, through-that I am of many people from-within this-same city." So he settles-down there a year and six months, teaching the Word of God from-among them.
Concordant Literal Version	Now the Lord said to Paul, in the night, through a vision, "Fear not! but be speaking; and you should not be silent, because I am with you, and no one shall place hands on you to illtreat you, because there are many people of Mine in this city." Now he is seated one year and six months, teaching the word of God among them."
exeGesés companion Bible	And through a vision in the night Adonay says to Paulos, Awe not, but speak, and hush not: because I AM with you: and no one puts on you to vilify you because I have much people in this city. - and he sits there a year and six months doctrinating the word of Elohim among them.
Orthodox Jewish Bible	Then in the lailah, through a chazon, Adonoi said to Rav Sha'ul, "Do not fear, but speak out, and do not keep silent, "For I am with you, and no one will attack you to harm you; I have many people in this city." And Rav Sha'ul sat shanah and shishah chodashim saying shiurim to them on the dvar Hashem.
Rotherham's Emphasized B.	And the Lord said by night, through means of a vision, unto Paul— Be not afraid! but be speaking,—and do not hold thy peace; Inasmuch as am with thee, ^d and no one shall set upon thee to harm thee; Inasmuch as I have much people in this city. And he remained ^e a year and six months, teaching among them the word of God. ^d Is. xlili. 5; Jer. i. 8. ^e Mi: "sat."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	One night the Lord said to Paul in a vision, "Do not be afraid anymore, but go on speaking and do not be silent; for I am with you, and no one will attack you in order to hurt you, because I have many people in this city." So he settled there for a year and six months, teaching them the word of God [concerning eternal salvation through faith in Christ].
An Understandable Version	Then the Lord spoke to Paul in a night vision [<i>i.e., a divinely given dream</i>]: "Do not be afraid, but speak up and do not hold [<i>anything</i>] back, for I will be with you [<i>See Matt. 28:20</i>] and no one will attack you or hurt you, for I have many people in this city [<i>i.e., who will be converted</i>]." So, Paul lived there [<i>in Corinth</i>] for eighteen months, teaching God's message among the inhabitants [<i>of the city</i>].
The Expanded Bible	During the night, the Lord told Paul in a vision [10:9–16; 16:9–10]: "Don't be afraid. ·Continue talking to people [Speak out] and don't be ·quiet [silent]. [^L For] I am with you, and no one will [^L lay a hand on you to] ·hurt [or do evil to] you because many of my people are in this city [Deut. 31:6; Josh. 1:5; Is. 41:10; 43:5; Jer. 1:7–9]." Paul stayed there [^C in Corinth] for a year and a half, teaching God's word to the people.
Jonathan Mitchell NT	Now at one point, through a vision (the result of something seen) during [the] night, the Lord [= Christ or Yahweh] said to Paul, "Stop being caused to fear. To the contrary, keep on speaking; and you should not at any point become silent, "because I, Myself, am with you, and not even one person will set himself upon (= assault; attack) you with the intent to treat you badly (harm you; behave in a worthless manner to you; injure or ill-treat you), because within this city there are many people in Me (or: for Me; with Me)." So he took a seat (as a teacher) and was seated (= installed) [D adds: in Corinth] one year and six months, habitually teaching the Word and message of God in the midst of them (or: among them).
P. Kretzmann Commentary	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. And he continued there a year and six months, teaching the Word of God among them.
Syndein/Thieme	Kretzmann's commentary for Acts 18:7–11 has been placed in the Addendum . Then spoke the Lord to Paul in the night by a vision, "Be not afraid, but keep on communicating, and hold not your peace." {Note: Paul was facing a lot of resistance. So much he gave up on the Jews (verse 6 above). Paul is probably considering now if it is God's will for him to move on, but God lets him know the ground is fertile here - stay - teach - and don't be intimidated by the legalists.} "For I am with you, and no man shall assault you and hurt you for I have many people in this city. And he {Paul} continued there a year and six months, keeping on teaching the word of God among them.
Translation for Translators	Jesus commanded Paul to continue speaking about him, so Paul did that. <i>Acts 18:9-11</i> One night Paul had a vision in which the Lord <i>Jesus</i> said to him, "Do not be afraid of those who oppose you. Instead, you should continue speaking to people about me. Do not stop, because I <i>will help</i> you, and no one will be able to harm you (<i>sg</i>) here. Keep telling people about me, because there are many in this city who will believe in me." So Paul stayed in Corinth for a year and a half, teaching people the message from God about <i>Jesus</i> .

The Voice

One night Paul had a vision in which he heard the Lord's voice.

The Lord: Do not be afraid, Paul. Speak! Don't be silent! I am with you, and no one will lay a finger on you to harm you. I have many in this city who are already My people.

After such turmoil in previous cities, these words encouraged Paul to extend his stay in Corinth, teaching the message of God among them for a year and six months.

Paul is no machine. He needs encouragement to faithfully pursue his calling in the face of persecution. While God allows Paul to experience serious persecution in many other cities, He spares him that trouble in Corinth even though the Jewish leaders still try to stir up the government officials against him. Paul knows that the greatest joys in life are found in passionately pursuing the dangerous mission of Jesus, and that God sustains His followers in good times and bad.

Bible Translations with Many Footnotes:

NET Bible®

The Lord said to Paul by a vision³⁶ in the night,³⁷ "Do not be afraid,³⁸ but speak and do not be silent, because I am with you, and no one will assault³⁹ you to harm⁴⁰ you, because I have many people in this city." So he stayed there⁴¹ a year and six months, teaching the word of God among them.⁴²

^{36sn} Frequently in Acts such a vision will tell the reader where events are headed. See Acts 10:9-16 and 16:9-10 for other accounts of visions.

^{37tn} BDAG 682 s.v. νύξ 1.c has "W. prep. ἐν v. at night, in the night...Ac 18:9."

^{38tn} The present imperative here (with negation) is used (as it normally is) of a general condition (BDF §335).

^{39tn} BDAG 384 s.v. ἐπιτίθημι 2 has "to set upon, attack, lay a hand on" here, but "assault" is a contemporary English equivalent very close to the meaning of the original.

^{40tn} Or "injure."

^{41tn} The word "there" is not in the Greek text, but is implied.

^{42tn} See BDAG 326-27 s.v. ἐν 1.d. However, it is also possible that ἐν (en) followed by the dative here stands for the ordinary dative ("to them").

The Spoken English NT

And in a vision one night, the Lord said to Paul, "Don't be afraid at all-keep speaking out, and don't be quiet!

I'm with you, and no one's going to attack you and harm you.ⁱ I have many people in this city."

And Paul stayed there a year and six months, teaching themj God's message.

ⁱ Lit. "attack you to harm you."

Wilbur Pickering's New T.

Now the Lord said to Paul by a vision at night: "Do not be afraid; rather speak and do not keep silent, because I am with you and no one will attack you to harm you,⁵ because I have many people in this city."

So he stayed on for a year and six months, teaching the Word of God among them.⁶

(5) He had been stoned and left for dead in Lystra, and been severely beaten in Philippi, so this was doubtless an encouraging word.

(6) They got a reasonably good theological education (which, however, did not exempt them from problems).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then the Lord said to Paul by means of a vision in the night, "Stop being afraid, but be speaking and do not be silent; because I am with you, and no one will set on [fig., attack] you to harm you, because [there] are many people [belonging] to Me in this city."

Benjamin Brodie's trans. And he settled [there] a year and six months teaching the word of God among them. Then the Lord said [as a matter of encouragement] to Paul during the night by a vision: "Stop being afraid, but continue communicating; in fact, don't ever stop speaking, Because I myself am with you and no one will lay a hand on you for the purpose of harming you, for there is a large number of My people [the elect] in this city." And he settled there for a year and six months, teaching the Word of God among them .

Context Group Version And the Lord said to Paul in the night by a vision, Don't be afraid, but speak and don't hold your peace: for I am with you, and no man shall set on you to harm you: for I have many people in this city.

Modern Literal Version 2020 And he dwelt [there] a year and six months, teaching the word of God among them. Now the Lord said to Paul through a vision in the night, Do not be afraid, but speak out and do not be silent, because I am with you and no one will be laying a hand upon you to mistreat you, because many people are in this city believing in me. And he stuck-around there a year and six months, teaching the word of God among them.

New American Standard {Paul's First & Second Letters to the Thessalonians are written.} 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; for I am with you, and no one will attack you to harm you, for I have many people in this city." And he settled *there* for a year and six months, teaching the word of God among them.

The gist of this passage: 9-11 God tells Paul in a vision to remain in Corinth and teach there.

Acts 18:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
ὁ (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
κύριος (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; nominative case	Strong's #2962
ἐν (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
νύξ (νύξ) [pronounced noox]	night, midnight	feminine singular noun; dative, locative or instrumental case	Strong's #3571

Acts 18:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hórama (ὄραμα) [pronounced HOHR-am-ah]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, genitive/ablative case	Strong's #3705
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Translation: The Lord spoke to Paul by a vision at night,...

Jesus is still communicating directly with Paul. As we will observe, this will occur less and less often as time goes on.

It has been Paul's approach to encounter some strong opposition, and then to move on to the next city. God tells Paul, "You are not going to do it that way here in Corinth."

Acts 18:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeô (φοβέω) [pronounced fohb-EH-oh]	<i>frighten, strike with fear, passive: be frightened, be afraid, be alarmed, be scared; fear; metaphorically: be in awe of, revere; have reverence for</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #5399

Translation: ...[saying], "Do not be afraid [in Corinth]..."

Paul, when facing strong opposition—particularly that which threatened him—would move on. And, this is reasonable. Paul had many places that he wanted to go.

God tells him not to be afraid where he is. Part of the reason is, fear shuts down a person's ability to think.

Corinth is going to be a marvelous place to establish a church.

Acts 18:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>speak, talk, utter; (the voice, or the sound, or the vocal cords are emphasized)</i>	2 nd person singular, present active imperative	Strong's #2980

Translation: ...but keep on speaking...

God tells Paul to keep on speaking. This would be the gospel and teaching from the Old Testament. Also, by this point in time, Paul was beginning to piece together some doctrines related specifically to the **Church Age**, the time period that he found himself in.

Acts 18:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
siōpaō (σιωπάω) [pronounced <i>see-oh-PAH-oh</i>]	<i>to be silent, hold one's peace; used of one's silence because dumb; metaphorically of a calm, quiet sea</i>	2 nd person singular, aorist active subjunctive	Strong's #4623

Translation: ...and do not be silent,...

This appears to be simply a parallel to what is above. Paul is not there on vacation.

There may come with this command the implication that some people are going to try to shut Paul down. Keep speaking and keep teaching anyway.

Acts 18:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced <i>dee-OAT-ee</i>]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
eimi (εἶμι) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510

Acts 18:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...for I [even] I am with you.

This is one of the many places where Jesus uses the phrase *I am*. This ties Him to the revelation of God in the Old Testament.

Jesus tells Paul that He is with him.

Acts 18:9–10a The Lord spoke to Paul by a vision at night, [saying], “Do not be afraid [in Corinth] but keep on speaking and do not be silent, for I [even] I am with you. (Kukis mostly literal translation)

Essentially, God is telling Paul, “You are in the right place at the right time. Exploit your position here.”

Acts 18:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
οὐδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
epitithēmi (ἐπιτίθημι) [pronounced <i>ep-ee-TITH-ay-mee</i>]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 rd person singular, future middle indicative	Strong's #2007
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 18:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakōō (κακώω) [pronounced kak-OH-oh]	<i>to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate</i>	aoist active infinitive	Strong's #2559
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

This is the third time the personal pronoun *you* is used in this one verse. Each time, it is in a different case.

Translation: No one will attack you to harm you,...

This is the 2nd and 3rd time that Jesus uses the 2nd person singular, personal pronoun (all of them in different cases) when speaking to Paul. The idea is, God is right there with Paul in all circumstances. "No one is going to lay a hand on you," Jesus assures Paul.

Acts 18:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
This conjunction, only found 22 time in the New Testament, is found twice in this one verse.			
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine singular adjective, nominative case	Strong's #4183
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 18:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778

Translation: ...for [the] people for Me are many in this city.”

Jesus has many people in the city of Corinth. They are not believers yet, but that is why Paul is there. Paul is going to give them the gospel. So God wants Paul to stay right there. He will first give the people there the gospel of Jesus Christ and then he will teach them **Bible doctrine**.

Acts 18:10b-c **No one will attack you to harm you, for [the] people for Me are many in this city.”** (Kukis mostly literal translation)

Acts 18:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathizô (καθίζω) [pronounced kath-EED-zoh]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	3 rd person singular, aorist active indicative	Strong's #2523
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eniautos (ἐνιαυτός) [pronounced en-ee-ow-TOSS]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mênes (μῆνες) [pronounced MAYN-ehs]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong's #3376

Acts 18:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hex (ἕξ) [pronounced <i>hex</i>]	<i>six</i>	indeclinable numeral adjective	Strong's #1803

Translation: So [Paul] remained [there] for a year and six months...

Paul remained in Corinth for a remarkable amount of time—a year and a half. He did not normally park himself in one place for very long.

We do not know exactly how Paul planned out his trips. Did he list a group of cities, carry that list with him, and go to as many of them as he could? Did he simply set off in a particular direction, visit some cities where he had been before, and then proclaim the gospel in some new places?

We do know this about this second missionary tour. Paul appears to have wanted to spend more time in Asia Minor (which is modern-day Turkey); but God seemed to cut him off at every detour, and then tell him, "Listen, you are going across the Aegean Sea and wind up in Macedonia.

Acts 18:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskō (διδάσκω) [pronounced <i>did-AS- koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG- ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 18:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...teaching among them the Word of God.

Paul continued to teach the Word of God to the Corinthians. This means that he would teach both the gospel and the Old Testament. What he understood about this new age he taught as well.

By this point in time, Paul has written Galatians. Remaining in the same place for 18 months will give Paul the time to send off two letters to Thessalonica. Therefore, the things found in these three epistles are the things which Paul knows at this time.

Acts 18:11 So [Paul] remained [there] for a year and six months teaching among them the Word of God. (Kukis mostly literal translation)

Acts 18:9–11 The Lord spoke to Paul by a vision at night, [saying], “Do not be afraid [in Corinth] but keep on speaking and do not be silent, for I [even] I am with you. No one will attack you to harm you, for [the] people for Me are many in this city.” So [Paul] remained [there] for a year and six months teaching among them the Word of God. (Kukis mostly literal translation)

Acts 18:9–11 The Lord spoke to Paul by a vision at night, saying, “Do not allow yourself to become afraid in Corinth. Keep on speaking the truth and so not be silent, for I, even I, am with you. I will not allow anyone to attack you or to harm you, for I have many people in this city who need to hear My Name.” Therefore, Paul remained in Corinth for a year and a half, teaching the Word of God among the people. (Kukis paraphrase)

The Jews take Paul before Gallio, the proconsul of Achaia

The legalistic Jews are going to make a great legal blunder here, and their mistake is going to set a legal precedent. The problem is so great for **Judaism** that they will beat the leader of the synagogue over this serious misstep.

Now Gallio, proconsul being of the Achaia, rose up against the Jews in agreement to Paul. And they went to him to the judgment seat, saying that, “By the Law stirs up this one the men to worship the God.”

Acts
18:12–13

When Gallio was proconsul of Achaia, the Jews, in unison, rose up against Paul. They went to [Gallio] at the judgment seat, saying, “This one, at the edge of the [Mosaic] Law, stirs up the men [who] worship God.”

While Gallio was the governor of Achaia, the Jews, as a group, rose up against Paul. They went to Gallio at the judgment seat for that region, claiming that, “This Paul, operating at the edge of the Mosaic Law, stirs up men who worship God.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now Gallio, proconsul being of the Achaia, rose up against the Jews in agreement to Paul. And they went to him to the judgment seat, saying that, "By the Law stirs up this one the men to worship the God."
Complete Apostles Bible	Now while Gallio was proconsul of Achaia, the Jews with one purpose rose up against Paul and brought him before the judgment seat, saying, "This man persuades men to worship God contrary to the law."
Douay-Rheims 1899 (Amer.)	But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, Saying: This man persuadeth men to worship God contrary to the law.
Holy Aramaic Scriptures	And it happened, while Galiun {Gallio} was Proconsul of Akaia {Achaia}, the Yehudaye {the Judeans/the Jews} gathered together against Paulus {Paul}, and they brought him before The Judgment-Seat, while they were saying: "This one, apart from The Namusa {The Law}, persuades the sons of men to revere Alaha {God}!"
James Murdock's Syriac NT	And when Gallio was proconsul of Achaia, the Jews assembled together against Paul; and they brought him before the judgment-seat, saying: This man persuadeth the people to worship God contrary to the law.
Original Aramaic NT	And when Galion The Proconsul of Akaia was there, the Jews gathered together as one against Paulus, and they brought him before the judgment seat, While they were saying, "This one persuades people to be worshiping God outside of The Law."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when Gallio was ruler of Achaia, all the Jews together made an attack on Paul, and took him to the judge's seat, Saying, This man is teaching the people to give worship to God in a way which is against the law.
Bible in Worldwide English	When Gallio was the ruler of the province of Achaia, the Jews got together to stop Paul. They took him to court. They said, This man is talking to the people. He is trying to make them worship God in a way that is against our law.
Easy English	Gallio then became the Roman ruler of the region called Achaia. At this time the Jewish leaders in Corinth decided together to speak against Paul. So they took hold of him and they brought him to Gallio. They wanted Gallio to judge Paul. <div style="margin-left: 40px;"> The men with authority in Rome caused Gallio to rule Achaia in AD 51.</div> The Jewish leaders said to Gallio, 'This man is teaching people to worship God in a wrong way. The things that he teaches are against our Jewish law.'
Easy-to-Read Version–2008	During the time that Gallio was the governor of Achaia, some of the Jews came together against Paul. They took him to court. They said to Gallio, "This man is teaching people to worship God in a way that is against our law!"
<i>God's Word</i> TM	While Gallio was governor of Greece, the Jews had one thought in mind. They attacked Paul and brought him to court. They said, "This man is persuading people to worship God in ways that are against Moses' Teachings."
Good News Bible (TEV)	When Gallio was made the Roman governor of Achaia, Jews there got together, seized Paul, and took him into court. "This man," they said, "is trying to persuade people to worship God in a way that is against the law!"
J. B. Phillips	Paul's enemies fail to impress the governor Then, while Gallio was governor of Achaia the Jews banded together to attack Paul, and took him to court, saying, "This man is perverting men's minds to make them worship God in a way that is contrary to the Law."

The Message	But when Gallio was governor of Achaia province, the Jews got up a campaign against Paul, hauled him into court, and filed charges: "This man is seducing people into acts of worship that are illegal."
NIRV	At that time Gallio was governor of Achaia. The Jews of Corinth got together and attacked Paul. They brought him into court. They made a charge against Paul. They said, "This man is talking people into worshiping God in wrong ways. Those ways are against the law."
New Life Version	Gallio was leader of the country of Greece. All the Jews worked against Paul and brought him in front of the court. They said, "This man is trying to get people to worship God against the Law."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But the Jews eventually got so upset with Paul that they rallied together and took him to court. They brought him up on charges before Gallio, governor of the territory of Achaia. [6] They said, "He's talking people into worshiping God in a way that breaks the law." ⁶ 18:12Gallio held the Roman title of proconsul. He ruled Achaia, a Roman district that covered what is now the southern half of Greece, including the cities of Athens and Corinth.
Contemporary English V.	While Gallio was governor of Achaia, some of the Jewish leaders got together and grabbed Paul. They brought him into court and said, "This man is trying to make our people worship God in a way that is against our Law!"
Goodspeed New Testament	While Gallio was governor of Greece the Jews made a concerted attack upon Paul, and brought him before the governor. "This fellow," they said, "is trying to induce people to worship God in ways that are against the law."
New Berkeley Version New Living Translation	. But when Gallio became governor of Achaia, some Jews rose up together against Paul and brought him before the governor for judgment. They accused Paul of "persuading people to worship God in ways that are contrary to our law."
The Passion Translation	Now, at that time, Gallio was the regional governor who ruled over the Roman province of Achaia, and the Jews turned against Paul and came together to seize him and bring him publicly before the governor's court. They accused him before Gallio, saying, "This man is creating a disturbance by persuading people to worship God in ways that are contrary to our laws."
Plain English Version	A Roman boss didn't judge Paul Later on, a new man became the Roman boss over Corinth, and of the country around it, called Akaya. That new boss's name was Gallio. The Jewish leaders got together, and they grabbed Paul, and they took him to the judge's seat in the court house of that new boss. They blamed Paul, and they told that boss, "This man is teaching people wrong. He is telling them to break our Jewish law. He is telling them the wrong way to show respect to God."
Radiant New Testament	But when Gallio became the governor of Achaia, the Jews of Corinth got together to oppose Paul. They brought him into court and made this charge against him: "This man is trying to get people to worship God in ways that the law of Moses doesn't allow."
UnfoldingWord Simplified T.	When Gallio became the Roman governor of the province of Achaia, the Jewish leaders got together and seized Paul. They took him before the governor and accused him, saying, "This man is teaching people to worship God in ways that go against our Jewish laws."
William's New Testament	While Gallio was governor of Greece, the Jews unanimously attacked Paul and one day brought him before the court, and said, "This fellow is inducing people to worship God in ways that violate our laws."

Partially literal and partially paraphrased translations:

American English Bible	Well, it was while Gallio was governor of Achaëa that the Jews got together and came against Paul. They took him to court and charged him, saying: 'This man is violating the Law by trying to convert people of other faiths to worshipping [his] God.'
Beck's American Translation . Breakthrough Version	As Gallio was a Roman deputy of Achaia, the Jewish people unanimously stood up against Paul and brought him before the judicial bench, saying, "This <i>man</i> persuades <i>some</i> of the people to be worshipping God contrary to the law."
Common English Bible	Now when Gallio was the governor of the province of Achaia, the Jews united in their opposition against Paul and brought him before the court. "This man is persuading others to worship God unlawfully," they declared.
Len Gane Paraphrase	But when Gallio was the proconsul of Achaia, the Jews unanimously attacked Paul and brought him to the judgment seat, saying, "This [man] works to convince people to worship God contrary to the law."
A. Campbell's Living Oracles	But when Gallio was proconsul of Achaia, the Jews made an assault upon Paul, with one consent, and brought him before the tribunal, saying, This fellow persuades men to worship God contrary to the law.
New Advent (Knox) Bible	Then, when Gallio was proconsul of Achaia, the Jews made a concerted attack on Paul, and dragged him before the judgement-seat. This fellow, they said, is persuading men to worship God in a manner the law forbids.
NT for Everyone	Christianity declared legal in Achaëa When Gallio was proconsul of Achaëa, the Jews made a concerted attack on Paul, and led him to the official tribunal. "This man," they said, "is teaching people to worship God in illegal ways."
20 th Century New Testament	While Gallio was governor of Greece, the Jews made a combined attack on Paul, and brought him before the Governor's Bench, Charging him with persuading people to worship God in a way forbidden by the Law.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	While Gallio was proconsul of Achaia, the Jews coordinated an attack on Paul and brought him before the judgment seat. "This man is persuading the people to worship God in ways contrary to the law," they said.
Conservapedia Translation	When Gallio was proconsul of Achaia, the Jews made a revolt with one accord against Paul, and brought him to the tribunal. They said, "This fellow is persuading men to worship God in a manner contrary to law!"
Revised Ferrar-Fenton Bible	But when Gallio was proconsul of Achaia, the Jews unanimously made an assault upon Paul, and took him before the Court, asserting, "This fellow misleads men, to worship God contrary to the law."
Free Bible Version	However during the time when Gallio* was the governor of Achaia, the Jews united in an attack against Paul and brought him before the court*. "This man is persuading people to worship God illegally," they declared
God's Truth (Tyndale)	When Gallio was ruler of the country of Acaia the Jewes made insurrection with one accord against Paul, and brought him to the judgement seat, saying: this fellow counsels men to worship God contrary to the law.
International Standard V	While Gallio was proconsul of Achaia, the Jewish leaders [i.e. Judean leaders; lit. the Jews] gathered together, attacked Paul, and brought him before the judge's seat. They said, "This man is persuading people to worship God in ways that are contrary to the Law."
Montgomery NT	But when Gallio was proconsul of Achaia, the Jews with one accord rose against Paul, and brought him before the tribunal. "This fellow," they said, "is persuading men to offer unlawful worship to God."

NIV, ©2011	While Gallio was proconsul of Achaia, the Jews of Corinth made a united attack on Paul and brought him to the place of judgment. "This man," they charged, "is persuading the people to worship God in ways contrary to the law."
Urim-Thummim Version	And when Gallio was the deputy of Achaia, the Jews made insurrection with one mind against Paul, and brought him to the judgment seat saying, this fellow persuades men to worship Elohim contrary to the Law.
Weymouth New Testament	But when Gallio became Proconsul of Greece, the Jews with one accord made a dead set at Paul, and brought him before the court. "This man," they said, "is inducing people to offer unlawful worship to God."
Worsley's New Testament	But when Gallio was proconsul of Achaia, the Jews with one accord rose against Paul, and brought him to the seat of justice, saying, this fellow persuadeth men to worship God contrary to the law.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Gallio was governor of Achaia, the Jews made a united attack on Paul and brought him before the court. And they accused him, "This man tries to persuade us to worship God in ways that are against the Law." 1Cor 2:3 19:38
The Heritage Bible	And Gallio being proconsul of Achaia, the Jews rushed with one passion against Paul, and led him to the judgment seat, Saying that, He incites men to worship God contrary to the law.
New American Bible (2011)	Accusations before Gallio. But when Gallio was proconsul of Achaia,* the Jews rose up together against Paul and brought him to the tribunal, saying, "This man is inducing people to worship God contrary to the law."* * [18:12] When Gallio was proconsul of Achaia: Gallio's proconsulship in Achaia is dated to A.D. 51–52 from an inscription discovered at Delphi. This has become an important date in establishing a chronology of the life and missionary work of Paul. * [18:13] Contrary to the law: Gallio (Acts 18:15) understands this to be a problem of Jewish, not Roman, law.
New Catholic Bible	Accusations before Gallio. However, when Gallio became proconsul of Achaia, the Jews made a concerted attack on Paul and brought him before the tribunal, saying, "This man is persuading people to worship God in ways that are contrary to the Law."
Revised English Bible–1989	But when Gallio was proconsul of Achaia, the Jews made a concerted attack on Paul and brought him before the court. "This man", they said, "is inducing people to worship God in ways that are against the law."

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	But Gallio being proconsul of Achaia, the Jews rushed against Paul with one passion and led him to the tribunal, saying, This one persuades men to worship Elohim contrary to the Torah.
Holy New Covenant Trans.	Some of the Jews came together with only one thing in mind — to stop Paul. They took him to court. Gallio had become the governor of the country of Achaian. The Jews said to Gallio, "This man is influencing people to worship God in a way that is against our law!"
The Scriptures 2009	And when Gallion was proconsul of Achaia, the Yehudim with one mind rose up against Sha'ul and brought him to the judgment seat, saying, "This one does seduce men to worship Elohim contrary to the Torah."

Tree of Life Version But while Gallio was proconsul of Achaia, the Jewish leaders made a united attack against Paul and brought him before the judgment seat, saying, "This man persuades men to worship God contrary to the Torah."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...gallio but proconsul being [of] the achaia oppose unanimously The Jews the paul and [They] lead him to the step Saying for against the law persuades This the men to worship the god...

Alpha & Omega Bible BUT WHILE GALLIO WAS GOVERNOR OF ACHAIA, THE JEWS WITH ONE ACCORD ROSE UP AGAINST PAULOS (*Paul*) AND BROUGHT HIM BEFORE THE JUDGMENT SEAT, SAYING, "THIS MAN PERSUADES MEN TO WORSHIP THEOS (*The Alpha & Omega*) CONTRARY TO THE LAW."

Awful Scroll Bible Furthermore, Gallio being ~provincial senator of Achaia, the Jews set-over-together-in-passion -against Paul, and brought him to the judgment seat, speaking out that, "This-same one persuades-among men to worship God off from the Law."

exeGeses companion Bible And while Gallio is the proconsul of Achaia, the Yah Hudiym rush in unanimity against Paulos and bring him to the bamah, wording, This one persuades men to venerate Elohim contrary to the torah.

Orthodox Jewish Bible And when Gallio was proconsul of Achaia, the [disobedient] Yehudim rose up with one accord keneged (against, in opposition to) Rav Sha'ul, and they took him to court, Saying, "This one persuades anashim to worship Hashem in a manner against the Torah."

Rotherham's Emphasized B. But ||when [Gallio] was proconsul of Achaia|| the Jews_ with one accord_ set upon Paul, and led him unto the judgment-seat. saying— ||Contrary to the law|| is this one seducing men to be worshipping God.

Expanded/Embellished Bibles:

The Amplified Bible But when ^[d]Gallio was proconsul of Achaia (southern Greece), the Jews made a united attack on Paul and brought him before ^[e]the judgment seat, declaring, "This man is persuading people to worship God in violation of the law [of Moses]." [d] Junius Gallio's term as proconsul was brief A.D. 51-52, but is validated by an ancient inscription found at Delphi. This is important because it establishes the date of Paul's visit to Corinth while on his second missionary journey and sets the date of his letters to the church at Thessalonica. [e] The proconsul tried cases from a large, raised stone platform situated in front of his official residence.

An Understandable Version But when Gallio was magistrate of Achaia [*i.e., the southern province of Greece*] the Jews joined forces to attack Paul and brought him before the court of justice, and said [*about him*], "This man is persuading people to worship God contrary to the Law [*of Moses*]."

The Expanded Bible **Paul Is Brought Before Gallio** When Gallio was the ·governor [^L proconsul; ^C from AD 51 to 52] of Achaia [^C a Roman province in present-day southern Greece], ·some people [^Lthe Jews] ·came together [made a united attack] against Paul and took him to the ·court [tribunal; judgment seat]. They said, "This man is ·teaching [^Lpersuading] people to worship God in a way that is against our law."

Jonathan Mitchell NT

Now while Gallio [brother of Seneca, Nero's tutor] was being [the] proconsul (regional governor) of Achaia, the Jews, [D adds: after talking together,] with one accord and like rushing-passion, took a stand down upon (or: made a concerted assault on) Paul and, [D adds: laying hands on {him},] led him up on the raised public platform where legal cases were tried (the dais), [before Gallio], one after another [D adds: repeatedly shouting in complaint and] saying, "By persuading folks back [to a different belief], this person continues inducing the people to habitually worship and show reverence to God [in a manner that is] to the side of the Law (or: = outside the law; = in illegal ways; or: = against the Torah)."

Syndein/Thieme

And when Gallio was the Proconsul of Achaia, the Jews developed a mob against Paul, and brought him to the judgment seat and kept on saying {a summary}, "This fellow persuaded men to worship God contrary to the {Roman} law."

{Note: A Proconsul is sent directly by the Roman Senate with total control of that Roman province. Gallio's brother (Seneca (sic) was an advisor to Claudius and was a very brilliant fair-minded law abiding man though as far as we know an unbeliever.}

Translation for Translators

Gallio refused to judge Paul.

Acts 18:12-17

When Gallio was the *Roman* governor of Achaia province, the Jewish leaders [SYN] there got together and seized Paul. They took him before Gallio and accused him, saying, "This man is teaching people a false religion, leading them to worship God in ways that are contrary to our Jewish laws."

The Voice

During this time, some Jews organized an attack on Paul and made formal charges against him to Gallio, the proconsul of Achaia.

Jews: This man is convincing people to worship God in ways that contradict our Hebrew Scriptures.

Paul was about to speak, but Gallio spoke first.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Accused Before the Proconsul Gallio

Now when [*Here "when" is supplied as a component of the temporal genitive absolute participle ("was")] Gallio was proconsul of Achaia, the Jews rose up with one purpose against Paul and brought him before the judgment seat, saying, "This man is persuading people to worship God contrary to the law!"

NET Bible®

Paul Before the Proconsul Gallio

Now while Gallio⁴³ was proconsul⁴⁴ of Achaia,⁴⁵ the Jews attacked Paul together⁴⁶ and brought him before the judgment seat,⁴⁷ saying, "This man is persuading⁴⁸ people to worship God in a way contrary to⁴⁹ the law!"

^{43sn} Gallio was proconsul of Achaia from A.D. 51-52. This date is one of the firmly established dates in Acts. Lucius Junius Gallio was the son of the rhetorician Seneca and the brother of Seneca the philosopher. The date of Gallio's rule is established from an inscription (W. Dittenberger, ed., *Sylloge Inscriptionum Graecarum* 2.3 no. 8). Thus the event mentioned here is probably to be dated July-October a.d. 51.

^{44sn} The proconsul was the Roman official who ruled over a province traditionally under the control of the Roman senate.

^{45sn} Achaia was a Roman province created in 146 B.C. that included the most important parts of Greece (Attica, Boeotia, and the Peloponnesus).

^{46tn} Grk "with one accord."

^{47tn} Although BDAG 175 s.v. βμα 3 gives the meaning "tribunal" for this verse and a number of modern translations use similar terms ("court," NIV; "tribunal," NRSV), there is no need for an alternative translation here since the bema was a standard feature in Greco-Roman cities of the time.

^{sn} The judgment seat (βῆμα, bēma) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters. The judgment seat was a familiar item in Greco-Roman culture, often located in the agora, the public square or marketplace in the center of a city. So this was a very public event.

^{48tn} Or “inciting.”

^{49tn} Grk “worship God contrary to.” BDAG 758 s.v. παρά C.6 has “against, contrary to” for Acts 18:13. The words “in a way” are not in the Greek text, but are a necessary clarification to prevent the misunderstanding in the English translation that worshiping God was in itself contrary to the law. What is under dispute is the manner in which God was being worshiped, that is, whether Gentiles were being required to follow all aspects of the Mosaic law, including male circumcision. There is a hint of creating public chaos or disturbing Jewish custom here since Jews were the ones making the complaint. Luke often portrays the dispute between Christians and Jews as within Judaism.

The Spoken English NT

Now, while Gallio was the governor^k of Achaia,^l the Jews all got together and attacked Paul. And they brought him up to the governor’s judgment bench.

They were claiming that “This man is persuading people to worship God in a way that’s against the law!”

^k Lit. “proconsul,” a Roman official in charge of a province—in this case, Achaia, which comprises the southern end of the Greek peninsula, including the Peloponnesus.

^l Prn. a-kay-ya.

Wilbur Pickering’s New T.

Gallio

Now while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, saying, “This fellow persuades the people to worship God contrary to the law”.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Gallio being proconsul [i.e. the Roman military commander] of Achaia, the Jews rose up with one mind against Paul and brought him to the judgment seat, saying, “This [man] persuades men to worship God contrary to the Law.”
Benjamin Brodie’s trans.	Now, when Gallio [brother of Seneca, Nero’s Stoic tutor] was proconsul of Achaia, the Jews rose up [conspired] against Paul with one accord and brought him to the judicial bench [tribunal], And said: “This person is persuading men to worship God in a manner contrary to the law [Judaism].”
Bond Slave Version	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 persuades men to worship God contrary to the law.
Context Group Version	But when Gallio was proconsul of Achaia, the Judeans with one accord rose up against Paul and brought him before the judgment-seat, saying, This man persuades men to bow down in deference to God contrary to the law.
Modern Literal Version 2020	Now Gallio being proconsul of Achaia, the Jews stood up united against Paul and led him in front of the judicial-seat, saying, This one is persuading men to worship God contrary to the law.
New Matthew Bible	When Gallio was ruler of the province of Achaia, the Jews made a united attack against Paul, and brought him to the judgment seat, saying, This fellow counsels the people to worship God contrary to the law.
Revised Geneva Translation	Now when Gallio was proconsul of Achaia, the Jews rose up with one mind against Paul, and brought him to the judgment seat, saying, “This fellow persuades men to worship God differently than the Law appoints.”

The gist of this passage: The unconverted Jews bring Paul before the procounsel, Gallio, hoping to use Roman law to stamp out Christianity.

12-13

Acts 18:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Gallíōn (Γαλλίων) [pronounced gal-LEE-own]	<i>one who lives on milk; transliterated, Gallio, Gallion</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #1058
<p>Thayer: <i>Gallio [was] Junius Annaeus Gallio, the Roman proconsul of Achaia when Paul was at Corinth, 53 A.D., under the emperor Claudius. Acts 18:12. He was brother to Jucius Annaeus Seneca, the philosopher. Jerome in the Chronicle of Eusebius says that he committed suicide in 65 A.D. Winer thinks he was put to death by Nero.</i></p>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anthupatos (ἀνθύπατος) [pronounced anth-OO-pat-oss]	<i>proconsul, deputy, proprætor; provincial senator; (Roman, regional) governor, ruler</i>	masculine singular noun; genitive/ablative case	Strong's #446
ōn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Achaía (Ἀχαΐα) [pronounced ach-ah-EE-ah]	<i>trouble; transliterated, Achaia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #882

Thayer:

- 1) in a restricted sense, the maritime region of northern Peloponnesus
- 2) in a broader sense, a Roman province embracing all Greece except Thessaly.

Translation: *When Gallio was proconsul of Achaia,...*

We have a new person (Gallio) and place (Achaia) which need to be sorted out. Gallio will only be mentioned in this chapter of the Bible, but Achaia will be mentioned ten times in the New Testament (its first occurrence is here).

Roberts (of Hastings NT) writes of Gallio: *Gallio governed Achaia as a proconsul of praetorian rank. His name was Marcus Annaeus Novatus; but he was adopted by L. Junius Gallio, a Roman orator, and took his name. He was the elder brother of Seneca the philosopher, to whose influence at court he may have owed his governorship. There is no other direct evidence that Gallio governed Achaia than St. Luke's statement (Acts 18:12). But Seneca's reference to Gallio's catching fever in Achaia and taking a voyage for a change of air so far corroborates St. Luke. Gallio came to Corinth, the residence of the governor, during the time of St. Paul's labours there (circa, about A.D. 50-53).** [Note: On the exact date of Gallio's proconsulship see art. Dates, iii. 3.] *Angered by the conversion of prominent members of the synagogue, the Jews took advantage of the new governor's arrival to lay a charge against St. Paul which they tried to put in such a serious light as to merit a severe penalty. But Gallio was not so complaisant or inexperienced as they hoped. He elicited the true nature of their complaint, and, cutting short the trial, he abruptly dismissed the case as referring only to interpretations of Jewish law, not to any civil wrong or any moral outrage of which Roman law took cognizance.*²¹ (This does reveal what is about to happen.)



New Testament Roman Provinces (a map); from Bible Study .org; accessed November 19, 2023.

You can see on the map where Paul is (Corinth); and Achaia is the province which contains Corinth.

According to Bible Study .org: *The Roman province of Achaia (or Achaea), located in Greece, is mentioned eleven times in the King James Version (KJV) Bible (Acts 18:12, 27, 19:21, Romans 15:26, 16:5, 1Corinthians 16:15, 2Corinthians 1:1, 9:2, 11:10, 1Thessalonians 1:7 - 8). It was created when the entirety of the country was divided into two provincial territories, Macedonia and Achaia, by Emperor Augustus in 27 B.C.*²²

There are very important things to take note of here. These unbelieving Jews are taking Paul to court in Achaia, a Roman province. What has happened in the **Roman empire** is, Jews have asserted their influence in the courts in order to gain advantage over this new Christian cult (they would consider it a cult). Gallio, by all accounts, appears to be new on the job. The Jews are going to try to get a legal victory by running roughshod over the new guy. However, what is going to happen is going to be the exact opposite of what they want.

Acts 18:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katephístēmi (κατεφίστημι) [pronounced <i>kat- eternity future-IHS-tay- mee</i>]	<i>to rise up (against), to stand over against, to rush upon, to assault; to make insurrection against</i>	3 rd person plural, aorist active indicative	Strong's #2721

²¹ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Gallio.

²² From Bible Study .org; accessed November 19, 2023.

Acts 18:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Ioudaίοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453
homothumadón (ὁμοθυμαδόν) [pronounced ho-moh-thu-mah-DON]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972

Translation: ...the Jews, in unison, rose up against Paul.

This to be a temporal participle, which allows for the insertion of the word *when*.

Although Paul is doing a great deal of teaching outside of the synagogue, he has also converted one of the synagogue leaders, which seriously concerned other Jews. They gathered as a group and went to Gallio, who apparently recently began ruling in Achaia.

Despite being on negative signals toward the gospel, the Jews are brilliant men of law. If they can get this new guy to bow to their wishes by presenting a united front, they can begin a wave of legal actions against the new Christians.

Acts 18:12a-b **When Gallio was proconsul of Achaia, the Jews, in unison, rose up against Paul.** (Kukis mostly literal translation)

The Roman empire were cognizant of the people over which they ruled, so many of them knew what to expect from certain subgroups (like the Jews). There is a careful balance that Rome had to strike between the law and its constituency. That is, they certainly did not want to show favoritism; nor did they want to bow down before this interest group or that.

Historically speaking, this appears to be the ideal time for God to bring a new understanding into the world, which begins in the Roman empire.

The New European Version Commentary: *When this happened, Paul must have kept remembering the promise of verse 10, trying to reassure himself that God will not break His promises.*²³

Acts 18:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἀγὼ (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τό (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
βῆμα (βῆμα) [pronounced <i>BAY-mah</i>]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, accusative case	Strong's #968

Translation: They went to [Gallio] at the judgment seat,...

These Jews went to Gallio, who was at his public judgment seat. Apparently, Gallio is new at this post.

Acts 18:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

²³ From <https://www.n-e-v.info/acts18.html> accessed November 23, 2023.

Acts 18:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced NOHM- oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
anapeithō (ἀναπείθω) [pronounced an-ap- ī-tho]	<i>to persuade, to stir up by persuasion, to solicit, to incite</i>	3 rd person singular, present active indicative	Strong's #374
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
andres (ἄνδρες) [pronounced AHN- drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
sébomai (σέβομαι) [pronounced SEB-om- ahēe]	<i>to show reverence for, to revere, to adore, to be devout, to be religious, to be pious, to worship</i>	present (deponent) middle/passive infinitive	Strong's #4576
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...saying, "This one, at the edge of the [Mosaic] Law, stirs up the men [who] worship God."

What is said here is difficult. Obviously, these men are complaining about Paul, so that helps us in the interpretation.

The main verb is only found here in this passage. It is the 3rd person singular, present active indicative of *anapeithō* (ἀναπειθῶ) [pronounced *an-ap-ī-tho*], which means, *to persuade, to stir up by persuasion, to solicit, to incite*. Strong's #374. Paul is the subject of the verb, and *to stir up by persuasion* appears to be the proper way to understand this verb.

The preposition *para* means, *by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less*. Strong's #3844. Paul is not persuading according to the Law (*kata ton nomon*), but he is persuading by being *at [or by] the edge of; by [or, to] the side of; near* to the Law. The implication is, he is cleverly distorting the Law.

I have interpreted that Paul is influencing men who are worshiping God; but the idea might be that he is persuading them to worship God on the edge of the Law or to the side of the Law. Perhaps, he is being accused of persuading men to sidestep the **Mosaic Law**.

Acts 18:12c–13 They went to [Gallio] at the judgment seat, saying, “This one, at the edge of the [Mosaic] Law, stirs up the men [who] worship God.” (Kukis mostly literal translation)

Acts 18:12–13 When Gallio was proconsul of Achaia, the Jews, in unison, rose up against Paul. They went to [Gallio] at the judgment seat, saying, “This one, at the edge of the [Mosaic] Law, stirs up the men [who] worship God.” (Kukis mostly literal translation)

Acts 18:12–13 While Gallio was the governor of Achaia, the Jews, as a group, rose up against Paul. They went to Gallio at the judgment seat for that region, claiming that, “This Paul, operating at the edge of the Mosaic Law, stirs up men who worship God.” (Kukis paraphrase)

Now, being about to, the Paul, to open the mouth, spoke Gallion, face to face with the Jews, “If indeed was a wrongdoing—a certain (one) or a crime—a hurtful (one), O Jews, according to the norm or standard of a matter, I would put up with you [all]. If now (controversial) questions it is, about an idea and names and law of (??), according to you [all], you [all] see to these [things]. I, of these (things), do not intend to be a judge.” And he dismissed them from the judgment bench.

Acts
18:14–16

[Just as] Paul was about to open [his] mouth, Gallio spoke directly to the Jews: “If indeed this was a misdemeanor or a serious crime, O Jews, according to [this] matter, I would bear up with you [all]. However, if [this] is a (controversial) question about an idea or about names and the law of [whomever], according to you [all], [then] you [all] [need to] see to these things [yourselves]. I do not intend to be a judge of these things.” Then he dismissed them from the judicial bench.

Even though Paul was about to speak to defend himself, Gallio motioned him to shut it, and Gallio directly addressed the Jews who had brought Paul in. “Listen, if this were a misdemeanor or a serious crime, then I would entertain your motion and begin to call for witnesses and evidence. However, this is simply a controversial question about ideas, names and/or points of view found in your Law. Therefore, you need to take care of these things yourselves. I do not intend to be a judge of such disputes.” Then he told them to step back from the bench and exit his courtroom.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, being about to, the Paul, to open the mouth, spoke Gallion, face to face with the Jews, “If indeed was a wrongdoing—a certain (one) or a crime—a hurtful (one),

	O Jews, according to the norm or standard of a matter, I would put up with you [all]. If now (controversial) questions it is, about an idea and names and law of (??), according to you [all], you [all] see to these [things]. I, of these (things), do not intend to be a judge." And he dismissed them from the judgment bench.
Complete Apostles Bible	And when Paul was about to open his mouth, Gallio said to the Jews, "If then it was some misdeed or wicked crime, O Jews, according to reason I would bear with you. But if it is a question about a word and names and your own law, see to it yourselves; for I do not wish to be a judge of these things." And he drove them away from the judgment seat.
Douay-Rheims 1899 (Amer.)	And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice or an heinous deed, O Jews, I should with reason bear with you. But if they be questions of word and names and of your law, look you to it. I will not be judge of such things. And he drove them from the judgment seat.
Holy Aramaic Scriptures	And while Paulus {Paul} sought that he should open his mouth and to speak, Galiun {Gallio} spoke unto the Yehudaye {the Judeans/the Jews}, "If concerning a thing that is evil, or that is deceitful, or that is detestable, is your accusation, O Yehudaye {O Judeans/Jews}, I receive you appropriately, but, if they are accusations concerning words, and concerning names, and concerning your own Law; you determine it among you; for, I do not desire that I should be the judge of these matters." And he expelled them from his Judgment-Seat.
James Murdock's Syriac NT	And when Paul requested that he might open his mouth and speak, Gallio said to the Jews: If your accusation, O Jews, related to any wrong done, or any fraud, or base act, I would listen to you suitably. But if the contests are about words, and about names, and concerning your law, ye must see to it among yourselves, for I am not disposed to be a judge of such matters. And he repelled them from his judgment-seat.
Original Aramaic NT	And when Paulus had requested to open his mouth and speak, Galion said to the Jews, "If you are accusing about a matter of wickedness or fraud or what is hateful, Oh Jews, I would receive you on the merits. But if the charges are about a discourse or about names or about your law, you know among yourselves that I do not want to be judge of these matters." And he expelled them from his judgment seat.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when Paul was about to say something, Gallio said to the Jews, If this was anything to do with wrongdoing or crime, there would be a reason for me to give you a hearing: But if it is a question of words or names or of your law, see to it yourselves; I will not be a judge of such things. And he sent them away from the judge's seat.
Bible in Worldwide English	Paul wanted to speak. Then Gallio said to the Jews, You Jews, if it were a matter of wrong or of doing something very bad, I would listen to you. But this is a matter about words and names and about your own law. So you must go and take care of it yourselves! I will not judge such things. And he drove them out of the court.
Easy English	Paul was ready to speak, but Gallio spoke first to the Jews. He said, 'If this man had done a very bad thing, then I would judge him. It would be right for me to listen to

you. But you are arguing about words and names and your own Jewish law. So you yourselves must decide what to do about it. I will not be a judge to decide about these things.’ Then Gallio told his soldiers to take the Jewish leaders away.

Easy-to-Read Version–2008 Paul was ready to say something, but Gallio spoke to the Jews. He said, "I would listen to you if your complaint was about a crime or other wrong. But it is only about words and names--arguments about your own law. So you must solve this problem yourselves. I don't want to be a judge of these matters."

So Gallio made them leave the court.

God's Word™

Paul was about to answer when Gallio said to the Jews, "If there were some kind of misdemeanor or crime involved, reason would demand that I put up with you Jews. But since you're disputing words, names, and your own teachings, you'll have to take care of that yourselves. I don't want to be a judge who gets involved in those things."

So Gallio had them forced out of his court.

Good News Bible (TEV)

Paul was about to speak when Gallio said to the Jews, "If this were a matter of some evil crime or wrong that has been committed, it would be reasonable for me to be patient with you Jews. But since it is an argument about words and names and your own law, you yourselves must settle it. I will not be the judge of such things!"

And he drove them out of the court.

J. B. Phillips

Paul was all ready to speak, but before he could utter a word Gallio said to the Jews, "Listen, Jews! If this were a matter of some crime or wrong-doing I might reasonably be expected to put up with you. But since it is a question which concerns a word and names and your own Law, you must attend to it yourselves. I flatly refuse to be judge in these matters." V. 16 will be placed with the next passage for context.

The Message

Just as Paul was about to defend himself, Gallio interrupted and said to the Jews, "If this was a matter of criminal conduct, I would gladly hear you out. But it sounds to me like one more Jewish squabble, another of your endless hairsplitting quarrels over religion. Take care of it on your own time. I can't be bothered with this nonsense," and he cleared them out of the courtroom.

NIRV

Paul was about to give reasons for his actions. But just then Gallio spoke to them. He said, "You Jews don't claim that Paul has committed a great or small crime. If you did, it would make sense for me to listen to you. But this is about your own law. It is a question of words and names. Settle the matter yourselves. I will not be a judge of such things." So he made them leave.

New Life Version

Paul was ready to speak, but Gallio said to the Jews, "If this were something bad or a wrong doing, I would listen to you. But because it is about words and names and your own Law, you will have to take care of it yourselves. I do not want to judge who is right or wrong in things like this." And he sent them out of his court.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Paul was just about to defend himself when Gallio spoke. "Listen to me, you Jews. I would have to put up with you if you came here complaining about a serious crime. You didn't. You've come here to complain about some word or name that's not kosher according to your own religious law. Pardon me, but I have zero desire to pass judgment based on Jewish law." Then he ordered them out of the courtroom. Even before Paul could speak, Gallio said, "If you were charging this man with a crime or some other wrong, I would have to listen to you. But since this concerns only words, names, and your own law, you will have to take care of it. I refuse to judge such matters."

Then he sent them out of the court.

Contemporary English V.

The Living Bible	But just as Paul started to make his defense, Gallio turned to his accusers and said, "Listen, you Jews, if this were a case involving some crime, I would be obliged to listen to you, but since it is merely a bunch of questions of semantics and personalities and your silly Jewish laws, you take care of it. I'm not interested and I'm not touching it." And he drove them out of the courtroom.
New Berkeley Version The Passion Translation	. Just as Paul was about to speak in his defense, Gallio interrupted and said, "Wait! If this involved some major crime or fraud, it would be my responsibility to hear the case. But this is nothing more than a disagreement among yourselves over semantics and personalities and traditions of your own Jewish laws. Go and settle it yourselves! I refuse to be the judge of these issues." So Gallio dismissed them from the court.
Plain English Version	Then Paul got up to talk, but Gallio said, "Wait." And he said to the Jewish leaders, "I will not listen to you mob. You are only arguing about words, and names, and your own Jewish laws. I will not judge those Jewish things. You mob look after that yourselves. This man didn't do anything bad, and he didn't break our Roman law, so I will not listen to you." Then Gallio sent those Jewish leaders away from the judge's seat.
Radiant New Testament	Paul was about to defend himself, but just then Gallio responded, "You Jews aren't claiming that Paul is doing anything immoral or illegal. If you were, it would make sense for me to listen to you. But since this is all about words and names and your own law, settle the matter yourselves. I won't be a judge of such things." So he threw out the charges against Paul.
UnfoldingWord Simplified T.	When Paul was about to speak, Gallio said to the Jews, "If this man had broken our Roman laws, I would have listened to what you Jews want to tell me. However, you are talking about words and names and your own Jewish laws, so you yourselves must talk to him about this. I will not judge these things!" After Gallio had said that, he told some soldiers to take the Jewish leaders away from the court.
William's New Testament	As Paul was about to open his mouth, Gallio said to the Jews, "If it were some misdemeanor or underhanded rascality, O Jews, I would in reason listen to you; but as it is questions about words and titles and your own law, you will have to see to it yourselves. I refuse to act as judge in these matters." So he drove them away from the court.

Partially literal and partially paraphrased translations:

American English Bible	But just as Paul was about to answer, Gallio said to them: 'O Jews, 'I'd be patient and put up with this if you were talking about [his doing] something wrong or committing some foul act... 'But if all you want to do is complain about words, names, and your Law – take care of it yourselves! I don't wish to be the judge of such matters!' And with that, he threw them out of his court.
Beck's American Translation Breakthrough Version	. As Paul was going to be opening <i>his</i> mouth, Gallio said to the Jewish people, "Certainly if it were some wrong <i>thing</i> or evil mischief, O Jewish <i>people</i> , I should tolerate you regarding an answer, but if it is questions about an answer, names, and the law according to you, you will see <i>to it</i> yourselves. I do not intend to be a judge of these <i>things</i> ." And he pushed them away from the judicial bench.
Common English Bible	Just as Paul was about to speak, Gallio said to the Jews, "If there had been some sort of injury or criminal behavior, I would have reason to accept your complaint. However, since these are squabbles about a message, names, and your own Law,

deal with them yourselves. I have no desire to sit in judgment over such things." He expelled them from the court, but everyone seized Sosthenes, the synagogue leader, and gave him a beating in the presence of the governor. None of this mattered to Gallio. V. 17 is included for context.

Len Gane Paraphrase

When Paul was about to open his mouth, Gallio said to the Jews, "If it were due to doing something wrong or wicked crime, O Jews, it would be reasonable that I should put up with you, but if it is about a question about words, names, or from your law, deal with it yourselves, for I will not be a judge of such things."

Then he forcible dismissed them from the judgment seat.

A. Campbell's Living Oracles

And when Paul would have opened his mouth, Gallio said to the Jews, If it were an act of injustice, or mischievous licentiousness, O Jews! it were reasonable I should bear with you. But if it be a question concerning words, and names, and the law which is among you, you see to it yourselves; for I will be no judge of these matters. And he drove them away from the tribunal.

New Advent (Knox) Bible

Paul was just opening his mouth to speak, when Gallio said to the Jews, It would be only right for me to listen to you Jews with patience, if we had here some wrong done, or some malicious contrivance; but the questions you raise are a matter of words and names, of the law which holds good among yourselves. You must see to it; I have no mind to try such cases. And he drove them away from the judgement-seat.

NT for Everyone

Paul was getting ready to speak when Gallio intervened.

"Look here, you Jews," he said to them. "If this was a matter of serious wrongdoing or some wicked villainy, I would receive your plea in the proper way. But if this is a dispute about words, names and laws within your own customs, you can sort it out among yourselves. I don't intend to be a judge in such matters."

Then he dismissed them from the tribunal.

20th Century New Testament

Just as Paul was on the point of speaking, Gallio said to the Jews: "Jews, if this were a case of misdemeanor or some serious crime, there would be some reason for my listening patiently to you; But, since it is a dispute about words, and names, and your own Law, you must see to it yourselves. I do not choose to be a judge in such matters."

Saying this, he drove them back from the Bench.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Paul was about to open his mouth when Gallio said to the Jews, "Listen, you Jews. If this were a matter of crime or especially sex crime, then the law would require me to hear you out."

"But if this is a question of words and names, and of your law, then you handle it; I will not be a judge of such cases."

And he ordered them expelled from his tribunal.

Revised Ferrar-Fenton Bible

Then when Paul was about to speak out in his defence, Gallio said to the Jews, "Now, if this were some act of injustice, or some atrocious crime, you Jews, it would be reasonable to listen to you: but if it is a dispute about language and names, and about your own law, why, just look to it yourselves; I am not disposed to be a judge of such matters." And he drove them from the Court.

Free Bible Version

But just as Paul was about to defend himself, Gallio told the Jews, "If you Jews were bringing criminal charges or some serious legal offense, there would be a reason for me to listen to your case. But since you're only arguing over words and names and your own law, then you deal with it yourselves. I won't rule on such matters."

Then Gallio had them ejected from the court.

God's Truth (Tyndale)

And as Paul was about to open his mouth, Gallio said unto the Jews: if it were a matter of wrong, or an evil deed to you (O you Jews) reason would that I should hear you: but if it be a question of words, or of names, or of your law, look you to

it yourselves. For I will be no judge in such matters, and he drove them from the seat.

Riverside New Testament	As Paul was about to open his mouth, Gallio said to the Jews, "If it was some crime or wicked knavery, O you Jews, I would have reasonable patience with you. But if it is a dispute about doctrine and names and your own law, see to it yourselves. I will not be a judge of these things," and he drove them from before the judge's seat.
Leicester A. Sawyer's NT	And when Paul was about to open his mouth Gallio said to the Jews, If there was any injustice or evil imposition, O Jews, I would bear with you in a reasonable manner; but if it is a question of doctrine, and of names, and of your law, look to it yourselves; for I will not be a judge of these things.
Weymouth New Testament	And he drove them from the tribunal. But, when Paul was about to begin his defence, Gallio said to the Jews, "If it had been some wrongful act or piece of cunning knavery I might reasonably have listened to you Jews. But since these are questions about words and names and your Law, you yourselves must see to them. I refuse to be a judge in such matters." So he ordered them out of court.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Paul was about to speak in his own defense when Gallio said to the Jews, "If it were a matter of a misdeed or vicious crime, I would have to consider your complaint. But since this is a quarrel about teachings and divine names that are proper to your own law, see to it yourselves: I refuse to judge such matters." And he sent them out of the court. 23:29; Jn 18:31
The Heritage Bible	And Paul being about to open <i>his</i> mouth, Gallio said to the Jews, If indeed therefore it were a wrong or reckless act, Oh <i>you</i> Jews, I would hold up myself according to reason with you, But if it is a question about words and names and of law according to you, you will see to it yourselves, because I will absolutely not to be judge of these things. And he pushed them from the judgment seat.
New American Bible (2011)	When Paul was about to reply, Gallio spoke to the Jews, "If it were a matter of some crime or malicious fraud, I should with reason hear the complaint of you Jews; but since it is a question of arguments over doctrine and titles and your own law, see to it yourselves. I do not wish to be a judge of such matters." And he drove them away from the tribunal.
New Catholic Bible	Just as Paul was about to refute them, Gallio said to the Jews, "If you were accusing this man of some crime or fraudulent act, O Jews, I would be more than willing to listen to your complaint. But since your argument is about words and names and your own Law, settle it yourselves. I have no intention of making judgments about such matters." V. 16 will be placed with the next passage for context.
New Jerusalem Bible	Before Paul could open his mouth, Gallio said to the Jews, 'Listen, you Jews. If this were a misdemeanour or a crime, it would be in order for me to listen to your plea; but if it is only quibbles about words and names, and about your own Law, then you must deal with it yourselves -- I have no intention of making legal decisions about these things.' V. 16 will be placed with the next passage for context.
NRSV (Anglicized Cath. Ed.)	Just as Paul was about to speak, Gallio said to the Jews, 'If it were a matter of crime or serious villainy, I would be justified in accepting the complaint of you Jews; but since it is a matter of questions about words and names and your own law, see to it yourselves; I do not wish to be a judge of these matters.' And he dismissed them from the tribunal.
Revised English Bible—1989	Paul was just about to speak when Gallio declared, "If it had been a question of crime or grave misdemeanour, I should, of course, have given you Jews a patient

hearing, but if it is some bickering about words and names and your Jewish law, you may settle it yourselves. I do not intend to be a judge of these matters." And he dismissed them from the court.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Sha'ul was just about to open his mouth, when Gallio said to the Jews, "Listen, you Jews, if this were a case of inflicted injury or a serious crime, I could reasonably be expected to hear you out patiently. But since it involves questions about words and names and your own law, then you must deal with it yourselves. I flatly refuse to judge such matters." And he had them ejected from the court.
Hebraic Roots Bible	But Paul being about to open his mouth, Gallio said to the Jews, If, indeed, then, it was some wrong or wicked criminality, O Jews, according to reason I would listen to you. But if it is a question about a word, and names, and the law according to you, you will see to it yourselves; for I do not wish to be a judge of these things. And he drove them from the tribunal.
Holy New Covenant Trans.	Paul was ready to say something, but Gallio spoke to the Jews. Gallio said, "I would listen to you Jews if you were complaining about a terrible crime or some wrong. But the things you are claiming are only questions about words and names — arguments about your own law. You must solve this problem yourselves. I do not want to be a judge over these matters." Then Gallio made them leave the courtroom.
The Scriptures 2009	And as Sha'ul was about to open his mouth, Gallion said to the Yehu?im, "If it were a matter of wrongdoing or wicked recklessness, O Yehu?im, there would be reason why I should bear with you. "But if it is a question of words and names and a law which is among you, see to it yourselves, for I do not wish to be a judge of these matters." And he drove them away from the judgment seat.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...intending but the paul to open the mouth says The Gallio to the jews if certainly was Wrong Something or {was} Crime Evil Oh Jews in word ever [I] endure you* if but Inquiries is~ about word and names and law the [one] in you* will see {it} You* Judge~ I [of] these not want to be and [He] drives them from the step...
Awful Scroll Bible	And Paul being about to open-up his mouth, Gallio said with regards to the Jews, "If surely then it was something un-just or perilously reckless, O Jews, accordingly might I consider to hold- yous -up. (")But if it is a searching concerning words, and names even according to you all's Law, yous will look into it yourselves, for I intend not to judge the same-as-these." And he drives- them -away from the judgment seat.
Concordant Literal Version	Now Paul being about to open his mouth, Gallio said to the Jews, "If, indeed, it were some injury or wicked knavery, O Jews, I might, on that account tolerate you." Yet if they are questions concerning a word, and names, and a law of yours, you see to it! A judge of these I am not intending to be!" And he drives them away from the dais.
exeGesés companion Bible	And as Paulos is now about to open his mouth, Gallio says to the Yah Hudiym, So indeed, If it is some matter of injustice or evil villany, O you Yah Hudiym, according to word, I tolerate you: but if it be a question concerning words and names, and of your torah, you look to it;

for I will to not be judge of these.

- and he dismisses them from the bamah.

Orthodox Jewish Bible

Rav Sha'ul was about to open his mouth when Gallio spoke to the Yehudim, "If this matter concerned some wrong or heinous crime, O Yehudim, I might reasonably put up with you;

"But if it is kashes (questions) about a dvar and shemot (names) and your Torah, you will see to it for yourselves. I do not intend to be a shofet (judge) of these things."

And he had them ejected from the courtroom.

Rotherham's Emphasized B.

But <as Paul was about' to open his mouth> Gallio said unto the Jews—

<If, indeed, it had been some wrong or wicked recklessness, O Jews> |with reason, in that case| should I have been bearing with you.

<If, however, they are questions concerning discourse, and names, and law, that which ye have> ye shall see to it ||yourselves||; <A judge of these things> |||| am not disposed to be.

And he drove them from the judgment-seat.

Expanded/Embellished Bibles:

The Amplified Bible

But when Paul was about to reply, Gallio said to the Jews, "If it were a matter of some misdemeanor or serious crime, O Jews, I would have reason to put up with you; but since it is merely a question [of doctrine within your religion] about words and names and your own law, see to it yourselves; I am ^[f]unwilling to judge these matters." And he drove them away from the judgment seat.

[f] Gallio, the proconsul of Achaia, in essence ruled Paul's teachings to be a form of Judaism and therefore legal under Roman law.

An Understandable Version

When Paul was about to respond [*to this charge*], Gallio said to the Jews, "[*My Jewish constituents*], if it were a simple case of wrongdoing or some serious crime, there would be good reason for me to consider your charge [*against this man*]. But if it is only a dispute over words, titles and your [*religious*] law, tend to it yourselves; I refuse to pass judgment on such [*trivial*] matters."

And he had them thrown out of the courtroom.

The Expanded Bible

Paul was about to say something [^Lopen his mouth], but Gallio spoke [^Lto the Jews], saying, "I would [^Lreasonably; justifiably] listen to you [^LO Jews,] if you were complaining about a crime or some wrong [evil wrongdoing; moral evil]. But the things you are saying are only questions about words and names [^Cthe debate over whether Jesus is the Messiah]—arguments about your own law. So you must solve this problem [^LSee to it] yourselves. I don't want to be a judge of these things." And Gallio [^Lhe] made them leave [threw them out of] the court [tribunal; judgment seat].

Jonathan Mitchell NT

But then, at Paul's being about to be opening up [his] mouth, Gallio says to the Jews, "O Jews! If this were actually the result of something unfair (inequitable; injurious; contrary to what is right; or: = a violent crime), or the effect of a worthless act of villainy (e.g.: fraud; unscrupulousness; reckless action), in accord with reason (or: corresponding to [such] account) I would hold myself back and tolerate you people (or: your [issue and behavior]).

"Yet since it is the results of questions and controversies concerning a word (or: a message; a thought; an idea) and names, or even a law or custom of that which relates to you people, you yourselves will proceed seeing [to it]! I myself am neither wishing nor intending to be a judge of these matters!"

Then (or: And so) he drove them away from the court (the elevated public platform; the dais).

Syndein/Thieme

And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of a civil incitement or a criminal act, you as Jews according to your reason, then I would put up with you."

"But if it be a question of words and names, and of your system of doctrine, look you to it. For I will be no judge of such matters."

{Note: Gallio would not let the Roman law be corrupted to satisfy a mob. Separation of Church and State.}

And he drove them from the judgment seat. {Case dismissed}.

Translation for Translators

When Paul was about to speak [MTY] *to defend himself*, Gallio said to the Jews, "If this man had acted deceitfully or disobeyed *any of our Roman laws*, I would listen *patiently* to what you Jews *want to tell me*. However, you are merely arguing about words and names and your own *Jewish laws*, so you yourselves need to resolve this. I refuse to judge these things!" After Gallio *had said that*, he *commanded some soldiers/guards* that *they expel those Jewish leaders* from the courtroom.

The Voice

Gallio: Look, if this were some serious crime, I would accept your complaint as a legitimate legal case, but this is just more of your typical Jewish squabbling about trivialities in your sacred literature. I have no interest in getting dragged into this kind of thing. V. 16 will be placed with the next passage for context.

Bible Translations with Many Footnotes:

Lexham Bible

But when [*Here "when" is supplied as a component of the temporal genitive absolute participle ("was about")] **Paul was about to open his** [*Literally "the"; the Greek article is used here as a possessive pronoun] **mouth, Gallio said to the Jews, "If it was some crime or wicked villainy, O Jews, I would have been justified in accepting** [Literally "with respect to a motive I would have accepted"] **your complaint. But if it is questions concerning a word and names and your own law,** [Literally "the according to you law"] **see to it** [*Here the direct object is supplied from context in the English translation] **yourselves! I do not wish to be a judge of these things ."**

And he drove them away from the judgment seat.

NET Bible®

But just as Paul was about to speak,⁵⁰ Gallio said to the Jews, "If it were a matter of some crime or serious piece of villainy,⁵¹ I would have been justified in accepting the complaint⁵² of you Jews,⁵³ but since it concerns points of disagreement⁵⁴ about words and names and your own law, settle⁵⁵ it yourselves. I will not be⁵⁶ a judge of these things!" Then he had them forced away⁵⁷ from the judgment seat.⁵⁸

⁵⁰tn Grk "about to open his mouth" (an idiom).

⁵¹tn BDAG 902 s.v. ῥαδιούργημα states, "From the sense 'prank, knavery, roguish trick, slick deed' it is but a short step to that of a serious misdeed, crime, villainy... a serious piece of villainy Ac 18:14 (w. ἀδίκημα)."

⁵²tn According to BDAG 78 s.v. ἀνέχω 3 this is a legal technical term: "Legal t.t. κατὰ λόγον ἂν ἀνεσχόμεν ὑμῖν I would have been justified in accepting your complaint Ac 18:14."

⁵³tn Grk "accepting your complaint, O Jews."

⁵⁴tn Or "dispute."

⁵⁵tn Grk "see to it" (an idiom).

⁵⁶tn Or "I am not willing to be." Gallio would not adjudicate their religious dispute.

⁵⁷tn Grk "driven away," but this could result in a misunderstanding in English ("driven" as in a cart or wagon?). "Forced away" conveys the idea; Gallio rejected their complaint. In contemporary English terminology the case was "thrown out of court." The verb ἀπλάσεν (aphlasen) has been translated as a causative since Gallio probably did not perform this action in person, but ordered his aides or officers to remove the plaintiffs.

⁵⁸sn See the note on the term judgment seat in 18:12.

The Spoken English NT	And just as Paul was about to open his mouth to speak, Gallio said to the Jews, "If this were about some injustice or evil crime, you Jews, it would be reasonable to hear your case. But since it's about disputes about words and names and your own law, deal with that ^m yourselves. I have no desire to be a judge of those things." And he dismissed them from the judgment bench. ^m Lit. "see to that."
Wilbur Pickering's New T.	But when Paul was about to open his mouth, Gallio said to the Jews: "If there really was some misdeed or wicked crime, O Jews, there would be reason for me to bear with you; but since it is an issue over a word and names and your own law, see to it yourselves; because I refuse to be a judge of such matters." And he drove them from the judgment seat.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now Paul being about to be opening [his] mouth, Gallio said to the Jews, "If indeed then it was some misdeed or a wicked crime, O Jews, according to reason I would put up with you _p . "But since it is a point of disagreement concerning words and names and the law according to you _p [fig., your _p own law], you will look [to it] yourselves, [for] I am not willing to be a judge of these [things]." And he drove them away from the judgment seat.
Benjamin Brodie's trans.	But when Paul was about to open his mouth [in self-defense], Gallio said face-to-face to the Jews: "If it was a misdeed [accidental wrong-doing, misdemeanor] or an evil-intentioned [premeditated] criminal matter [felony], Oh Jews, then I would patiently listen to your complaint. But since it is a bundle of controversial issues [theological questions] about a word [anastasis: resurrection] and names [Jesus, Messiah] and is related to your law [Mosaic], you yourselves should see to it. I myself do not wish to be a judge over these things [religious disagreements]." Then he drove them away from his judicial bench .
Context Group Version	But when Paul was about to open his mouth, Gallio said to the Judeans, If indeed it were a matter of wrong or of wicked villany, O you (pl) Judeans, there would be a reason that I should endure you (pl): but if they are questions about words and names and your (pl) own law, look to it yourselves; I am not minded to be a judge of these matters. And he drove them from the judgment-seat.
Far Above All Translation	And as Paul was about to open <i>his</i> mouth, Gallio said to the Jews, "Now if it had been some wrongdoing or nefarious malpractice, O Jews, I would have accepted your <i>charge</i> as reasonable, but if it is a dispute about a word and names and your law, see <i>to it</i> yourselves. For I do not wish to be a judge of these <i>things</i> ." And he dismissed them from the court.
Modern Literal Version 2020	But Paul, being about to open his mouth, Gallio said to the Jews, Therefore if it was indeed some wrongdoing or evil villainy, O Jews, I would tolerate you ^o according-to reason. But if there is a debate concerning this speech and names and law of which is according-to you ^o , you ^o will see to it yourselves; for* I am not willing to be a judge of these things. And he drove them away from the judicial-seat.
New American Standard	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; but if there are questions [Or <i>arguments</i>] about teaching [Lit <i>word</i>] and persons [Lit <i>names</i>] and your own law, see to it yourselves; I am unwilling to be a judge of these matters." And he drove them away from the judgment seat [Or <i>tribunal</i>].

New Matthew Bible

And as Paul was about to open his mouth, Gallio said to the Jews, If it were a matter of wrong, or an evil deed, O ye Jews, I should by reason hear you. But if it is a question of words, or of names, or of your law, look to it yourselves. For I will be no judge in such matters. And he drove them from the seat.

NT (Variant Readings)

And when Paul was about to open his mouth (to speak), Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O you Jews, reason would have it that I should bear with you. But if it be a question of words and names and your own law, look you to it; for I will not be judge of such matters."

And he drove them from the judgment seat.

Revised Geneva Translation

And as Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong, or an evil deed, O Jews, I would, according to reason, tolerate you. "But if it is a question of words and names, and of your Law, resolve it yourselves. For I will be no judge of those things."

And he drove them from the judgment seat.

The gist of this passage: Gallio dismisses the case.
14-16

Acts 18:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; genitive/ablative case	Strong's #3195
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
ανοιγῶ (ἀνοίγω) [pronounced an-OY-go]	<i>to open (up), to be opened (up)</i>	present active infinitive	Strong's #455
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Acts 18:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stoma (στόμα) [pronounced <i>STOHM-ah</i>]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; accusative case	Strong's #4750

Translation: [Just as] Paul was about to open [his] mouth,...

Paul is about to defend himself, and give his testimony before the court. He is locked and loaded.

Gallio will stop Paul from giving any testimony.

Acts 18:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Gallíōn (Γαλλίων) [pronounced <i>gal-LEE-own</i>]	<i>one who lives on milk; transliterated, Gallio, Gallion</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #1058

Thayer: *Gallio [was] Junius Annaeus Gallio, the Roman proconsul of Achaia when Paul was at Corinth, 53 A.D., under the emperor Claudius. Acts 18:12. He was brother to Jucius Annaeus Seneca, the philosopher. Jerome in the Chronicle of Eusebius says that he committed suicide in 65 A.D. Winer thinks he was put to death by Nero.*

prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 18:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; accusative case	Strong's #2453

Translation: ...Gallio spoke directly to the Jews:...

I picture the judge, Gallio, as holding his open hand towards Paul, to stop him from speaking, as if to say, "I don't want to hear from you right now."

Gallio has heard enough. He does not need to hear Paul's defense or explanation.

And then Gallio addresses the Jews directly—the ones who have brought these charges against Paul.

Acts 18:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
adikēma (ἀδίκημα) [pronounced ad-EEK-ay-mah]	<i>(a matter of) wrong (-doing), a misdeed, evil doing, iniquity; a misdemeanor</i>	neuter singular noun; nominative case	Strong's #92
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
rhaidiourgēma (ῥαδιούργημα) [pronounced hrad-ee-OORG-ay-mah]	<i>crime, villainy</i>	neuter singular noun; nominative case	Strong's #4467

Acts 18:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ponêros (πονηρός) [pronounced <i>pon-ay-ROS</i>]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, nominative case	Strong's #4190

Translation: ...*If indeed this was a misdemeanor or a serious crime,*...

Gallio carefully explains the limitations of his courtroom. Let me suggest that Gallio says, "If this were a misdemeanor or a serious crime..." The idea is, he is there to decide criminal cases. I don't think that he includes civil cases here, as that is a bit more murky.

This suggests that the accusers brought Paul there as if he had committed some crime. They are looking for punishment, not some sort of financial remuneration.

Speaking of these things in this way, indicates that there is no crime before the court; there is no legitimate lawsuit.

Acts 18:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ο (ὦ) [pronounced <i>oh</i>]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599
Ioudaίοι (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; vocative	Strong's #2453

Translation: ...*O Jews,*...

Let me suggest that Gallio has either had these Jews come before him for previous cases; or that he had been warned about them, that they might try to interject religious disputes into the courtroom. I suspect that this is the latter. The source material I have suggests that Gallio is new to this position and these Jews may be testing him.

When he says this, let me suggest that he is saying, "I know who you are; I know what this matter is about."

Acts 18:14e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Acts 18:14e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
άν (ὄν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ²⁴			
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. ²⁵			
Zodhiates: In interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. ²⁶			
anechomai (ἀνέχομαι) [pronounced ahn- EHKH-ohm-ah-ee]	to hold up, to sustain; to put up with, to bear with, to endure, to forbear, to suffer	1 st person singular, aorist middle indicative	Strong's #430
humôn (ὑμῶν) [pronounced hoo- MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...according to [this] matter, I would bear up with you [all].

Gallio says, "If this was a violation of a specific law, then I would sustain your motion here, and we would move to trial."

Acts 18:14 [Just as] Paul was about to open [his] mouth, Gallio spoke directly to the Jews: "If indeed this was a misdemeanor or a serious crime, O Jews, according to [this] matter, I would bear up with you [all]. (Kukis mostly literal translation)

Gallio, at this point, has only heard one side of the arguments and he is ready to rule. In most cases, this is bad for the accusers. He stops Paul from speaking and Gallio addresses the Jewish accusers (generally speaking, if Paul were in the wrong, Gallio would be looking at him and speaking directly to him).

Acts 18:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	if; whether; that; though	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
zêtēmata (ζητήματα) [pronounced DZAY- tay-mah-TAH]	(controversial) questions, debates (about the Law); issues	neuter plural noun; nominative case	Strong's #2213

²⁴ From e-sword, from the SECE+ dictionary module, Strong's #302.

²⁵ Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

²⁶ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

Acts 18:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Why is this a singular?			
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ονοματα (ὀνόματα) [pronounced <i>ohn-OH-maht-ah</i>]	<i>names, titles, characters, reputations; persons, people</i>	neuter plural noun; genitive/ablative case	Strong's #3686
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
humas (ὑμᾶς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: However, if [this] is a (controversial) question about an idea or about names and the law of [whomever], according to you [all],...

After law, there is the genitive definite article with nothing which follows it. I would suggest that this is intentional on the part of Gallio. The idea is, *if this is a matter of the law of anyone....* "This law belongs to someone else or to some other group; but this is not the law of the land; this is not the Roman law that I am bound to uphold." is what Gallio is saying.

“However, if this is just some controversial question about an idea or even names from the law of whomever, according to your point of view.”

Acts 18:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
optánomai (ὀππάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>to see, to perceive with the eyes, to look at;</i> however, we have more than the simple act of seeing here (which would be blépô), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring	2 nd person plural, future (deponent) middle indicative	Strong's #3700
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846

Translation: ...[then] you [all] [need to] see to these things [yourselves].

“Since it is your law, you see to it,” Gallio says. “This is not the sort of controversy a court would sort out.”

Gallio is not giving the Jews free reign to do anything at this point. He is suggesting that they can't do anything more than this court can do, and the court is not willing to do anything.

Acts 18:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kritês (κριτής) [pronounced <i>kree-TACE</i>]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; a the leader or ruler of the Israelites</i>	masculine singular noun; nominative case	Strong's #2923
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my;</i> primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
toutôn (τούτων) [pronounced <i>TOO-tone</i>]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
boulomai (βούλομαι) [pronounced <i>BOO-lohm-ahēē</i>]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1014

Acts 18:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: I do not intend to be a judge of these things.”

“Because this is not Roman law,” Gallio says, “I do not intend to render a judgment.”

Gallio is being very objective. It is not his place to render a judgment here.

Now, would these Jews want Gallio to come into the synagogue and begin laying out directives to them, in accordance with things going on inside the synagogue. “You, talking too long; sit down. That scroll? No, you can’t read from that one!” Do you see how this is completely objective; and they should not want him to make rulings on their law.

If you have a theological difference with a Jehovah’s Witness, would you haul them into court and ask for a settlement or a judgment? Of course not! That would essentially give the court the right to come in and judge your church and its practices.

Acts 18:15 However, if [this] is a (controversial] question about an idea or about names and the law of [whomever], according to you [all], [then] you [all] [need to] see to these things [yourselves]. I do not intend to be a judge of these things.” (Kukis mostly literal translation)

This is a legal precedent of sorts. Essentially, Gallio is saying, “Our courts are not designed to adjudicate religious differences or spiritual matters.” In essence, this makes Christianity legal and unprosecutable. How many Roman leaders will recognize this decision as a great thing? The last thing a Roman judge wants to do is make some kind of a ruling on religious matters.

The Amplified Bible (footnote): *Gallio, the proconsul of Achaia, in essence ruled Paul’s teachings to be a form of Judaism and therefore legal under Roman law.*²⁷

In the opinion of the Jews, this could not have been a worse decision to come down.

Gallio is establishing freedom of religion here.

Acts 18:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
απελαύνω (ἀπελαύνω) [pronounced ap-el-OW-no]	to drive (away, off); to dismiss	3 rd person singular, aorist active indicative	Strong's #556

²⁷ The Amplified Bible, The Lockman Foundation; ©1965 by Zondervan Publishing House; Acts 18:15 (footnote).

Acts 18:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
bēma (βῆμα) [pronounced BAY-mah]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, genitive/ablative case	Strong's #968

Translation: Then he dismissed them from the judicial bench.

The judge now asks this group to leave.

Acts 18:16 Then he dismissed them from the judicial bench. (Kukis mostly literal translation)

This almost sounds like the judge is saying, "Get out of here; you have no real business coming before me."

Acts 18:14–16 [Just as] Paul was about to open [his] mouth, Gallio spoke directly to the Jews: "If indeed this was a misdemeanor or a serious crime, O Jews, according to [this] matter, I would bear up with you [all]. However, if [this] is a (controversial) question about an idea or about names and the law of [whomever], according to you [all], [then] you [all] [need to] see to these things [yourselves]. I do not intend to be a judge of these things." Then he dismissed them from the judicial bench. (Kukis mostly literal translation)

Gallio deals with the two parties here as if there is only one party of note, those who have brought these charges against Paul. He tells them, "You do not have enough reason to be here in the first place."

Acts 18:14–16 Even though Paul was about to speak to defend himself, Gallio motioned him to shut it, and Gallio directly addressed the Jews who had brought Paul in. "Listen, if this were a misdemeanor or a serious crime, then I would entertain your motion and begin to call for witnesses and evidence. However, this is simply a controversial question about ideas, names and/or points of view found in your Law. Therefore, you need to take care of these things yourselves. I do not intend to be a judge of such disputes." Then he told them to step back from the bench and exit his courtroom. (Kukis paraphrase)

Now laying hold of, all [the Greeks], Sosthenes, the director of the synagogue, they were beating [him] in front of the judgment seat. And none of these things to Gallion were causing concern.

Acts
18:17

All of [the Greeks] grabbed a hold of Sosthenes, the [new] leader of the synagogue, [and] they were beating him there in front of the judgment seat. None of these things were a concern to Gallio.

The Greeks who were there, having a bad attitude towards the Jews, grabbed up Sosthenes (the new leader of the synagogue) and began to beat him right there in front of the judgement seat. None of these things were a concern to Gallio.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now laying hold of, all [the Greeks], Sosthenes, the director of the synagogue, they were beating [him] in front of the judgment seat. And none of these things to Gallion were causing concern.
Complete Apostles Bible	Then all the Greeks, taking hold of Sosthenes the ruler of the synagogue, were beating him before the judgment seat. And none of these things was a concern to Gallio.
Douay-Rheims 1899 (Amer.)	And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat. And Gallio cared for none of those things.
Holy Aramaic Scriptures	And all the Pagans took hold of Susthenis {Sosthenes}, the Qashisha {the Elder} of The Kenushtha {The Synagogue}, and they were beating him before The Judgment-Seat, and Galiun {Gallio} was disregarding in these things.
James Murdock's Syriac NT	And all the Gentiles laid hold of Sosthenes an Elder of the synagogue, and smote him before the judgment-seat. And Gallio disregarded these things.
Original Aramaic NT	And all the Pagans were seizing Sosthenes, the Elder of the synagogue, and they were beating him before the judgment seat and Galion was disregarding these things.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they all made an attack on Sosthenes, the ruler of the Synagogue, and gave him blows before the judge's seat; but Gallio gave no attention to these things.
Bible in Worldwide English	They caught a man. His name was Sosthenes. He was the head ruler of the meeting house. They beat him in front of the judge, but Gallio did nothing about it.
Easy English	Then the whole crowd of people took hold of a man called Sosthenes. He was the leader of the Jewish meeting place there. The crowd hit him with sticks in front of Gallio. But Gallio did nothing to stop them. He did not think it was important.
Easy-to-Read Version–2008	Then they all grabbed Sosthenes, the leader of the synagogue. They beat him before the court. But this did not bother Gallio.
God's Word™	Then all the governor's officers took Sosthenes, the synagogue leader, and beat him in front of the court. But Gallio couldn't have cared less.
Good News Bible (TEV)	They all grabbed Sosthenes, the leader of the synagogue, and beat him in front of the court. But that did not bother Gallio a bit.
J. B. Phillips	And he had them ejected from the court. Then they got hold of Sosthenes, the synagogue-leader, and beat him in front of the court-house. But Gallio remained completely unmoved. V. 16 is included for context.
The Message	Now the street rabble turned on Sosthenes, the new meeting-place president, and beat him up in plain sight of the court. Gallio didn't raise a finger. He could not have cared less.

NIRV	Then the crowd there turned against Sosthenes, the synagogue leader. They beat him up in front of the governor. But Gallio didn't care at all.
New Life Version	Then all the Greek people took Sosthenes, the leader of the Jewish place of worship, and beat him in front of the court. But Gallio did not let this trouble him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The Jews, livid that they had instantly lost, [7] mobbed and beat their synagogue ruler, Sosthenes. They did it right there in front of Gallio, who didn't seem bothered by it. ⁷ 18:17This seems implied by the context.
Contemporary English V.	The crowd grabbed Sosthenes, the Jewish leader, and beat him up in front of the court. But none of this mattered to Gallio.
The Living Bible	Then the mob [<i>Then the mob</i> , implied.] grabbed Sosthenes, the new leader of the synagogue, and beat him outside the courtroom. But Gallio couldn't have cared less.
New Berkeley Version	.
The Passion Translation	Immediately the crowd turned on Sosthenes, one of the leaders of the synagogue who sided with Paul. They seized him and beat him up right there in the courtroom! But Gallio showed no concern at all over what was happening.
Plain English Version	There were people watching that court, and they grabbed the leader of a Jewish meeting house. His name was Sosthenes. They beat him up right there in front of the judge's seat. Gallio saw them hitting him, but he didn't do anything to stop them.
Radiant New Testament	Then the crowd turned against Sosthenes, the synagogue leader, and they beat him up right in front of the governor. But Gallio didn't care.
UnfoldingWord Simplified T.	Then the people grabbed the leader of the Jews, Sosthenes. They beat him right there in front of the judge's seat. But Gallio did nothing about it.
William's New Testament	Then they all seized Sosthenes, the leader of the synagogue, and kept beating him right in front of the court; but Gallio paid no attention to it.

Partially literal and partially paraphrased translations:

American English Bible	So then they dragged [Paul] before Sosthenes, the presiding officer of the synagogue. And right there in front of the Judgment Seat, they started beating him up! However, Gallio didn't pay any attention to this. [Kukis: This appears to be a unique view that it is Paul who is beat up. Given that God promised that he would be protected (Acts 18:9–10), let me suggest that this is the wrong interpretation.]
Beck's American Translation	.
Breakthrough Version	When everyone latched on to Sosthenese, the synagogue leader, they were hitting him in front of the judicial bench. And none of these things were a concern to Gallio.
A. Campbell's Living Oracles	And all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the tribunal; but Gallio did not concern himself at all about the matter.
New Advent (Knox) Bible	Thereupon there was a general onslaught upon Sosthenes, the ruler of the synagogue, who was beaten before the judgement-seat; but all this caused Gallio no concern.[1] [1] It is not clear whether Sosthenes was a Christian who was beaten by the Jews or, perhaps more probably, a Jew who was beaten by the Gentiles. The same name appears in I Cor. 1.1.
NT for Everyone	But the crowd seized Sosthenes, the ruler of the synagogue, and beat him right there in front of the tribunal. Gallio, however, totally ignored this.
20 th Century New Testament	Then they all set upon Sosthenes, the President of the Synagogue, and beat him in front of the Bench, but Gallio did not trouble himself about any of these things.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	At this, the crowd seized Sosthenes the synagogue leader and beat him in front of the judgment seat. But none of this was of any concern to Gallio.
Conservapedia Translation	Then all the Greeks took Sosthenes, the chief warden of the synagogue, and beat him in front of the tribunal. And Gallio cared not a whit about these matters.
Revised Ferrar-Fenton Bible	The whole of them then throwing themselves upon Sosthenes, the chief of the synagogue, assaulted him in the presence of the Court. But Gallio cared nothing about such things.
Free Bible Version	Then the crowd turned on Sosthenes, the leader of the synagogue, and beat him right outside the court, but Gallio was concerned about this at all.
God's Truth (Tyndale)	Then took all the Greeks Sosthenes the chief ruler of the Synagogue, and smote him before the judges seat. And Gallio cared for none of those things.
International Standard V	Then all of them [Other mss. read of the Greeks] took Sosthenes, the synagogue leader, and began beating him in front of the judges seat. But Gallio paid no attention to any of this.
Montgomery NT	Then they all laid hold of Sosthenes, the warden of the synagogue, and beat him in front of the tribunal; but Gallio took no notice.
NIV, ©2011	Then the crowd there turned on Sosthenes the synagogue leader and beat him in front of the proconsul; and Gallio showed no concern whatever.
Riverside New Testament	Then they laid hold of Sosthenes, the synagogue Director, and beat him right in front of the judge's seat. But Gallio cared for none of these things.
Urim-Thummim Version	Then all the Greeks took Sosthenes, the chief ruler of the synagogue and beat him before the judgment seat. But Gallio was not concerned about any of these things.
Weymouth New Testament	Then the people all set upon Sosthenes, the Warden of the synagogue, and beat him severely in front of the court. Gallio did not concern himself in the least about this.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the people seized Sos the - nes, a leading man of the synagogue, and beat him in front of the tribunal; but Gallio paid no attention to it. 1Cor 1:1
The Heritage Bible	And all the Greeks seizing Sosthenes, the ruler of the synagogue, repeatedly hit him in front of the judgment seat. And Gallio was absolutely not concerned for any of these things.
New Catholic Bible	With that, he dismissed them from the tribunal. Then they all attacked Sosthenes, the leader of the synagogue, and beat him in front of the tribunal. But Gallio remained unconcerned about their action. V. 16 is included for context.
New Jerusalem Bible	Then he began to hustle them out of the court, and at once they all turned on Sosthenes, the synagogue president, and beat him in front of the tribunal. Gallio refused to take any notice at all. V. 16 is included for context.
NRSV (Anglicized Cath. Ed.)	Then all of them [Other ancient authorities read <i>all the Greeks</i>] seized Sosthenes, the official of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of these things.
Revised English Bible—1989	Then they all attacked Sosthenes, the president of the synagogue, and beat him up in full view of the tribunal. But all this left Gallio quite unconcerned.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They all grabbed Sosthenes, the president of the synagogue, and gave him a beating in full view of the bench; but Gallio showed no concern whatever.
Hebraic Roots Bible	And all the heathen having seized Sosthenes the ruler of the synagogue, they beat him before the tribunal. And not one of these things mattered to Gallio.

Holy New Covenant Trans. So they all grabbed Sosthenes. (Sosthenes was now leader of the house of worship.) They were beating him in front of the courthouse, but this did not bother Gallio at all.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Taking but All [Men] sosthenes the assembly leader beat before the step and No [Thing] [of] these [to] the gallio had (concern)...
Awful Scroll Bible	What is more, all the Greeks taking-hold-of Sosthenes, the drawing-together-leader, was beating him from-within-near the judgment seat, and Gallio was caring for not-even-one of these-same things.
Concordant Literal Version	Yet they all, getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared for none of these things."
exeGesés companion Bible	All the Hellenes take Sosthenes the arch of the synagogue, and strike him in front of the bamah: and Gallio concerns himself for none of those.
Orthodox Jewish Bible	They seized Sosthenes, the Rosh HaKnesset, and were beating him in full view of the Kes HaMishpat (Judgment Seat), and none of these things created a concern for Gallio.
Rotherham's Emphasized B.	But they all, laying hold of Sosthenes the ruler of the synagogue, began to strike him before the judgment-seat; and for none of these things did Gallio care.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the Greeks all seized ^[g] Sosthenes, the leader of the synagogue, and began beating him right in front of the judgment seat; but Gallio paid no attention to any of this. [g] As leader of the synagogue Sosthenes would have presented the charges against Paul. Apparently something related to this made him the target of the attack. If this Sosthenes is the same man mentioned in 1 Cor 1:1, he later became a believer and follower of Christ.
An Understandable Version	Then, all of them [Note: This could refer to the Greeks, the Jews or the Roman officers. Since the text does not specify, it seems most reasonable to suggest it was the Romans] grabbed Sosthenes, the leader of the synagogue, and beat him in front of the court of justice. But Gallio showed no interest in the whole affair.
The Expanded Bible	Then they [Some Greek copies say "the Greeks." A few say "the Jews."] [^c probably Greeks, using the opportunity to vent their dislike for the Jewish population; less likely, the Jews, angry at Sosthenes for losing the case] all grabbed Sosthenes [^c perhaps the person mentioned in 1 Cor. 1:1], the leader [official] of the synagogue, and beat him there before the court [tribunal; judgment seat]. But this did not bother [was of no concern to; was ignored by] Gallio.
Jonathan Mitchell NT	So (or: Then) they all, after suddenly grabbing Sosthenes, the [current] presiding leader (or: chief ruler) of the synagogue, began beating [him] in front of the court area (the dais). And yet no one of these things came to be a concern or was of interest to (or: for) Gallio.
P. Kretzmann Commentary	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. Kretzmann's commentary for Acts 18:12–17 has been placed in the Addendum.
Syndein/Thieme	Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and kept on beating him before the judgment seat. And, Gallio cared for none of those things {not a matter of Roman law}. {Note: The mob is unthinking and upset. They beat up the unbelieving leader of the synagogue. But this becomes Sosthenes' testimonial. He found Christ the hard way!

He took a beating and woke up. Sosthenes was trying to have Paul convicted and killed. Later he becomes a great believer and part of the Pauline Missionary Team - see I Corinthians 1:2}.

Translation for Translators

Then *the mob outside* grabbed the leader of the Jewish meeting place, Sosthenes because they considered that he was responsible for those accusations against Paul. They beat him, right there in front of the courthouse. But Gallio did nothing about it.

The Voice

So he *threw out their case and drove them away from his bench*. They were furious and seized Sosthenes, the synagogue official; then they beat him in front of the tribunal. Gallio just ignored them. V. 16 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

So they all seized Sosthenes, the ruler of the synagogue, and [*Here “and” is supplied because the previous participle (“seized”) has been translated as a finite verb] began beating [*The imperfect tense has been translated as ingressive here (“began beating”)] him [*Here the direct object is supplied from context in the English translation] in front of the judgment seat. And none of these things was a concern to Gallio.

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So they all seized Sosthenes, the president of the synagogue,⁵⁹ and began to beat⁶⁰ him in front of the judgment seat.⁶¹ Yet none of these things were of any concern⁶² to Gallio.

^{59tn} That is, “the official in charge of the synagogue”; ἀρχισυνάγωγος (arcisunagwgos) refers to the “leader/president of a synagogue” (so BDAG 139 s.v. and L&N 53.93).

^{sn} See the note on synagogue in 6:9.

^{sn} A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

^{60tn} The imperfect verb ἔτυπτον (etupton) has been translated as an ingressive imperfect.

^{61sn} See the note on the term judgment seat in 18:12.

^{62tn} L&N 25.223 has “none of these things were of any concern to Gallio’ Ac 18:17.”

^{sn} Rome was officially indifferent to such disputes. Gallio understood how sensitive some Jews would be about his meddling in their affairs. This is similar to the way Pilate dealt with Jesus. In the end, he let the Jewish leadership and people make the judgment against Jesus.

The Spoken English NT

Then they all took hold of Sosthenesⁿ the leader of the synagogue, and started beating him up right in front of the judgment bench. But none of that^o made any difference to Gallio.

^{n.} Prn. soss-that-neeZ.

^{o.} Lit. “none of these things.”

Wilbur Pickering’s New T.

Then all the Greeks⁷ took Sosthenes, the ruler of the synagogue,⁸ and beat him in front of the judgment seat. But none of this was a delay to Gallio.⁹

(7) Less than 2% of the Greek manuscripts, of inferior quality, omit ‘the Greeks’ (as in NIV, NASB, LB, TEV, etc.).

(8) Since Crispus had ‘defected’ to Christianity, he was replaced as ruler of the synagogue by Sosthenes.

(9) Instead of ‘delay’, some 15% of the Greek manuscripts read ‘concern’, as in most versions.

Literal, almost word-for-word, renderings:

A Faithful Version	Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. But none of these things mattered to Gallio.
Analytical-Literal Translation	hen all the Greeks [who] had taken Sosthenes the synagogue leader began beating [him] before the judgment seat, and none of these [things] was a concern to Gallio.
Benjamin Brodie’s trans.	Consequently, after they all seized Sosthenes, the chief ruler of the synagogue, they began beating <i>him</i> in front of the judicial bench. Furthermore, none of these things [seizing, beating] concerned Gallio .
Charles Thomson NT	Then all the Greeks took Sosthenes the ruler of the synagogue, and beat him before the tribunal. But Gallio did not concern himself in the affair.
Context Group Version	And they all laid hold on Sosthenes, the ruler of the community center, and beat him before the judgment-seat. And Gallio cared for none of these things.
Far Above All Translation	And all the Greeks took hold of Sosthenes the leader of the synagogue and beat him in the presence of the court. But none of these things was a scruple to Gallio.
Literal Standard Version	And Gallio being proconsul of Achaia, the Jews made a rush with one accord on Paul, and brought him to the judgment seat, saying, “This one persuades men to worship God against the Law”; and Paul being about to open [his] mouth, Gallio said to the Jews, “If, indeed, then, it was anything unrighteous, or an act of wicked recklessness, O Jews, according to reason I had borne with you, but if it is a question concerning words and names, and of your law, look [to it] yourselves, for I do not intend to be a judge of these things,” and he drives them from the judgment seat; and all the Greeks having taken Sosthenes, the chief man of the synagogue, were beating [him] before the judgment seat, and Gallio was not even caring for these things. Vv. 12–16 are included for context.
Modern English Version	Then all the Greeks seized Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. But none of these things mattered to Gallio.
Modern Literal Version 2020	Now all the Greeks grabbed Sosthenes, the ruler of the synagogue, and were beating him before the judicial-seat. And Gallio was about to judge nothing of these things.
Modern KJV	And all the Greeks seized Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio did not care for any of these things.
NT (Variant Readings)	And all [the Greeks] laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.
Niobi Study Bible	Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him in front of the judgment seat. But Gallio was concerned about none of those things.
World English Bible	Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Gallio didn’t care about any of these things.

The gist of this passage: The Greeks grabbed Sosthenes, the ruler of the synagogue, and they beat him (apparently in full view of Gallio).

Acts 18:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ah-ee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong’s #1949

Acts 18:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
The Byzantine Greek text and the Scrivener Textus Receptus both have the next two words (not found in the Westcott Hort text or in Tischendorf's Greek text):			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Héllēnes (Ἕλληνας) [pronounced HEHL-lane-ehs]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; nominative case	Strong's #1672
There are apparently some manuscripts out there which have <i>the Jews</i> as the subject of this verb.			
Sōsthénēs (Σωσθένης) [pronounced soce-THEN-ace]	<i>saviour of his nation; transliterated, Sosthenes</i>	masculine singular proper noun; a person; accusative case	Strong's #4988
Thayer: Sosthenes [was] 1) a Jew at Corinth who was seized and beaten in the presence of Gallio 2) a certain Christian associate of Paul (these passages may reference the same person)			

Translation: All of [the Greeks] grabbed a hold of Sosthenes,...

As you can see in the Hebrew exegesis, the Westcott Hort text lacks *the Greeks*, but those words are found in the Byzantine Greek text and the Scrivener Textus Receptus. According to Wilbur Pickering, less than 2% of the manuscripts omit *the Greeks*.²⁸

Without these words, we are left with wondering, *who exactly grabbed up Sosthenes?* Up to this point, the primary masculine plural noun was *the Jews*. Is it possible that they seized him up and beat him? Or was it the Greeks (which would require the insertion of this noun).

Or should we understand this to mean *the all*, in reference to Jews and Greeks there. If that were the case, how devastating this would have been to Sosthenes.

²⁸ I do not know how to understand this. There are 26,000 partial and complete New Testament manuscripts. Only a percentage of these would include the book of Acts (I have no idea, but let's just say, 10%). Is Pickering saying that 2% of all the manuscripts lack this word or just 2% of the manuscripts which include the book of Acts?

Acts 18:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
archisunagōgos (ἀρχισυνάγωγος) [pronounced <i>ar-khee-soon-AG-oh-goss</i>]	<i>director of the synagogue services; (chief) ruler of the synagogue</i>	masculine singular noun; accusative case	Strong's #752

BDB: *It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage.*²⁹

Translation: ...the [new] leader of the synagogue,...

Crispus, the previous leader of the synagogue, became a disciple of Paul (who was teaching Jesus). Therefore, a new synagogue director was required.

Acts 18:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tuptō (τύπτω) [pronounced <i>TOOP-toe</i>]	<i>to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)</i>	3 rd person plural, imperfect active indicative	Strong's #5180
emprosthen (ἐμπροσθεν) [pronounced <i>EM-pross-thehn</i>]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
bēma (βῆμα) [pronounced <i>BAY-mah</i>]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, genitive/ablative case	Strong's #968

Translation: ...[and] they were beating him there in front of the judgment seat.

Whether it was the Greeks or the Jews, it appears that they beat him right there, in front of the judgment seat.

You may ask, *why would the Jews beat up their own synagogue leader?* I will offer a possible explanation below for this.

If Jews beat Sosthenes, they could be making him out as the scapegoat for now having put together a better case against Paul, and ending up with an outcome which was unhelpful to Judaism.

²⁹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #752.

If it was the Greeks who beat Sosthenes, this is by way of illustrating that he should not show up to court as he did, having no real evidence, having no real reason to be there except having a religious dispute. “This way, you will know never to come back here unless you have an actual crime for the court to make a judgment on.”

The Translation for Translators suggests that there was a mob outside who took this opportunity to beat on Sosthenes—possibly as a result of antisemitic rage.

Acts 18:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
οὐδείς (οὐδείς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
This word designates exclusivity of a matter or a group of people. This word is used in a conditional negation: οὐδείς...εἰ μή..., which means <i>no one...except</i> . The pleonastic construction οὐ...οὐδείς means <i>not...anyone</i> . This adjective is used as an emphatic negation when strung together with additional negatives. Balz has additional combinations.			
toutōn (τούτων) [pronounced <i>TOO-tone</i>]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Gallíōn (Γαλλίων) [pronounced <i>gal-LEE-own</i>]	<i>one who lives on milk; transliterated, Gallio, Gallion</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #1058
Thayer: Gallio [was] Junius Annaeus Gallio, the Roman proconsul of Achaia when Paul was at Corinth, 53 A.D., under the emperor Claudius. Acts 18:12. He was brother to Jucius Annaeus Seneca, the philosopher. Jerome in the Chronicle of Eusebius says that he committed suicide in 65 A.D. Winer thinks he was put to death by Nero.			
mélō (μέλω) [pronounced <i>MEH-loh</i>]	<i>to have concern, to regret</i>	3 rd person singular, imperfect active indicative	Strong's #3199

Translation: None of these things were a concern to Gallio.

It appears that Gallio is right there, observing this. He is watching either the Jews who brought Paul or the Greeks who are there, beat on Sosthenes. It reads that this is not a concern to Gallio.

R. B. Thieme, Jr. suggests that Gallio was not there, and what was not a concern to him was the religious dispute. That sort of thing was not of any interest to him as a judge.

I would suggest that this judge was rather a callous man whose decision was more self-serving than enlightened. However, this is certainly in line with a proper decision, despite the judge's own shortcomings (I would suggest that this behavior in court would be totally out of line).

Acts 18:17 **All of [the Greeks] grabbed a hold of Sosthenes, the [new] leader of the synagogue, [and] they were beating him there in front of the judgment seat. None of these things were a concern to Gallio.** (Kukis mostly literal translation)

There is a whole other story here, somewhat buried in this narrative (which focuses primarily on Paul evangelizing the Roman empire). 1Corinthians 1:1–3 reads: **Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.** (ESV) Paul calls Sosthenes a brother, yet we do not know exactly how this took place. If I were to guess, someone had to help Sosthenes recover, and likely the person who did this was Crispus (having been the head of the synagogue before Sosthenes). Furthermore, Crispus lived right next door to the synagogue. All of that makes perfect sense, bearing in mind that it is all speculation (reasonable speculation, but speculation nonetheless).

I must admit that this is somewhat confusing to me. It seems most logical that the Greeks beat up Sosthenes, but is that really what happened? And did Gallio simply watch this and decide, *none of my business*?

Although I think that I reasonably have covered this topic, I offer this simply as additional material if you are interested. I don't know that you will miss much by skipping over this section.

Who Beat up Sosthenes and Why? (Various sources)

Barnes:³⁰

Then all the Greeks - The Greeks who had witnessed the persecution of Paul by the Jews, and who had seen the tumult which they had excited.

Took Sosthenes ... - As he was the chief ruler of the synagogue, he had probably been a leader in the opposition to Paul, and in the prosecution. Indignant at the Jews; at their bringing such questions before the tribunal; at their bigotry, and rage, and contentious spirit, they probably fell upon him in a tumultuous and disorderly manner as he was leaving the tribunal. The Greeks would feel no small measure of indignation at these disturbers of the public peace, and they took this opportunity to express their rage.

And beat him - ε'τυπτον etupton. This word is not what is commonly used to denote a judicial act of scourging. It probably means that they fell upon him and beat him with their fists, or with whatever was at hand, Before the judgment seat - Probably while leaving the tribunal. Instead of "Greeks" in this verse, some mss. read "Jews," but the former is probably the true reading. The Syriac, Arabic, and Coptic read it "the Gentiles." It is probable that this Sosthenes afterward became a convert to the Christian faith, and a preacher of the gospel. See 1Cor. 1:1-2, "Paul, and Sosthenes our brother, unto the church of God which is at Corinth."

And Gallio cared ... - This has been usually charged on Gallio as a matter of reproach, as if he were wholly indifferent to religion. But the charge is unjustly made, and his name is often most improperly used to represent the indifferent, the worldly, the careless, and the skeptical. By the testimony of ancient writers he was a most mild and amiable man, arid an upright and just judge. There is not the least evidence that he was indifferent to the religion of his country, or that he was of a thoughtless and skeptical turn of mind. All that this passage implies is:

- (1) That he did not deem it to be his duty, or a part of his office, to settle questions of a theological nature that were started among the Jews.
- (2) That he was unwilling to make this subject a matter of legal discussion and investigation.

³⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Acts 18:17.

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(3) That he would not interfere, either on one side or the other, in the question about proselytes either to or from Judaism. So far, certainly, his conduct was exemplary and proper.

(4) That he did not choose to interpose, and rescue Sosthenes from the hands of the mob. From some cause he was willing that he should feel the effects of the public indignation. Perhaps it was not easy to quell the riot; perhaps he was not unwilling that he who had joined in a furious and unprovoked persecution should feel the effect of it in the excited passions of the people. At all events, he was but following the common practice among the Romans, which was to regard the Jews with contempt, and to care little how much they were exposed to popular fury and rage. In this he was wrong; and it is certain, also, that he was indifferent to the disputes between Jews and Christians; but there is no propriety in defaming his name, and making him the type and representative of all the thoughtless and indifferent on the subject of religion in subsequent times. Nor is there propriety in using this passage as a text as applicable to this class of people.

Benson³¹ expresses his opinion based upon the simple reading of the text (and this is how most would interpret this):

Then all the Greeks — Who were present, perceiving how little favour the Jews found from the court, and displeased with them for their turbulent, persecuting spirit, perhaps, thinking that Paul was thus insulted for the regards he had expressed for the Gentiles; *took Sosthenes* — The successor of Crispus, as *chief ruler of the synagogue* — And probably Paul's chief accuser; *and beat him* — It seems, because he had occasioned them so much trouble to no purpose; *before the judgment-seat* — While Gallio looked on without hindering them. But though this was certainly a very irregular proceeding, *Gallio cared for none of those things* — Did not concern himself at all to interpose in the affair. Probably he was pleased with the indignity done by the Greeks to the chief magistrate of the Jews, whose bigoted and persecuting spirit he disliked. It seems what Sosthenes now suffered had a happy effect on him; for he afterward became a Christian.

My note: Let me suggest that this reveals a certain callousness among the Greeks and in Gallio himself, who appeared to be genuinely concerned with the application of law; but, if he witnessed this and did nothing, he was clearly not an honest public servant (which is not a crazy understanding here).

The Cambridge Bible:³²

Then all the Greeks took Sosthenes, the chief ruler of the synagogue] The conjunction is too strongly rendered in the A.V. The oldest MSS. omit "the Greeks" which is very like a marginal gloss that has been introduced into the text by some scribe. Here as before (Acts 18:8) omit "chief." Render (with R. V.),

And they all laid hold on Sosthenes the ruler of the synagogue. The verb is used (Acts 21:30) of the violent action of the mob at Jerusalem, and just afterwards (Acts 21:33) of the chief captain's conduct when he rescued Paul. Neither would be very gentle measures. And we may understand something of the same kind here. The surrounding crowd, of whom no doubt most would be Greeks, catching the tone of the magistrate, prepared to follow up his decision by a lesson of their own, of a rather rough kind. Sosthenes had probably been the spokesman of the Jews, and Paul would not improbably have some sympathizers among the Gentiles. And "Jew-baiting" was not unknown in those days. So with impunity the crowd could wreak their own vengeance on these interrupters of the proper business of the court, and beat Sosthenes before he was out of the magistrate's presence. The name Sosthenes was a very common one, and we need not identify this man with the Sosthenes mentioned in 1Cor. 1:1.

And Gallio cared for none of those things] Neither for the questions raised nor for those who raised them. How little Jewish life was regarded by the Romans is shewn in many places in their literature (see Farrar's St Paul,

³¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Acts 18:17.

³² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Acts 18:17.

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vol. 1. Exc. xiv.). Tiberius banished four thousand of them to Sardinia, saying that if the unhealthy climate killed them off "it would be a cheap loss" (Tac. Ann. ii. 85). Coming from Rome where such feeling was universal, the lives and limbs of a few Jews would appear of small importance, and like the Emperor just named he may have thought it mattered little what became of them.

The Cambridge Greek New Testament:³³

17. ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον, *and they all laid hold on Sosthenes the ruler of the synagogue and, &c.* The verb is used (Acts 21:30) of the violent action of the mob at Jerusalem, and just afterwards (Acts 21:33) of the chief captain's conduct when he rescued Paul. Neither of these would be a very gentle measure. And we may understand something of the same kind here. The surrounding crowd, of whom no doubt most would be Greeks, catching the tone of the magistrate, prepared to follow up his decision by a lesson of their own, of a rather rough kind. Sosthenes had probably been the spokesman of the Jews, and Paul would not improbably have some sympathizers among the Gentiles. And 'Jew-baiting' was not unknown in those days. So with impunity the crowd could wreak their own vengeance on these interrupters of the proper business of the court, and beat Sosthenes before he was out of the magistrate's presence. The name Sosthenes was a very common one, and we need not identify this man with the Sosthenes mentioned in 1Cor. 1:1.

καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν, *and Gallio cared for none of these things*, neither for the questions raised nor for those who raised them. How little Jewish life was regarded by the Romans is shewn in many places in their literature (see Farrar's St Paul, Vol. I. Exc. XIV.). Tiberius banished four thousand of them to Sardinia, saying that if the unhealthy climate killed them off 'it would be a cheap loss' (Tac. Ann. II. 85). Coming from Rome where such feeling was universal, the lives and limbs of a few Jews would appear of small importance, and like the Emperor just named he may have thought it mattered little what became of them.

It is best to take οὐδέν as subject of ἔμελεν, and τούτων not as governed by ἔμελεν, but by οὐδέν.

Adam Clarke:³⁴

Then all the Greeks took Sosthenes - As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office; see Acts 18:8; and that he was known either to have embraced Christianity, or to have favored the cause of St. Paul. He is supposed to be the same person whom St. Paul associates with himself in the first epistle to the Corinthians, 1Cor. 1:1. Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place.

And, as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against him, when they found that the proconsul would not support them in their opposition to Paul.

But why should the Greeks beat Sosthenes? I have in the above note proceeded on the supposition that this outrage was committed by the Jews; and my reason for it is this: Οἱ Ἕλληνες, the Greeks, is omitted by AB, two of the oldest and most authentic MSS. in the world: they are omitted also by the Coptic and Vulgate, Chrysostom, and Bede. Instead of Οἱ Ἕλληνες, three MSS., one of the eleventh, and two of the thirteenth century, have Ἰουδαῖοι, the Jews; and it is much more likely that the Jews beat one of their own rulers, through envy at his conversion, than that the Greeks should do so; unless we allow, which is very probable, (if Ἕλληνες, Greeks, be the true reading), that these Hellenes were Jews, born in a Greek country, and speaking the Greek language.

And Gallio cared for none of those things - Καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν. And Gallio did not concern

³³ Cambridge Greek Testament for Schools and Colleges (21 vols); from e-sword; Vol. 4, by F. W. Farrar; © 1896; Acts 18:17.

³⁴ Adam Clarke, Adam Clarke's Commentary on the Bible; from e-Sword, Acts 18:17.

Who Beat up Sosthenes and Why? (Various sources)

himself, did not intermeddle with any of these things. As he found that it was a business that concerned their own religion, and that the contention was among themselves, and that they were abusing one of their own sect only, he did not choose to interfere. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard; and their present conduct had no tendency to cause him to form a different opinion of them from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio saw this outrage; for, though it was before the judgment seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the lictors, and would not interfere. The conduct of Gallio has been, in this case, greatly censured; and I think with manifest injustice. In the business brought before his tribunal, no man could have followed a more prudent or equitable course. His whole conduct showed that it was his opinion, that the civil magistrate had nothing to do with religious opinions or the concerns of conscience, in matters where the safety of the state was not implicated. He therefore refused to make the subject a matter of legal discussion. Nay, he went much farther; he would not even interfere to prevent either the Jews or the **apostles** from making proselytes. Though the complaint against the apostles was, that they were teaching men to worship God contrary to the law; see the note on Act_18:15, yet, even in this case, he did not think it right to exert the secular power to restrain the free discussion and teaching of matters which concerned the rights of conscience in things pertaining to the worship of the gods. As to his not preventing the tumult which took place, we may say, if he did see it, which is not quite evident, that he well knew that this could rise to no serious amount; and the lictors, and other minor officers, were there in sufficient force to prevent any serious riot, and it was their business to see that the public peace was not broken, besides, as a heathen, he might have no objection to permit this people to pursue a line of conduct by which they were sure to bring themselves and their religion into contempt. These wicked Jews could not disprove the apostle's doctrine, either by argument or Scripture; and they had recourse to manual logic, which was an indisputable proof of the badness of their own cause, and the strength of that of their opponents.

But in consequence of this conduct Gallio has been represented as a man perfectly careless and unconcerned about religion in general; and therefore has been considered as a proper type or representative of even professed Christians, who are not decided in their religious opinions or conduct. As a heathen, Gallio certainly was careless about both Judaism and Christianity. The latter he had probably never heard of but by the cause now before his judgment seat; and, from any thing he could see of the other, through the medium of its professors, he certainly could entertain no favorable opinion of it: therefore in neither case was he to blame. But the words, cared for none of those things, are both misunderstood and misapplied: we have already seen that they only mean that he would not intermeddle in a controversy which did not belong to his province and sufficient reasons have been alleged why he should act as he did. It is granted that many preachers take this for a text, and preach useful sermons for the conviction of the undecided and lukewarm; and it is to be deplored that there are so many undecided and careless people in the world, and especially in reference to what concerns their eternal interests. But is it not to be lamented, also, that there should be preachers of God's holy word who attempt to explain passages of Scripture which they do not understand? For he who preaches on Gallio cared for none of those things, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it, or he wilfully perverts the meaning.

Dr. Thomas Constable:³⁵

"They all" evidently refers to the **Gentile** audience at this trial. Encouraged by Gallio's impatience with the Jews, they vented their own anti-Semitic feelings. They beat up Sosthenes who had either succeeded Crispus as leader of the synagogue (Acts 18:8) or served with him in this capacity (cf. Acts 13:15). This Sosthenes may have become a Christian later and served as Paul's amanuensis when the **apostle** wrote 1Corinthians (1Cor. 1:1), or he may have been a different Sosthenes. Gallio did not interfere, probably concluding that this demonstration might discourage the Jews from bothering him with their religious differences in the future.

Gallio's decision resulted in the official toleration of Christianity that continued in the empire until A.D. 64 when

³⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Acts 18:17.

Who Beat up Sosthenes and Why? (Various sources)

Nero blamed the Christians for burning Rome. It may also have encouraged Paul to appeal to Caesar when he felt the Jews in Palestine were influencing the Palestinian Roman officials against him too much (Acts 25:11).

Windell Gann's Study Notes³⁶ provides the best and shortest summary of options:

Sosthenes -- Is he the same as Crispus in Acts 18.8? Or did he succeed him as the ruler of the synagogue. In great cities like Corinth there might be more than one; and there might be several called chief rulers over the same synagogue. Compare 1Cor. 1:1 where he seems to be with Paul and joins him in the greetings sent back to the church. Of course, there may well be more than one man with the same name.

Beat -- The question here is "who" beat Sosthenes, and why? Wayne Jackson, p. 238, suggests the rebuffed Hebrews were furious over Sosthenes' failure to press the case. Gareth Reese, p. 650, surveys several possibilities as to who the "they" were that did the beating. He suggests it was a thorough beating (imperfect tense, of continued action). 1) the "Jews" may have beaten Sosthenes for presenting the case against Paul so poorly that the case was thrown out; 2) "Greeks" beat him because they saw Jewish persecution of Paul; 3) the court "lictors" beat Sosthenes (and possibly the Jewish delegations) for their failure to leave and clear the court area. Possibly the Jews tried to continue pressing their arguments even after it was dismissed.

David Guzik:³⁷

- a. In approaching the proconsul of Achaia, the Jews of Corinth are trying to stop Paul not only in Corinth, but also in the entire province.
 - i. "If Gallio had accepted the Jewish charge and found Paul guilty of the alleged offense, provincial governors everywhere would have had a precedent, and Paul's ministry would have been severely restricted. As it was, Gallio's refusal to act in the matter was tantamount to the recognition of Christianity as a *religio licita*" (Longenecker)
- b. Gallio was correct in seeing that the government has no legitimate role in attempting to decide religious matters, though government does have a legitimate role in matters of wrongdoing or wicked crimes.
- c. Gallio looked the other way when angry Gentiles (probably more anti-Jewish than truly sympathetic to Paul) beat Sosthenes, the leader of the synagogue.
 - i. Apparently, when Crispus trusted in Jesus, he was replaced as ruler of the synagogue (verse 8) by Sosthenes - who later himself seems to have become a Christian (1Co_1:1).

Dr. Bob Utley:³⁸

Acts 18:17 "they all took hold of Sosthenes" "They all" refers to the Jews of Acts 18:12 or possibly to Greeks, which shows the underlying anti-Semitism of these Greek cities. A Sosthenes is mentioned in 1Cor. 1:1; whether he is the same one or not is uncertain, but it is a rather rare name. This Sosthenes had taken Crispus' place as leader of the synagogue. Why the Jews should beat him is uncertain. Maybe he let Paul speak at the synagogue.

"But Gallio was not concerned about any of these things" This Roman political leader, unlike Pilate, would not be swayed by the crowd.

D. Whedon Commentary:³⁹

All the Greeks—All the Greeks present at the court. The Greeks of this degenerate age had learned to watch their Roman arbiter's eye with servile adulation, and to take the cue from his words. When, therefore, Gallio

³⁶ Wendell Gann's Study Notes (see also www.windellgann.com; courtesy of e-sword; Acts 18:17

³⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Acts 18:17.

³⁸ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Acts 18:17.

³⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Acts 18:17.

Who Beat up Sosthenes and Why? (Various sources)

ordered the Jews out of his presence, these Greeks seem, without rebuke from Gallio, to have caught their ringleader and chastised him for having come into the judicial presence. But, in addition to the present unpopularity of the Jewish race, this set of Greeks here present had, probably, taken some interest in this case. They knew that the quarrel between the Jews and Paul was a Jew and Gentile strife. Without any deep sympathy with Paul's religion, they were at any rate against the Jews in the contest.

Cared for none—From the sound of the words, this seems a fine text from which to preach down indifference in religion. And, in fact, this amiable Roman philosopher, this brother of Seneca, did have before him the story of the crucified Jesus, and from indifference, nay, effeminate indifference, rejected it from examination! Still the those things of the present verse refers not so much to the religious topics as to the lawless castigation of Sosthenes by the Greeks. It was not a religious, but an official carelessness; and the text is rather a good whip for negligent magistrates who allow disorders and turbulence to go unchecked.

Although it would be interesting to know exactly who beat Sosthenes and why, that is not completely necessary. Now and again, an historian will record an historic fact, but leave more questions in his wake than answers. All we really know is, someone beat up Sosthenes; it was probably ignored by Gallio,⁴⁰ and Sosthenes probably became a believer in Jesus as a result of these events.

I may want to move this into the Addendum.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Acts 18:17 The Greeks who were there, having a bad attitude towards the Jews, grabbed up Sosthenes (the new leader of the synagogue) and began to beat him right there in front of the judgement seat. None of these things were a concern to Gallio. (Kukis paraphrase)

There are a couple of theories about Sosthenes and who beat him. If he was beaten by the Jewish people, then why? Most believe that he was the next head of the synagogue after Crispus (who would have left, having become a believer in Jesus).

One approach is, Sosthenes was the one who decided how to deal with Paul in court. "We are going to take a measured, honest approach to Paul. We are going to simply say what happened." This approach blew up in their faces, so they beat Sosthenes. The opposing view would be to lie about Paul and what he had done, possibly even by manufacturing up false evidence against him. Well now, after going to Gallio in court once, it is going to be difficult for them to go back with a set of false accusations against Paul. Already, Gallio would be suspicious of them. Maybe the Jews beat up Sosthenes out of frustration, even calling him a Christian. At some point, he becomes a believer—possibly soon after this beating (Paul will address a Sosthenes in Corinth in 1Corinthians 1:1). For me, this explanation seems to explain all that we read, both here and in 1Corinthians.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

End of the Second Missionary Journey (Ephesus, Caesarea, Jerusalem, Antioch)

⁴⁰ But not necessarily.

Now the Paul, yet having remained days—many [of them]. The brothers separating from, he was sailing towards Syria, and with him [are] Priscilla and Aquila. Being sheared in Cenchrea the head, for he was having a vow. Now he came to Ephesus, and they he left behind there. Now he, having entered into the synagogue, he reasoned with the Jews.

Acts
18:18–19

Paul, having yet remained [in Corinth] for many days [decided to move on]. Having bid farewell to the brothers, he sailed towards Syria along with Priscilla and Aquila. [His] head was shaved in Cenchrea, because he had taken a vow. He entered into Ephesus and he left them behind there. [Alone,] he entered into the synagogue and reasoned with the Jews [there].

Paul stayed in Corinth for many more days after that until he decided to move on. He separated from his Corinthian brothers—fellow believers in the Lord—and he sailed to Syria with Priscilla and Aquila. He cut his hair in Cenchrea, due to a vow which he had taken. Then he entered into Ephesus, leaving Priscilla and Aquila behind for his first outing. Alone, he entered into the Ephesus synagogue and he reasoned with the Jews there.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the Paul, yet having remained days—many [of them]. The brothers separating from, he was sailing towards Syria, and with him [are] Priscilla and Aquila. Being sheared in Cenchrea the head, for he was having a vow. Now he came to Ephesus, and they he left behind there. Now he, having entered into the synagogue, he reasoned with the Jews.
Complete Apostles Bible	Now Paul still remained there a good while, then bid farewell to the brothers, and sailed away for Syria, and Priscilla and Aquila were with him. He had his hair cut off in Cenchrea, for he had taken a vow. And he arrived in Ephesus, and he left those two there; but he, having entered into the synagogue, reasoned with the Jews.
Douay-Rheims 1899 (Amer.)	But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae. For he had a vow. And he came to Ephesus and left them there. But he himself, entering into the synagogue, disputed with the Jews.
Holy Aramaic Scriptures	And after Paulus {Paul} was there many days, he gave Shlama {Peace i.e. a blessing of well being} unto The Brothers, and journeyed by sea, so that he should go unto Suriya {Syria}; and he brought Priscilla {Priscilla} and Aquila {Aquila} with him, after he had shaved his head at Qenkreus {Cenchrea}, on account of the vow which he had vowed for himself. And they arrived unto Ephesus, and Paulus {Paul} entered unto The Kenushtha {The Synagogue}, and was speaking with the Yehudaye {the Judeans/the Jews}.
James Murdock's Syriac NT	And when Paul had been there many days, he bid adieu to the brethren, and departed by sea to go to Syria. And with him went Priscilla and Aquila, when he had shaved his head at Cenchrea, because he had vowed a vow. And they came to Ephesus; and Paul entered the synagogue, and discoursed with the Jews.
Original Aramaic NT	And when Paulus had been there for many days, he bade farewell to the brethren and he journeyed by sea to go to Syria, and Priscilla and Aquila came with him when he shaved his head in Qenkreus, because he had vowed a vow for himself. And he arrived at Ephesus and Paulus entered the synagogue and he was speaking with the Jews.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And Paul, after waiting some days, went away from the brothers and went by ship to Syria, Priscilla and Aquila being with him; and he had had his hair cut off in Cenchrea, for he had taken an oath.</p> <p>And they came down to Ephesus and he left them there: and he himself went into the Synagogue and had a discussion with the Jews.</p>
Bible in Worldwide English	<p>Paul stayed there for many days. Then he said goodbye to the Christian brothers and went in a boat to the country of Syria. Priscilla and Aquila went with him. In the town of Cenchrea he cut his hair off. This was because he had made a promise to God. When they reached the city of Ephesus, Paul left the others there. He himself went to the meeting place and talked with the Jews.</p>
Easy English	<p>Paul travels from Corinth to Antioch</p> <p>Paul remained in Corinth with the believers for many days. Then he left them. Priscilla and Aquila also went with him. They went to the port called Cenchrea. They got on a ship there to sail to Syria. Before they left, someone cut off all the hair on Paul's head. This showed that he had made a promise to God.</p> <p style="padding-left: 20px;">God had helped Paul to do many things in Corinth. Maybe he was saying thank you because God had helped him.</p> <p>They all arrived in the city of Ephesus. Paul left Priscilla and Aquila, and he went into the Jewish meeting room. There he talked about God's message with the Jews.</p>
Easy-to-Read Version—2008	<p>Paul stayed with the believers for many days. Then he left and sailed for Syria. Priscilla and Aquila were also with him. At Cenchrea Paul cut off his hair, because he had made a promise to God. Then they went to the city of Ephesus, where Paul left Priscilla and Aquila. While Paul was in Ephesus, he went into the synagogue and talked with the Jews.</p>
God's Word™	<p>After staying in Corinth quite a while longer, Paul left for Ephesus. Priscilla and Aquila went with him. In the city of Cenchrea, Aquila had his hair cut, since he had taken a vow. From Cenchrea they took a boat headed for Syria and arrived in the city of Ephesus, where Paul left Priscilla and Aquila. Paul went into the synagogue and had a discussion with the Jews.</p>
Good News Bible (TEV)	<p>Paul stayed on with the believers in Corinth for many days, then left them and sailed off with Priscilla and Aquila for Syria. Before sailing from Cenchreae he had his head shaved because of a vow he had taken. They arrived in Ephesus, where Paul left Priscilla and Aquila. He went into the synagogue and held discussions with the Jews.</p>
J. B. Phillips	<p>Paul returns, reports to Jerusalem and Antioch</p> <p>Paul stayed for some time after this incident and then took leave of the brothers and sailed for Syria, taking Priscilla and Aquila with him. At Cenchrea he had his hair cut short, for he had taken a solemn vow. They all arrived at Ephesus and there Paul left Aquila and Priscilla, but he himself went into the synagogue and debated with the Jews.</p>
The Message	<p>Ephesus</p> <p>Paul stayed a while longer in Corinth, but then it was time to take leave of his friends. Saying his good-byes, he sailed for Syria, Priscilla and Aquila with him. Before boarding the ship in the harbor town of Cenchrea, he had his head shaved as part of a vow he had taken. V. 19 will be placed with the next passage for context.</p>
NIRV	<p>Priscilla and Aquila Teach Apollos</p> <p>Paul stayed in Corinth for some time. Then he left the brothers and sisters and sailed for Syria. Priscilla and Aquila went with him. Before he sailed, he had his hair cut off at Cenchreae. He did this because he had made a promise to God. They</p>

arrived at Ephesus. There Paul said goodbye to Priscilla and Aquila. He himself went into the synagogue and talked with the Jews.

New Life Version

Paul Goes Back to Antioch

Paul stayed in Corinth many days longer. Then he said good-bye and left the followers. He went by ship to the country of Syria with Priscilla and Aquila going with him. In the city of Cenchrea he had his hair cut short because of a promise he had made to God. They came to the city of Ephesus. Priscilla and Aquila stayed there. Paul went to the Jewish place of worship and argued with the Jews.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PAUL SAILS HOME TO ANTIOCH, SYRIA

Paul stayed in Corinth many more days. But he eventually said goodbye to the believers and sailed back to Syria. He took Priscilla and Aquila with him. Before leaving from the port city of Cenchreae, [8] he shaved his head. He did this because of a vow he had taken. [9] They made a stop in Ephesus, [10] where Paul would leave Priscilla and Aquila. But before sailing off without them, he went to the synagogue to deliver God's message to the Jews and to reason with them.

⁸18:18Cenchreae was a port town about a seven-mile (11-km) walk east of Corinth. Ships leaving Corinth would sail from this port if they were headed for countries east of Greece, such as Turkey, Syria, Israel, and Egypt.

⁹18:18Bible experts can only guess what kind of vow Paul took. One guess relates to a Nazirite vow, which is famous for the order against cutting hair (Numbers 6:1-21). But it also orders people to shave their hair and start over if they come into some ritual contamination. For example, they were to keep themselves ritually pure by staying away from any food product made from grapes. Perhaps, some speculate, Paul wanted to make sure tradition-minded Jews didn't think he had contaminated himself by his contact with non-Jews. Another guess is that Paul simply made a promise to God about something private, and shaving his head was one way of expressing his commitment to the promise. One more guess comes from the idea that Paul had just spent a year and a half among sailors in a Greek culture. After a dangerous voyage, Greek sailors grateful to still be alive would sometimes "shave their heads and . . . tell the story of their perils" (Satires 12, by Juvenal).

¹⁰18:19Ephesus was one of the four largest cities in the Roman Empire, possibly the third-largest. It sat on the west coast of what is now Turkey. Its port served as Rome's main gateway into and out of what is now the Middle East. It was a melting pot of cultures and religions and was already 1,000 years old by the time Paul got there. It was also home to one of the Seven Wonders of the World: the Temple of Artemis, four times larger than the Parthenon of Athens

Contemporary English V.

After Paul had stayed for a while with the Lord's followers in Corinth, he told them good-bye and sailed on to Syria with Aquila and Priscilla. But before he left, he had his head shaved at Cenchreae because he had made a promise to God. The three of them arrived in Ephesus, where Paul left Priscilla and Aquila. He then went into the Jewish meeting place to talk with the people there.

The Living Bible

Paul stayed in the city several days after that and then said good-bye to the Christians and sailed for the coast of Syria, taking Priscilla and Aquila with him. At Cenchreae Paul had his head shaved according to Jewish custom, for he had taken a vow.^[b] Arriving at the port of Ephesus, he left us aboard ship while he went over to the synagogue for a discussion with the Jews.

[b] *for he had taken a vow*; probably a vow to offer a sacrifice in Jerusalem in thanksgiving for answered prayer. The head was shaved thirty days before such gifts and sacrifices were given to God at the Temple.

New Berkeley Version

New Living Translation	<p>Paul Returns to Antioch of Syria Paul stayed in Corinth for some time after that, then said good-bye to the brothers and sisters [Greek <i>brothers</i>; also in 18:27.] and went to nearby Cenchrea. There he shaved his head according to Jewish custom, marking the end of a vow. Then he set sail for Syria, taking Priscilla and Aquila with him. They stopped first at the port of Ephesus, where Paul left the others behind. While he was there, he went to the synagogue to reason with the Jews.</p>
The Passion Translation	<p>After remaining in Corinth several more days, Paul finally bid shalom to the believers and sailed away for the coast of Syria, accompanied by Priscilla and Aquila. Before they left, Paul had his head shaved at Cenchrea, because he had taken a vow of dedication. When they reached Ephesus, Paul left Priscilla and Aquila behind, then he went into the synagogue and spoke to the Jews.</p>
Plain English Version	<p>Priscilla and Aquila went to Ephesus with Paul Paul kept on living in Corinth for some time, then he said goodbye to the Christians there, and he went to the town called Centria, and Priscilla and Aquila went with him. After they got to Centria, Paul cut all the hair off his head. You see, at some time before this, Paul made a strong promise to God, and then at this time, he did what he promised to do. And in Jewish culture, after people finish doing what they promise to God, they cut off their hair. After that, Paul got on a ship to go to Syria country, and Priscilla and Aquila went with him. V. 19 will be placed with the next passage for context.</p>
UnfoldingWord Simplified T.	<p>Paul stayed with the believers in Corinth for many more days. Then he got on a ship with Priscilla and Aquila and sailed for the province of Syria. He got his hair cut off in Cenchrea because of a vow that he had made. They arrived at the city of Ephesus, and Priscilla and Aquila stayed there. Paul himself entered the Jewish meeting place and spoke to the Jews about Jesus.</p>
William's New Testament	<p>Now Paul stayed a considerable time longer in Corinth, and then bade the brothers goodbye and set sail for Syria, accompanied by Aquila and Priscilla. At Cenchreae he had his hair cut, for he was under a vow. Then they came to Ephesus, and Paul left them there. He went into the synagogue and had a discussion with the Jews.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well, after staying there for several more days, Paul said goodbye to the brothers and sailed off for Syria, along with Priscilla and Aquila. Then [Paul] had his hair sheared while he was at Kenchrea, because of a vow that he'd made. V. 19 will be placed with the next passage for context.</p>
Beck's American Translation	<p>Paul, after he still stayed yet an adequate amount of days, after saying good-bye to the brothers, was sailing out into Syria (and together with him, Priscilla and Aquila) after he cut <i>the hair on his</i> head in Cenchrea. You see, he was having a vow. They made it to Ephesus, and he left those two there, but when he went into the synagogue, he had a discussion with the Jewish <i>people</i>.</p>
Breakthrough Version Common English Bible	<p>. After Paul stayed in Corinth for some time, he said good-bye to the brothers and sisters. At the Corinthian seaport of Cenchreae he had his head shaved, since he had made a solemn promise. Then, accompanied by Priscilla and Aquila, he sailed away to Syria. After they arrived in Ephesus, he left Priscilla and Aquila and entered the synagogue and interacted with the Jews.</p>
Len Gane Paraphrase	<p>Paul stay there for quit a while, then left the brethren and sailed from there to Syria along with Priscilla and Aquila. In Cenchrea he had his head shaved, for he had made a vow. Then he came to Ephesus and left them there, but he went into the synagogue and reasoned with the Jews.</p>
A. Campbell's Living Oracles	<p>And Paul still continued there for a considerable time, and then taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila; having shaved</p>

his head at Cenchrea, for he had a vow. And he arrived at Ephesus, and there he left them; but he himself entered into the synagogue, and reasoned with the Jews.

New Advent (Knox) Bible
NT for Everyone

Apollos in Ephesus and Corinth

Paul stayed on for several more days with the Christians, and then said his farewells and sailed away to Syria, taking Priscilla and Aquila with him. In Cenchreae he had his hair cut off, since he was under a vow. When they arrived at Ephesus he left them there, while he himself went into the synagogue and disputed with the Jews.

20th Century New Testament

Paul remained there some time after this, and then took leave of the Brethren, and sailed to Syria with Priscilla and Aquila, but not before his head had been shaved at Cenchreae, because he was under a vow. They put into Ephesus, and there Paul, leaving his companions, went into the Synagogue and addressed the Jews.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Paul remained in Corinth for quite some time before saying goodbye to the brothers. He had his head shaved in Cenchrea to keep a vow he had made, and then he sailed for Syria, accompanied by Priscilla and Aquila. When they reached Ephesus, Paul parted ways with Priscilla and Aquila. He himself went into the synagogue there and reasoned with the Jews.

Conservapedia Translation

After this, Paul stayed there for a good while longer, and then said good-bye to the brothers, and sailed from there to Syria. With him were Priscilla and Aquila. Aquila had shaved his head in Cenchrea, because he had taken a vow. He came to Ephesus, and left them there. For his part, he went into the synagogue, and debated with the Jews.

Revised Ferrar-Fenton Bible

Conclusion of the Second Missionary Journey.

But Paul still stayed a considerable time organizing the brotherhood, then took his leave of them, sailing for Syria—Priscilla and Aquila accompanying him—shaving his head at Cenchrea, for he had taken a vow.

And on arriving at Ephesus, he left them. He, however, entered the synagogue by himself, and debated with the Jews.

Free Bible Version

Paul stayed on for a while. Then left the believers and sailed for Syria, taking Priscilla and Aquila along with him. He had his head shaved while in Cenchrae, because he had taken a vow*.

They arrived in Ephesus, where Paul left the others behind. He went to the synagogue to reason with the Jews.

God's Truth (Tyndale)

Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed from that place into Ciria, Priscilla and Aquila accompanying him. And he shore his head in Cenchrea, for he had a vow.

International Standard V

Paul's Return Trip to Antioch

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.

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

Weymouth New Testament

After remaining a considerable time longer in Corinth, Paul took leave of the brethren and set sail for Syria; and Priscilla and Aquila were with him. He had shaved his head at Cenchreae, because he was bound by a vow. They put in at Ephesus, and there Paul left his companions behind. As for himself, he went to the synagogue and had a discussion with the Jews.

Worsley's New Testament

And after Paul had staid there yet a considerable time, he took leave of the brethren, and sailed from thence to Syria, and with him Priscilla and Aquila, after he had shaved his head at Cenchrea; for he had a vow.

And he came to Espheſus, and left them there: but before his departure he himſelf went into the ſynagogue, and reaſoned with the Jews.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Paul ſtayed on with the diſciples in Corinth for many days; he then left them and ſailed off with Priscilla and Aquila for Syria. And as he was no longer under a vow he had taken, he ſhaved his head before ſailing from Cencreae. V. 19 will be placed with the next paſſage for context.

Num 6:9; Romans 16:1

The Heritage Bible

And Paul having yet ſtayed appropriate days, bidding farewell to the brothers, departed by ſhip into Syria, and with him Priscilla and Aquila, having ſhorn his head in Cencrea, becauſe he had a ſpoken deſire to God.

And he arrived into Ephesus, and left them behind there, and entering into the ſynagogue, he ſpoke thoroughly with the Jews.

New American Bible (2011) **Return to Syrian Antioch.**

Paul remained for quite ſome time, and after ſaying farewell to the brothers he ſailed for Syria, together with Priscilla and Aquila. At Cencreae he had his hair cut^f becauſe he had taken a vow.* When they reached Ephesus, he left them there, while he entered the ſynagogue and held diſcuſſions with the Jews.

* [18:18] He had his hair cut becauſe he had taken a vow: a reference to a Nazirite vow (ſee Nm 6:1–21, eſpecially, 6:18) taken by Paul (ſee alſo Acts 21:23–27).

f. [18:18] 21:24; Nm 6:18.

New Catholic Bible

Return to Antioch in Pſidia.^[e] After he remained in Corinth for ſome conſiderable time, Paul took leave of the brethren and ſailed for Syria, accompanied by Priscilla and Aquila. At Cencreae, he had his hair cut becauſe he had taken a vow. V. 19 will be placed with the next paſſage for context.

[e] After more than two and a half years of labor in Corinth, Paul embarks for Antioch. The Nazirite vow was a ſpecial conſecration to God, uſually laſting 30 days and taking the form of a ſpecial way of life (ſee Nm 6:1-21).

Inſtead of reaching Antioch Paul lands at Ephesus, which will ſoon become the center of the following cycle of the Book. He leaves Priscilla and Aquila there, who will become the nucleus of a Chriſtian community.

New Jerusalem Bible

After ſtaying on for ſome time, Paul took leave of the brothers and ſailed for Syria, accompanied by Priscilla and Aquila. At Cencreae he had his hair cut off, becauſe of a vow he had made.

When they reached Ephesus, he left them, but firſt he went alone to the ſynagogue to debate with the Jews.

Revised English Bible–1989 Paul ſtayed on at Corinth for ſome time, and then took leave of the congregation. Accompanied by Priscilla and Aquila, he ſailed for Syria, having had his hair cut off at Cencreae in fulfilment of a vow.

They put in at Ephesus, where he parted from his companions; he himſelf went into the ſynagogue and held a diſcuſſion with the Jews.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Sha'ul remained for ſome time, then ſaid good-bye to the brothers and ſailed off to Syria, after having his hair cut ſhort in Cencrea, becauſe he had taken a vow; with him were Priscilla and Aquila. V. 19 will be placed with the next paſſage for context.

Holy New Covenant Trans. .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The but Paul yet Remaining days considerable [with] the brothers Sending (Off) {himself} sailed (away) to the syria and with him {were} Priscilla and Aquila Trimming in cenchreæ* the head [He] had for vow [They] come but to ephesus (and) those [He] leaves here He but Entering to the assembly discusses [with] the jews...
Awful Scroll Bible	Moreover, Paul remaining-by there yet a considerable amount of days, himself segregating-out the brothers, he was sailing-out to Syria, even with him Priscilla and Aquila, he sheering his head from-within Cenchrea, for he was holding a vow. And he accordingly- becomes -opposite to Ephesus, and left- them -along-down there, but he coming-towards into the drawing-together, speaks-through to the Jews.
Concordant Literal Version	Now Paul, remaining still a considerable number of days with the brethren, taking leave, sailed off to Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow." Now they arrive at Ephesus and he left them there. Yet he, entering the synagogue, argues with the Jews."
exeGesés companion Bible	THE VOW OF PAULOS And Paulos still abides a long day; and bids bye bye to the brothers and sails to Syria with Priscilla and Aquila; and in Cenchrea he shears his head: for he has a vow: and he arrives in Ephesus and leaves them there: but he himself enters the synagogue, and reasons with the Yah Hudiym.
Orthodox Jewish Bible	But Rav Sha'ul still remained a number of yamim and then took leave of the Achim b'Moshiach, and was sailing away to Syria; and with him were Priscilla and Aquila. In Cenchrea he cut his hair, for he had taken a neder (vow). [BAMIDBAR 6:2,5,18] Then they arrived in Ephesus, and Rav Sha'ul left them there, but he joined the minyan in the shul and debated with the Yehudim.
Rotherham's Emphasized B.	§ 31. Paul visits Ephesus, Jerusalem, Antioch, Galatia and Phrygia. [[Paul]] however, <still further abiding a good many days with the brethren> bidding them adieu set sail for Syria; and [with him] Priscilla and Aquila; having shorn his head [in Cenchreæ], for he had a vow. And they came down to Ephesus; and [as for them] he left them there,—but <[himself] entering into the synagogue> he reasoned with the Jews.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul stayed for a while longer, and then told the brothers and sisters [Lit <i>brethren.</i>] goodbye and sailed for Syria; and he was accompanied by Priscilla and Aquila. At Cenchrea [the southeastern port of Corinth] he had his hair cut, because he was keeping a [Nazirite] vow [of abstention]. Then they arrived in Ephesus, and he left the others there; but he entered the synagogue and reasoned and debated with the Jews.
An Understandable Version	After this [<i>incident</i>] Paul remained [<i>in Corinth</i>] for some time before leaving the brothers and sailing for Syria with Priscilla and Aquila. Paul shaved his head while in Cenchrea as part of a vow he had taken. When they arrived at Ephesus, Paul left Priscilla and Aquila there. He then went into the [<i>Jewish</i>] synagogue and held discussions with the Jews.
The Expanded Bible	Paul Returns to Antioch Paul stayed with the ·believers [[†] brothers (and sisters)] for many more days. Then he ·left [said farewell] and sailed for Syria, with Priscilla and Aquila. At Cenchrea [^c a port city east of Corinth] Paul cut off his hair [^c a ritual sometimes performed when a promise was accomplished; perhaps this was a Nazirite vow; Num. 6:1–21],

Jonathan Mitchell NT

because he had made a ·promise to God [^Lvow]. Then they went to Ephesus [^Ca major city across the Aegean Sea in western Asia Minor], where Paul left ·Priscilla and Aquila [^Lthem]. While Paul was there, he went into the synagogue and talked [or argued; reasoned] with the ·people [^LJews].

Now Paul, after remaining (or: staying on) yet a considerable number of days face to face with the brothers (= fellow believers), upon separating himself and saying good-bye proceeded to sail forth unto Syria – Priscilla and Aquila also with him – shearing [his] head (cutting his hair in the manner of shearing a sheep) in Cenchrea, for you see, he continued holding (or: having) a good thought for well-being (or: a prayer which he claimed; or: a vow).

So they came down opposite unto (or: arrived into the midst of) Ephesus and [D adds: on the next sabbath] he left those folks there, yet he himself, upon entering into the synagogue, had dialogues and reasoned with the Jews.

Syndein/Thieme

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence toward Syria, and with him Priscilla and Aquila . . . having shorn his {Aquila's} head in Cenchrea for he had a vow.

{Note: Paul and Priscilla and Aquila go to Ephesus. Paul goes on to Antioch of Syria. From Roman 16, we know they were saved from a serious crisis. To honor the grace of God, the Jews would let their hair grow for a certain period of time - say 60 days. When that period was over, they would shave their head bald to demonstrate to everyone again the grace of God.}

And he {Paul} came to Ephesus, and left them {Aquila and Priscilla} there. But he himself entered into the synagogue, and had categorical dialogs {reasoned} with the Jews.

Translation for Translators

At Ephesus, Paul parted from Priscilla and Aquila.

Acts 18:18-21

Paul stayed on with the believers in Corinth for «many days/some time». Then he left the believers there, and went with Priscilla and *her husband* Aquila. They went down to Cenchrea, a *port city*. There Paul had his head shaved {someone shave his head} in order to partially complete a vow that he had taken. Then they got on a ship and sailed for Syria *province*. They arrived at Ephesus *city*, and Priscilla and Aquila stayed there. V. 19b will be placed with the next passage for context.

The Voice

At the end of 18 months, Paul said good-bye to the believers in Corinth. He wanted to travel *to the east and south* to Syria by ship; so, accompanied by Priscilla and Aquila, he went to the nearby port city of Cenchrea, where he fulfilled a vow he had made by cutting his hair. The three of them sailed east to Ephesus where Paul would leave Priscilla and Aquila. Paul again went to the synagogue where he dialogued with the Jews.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Returns to Antioch in Syria

So Paul, after [^{*}Here “after ” is supplied as a component of the participle (“remaining”) which is understood as temporal] remaining many days longer, said farewell to the brothers and [^{*}Here “and ” is supplied because the previous participle (“said farewell”) has been translated as a finite verb] sailed away to Syria, and with him Priscilla and Aquila. He shaved his [^{*}Literally “the”; the Greek article is used here as a possessive pronoun] head at Cenchrea, because he had taken a vow. So they arrived at Ephesus, and those he left behind there, but he himself entered into the synagogue and [^{*}Here “and ” is supplied because the previous participle (“entered”) has been translated as a finite verb] discussed with the Jews.

NET Bible®

Paul Returns to Antioch in Syria

Paul, after staying⁶³ many more days in Corinth,⁶⁴ said farewell to⁶⁵ the brothers and sailed away to Syria accompanied by⁶⁶ Priscilla and Aquila.⁶⁷ He⁶⁸ had his hair cut off⁶⁹ at Cenchrea⁷⁰ because he had made a vow.⁷¹ When they reached Ephesus,⁷²

Paul⁷³ left Priscilla and Aquila⁷⁴ behind there, but he himself went⁷⁵ into the synagogue⁷⁶ and addressed⁷⁷ the Jews.

^{63tn} The participle προσμείνας (prosmeinas) is taken temporally.

^{64map} For location see JP1-C2; JP2-C2; JP3-C2; JP4-Category #2.

^{65tn} Or “Corinth, took leave of.” Grk “saying farewell to”; the participle ἀποταξάμενος (apotaxamenos) has been translated as a finite verb due to requirements of contemporary English style.

^{66tn} Grk “Syria, and with him.”

^{67sn} See the note on Aquila in 18:2.

^{68tn} Or “Aquila, who.” The relationship of the participle κειράμενος (keiramenos) is difficult to determine. Traditionally it is taken to refer to Paul, meaning that Paul had his hair cut off because of the vow. However, due to the proximity of the noun Ακύλας (Akula) and the reversal of the normal order (Aquila and Priscilla, Acts 17:34), the participle is taken as adjectival referring to Aquila by H. Greeven, TDNT 2:777, n. 11. The later references to Paul in Jerusalem (Acts 21:23) do not resolve the problem, because the cutting of Paul’s own hair, while it may be implied, is not specifically mentioned in connection with the completion of the vows made by the other four.

^{69tn} The word “off” is supplied in the translation to indicate that this was not a normal haircut, but the shaving of the head connected with taking the vow (see Acts 21:24).

^{70tn} That is, “before he sailed from Cenchrea.”

^{sn} Cenchrea was one of the seaports for the city of Corinth, on the eastern side of the Isthmus of Corinth, on the Aegean Sea. It was 7 mi (11 km) east of Corinth.

^{71sn} He had made a vow. It is debated whether this vow is a private vow of thanksgiving or the Nazirite vow, because it is not clear whether the Nazirite vow could be taken outside Jerusalem. Some have cited the Mishnah (m. Nazir 3:6, 5:4) to argue that the shaving of the hair can occur outside Jerusalem, and Josephus, J. W. 2.15.1 (2.313) is sometimes suggested as a parallel, but these references are not clear. H. Greeven, TDNT 2:777, is certain that this refers to the Nazirite vow. Regardless, it is clear that Paul reflected his pious dependence on God.

^{72sn} Ephesus was an influential city in Asia Minor. It was the location of the famous temple of Artemis. In 334 B.C. control of the city had passed to Alexander the Great, who contributed a large sum to the building of a new and more elaborate temple of Artemis, which became one of the seven wonders of the ancient world and lasted until destroyed by the Goths in A.D. 263. This major port city would be reached from Corinth by ship. It was 250 mi (400 km) east of Corinth by sea.

^{map} For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

^{73tn} Grk “he”; the referent (Paul) has been specified in the translation for clarity.

^{74tn} Grk “left them”; the referents (Priscilla and Aquila) have been specified in the translation for clarity.

^{75tn} Grk “going”; the participle εισελθων (eiselqwn) has been translated as a finite verb due to requirements of contemporary English style.

^{76sn} See the note on synagogue in 6:9.

^{sn} A synagogue was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

^{77tn} Although the word διελέξατο (dielexato; from διαλέγομαι, dialegomai) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be

contextual evidence for this kind of debate in Acts 18:19. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

The Spoken English NT

Paul Returns a Second Time to Antioch in Syria

Despite that trouble, Paul stayed with the brothers and sisters in Corinth quite a few more days. Then he said goodbye to them and sailed to Syria, and Priscilla and Aquila went with him. Paul cut his hair in Cenchreae,^p because he was keeping a vow.

They came ashore at Ephesus,^q and Paul parted company with them there. Then he went to the synagogue by himself and had discussions with the Jews.

^p Prn. Sennacherib-kree-ay.

^q Prn. ef-fa-siss.

Wilbur Pickering’s New T.

To Ephesus and Antioch

Paul still remained there a good while, then took leave of the brothers and sailed for Syria, accompanied by Priscilla and Aquila (he had shaved his head in Cenchrea, because he had a vow). He came to Ephesus and left them there (after having entered the synagogue and reasoned with the Jews).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So Paul still having remained [there] a considerable [number of] days, having said good-bye to the brothers [and sisters], began setting sail for Syria, and Priscilla and Aquila [were] with him, having cut off the hairs [of his] head in Cenchrea, for he had [taken] a vow.

Then he arrived at Ephesus and left those [two] there, but he having entered into the synagogue, reasoned with the Jews.

Benjamin Brodie’s trans.

Now Paul, after remaining there yet a considerable number of days for the purpose of saying farewell to the brethren, sailed away to Syria, and with him was Priscilla and Aquila. After getting a severe haircut [shaved his head Roman-style similar to modern-day Marines, sheared like a sheep] in Cenchrea, for he made a vow, Then he came to Ephesus and left them there while he entered into the synagogue. He conducted discussions with the Jews,

But when they asked him to remain for a longer time, he did not consent, But after bidding them farewell and saying: “I will return face-to-face to you once again, if God wishes,” he set sail from Ephesus. Vv. 20–21 are included for context.

Context Group Version

And Paul, having remained after this yet many days, took his leave of the brothers, and sailed from there for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchreae; for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the community center, and dialogued with the Judeans.

Legacy Standard Bible

Priscilla, Aquila, and Apollos

And Paul, having remained many days longer, took leave of the brothers and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchreae he had his hair cut [Lit *having his hair cut*], for he was keeping a vow. And they arrived at Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

Modern English Version

Paul’s Return to Antioch

Yet Paul remained many days. He had his hair cut in Cenchrea, for he had taken a vow. Then, bidding farewell to the brothers, he sailed to Syria, and Priscilla and Aquila were with him. He arrived at Ephesus and left them there. But he himself went into the synagogue and lectured the Jews.

Modern Literal Version 2020

But Paul, still having remained a considerable number of days, bid farewell to the brethren.

{Sept., 54 AD. Paul leaves Europe toward Antioch. Claudius dies; Nero becomes Emperor at Rome in Oct.}

Now he sailed away to Syria, and together-with him was Priscilla and Aquila; having sheared his head in Cenchreae; for* he had a vow. Now he arrived in Ephesus and he left those there*. And having entered into the synagogue, he reasoned with the Jews.

New American Standard

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 [Lit *Having had his hair cut*] at Cenchrea, for he was keeping a vow. They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

The gist of this passage:
18-19

Paul sails Syria with Priscilla and Aquila and then he goes to Ephesus.

Acts 18:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
prosménō (προσμένω) [pronounced <i>pros-MEHN-oh</i>]	<i>remaining (in a place, with a person, with a thing), staying (on further), one who is abiding still, continuing (in, with); adhering to, persevering (in, with); being with, to cleave unto</i>	masculine singular, aorist active participle, nominative case	Strong's #4357
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
hikanos (ἰκανός) [pronounced <i>hik-an-OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	feminine plural adjective; accusative case	Strong's #2425

Translation: Paul, having yet remained [in Corinth] for many days [decided to move on].

That incident in court apparently gave Paul a great deal of confidence, so he continued to stay in Corinth. His total time there was 18 months. However, at some point, he decided to move on.

At this point, Paul is sailing back toward Antioch where he started. He still has some stops to make, but he has decided to complete this second missionary tour.

Acts 18:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
adelphoi (ἄδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, dative, locative or instrumental case	Strong's #80
apotassomai (ἀποτάσσομαι) [pronounced <i>ahp-ot-AHS-sohm-ahēe</i>]	<i>setting apart, separating (one's self, from), withdrawing one's self from anyone; one taking leave of; bidding farewell to; renouncing, forsaking</i>	masculine singular, aorist middle participle, nominative case	Strong's #657

Translation: Having bid farewell to the brothers,...

No doubt, Paul developed a very close relationship with the people of Corinth. It certainly would not have been easy to say goodbye to them. He probably did not even expect this second missionary journey to last for 18 months, let alone for one stop to take that amount of time.

Paul bid farewell to the fellow believers with whom he had grown close.

Paul has done some of his best and most extensive teaching in Corinth. It is now A.D. 54 and Paul has only written Galatians and both epistles to the Thessalonians.

Acts 18:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekplēō (ἐκπλέω) [pronounced <i>ek-PLĒH-oh</i>]	<i>to sail (from, away), to depart by ship</i>	3 rd person singular, imperfect active indicative	Strong's #1602
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tēn (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Suria (Συρία) [pronounced <i>soo-REE-ah</i>]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; accusative case	Strong's #4947

Acts 18:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: *Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.*

Translation: ...he sailed towards Syria....

Syria is the general land mass and Antioch is the city that he is going to sail to. However, he is not going to arrive there until v. 22.

We will have another map at the end of v. 18.

Acts 18:18d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
σύν (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
Πρίσκιλλα (Πρίσκιλλα) [pronounced <i>PRIHS-cil-lah</i>]	<i>ancient; transliterated, Priscilla, Prisca</i>	feminine singular proper noun; a person; nominative case	Strong's #4252
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Ἀκύλας (Ἀκύλας) [pronounced <i>ak-OO-lass</i>]	<i>an eagle; transliterated, Aquila, Akulas</i>	masculine singular proper noun; a person; nominative case	Strong's #207

Thayer: *Aquila [was] a Jew of Pontus, a tent maker convert to Christ, companion and ally of Paul in propagating Christianity.*

Translation: ...along with Priscilla and Aquila.

He sailed towards Syria along with Priscilla and Aquila, who apparently, at least for a time, became a part of his team.

Recall that they had been expelled from Rome with the other Jews, so where they were staying did not have any particular hold on them.

It is unclear exactly where Silas and Timothy are at this time. Back in v. 5 of this chapter is the last time Silas' name will be found in the book of Acts. Timothy will be named twice more in Acts 19:22 and 20:4. It appears that they may have remained behind in Corinth.

Acts 18:18e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keírō (κείρω) [pronounced KĪ-row]	<i>being sheared (a sheep); getting shorn; shearing or cutting short the hair of the head</i>	masculine singular, aorist middle participle, nominative case	Strong's #2751
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Kenchreaí (Κεγχρειαί) [pronounced keng-khreh-a'-hee]	<i>millet; transliterated, Cenchrea</i>	feminine plural proper noun a location, dative, locative or instrumental case	Strong's #2747
Thayer: Cenchrea [was] the eastern harbour of Corinth (i.e. its harbour on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaeum on the Corinthian Gulf connected it with Italy and the west.			
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kephalê (κεφαλή) [pronounced kehf-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776

Translation: [His] head was shaved in Cenchrea,...

Corinth is somewhat inland and Cenchrea appears to be right on the coast. In order to sail toward Syria, they will need to get to a coastal city.

We have a very unusual thing happening here. Paul has his head shaved in Cenchrea.

Acts 18:18f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, imperfect active indicative	Strong's #2192
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 18:18f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euchê (εὐχή) [pronounced yoo-KHAY]	a vow, a wish, expressed as a petition to God, or in votive obligation; prayer	feminine singular noun, accusative case	Strong's #2171

Translation: ...because he had taken a vow.

Paul has, apparently, taken a vow; and we do not have any real specifics on this vow. It is problematic for a believer to take vows—but, bear in mind that the Church Age is in its early stages, so things do not change from green to red in an instant.

God will seemingly accept this of Paul the first time, but when he does it (takes a vow) a second time, he will receive discipline for that.

What epistles have you read where Paul (or another writer) has said, “Here’s the problem with your church: you guys just are not taking enough vows. You need to let your hair grow long for a six-month vow; or you need to shave it all off for a vow. That would straighten out things there real fast.” Turns out, there is nothing in the epistles encouraging the believers in any church to take vows or to worry about their hair cut in relationship to a vow. In fact, there are passages discouraging the believer from taking a vow.

Jesus discourages the taking of oaths in Matthew 5:33–37 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, or by the earth, for it is His footstool, or by Jerusalem, for it is the city of the great King. And do not take an oath by your head, for you cannot make one hair white or black. Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. (ESV; capitalized)

James brings this into the Church Age as official Church Age doctrine: James 5:12 But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation. (ESV)

We do not know any details here about this particular vow—what prompted Paul to make it, what it is all about, how it relates to his hair, etc. I would suggest that this is a clue to us that Paul is making some iffy choices in his life and not adhering to the **grace of God**. I would assume that the Author of Acts, God the Holy Spirit, kept the information about the vow very short so that no one would be tempted to try to imitate it later on in the Church Age.

So that there is no misunderstanding, we do not have to earn something from God. That is, I do not go to God and say, “Listen God, this is what I want. I need about \$20,000 next month, and here is what I am willing to do for it. I will shave my head and not eat any beef for a month. Deal?” God does not make any deals like this. You may come up with a boatload of things that, for you, are very sacrificial. God is not going to look at those things and decide, “You know, Charley Brown is really suffering for My name. I am going to give him what he keeps on asking me for (a girlfriend, a million dollars, a new job, whatever).”

Acts 18:18 Paul, having yet remained [in Corinth] for many days [decided to move on]. Having bid



farewell to the brothers, he sailed towards Syria along with Priscilla and Aquila. [His] head was shaved in Cenchrea, because he had taken a vow. (Kukis mostly literal translation)

Paul's general direction is going to be sailing to Syria, meaning that he is heading home. What happens in vv. 18f–22 is the actual trip which takes him from Corinth to Antioch of Syria.

This is early in the Christian era and taking vows related to one's hair (or lack of it) are not pertinent to our day and age.

Athens, Corinth, Ephesus and Antioch (a map); from [Early Church History](#); accessed March 28, 2022.

In the previous chapter, Paul was in Athens, and you will recall his speech on Mars Hill (Acts 17). He has traveled the short distance over to Corinth (Acts 18:1). Cenchrea is a city mentioned here, and it is just a little bit south of Corinth. From here, Paul will go to Ephesus and then sail in a southeasterly direction to get to Caesarea. From there he would logically go to Jerusalem, but Jerusalem is not actually named (Acts 18:22). Then he will return to Antioch, which is Paul's base of operations. In v. 23, he begins his third missionary tour.

Acts 18:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katantáō (καταντάω) [pronounced <i>kat-an-TAH-oh</i>]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	3 rd person plural, aorist active indicative	Strong's #2658
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ephesos (Ἔφεσος) [pronounced <i>EHF-ehs-oss</i>]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

Translation: He entered into Ephesus...

Paul comes to Ephesus, the place where he will write a most remarkable letter.

At the beginning of the second missionary tour, God kept Paul from going to Ephesus, as He guided Paul across the Aegean Sea into Macedonia (Acts 16:6).

Paul at this point does not fully appreciate how important this stop off is.

Acts 18:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeinói (κακεῖνοι) [pronounced <i>kahk-I-noy</i>]	<i>and they, they also, and them (other, them), even them, they also, them (also), (and) they</i>	masculine plural demonstrative pronoun; contraction; accusative case	Strong's #2548

Acts 18:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataleipō (καταλείπω) [pronounced <i>kat-al-ī- po</i>]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person singular, aorist active indicative	Strong's #2641
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>belonging to the same spot, that is, in this (or that) place; here, there</i>	an adverb of location	Strong's #847 (this is the genitive of #846)

Translation: ...and he left them behind there.

Paul is a veteran with evangelizing, and Priscilla and Aquila are new at this. So they apparently find a place to stay, and Priscilla and Aquila remain there. They may take part in the founding and guiding of the church at Ephesus.

At this point in the narrative, nothing has been founded; and there is not yet a church in Ephesus.

Acts 18:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced <i>ow- TOSS</i>]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER- khom-ahee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagōgê (συναγωγή) [pronounced <i>soon-ag- oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, accusative case	Strong's #4864
dialégomai (διαλέγομαι) [pronounced <i>dee-al- EHG-ohm-ahee</i>]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1256

Acts 18:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
loudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453

Translation: [Alone,] he entered into the synagogue and reasoned with the Jews [there].

Paul goes to the local synagogue in Ephesus and he engages there with the Jews. He apparently makes some serious headway at this synagogue.

It is unclear whether Paul will evangelize elsewhere, but that would logically be something that he would do as well.

Acts 18:19 He entered into Ephesus and he left them behind there. [Alone,] he entered into the synagogue and reasoned with the Jews [there]. (Kukis mostly literal translation)

Paul has taken a ship across the Aegean Sea, traveling with Priscilla and Aquila; and they have stopped in Ephesus. Paul has enjoyed some success at the Synagogue there.

Acts 18:18–19 Paul, having yet remained [in Corinth] for many days [decided to move on]. Having bid farewell to the brothers, he sailed towards Syria along with Priscilla and Aquila. [His] head was shaved in Cenchrea, because he had taken a vow. He entered into Ephesus and he left them behind there. [Alone,] he entered into the synagogue and reasoned with the Jews [there]. (Kukis mostly literal translation)

Acts 18:18–19 Paul stayed in Corinth for many more days after that until he decided to move on. He separated from his Corinthian brothers—fellow believers in the Lord—and he sailed to Syria with Priscilla and Aquila. He cut his hair in Cenchrea, due to a vow which he had taken. Then he entered into Ephesus, leaving Priscilla and Aquila behind for his first outing. Alone, he entered into the Ephesus synagogue and he reasoned with the Jews there. (Kukis paraphrase)

If you will compare vv. 18–19 with what follows, it appears that Paul did nothing but go into a single synagogue, reason with the people for a short period of time, and then says, “Well, fellows, I’ve got to move on.” That would make very little sense for Paul to stop at a single synagogue in a new town, and then decide to move on, even though the people in the synagogue are begging him to stay. Some translations, in fact, have *the Jews (urged him to stay)* rather than *they (urged him to stay)*.

Between vv. 19 & 20, there is an undetermined amount of time and series of events which take place. Although I do not read any clues, it would seem logical that Paul remains in Ephesus somewhere between a few weeks and a few months. The only possible clue is, Paul is somehow involved in a vow (v. 19) and he has to make it to Jerusalem for a festival (some manuscripts in v. 20). It would seem to me that these two things are likely related. That is, Paul taking a vow—possibly an act of **legalism**—combined with him going to Jerusalem specifically for a festival (the reason given here is not found in all manuscripts).

It is possible that there is a missing verse or two here; and, as you will see, the next passage is a total mess.

There are many problems with the text in this passage. What is in brackets is found in the Byzantine Greek text (and the Scrivener Textus Receptus), but not in the Westcott Hort text.

In the mostly literal text, I had to double-bracket the text from the Byzantine Greek text and the Scrivener Textus Receptus, in order to separate that from text which I added myself.

Quite a number of translations keep vv. 22–23 together. However, v. 22 ends the 2nd missionary tour and v. 23 begins the next one. Now, you may ask, *well how come they weren't as smart about this as you, Kukis?* This is because vv. 24–28 go off on a tangent concerning what is currently happening in Ephesus (which is related to Paul's 2nd missionary tour, and, in part, to his 3rd). Therefore, many translations begin Acts 19 with the heading, *Paul's Third Missionary Tour*. It is possible that Luke, had he a word processor, may have thought to move v. 23 over to begin Acts 19. We will talk about this inserted narrative when we come to v. 24.

This is likely the most messtup passage in all of the book of Acts.

Now were asking, them, to a long time to remain [with them]. He did not give consent. But, taking leave [from them], he was saying, “[It is necessary to me undoubtedly to the feast the going to do to Jerusalem.] [Now] again I will return face to face with you [all], the God being willing.” [And] he was launched from the Ephesus. And coming down to Caesarea; going up [to Jerusalem] and saluting the ekklesia, he descended towards Antioch.

Acts
18:20–22

They were asking [Paul] to remain a longer time [[with them]], but he did not consent [to this]. Having taking leave [[from them]], [Paul] said, “[[It is absolutely necessary for me [to go] to the feast to take part [in it] in Jerusalem.]] [[But]] I will return again to you [all], God being willing [that I do].” [[Then]] [Paul] set sail from Ephesus [to Cæsarea]. [Paul] came down to Caesarea, [then] he went up [to Jerusalem] and embraced the church [there]. He [then] went down towards Antioch.

The people in Ephesus kept asking Paul to remain for a longer time with them, to continue his teaching. Although he probably should have stayed there, he did not. Having taken leave from them, Paul said, “It is absolutely necessary for me to go up to Jerusalem and take part in the upcoming feast there. However, I will return again to you, God willing.” Then Paul set sail from Ephesus in the direction of Caesarea. After leaving Ephesus, Paul did a great deal of traveling. He sailed first to Caesarea, and then he went up to Jerusalem in order to visit with the believers there. Then he returned to Antioch.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now were asking, them, to a long time to remain [with them]. He did not give consent. But, taking leave [from them], he was saying, “[It is necessary to me undoubtedly to the feast the going to do to Jerusalem.] [Now] again I will return face to face with you [all], the God being willing.” [And] he was launched from the Ephesus.

And coming down to Caesarea; going up [to Jerusalem] and saluting the ekklesia, he descended towards Antioch.

Complete Apostles Bible And when they asked him to remain with them for a longer time, he did not consent, but bid farewell to them saying, "I must by all means keep this coming feast which is in Jerusalem; but I will return again to you, God willing." And he put out to sea from Ephesus.

And having gone down to Caesarea, and having gone up and greeted the church, he went down to Antioch.

Douay-Rheims 1899 (Amer.)	And when they desired him that he would tarry a longer time, he consented not: But taking his leave and saying: I will return to you again, God willing, he departed from Ephesus. And going down to Caesarea, he went up to Jerusalem and saluted the church: and so came down to Antioch.
Holy Aramaic Scriptures	And they were seeking from him that he should remain a long time with them, and he wasn't persuaded, while he said, "It is proper for me that I always perform The Iada {The Festival}, which is coming at Urishlem {Jerusalem}. And if Alaha {God} wills, I will return again unto you." And Aqelus {Aquila} and Prisqila {Priscilla}; they were left in Ephesus. And he journeyed by sea, and came unto Qasariya {Caesarea}, and went up and asked with regard to the Shlama {i.e. the well-being} of the sons of The Edtha {The Assembly}, and departed for Antiuki {Antioch}.
James Murdock's Syriac NT	And they requested him to tarry with them: but he could not be persuaded. For he said: I must certainly keep the approaching feast at Jerusalem. But, if it please God, I will come again to you. And Aquila and Priscilla he left at Ephesus, and he himself proceeded by sea and came to Caesarea. And he went up and saluted the members of the church, and went on to Antioch.
Original Aramaic NT	And they were asking him to tarry with them, and he did not consent, As he said, "I must always observe the coming feast in Jerusalem, and if God wills, I shall return again to you." And he left Aqelaus and Priscilla in Ephesus. He traveled by sea and came to Qesaria, and he came up and invoked the peace of the members of the church and he went on to Antiakia.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And being requested by them to be there for a longer time, he said, No; And went from them, saying, I will come back to you if God lets me; and he took ship from Ephesus. And when he had come to land at Caesarea, he went to see the church, and then went down to Antioch.
Bible in Worldwide English	The Jews begged him to stay longer but he would not stay. Goodbye, he said. I will come back to you again if it is Gods will. Then he got in a boat and left Ephesus. When he reached Caesarea, he went to greet the church people. Then he went on to Antioch. He stayed there for a while. V. 23a is included for context.
Easy English	Some of them asked Paul to remain in Ephesus with them for a longer time. But he did not agree to stay. Before he left, he said to them, 'If God wants me to come back, I will return to you.' Then Paul got in a ship and he sailed from Ephesus to Caesarea. After Paul arrived in Caesarea, he went to Jerusalem. He said, 'hello' to the group of believers there. Then he travelled to Antioch in Syria.
Easy-to-Read Version–2008	They asked him to stay longer, but he refused. He left them and said, "I will come back to you again if God wants me to." And so he sailed away from Ephesus. When Paul arrived at Caesarea, he went to Jerusalem and visited the church there. After that he went to Antioch. Paul stayed in Antioch for a while. V. 23a is included for context.
<i>God's Word</i> ™	The Jews asked him to stay longer, but he refused. As he left, he told them, "I'll come back to visit you if God wants me to." Paul took a boat from Ephesus and arrived in the city of Caesarea. He went to Jerusalem, greeted the church, and went back to the city of Antioch. V. 22 is included for context.
Good News Bible (TEV)	The people asked him to stay longer, but he would not consent. Instead, he told them as he left, "If it is the will of God, I will come back to you." And so he sailed

	from Ephesus. As he left, he told them, "I'll come back to visit you if God wants me to." Paul took a boat from Ephesus and arrived in the city of Caesarea. He went to Jerusalem, greeted the church, and went back to the city of Antioch.
J. B. Phillips	When they asked him to stay longer he refused, bidding them farewell with the words, "If it is God's will I will come back to you again". Then he set sail from Ephesus and went down to Caesarea. Here he disembarked and after paying his respects to the Church in Jerusalem, he went down to Antioch.
<i>The Message</i>	They landed in Ephesus, where Priscilla and Aquila got off and stayed. Paul left the ship briefly to go to the meeting place and preach to the Jews. They wanted him to stay longer, but he said he couldn't. But after saying good-bye, he promised, "I'll be back, God willing."
	From Ephesus he sailed to Caesarea. He greeted the church there, and then went on to Antioch, completing the journey. V. 19 is included for context.
NIRV	The Jews asked him to spend more time with them. But he said no. As he left, he made them a promise. "If God wants me to," he said, "I will come back." Then he sailed from Ephesus. When he landed at Caesarea, he went up to Jerusalem. There he greeted the church. He then went down to Antioch.
New Life Version	They wanted him to stay longer but he would not. As he left them, he said, ("I must go to the special supper at Jerusalem.) I will return again to you if God wants me to." Then he got on a ship and left Ephesus. He stopped in the city of Caesarea to greet the people in the church. Then he went down to the city of Antioch.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They invited him to stay longer, but he decided against it. As he told them goodbye, he said, "I'll come back, God willing." Then he sailed away, leaving Ephesus behind. He arrived at the harbor in the city of Caesarea. [11] From there, he went to greet the believers. Then he was on his way north to Antioch. ¹¹ 18:22Caesarea was a port city that King Herod the Great built on the Mediterranean coast about 30 miles (48 km) north of what is now Tel Aviv. He designed it after Roman cities and named it after Caesar because he knew who was really the boss. Romans used Caesarea as their capital in the Middle East for 600 years.
Contemporary English V.	They asked him to stay longer, but he refused. He told them good-bye and said, "If God lets me, I will come back." Paul sailed to Caesarea, where he greeted the church. Then he went on to Antioch. The CEV leaves off a portion of v. 21.
Goodspeed New Testament	They asked him to stay longer, but he would not consent. He bade them goodbye, saying, "I will come back to you again if it is God's will." Then he sailed from Ephesus. When he reached Caesarea, he went up to Jerusalem and paid his respects to the church, and then went on to Antioch.
The Living Bible	They asked him to stay for a few days, but he felt that he had no time to lose. ^[c] "I must by all means be at Jerusalem for the holiday," ^[d] he said. But he promised to return to Ephesus later if God permitted; and so he set sail again. The next stop was at the port of Caesarea from where he visited the church at Jerusalem [<i>at Jerusalem</i> , implied.] and then sailed on to Antioch. [c] <i>he felt that he had no time to lose</i> ; possibly in order to arrive in Jerusalem within the prescribed thirty days. [d] <i>holiday</i> , literally, "feast." This entire sentence is omitted in many of the ancient manuscripts.
New Berkeley Version New Living Translation	. They asked him to stay longer, but he declined. As he left, however, he said, "I will come back later, ^[e] God willing." Then he set sail from Ephesus. The next stop was

at the port of Caesarea. From there he went up and visited the church at Jerusalem [Greek *the church*.] and then went back to Antioch.

[e] Some manuscripts read “*I must by all means be at Jerusalem for the upcoming festival, but I will come back later.*”

The Passion Translation

They asked him to stay longer, but he refused and said farewell to them, adding, “I will come back to you, if it is God’s will, after I go to Jerusalem to observe the feast.” Then he set sail from Ephesus for Caesarea. When he arrived there he traveled on to Jerusalem to visit the church and pray for them, then he left for Antioch.

Plain English Version

That ship stopped half-way, at a town called Ephesus. They got off that ship there, and Paul went into the Jewish meeting house in Ephesus, and he talked to the Jewish people there. They asked him to stay there longer, but he said, “No, sorry, I’ve got to say goodbye and keep going. But if God wants me to come back here one day, I will come back.” Then he got on a ship to go to Syria country, and he sailed away from Ephesus. But Priscilla and Aquila stayed there. A portion of v. 19 is included for context.

Paul went to Jerusalem, then to other places

Paul stayed on that ship until he got to the town called Caesarea. Then he left the ship, and he kept going by road to Jerusalem city, and he said **hello** to the Christians there. Then he went north to Antioch, a city in Syria country.

Radiant New Testament

They asked him to spend more time with them, but he said he couldn’t. As he left, he made them a promise. “If God wants me to,” he said, “I will come back.” Then he sailed from Ephesus. When he landed at Caesarea, he went up to Jerusalem and greeted the church, and then he went down to Antioch.

UnfoldingWord Simplified T.

They asked him to stay longer, but he did not agree to stay. But as he left, he told them, “I will come back, if God wants me to.” Then he got on a ship and sailed away from Ephesus. When the ship came to the city of Caesarea, Paul got off. He went up to Jerusalem and greeted the believers there. Then he went to the city of Antioch in the region of Syria.

William's New Testament

They asked him to stay longer, but he would not consent. But as he bade them goodbye, he promised, “I will come back to you again, if it is God's will.” Then he set sail from Ephesus. When he reached Caesarea, he went up to Jerusalem and greeted the church there; then he went down to Antioch.

Partially literal and partially paraphrased translations:

American English Bible

And when they arrived at Ephesus, he left [Priscilla and Aquila] and went into the synagogue to reason with the Jews. But despite asking him to stay there for a while, he wouldn’t do it. He just said goodbye and told them:

‘If it’s God’s will, I’ll be back.’

So then he traveled from Ephesus to Caesarea, where he went up and greeted the congregation, and from there he traveled on to AntiOch. V. 19 is included for context.

Beck’s American Translation .
Breakthrough Version

As they were asking him to stay over a longer time, he did not nod. But after saying good-bye and saying, “I will double back to you again, as God wants,” he took off from Ephesus. And when he went down to Caesarea, after walking up and saying hello to the assembly, he walked down to Antioch.

Len Gane Paraphrase

When they wanted him to stay there longer, he didn't agree to it. Instead he said goodbye to them, saying, “I have to in any way possible keep the feast that is coming up in Jerusalem, but I will return to you if God wills.” Then he sailed away from Ephesus. When he landed at Caesarea, he went up to the congregation and greeted them then went down to Antioch.

A. Campbell's Living Oracles

And though they entreated him to have staid longer with them, he did not consent: but he took his leave of them, saying, It is necessary for me, all means, to celebrate

	the approaching feast at Jerusalem; but I will return to you again, God willing. And he set sail from Ephesus. And landing at Caesarea, he went up; and having saluted the congregation, he went down to Antioch.
New Advent (Knox) Bible	Paul stayed on many days yet, then took leave of the brethren and sailed off to Syria; before he left Cenchræ he shaved his head, since he was under a vow.[2] He took Priscilla and Aquila with him, but left them behind when he reached Ephesus. He himself went to the synagogue and reasoned with the Jews, who asked him to make a longer stay. But he would not consent; he said, as he took leave of them, I will come back to you again, if it is God's will, and departed from Ephesus by sea. Vv. 18–19 are included for context. [2] Num. 6.9.
NT for Everyone	When they asked him to stay with them for a longer time, he refused, and took his leave. "I will come back to you again," he said, "if that's God's will." So he left Ephesus, and went to Caesarea. Then he went up to Jerusalem, greeted the church, and went back to Antioch.
20 th Century New Testament	When they asked him to prolong his stay, he declined, saying however, As he took his leave, "I will come back again to you, please God," and then set sail from Ephesus. On reaching Caesarea, he went up to Jerusalem and exchanged greetings with the Church, and then went down to Antioch.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When they wanted him to stay longer, he refused. He said good-bye to them, saying, "I must keep this upcoming feast in Jerusalem at all costs. But I will come back to you, God willing." And he sailed from Ephesus. When he had landed at Caesaria, and gone up, and greeted the church, he went down to Antioch.
Revised Ferrar-Fenton Bible	Yet when they asked him to stay with them a little longer, he would not consent; but took leave of them and said, "God willing, I will return to you again." Sailing then from Ephesus, and landing at Caesarea, he went up and visited the Assembly (at Jerusalem). ¹ Then he descended to Antioch. 1. Note 18:22, the words: "at Jerusalem" seem clearly to have been accidentally dropped out of the text by some early transcriber, for Paul came from Corinth especially to visit Jerusalem to fulfil a vow at the Temple; see v18 of the Chapter.—F.F.
Free Bible Version	They asked him to stay longer, but he refused. He said his goodbyes, and set sail from Ephesus, telling them, "I'll come back and see you if it's God's will." After landing at Caesarea he went to greet the church members*, and then carried on to Antioch.
God's Truth (Tyndale)	When they desired him to tarry longer time with them, he consented not, but bade them farewell saying. I must needs at this feast that comes, be in Jerusalem: but I will return again unto you, if God will. And he departed from Ephesus and came unto Cesarea: and ascended and saluted the congregation, and departed unto Antioche, and when he had tarried there a while he departed.
International Standard V	They asked him to stay longer, but he refused. As he told them goodbye, he said, "I will come back [Other mss. read I must at all costs keep the approaching festival in Jerusalem, but I will come back] to you again if it is God's will." Then he set sail from Ephesus. When he arrived in Caesarea, he went up to Jerusalem, [The Gk. lacks to Jerusalem] greeted the church there, and then returned to Antioch.
Urim-Thummim Version	When they desired him to spend longer time with them, he did not consent; But bid them farewell saying, I must by all means observe this festival that is established in Jerusalem: but I will return to you again if Elohim wills. And he sailed from Ephesus. And when he had landed at Caesarea and went up, after greeting the ekklesia he went down to Antioch.

Weymouth New Testament	When they asked him to remain longer he did not consent, but took leave of them with the promise, "I will return to you, God willing." So he set sail from Ephesus. Landing at Caesarea, he went up to Jerusalem and inquired after the welfare of the Church, and then went down to Antioch.
Worsley's New Testament	Though when they desired him to stay longer with them, he did not consent: but took his leave of them, saying, I must by all means keep the approaching feast at Jerusalem; but I will return to you again, God willing. So he sailed from Ephesus; and landing at Cesarea, went up <i>to Jerusalem</i> , and after he had saluted the church, he went down to Antioch.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	<p>And they requesting him to stay a longer time with them, he absolutely did not nod assent,</p> <p>But bid them farewell, saying, It is necessary for me by all means to do the coming feast at Jerusalem,²¹ but I will return again to you, God willing. And he sailed from Ephesus.</p> <p>And coming down into Caesarea, having gone up and embraced the church, he went down into Antioch.</p> <p>²¹ 18:21 Note that Paul as a Christian Jew still observed the ceremonial Law of Moses, without thinking that it saves him, and without requiring believers of other races to observe the ceremonial Law of Moses, Acts 15. See Acts 21:20-26; 24:14; 25:8; 26:22; 28:17.</p>
New American Bible (2011)	<p>Although they asked him to stay for a longer time, he did not consent, but as he said farewell he promised, "I shall come back to you again, God willing." Then he set sail from Ephesus. Upon landing at Caesarea, he went up and greeted the church* and then went down to Antioch.</p> <p>* [18:22] He went up and greeted the church: "going up" suggests a visit to the church in Jerusalem.</p>
New Catholic Bible	<p>When they asked him to stay longer, he declined, but on taking leave of them he promised, "I will return to you, if God wills." Then he set sail from Ephesus. When he landed at Caesarea, he went up and greeted the Church,^[g] and then he went down to Antioch.</p> <p>[g] <i>He went up and greeted the Church</i>: although this could refer to a congregation in Caesarea, the words "he went up" indicate that it was the Church at Jerusalem, which was about 2500 feet above sea level.</p>
New Jerusalem Bible	<p>They asked him to stay longer, but he declined, though when he took his leave he said, 'I will come back another time, God willing.' Then he sailed from Ephesus. He landed at Caesarea and went up to greet the church. Then he came down to Antioch where he spent a short time before continuing his journey through the Galatian country and then through Phrygia, encouraging all the followers. V. 23 is included for context.</p>
NRSV (Anglicized Cath. Ed.)	<p>When they asked him to stay longer, he declined; but on taking leave of them, he said, 'I^[j] will return to you, if God wills.' Then he set sail from Ephesus. When he had landed at Caesarea, he went up to Jerusalem^[k] and greeted the church, and then went down to Antioch.</p> <p>[j] Other ancient authorities read <i>I must at all costs keep the approaching festival in Jerusalem, but I</i></p> <p>[k] <i>Gk went up</i></p>
Revised English Bible—1989	<p>He was asked to stay longer, but he declined and set sail from Ephesus, promising, as he took leave of them, "I shall come back to you if it is God's will." On landing at Caesarea, he went up and greeted the church; and then went down to Antioch.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They came to Ephesus, and he left them there; but he himself went into the synagogue and held dialogue with the Jews. When they asked him to stay with them longer, he declined; however, in his farewell he said, "God willing, I will come back to you." Then he set sail from Ephesus. V. 19 is included for context. V. 22 will be placed with the next passage for context.
Hebraic Roots Bible	And they asking him to remain over a longer time with them, but he did not agree, but took leave of them, saying, I must by all means keep the coming feast as is my custom at Jerusalem; but I will come again to you, Elohim willing. And he sailed from Ephesus. And landing at Caesarea, having gone up and greeted the congregation, he went down to Antioch.
Holy New Covenant Trans.	The Jews asked Paul to stay longer but he said no. As Paul was leaving them, he said, "I will come to you again if God wants me to." And so Paul sailed away from Ephesus. Paul went down to the city of Caesarea. Then he went up and greeted the called out people in Jerusalem. After that he went down to the city of Antioch in Syria.
The Scriptures 2009	And when they asked him to stay a longer time with them, he declined, but took leave of them, saying, "I have to keep this coming festival in Yerushalayim by all means, but I shall come back to you, Elohim desiring so." And he sailed from Ephesus. And having come to Caesarea, going up and greeting the assembly, he went down to Antioch.
Tree of Life Version	When they asked him to stay longer, he declined, instead taking leave of them while saying, "God willing, I'll return to you again." He set sail from Ephesus. After landing at Caesarea, he went up and greeted Messiah's community; then he went down to Antioch.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...asking but them to more time {him} to stay not [He] consents but Sending (Off) {himself} and Saying again [I] will return to you* the god wanting [He] is led (up) from the ephesus and Descending to caesarea Ascending and Greeting the congregation [He] descends to antioch...
Alpha & Omega Bible	WHEN THEY ASKED HIM TO STAY FOR A LONGER TIME, HE DID NOT CONSENT, BUT TAKING LEAVE OF THEM AND SAYING, "I WILL RETURN TO YOU AGAIN IF THEOS (<i>The Alpha & Omega</i>) WILLS," HE SET SAIL FROM EPHESUS. WHEN HE HAD LANDED AT CAESAREA, HE WENT UP AND GREETED THE CONGREGATION OF CALLED OUT ONES, AND WENT DOWN TO ANTIOCH.
Awful Scroll Bible	Moreover, requesting him to abide on a longer time with them, he nods- not -to. However, he arranges-away-from them, saying, "I necessitate by all means, to make the coming feast at Jerusalem, but I will turn-back again with regards to yous, God purposing." And he is being led-out of a ship from Ephesus. And going-down to Cæsarea, walking-up and greeting they called-out, he walked-down to Antioch.
exeGesés companion Bible	And they ask him to abide more time with them; and he consents not but bids them bye bye, saying, I most certainly must do the coming celebration in Yeru Shalem: and Elohim willing, I return again to you. - and he embarks from Ephesus. And he descends to Kaisaria, and ascends and salutes the ecclesia:

Orthodox Jewish Bible	and he descends to Antioch:...
	And when they were asking Rav Sha'ul to stay for a longer time, he did not give his consent.
	But taking leave of them, he said, "I will return again im yirtzeh Hashem (G-d willing)." Then Rav Sha'ul set sail from Ephesus.
	And having come down to Caesarea and having gone up and greeted the [Yerushalayim] Kehillah of Moshiach, then Rav Sha'ul went down to Antioch.
Rotherham's Emphasized B.	And <when they requested him [for a longer' time] to abide> he consented not; but <bidding them adieu, and saying— Again will I return unto you [God willing]> he sailed away from Ephesus; and <putting in at Cæsarea, going up and saluting the assembly> went down unto Antioch;... Rotherham, like many other translations, kept vv. 22–23 together, even though one ends the 2 nd missionary tour and the other begins the 3 rd missionary tour.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When they asked him to stay for a longer time, he refused; but after telling them goodbye and saying, "I will return again if God is willing," he set sail from Ephesus. When he had landed at Caesarea, he went up and ^[i] greeted the church [at Jerusalem], and then went down to Antioch.
	[i] This marks the end of Paul's second missionary journey.
An Understandable Version	When they asked him to stay [<i>and continue the discussions</i>] longer, he declined. So, he left them, saying, "I will come back to you if it is God's will." Then He sailed from Ephesus.
	And when he landed at Ceasarea, he went up [<i>Note: This would mean either up to Ceasarea or up to Jerusalem</i>] and greeted the church [<i>there</i>], then went down to Antioch [<i>in Syria</i>].
The Expanded Bible	When they asked him to stay with them longer, he refused [declined]. But as he left [said farewell], he said, "I will come back to you again if God wants me to [wills]." And so he sailed away from Ephesus.
	When Paul landed at Caesarea [^C a port city to the west of Jerusalem on the Mediterranean], he went [^L up] and gave greetings to the church in Jerusalem [^L the church; C the Greek does not mention Jerusalem, but going "up" implies the church in Jerusalem; less likely, it could be the church in Caesarea]. After that, Paul went [^L down] to Antioch [^C in Syria; the church that sent Paul out].
Jonathan Mitchell NT	Yet at their repeated asking [him] to stay on more time [D and others add: with them], he did not nod in consent, but rather, upon arranging for himself to be off (or: away) while saying good-bye and saying, " [D and others add: Now it continues binding for me to by all means do (or: perform) the feast – the one periodically coming into Jerusalem, but] I will proceed coming back again to you folks, God's continuing in willing and intending [it]," he set sail from Ephesus.
	Then, after coming down into Caesarea and walking up [to be] one after another greeting and embracing [the folks of] the called-out community, he walked down into Antioch.
P. Kretzmann Commentary	When they desired him to tarry longer time with them, he consented not, 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. And when he had landed at Caesarea, and gone up and saluted the church, he went down to Antioch.
	Kretzmann's commentary for Acts 18:18–22 has been placed in the Addendum .
Syndein/Thieme	When they begged him to tarry longer time with them, {would include new believers and Priscilla and Aquila} he refused to do so.

{Note: Paul knew it was not the will of God for him to linger in Ephesus at this time. He had to go back to Antioch in Syria and later would return for a three-year ministry.}

But he bade them farewell, saying, "I must by all means keep this feast that comes in Jerusalem {the Pentecost}. But I will return again unto you, God being willing. And he sailed from Ephesus.

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

Translation for Translators

Before Paul left Ephesus, he entered the Jewish meeting place and lectured to the Jews. They asked him to stay longer, but he refused. But, as he left, he told them, "I will come back, if God wills/desires me to do that." Then, because he wanted to be in Jerusalem to finish completing his vow, he got on a ship that sailed from Ephesus. A portion of v 19 is carried over to this passage; v. 22 will be placed with the next passage for context.

The Voice

The three of them sailed east to Ephesus where Paul would leave Priscilla and Aquila. Paul again went to the synagogue where he dialogued with the Jews. They were receptive and invited him to stay longer. But he *politely* declined.

Paul: If God wills, I'll return at some point.

He caught a ship bound *south and east* for Caesarea by the sea. There he went up for a brief visit with the believers in the church at Jerusalem; then he headed north to Antioch. V. 19 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

And when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("asked")] **they asked him** [*Here the direct object is supplied from context in the English translation] **to stay for a longer time, he did not give his consent, but saying farewell and telling them** , [*Here the direct object is supplied from context in the English translation] **"I will return to you again if** [*Here "if" is supplied as a component of the conditional adverbial participle ("wills")] **God wills," he set sail from Ephesus.**

And when he [*Here "when " is supplied as a component of the participle ("arrived") which is understood as temporal] **arrived at Caesarea, he went up and greeted the church, and** [*Here "and " is supplied because the two previous participles ("went up" and "greeted") have been translated as finite verbs] **went down to Antioch.**

NET Bible®

When they asked him to stay longer, he would not consent,⁷⁸ but said farewell to⁷⁹ them and added,⁸⁰ "I will come back⁸¹ to you again if God wills."⁸² Then⁸³ he set sail from Ephesus, and when he arrived⁸⁴ at Caesarea,⁸⁵ he went up and greeted⁸⁶ the church at Jerusalem⁸⁷ and then went down to Antioch.⁸⁸

^{78sn} He would not consent. Paul probably refused because he wanted to reach Jerusalem for the festival season before the seas became impassable during the winter.

^{79tn} Or "but took leave of."

^{80tn} Grk "and saying"; the participle εἶπων (eipwn) has been translated as "added" rather than "said" to avoid redundancy with the previous "said farewell." The participle εἶπων has been translated as a finite verb due to requirements of contemporary English style.

^{81tn} Or "will return."

^{82tn} The participle θέλοντος (qelontos), a genitive absolute construction, has been translated as a conditional adverbial participle. Again Paul acts in dependence on God.

^{83tn} A new sentence was begun here in the translation due to the length of the sentence in Greek and the requirements of contemporary English style, which generally uses shorter sentences.

^{84tn}BDAG 531 s.v. κατέρχονται 2 states, “arrive, put in, nautical t.t. of ships and those who sail in them, who ‘come down’ fr. the ‘high seas’...εἶς τι at someth. a harbor Ac 18:22; 21:3; 27:5.”

^{85sn}Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1. This was a sea voyage of 620 mi (990 km).

^{map}For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{86tn}Grk “going up and greeting.” The participles ἀναβάς (anabas) and ἀσπασάμενος (aspasamenos) are translated as finite verbs due to requirements of contemporary English style.

^{87tn}The words “at Jerusalem” are not in the Greek text, but are implied by the participle ἀναβάς (anabas). The expression “go up” refers almost exclusively to the direction of Jerusalem, while the corresponding “go down” (κατέβη, katebh) refers to directions away from Jerusalem. Both expressions are based on a Hebrew idiom. Assuming Jerusalem is meant, this is another indication of keeping that key church informed. If Jerusalem is not referred to here, then Caesarea is in view. Paul was trying to honor a vow, which also implies a visit to Jerusalem.

^{map}For the location of Jerusalem see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{88sn}Went down to Antioch. The city of Antioch in Syria lies due north of Jerusalem. In Western languages it is common to speak of north as “up” and south as “down,” but the NT maintains the Hebrew idiom which speaks of any direction away from Jerusalem as down (since Mount Zion was thought of in terms of altitude). This marks the end of the second missionary journey which began in Acts 15:36. From Caesarea to Antioch is a journey of 280 mi (450 km).

^{map}For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

The Spoken English NT

And they were asking him to stay longer in Ephesus, but he wouldn't. He said his goodbyes, and was saying, “I'll come back to you again if God wills.” Then he sailed from Ephesus and came ashore at Caesarea.^s After he had gone up and said hello to the community in Jerusalem, he traveled^t to Antioch in Syria.

^rLater mss explain Paul's refusal to stay by having him begin by saying, “I absolutely have to make the coming festival in Jerusalem.” That makes sense, but it's probably not what Luke wrote.

^sPrn. sezz-a-ree-a.

^tLit. “went down.” To NT writers, towards Jerusalem is always “up,” and away from Jerusalem is always “down.”

Wilbur Pickering's New T.

When they asked him to stay a longer time with them, he did not consent; rather he took leave of them saying, “I must by all means keep this coming feast in Jerusalem;¹⁰ but I will return again to you, God willing”.¹¹ Then he set sail from Ephesus. When he had landed at Caesarea, and gone up and greeted the church [in Jerusalem],¹² he returned to Antioch.

(10) Perhaps 3% of the Greek manuscripts, of inferior quality, omit ‘I must by all means keep this coming feast in Jerusalem’ (as in NIV, NASB, LB, TEV, etc.). [You will notice how Pickering says almost the exact opposite of what the SENT Bible says.]

(11) In fact, God did will it.

(12) Because Jerusalem was at a higher elevation than most of the rest of the country, travel to and from there is almost always described as ‘up to’ and ‘down from’.

Literal, almost word-for-word, renderings:

A Faithful Version	And when they asked him to remain with them for a longer time, he did not consent, But took leave of them, saying, "I must by all means keep the feast that is coming at Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus. And after landing at Caesarea, he went up to Jerusalem and visited the church; then he went down to Antioch.
Analytical-Literal Translation	Now they having asked [him] to remain for a longer time with them, he did not consent. <u>But</u> he said good-bye to them, saying, "It is necessary [for] me by all means to keep the coming feast at Jerusalem, but I will return again to you, God willing." And he set sail from Ephesus.
	And having gone down to Caesarea, having gone up and having greeted the assembly, he went down to Antioch.
Benjamin Brodie's trans.	Then, after arriving in Caesarea, and going up and greeting the assembly, he went down to Antioch . Vv. 20–21 are placed with the previous passage for context.
Context Group Version Far Above All Translation	. But when they asked him to stay with them longer, he did not assent, but took his leave of them, and said, "I must at all events keep the coming festival in Jerusalem, but I will come back to you again, God willing." And he set sail from Ephesus. And he landed at Caesarea, and went up and greeted the church and came down to Antioch.
Literal New Testament	AND ASKING [HIM] THEY FOR A LONGER TIME TO REMAIN WITH THEM HE DID NOT ACCEDE, BUT TOOK LEAVE OF THEM, SAYING, IT BEHOOVES ME BY ALL MEANS THE FEAST COMING TO KEEP AT JERUSALEM, BUT AGAIN I WILL RETURN TO YOU, GOD WILLING, AND HE SAILED FROM EPHESUS. AND HAVING LANDED AT CAESAREA, HAVING GONE UP AND HAVING SALUTED THE ASSEMBLY HE WENT DOWN TO ANTIOCH.
Modern English Version	When they asked him to remain for a while longer, he did not consent, but, bidding farewell, said, "I must by all means attend this upcoming feast in Jerusalem, but I will return to you if God wills." And he set sail from Ephesus. When he had landed at Caesarea, he went up and greeted the church and then went down to Antioch.
Modern Literal Version 2020	Now they were requesting him to remain, over more time with them, he did not signal-agreement; but he bid farewell to them and said, It is certainly essential for me to make* the coming feast in Jerusalem but I will revisit to you° again, God willing. He set-sail away from Ephesus.
	And <i>after</i> he came down into Caesarea, he went-up and greeted the congregation* and went-down into Antioch.
New American Standard	When they asked him to stay for a longer time, he did not consent, but took leave of them and said, "I will return to you again if God wills," and he set sail from Ephesus.
	When he had landed in Caesarea, he went up to Jerusalem and greeted the church, and went down to Antioch.
New King James Version	When they asked him to stay a longer time with them, he did not consent, but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem [NU omits <i>I must by all means keep this coming feast in Jerusalem</i>]; but I will return again to you, God willing." And he sailed from Ephesus.
	And when he had landed at Caesarea, and gone up [To Jerusalem] and greeted the church, he went down to Antioch.
New Matthew Bible	When they asked him to stay longer with them, he did not consent, but bid them farewell, saying, I must be in Jerusalem at the coming feast. But I will return again to you, if God so wills. And he sailed from Ephesus, and landed at Ceasarea, and ascended to Jerusalem, and briefly visited the congregation.
	And he went down to Antioch (in Syria).
NT (Variant Readings)	And when they asked him to abide a longer time [with them], he consented not;

but took leave of them, 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 set sail from Ephesus.

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

The gist of this passage: Although the Ephesians requested for Paul to remain there for a longer period of time, he begged off for a feast in Jerusalem. Then he came back up to Antioch, which is Paul's home base.

20-21

Acts 18:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἐρωτάω) [pronounced air-o-TAW-oh]	asking [someone about something], asking [a question]; making a request, beseeching, desiring, entreating; praying	masculine plural, present active participle; genitive/ablative case	Strong's #2065
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same; the (these) things	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent	masculine singular adjective; comparative; accusative case	Strong's #4119
chronos (χρόνος) [pronounced CHROHN-oss]	time; time as a succession of events; a duration of time	masculine singular noun; accusative case	Strong's #5550
ménō (μένω) [pronounced MEH-noh]	to remain, to abide, to dwell, to live, to lodge	aorist active infinitive	Strong's #3306
The next two words are found in the Byzantine Greek text and the Scrivener Textus Receptus; but not in the Westcott Hort text.			
para (παρά) [pronounced paw-RAW]	beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]	preposition of nearness with the dative	Strong's #3844

Acts 18:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: They were asking [Paul] to remain a longer time [[with them]],...

Paul apparently did not appreciate this at the time, but the Ephesians were one of the most positive groups of people that Paul ministered to.

Interestingly enough, we do not have hardly any information on Paul's first ministry here. It was apparently very successful, but we only know that Paul went to a single synagogue and reasoned with the people there.

Let me offer up a theory. Luke records the information as given him by Paul and others. He writes the history; and it appears that Paul gave him little information about this stop in Ephesus. Paul was apparently thinking about this vow and over-thinking the upcoming feast in Jerusalem. So, even though he is in **fellowship** for his teaching and evangelizing, his mind is elsewhere.

Acts 18:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
epineúō (ἐπινεύω) [pronounced ep-eeen-YOO-oh]	<i>to give consent, to express approval, to assent; to nod to</i>	3 rd person singular, aorist active indicative	Strong's #1962

Translation: ...but he did not consent [to this].

The Ephesian Jews wanted Paul to stay, but he made it clear that he was not going to.

At least twice in Acts, Paul will desire to move along to Jerusalem; and the people where he is want him to stay longer and teach. Although it is not clear in this chapter, it will be clear at the end of the 3rd missionary tour that the people in Jerusalem are not really very interested in Paul teaching them (and he is personally bringing them a small fortune to keep the believers alive there). Nevertheless, they don't want Paul to teach them; whereas, these believers in Ephesus want Paul to stay with them. This should be an easy decision for Paul, and yet it was not. They want you here; so stay here! They don't want you in Jerusalem; so don't go to Jerusalem.

Application: This is actually a pretty good lesson in life. There are people who want to see you and people who don't. Why not make yourself available to those who want to see you, and give a pass to those who don't?

Acts 18:20 They were asking [Paul] to remain a longer time [[with them]], but he did not consent [to this]. (Kukis mostly literal translation)

The double brackets represent text from the Byzantine Greek text and the Scrivener Textus Receptus. That text is not found in the Westcott Hort text. Single brackets are words I have added for a better English sense.

The people want more, but Paul wants to go down to Jerusalem. The most that Paul can hope for is, this will be a uneventful trip. This is a mistake on Paul's part, which God will allow. But the next time the Paul does this, God makes certain that Paul knows, returning to Jerusalem is a wrong move.

What about Ephesus? What about the **positive volition** toward the teaching of the Word of God in Ephesus? Even though Paul slips away (outside of the geographical will of God, in my opinion), God is not going to leave the Ephesians hanging. They want more than what Paul has given them to that point, and God will see to this need (that is what vv. 24–28 are all about).

Acts 18:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
apotassomai (ἀποτάσσομαι) [pronounced <i>ahp-ot-AHS-sohm-ah-ee</i>]	<i>setting apart, separating (one's self, from), withdrawing one's self from anyone; one taking leave of; bidding farewell to; renouncing, forsaking</i>	masculine singular, aorist middle participle, nominative case	Strong's #657
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Instead of kai, the Byzantine Greek text and the Scrivener Textus Receptus have...			
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
This does make a lot more sense. However, bear in mind that, when two readings are found, the one that makes the least sense is usually selected as the best reading (as a scribe would be more likely to change a confusing reading to a more clear reading, rather than vice versa).			
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, aorist active participle, nominative case	Strong's #3004

I divided this verse up at this point because the kai logically goes with *he was saying*; but the pronoun logically goes with *but he separated from...*

Translation: *Having taking leave* [[from them]], [Paul] said,...

The double brackets represent text from the Byzantine Greek text and the Scrivener Textus Receptus. That text is not found in the Westcott Hort text. Single brackets are words I have added for a better English sense.

Paul politely asks to take his leave from them, and he explains.

Acts 18:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Everything in this Hebrew exegesis table is in the Byzantine Greek text and the Scrivener Textus Receptus; but not in the Westcott Hort text (which is my base text).			
deí (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present active indicative	Strong's #1163
emí, me (ἐμέ, με) [pronounced <i>ehm-EE, mee</i>]	<i>me</i>	1 st person singular pronoun; accusative case	Strong's #1473
pan ^t ôs (πάντως) [pronounced <i>PAN-toce</i>]	<i>doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i>	adverb	Strong's #3843
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
heortê (ἑορτή) [pronounced <i>heh-or-TAY</i>]	<i>feast [day], festival; holy day</i>	feminine singular noun, accusative case	Strong's #1859
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
érchomai (ἔρχομαι) [pronounced <i>AIR-koh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	feminine singular, present (deponent) middle/passive participle, accusative case	Strong's #2064
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i>]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation: ...*“[[It is absolutely necessary for me [to go] to the feast to take part [in it] in Jerusalem.]]*

We do not know if Paul said this or not. From what follows, this is likely on his mind. Whether he gave this as his reason or something else, we don't know for certain.

Apparently, Paul will find himself being drawn to Jerusalem twice. Right here, in the context of this passage; and in Acts 19–20. By going to Jerusalem now, he is going to leave the Ephesians in the lurch.

Paul will also talk about going to Jerusalem in Acts 19:21 and he will hasten there in Acts 20:16. What is going to take place is, Paul is moving towards Jerusalem, and everything keeps telling him, *don't go!* We will discuss this further when we get to that portion of Acts. At this point in Acts 18, God allows Paul to go to Jerusalem.

Whether or not this text belongs here will be discussed further after v. 21c.

Acts 18:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
The Byzantine Greek text and the Scrivener Textus Receptus have the conjunctive particle dé (δέ) [pronounced deh]. It is not in the Westcott Hort text.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anakamptō (ἀνακάμπτω) [pronounced an-ak-AMP-toe]	<i>to turn back, to turn, to return; to bend back</i>	3 rd person singular, future active indicative	Strong's #344
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: *[[But]] I will return again to you [all],...*

Paul does promise to return to the Ephesians.

Interestingly enough, Paul will be in Ephesus in Acts 19. If he is in a hurry to leave Ephesus, why is he back so soon in Acts 19 (in Acts 19:1, in fact)? Paul's excuse to go to Jerusalem does not make much sense. Furthermore, the rest of Paul's trip as described in Acts 19:22–23 makes little sense, unless, when giving his explanation for leaving, he was taking these other stops into consideration.

What appears to be the case is, in v. 22, Paul does go to Jerusalem, but the city is not named specifically (and maybe the name dropped out). Instead, he will be said to go up and then go down. Jerusalem, being on a mountain, is always spoken as going up to and going down from. For this reason, nearly everyone translating and exegeting the passage which follows, has Paul traveling from Ephesus, to Caesarea, to Jerusalem (not specifically named), and then to Antioch.

Now, if we remove the text where Paul says, "I must get to the feast in Jerusalem," all of this confusion and discussion disappears. And, the opinions here sharply disagree. Concerning the addition, Wilbur Pickering writes, *Perhaps 3% of the Greek manuscripts, of inferior quality, omit 'I must by all means keep this coming feast in Jerusalem' (as in NIV, NASB, LB, TEV, etc.).* However, the SENT Bible writes, *Later mss explain Paul's refusal to stay by having him begin by saying, "I absolutely have to make the coming festival in Jerusalem." That makes sense, but it's probably not what Luke wrote.* Pickering: It should not be omitted; SENT: it probably does not belong.

Despite the divergent opinions, I believe that we can deduce that Paul was heading directly to Jerusalem. Ephesus → Caesarea → Jerusalem → Antioch. This describes Paul's movements in Acts 18:18–22.

Acts 18:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2309

Translation: ...God being willing [that I do]."

This is a common phrase repeated in Christianity. It is not unusual for Charley Brown to say these words 2 or 3x a day (and more often when he is in a religious crowd). Your personal sayings, your idioms, and your patter do not make you a better Christian. In some cases, it puts off unbelievers, who find it irritating. In fact, some believers find such phrases (when repeated a lot) to be off-putting as well.

Paul does use this phrase a few times, but he should bear in mind that, in the Greek, it is alliterative. It is like saying, "Later, alligator." It is sort of a cool phrase in the Greek, but using it does not make you any more **spiritual**.

The great Apostle Paul is using this language. How should we evaluate that? I think that we should consider that Paul should remain in Ephesus and teach more, but he did not. Is it possible that Paul here is using some holy language to push off early from Ephesus?

Later in the book of Acts, God will not want Paul to return to Jerusalem, and yet he does, despite many clear warnings. Here, it is not quite as clear. I have interpreted Paul as working outside of God's geographical will; and I think I am correct in that. But, we do not have much to indicate that beyond, the believers in Ephesus want Paul to stay and he gives them some holy language and heads off.

Now, bear in mind, later in this chapter, God will raise up Apollos and where will he go? He will go to Ephesus. So, I see him as taking up the slack for Paul, as best as he is able. This is why, in fact, God the Holy Spirit inserted the final portion of Acts 18.

Acts 18:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Scrivener Textus Receptus has the word καί (καί) [pronounced <i>kī</i>] beginning this phrase. It is not found in the Westcott Hort text or in the Byzantine Greek text.			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anagô (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	3 rd person singular, aorist passive indicative	Strong's #321
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Ephesos (Ἐφεσος) [pronounced <i>EHF-ehs-oss</i>]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

Translation: *[[Then]] [Paul] set sail from Ephesus [to Cæsarea].*

Paul then leaves Ephesus. His journey and destinations are picked up in the next passage.

Acts 18:21 *Having taking leave [[from them]], [Paul] said, "[[It is absolutely necessary for me [to go] to the feast to take part [in it] in Jerusalem.]] [[But]] I will return again to you [all], God being willing [that I do]." [[Then]] [Paul] set sail from Ephesus [to Cæsarea].* (Kukis mostly literal translation)

Again, the double brackets is text from the Byzantine Greek text (and the Scrivener Textus Receptus); unbrackets text is found in all 3 ancient manuscripts; and a single bracket is text which I have added in order for the sentence ot make more sense.

Acts 18:20–21 *They were asking [Paul] to remain a longer time [[with them]], but he did not consent [to this]. Having taking leave [[from them]], [Paul] said, "[[It is absolutely necessary for me [to go] to the feast to take part [in it] in Jerusalem.]] [[But]] I will return again to you [all], God being willing [that I do]." [[Then]] [Paul] set sail from Ephesus [to Cæsarea].* (Kukis mostly literal translation)

Acts 18:20–21 *The people in Ephesus kept asking Paul to remain for a longer time with them, to continue his teaching. Although he probably should have stayed there, he did not. Having taken leave from them, Paul said, "It is absolutely necessary for me to go up to Jerusalem and take part in the upcoming feast there. However, I will return again to you, God willing." Then Paul set sail from Ephesus in the direction of Caesarea.* (Kukis paraphrase)

Acts 18:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ahee</i>]	coming down, going down, descending; departing; one who goes from a higher to a lower locality; those who come to a place by a ship	masculine singular, aorist active participle, nominative case	Strong's #2718
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisáreia (Καيسάρεια) [pronounced <i>kahee-SAHR-ee-ah</i>]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular proper noun location; accusative case	Strong's #2542

Translation: [Paul] came down to Caesarea,...

Paul is concluding his second missionary journey. He sails from Ephesus to Caesarea, which appears to be given simply as a point of reference. You may recall that Peter, guided by the Holy Spirit, first went to Caesarea and evangelized a large household of gentiles here.

If Paul spends any time here, we are not made aware of that. Given how he left Ephesus, possibly saying, "I need to get to Jerusalem for the upcoming festival," would suggest that we are simply given his route here.

Acts 18:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i>]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, aorist active participle; nominative case	Strong's #305
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i>]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #782
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company; transliterated, ekklêsía</i>	feminine singular noun, accusative case	Strong's #1577

Translation: ...[then] he went up [to Jerusalem] and embraced the church [there].

Although Jerusalem is not mentioned, it is nearly universally accepted that is where he went. Paul goes up (somewhere) and salutes/greets/embraces the church there. Logically, this would be Jerusalem (when we read of going up to a place, that is usually Jerusalem; and when we read of coming down from a place, that is usually Jerusalem). Throughout the book of Acts, going to Jerusalem is nearly always spoken of as *going up*, because it is on a mountain.

Bear in mind that, for all Jews, Jerusalem would be a place which they are very nostalgic about, no matter where they live. Many of them have had the trek to Jerusalem—perhaps several times in their lives—and enjoyed the various feasts there. They would meet up with family, old friends, and they would have made friends along the way, traveling there (they would have grouped together on route).

It is difficult for me to find anything similar to this that we can relate to. This was far more than going to a family reunion or attending some yearly festival (like the Renaissance Festival or Burning Man or the yearly rodeo in your region). I had friends who used to work the Renaissance Festival, and every time, they would meet up with old friends, make some new friends, and enjoy the after hours friendships there.

However, despite the nostalgia of these feasts and all that they represent, this was really a non-event for the believer. Many of the things which took place—like the sacrificing of animals—that were actually blasphemous. So even though Paul was probably making a big deal of this trip in his own mind, it was not this great reliving of the past. I think Luke, the author, makes this clear by not even mentioning the name of Jerusalem. Not a single event or specific activity is recalled.

There were many believers in Jerusalem; and some of the Apostles probably still lived there. James, the Lord's half-brother, was the head of the church there. However, there would have been considerable tensions between the unbelieving Jews there and the believing Jews (primarily fueled by the unbelieving Jews).

My point is, what Paul hoped to relive, these many years later, was probably somewhat of a bust. It was a past that he could no longer return to. We understand this simply by the little information which historian Luke gives us.

I would suggest that Paul is out of the geographic will of God right here. We don't really know anything about what he did; there are no stirring sermons recorded; and we have to deduce where he is. The entirety of this portion of Paul's moving about is summarized by the words *he embraced (greeted) the church there*.

It appears that Paul had a lot to do still in Ephesus and in Corinth, but he begged off in both places, apparently due to this festival that he believed he needed to attend. I would suggest that God recognized the positive volition towards accurate teaching in both of these cities and He sent Apollos (vv. 24–28) to take up the slack.

Although Paul remained in Corinth for 1.5 years, given the chaos those churches descended into suggest that they could have used even more teaching from Paul. Ephesus, in general, appeared to be very positive towards that Word of God, and Paul spend very little time there.

Obviously, as a result of all this, we have the epistles to the Corinthians and to the Ephesians, which provide phenomenal guidance for believers today. Remember that God works all things for good to those who love Him? That is what is taking place. Both churches are undernourished (they do not have enough Bible doctrine); and so Paul takes up the slack by writing letters to them. Bear in mind, that it is possible for Paul to be out of God's geographic will, and yet God is able to use that for good.

Let me give you a very human analogy. You have a child who does wrong, and you have to spank him to set him on the straight and narrow. Your speaking to him and spanking can have a very positive effect on the child which could last him all of his life. You have used his bad behavior to guide him (and perhaps his siblings).

Acts 18:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active indicative	Strong's #2597
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i>]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490

1) Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.

2) A city in Pisidia on the borders Phrygia, founded by Seleucus Nicanor. Under the Romans it became a "colonia" and was also called Caesarea

Translation: He [then] went down towards Antioch.

We have a verb which refers to *descending, going down*. This verb is often used in association with Jerusalem. You *go up* to Jerusalem and then you *come down* from Jerusalem. We do not really have any other place where we would expect Paul to go to, starting at Caesarea (on the coast where he landed) and ending up in Antioch. Jerusalem fits that bill perfectly.

Paul then returned to Antioch, which essentially had become his base of operations. This marked the end of his second missionary journey.

Acts 18:22 [Paul] came down to Caesarea, [then] he went up [to Jerusalem] and embraced the church [there]. He [then] went down towards Antioch. (Kukis mostly literal translation)

Caesarea would be at sea level. Jerusalem would represent going up in elevation. From Jerusalem, going down in elevation would take us to Antioch.

Acts 18:20–22 They were asking [Paul] to remain a longer time [[with them]], but he did not consent [to this]. Having taking leave [[from them]], [Paul] said, "[[It is absolutely necessary for me [to go] to the feast to take part [in it] in Jerusalem.]] [[But]] I will return again to you [all], God being willing [that I do]." [[Then]] [Paul] set sail from Ephesus [to Cæsarea]. [Paul] came down to Caesarea, [then] he went up [to Jerusalem] and embraced the church [there]. He [then] went down towards Antioch. (Kukis mostly literal translation; the double brackets are words found in other ancient manuscripts)

Given that we can be certain that Paul is going up to Jerusalem and then down to Antioch, but the passage where he says he must take part in the upcoming feast is likely a part of the text.

Even though much of this overall passage is a mess, we can sort out most of it.

Acts 18:20–22 The people in Ephesus kept asking Paul to remain for a longer time with them, to continue his teaching. Although he probably should have stayed there, he did not. Having taken leave from them, Paul said, "It is absolutely necessary for me to go up to Jerusalem and take part in the upcoming feast there. However, I will return again to you, God willing." Then Paul set sail from Ephesus in the direction of Caesarea. After leaving

Ephesus, Paul did a great deal of traveling. He sailed first to Caesarea, and then he went up to Jerusalem in order to visit with the believers there. Then he returned to Antioch. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Begins the Third Missionary Journey

In the passage which follows, Paul ends his second missionary tour and begins the third.

In a portion of this passage, Paul appears to go outside of God's geographical will. This will take some time and explanation in order to sort out.

Although v. 23 begins the third missionary journey, vv. 24–28 are parenthetical, telling us how God took up the slack for Paul. If this book were revised and rewritten, then we would take this verse and place it at the beginning of Acts 19.

And making time—a certain [amount]—he goes out, passing through successively the Galatian region and Phrygia, strengthening all the disciples.

Acts
18:23

Having spent a certain [amount] of time [there in Antioch], [Paul] departed, passing through, in order, the Galatian region and Phrygia, giving strength to the disciples [by the teaching of the Word].

After spending some time in Antioch, Paul went out from there, passing through the Galatian region and then through Phrygia, teaching Bible doctrine as he went, giving strength and encouragement to the believers there.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And making time—a certain [amount]—he goes out, passing through successively the Galatian region and Phrygia, strengthening all the disciples.
Complete Apostles Bible	After having spent some time there, he went out, going through in order the Galatian region and the Phrygian region, strengthening all the disciples.
Douay-Rheims 1899 (Amer.)	And after he had spent some time there, he departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples.
Holy Aramaic Scriptures	And after he was there specific days, he went out and went around successively in the region of Phrugia {Phrygia} and of Galatia {Galatia}, where he established all The Talmiyde {The Disciples/The Students}.
James Murdock's Syriac NT	And when he had been there some days, he departed, and travelled from place to place in the regions of Phrygia and Galatia, establishing all the disciples.
Original Aramaic NT	And when he was there for notable days, he went out and traveled in the countries, one after the other, of Galatia and Phrygia, establishing all of the disciples.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And having been there for some time, he went through the country of Galatia and Phrygia in order, making the disciples strong in the faith.
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Bible in Worldwide English	He stayed there for a while. Then he left and went through all the countries of Galatia and Phrygia. He helped the disciples to believe more strongly.
Easy English	He stayed in Antioch for some time. Then he left there and he travelled through the regions called Galatia and Phrygia. He spoke to all the believers in these places. He helped them to trust God and to be strong.
Easy-to-Read Version–2008	Then he left there and went through the countries of Galatia and Phrygia. He traveled from town to town in these countries, helping all the followers of Jesus grow stronger in their faith.
<i>God's Word™</i>	After spending some time in Antioch, Paul went through the regions of Galatia and Phrygia, where he strengthened the faith of all the disciples. V. 21 is included for context.
Good News Bible (TEV)	After spending some time there, he left and went through the region of Galatia and Phrygia, strengthening all the believers.
J. B. Phillips	He spent some time there before he left and proceeded to visit systematically throughout Galatia and Phrygia, putting new heart into all the disciples as he went.
<i>The Message</i>	After spending a considerable time with the Antioch Christians, Paul set off again for Galatia and Phrygia, retracing his old tracks, one town after another, putting fresh heart into the disciples.
NIRV	Paul spent some time in Antioch. Then he left and traveled all over Galatia and Phrygia. He gave strength to all the believers there.
New Life Version	Paul stayed there for some time. Then he went from city to city through the countries of Galatia and Phrygia. In each place he helped the Christians become strong in the faith.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He spent some time there, but then moved on further north. He traveled from place to place in the regions of Galatia and Phrygia. [12] He was on a mission to strengthen believers scattered throughout those areas he had visited before. ¹² 18:23Galatia and Phrygia were neighboring Roman districts in what is now western Turkey.
Contemporary English V.	After staying there for a while, he left and visited several places in Galatia and Phrygia. He helped the followers there to become stronger in their faith.
Goodspeed New Testament	After spending some time there, he started out again, and traveled systematically through Galatia and Phrygia, reassuring all the disciples.
The Living Bible	After spending some time there, he left for Turkey again, going through Galatia and Phrygia visiting all the believers, encouraging them and helping them grow in the Lord.
New Berkeley Version The Passion Translation	.
Plain English Version	After spending some time there, Paul continued on through the region of Galatia and Phrygia in central Turkey. And wherever he went he encouraged and strengthened the believers.
Radiant New Testament	Paul spent some time with the Christians in Antioch, then he left and went again to Galatia and Frigia countries. He taught the Christians in those places more about Jesus, to make them strong for him.
UnfoldingWord Simplified T.	After Paul had spent some time there, he set out once again and traveled throughout Galatia and Phrygia, strengthening all the disciples in those regions.
William's New Testament	Paul spent some time with the believers there. Then he left Antioch and walked to many cities in the regions of Galatia and Phrygia. He urged the believers to believe more and more in the message from God about Jesus.
	After spending some time there, he started out again, and by a definite schedule traveled all over Galatia and Phrygia, imparting new strength to all the disciples.

Partially literal and partially paraphrased translations:

American English Bible	And after staying [in AntiOch] for some time, he left and traveled throughout the areas of Galatia and Phrygia, strengthening all the disciples in those places.
Beck's American Translation Breakthrough Version	. And after he did some time <i>there</i> , he went out, going in order through the Galatian rural area and Phrygia, further establishing all the students.
Len Gane Paraphrase	After sending some time there, he left and went around the country of Galatia and Phrygia in order to strengthen all the disciples.
A. Campbell's Living Oracles	And having saluted the congregation, he went down to Antioch. And having spent some time there, he departed, going through the country of Galatia and Phrygia, in a regular manner confirming all the disciples.
New Advent (Knox) Bible	On landing at Caesarea, he went up from there to greet the church, then went down again to Antioch, where he spent some time; he left it to make an orderly progress through the Galatian and Phrygian country, where he established all the disciples in the faith.[3] v. 22 is included for context. [3] This may refer either to the countries of Phrygia and Galatia, or to the district which could be indifferently described as Phrygian or Galatian (see p. 165, note 3).
NT for Everyone	.
20 th Century New Testament	After making some stay in Antioch, he set out on a tour through the Phrygian district of Galatia, strengthening the faith of all the disciples as he went.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	After Paul had spent some time in Antioch, he traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.
Revised Ferrar-Fenton Bible	And spending some time there, he proceeded on his way; visiting in a regular manner the districts of Galatia and Phrygia, encouraging all the disciples.
Free Bible Version	.
God's Truth (Tyndale)	.
International Standard V	After spending some time there, he departed and went from place to place through the region of Galatia and Phrygia, strengthening all the disciples.
Urim-Thummim Version	And after he had spent some time there he left and went over all the regions of Galatia and Phrygia successively, strengthening all the disciples.
Weymouth New Testament	After spending some time in Antioch, Paul set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples.
Worsley's New Testament	And when he had spent some time <i>there</i> , he departed, and went in order through the country of Galatia and Phrygia strengthening all the disciples.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• After spending some time there, he left and traveled from place to place through Galatia and Phrygia, strengthening the disciples. The footnote for Acts 18:23 is in the Addendum .
The Heritage Bible	And after having spent some time, he went out, going through in order all the region of Galatia and Phrygia, strengthening all the disciples.
New American Bible (2011)	* After staying there some time, he left and traveled in orderly sequence through the Galatian country and Phrygia, bringing strength to all the disciples. * [18:23–21:16] Luke's account of Paul's third missionary journey devotes itself mainly to his work at Ephesus (Acts 19:1–20:1). There is a certain restiveness on Paul's part and a growing conviction that the Spirit bids him return to Jerusalem and prepare to go to Rome (Acts 19:21).
New Catholic Bible	Ephesus ^[h] Paul's Third Missionary Journey ^[i] Paul Strengthens the Churches. After spending some time there, he departed and traveled through the regions of Galatia and Phrygia, strengthening all the disciples.

[h] According to the author of Acts, Ephesus is the third center for the spread of God's word. The city was a great center of commerce, and in it the cultural and religious currents of the Greco-Roman world and the East came together. Paul remains there for more than two years, and it is thought that he there wrote the Letters to the Corinthians, the Philippians, and perhaps the Galatians. Later on, the Letter to the Ephesians, one of the imprisonment letters, would be addressed to this community.

The early Church was now encountering other religious currents (besides the Judaic), and non-Jewish life was coming to the fore. The essence of the faith had to be brought out in the face of multiple cultural influences.

[i] Paul remains at Syrian Antioch for some time, probably through the spring of 53, and then starts his third missionary journey. Setting out for Ephesus, some 1500 miles to the west, he revisits the Churches around Pisidian Antioch, Iconium, Lystra, and Derbe. The account of this third journey focuses on his work at Ephesus (Acts 19:1—20:1).

Revised English Bible—1989 *After some time there he set out again on a journey through the Galatian country and then through Phrygia, bringing new strength to all the disciples.*

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>After landing at Caesarea, he went up to Yerushalayim and greeted the Messianic community. Then he came down to Antioch, spent some time there, and afterwards set out and passed systematically through the region of Galatia and Phrygia, strengthening all the <i>talmidim</i>. V. 22 is included for context.</i>
Hebraic Roots Bible	<i>And spending some time, he went out, in order passing through the Galatian and Phrygian country, making strong all the disciples.</i>
Holy New Covenant Trans.	<i>Paul stayed in Antioch for a while. Then he left Antioch and went through the countries of Galatia and Phrygia. He traveled from town to town in these areas. He made all of the students of Jesus stronger.</i>
The Scriptures 2009	<i>And having spent some time there, he went forth, passing through the country of Galatia and on through Phrygia, strengthening all the taught ones.</i>
Tree of Life Version	<i>After spending some time there, he departed and went one place after another throughout the region of Galatia and Phrygia, strengthening all the disciples.</i>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<i>...and Making time someone [He] proceeds Passing afterward the galatian land and phrygia Strengthening all the students...</i>
Awful Scroll Bible	<i>And making some time there, he went-out, going-through the region of Galatia and Phrygia accordingly-to-succession, securing-over all the disciples.</i>
Concordant Literal Version	<i>And, spending some time, he came away, passing consecutively through the Galatian province and Phrygia, establishing all the disciples."</i>
exeGesés companion Bible	<i>And he descends to Kaisaria, and ascends and salutes the ecclesia: and he descends to Antioch: and after he does some time there, he departs and passes through all the Galatian region and Phrygia in sequence - establishing all the disciples. V. 22 is included for context.</i>
Orthodox Jewish Bible	<i>And having spent some time, he embarked, passing through the area of Galatia and Phrygia, strengthening all the Moshiaich's talmidim.</i>
Rotherham's Emphasized B.	<i>...and [spending some time] he went forth, passing through, in order, the country of Galatia' and Phrygia, confirming all' the disciples.</i>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Paul's Third Missionary Journey After spending some time <i>there</i> , he left and traveled through the territory of Galatia and Phrygia, strengthening <i>and</i> encouraging all the disciples.
An Understandable Version	After spending some time there, he left and traveled through the district of Galatia, [and] then through Phrygia, strengthening [spiritually] all the disciples [along the way].
The Expanded Bible	He stayed there for a while and then left and went through the regions of Galatia and Phrygia [^C regions in north central Asia Minor; 16:6]. He traveled from town to town in these regions [...traveling from place to place; ^L ...passing through sequentially], giving strength to [building up; encouraging; 15:41] all the followers [disciples].
Jonathan Mitchell NT	And then, after creating (or: doing; = spending) some time [with the folks there], he went forth, passing consecutively through the Galatian province and the Phrygia, progressively setting and establishing [D and others read: further establishing] all the disciples (students).
Syndein/Thieme Translation for Translators	Paul visited Jerusalem, then he went on to Antioch in Syria and then he returned to visit the believers throughout Galatia and Phrygia. <i>Acts 18:22-23</i> When the ship arrived at Caesarea, Paul got off. He went up to Jerusalem and greeted the believers there. Then he went back down to Antioch city in Syria province. Paul spent some time with the believers there. Then he left Antioch and traveled to several towns that he had visited previously in Galatia and Phrygia provinces. He taught all of the believers more of the message from God about Jesus.
The Voice	He spent considerable time there and then left again, visiting city after city throughout Galatia and Phrygia, strengthening the disciples in each place.

Bible Translations with Many Footnotes:

Lexham Bible	And after [*Here "after" is supplied as a component of the participle ("spending") which is understood as temporal] spending some time there, he departed, traveling through one place after another in the Galatian region and Phrygia, strengthening all the disciples.
NET Bible®	After he spent ⁸⁹ some time there, Paul left and went through the region of Galatia ⁹⁰ and Phrygia, ⁹¹ strengthening all the disciples. ⁸⁹ In Grk "Having spent"; the participle ποιησας (poihsas) is taken temporally. ⁹⁰ sn Galatia refers to either (1) the region of the old kingdom of Galatia in the central part of Asia Minor, or (2) the Roman province of Galatia, whose principal cities in the 1st century were Ancyra and Pisidian Antioch. The exact extent and meaning of this area has been a subject of considerable controversy in modern NT studies. ⁹¹ sn Phrygia was a district in central Asia Minor west of Pisidia. See Acts 16:6.
The Spoken English NT	After he had gone up and said hello to the community in Jerusalem, he traveled ^t to Antioch in Syria. And after spending some time there, he left and went town by town ^u through Galatia ^v and Phrygia, ^w strengthening all the followers. ^t Lit. "went down." To NT writers, towards Jerusalem is always "up," and away from Jerusalem is always "down." ^u Or "went systematically." ^v Prn. ga-lay-sha. ^w Prn. fridg-ee-a.
Wilbur Pickering's New T.	When he had landed at Caesarea, and gone up and greeted the church [in Jerusalem], ¹² he returned to Antioch. After spending some time there, he departed

and went through the region of Galatia and Phrygia in order, strengthening all the disciples. V. 22 is included for context.

(12) Because Jerusalem was at a higher elevation than most of the rest of the country, travel to and from there is almost always described as ‘up to’ and ‘down from’.

Literal, almost word-for-word, renderings:

A Faithful Version	And when he had stayed there some time, he left and went through the country of the Galatians and the Phrygians in order, establishing all the disciples.
Benjamin Brodie’s trans.	Then, after spending some time <i>there</i> , he departed, going through the region of Galatia and Phrygia, one after the other, strengthening all the students .
Berean Literal Bible	Now of them asking him to remain for a longer time, he did not consent, but having taken leave and having said, “I will return to you again, God willing,” he sailed from Ephesus, and having landed at Caesarea, having gone up and having greeted the church, he went down to Antioch. And having stayed some time, he went forth, passing successively through the Galatian region and Phrygia, strengthening all the disciples. Vv. 20–21 are included for context.
Charles Thomson NT	After this Paul having continued there a considerable time longer, took leave of the brethren and sailed to Syria, and with him Priscilla and Aquilas, having shaved his head at Cenchrea, for he had a vow: and touching at Ephesus he left them there. He indeed having gone to the synagogue discoursed to the Jews; but though they requested him to tarry longer with them he would not consent, but took his leave of them, saying, I must by all means keep the ensuing festival at Jerusalem. But I will come back to you again, if God permit. So, sailing from Ephesus he arrived at Casarea; and having gone up and saluted the congregation, he went down to Antioch where he spent some time, and then departed and passed successively through Galatia and Phrygia, establishing all the disciples. Vv. 18–21 are included for context.
Context Group Version	And having spent some time [there], he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the apprentices.
Far Above All Translation	And he spent some time there, then departed and crossed through, in sequence, the Galatian region and Phrygia, invigorating all the disciples.
Literal Standard Version	And Paul having remained yet a good many days, having taken leave of the brothers, was sailing to Syria—and with him [are] Priscilla and Aquilas—having shorn [his] head in Cenchera, for he had a vow; and he came down to Ephesus, and left them there, and he himself having entered into the synagogue reasoned with the Jews: and they having requested [him] to remain a longer time with them, he did not consent, but took leave of them, saying, “It is necessary for me by all means to keep the coming celebration at Jerusalem, and again I will return to you—God willing.” And he sailed from Ephesus, and having come down to Caesarea, having gone up, and having greeted the assembly, he went down to Antioch. And having stayed some time, he went forth, going successively through the region of Galatia and Phrygia, strengthening all the disciples. Vv. 18–21 are included for context.
Modern Literal Version 2020	{Late 54 AD. Paul’s Third Missionary Journey. Josephus, age 16, starts his literary career.}

And having spent some time there, he came forth, going through the region of Galatia and afterwards Phrygia, further strengthening all the disciples.

New American Standard

Third Missionary Journey

And after spending some time there, he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples. (Almost no Bible translation began the third Missionary Journey here with an appropriate sub-heading.)

The gist of this passage: After staying for awhile in Antioch, Paul goes out again on his third missionary tour.

Acts 18:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831

Translation: Having spent a certain [amount] of time [there in Antioch], [Paul] departed,...

Perhaps Paul is beginning to recognize that Antioch is his proper center (although he will return to Jerusalem for this 3rd missionary journey, which is the mistake of his life).

We don't now if Paul remained there for a few months or a year or more.

Acts 18:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1330

Acts 18:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathexês (καθεξῆς) [pronounced <i>kath-ex-ACE</i>]	<i>one after another, successively, in order</i>	adverb	Strong's #2517
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Galatikós (Γαλατικός) [pronounced <i>gal-at-ee-KOSS</i>]	<i>belonging to Galatia; Galatian, a citizen of Galatia; Galatic</i>	feminine singular proper adjective; a grouping; accusative case	Strong's #1054
Thayer: <i>Galatia [was] the Roman province of Galatia my be roughly described as the central region of the peninsula of Asia Minor, bounded on the north by Bithynia and Paphlagonia; on the east by Pontus; on the south by Cappadocia and Lycaonia; on the west by Phrygia.</i>			
chôra (χώρα, ας, ῆ) [pronounced <i>KHOH-ra</i>]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; genitive/ablative case	Strong's #5561
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Phrygia (Φρυγία) [pronounced <i>froog-EE-ah</i>]	<i>dry, barren; transliterated, Phrygia</i>	feminine singular proper noun location, accusative case	Strong's #5435
Thayer: <i>Phrygia was a region in Asia Minor bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, Mysia and it contained the cities of Laodicea, Hierapolis, and Colosse.</i>			

Translation: ...passing through, in order, the Galatian region and Phrygia,...

At this point, Paul's third missionary tour begins. He is going back to the places where he evangelized.

It appears that he begins by traveling by land.

Acts 18:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stêrizô (στηρίζω) [pronounced <i>stay-RIHD-zoh</i>]	<i>turning resolutely in [a certain direction]; making one stable, placing firmly, setting fast, fixing; one who is strengthening, making firm; rendering constant, confirming (one's mind)</i>	masculine singular, present active participle, nominative case	Strong's #4741

Acts 18:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθηταί) [pronounced math-ay-TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101

Translation: ...giving strength to the disciples [by the teaching of the Word].

Paul strengthens the believers he originally evangelized (and believers who are converted by means of Paul's converts) by teaching Bible doctrine. They are not strengthened by giving a rock'n'roll Christian concert, or by working out at the gym together, as a church. They are not strengthened by hearing 28 evangelistic messages. They are not empowered by all speaking in **tongues** together, and acting a bit crazy. Paul would be teaching them the Word of God (the Old Testament at this time), and Paul would be teaching truths about the Church Age.

I think it is helpful to see which epistles Paul has already written and which he still has to write. It is around A.D. 54 at this point in Acts 23.

The Date of Paul's Epistles (a chart)				
Paul's Epistles	Wikipedia	Blue Letter Bible	MLV 2020	Encyclopedia Brit.
Galatians	(c. 48 AD)	49–51	55–58	53–54 CE
First Thessalonians	(c. 49–51)	51	52–53	50 CE
Second Thessalonians	(c. 51–52)	52	52–53	in doubt
First Corinthians	(c. 53–54)	54	56–58	53–54 CE
Second Corinthians	(c. 55–56)	56	58–59	about 55 CE
Romans	(c. 55–57)	56	58	57 CE
Philemon	(c. 57–59 or c. 62)	60		62 CE
Colossians	(c. 57–59 or c. 62)	61		62 CE
Ephesians	(c. 62)	61		Before 90 CE ⁴¹
Philippians	(c. 57–59 or c. 62)	62		62 CE

⁴¹ Encyclopedia Britannica suggests that Paul did not write this, but that *it is more likely the work of one of his disciples. Scholars think the letter was probably written before 90 CE and that the author consulted St. Paul's letter to the Colossians as a reference. Their reasoning is Of the 155 verses in Ephesians, 73 have verbal parallels with Colossians. When parallels to genuine Pauline letters are added, 85 percent of Ephesians is duplicated elsewhere.*

The Date of Paul's Epistles (a chart)

Paul's Epistles	Wikipedia	Blue Letter Bible	MLV 2020	Encyclopedia Brit.
First Timothy	(c. 62–64)	62-64		80–100 CE ⁴²
Second Timothy	(c. 62–65)	64–66		80–100 CE
Titus	(c. 66–67)	62–64		80–100 CE

From https://en.wikipedia.org/wiki/Pauline_epistles accessed March 27, 2022.

From <https://www.blueletterbible.org/study/paul/timeline.cfm> accessed March 27, 2022 (this is a nice timeline of Paul's life, which I may reproduce elsewhere).

And from <https://www.britannica.com/list/st-pauls-contributions-to-the-new-testament>; accessed March 27, 2022. I took the MLV 2020 dates from the book of Acts.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Understanding the relationship between Acts and the Epistles is a little tricky. The overall concept is, Acts presents the history of the nascent church, but it is not a guide to faith and practices. As we move through the book of Acts, we can see Paul growing in his understanding. We can see practices which were set aside.

The epistles, in every case, provide accurate doctrine. They are a guide to faith and practices, even for today.

Here is where it gets tricky. Paul did not go from unbelieving Paul to total-knowledge Paul overnight. Even though he received a great deal of training in Arabia, prior to beginning his ministry, I think that his understanding of the Church Age was progressive and is so reflected in the book of Acts, but even more so in the epistles. This does not mean that there is any outdated information in the epistles. However, his understanding of the Church Age, for instance, is not as apparent in Galatians and the epistles to the Thessalonians as it is in Colossians, Ephesians and Philipians. So, even though there is a definite progression in Paul's understanding of the Church Age, this does not mean that he got some things wrong in the early epistles and figured that stuff out later. All of what we read was guided by God the Holy Spirit. So, we do not have to read the epistles with an year and doctrinal guide, to help us suss out Paul's timeline from slightly inaccurate doctrine to perfectly accurate doctrine.

Acts 18:23 **Having spent a certain [amount] of time [there in Antioch], [Paul] departed, passing through, in order, the Galatian region and Phrygia, giving strength to the disciples [by the teaching of the Word].** (Kukis mostly literal translation)

Many translations place vv. 22 and 23 together, so I have done that here:

Acts 18:22–23 **[Paul] came down to Caesarea, [then] he went up [to Jerusalem] and embraced the church [there]. He [then] went down towards Antioch. Having spent a certain [amount] of time [there in Antioch], [Paul] departed, passing through, in order, the Galatian region and Phrygia, giving strength to the disciples [by the teaching of the Word].** (Kukis mostly literal translation)

Acts 18:22–23 **After leaving Ephesus, Paul did a great deal of traveling. He sailed first to Caesarea, and then he went up to Jerusalem in order to visit with the believers there. Then he returned to Antioch. After spending some time in Antioch, Paul went out from there, passing through the Galatian region and then through Phrygia, teaching Bible doctrine as he went, giving strength and encouragement to the believers there.** (Kukis paraphrase)

We move seamlessly from the 2nd to the 3rd missionary journey (v. 22 appears to end the 2nd, v. 23 begins the 3rd). The only fanfare is my actually stating this.

⁴² The Encyclopedia Britannica doubts that Paul wrote these letters to Timothy or Titus.

Paul's Third Missionary Journey (from Bible Study.org)

Autumn 52 A.D. to Summer 53 A.D.

Paul stays in Antioch from the Autumn of 52 A.D. to the Summer of 53 A.D. (Acts 18:23). Peter visits Antioch during the Spring Holy Day season. While celebrating the Feast of Unleavened Bread Peter does not have a problem with eating or fellowshiping with uncircumcised Gentile converts. During the Feast some Jewish converts from Jerusalem arrive. These converts still believe all Christians (e.g. the Gentiles) should also be circumcised in order to receive salvation.

As Apostle Paul relates in the book of Galatians, Peter (and Barnabas) treat the Gentile converts quite differently when the Jewish converts arrive. Their behavior, according to him, deserved a public rebuke.

Summer 53 A.D.

Paul's third evangelistic tour begins by revisiting the churches in Galatia in order to follow-up on the epistle he wrote to them in late spring (book of Galatians). He then visits brethren in the Phrygia province to strengthen them in their walk as Christians (Acts 18:23).

Autumn 54 A.D. to Summer 57 A.D.

Paul, from the Phrygia region, journeys to Ephesus and stays in the city for roughly three years (Acts 19:1 - 20). In the late winter of 56 A.D., while at Ephesus, he writes the book of 1 Corinthians.

While in Ephesus he discovers twelve believers who were baptized as a sign of repentance by John the Baptist but who DID NOT as yet have God's spirit. He tells the disciples about Jesus and baptizes them in His name. Upon baptism they immediately receive God's Holy Spirit (Acts 19:1 - 7).

Paul preaches boldly about the Gospel for three months in a local synagogue. Some, however, who do not believe what he teaches begin to speak evil of God's way. Paul and those who believe the Gospel leave the synagogue (Acts 19:8 - 10).

One day seven sons of a Jewish priest named Sceva arrive in Ephesus. The sons are Jewish exorcists who travel from place to place and pretend to cast demons out of people. They witness Paul casting out demons and decide to try his method for themselves. They run into someone possessed of an evil spirit and attempt to cast it out of the person. The response they receive is totally unexpected!

What happens next to the seven sons serves as a warning to anyone who assume to have the authority of God to command powerful evil spirits. As the sons learn, merely using the name of Jesus does not guarantee the ability to access His power (Acts 19:13 - 17).

After what happened to the sons of Sceva many who practiced magic repented of their deeds and burned their books of spells and other evil-related practices (Acts 19:18 - 19).

An Ephesian silversmith named Demetrius, who makes a significant profit creating small replicas of the pagan goddess Diana and her temple, becomes concerned about a recent loss of business (Acts 19:24 - 27)

Paul's Third Missionary Journey (from Bible Study.org)

The preaching of Paul in the area has persuaded many people to stop purchasing and using idols, and to abandon altogether the worship of false gods like Diana. The goddess Diana is zealously worshipped in Ephesus and in other places around the empire.

The city of Ephesus is famous for possessing the Temple of Diana (Artemis), which in modern times is considered one of the seven wonders of the ancient world. Demetrius the silversmith organizes a meeting of

f e l l o w
tradesmen to discuss the drop in idol sales.

During the meeting a riot breaks out. The crowd finds and seizes two of Paul's traveling companions. When Paul wants to talk to the mob some disciples stop him from doing s o a n d jeopardizing his life (Acts 19:28 - 31). The riot is e v e n t u a l l y quieted by a city clerk (Acts 19:32 - 40).

The worship of Diana is so well-known and universally accepted that,

according to the clerk, there was no danger of it being destroyed by the evangelist and what he taught. The clerk chides the crowd for their unreasonable fears and warns them there are consequences if they continue being disorderly! The riot soon disperses.

Paul leaves Ephesus in the summer of 57 and journeys to Macedonia. During his stay in the region he also makes a trip to Corinth (Acts 20:1 - 3).

Paul's Third Missionary Journey (a map); from [Bible Study.org](https://www.biblestudy.org); accessed March 27, 2022.

This is taken from <https://www.biblestudy.org/maps/apostle-paul-third-missionary-journey-large-map.html>; accessed March 27, 2022.



Apollos in Ephesus and Achaia

It has been about 25 years since the crucifixion, resurrection and ascension of the Lord. So, there were more people on the scene besides the Apostles and their converts. The end of this chapter is about one of them, whose salvation we do not know about (but he was clearly saved).

Paul, as we discussed earlier, appears to be out of the geographic will of God. He goes down to Jerusalem, apparently from a nostalgic desire to relive days gone by. So, to take up the slack, God raises up another teacher for Ephesus, who would later travel to Achaia (which is a region containing the cities of Corinth and Athens).

Interestingly enough, the constants appear to be Priscilla and Aquila.

We have a brief parenthetical narrative inserted here at the end of Acts 18. *Why is it here?* For one reason, looking at this from the human side, Luke will make reference to Apollos in Acts 19:1. Luke, realizing that such a reference ought to be explained, tells us here who Apollos is and what his deal is (before he writes 19:1). Luke began to tell us about Paul's 3rd missionary journey (v. 23) and he is about to write the words, *And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples.* (Acts 19:1; ESV). He suddenly thinks, *maybe I should tell my reader who Apollos is.* So he then writes Acts 18:24–28 (telling the reader about Apollos); and then he picks up with Acts 19:1.

That is the human side of this passage. But there is also the God-ward side. Why does God the Holy Spirit insert this narrative right here? Paul is taking a vow, he is walking away from positive volition (the Ephesians want him to stay longer), and he is heading down to Jerusalem to celebrate one of the feast days that (and to complete his vow). Ideally speaking, when these Ephesians started telling Paul, "Please, stay here just a bit more and explain further the grace of God and of Jesus," then Paul should have decided to stay there. There is real positive volition; they want to know more Bible doctrine, and he should not hold to some meaningless vow and rush off to Jerusalem. But, that is what Paul does. "Maybe I'll come back here," Paul promises, and he leaves for Jerusalem. So, what does God do about this positive volition? What does God do about these believers who want to know more about the Word of God? God will provide them a substitute. God will send in his second string quarterback. He's not quite as good as Paul, but someone needs to see to the spiritual needs of the Ephesians, and Paul does not recognize that this is his responsibility.

This tells us that, where there is positive volition, God must provide the Bible doctrine to match that positive volition. God will do this with Apollos. Should have been Paul, but this time around, God will send Apollos.

The next time that Paul pulls something like this (walks away from clearly-stated positive volition), God is going to put the hurt on him. "I cut you some slack before, Paul; but not a second time," will be God's message to Paul (this is much of the rest of the book of Acts *after* Paul cuts short his third missionary tour). So, the second time Paul does this, God will find another replacement for Paul; but God will also subject Paul to some very serious divine discipline.

Maybe this seems a bit harsh to you, but remember, Paul is not going to live forward. He has got just so many days on this earth. God must allow the negative volition of men to be carried out, which will result in the early deaths of nearly all the Apostles, including Paul. We are not there yet, but at some point, God is going to tell Paul, "You only have so much time on this earth. You blow off the time that I give you on earth, and I will make you pay for that." This is not expressed verbally by God, but through a series of incidents which add up to be God's discipline of Paul for his legalism and for his walking away from positive volition (preview of coming attractions).

As an aside, I would have put in these verses first before writing v. 23. What does this tell us? I think this alerts us to Acts being written by Luke in a single draft. Luke did not go back and move some verses around so that

things flowed better. Given that writing mediums did not last very long and that they were expensive, it would be the standard for anything that is written to be written in one draft.⁴³

Now a Jew, a certain (one), Apollos by name, an Alexandrian by birth, a man learned, came to Ephesus, being able in the Scriptures. He was having (according to a norm or standard) the way of the Lord and boiling in the Spirit. He was speaking and he was teaching accurately the (things) about the Jesus, knowing only the baptism of John. And he began to speak boldly in the synagogue. Now hearing of him, Priscilla and Aquila received [him and took him aside]. And accurately to him explained the way of the God.

Acts
18:24–26

[There was] a certain Jew named Apollos, an Alexandrian by birth, a learned man, [who] had come to Ephesus, being able in the Scriptures. He had [in his human spirit knowledge] of the way of the Lord and he was fervent in the Spirit. He was speaking and teaching the things about Jesus accurately, [but] he only knew the baptism of John. He was speaking freely (and boldly) [about the true way of God] in the synagogue. Having heard of him, Priscilla and Aquila received [him as a brother and took him aside]. They [more] accurately explained the way of God to him.

About this time, there was a certain Jew named Apollos who had a ministry teaching at the synagogue and elsewhere in Ephesus. He was an educated man, born in Alexandria, well-versed in the Old Testament Scriptures. He understood in his human spirit the way of the Lord, and it was clear that he taught by the power of the Holy Spirit. He was speaking and teaching about Jesus accurately, but he only understood the baptism of John. Nevertheless, he spoke freely and boldly about Jesus in the synagogue in Ephesus. Having heard about him, Priscilla and Aquila went to hear him. They received him as a brother in Christ, but took him aside to more accurately explain the way of God to him.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now a Jew, a certain (one), Apollos by name, an Alexandrian by birth, a man learned, came to Ephesus, being able in the Scriptures. He was having (according to a norm or standard) the way of the Lord and boiling in the Spirit. He was speaking and he was teaching accurately the (things) about the Jesus, knowing only the baptism of John. And he began to speak boldly in the synagogue. Now hearing of him, Priscilla and Aquila received [him and took him aside]. And accurately to him explained the way of the God.

Complete Apostles Bible Now a certain Jew named Apollos, a native of Alexandria, an eloquent man being mighty in the Scriptures, had arrived in Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things about the Lord, although he knew only the baptism of John. And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

Douay-Rheims 1899 (Amer.) Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures. This man was instructed in the way of the Lord: and being fervent in spirit, spoke and taught diligently the things that are of Jesus, knowing only the baptism of John.

⁴³ When I do a chapter in the Bible, I have two drafts. Then I begin working more extensively in writing and rewriting (which could literally be 5–10 rewrites. When I am done with these, I count the finished product as my 3rd draft. Sometimes I go back and do more work even after that.

This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them and expounded to him the way of the Lord more diligently.

Holy Aramaic Scriptures

And a certain man whose name was Apalu {Apollos}, a Yehudaya {a Judean/a Jew} who was of the clan from Aleksandria {Alexandria}, and was fluent in speech, and well versed in The Kathabe {The Scriptures}; came unto Ephesus.

This one had joined unto The Way of MarYa {The Lord-YHWH}, and was fervent in spirit, and was speaking and teaching strongly about Eshu {Yeshua}, while he wasn't knowing a thing, except only The Immersion {The Baptism} of Yukhanan {John}.

And he began speaking boldly {lit. with an open eye} in The Kenushtha {The Synagogue}. And when Aqelus {Aquila} and Prisqila {Priscilla} heard him, they brought him to their home, and fully showed him The Way of MarYa {The Lord-YHWH}.

James Murdock's Syriac NT

And a certain man named Apollos, a Jew, a native of Alexandria, who was trained to eloquence, and well taught in the scriptures, came to Ephesus.

He had been instructed in the ways of the Lord, and was fervent in spirit; and he discoursed and taught fully respecting Jesus, while yet he knew nothing except the baptism of John.

And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him to their house, and fully showed him the way of the Lord.

Original Aramaic NT

One man, a Jew whose name was Apollo, a native of Alexandria and instructed in the word, was familiar with the Scriptures and he came to Ephesus.

This man had been taught the way of THE LORD JEHOVAH and he was fervent in spirit, speaking and teaching thoroughly about Yeshua, yet not knowing anything except the baptism of Yohannan.

And he began publicly speaking in the synagogue, and when Aqelaus and Priscilla heard him, they brought him unto them, and thoroughly showed him the way of THE LORD JEHOVAH.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now a certain Jew named Apollos, an Alexandrian by birth, and a man of learning, came to Ephesus; and he had great knowledge of the holy Writings.

This man had been trained in the way of the Lord; and burning in spirit, he gave himself up to teaching the facts about Jesus, though he had knowledge only of John's baptism:

And he was preaching in the Synagogue without fear. But Priscilla and Aquila, hearing his words, took him in, and gave him fuller teaching about the way of God.

Bible in Worldwide English

A Jew came to Ephesus. His name was Apollos. He was born in Alexandria. He spoke with power and was able to explain the holy writings well. This man had been taught the way of the Lord. He was strong in spirit as he talked to people. What he taught them about the Lord was true. But he knew only about the baptism of John. He began to speak without fear in the meeting place. When Aquila and Priscilla heard him, they took him to their house. They explained the way of God so that he knew more about it.

Easy English

These are some of the things that Apollos did

A certain Jewish man called Apollos arrived in Ephesus. He had been born in Alexandria, and he could teach people very well. He knew a lot about God's message in the Bible. Someone had taught him the good news about the Lord Jesus. He liked to speak a lot to people about Jesus. The things that he taught were true. But he only knew part of God's message. He only knew the things that John

taught about baptism. Apollos went to the Jewish meeting place and he taught the people there. He was not afraid to speak God's message to them. Priscilla and Aquila heard what Apollos was teaching the people. So they said to him, 'Please come with us to our home.' Then they explained to Apollos the whole of God's message about Jesus. Then he could understand better.

Alexandria was an important city in Egypt and in the world. And people went there to learn many different things.

Easy-to-Read Version—2008

A Jew named Apollos came to Ephesus. Born in the city of Alexandria, he was an educated man who knew the Scriptures well. He had been taught about the Lord and was always excited to talk to people about Jesus. What he taught was right, but the only baptism he knew about was the baptism that John taught. Apollos began to speak very boldly in the synagogue. When Priscilla and Aquila heard him speak, they took him to their home and helped him understand the way of God better.

God's Word™

Good News Bible (TEV)

At that time a Jew named Apollos, who had been born in Alexandria, came to Ephesus. He was an eloquent speaker and had a thorough knowledge of the Scriptures. He had been instructed in the Way of the Lord, and with great enthusiasm he proclaimed and taught correctly the facts about Jesus. However, he knew only the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him home with them and explained to him more correctly the Way of God.

J. B. Phillips

Apollos speaks powerfully at Ephesus and Corinth

Now a Jew called Apollos, a native of Alexandria and a gifted speaker, well-versed in the scriptures, arrived at Ephesus. He had been instructed in the way of the Lord, and he spoke with burning zeal, teaching the facts about Jesus faithfully, even though he only knew the baptism of John. This man began to speak with great boldness in the synagogue. but when Priscilla and Aquila heard him they took him aside and explained the Way of God to him more accurately.

The Message

A man named Apollos came to Ephesus. He was a Jew, born in Alexandria, Egypt, and a terrific speaker, eloquent and powerful in his preaching of the Scriptures. He was well-educated in the way of the Master and fiery in his enthusiasm. Apollos was accurate in everything he taught about Jesus up to a point, but he only went as far as the baptism of John. He preached with power in the meeting place. When Priscilla and Aquila heard him, they took him aside and told him the rest of the story.

Names of God Bible

Apollos Tells Others about Jesus

A Jew named Apollos, who had been born in Alexandria, arrived in the city of Ephesus. He was an eloquent speaker and knew how to use the Scriptures in a powerful way. He had been instructed in the Lord's way and spoke enthusiastically. He accurately taught about **Yeshua** but knew only about the baptism John performed. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him home with them and explained God's way to him more accurately.

NIRV

At that time a Jew named Apollos came to Ephesus. He was an educated man from Alexandria. He knew the Scriptures very well. Apollos had been taught the way of the Lord. He spoke with great power. He taught the truth about Jesus. But he only knew about John's baptism. He began to speak boldly in the synagogue. Priscilla and Aquila heard him. So they invited him to their home. There they gave him a better understanding of the way of God.

New Life Version

Aquila and Priscilla Help Apollos in Ephesus

A Jew by the name of Apollos had come to Ephesus. He was from the city of Alexandria. He could talk to people about the Holy Writings very well. He had been taught in the way of the Lord. And with a strong desire in his heart, he taught about Jesus. What he said was true, but he knew only about the baptism of John. V. 26 is places with the next passage for context.

New Simplified Bible

A Jew named Apollos came to Ephesus. He was an Alexandrian who had a comprehensive knowledge of the scriptures and spoke eloquently. This man had been instructed in God's way. Being fervent in spirit he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John. He spoke boldly in the synagogue. But when Priscilla and Aquila heard him, they invited him home and explained God's word more accurately.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

APOLLOS, SMOOTH TALKER

A Jew named Apollos showed up in Ephesus. He came from Alexandria, Egypt. He knew his stuff when it came to the Jewish Scripture. When he talked, people listened because he had a wonderful way with words. Someone had taught him all about the teachings of the Lord. And he told the story of Jesus accurately, with energy and excitement. But he knew only part of the story. The only baptism he knew about was the water baptism of John the Baptist. [13] He was no wimp when he taught in the synagogue; he was bold. Priscilla and Aquila heard him. They later pulled him aside and taught him more about God's ways.

¹³18:25 Apollos, it seems, had not heard about baptism in the Spirit, when God gave his Spirit to human beings. Yet the phrase describing him, "with energy and excitement," is more literally "fervent in Spirit." Some Bible experts say the writer of Acts was making the point that even though Apollos didn't know about the Spirit, his gift for speaking came from the Spirit.

Contemporary English V.

A Jewish man named Apollos came to Ephesus. Apollos had been born in the city of Alexandria. He was a very good speaker and knew a lot about the Scriptures. He also knew much about the Lord's Way, and he spoke about it with great excitement. What he taught about Jesus was right, but all he knew was John's message about baptism. Apollos started speaking bravely in the Jewish meeting place. But when Priscilla and Aquila heard him, they took him to their home and helped him understand God's Way even better.

Goodspeed New Testament

A Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, skilful in the use of the Scriptures. He had had some instruction about the Way of the Lord, and he talked with burning zeal and taught painstakingly about Jesus, though he knew of no baptism but John's. He spoke very confidently in the synagogue at first, but when Priscilla and Aquila heard him, they took him home and explained the Way of God to him more correctly.

The Living Bible

As it happened, a Jew named Apollos, a wonderful Bible teacher and preacher, had just arrived in Ephesus from Alexandria in Egypt. While he was in Egypt, someone had told him about John the Baptist and what John had said about Jesus, but that is all he knew. He had never heard the rest of the story! So he was preaching boldly and enthusiastically in the synagogue, "The Messiah is coming! Get ready to receive him!" Priscilla and Aquila were there and heard him—and it was a powerful sermon. Afterwards they met with him and explained what had happened to Jesus since the time of John, and all that it meant!

explained what had happened to Jesus since the time of John, and all that it meant, literally, "explained to him the way of God more accurately."

New Berkeley Version

New Living Translation

Apollos Instructed at Ephesus

Meanwhile, a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had arrived in Ephesus from Alexandria in Egypt. He had been taught the way of the Lord, and he taught others about Jesus with an enthusiastic spirit [Or *with enthusiasm in the Spirit.*] and with accuracy. However, he knew only about John's baptism. When Priscilla and Aquila heard him preaching boldly in the synagogue, they took him aside and explained the way of God even more accurately.

The Passion Translation	A Jewish man by the name of Apollos arrived in Ephesus. He was a native of Alexandria and was recognized as an educated and cultured man. He was powerful in the Scriptures, had accepted Jesus, and had been taught about the Lord. He was spiritually passionate for Jesus and a convincing teacher, although he only knew about the baptism of John. He fearlessly preached in the synagogue. But when Priscilla and Aquila heard Apollos' teachings, they met with him privately and revealed to him the ways of God more completely.
Plain English Version	Priscilla and Aquila told Apollos more about Jesus At that time, there was a Jewish man living in a town called Alexandria. His name was Apollos. Somebody there taught him some things about Jesus. He could talk really good, and he knew God's book properly, and he liked to teach people about Jesus. He taught them the things he knew, but he didn't know the whole story about Jesus. He only knew the message John the Baptiser taught to people. Apollos went to Ephesus, and he went to the Jewish meeting house there, and he talked strongly to everyone, and he told them all the things that he knew about Jesus. Priscilla and Aquila heard him talk, and they said to him, "Come with us, and we will tell you more about Jesus." So he went with them, and they told him the rest of the story about Jesus, and they told him how God saves people.
Radiant New Testament	Meanwhile a Jew named Apollos came to Ephesus. He was an educated man from Alexandria who knew the Scriptures very well. Apollos had been taught the way of the Lord, and he spoke with great passion. He taught the truth about Jesus, even though he knew only about John's baptism. When Priscilla and Aquila heard him speaking boldly in the synagogue, they invited him to their home. There they gave him a fuller understanding of the way of God.
UnfoldingWord Simplified T.	While Paul was going through Galatia and Phrygia, a Jewish man named Apollos came to Ephesus. He was from the city of Alexandria and spoke very well about the scriptures. Other believers had taught Apollos how the Lord Jesus wanted people to live, and he enthusiastically taught those things to the people. However, he was not teaching everything about Jesus, because he only knew about the baptism of John the Baptizer. Apollos went to the Jewish meeting place, and he told the people there about the things that he had learned. When Priscilla and Aquila heard what he taught, they asked him to come to their home where they taught him more about Jesus.
William's New Testament	Meanwhile, a Jew named Apollos came to Ephesus. He was a native of Alexandria, a learned man, and skillful in the use of the Scriptures. He had been instructed about the way of the Lord, and with spiritual fervor he was speaking and was accurately teaching some details about Jesus, although he knew of no baptism but John's. He started speaking courageously in the synagogue, but when Priscilla and Aquila heard him, they took him home with them and more accurately explained the way of God to him.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, a Jew named Apollos (a native of Alexandria) who was an excellent speaker and who knew the Scriptures very well, arrived at Ephesus. He'd been taught the ways of the Lord, and he was aglow with the Breath [of God], so what he said and taught about Jesus was correct. However, he only knew about the immersion [practiced by] John. Well, Priscilla and Aquila had been listening to him as he was boldly speaking in the synagogue, and then they took him under their wing and explained the ways of God to him more completely.
Beck's American Translation . Breakthrough Version	A certain Jewish <i>man</i> with <i>the name</i> Apollos, an Alexandrian by birth, a message man, made it to Ephesus being competent in the <i>Old Testament</i> writings. This was

a man that the way of the Master had been echoed down to, and being passionate in the Spirit, he was speaking and teaching accurately the *things* about Jesus, being well acquainted only with John's submersion. And this *man* began to be speaking openly in the synagogue. After Priscilla and Aquila listened to him, they took him in and more accurately laid out to him the way of God.

Common English Bible

Apollos and his ministry

Meanwhile, a certain Jew named Apollos arrived in Ephesus. He was a native of Alexandria and was well-educated and effective in his use of the scriptures. He had been instructed in the way of the Lord and spoke as one stirred up by the Spirit. He taught accurately the things about Jesus, even though he was aware only of the baptism John proclaimed and practiced. He began speaking with confidence in the synagogue. When Priscilla and Aquila heard him, they received him into their circle of friends and explained to him God's way more accurately.

Len Gane Paraphrase

Now a certain Jew, named Apollos, who was born in Alexandria, an eloquent man and knowledgeable about the Scriptures, came to Ephesus. This man was instructed in the way of the Lord and being fervent in spirit spoke and diligently taught the things of the Lord, but only knowing about John's baptism. He started speaking boldly in the synagogue. When Aquila and Priscilla had heard him, they took him and explained to him the way of God more perfectly.

A. Campbell's Living Oracles

Now, a certain Jew, whose name was Apollos, a native of Alexandria, an eloquent man, and powerful in the scriptures, came to Ephesus. This person was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught them things of the Lord with great accuracy, being only acquainted with the immersion of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him aside, and explained to him the way of God in a more perfect manner.

New Advent (Knox) Bible

Meanwhile a Jewish visitor came to Ephesus, Apollo by name; he was born in Alexandria, and was an eloquent man, well grounded in the scriptures. He had had instruction in the way of the Lord;[4] and, with a spirit full of zeal, used to preach and teach about the life of Jesus accurately enough, although he knew of no baptism except that of John. So he began to speak out boldly in the synagogue, whereupon Priscilla and Aquila, who had been listening, made friends with him, and explained the way of God to him more particularly.

[4] 'The way of the Lord' is perhaps not to be understood here of the Christian religion, but of that way which was prepared for the Lord by St John the Baptist (Mt. 3.3).

NT for Everyone

Now there arrived in Ephesus a Jew named Apollos, who came from Alexandria. He was an eloquent man, and powerful when it came to expounding scripture. He had received instruction in the Way of the Lord. He was an enthusiastic speaker, and taught the things about Jesus accurately, even though he only knew the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him to one side and expounded the Way of God to him more accurately.

20th Century New Testament

Meanwhile there had come to Ephesus an Alexandrian Jew, named Apollos, an eloquent man, who was well-versed in the Scriptures. He had been well-instructed in the Cause of the Lord, and with burning zeal he spoke of, and taught carefully, the facts about Jesus, though he knew of no baptism but John's. This man began to speak out fearlessly in the Synagogue; and when Priscilla and Aquila heard him, they took him home and explained the Cause of God to him more carefully still.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

The Eloquent Apollos

Now a Jew named Apollos, a native Alexandrian, an eloquent man who was competent in the use of the Scriptures, arrived in Ephesus. He had been instructed

in the way of the Lord; and being fervent in spirit, [*Or in the Spirit*] he was speaking and teaching accurately about Jesus, although he knew only John's baptism. He began to speak boldly in the synagogue. After Priscilla and Aquila heard him, they took him aside [*Lit they received him*] and explained the way of God to him more accurately.

Conservapedia Translation A certain Jew named Apollos, a native of Alexandria, an eloquent man, and very learned in Scripture, came to Ephesus. This man had been instructed in the Way of the Lord, and was fervent in the Spirit. He spoke and taught the things of the Lord accurately enough, but he knew only the baptism of John. He began to speak boldly in the synagogue. When Aquila and Priscilla had heard him, they took him in, and explained the Way of God to him more perfectly.

Revised Ferrar-Fenton Bible **The Evangelist Apollos.**
A Judean, named Apollos, an Alexandrian by birth, a man of education, powerful in the Scriptures, met him at Ephesus. He had been instructed in the paths of the Lord; and being fervent in his spirit, he spoke and taught about Jesus clearly, understanding only the baptism of John. And he began to speak out with confidence in the synagogue; when Priscilla and Aquila, hearing of him, took him and explained to him the way of God more accurately.

Free Bible Version In the meantime a Jew named Apollos, originally from Alexandria, arrived in Ephesus. He was a gifted speaker who knew the Scriptures well. He had been taught the way of the Lord. He was spiritually passionate, and in his speaking and teaching he presented Jesus accurately, but he only knew about John's baptism. He started speaking openly in the synagogue. So when Priscilla and Aquila heard him, they invited him to join them and explained the way of God to him more fully.

God's Truth (Tyndale) And a certain Jew named Apollos, born at Alexandria, came to Ephesus, an eloquent man, and mighty in the scriptures. The same was informed in the way of the Lord, and he spoke fervently in the spirit, and taught diligently the things of the Lord, and knew but the baptism of John only. And the same began to speak boldly in the Synagogue. And when Aquila and Priscilla had heard him, they took him unto them and expounded unto him the way of God more perfectly.

International Standard V ***Apollos Preaches in Ephesus***
Meanwhile, a Jew named Apollos arrived in Ephesus. He was a native of Alexandria, an eloquent man, and well versed in the Scriptures. 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. 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.

NIV, ©2011 Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. He had been instructed in the way of the Lord, and he spoke with great fervor [*Or with fervor in the Spirit*] and taught about Jesus accurately, though he knew only the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

Weymouth New Testament Meanwhile a Jew named Apollos came to Ephesus. He was a native of Alexandria, a man of great learning and well versed in the Scriptures. He had been instructed by word of mouth in the way of the Lord, and, being full of burning zeal, he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained God's way to him more accurately.

Worsley's New Testament Now there came to Ephesus a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, and mighty in the scriptures.

Who had been instructed in the way of our Lord; and being fervent in spirit, he spake and taught clearly the things of the Lord, though he knew only the baptism of John.

And as he began to speak openly in the synagogue, Aquila and Priscilla heard him and took him home, and expounded to him the way of God more perfectly.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) • A certain Jew named Apollos, a native of Alexandria, arrived at Ephesus. He was an eloquent speaker and an authority on the Scriptures, and he had some knowledge of the way of the Lord. With great enthusiasm he preached and taught correctly about Jesus, although he knew only of John's baptism. As he began to speak boldly in the synagogue, Priscilla and Aquila heard him; so they took him home with them and explained to him the way more accurately.

The **footnote** for Acts 18:24 has been placed in the **Addendum**.

The Heritage Bible

And a certain Jew named Apollos, an Alexandrian by kin, a man of words, powerful in the Scriptures, arrived into Ephesus.

He was catechized in the way of the Lord; and glowing in the Spirit he spoke and taught exactly the things about the Lord, knowing only the baptism of John.

Also he began to speak boldly in the synagogue, and Aquila and Priscilla hearing him, took him to themselves, and placed upon him more exactly the way of God.

New American Bible (2011) **Apollos.**

A Jew named Apollos,⁹ a native of Alexandria, an eloquent speaker, arrived in Ephesus. He was an authority on the scriptures.* He had been instructed in the Way of the Lord and, with ardent spirit, spoke and taught accurately about Jesus, although he knew only the baptism of John. He began to speak 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.

* [18:24, 25] Apollos appears as a preacher who knows the teaching of Jesus in the context of John's baptism of repentance. Aquila and Priscilla instruct him more fully. He is referred to in 1 Cor 1:12; 3:5–6, 22.

* [18:26] The Way [of God]: for the Way, see note on Acts 9:2. Other manuscripts here read "the Way of the Lord," "the word of the Lord," or simply "the Way."

g. [18:24] 1 Cor 1:12.

New Catholic Bible

Apollos.^[j] Meanwhile, a Jew named Apollos, a native of Alexandria and an eloquent speaker, came to Ephesus. He was well-versed in the Scriptures, and he had been instructed in the Way of the Lord. Filled with spiritual fervor, he spoke and taught accurately about Jesus, although he had experienced only the baptism of John. V. 26 has been placed with the next passage for context.

[j] Apollos is a talented preacher who knows the Scriptures and instructs in the new Way of the Lord. He speaks and teaches accurately about Jesus, although he knows only of John's baptism. He, too, begins to express himself fearlessly in the synagogue. When Priscilla and Aquila hear him, they take him home and explain to him God's new Way in greater detail. Some scholars believe that he was the author of the Letter to the Hebrews.

New Jerusalem Bible

An Alexandrian Jew named Apollos now arrived in Ephesus. He was an eloquent man, with a sound knowledge of the scriptures, and yet, though he had been given instruction in the Way of the Lord and preached with great spiritual fervour and was accurate in all the details he taught about Jesus, he had experienced only the baptism of John. He began to teach fearlessly in the synagogue and, when Priscilla and Aquila heard him, they attached themselves to him and gave him more detailed instruction about the Way.

Revised English Bible–1989 THERE arrived at Ephesus a Jew named Apollos, an Alexandrian by birth, an eloquent man, powerful in his use of the scriptures. He had been instructed in the way of the Lord and was full of spiritual fervour; and in his discourses he taught accurately the facts about Jesus, though the only baptism he knew was John's. He now began to speak boldly in the synagogue, where Priscilla and Aquila heard him; they took him in hand and expounded the way to him in greater detail.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Meanwhile, a Jewish man named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent speaker with a thorough knowledge of the <i>Tanakh</i> . This man had been informed about the Way of the Lord, and with great spiritual fervor he spoke and taught accurately the facts about Yeshua, but he knew only the immersion of Yochanan. 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 in fuller detail.
Hebraic Roots Bible	But a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus, being powerful in the Scriptures. This one having been taught by mouth in the way of the Master, and being fervent in spirit, he spoke and taught accurately the things about Yahshua, but he only understood the baptism of John. And this one began to speak boldly in the synagogue. And hearing him Priscilla and Aquila took him to their home and more accurately expounded the way of Yahshua to him.
Holy New Covenant Trans.	A Jewish man named Apollos came to Ephesus. Apollos was born in the city of Alexandria. He was an educated man. His knowledge of the Scriptures was very powerful. He had been taught the way of the Lord Jesus. Apollos was always very enthusiastic when he talked to people about Jesus. The things he taught about Jesus were correct, but the only immersion that he knew was the immersion which John taught. Apollos began to speak very boldly in the house of worship. Priscilla and Aquila heard him speak. They took him home and helped him understand the way of God better.
The Scriptures 2009	And a certain Yehudi named Apollos, born at Alexandria, a learned man and mighty in the Scriptures, came to Ephesus. This one had been instructed in the way of the Master. And being fervent in spirit, he was speaking and teaching the matters about the Master exactly, though he knew only the immersion of Yoḥanan. And he began to speak boldly in the congregation. And when Aquilas and Priscilla heard him, they took him aside and explained to him the way of Elohim more exactly.
Tree of Life Version	Now a Jewish man named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, well versed in the Scriptures. He had been instructed in the way of the Lord. With a fervent spirit, he was speaking and teaching accurately the facts about Yeshua—while only being acquainted with the immersion of John. This man began speaking out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained the way of God more accurately.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Jewish but Someone Apollos [by] name Alexandrian [by] the offspring Man Fluent comes to ephesus Able Being in the writings This was Having Been Taught the way [of] the lord and Heating [by] the spirit [He] spoke and [He] taught carefully the [things] about the jesus Knowing only the washing [of] john This also begins to
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Alpha & Omega Bible	<p>speak (openly) in the assembly Hearing but him Priscilla and Aquila take him and carefully more [to] him [They] expose the way [of] the god...</p> <p>NOW A JEW NAMED APOLLOS, AN ALEXANDRIAN BY BIRTH, AN ELOQUENT MAN, CAME TO EPHESUS; AND HE WAS MIGHTY IN THE SCRIPTURES (<i>Greek Septuagint Old Testament</i>).</p> <p>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 IMMERSION/BAPTISM OF JOHN;</p> <p>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 THEOS (<i>The Alpha & Omega</i>) MORE ACCURATELY.</p>
Awful Scroll Bible	<p>Moreover, a certain Jew named Apollos, of the stock of Alexandria, an educated man, being strong from-within the Writings, accordingly- becomes -opposite to Ephesus.</p> <p>This-same one was having been accordingly-reported to, in the way of the Lord, and being fervent in his breath, was speaking and teaching accurately about the Lord, stands-knowing only the baptism of John.</p> <p>So as he himself begins to express-all, from-within the drawing-together. But Aquila and Priscilla hearing, themselves took- him -near, and themselves set-out to him the way of God more accurately.</p>
Concordant Literal Version	<p>Now a certain Jew named Apollos, a native Alexandrian, a scholarly man, arrives at Ephesus, being able in the scriptures."</p> <p>He was instructed in the way of the Lord, and fervent in spirit. He spoke and taught accurately what concerns Jesus, being versed only in the baptism of John."</p> <p>Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the way of God to him more accurately."</p>
exeGesese companion Bible	<p><u>APOLLOS IN EPHESUS</u></p> <p>And a Yah Hudiy named Apollos - an Alexandrian by genos a man - an orator and able in the scriptures, arrives in Ephesus.</p> <p>This one is catechized in the way of Adonay; and being zealous in spirit, he speaks and doctrinates exactly concerning Adonay - understanding only the baptism of Yahn: and he begins emboldened in the synagogue: whom when Aquila and Priscilla hear, they take him and expound to him the way of Elohim more exactly.</p>
Orthodox Jewish Bible	<p>Now a certain man, a Yehudi, arrived in Ephesus, Apollos by name, hailing from Alexandria, a lamdan (a Torah scholar with prodigious knowledge), being tief (deep and profound, erudite, keen) in the Kitvei HaKodesh.</p> <p>This one had been taught the Derech Hashem and was on fire in the Ruach Hakodesh and saying shiurim and drashot accurate and true to Rebbe, Melech HaMoshiach. But Rav Apollos was acquainted only with the tevilah of teshuva of Yochanan [see Lk 3:16].</p> <p>And this rabbi began to speak with ometz lev (boldness) in the shul. And having heard him, Priscilla and Aquila took him and more accurately instructed him in the Derech Hashem.</p>
Rotherham's Emphasized B.	<p>§ 32. Apollos at Ephesus: he goes into Achaia.</p>

But <a certain Jew, Apollos by name, an Alexandrian by birth, a learned man> came down to Ephesus, being |mighty| in the Scriptures. ||The same|| had been orally taught the way of the Lord, and |being fervent in his spirit| began speaking and teaching accurately the things concerning Jesus,—properly knowing only the immersion of John. ||The same|| also began speaking boldly in the synagogue; and Priscilla and Aquila |hearing him| took him unto them, and |more accurately| expounded unto him the way of God.

Expanded/Embellished Bibles:

The Amplified Bible

Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent and cultured man, and well versed in the [Hebrew] Scriptures. This man had been instructed in the way of the Lord, and being spiritually impassioned, he was speaking and teaching accurately the things about Jesus, though he knew only the baptism of John; and he began to speak boldly and fearlessly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained more accurately to him the way of God [and the full story of the life of Christ].

An Understandable Version

Now a certain Jew named Apollos, a native of Alexandria [Egypt] and an effective speaker, who was well-grounded in the [Old Testament] Scriptures, came to Ephesus. He was a man who had learned the way of the Lord, and with spiritual fervor, taught accurately [what he knew] about Jesus, although he knew [and had received] only the immersion [taught and practiced] by John. He began speaking boldly in the synagogue and when Priscilla and Aquila heard him, they invited him to their home and proceeded to explain to him God's way more accurately [than he had known].

The Expanded Bible

Apollos in Ephesus and Corinth

[^LNow; Meanwhile] A Jew named Apollos came to Ephesus. He was ·born in the city [a native] of Alexandria and was ·a good speaker [or a learned man] who ·knew the Scriptures well [^Lwas powerful/competent in the Scriptures]. He had been taught about the ·way [or Way; 9:2] of the Lord and was always ·very excited [enthusiastic; ^Lfervent in spirit] when he spoke and taught ·the truth [^Laccurately the things] about Jesus. But the only baptism Apollos knew about was the baptism that John [^Cthe Baptist] taught [^Cbaptism of repentance before the ministry of Jesus began; Luke 3]. 26 Apollos began to speak ·very boldly [confidently; fearlessly] in the synagogue, and when Priscilla and Aquila heard him, they ·took him to their home [or took him aside; ^Lreceived/took him] and ·helped him better understand [explained more accurately/precisely] the ·way [or Way; 9:2] of God.

Jonathan Mitchell NT

Now a certain Jew named Apollos came down unto (or: arrived into the midst of) Ephesus, a native of Alexandria – an adult man of reason, thought, and a gifted speaker (or: a learned and eloquent man; a man well-trained in rhetoric) being able and powerful in the Scriptures.

This man was one having been orally instructed in the way (or: path) of the Lord [= Yahweh], and continuing boiling hot (= fervent) in (or: by; for; with) the Breath-effect (the Spirit), he kept on speaking and teaching accurately the things concerning (or: about) Jesus – continuing being versed in and acquainted with only the immersion (or: baptism) carried out by John.

More than this, this person started to be consistently speaking boldly, as with the right of a citizen, within the synagogue. So after hearing him, Priscilla and Aquila took him to themselves and more accurately exposed (or: expounded; set out from the midst) God's Way (or: path).

Syndein/Thieme

And a certain Jew named Apollos, born at Alexandria, an "elegant speaker skilled in literature and the arts" [logios] honorable man [aner] {a man who received a degree in Hellenistic culture}, and mighty/"with great power"/excelling [dunatos] in the scriptures, came to Ephesus.

{Note: Apollos and Paul were two geniuses of the early Church. Apollos was educated in Alexandria where there was a great university - in conjunction with the fantastic library of Alexandria. Apollos was well trained in the Old Testament Scriptures and in Greek with fantastic oratory skills. Apollos is one of two believers that very well may have written Hebrews - Barnabas may also have been the author of Hebrews. Not that it matters - it is the Word that matters not the human author! Apollos had a following that threatened to divide the Church - similar to denominations today - see I Corinthians 1:12.}

This man {Apollos} was instructed in the Way of the Lord {the righteous Way of God - it will become for him the More Excellent Way of Jesus Christ in a few verses down - living the righteous life guided by Doctrine in the soul and God the Holy Spirit - as prototyped by the Lord Jesus Christ in His 1st Advent}.

And being zealous in the spirit, he spoke and taught diligently the things of the Lord . . . knowing only the baptism of John.

{Note: This means that Apollos was probably evangelized by John the Baptist or his disciples. Apollos was fantastically trained in the Old Testament but, since the mysteries of the Church Age were not revealed to John the Baptist, Apollos did not know things like dispensations, etc.}

{Note: John the Baptist did teach 1) behold the lamb of God - person of Christ 2) Relationship with the Lord - he must increase, I must decrease 3) Repent - change your mind about Christ 4) Accurate in mechanics of salvation - believe on the Lord Jesus Christ and you shall be saved.}

And he {Apollos} began to speak with confidence in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more accurately.

{Note: Notice the timing of God. If Paul was present, Apollos may not have spoken only listening to Paul instead. Aquila and Priscilla taught Apollos the Church Age doctrines that Paul had taught them.}

Translation for Translators

Priscilla and Aquila instructed Apollos about the gospel.

Acts 18:24-26

While Paul was traveling in Galatia and Phrygia, a Jewish man whose name was Apollos came to Ephesus. He was a native of Alexandria city. He spoke eloquently and he knew the Scriptures thoroughly. Other believers had taught him some things about how the Lord Jesus desires that people should conduct themselves, and he taught those things very enthusiastically to people. He had heard about some of the things that Jesus did and said, and he taught those facts accurately to people. However, he was teaching incompletely about Jesus, because he knew only what John the Baptizer had taught people whom he baptized. Apollos went to the Jewish meeting place, and he told the people there very confidently the things that he had learned. When Priscilla and Aquila heard what Apollos taught, they invited him to their home. There they explained more accurately to him the way that God gives people eternal life.

The Voice

Meanwhile, back in Ephesus, a Jew named Apollos made contact with the community of believers. He had been raised in Alexandria.

In Alexandria, Egyptian Jews such as Philo are known for seeking to integrate Greek philosophy with their faith.

Apollos was eloquent and well educated in the Hebrew Scriptures. He was partially instructed in the way of the Lord, and he added to his native eloquence a burning enthusiasm to teach about Jesus. He taught accurately what he knew; but he had only understood part of the good news, specifically the ritual cleansing through baptism [Literally, immersion, an act to show repentance] preached by John, the forerunner of Jesus. So, when Priscilla and Aquila heard him speak boldly in the synagogue, they discerned both his gift and his lack of full understanding. They took him aside and in private explained the way of God to him more accurately and fully.

Bible Translations with Many Footnotes:

Lexham Bible

The Early Ministry of Apollos

Now a certain Jew named [Literally “by name”] Apollos, a native [Literally “by nationality”] Alexandrian, arrived in Ephesus—an eloquent man who was well-versed in the scriptures. This man had been instructed in the way of the Lord, and being enthusiastic in spirit, he was speaking and teaching accurately the things about Jesus, although he [*Here “although” is supplied as a component of the participle (“knew”) which is understood as concessive] knew only the baptism of John. And he began to speak boldly in the synagogue, but when [*Here “when” is supplied as a component of the participle (“heard”) which is understood as temporal] Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.

NET Bible®

Apollos Begins His Ministry

Now a Jew named Apollos, a native of Alexandria, arrived in Ephesus.⁹² He was an eloquent speaker,⁹³ well-versed⁹⁴ in the scriptures. He had been instructed in⁹⁵ the way of the Lord, and with great enthusiasm⁹⁶ he spoke and taught accurately the facts⁹⁷ about Jesus, although he knew⁹⁸ only the baptism of John. He began to speak out fearlessly⁹⁹ in the synagogue,¹⁰⁰ but when Priscilla and Aquila¹⁰¹ heard him, they took him aside¹⁰² and explained the way of God to him more accurately.

^{92map} For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

^{93tn} Or “was a learned man.” In this verse λόγιος (logios) can refer to someone who was an attractive and convincing speaker, a rhetorician (L&N 33.32), or it can refer to the person who has acquired a large part of the intellectual heritage of a given culture (“learned” or “cultured,” L&N 27.20, see also BDAG 598 s.v. λόγιος which lists both meanings as possible here). The description of Apollos’ fervent speaking in the following verses, as well as implications from 1 Cor 1-4, where Paul apparently compares his style and speaking ability with that of Apollos, suggests that eloquent speaking ability or formal rhetorical skill are in view here. This clause has been moved from its order in the Greek text (Grk “a certain Jew named Apollos, a native of Alexandria, an eloquent speaker, arrived in Ephesus, who was powerful in the scriptures”) and paired with the last element (“powerful in the scriptures”) due to the demands of clarity and contemporary English style.

^{94tn} Grk “powerful.” BDAG 264 s.v. δυνατός 1.b has “in the Scriptures = well-versed 18:24.”

^{95tn} Or “had been taught.”

^{96tn} Grk “and boiling in spirit” (an idiom for great eagerness or enthusiasm; BDAG 426 s.v. ζέω).

^{97tn} Grk “the things.”

^{98tn} Grk “knowing”; the participle ἐπιστάμενος (epistamenos) has been translated as a concessive adverbial participle.

^{99tn} Or “boldly.” This is a frequent term in Acts (9:27-28; 13:46; 14:3; 19:8; 26:26).

^{100sn} See the note on synagogue in 6:9.

^{101sn} Priscilla and Aquila. This key couple, of which Priscilla was an important enough figure to be mentioned by name, instructed Apollos about the most recent work of God. See also the note on Aquila in 18:2.

^{102tn} BDAG 883 s.v. προσλαμβάνω 3 has “take aside, mid. τινά someone... So prob. also Ac 18:26: Priscilla and Aquila take Apollos aside to teach him undisturbed.”

The Spoken English NT

Apollos Preaches and Teaches in Ephesus and Corinth

A Jew named Apollos^x-an educated^y man from Alexandria-arrived in Ephesus.^z He was a powerful teacher of^{aa} the scriptures.

Apollos had been taught the Way of the Lord,^{bb} and was on fire^{cc} with the Spirit. He used to speak and teach accurately about Jesus, but only knew about the baptism of John.

He had begun talking openly in the synagogue^{dd} about Jesus, and Priscilla and Aquila heard him. So they took him aside and explained the Way^{ee} to him more accurately.

x. Prn. a-poll-us.

y. Or “eloquent.”

z. Prn. eternity future-fa-siss.

aa. Lit. “He was powerful in.”

bb. The “Lord” is Jesus. See Acts 9:2. This very probably means that Apollo was a follower of Jesus who had gone through a “catechism,” a formal process of learning and induction into the community of believers in Jesus.

cc. Lit. “boiling.”

dd. Prn. sinn-a-gogg.

ee. Or “the Way of God,” following other reliable ancient mss.

Wilbur Pickering’s New T.

Apollo

Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, mighty in the Scriptures, arrived in Ephesus. This man had been instructed in the way of the Lord, and being fervent in the Spirit he was speaking and teaching accurately the things concerning Jesus,¹³ although he knew only the baptism of John. So he began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

(13) I follow the best line of transmission in reading ‘Jesus’; some 65% of the Greek manuscripts read ‘the Lord’, as in AV and NKJV.

Literal, almost word-for-word, renderings:

A Faithful Version

Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man who was skilled in the Scriptures, came to Ephesus. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. And after hearing him, Aquila and Priscilla took him and expounded the way of God to him more perfectly.

Analytical-Literal Translation

Now a certain Jew, Apollos by name, an Alexandrian by race [or, a native of Alexandrian], an educated man [or, a man skilled in speech], being mighty in the Scriptures, arrived at Ephesus. This [man] had been instructed [in] the way of the Lord, and boiling [fig., being fervent] in his spirit [or, in the Spirit], he was speaking and teaching accurately the [things] concerning the Lord, knowing only the baptism of John. And this [man] began to be speaking boldly in the synagogue. But Aquila and Priscilla having heard of him, they took him aside and explained to him the way of God more accurately.

Benjamin Brodie’s trans.

Now a certain Jew named Apollos, an Alexandrian native, an educated man, arrived in Ephesus, who was strong in the scriptures [Old Testament].

This man was instructed in the way of the Lord [how to prepare for the Messianic Kingdom], and with a zealous spirit, was carefully speaking and teaching things concerning Jesus, although only being acquainted with John’s baptism [still preaching the Kingdom gospel].

Accordingly, he began to speak freely and boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and carefully explained [provided a timely update] to him the way [grace gospel] of God.

Berean Literal Bible

Now a certain Jew named Apollos, a native of Alexandria, came to Ephesus, being an eloquent man, mighty in the Scriptures. He was instructed in the way of the Lord. And being fervent in spirit, he was speaking and was teaching earnestly the things concerning Jesus, knowing only the baptism of John. And he began to speak boldly in the synagogue. But Priscilla and Aquila having heard him, took him to them and expounded the way of God to him more accurately.

Context Group Version	Now a certain Judean named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the immersion of John: and he began to speak boldly in the community center. But when Priscilla and Aquila heard him, they took him to them, and expounded to him the way of God more accurately.
Far Above All Translation	And a certain Jew by the name of Apollos, and Alexandrian by descent an erudite man, being masterful in the scriptures, came down to Ephesus. He had been taught the way of the Lord verbally, and being fervent in the spirit, he spoke and taught the matters concerning the Lord accurately, although he only knew the baptism of John. And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him aside and explained the way of God to him more accurately.
Modern English Version	Apollos Preaches in Ephesus Meanwhile a Jew named Apollos, born in Alexandria, who was an eloquent man and powerful in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, knowing only the baptism of John, but being fervent in spirit, he accurately spoke and taught the things concerning the Lord. He began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him and explained the way of God more accurately.
Modern Literal Version 2020	Now a certain Jew, Apollos by name, <i>from</i> Alexandria by birth, an eloquent man, arrived in Ephesus, being mighty in the Scriptures. This one was instructing <i>the people</i> the way of the Lord, and being zealous in <i>his</i> spirit, he was speaking and teaching accurately the things concerning the Lord, <i>but</i> only knowing the immersion* of John. And this one began to speak boldly in the synagogue. But <i>after</i> Aquila and Priscilla heard him, they themselves took him and expounded more accurately to him the way of God.
New American Standard	Now a Jew named Apollos, an Alexandrian by birth, an eloquent man [<i>Or a learned man</i>], came to Ephesus; and he was proficient in the Scriptures. 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; and he [<i>Lit this man</i>] 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.
New European Version	The conversion of Apollos Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, although he knew only the baptism of John. And he began to speak 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.
New King James Version	Ministry of Apollos Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.
New Matthew Bible	And a certain Jew named Apollos, born at Alexandria, went to Ephesus. He was an eloquent man, and strong in the scriptures. He was informed in the way of the Lord, and spoke fervently in spirit, and taught diligently the things of the Lord; but he knew only the baptism of John. And he began to speak boldly in the synagogue. When

Aquila and Priscilla heard him, they took him to themselves and expounded to him the way of God more perfectly.

Webster's Translation

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: Whom, when Aquila and Priscilla had heard, they took him to them, and expounded to him the way of God more perfectly.

The gist of this passage:

We suddenly shift our focus to Apollos, a believer who is teaching in Ephesus. He is an excellent speaker, but Priscilla and Aquila need to bring him up to speed.

24-26

Acts 18:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss]	Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion	masculine singular proper noun; nominative case	Strong's #2453
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	masculine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
Apollos (Ἀπολλῶς) [pronounced ap-ol-LOCE]	given by Apollo; transliterated, Apollos	masculine singular proper noun; a person; nominative case	Strong's #625
Thayer: Apollos [was] a learned Jew from Alexandria and mighty in the scriptures who became a Christian and a teacher of Christianity.			
ονομα (ὄνομα, ὄνομα, τό) [pronounced OHN-oh-mah]	name, title, character, reputation; person	neuter singular noun; dative, locative or instrumental case	Strong's #3686

Translation: [There was] a certain Jew named Apollos,...

Since it is 20 years after the death, burial and resurrection of Jesus, there are going to be more movers and shakers, if you will, on the scene, beyond the Apostles and their converts.

We will be give a great deal of information about Apollos here, except we do not know how he was originally saved.

Apollos is a Jew and people have, from time to time, suggested that he wrote the book of Hebrews. Obviously, I have no insight here; but it seems logical that the book of Hebrews was either unsigned because (1) the writer was a gentile or (2) the writer was a Jew who had some trepidation about being known. Neither of these descriptions seem to fit Apollos.

We will learn the name of the writer of Hebrews in heaven, and it is possible that he is not even named in the book of Acts or in any of the epistles.

Acts 18:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Alexandreús (Ἀλεξανδρεύς) [pronounced <i>al-ex-and-ROOCE</i>]	<i>Alexandrian, inhabitant of Alexandria, native or resident of Alexandria in Egypt</i>	masculine singular proper noun, nominative case	Strong's #221
tô (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
génos (γένος) [pronounced <i>GEHN-oss</i>]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1085

Translation: ...an Alexandrian by birth,...

Apollos was born in Alexandria; and it is likely that he spent his infant years and youth there.

At this time, many Jews are born and raised outside of Judæa. Recall that the Jewish people have been removed from the land twice. One when the **fifth cycle of discipline** was applied to the **northern kingdom** in 721 B.C. and once when the people are removed from the **southern kingdom** in 586 B.C. Even though such military defeats resulted in hundreds of thousands of Jews being transported to territory owned by the conquering nation, they ended up be scattered throughout the ancient world. Although we have no idea how Apollos' family ended up in Egypt, we know from the Scriptures that the Jews often went to Egypt for a variety of reasons (for instance, Abraham, Joseph, the family of Jesus).

Acts 18:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἄνῆρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
lógiος (λόγιος) [pronounced <i>LOHG-ee-os</i>]	<i>learned, a man of letters, skilled in literature and the arts, especially versed in history and the antiquities; skilled in speech, eloquent; rational, wise</i>	masculine singular adjective; nominative case	Strong's #3052

Translation: ...a learned man,...

Apollos was a very learned man; and we do not know, as of yet, whether this was a formal education; or whether he was brought up in a synagogue and is partially self-taught. It would not be unusual for a Jew to have developed his intellect by all three methods.

Acts 18:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katantáō (καταντάω) [pronounced <i>kat-an-TAH-oh</i>]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	3 rd person singular, aorist active indicative	Strong's #2658
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ephesos (Ἔφεσος) [pronounced <i>EHF-ehs-oss</i>]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181

Translation: ...[who] had come to Ephesus,...

Apollos came to Ephesus, but we have no idea why. Given what we read here, it seems that he was looking to speak to the Jews here.

Remember the God the Holy Spirit gives gifts to those who believe in Jesus, and Apollos may have had the gift of evangelism and the gift of pastor-teacher. So, in some way, the function of these gifts has to come out, once he reaches a certain stage of maturity.

What has happened is, there is an opening in Ephesus for a **pastor**. It appears that this is where Paul ought to be, but he is not. At the end of his 2nd missionary journey, he went down to Jerusalem and he will do this again at the end of his 3rd missionary journey. Both times there were people who wanted to hear his concentrated teaching. There was no question about it. But both times, Paul would beg off, wanted to get down to Jerusalem for this or that feast. God tolerated Paul doing that once (Acts 18:18–22); but He will not allow Paul to do it again (Acts 20:17–28:16). The second time that Paul attempts to do this, God warns him not to, and then hauls him by force all the way to Rome (which is where Paul should have gone in the first place).

It is clear in Acts 18 and **Acts 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) that the Ephesians want Paul to stay there longer and to teach more. He should have done that both times.

We all have a limited time on this earth; and such an understanding ought to make us more focused on what needs to be done.

Acts 18:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
ὄν/ousa/on (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Acts 18:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
graphai (γραφαί) [pronounced graf-ī]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1124

Translation: ...being able in the Scriptures.

Apollos was very knowledgeable in the Old Testament (those are the only Scriptures in existence at this point). It appears that people had more access to the Scriptures in this era. There were libraries and schools and synagogues where various books of the Bible might be found. The **Dead Sea Scrolls** come from a very ancient library, one which predates the Lord by at least 100 years.

Apollos learned the Scriptures, and, at some point, believed in Jesus Christ. He continued to grow in **grace** and knowledge and decided in his soul that he needed to go out and teach what he knew.

It is possible, even likely, that Apollos had not seen or heard the teaching of Jesus. If Apollos was in his 30s, then he would have been age 10 or so around the time of the crucifixion.

Acts 18:24 [There was] a certain Jew named Apollos, an Alexandrian by birth, a learned man, [who] had come to Ephesus, being able in the Scriptures. (Kukis mostly literal translation)

Acts 18:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
katêcheô (κατηχέω) [pronounced kat-ay-KHEH-oh]	<i>having, holding (fast), keeping (in memory), one who possesses, those who retain, seizing on, staying, taking, to withhold, restraining; being instructed, having been informed</i>	masculine singular, perfect passive participle, nominative case	Strong's #2727

Acts 18:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: He had [in his human spirit knowledge] of the way of the Lord...

He understood *the way of the Lord*, which is one of those phrases which occurs quite often in both testaments. It simply refers to the way that we have access to God. In the Old Testament, this was through believing in God as He revealed Himself; and in the New, believing in Christ Jesus.

The way of God is quite an extensive doctrine; so let me focus on one particular aspect of it:

The Way of God and the Lord Jesus Christ

- 1) John the Baptizer prepared the way of the Lord as His herald. Isaiah 40:3 Malachi 3:1, 3 Luke 3:3–7
- 2) Jesus Himself is the way of salvation. “I am the Way, the Truth and the Life; no one comes to the Father but through Me.” (John 14:6). Jesus illustrates this in several ways:
 - i. “Because narrow is the gate and constricted is the way which leads to life, and there are few who find it.” (Matthew 7:14). Compare to Proverbs 8:20 Matthew 7:13, 15
 - ii. Then Jesus said to them again, “Point of doctrine: I say to you, I am the door of the sheep.” (John 10:7).
 - iii. I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture (John 10:9).
 - iv. So, Jesus is the door through which we must go.
- 3) The way of salvation, of course, is by faith in Jesus Christ: Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water (Hebrews 10:19–22). The Holy of Holies is the sacred room of the Temple where only the High Priest could enter; and he went into this room only once a year on the Day of Atonement where he sprinkled blood on the Mercy Seat. No one else ever went into the Holy of Holies. But the writer of Hebrews instructs us to boldly enter into the Holy of Holies by the blood of Jesus. We are not physically entering into that sacred room of the Temple (as the Temple no longer exists), but we come before God sprinkled by the blood of Christ—that is, we are saved on the basis of what Jesus did for us on the cross. We may draw near to God because Jesus has provided the means.
- 4) It is the Lord Jesus Christ Who teaches us the way. “Come near to Me, hear this; I have not spoken in

The Way of God and the Lord Jesus Christ

secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.” So says Jehovah, your Redeemer, the Holy One of Israel, “I am Jehovah your God who teaches you to profit, who leads you by the way that you should go.” (Isaiah 48:16–17)

For the a more exhaustive doctrine: ***The Way of God*** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 18:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ζέω (ζέω) [pronounced <i>DZEH-oh</i>]	<i>boiling with heat, being hot; used of water; metaphorically; used of boiling anger, loving, having zeal (for what is good or bad); being fervent in spirit, being enthusiastic</i>	masculine singular, present active participle; nominative case	Strong's #2204
τῷ (τῷ) [pronounced <i>toē</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: ...and he was fervent in the Spirit.

He is said to be boiling hot, suggesting that he was a strong and enthusiastic and confident speaker. One of the things which makes a person a good speaker is having knowledge of what he is speaking about.

Being fervent in the Spirit simply tells us that Apollos had the Holy Spirit; and that he had Bible doctrine in his **human spirit**. Therefore, he was able to expound accurately the way of God.

Acts 18:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λαλέω (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, imperfect active indicative	Strong's #2980
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
διδάσκω (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 rd person singular, imperfect active indicative	Strong's #1321

Acts 18:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akribōs (ἀκριβῶς) [pronounced <i>ak-ree-BOHÇ</i>]	<i>exactly, accurately, diligently</i>	adverb	Strong's #199
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: He was speaking and teaching the things about Jesus accurately,...

He was speaking about and teaching things about Jesus accurately. So he clearly understood the gospel and he was able to find many instances of Jesus in the Old Testament. See **Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Jesus Christ in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 18:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistamai (ἐπίσταμαι) [pronounced <i>ehp-IHS-tam-ahée</i>]	<i>knowing, understanding, putting (to) the mind (upon), one who comprehends, being acquainted with</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1987
monon (μόνον) [pronounced <i>MOHN-on</i>]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
baptisma (βάπτισμα) [pronounced <i>BAP-tis-mah</i>]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; accusative case	Strong's #908
Iōannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John, Yoĥanan, Joĥanan</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491

Acts 18:25d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
	1) John the Baptist was the son of Zacharias and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterwards beheaded.		
	2) John the apostle, the writer of the Fourth Gospel, son of Zebedee and Salome, brother of James the elder. He is that disciple who		
	3) John surnamed Mark, the companion of Barnabas and Paul. Acts 12:12		
	4) John a certain man, a member of the Sanhedrin Acts 5:6. Thayer and Strong definitions only.		

Translation: ...[but] he only knew the baptism of John.

Now, this is fascinating that Apollos only knew the baptism of John. In the book of Hebrews, in the 6th chapter, the basics of the faith, as perceived around that time, are spoken of as follows: Hebrews 6:1–2 **Therefore leaving the teaching of the first principles of Christ, let's press on to perfection—not laying again a foundation of repentance from dead works, of faith toward God, of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.** (WEB; emphasis mine). The concept of baptism was expanded beyond what John the baptizer taught (at the time, there was no doctrine of baptisms, as there was only one baptism which people understood). However, as Christianity began to grow and its doctrines began to expand, there was clearly the baptism of the Spirit, the baptism of the newly converted believer; and Paul mentions other baptisms in his epistles.

Apollos likely did not understand the baptism of Jesus; was not calling for new converts to be baptized, and he did not understand the baptism of the Spirit (even though he was apparently baptized by the Holy Spirit, which accounts for his **spiritual gift** and the function of that gift).

There was nothing inaccurate about what he was teaching; but there were just a few doctrines (such as, the doctrine of baptisms) which he did not fully understand.

One of the points that I am making here is, there was an evolution of Church Age doctrine. At this time, understanding the various baptisms was important (it still is); and there were people out in the world, living as believers or even teaching, who were not up-to-date on the teachings of Paul (and others).

Illustration: I can only compare this to the teaching of R. B. Thieme, Jr. around 1970–1980. He had been faithfully teaching the Word of God, many times a week (as often as 9x a week). He was getting a very positive response. Suddenly, he began to develop new theological terms and a better, more thorough understanding of the Scriptures. He was not teaching inaccuracies before; he was not teaching inaccuracies after the explosion of doctrinal teaching; but people associated with his church (and he himself) spoke about keeping up. God was rewarding him and his parishioners with a better, more detailed explanation of the Scriptures. Something along these lines was occurring as Paul was teaching and writing. Priscilla and Aquila, being closely associated with Paul, began to understand and appreciate many of the details and doctrines that Paul was explaining.

Tangent: The serious theological problems which had been taking place was twofold: (1) Many legitimate theological terms had a change in meanings over the centuries: *repentance* and *heart* are two good examples of this. For much of the past century at least, *repentance* was related to sin; so that, somehow, tied to salvation, people believed that they needed to change their minds about sin (you don't; that is not a part of salvation). Secondly, *repentance* took on somewhat of an emotional meaning, so that you were not just supposed to change your mind about sin, but you were to feel really badly about having committed sins. The word *heart*, which has no emotional implications in the Scriptures has become a very emotional term, where the use of the word *heart* emphasizes emotions today. (2) Many theological terms have become dry, abstruse, and removed from our daily life. R. B. Thieme, Jr. provided a fresh and well-defined vocabulary so that we did not think that we somehow needed to get our emotions going in order to have the full Christian experience.

Acts 18:25 He had [in his human spirit knowledge] of the way of the Lord and he was fervent in the Spirit. He was speaking and teaching the things about Jesus accurately, [but] he only knew the baptism of John. (Kukis mostly literal translation)

Essentially, Priscilla and Aquila were going to help Apollos keep up-to-date.

We will study **the Seven Baptisms** (Dano/Thieme/Kukis) before completing this passage.

Acts 18:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
archomai (ἄρχομαι) [pronounced AR-khom-ahee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756 (the middle voice of Strong's #757)
parrhēsiázomai (παρρησιάζομαι) [pronounced par-hray-see-AHD-zom-ahee]	<i>to speak freely, to be frank in utterance, to be confident in spirit and demeanor; to speak (preach) boldly</i>	present (deponent) middle/passive infinitive	Strong's #3955
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4864

Translation: He was speaking freely (and boldly) [about the true way of God] in the synagogue.

Apollos was speaking freely and boldly in the synagogues about Jesus as the true way of God. He was doing this in the synagogue in Ephesus, and, apparently, teaching without problems from the Jews in the synagogue (it is likely that many believed in Jesus as a result).

Acts 18:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Prískilla (Πρίσκιλλα) [pronounced PRIHS-cil-lah]	<i>ancient; transliterated, Priscilla, Prisca</i>	feminine singular proper noun; a person; nominative case	Strong's #4252
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Akulas (Ἀκύλας) [pronounced ak-OO-lass]	<i>an eagle; transliterated, Aquila, Akulas</i>	masculine singular proper noun; a person; nominative case	Strong's #207
Thayer: <i>Aquila [was] a Jew of Pontus, a tent maker convert to Christ, companion and ally of Paul in propagating Christianity.</i>			
proslambánō (προσλαμβάνω) [pronounced pros-lam-BAHN-oh]	<i>to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive</i>	3 rd person plural, aorist middle indicative	Strong's #4355

Translation: Having heard of him, Priscilla and Aquila received [him as a brother and took him aside].

Priscilla and Aquila first hear of *Apollos* (the words used here); but since they interact one-on-one with him, that means they also went to hear him teach.

The verb used at the end of this phrase is *proslambánō* (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*], which means, *to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive*. Strong's #4355. They both received him as a brother in Christ and they also took him aside, to explain some things where he had some theological gaps. He was not incorrectly teaching anything (as the passage were are studying said that he was accurately teaching); they were just giving him a little more information, in a specific area (what is mentioned is *baptism*; but they would have filled him in on several other points of doctrine).

Acts 18:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 18:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akribōs (ἀκριβῶς) [pronounced <i>ak-ree-BOHÇ</i>]	<i>exactly, accurately, diligently</i>	adverb	Strong's #199
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ektithēmi (ἐκτίθημι) [pronounced <i>ek-TILTH-ay-mee</i>]	<i>to expose; to cast out; to place (put) outside; to set up; to exhibit; figuratively, to set forth, to declare, to expound, to explain</i>	3 rd person plural, aorist middle indicative	Strong's #1620
tēn (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
The Scrivener Textus Receptus has the same 4 last words, but in a different order: <i>the of the God way</i> .			
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
The Latin and Aramaic appear to have <i>the Lord</i> instead. They would have translated from this Greek word:			
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: They [more] accurately explained the way of God to him.

Priscilla and Aquila have taken Apollos aside, preserving his privacy, and they teach him a little bit more about the way of God in the Church Age. Again, he was not inaccurately teaching anything; he just did not have the full picture yet. They filled in some details for him.

The very fact that Apollos listened to them, understood what they were saying, and integrated this into his understanding of the plan of God, means that Apollos was teachable. He was also able to recognize the truth of what Priscilla and Aquila taught him.

Even though we have something like this taking place, we really need to be careful when it comes to one-on-one teaching. It happens here in the Word of God, and in a few other places, but one-on-one teaching is not the norm. One of the problems is, the student lacks all privacy when it is just him and a teacher. So, I am not saying that one-on-one is never appropriate; I am saying that this is not to be a common approach. Furthermore, this requires the agreement of both parties involved. Also, this requires that the teacher actually does have information needed by the student.

Acts 18:26c **They [more] accurately explained the way of God to him.**

In this particular case, God has stuff for Apollos to do—namely pick up the slack for Paul, who has sailed away from Caesarea and then Jerusalem—so God is simply allowing Priscilla and Aquila to instill a little more information into Apollos' understanding.

The New European Version Commentary: More accurately- There are unbelievers and there are misbelievers. We mustn't assume that everyone outside our circle of understanding is the enemy, not of God etc. There are misbelievers, who need correction and more teaching, but we cannot judge their standing with God.⁴⁴

We just covered **The Way of God and the Lord Jesus Christ** a verse back.

Acts 18:26 **He was speaking freely (and boldly) [about the true way of God] in the synagogue. Having heard of him, Priscilla and Aquila received [him as a brother and took him aside]. They [more] accurately explained the way of God to him.** (Kukis mostly literal translation)

Apollos did not fully appreciate the way of God, which Priscilla and Aquila explained more completely to him. He also was only acquainted with the baptism of John. Priscilla and Aquila would have filled out this gap in his understanding as well.

Both Buddy Dano and R. B. Thieme, Jr. used the KJV much of the time. I will change those passages quoted into the ESV (capitalized) translation.

The Seven Baptisms (Dano/Thieme/Kukis)

Introduction: The word baptizō (βαπτίζω) [pronounced *bap-TEED-zoh*] means to identify, to be made one with. It means something so identified with something else, that its nature or character is changed; or it represents a real change that has already taken place.

- I. Four real baptisms (Actual identification)
 - A. Baptism of Moses: The children of Israel are identified with Moses and the cloud as they passed through the Red Sea.
 1. 1Corinthians 10:1–2 **For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea,...**
 - B. Baptism of the cross or cup. Jesus Christ drank the cup filled with our sins, identified with our sins and bore it on the Cross. He was made sin for us.
 1. Matthew 20:22 **Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able."**
 2. 2Corinthians 5:21 **For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**
 3. 1Peter 2:24 **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (Isaiah 53:4)
 - C. Baptism of the Holy Spirit: (Believer)

⁴⁴ From <https://www.n-e-v.info/acts18.html> accessed November 23, 2023.

The Seven Baptisms (Dano/Thieme/Kukis)

1. 1Corinthians 12:13 For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.
 2. He, at the point of salvation, is placed into the body of Christ, He is identified then as a believer, as a Christian.
 - a. Acts 1:5 "...for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."
 - b. Romans 6:3–4 Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.
 - c. Galatians 3. In this chapter, Paul reasons that the believer walks by faith and the Spirit and not by the Law.
 - d. Colossians 2:11b–12 [We, as believers, should put] off the body of the flesh, by the circumcision of Christ [as opposed to being physically circumcised], having been buried with Him in baptism, in which you were also raised with Him through faith in the powerful working of God, who raised Him from the dead.
 - e. Ephesians 4:4–6 There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all. This one baptism is the baptism of the Spirit, which is true of all believers.
- D. Baptism of fire: (Unbelievers) The baptism of judgment at the Second Advent, of all unbelievers, Battle of Armageddon.
1. Matthew 25:31–33 [Jesus is speaking]: "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left."
 2. Matthew 3:11 [John the baptizer is speaking]: "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire." The parallel passage in Luke is Luke 3:16.
 3. 2Thessalonians 1:5–10 This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering—since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of His might, when He comes on that day to be glorified in His saints, and to be marveled at among all who have believed, because our testimony to you was believed.
- II. There are three ritual baptisms. Again, this is a matter of identification. Water is used in these three rituals. Water is symbolic of something else, but the individual is really identified with the water.
- A. The ritual baptism of John:
 1. Matthew 3:5–6 Then Jerusalem and all Judea and all the region about the Jordan were going out to him [John the baptizer], and they were baptized by him in the river Jordan, confessing their sins.
 2. Matthew 3:11 [John is speaking]: "I baptize you with water for repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire." John contrasts his ritual baptism with the real baptisms of the Holy Spirit and fire.
 3. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John, were indicating, in effect, "I have previously believed in coming Messiah, Whom John proclaims. I am now symbolizing that identification with His Kingdom by baptism."
 - B. The baptism of Jesus Christ was a unique baptism. Water was used. Jesus Christ was not a

The Seven Baptisms (Dano/Thieme/Kukis)

sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of our salvation.

1. Matthew 3:13–17 Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by You, and do You come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, immediately He went up from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming to rest on Him; and behold, a voice from heaven said, "This is My beloved Son, with Whom I am well pleased."
 2. We cannot "follow" the Lord in baptism, as to His purpose (securing our redemption) but can, in duplication of the mode of His baptism. But it is better to never use the phrase. Also, our Lord was obedient to the plan and the will of God. In baptism, the believer is obedient to the plan and the will of God.
- C. The ritual baptism of the believer in the Church Age:
1. 1Corinthians 1:13–17 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.
 2. Water represents the Person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit, above. It is thus a picture of spirit baptism. It indicated, down with human good and up with Divine Good. We are now going to live our lives in the filling of the Holy Spirit.

Buddy Dano, Pastor Anderson Bible Church (much of what Buddy Dano taught seemed to come directly from Berachah Church, from the teaching of R. B. Thieme, Jr.). Dano was an assistant pastor to Bob Thieme.

From <http://www.divineviewpoint.com/baptism.pdf> accessed March 29, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 18:24–26 [There was] a certain Jew named Apollos, an Alexandrian by birth, a learned man, [who] had come to Ephesus, being able in the Scriptures. He had [in his human spirit knowledge] of the way of the Lord and he was fervent in the Spirit. He was speaking and teaching the things about Jesus accurately, [but] he only knew the baptism of John. He was speaking freely (and boldly) [about the true way of God] in the synagogue. Having heard of him, Priscilla and Aquila received [him as a brother and took him aside]. They [more] accurately explained the way of God to him. (Kukis mostly literal translation)

Acts 18:24–26 About this time, there was a certain Jew named Apollos who had a ministry teaching at the synagogue and elsewhere in Ephesus. He was an educated man, born in Alexandria, well-versed in the Old Testament Scriptures. He understood in his human spirit the way of the Lord, and it was clear that he taught by the power of the Holy Spirit. He was speaking and teaching about Jesus accurately, but he only understood the baptism of John. Nevertheless, he spoke freely and boldly about Jesus in the synagogue in Ephesus. Having heard about him, Priscilla and Aquila went to hear him. They received him as a brother in Christ, but took him aside to more accurately explain the way of God to him. (Kukis paraphrase)

What we are learning about is, what is happening with Christianity apart from what Paul is doing? Obviously, he is not the only figure in Christianity at this time. Apollos is a believer and he knows a great deal. Priscilla and Aquila, students of Paul, have some information which they add to Apollos understanding. Apparently Apollos receives this additional teaching graciously and learns from them.

Now a desiring of him to go to the Achaia. Encouraging, the brothers wrote to the disciples to welcome him, whom, having come, he brought together much to the believing ones through the grace. For vigorously to the Jews he proved publically, exhibiting though the writings to be the Christ Jesus.

Acts
18:27–28

[It was] his desire to go to Achaia. The brothers, urging [him] forward, wrote to the disciples [there] to receive him [as a competent teacher]. When he arrived, he brought together much [teaching] for the believers through the grace [of God]. For vigorously, he proved publically to the Jews, demonstrating through the Scriptures [that] the Christ is Jesus.

Apollos developed a great desire to go to Achaia, a territory immediately south of Macedonia. Fellow believers in Ephesus urged him in this endeavor, also writing a letter of introduction for him. When he arrived in the region of Achaia, he brought excellent teaching to the believers there by the grace of God. He also skillfully demonstrated to the skeptical Jews there, using the Old Testament Scriptures, that the Messiah they seek is Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now a desiring of him to go to the Achaia. Encouraging, the brothers wrote to the disciples to welcome him, whom, having come, he brought together much to the believing ones through the grace. For vigorously to the Jews he proved publically, exhibiting though the writings to be the Christ Jesus.
Complete Apostles Bible	And when he desired to go across to Achaia, having urged him on, the brothers wrote to the disciples there to receive him; and when he arrived, he assisted greatly with those who had believed through grace; for he was powerfully refuting the Jews publicly, demonstrating by the Scriptures that Jesus was the Messiah.
Douay-Rheims 1899 (Amer.)	And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, helped them much who had believed. For with much vigour he convinced the Jews openly, shewing by the scriptures that Jesus is the Christ.
Holy Aramaic Scriptures	And when he desired that he should go unto Akaia {Achaia}, The Brothers urged him on, and they wrote unto The Talmiyde {The Disciples/The Students} that they should receive him. And while he went, he had aided much, by means of Taybutha {Grace}, all The Believers, for, he mightily debated against the Yehudaye {the Judeans/the Jews} in front of {lit. before} their gatherings, while showing from The Kathabe {The Scriptures} about Eshu {Yeshua}, that He is Meshikha {The Anointed One}.
James Murdock's Syriac NT	And when he was disposed to go to Achaia, the brethren anticipated him, and wrote to the disciples to receive him. And, by going, through grace, he greatly assisted all them that believed. For he reasoned powerfully against the Jews, before the congregation; and showed from the scriptures, respecting Jesus, that he is the Messiah.
Original Aramaic NT	As he wanted to go to Akaia, they exhorted the brethren and wrote to the disciples to receive him and when he went, he helped all the believers greatly by grace. He was powerfully instructing contrary to the Jews before the crowds while showing from the Scripture concerning Yeshua, that he is The Messiah.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he had a desire to go over into Achaia, the brothers gave him help, and sent letters to the disciples requesting them to take him in among them: and when he had come, he gave much help to those who had faith through grace: For he overcame the Jews in public discussion, making clear from the holy Writings that the Christ was Jesus.
Bible in Worldwide English	Apollos decided to go into Achaia. The Christian brothers wrote to the disciples there and asked them to receive him. When he reached Achaia, he helped very much those who believed. They believed because God was kind to them. He talked strongly with the Jews before the people. He proved to them from the holy writings that Jesus is the Christ.
Easy English	Later, Apollos decided to go to the region called Achaia. The believers in Ephesus agreed that he should do that. They wrote a letter for him to give to the believers in Achaia. They wrote, 'When Apollos arrives, please accept him.' God had been very kind to the believers in Achaia, so that they believed in Jesus. When Apollos came to them, he helped them very much. Some of the Jews there spoke against Apollos's message. But he argued strongly against them so that everyone could hear. He explained to them what God had said in the Bible. He showed them clearly that Jesus is God's Messiah.
Easy-to-Read Version–2008	Apollos wanted to go to Achaia. So the believers in Ephesus helped him. They wrote a letter to the Lord's followers in Achaia and asked them to accept Apollos. When he arrived there, he was a great help to those who had believed in Jesus because of God's grace. He argued very strongly against the Jews before all the people. He clearly proved that the Jews were wrong. He used the Scriptures and showed that Jesus is the Messiah.
<i>God's Word</i> [™] Good News Bible (TEV)	Apollos then decided to go to Achaia, so the believers in Ephesus helped him by writing to the believers in Achaia, urging them to welcome him. When he arrived, he was a great help to those who through God's grace had become believers. For with his strong arguments he defeated the Jews in public debates by proving from the Scriptures that Jesus is the Messiah.
J. B. Phillips	Then as he wanted to cross into Achaia, the brothers gave him every encouragement and wrote a letter to the disciples there, asking them to make him welcome. On his arrival he proved a source of great strength to those who believed through grace, for by his powerful arguments he publicly refuted the Jews, quoting from the scriptures to prove that Jesus is Christ.
<i>The Message</i>	When Apollos decided to go on to Achaia province, his Ephesian friends gave their blessing and wrote a letter of recommendation for him, urging the disciples there to welcome him with open arms. The welcome paid off: Apollos turned out to be a great help to those who had become believers through God's immense generosity. He was particularly effective in public debate with the Jews as he brought out proof after convincing proof from the Scriptures that Jesus was in fact God's Messiah.
NIRV	Apollos wanted to go to Achaia. The brothers and sisters agreed with him. They wrote to the believers there. They asked them to welcome him. When he arrived, he was a great help to those who had become believers by God's grace. In public meetings, he argued strongly against Jews who disagreed with him. He proved from the Scriptures that Jesus was the Messiah.
New Life Version	He began to speak without fear in the Jewish place of worship. Aquila and Priscilla heard him. They took him to their house and taught him much more about the things of God. Apollos wanted to cross over to Greece. The Christians wrote a letter to the followers there asking them to be good to him. When he got there, he

was much help to those who had put their trust in Christ. In front of everyone he proved with great power that the Jews were wrong. He showed from the Holy Writings that Jesus was the Christ. V. 26 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Apollos later decided to move on. He wanted to go to the Achaia district in southern Greece. Ephesus believers encouraged him to go. They wrote to the disciples in Achaia, asking them to welcome him. When he arrived, he was a great help to those who had come to believe because of God's kindness. Apollos skillfully beat back the Jews in public debates. He used their own Scriptures to show that Jesus was the Messiah.
Contemporary English V.	Apollos decided to travel through Achaia. So the Lord's followers wrote letters, encouraging the followers there to welcome him. After Apollos arrived in Achaia, he was a great help to everyone who had put their faith in the Lord Jesus because of God's kindness. He got into fierce arguments with the Jewish people, and in public he used the Scriptures to prove that Jesus is the Messiah.
The Living Bible	Apollos had been thinking about going to Greece, and the believers encouraged him in this. They wrote to their fellow-believers there, telling them to welcome him. And upon his arrival in Greece, he was greatly used of God to strengthen the church, for he powerfully refuted all the Jewish arguments in public debate, showing by the Scriptures that Jesus is indeed the Messiah.
New Berkeley Version New Living Translation	. Apollos had been thinking about going to Achaia, and the brothers and sisters in Ephesus encouraged him to go. They wrote to the believers in Achaia, asking them to welcome him. When he arrived there, he proved to be of great benefit to those who, by God's grace, had believed. He refuted the Jews with powerful arguments in public debate. Using the Scriptures, he explained to them that Jesus was the Messiah.
The Passion Translation	Then Apollos, with the encouragement of the believers, went to the province of Achaia. He took a letter of recommendation from the brothers of Ephesus so his ministry would be welcomed in the region. He was a tremendous help to the believers and caused them to increase in grace. Apollos boldly and publicly confronted the Jews, vigorously debating them, proving undeniably from the Scriptures that Jesus was the Messiah.
Plain English Version	Later on, Apollos told the other Christians in Ephesus, "I want to go to Akaya country." They said, "That's good. You go there." And they wrote a letter to the Christians in Akaya, and told them, "Be friendly to Apollos." So Apollos went to the city called Corinth in Akaya country. Before that time, God was good to some of the Corinth people, and he helped them believe in Jesus. After Apollos got to Corinth, he really helped those new Christians there. But some of the Jewish leaders didn't believe in Jesus, so Apollos argued strongly with them all the time. And he talked to everyone, showing them that God's book tells us about the man that God promised to send to save us, the man that is called the Christ. And he showed them that Jesus is that man.
Radiant New Testament	Apollos then wanted to go to Achaia, and the brothers and sisters encouraged him to do that. They wrote to the disciples there and asked them to welcome him. When he arrived, he was a great help to those who by God's grace had become believers. In public meetings, he argued sharply against Jews who disagreed with him, proving from the Scriptures that Jesus is the Messiah.
UnfoldingWord Simplified T.	When Apollos decided that he would like to go to the region of Achaia, the believers in Ephesus told him that it would be good for him to do that. So they wrote a letter

to the believers in Achaia saying that they should welcome Apollos. After he got there, he helped those whom God had kindly enabled to believe in Jesus. Apollos was talking very powerfully with the leaders of the Jews while many other people listened. By reading from the scriptures, he was able to show them that Jesus was the Messiah.

William's New Testament Because he wished to cross to Greece, the brothers wrote and urged the disciples there to welcome him. On his arrival he rendered great service to those who through God's favor had believed, for he successfully refuted the Jews in public and proved by the Scriptures that Jesus was the Christ.

Partially literal and partially paraphrased translations:

American English Bible Then, since he was planning to travel to Achaia, the brothers wrote to the disciples there, telling them to welcome him. And when he got there, he provided assistance to all those who (through [God's] loving care) became believers, as he publicly and very enthusiastically showed that the Jews were absolutely wrong by using the Scriptures to prove that Jesus was the Anointed One.

Beck's American Translation .
Breakthrough Version Since he intended to go through into Achaia, the brothers wrote to the students urging *them* to gladly accept him, who, when he showed up, pitched in a lot with the *people* who had trusted through the generosity. You see, he was methodically disproving the Jewish *people*, publicly showing through the *Old Testament* writings Jesus to be the Anointed King.

Len Gane Paraphrase Then when he wanted to travel over to Achaia, the brethren wrote encouraging the disciples to welcome him. When he had come to them, he helped them a lot who had believed through grace. For he mightily convinced the Jews publicly showing them by the Scriptures that Jesus was Messiah.

A. Campbell's Living Oracles And when he intended to go over to Achaia, the brethren wrote to the disciples, exhorting them to receive him. And being arrived there, by his gift he greatly helped those who had believed. For he strenuously debated with the Jews in public, showing by the scriptures, that Jesus is the Messiah.

New Advent (Knox) Bible He was meaning to continue his journey into Achaia; in this the brethren encouraged him, and wrote asking the disciples there to welcome him. His visit was a welcome reinforcement to the believers; he spared no pains to refute the Jews publicly, proving from the scriptures that Jesus was the Christ.

NT for Everyone He wanted to go across to Achaia. The Christians in Ephesus, by way of encouragement, wrote letters to the church there to welcome him. On his arrival, his work made a considerable impact, through God's grace, on the believers, since he openly and powerfully refuted the Jews by demonstrating from the scriptures that the Messiah really was Jesus.

20th Century New Testament When he wanted to cross to Greece, the Brethren furthered his plans, and wrote to the disciples there to welcome him. On his arrival he proved of great assistance to those who had, through the loving-kindness of God, become believers in Christ, For he vigorously confuted the Jews, publicly proving by the Scriptures that Jesus was the Christ.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible When Apollos resolved to cross over to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On his arrival, he greatly aided those who by grace had believed. For he powerfully refuted the Jews in public debate, proving by the Scriptures that Jesus is the Christ.

Christian Standard Bible When he wanted to travel to Achaia, the brothers and sisters encouraged him and wrote to the disciples so they would open their homes to him. Once he arrived, he

was of great help to those who had come to believe through grace. He would vigorously defeat Jewish arguments in public debate, using the scriptures to prove that Jesus was the Christ.

Conservapedia Translation	When he expressed a willingness to travel to Achaia, the brothers wrote to encourage the students of Christ to receive him. WHEN he came, he was a great help to those who had believed through grace: because he powerfully convinced the Jews, and publicly, too, showing according to the Scriptures that Jesus was Christ.
Revised Ferrar-Fenton Bible	And as he was inclined to proceed to Achaia, the brethren encouraged him, and wrote to the disciples to welcome him. And on his arrival, he was, by means of his gift, of considerable assistance to the believers; for in public he eloquently demonstrated to the Judeans, proving by means of the Scriptures that Jesus was the Messiah.
Free Bible Version	When he decided to go to Achaia, the brothers encouraged him, and wrote to the disciples there telling them to welcome him. When he arrived he was very helpful to those who through grace trusted God, because he was able to strongly refute the Jews in public debate, demonstrating from the Scriptures that Jesus was the Messiah.
God's Truth (Tyndale) International Standard V	. When Apollos [Lit. he] 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 [The Gk. lacks God's] grace, had believed. He successfully refuted the Jews in public and proved by the Scriptures that Jesus is the Messiah. [Or Christ]
Urim-Thummim Version	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 that had believed through Grace: Because he forcibly contested with the Jews in public places, showing by the Scriptures that Jesus was Christ.
Weymouth New Testament	Then, as he had made up his mind to cross over into Greece, the brethren wrote to the disciples in Corinth begging them to give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed; for he powerfully and in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ.
Worsley's New Testament	And as he was inclined to go into Achaia, the brethren wrote to the disciples exhorting them to receive him: who when he arrived, was very helpful to those who had believed through grace. For he disputed vehemently with the Jews in public, proving by the scriptures, that Jesus was the Christ.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As Apollos wished to go to Achaia, the believers encouraged him and wrote to the disciples there to welcome him. When he arrived, he greatly strength ened those who, by God's grace, had become be lievers, for he vigorously refuted the Jews, proving from the Scriptures that Jesus is the Messiah. 1Cor 1:12; 16:12; 2Cor 3:1; Col 4:10 9:20; 17:3
The Heritage Bible	And he willing to go through into Achaia, the brothers wrote the disciples encouraging to welcome him, who, having arrived, helped them much who believed through grace, Because he cogently proved to the Jews, publicly, showing through the Scriptures Jesus to be Christ.
New American Bible (2011)	And when he wanted to cross to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. After his arrival he gave great assistance to those who had come to believe through grace. He vigorously refuted the Jews in public, establishing from the scriptures that the Messiah is Jesus.

New Catholic Bible	He then began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him more accurately the Way. And when he expressed a wish to cross over to Achaia, the brethren encouraged him and wrote to the disciples there, asking that they make him welcome. From the time of his arrival, he was of great help to those who by the grace of God had become believers. For he vigorously refuted the Jews in public, establishing from the Scriptures that Jesus is the Christ. V. 26 is included for context.
New Jerusalem Bible	When Apollos thought of crossing over to Achaia, the brothers encouraged him and wrote asking the disciples to welcome him. When he arrived there he was able by God's grace to help the believers considerably by the energetic way he refuted the Jews in public, demonstrating from the scriptures that Jesus was the Christ.
Revised English Bible—1989	Finding that he wanted to go across to Achaia, the congregation gave him their support, and wrote to the disciples there to make him welcome. From the time of his arrival, he was very helpful to those who had by God's grace become believers, for he strenuously confuted the Jews, demonstrating publicly from the scriptures that the Messiah is Jesus.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When he made plans to cross over into Achaia, the brothers encouraged him and wrote the <i>talmidim</i> there to welcome him. On arrival, he greatly helped those who through grace had come to trust; for he powerfully and conclusively refuted the unbelieving Jews in public, demonstrating by the <i>Tanakh</i> that Yeshua is the Messiah.
Hebraic Roots Bible	And when he was disposed to go to Achaia, the brethren anticipated him, and wrote to the disciples to receive him. And, by going, through grace, he greatly assisted all them that believed. For he powerfully confuted the Jews publicly, proving through the Scriptures Yahshua to be the Messiah.
Holy New Covenant Trans.	Apollos wanted to go to the country of Achaia. So the brothers in Ephesus helped pay his expenses. They wrote a letter to the students of Jesus in Achaia. In the letter they asked them to accept Apollos. The students of Jesus in Achaia had believed in Jesus through God's help in time of need. When Apollos went there, he helped them very much. He argued very convincingly in public against the Jews. Apollos clearly proved that they were wrong. He used the Scriptures to show that Jesus is the Messiah.
The Scriptures 2009	And when he intended to pass through to Achaia, the brothers, having encouraged him, wrote to the taught ones to receive him, who, having arrived, greatly helped those who believed through favour, for with power he refuted the Yehu'im publicly, showing from the Scriptures that עשוהי is the Messiah.
Tree of Life Version	When Apollos wanted to cross over to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. Upon arrival, he greatly helped those who by grace had believed. For he powerfully refuted the Jewish people in public, demonstrating through the Scriptures that the Messiah was Yeshua.

Weird English, 19th English, Anachronistic English Translations:

Accurate New Testament	...wanting but him to pass to the achaia Encouraging {him} The Brothers write [to] the students to welcome him Who Coming joins [thing] much [to] the [men] having believed through the favor intensely for the jews [He] convinced publicly Showing through the writings to be the christ jesus...
Alpha & Omega Bible	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, FOR HE POWERFULLY REFUTED THE JEWS IN PUBLIC, DEMONSTRATING BY THE SCRIPTURES (*The Greek Septuagint Old Testament*) THAT JESUS WAS THE CHRIST.

Awful Scroll Bible	Moreover, he is intending to go-through into Achaia, the brothers write, themselves turning-before the disciples to welcome-of him, who coming-about-near, themselves greatly put-in-together, they are having confided by grace. For he was well-stretched, thoroughly-confuting-against the Jews publicly, illustrating-before them by the Writings, Jesus to be the Anointed One.
Concordant Literal Version	Now, at his intending to pass through into Achaia, the brethren, promoting it, write to the disciples to welcome him, who, coming along, parleyed much with those who have believed through grace, for he strenuously and thoroughly confuted the Jews in public, exhibiting through the scriptures that Jesus is the Christ."
exeGesés companion Bible	And he wills to pass through into Achaia, and the brothers scribe to encourage the disciples to receive him: who, when he comes, to consider them much, who had the trust through charism: for he vigorously overwhelms the Yah Hudiym - and that publicly, showing through the scriptures that Yah Shua is the Messiah.
Orthodox Jewish Bible	When Rav Apollos desired to go to Achaia, the Achim b'Moshiach encouraged him and wrote iggrot to Moshiach's talmidim there to welcome him. When Rav Apollos arrived, he greatly helped the ones who through the Chen v'Chesed Hashem had come to emunah. For Rav Apollos was publicly and powerfully refuting the [unbelieving] Yehudim, showing through the Kitvei HaKodesh that Yehoshua is the Rebbe, Melech HaMoshiach.
Rotherham's Emphasized B.	And <he being minded to pass through into Achaia> the brethren urgently wrote unto the disciples, to welcome him,—who [arriving] was very useful unto them who had believed [with his gift]; for [with great force] began he confuting the Jews, publicly, shewing by the Scriptures that [Jesus] was [the Christ] .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And when Apollos wanted to go across to Achaia (southern Greece), the brothers encouraged him and wrote to the disciples, [urging them] to welcome him gladly. When he arrived, he was a great help to those who, through grace, had believed and had followed Jesus as Lord and Savior, for he powerfully refuted the Jews in public discussions, proving by the Scriptures that Jesus is the Christ (the Messiah, the Anointed).
An Understandable Version	And when he desired to travel over into Achaia, he was encouraged [to do so] by the brothers, who wrote to the disciples [in Achaia and urged them] to welcome him. When he arrived [in Achaia] he was a great help to those who had become believers through the unearned favor of God. [Note: An alternate meaning is, "he was a great help, through God's unearned favor upon him, to those who had become believers"]. For Apollos effectively refuted [the position of] the Jews, publicly proving, by using the [Old Testament] Scriptures, that Jesus was the Christ.
The Expanded Bible	Now Apollos wanted to ·go [cross over] to Achaia [v. 12]. So the ·believers [† brothers (and sisters)] ·helped [encouraged] him and wrote a letter to the ·followers [disciples] there, asking them to ·accept [welcome] him. ·When Apollos

arrived, he was a great help to those who, by God's grace, had believed in Jesus [or When Apollos arrived, by God's grace he was a great help...]. 28 [† For] He argued very strongly with [vigorously refuted] the Jews before all the people [† in public (debate)], clearly proving [or showing] with the Scriptures that Jesus is the Christ [Messiah; 17:3; 18:5].

Jonathan Mitchell NT

Now at his continuing in desiring and intending to pass through into Achaia, the brothers (= fellow believers), themselves promoting and encouraging [him; or: it], wrote to the disciples to, from acceptance, welcome and receive him – who, upon coming to be at [their] side, in giving much help threw himself [into the work] with the folks having trusted and believed through the grace and favor, for he, at full stretch and with intense vigor, began thoroughly reasoning the case down to a conclusive proof to the Jews, publicly, by [p38 and D add: continuously reasoning and] progressively giving a complete demonstration (or: a full exhibition) through the Scriptures [for] Jesus to be the Christ (the Anointed One; = the Messiah).

P. Kretzmann Commentary

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; for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.

Syndein/Thieme

Kretzmann's **commentary** for Acts 18:23–28 has been placed in the **Addendum**. And when he {Apollos} was disposed to pass into Achaia {Southern Greece}, the brethren wrote, exhorting the disciples to receive him. Who {Apollos}, when he was come, helped them greatly . . . who had believed through grace.

{Note: Paul established the Church in Corinth. Apollos now becomes their minister.} For he {Apollos} mightily convinced the Jews . . . {dialectically taught using the Old Testament Scriptures - very convincingly} and that publicly . . . showing by means of the scriptures that Jesus kept on being The Christ.

Translation for Translators

Apollos helped believers in Achaia.

Acts 18:27-28

When Apollos decided that he would like to go to Achaia *province*, the believers in Ephesus told him that it would be good for him to do that. So they wrote a letter to the believers *in Achaia saying that they should welcome Apollos. So Apollos got on a ship to go to Corinth.* After he arrived, he greatly helped those whom God had kindly enabled to believe *in Jesus*. Apollos was vigorously arguing publicly with *the leaders of the Jews* while many other people listened. *By quoting* from the Scriptures, he proved to people that Jesus was the Messiah.

The Voice

He wanted to head west into Achaia, *where Paul had recently been*, to preach there. The believers encouraged him to do so and sent a letter instructing the *Greek* disciples to welcome him. Upon his arrival, he was of great help to all in Achaia who had, by the grace of God, become believers. This gifted speaker publicly demonstrated, based on the Hebrew Scriptures, that the promised Anointed One is Jesus. Then, when the Jews there raised counterarguments, he refuted them with great power.

Bible Translations with Many Footnotes:

Lexham Bible

And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“wanted”)] **he wanted to cross over to Achaia, the brothers encouraged him** [*Here the direct object is supplied from context in the English translation] **and** [*Here “and ” is supplied because the previous participle (“encouraged”) has been translated as a finite verb] **wrote to the disciples to welcome him. When he** [*Here “when ” is supplied as a component of the participle (“arrived”) which is understood as temporal] **arrived, he** [Literally “who”] **assisted greatly those who had believed through grace. For he was vigorously refuting the Jews in public, demonstrating through the scriptures that the Christ [Or “Messiah”] was Jesus.**

NET Bible®

When Apollos¹⁰³ wanted to cross over to Achaia,¹⁰⁴ the brothers encouraged¹⁰⁵ him¹⁰⁶ and wrote to the disciples to welcome him. When he arrived, he¹⁰⁷ assisted greatly those who had believed by grace, for he refuted the Jews vigorously¹⁰⁸ in public debate,¹⁰⁹ demonstrating from the scriptures that the Christ¹¹⁰ was Jesus.¹¹¹

^{103tn} Grk “he”; the referent (Apollos) has been specified in the translation for clarity.

^{104sn} To cross over to Achaia. Achaia was organized by the Romans as a separate province in 27 B.C. and was located across the Aegean Sea from Ephesus. The city of Corinth was in Achaia.

^{105tn} Grk “encouraging [him], the brothers wrote.” The participle προτρέψαμενοι (protreyamenoí) has been translated as a finite verb due to requirements of contemporary English style. This was the typical letter of commendation from the Ephesians to the Achaeans.

^{106tn} The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

^{107tn} Grk “who, when he arrived.” Because of the length and complexity of the Greek sentence, the relative pronoun (“who”) was replaced with the pronoun “he” and a new sentence begun in the translation.

^{108tn} Or “vehemently.” BDAG 414 s.v. εὐτόνως has “vigorously, vehemently...εὐ. διακατελέγχεσθαι τιμι refute someone vigorously Ac 18:28.”

^{109tn} L&N 33.442 translates the phrase τοῖς Ἰουδαίοις διακατηλέγγετο δημοσίᾳ (tois Ioudaiois diakathlenceto dhmosia) as “he defeated the Jews in public debate.” On this use of the term δημόσιος (dhmosio) see BDAG 223 s.v. 2.

^{110tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” Again the issue is identifying the Christ as Jesus (see 5:42; 8:5; 9:22; 18:5).

^{sn} See the note on Christ in 2:31.

^{111tn} Although many English translations have here “that Jesus was the Christ,” in the case of two accusatives following a copulative infinitive, the first would normally be the subject and the second the predicate nominative. Additionally, the first accusative here (τὸν χριστόν, ton criston) has the article, a further indication that it should be regarded as subject of the infinitive.

The Spoken English NT

He also wanted to go over to Achaia,^{ff} and the brothers and sisters in Ephesus encouraged him to do it. They wrote to the followers that they should welcome him. When he got there, he was a great help to those who had become believers by God’s grace.

Because he thoroughly^{gg} refuted the Jews in public, and demonstrated with the scriptures that Jesus was the Messiah.^{hh}

ff. Prn. a-kay-ya.

gg. Lit. “powerfully.”

hh. Or “that the Messiah was Jesus.”

Wilbur Pickering’s New T.

When he decided to go across into Achaia, the brothers encouraged him and wrote to the disciples to receive him; upon arriving he was a great help to those who had believed through the grace; because he kept refuting the Jews vigorously, publicly, demonstrating Jesus to be the Christ, from the Scriptures.¹⁴

(14) Since he explained the Scriptures the same way that Paul did, it was no longer just one man’s interpretation.

Literal, almost word-for-word, renderings:

A Faithful Version

And when he was determined to travel to Achaia, the brethren wrote to the disciples, exhorting them to welcome him; and after arriving, he greatly helped those who had believed through grace, For he powerfully refuted the Jews publicly, showing by the Scriptures that Jesus was the Christ.

Analytical-Literal Translation	Now when he wanted to cross over into Achaia, having encouraged [him], the brothers [and sisters] wrote to the disciples [there] to welcome him, who, having arrived, greatly assisted the ones having believed by grace [or, by the grace [of God]]. For he was powerfully refuting the Jews publicly, demonstrating by the Scriptures Jesus to be the Christ.
Benjamin Brodie's trans.	And when he wanted to pass into Achaia, the brethren wrote, encouraging the students to receive him, who, when he arrived, greatly assisted those who had believed by grace [article emphasizes the special grace of God imparted]. For he made it a practice to vigorously and completely refute the Jews in public, demonstrating [pointing out] by means of the Scriptures that the Messiah was and continues to be Jesus .
Berean Literal Bible	And he resolving to pass through into Achaia, the brothers, having encouraged <i>him</i> , wrote to the disciples to welcome him, who having arrived, helped greatly those having believed through grace. For he was powerfully refuting the Jews publicly, showing by the Scriptures Jesus to be the Christ.
Charles Thomson NT	And as he was desirous to go to Achaia, the brethren encouraged him and wrote to the disciples to receive him. And being arrived there he by his gift greatly assisted them who had believed, for he strenuously confuted the Jews in public, shewing by the scriptures that Jesus is The Christ.
Context Group Version	And when he was minded to pass over into Achaia, the brothers encouraged him, and wrote to the apprentices to receive him: and when he came, he helped them much that had given trust through favor; for he powerfully confuted the Judeans publicly, showing by the scriptures that Jesus was the Anointed.
Far Above All Translation	And as he wished to cross over to Achaea, the brothers urged <i>him</i> on and wrote to the disciples to receive him. And when he arrived he contributed much to those who had believed, through grace. For he vigorously and thoroughly refuted the Jews, publicly demonstrating through the scriptures that the Christ was Jesus.
Legacy Standard Bible	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 [<i>Or helped greatly through grace those who had believed</i>], for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus is the Christ [Messiah].
Literal New Testament	AND BEING MINDED HE TO PASS THROUGH INTO ACHAIA, EXHORTING [THEM] THE BRETHREN WROTE TO THE DISCIPLES TO WELCOME HIM, WHO HAVING ARRIVED HELPED MUCH THOSE WHO BELIEVED THROUGH GRACE. POWERFULLY FOR THE JEWS HE CONFUTED PUBLICLY, SHOWING BY THE SCRIPTURES TO BE THE CHRIST JESUS.
Literal Standard Version	And a certain Jew, Apollos by name, an Alexandrian by birth, a man of eloquence, being mighty in the Writings, came to Ephesus, this one was instructed in the way of the LORD, and being fervent in the Spirit, was speaking and teaching exactly the things about the LORD, knowing only the immersion of John; this one also began to speak boldly in the synagogue, and Aquilas and Priscilla having heard of him, took him to [them], and more exactly set forth to him the way of God, and he resolving to go through into Achaia, the brothers wrote to the disciples, having exhorted them to receive him, who having come, helped them much who have believed through grace, for he was powerfully refuting the Jews publicly, showing through the Writings Jesus to be the Christ. Vv. 24–26 are included for context.
Modern English Version	When Apollos intended to pass into Achaia, the brothers wrote to encourage the disciples to welcome him. On arriving, he greatly helped those who had believed through grace. For he vehemently refuted the Jews publicly, proving from the Scriptures that Jesus was the Christ.

Modern Literal Version 2020 Now *while* planning to go into Achaia, the brethren exhorted him and wrote to the disciples to accept him *after* he came*. He supported many who had believed through the favor of God; for* he was thoroughly and intensely refuting the Jews in public, showing through the Scriptures *that* Jesus is the Christ.

A Voice in the Wilderness And when he was minded to cross to Achaia, the brethren wrote, encouraging the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing through the Scriptures that Jesus is the Christ.

The gist of this passage: Apollos wants to go to Achaia, and he is given letters of recommendation to be welcomed there and given a place to speak.

27-28

Acts 18:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boulomai (βούλομαι) [pronounced BOO-lohm-ahēe]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1014
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	aorist active infinitive	Strong's #1330
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Achaía (Ἀχαΐα) [pronounced ach-ah-EE-ah]	<i>trouble; transliterated, Achaia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #882

Thayer:

- 1) in a restricted sense, the maritime region of northern Peloponnesus
- 2) in a broader sense, a Roman province embracing all Greece except Thessaly.

Translation: [It was] his desire to go to Achaia.

Apollos is in Ephesus, which is in Asia (Minor). Achaia is a strip of land across the Aegean Sea from there. This is where Apollos wants to go. A number of times, the land mass of Achaia and Macedonia are found in the New Testament (Acts 19:21; Romans 15:26).

Apollos will both speak before the Christians in Achaia; and he will engage in debates with the learned Jews of that region as well. It is not clear what he is teaching directly to the believers, but when engaging with the Jewish population of that area, he would argue from the Scriptures that Jesus is the Messiah.

Macedonia, Greece, and Asia Minor (a map); from [Jesus Walks](#); accessed March 28, 2022.



Chapter Outline

Charts, Graphics and Short Doctrines

Acts 18:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
protrépomai (προτρέπομαι) [pronounced prot- REHP-om-ahēe]	<i>turning forward (for oneself); urging (on, forwards), exhorting, one who is encouraging</i>	masculine plural, aorist middle participle, nominative case	Strong's #4389
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
graphō (γράφω) [pronounced GRAF- oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 rd person plural, aorist active indicative	Strong's #1125
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
mathētês (μαθηταί) [pronounced math-ay- TIE]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3101

Acts 18:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodechomai (ἀποδέχομαι) [pronounced ap-od- EHKH-om-ah-ee]	<i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i>	aorist (deponent) middle infinitive	Strong's #588
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: The brothers, urging [him] forward, wrote to the disciples [there] to receive him [as a competent teacher].

Apollos has earned the respect of the believers in Ephesus, and they would like to assist him on this mission.

This gives us an idea how competent and accurate teaching was spread throughout Rome. The reasonably well-known believers in one region would recommend a person to another region. This would persuade believers in this new region to give (in this case) Apollos a hearing.

This tells us how many believers with a communication gift were accepted by this congregation or that. There were disciples and Apostles that believers were familiar with; and there were people whom they trusted. So, if Paul or Priscilla and Aquila wrote a letter of recommendation, then someone like Apollos would carry that letter with them in order to speak before a congregation of believers.

There is something which is also implied here. We have about 25 years out from the crucifixion and Paul is about to begin his 3rd missionary tour. There really has not been a clear explanation what a **local church** is. However, let me suggest that, for the most part, these local churches arose organically. As we saw in the previous missionary tour of Paul, he continued to go into synagogues and proclaim the gospel. But what about just plain old teaching? There were some synagogues which may have been receptive, but, for the most part, they were not. They were established with some specific guidelines and teaching information about this new age did not fall into those guidelines.

So, when someone came to a local church (as yet undefined) to teach, they had to figure out what to do. So, some sort of venue was established (that is, a church auditorium which was, in most cases, someone's home); and believers would attend and the person with knowledge of Bible doctrine would speak.

Therefore, let me suggest that the general guidance a gathering had was the synagogue; except the new Christians did not have Scriptures (apart from the Old Testament). But there were men with gifts of teaching, knowledge and prophecy. So, taking into consideration their own experiences in the synagogue combined with how should a speaker be received began to determine what the local church was to look like.

So, buried in these few words, we have the concept of letters of recommendation, accepted authorities, and the development of local churches. This is not necessarily a set of practices which we should be concerned with today; but it does help us to understand how the local church was formed and how it began to grow.

Now, at some point, Paul will write an epistle and he will say, "These are some of the things that you should do when you gather together as a local assembly." But we are not there yet.

Acts 18:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
sumballô (συμβάλλω) [pronounced <i>soom-BALL-loh</i>]	<i>to combine, to converse, to consult, to dispute, (mentally) to consider, (by implication) to aid, (personally) to join, also, to attack; to confer</i>	3 rd person singular, aorist middle indicative	Strong's #4820
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective, accusative case	Strong's #4183
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, perfect active participle; dative, locative or instrumental case	Strong's #4100
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485

Translation: When he arrived, he brought together much [teaching] for the believers through the grace [of God].

What Apollo is bringing together to the believers in Achaia is much teaching or great teaching. All of this is based upon the grace of God. Both he and the recipients of his teaching recognize that this is a grace operation.

I would suggest that Apollo did a great deal of teaching which was not directly related to Jesus being the Messiah. What exactly that would have been, we really don't know. Perhaps some information on this new age; perhaps

some discussion of the Law and the believers' relationship with the Law. Perhaps a more in depth analysis of grace.

No one knew the whole realm of doctrine for the Church Age at this point in time. Paul knew a lot (as demonstrated in the letters to the Galatians and Thessalonians); and teachers like Apollos certainly knew some things.

Acts 18:27 [It was] his desire to go to Achaia. The brothers, urging [him] forward, wrote to the disciples [there] to receive him [as a competent teacher]. When he arrived, he brought together much [teaching] for the believers through the grace [of God]. (Kukis mostly literal translation)

Salvation is a grace operation all the way. God the Holy Spirit must be functioning as our human spirit in order for us to hear and understand the gospel message. Without the function of the entire **Trinity** (God to put the salvation message in our plan; Jesus to die for our sins; and God the Holy Spirit to reveal the gospel to us), we could not believe in Christ Jesus.

Acts 18:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εὐτόνως (εὐτόνωως) [pronounced yoo- TONE-ocē]	<i>vigorously, forcibly; (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely)</i>	adverb	Strong's #2159
This rare adverb is used only by Luke (Luke 23:10 Acts 18:28).			
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
τοῖς (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Ἰουδαῖοι (Ἰουδαῖοι) [pronounced ee-ou- DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #2453
διακατελέγχωμαι (διακατελέγχωμαι) [pronounced dee-ak- at-el-ENG-khom-ahee]	<i>to confute (with rivalry and effort or in a contest); to convince, to prove</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1246
δημόσιος (δημόσιος) [pronounced day- MOHS-ee-oss]	<i>public, belonging to the people or state, public; common, openly, in public places, in full view of all, publically</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #1219

In the feminine singular dative case, this word is sometimes used as an adverb.

Translation: For vigorously, he proved publically to the Jews,...

Apollos also interacted with the skeptical Jews in that region. They had certainly some misgivings about these new people called Christians. Apollos was willing to speak with them publically on this specific issue. Very likely, this took place in the synagogues in that region.

Acts 18:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epideiknumi (ἐπιδείκνυμι) [pronounced ehp-ee- DIKE-noo-mee]	<i>exhibiting, showing; bringing forth to view; furnishing; being looked at, producing what may looked at; displaying something belonging to one's self; proving, demonstrating, setting forth to be known and acknowledged</i>	masculine singular, present active participle, nominative case	Strong's #1925
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
graphai (γραφαί) [pronounced graf-Ī]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun; genitive/ablative case	Strong's #1124
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Compare v. 5c.

The predicate nominative is anarthrous (meaning that, it lacks the definite article). So here, *the Christ is Jesus*.

Translation: ...demonstrating through the Scriptures [that] the Christ is Jesus.

The reference book for Apollos was the Old Testament (called the Scriptures here). He demonstrated to them that the Messiah whom they sought is Jesus.

It is most likely that Paul simply went into the various synagogues and presented the gospel message, and taught that message right out of the Jewish Scriptures. Although formal debates may have been organized, that is purely speculative.

Acts 18:28 For vigorously, he proved publically to the Jews, demonstrating through the Scriptures [that] the Christ is Jesus. (Kukis mostly literal translation)

Acts 18:27–28 [It was] his desire to go to Achaia. The brothers, urging [him] forward, wrote to the disciples [there] to receive him [as a competent teacher]. When he arrived, he brought together much [teaching] for the believers through the grace [of God]. For vigorously, he proved publically to the Jews, demonstrating through the Scriptures [that] the Christ is Jesus. (Kukis mostly literal translation)

Acts 18:27–28 Apollos developed a great desire to go to Achaia, a territory immediately south of Macedonia. Fellow believers in Ephesus urged him in this endeavor, also writing a letter of introduction for him. When he arrived in the region of Achaia, he brought excellent teaching to the believers there by the grace of God. He also skillfully demonstrated to the skeptical Jews there, using the Old Testament Scriptures, that the Messiah they seek is Jesus. (Kukis paraphrase)

One of the things that we learn here is that Paul, the greatest teacher of the first century (apart from Jesus) is not irreplaceable. You would think that, if anyone was irreplaceable, that it would be Paul. However, he appears to meander off for a few weeks, and God immediately takes up the slack for Paul being in Jerusalem, where he does not belong. Paul himself said, “I am now turning to the gentiles!” And then we find him actually going back to Jerusalem, attempting to, in some way, relive some old memories. Much as he had a soft spot in his heart for Jerusalem, God wanted him in Roman cities, teaching gentiles (mostly).

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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 18 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 18

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 18

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Addendum

This footnote was for [Acts 18:1](#) in the Christian Community Bible.

Extensive Footnote on Acts 18:1 (The Christian Community Bible)

• 18.1 Corinth, the main port of Greece and capital of the province of Achaia with 600,000 inhabitants, of whom 400,000 are slaves, is a religious, commercial and cultural center. It has countless temples with thousands of prostitutes serving in them. The city is famous for its luxury and its corruption. Paul goes there and remains eighteen months— until the end of the year 52. This date is exact: history tells us that Gallio was governor of Achaia during the year 52.

Aquila and his wife, Priscilla, had just arrived in Corinth. They were perhaps already Christians, but Jewish Christians were not different from others before the decree of the emperor.

Aquila and Priscilla simply place themselves at Paul's service to help him. They will assist him on other occasions with the natural availability of people who do not feel tied to any city or country.

A vision: there are not many in this book. Perhaps Paul was wondering whether it would not be better for him to retire for a time as he had already done and as Jesus had advised in case of persecution (Mt 10:23). The devil increases the opposition when someone sets foot on his field: in this center of corruption, grace would triumph.

The Jews brought him before the court. Here we have a new example of the problems Paul met in the great Roman centers. Different peoples co-exist and many conflicts are settled within communities according to their proper laws and customs. Gallio, the Roman governor, has no wish to be dragged into the jungle of traditions and disputes, especially with the Jews who enjoyed religious privileges within the Roman Empire.

The Jews are furious in seeing the success of Paul that relies on the Word of God, that is, on their own sacred books. They fear that the boldness of the Christians might stir a reaction from the pagans, in which case they, too, would be the victims.

They seized Sosthenes—and beat him. A sure bet would be that this Sosthenes, a Jew, is the one mentioned in 1 Corinthians 1:1. Even if he already acted as a prominent member of the Christian group, it is doubtful whether the Jews would have attacked him before the authorities: most probably it was a group of bystanders falling on a well-known Jew.

Extensive Footnote on Acts 18:1 (The Christian Community Bible)

Paul had made a vow (v. 18). He shaved his head as it was said in Numbers 6:5. All that Paul had written to turn converted pagans away from the Jewish Law did not prevent him, a Jew, from feeling at ease with the traditional forms of Jewish piety. He knew that faith alone saves, but it was his wish to mark with a vow some secret agreement he had made with the Lord.

From http://kukis.org/Translations/Christian_Community_Bible/37-Acts-Large.pdf accessed November 21, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced back in [Acts 18:4–6](#).

Kretzmann's Commentary on Acts 18:1–6

Paul had intended to wait for Silas and Timothy in Athens, but conditions caused him to leave this city before they arrived. He departed, journeying out, away from Athens, the city that took no interest in the Gospel-message. A little more than forty miles west by a good Roman road, on the isthmus between Hellas and the Peloponnesus, lay the city of Corinth, the capital of the Roman province Achaia, and the center of government and commerce. It was a rich and beautiful city, some of whose temples and public buildings ranked with those of Athens. Its wealth came pouring in through its eastern harbor, Cenchreae, on the Saronic Gulf, and on the west by way of the Bay of Corinth. But with all its external beauty, its wealth and fame, Corinth had become a byword for vice and infamy, for corruption and licentiousness. Centuries before, the Phoenicians had established the worship of the Semitic goddess Astarte on the Corinthian Acropolis, and the open consecration of shameless impurity in the service of this temple of Venus, as the Roman name has it, almost passes belief. Nevertheless, Paul was acting with careful calculation when he chose this city as a missionary station, for it was one of the knots on the line of communication, the point of convergence for many subordinate roads. At Corinth also Paul could follow his usual method of gaining access to the people, since the commercial advantages of the city had attracted many Jews, and there was a synagogue with a flourishing congregation. After Paul had reached the capital of Achaia, he found, not by deliberate search, but by chance, he ran across, a Jew by the name of Aquila, who hailed from Pontus in Asia Minor, a province southeast of the Black Sea. This man had but recently come from Italy with his wife Priscilla, because the Roman emperor Claudius, in 50 A. D. , had expelled all Jews from Rome by an imperial decree. So it must have been in the fall of this year that Paul met Aquila and his wife and made arrangements to lodge with them. Whether Priscilla was of high social rank, as has been conjectured, or not, and whether she had been the first to turn to Christ, or whether her husband had led her to the salvation which he had found first, cannot be definitely shown. But it is certain that she was very prominent in church-work, Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:9, and that she had great fervency of spirit and much executive ability. The arrangement by which Paul boarded with these people proved to be mutually agreeable and satisfactory, for they were fellow-craftsmen, their trade being that of tent-makers. Very likely it was not necessary for them to weave their material themselves, since the finished product of Cilicia and other Asiatic provinces could easily be procured in a commercial city like Corinth. So Paul worked at his trade and earned his living during the week by the labor of his hands, Acts 20:34-35; 1 Thessalonians 2:9; 2 Thessalonians 3:8; 1 Corinthians 4:11-12; 2 Corinthians 11:9; Php_4:12 ; but on the Sabbath he followed his old custom of arguing in the synagogue and trying to persuade both the Jews and the Greeks, the proselytes that attended the synagogue worship. Whether Paul was ill at this time, or whether he lacked his usual fervor and aggressiveness: he seems, at any rate, not to have been able to make the usual impression upon his hearers. But with the coming of Silas and Timothy from Macedonia, who remained with him for at least a part of his stay, 2 Corinthians 1:19, being named also in the salutations of the two letters to the Thessalonians, a change occurred. Probably his two assistants brought him some financial support from the congregation at Thessalonica, for he was now entirely occupied with the teaching of the doctrine of salvation, devoting all his time and energy to preaching the Gospel as found in prophecy and fulfillment, and testifying with great power and success to the fact that Jesus is the Christ, the promised Messiah. As usual, this fearless proclamation precipitated a crisis. The Jews arrayed themselves in opposition to him and to his message; they not only abused Paul, but blasphemed his Gospel and the name of Christ. And therefore Paul solemnly and impressively

Kretzmann's Commentary on Acts 18:1–6

shook out his mantle, shook the very dust of their synagogue off his clothes for a testimony against them, telling them, at the same time, that their blood was upon their own heads, that they could hold no one but themselves responsible for their damnation. He knew that he was clean, innocent, free from guilt; he had done his full duty in their behalf, From that time forth he intended to go to the Gentiles. Whatever bloody end the inevitable divine punishment would bring to them they must ascribe entirely to their own hard-heartedness; his conscience absolved him from all further responsibility. Note: If all efforts to bring the Gospel to a certain region or city come to naught on account of the refusal of the inhabitants, the consequences of their opposition may well be announced to the people in terms similar to those used by Paul; for God is not mocked.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 18, 2023.

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Referenced back in [Acts 18:9–11](#).

Kretzmann's Commentary on Acts 18:7–11

Having gone out from there, from the synagogue, having departed, removed himself, from the midst of the blaspheming Jews, Paul was not long at a loss for a suitable meeting-place. He entered at once into the house of one Titus Justus, a God-fearing man, a proselyte, evidently a Roman citizen of some influence and means, through whom Paul could gain access to the educated classes of the city. The action of the Jews, therefore, instead of harming the apostle, redounded to the benefit of the Gospel, as often happens. The location of the house of Justus was also favorable, since it adjoined the synagogue, and was thus convenient of access to both Jews and Greeks. And that not all the Jews joined in blaspheming the Gospel-message is apparent from the fact that the ruler of the Corinthian synagogue, Crispus, in this crisis came forward boldly for the cause of the Lord; he believed on the Lord with his entire house, with all the members of his family and his household, his children and his servants, 1 Corinthians 1:14. And the movement gained in force, for many of the Corinthians, Gentiles, when they heard the Word, believed on the Lord Jesus Christ and were baptized. The spread of the new faith was gradual, but continuous. The decisive action of Paul in confessing his Lord had not hindered, but furthered the course of the Word. And he was now strengthened in his aggressive labor by a vision by night in which the Lord told him not to be afraid of the continued malicious opposition of the Jews nor of any other danger, but to continue speaking and testifying, and by no means to hold his peace, never to stop. And this command the Lord reinforced by the encouraging promise that He Himself, the almighty God, was with him, and that no one would lay hands upon him to do him harm. Anyone under the protection of the Lord is more secure than if all the armies of the world were summoned and arrayed in his defense. And in Corinth, as the Lord said, He had a great many people who were yet to be gained by the preaching of the Gospel. God knew that His merciful will in their case would be carried out, that they would learn to believe in their Savior Jesus Christ. Thus the Lord, in the midst of the Corinthian people, whose moral plane was as low as that of any city in the empire, had chosen a congregation to be sanctified through the blood of Christ, by faith in His salvation. Christianity here wrought its miracle, as one commentator has it, for in Corinth the Gospel was put to a supreme test, and nowhere did it triumph more gloriously. And though God chiefly chose the lowly among the people, 1 Corinthians 1:26-27, His call included also men of high station, a Crispus, a Gaius, a Stephanas, and an Erastus, the public treasurer of the city, Romans 16:23. With such splendid success attending his labors, Paul dwelt, settled, in Corinth for the time being; he carried on a quiet and settled work of establishing the congregation and seeing it grow in faith and sanctity, his entire stay consuming a year and six months. The Word of the Lord he preached, no foolish fancies of his own imagination or of man's philosophy; for the latter will never build the Church of Christ, no matter how attractively it may be presented.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 18, 2023.

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Referenced back in [Acts 18:17](#).

Kretzmann's Commentary on Acts 18:12–17

Gallio became proconsul of Achaia and took charge of the affairs of the province in the summer of 51 A. D. , almost a year after Paul had come to Corinth. "Another proof of St. Luke's accuracy. Achaia from B. C. 27 (when it had been separated from Macedonia, to which it had been united since B. C. 146, and made into a separate province) had been governed by a proconsul. In A. D. 15 Tiberius had reunited it with Macedonia and Mysia, and it was therefore under an imperial Zegatus as an imperial province. But a further change occurred when Claudius, A. D. 44, made it again a senatorial province under a proconsul. " Evidently the Jews thought this a propitious time to inaugurate a tumult, for they arose against Paul with one accord, as one man, and led him to the judgment-seat of the proconsul. They may have thought that the new proconsul would want to make a favorable impression and gain the good will of all his subjects at once, and therefore would grant their request. Their charge against Paul was that he, against the law, was persuading the people to worship God. The wording of the accusation showed great skill, for in a certain sense the word "law" might include both the Roman law and the Jewish law, the first being fixed by the government, the second being permitted by a special decree. In stating that Paul's teaching was illegal, they meant to convey the impression that he was spreading a prohibited religion, while in their own hearts they had reference only to their ceremonial law and to the traditions which they held sacred. So the Jews here made use of boldness mingled with cleverness. Paul was just about to open his lips to make a suitable reply to this sophistical charge when Gallio gave the Jews an answer which showed that he drew a hard and fast line between a charge of unlawful action against the state and against Jewish law and custom. He explained that if it were a case of an unlawful action, of a breach of state law, or if it were an actual crime, a moral wrong, with which they were charging Paul, he would sustain them, he would look into the case, according to right and justice. But so far as any discussion regarding a word and names of their law was concerned, they would have to see to that themselves; he did not propose to act as judge in such matters. Gallio was not altogether clear in his mind what the whole controversy was about; he may have heard some references to the Word of God, to the name of Jesus, to the customs and usages of the Jews. And it was not necessary for him, in his capacity as secular judge, to be familiar with these matters. But he certainly proved that the high praise bestowed upon him by the historians, in calling him a man of admirable integrity, amiable and popular, was not misplaced. In this he might well serve as an example to state officers everywhere, in showing them that the business of the state deals with transgressions of the second table of the Law only, and should not interfere with the exercise of religion. The prompt and energetic action of the proconsul, not only in rendering a clear opinion without the least delay, but also in dismissing the importunate Jews with some sharpness, in clearing the court, made a very favorable impression upon the people that were gathered in the forum, and turned the tide of popular prejudice in favor of Paul. The Greeks that were present immediately laid hold of Sosthenes, the successor of Crispus as the ruler of the synagogue, and gave him a sound thrashing in full view of the judgment-seat, and Gallio took no official notice of the beating, assuming, no doubt, that there was some bitterness against the Jews which might find its vent in this comparatively harmless way. And thus, in accordance with the Lord's promise that no harm should befall the apostle, the purpose of Gallio to confine himself strictly to his business of proconsul was a means of saving Paul from persecution and probably even death.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 19, 2023.

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Referenced back in [Acts 18:20–22](#).

Kretzmann's Commentary on Acts 18:18–22

After the unsuccessful uprising of the Jews, which must have occurred in the fall of 51 A. D. , Paul remained in Corinth a matter of another half year, many days, as Luke reports, showing that there was no more difficulty, but that the Gospel could be preached freely. Then, however, he made his farewells to the brethren and embarked for Syria, he set about to make his voyage, with Syria as his goal. Priscilla and Aquila, his hosts and

Kretzmann's Commentary on Acts 18:18–22

dear friends, accompanied him. Note that Luke places the woman's name first, as the more active and energetic in the work of the Lord. They went down to the eastern harbor of Corinth, the town of Cenchreae, first, for here the ships landed that carried on the trade with Asia. Before going aboard, Paul had his head shaved and took the hair along with him, for he had a vow which he intended to pay to the Lord, probably on the coming Passover festival in Jerusalem, Numbers 6:13-21; Numbers 7:3 He had been under a Nazirite's vow, and now resumed the regular cutting of his hair, which, according to special provisions intended to cover just such cases, could then be taken to the door of the Temple and burned there. Paul, as a Jew, still observed the customs of the Jewish law and tradition which did not interfere with the exercise of the Christian religion. In the same way Luther did not permit iconoclastic motives to govern him, but retained such customs of external worship as are not in themselves sinful. Sailing eastward from Cenchreae, Paul and his companions crossed the Aegean Sea, with its many beautiful and historic islands, a distance of some 250 miles, to Ephesus, the capital of the Roman province of Asia, a city which he had intended to visit in the beginning of the present journey. Here the apostle left his companions, who probably intended to stay here a while for the purpose of assisting in mission work. Paul himself, while his ship was in the harbor for some days, could not deny himself the pleasure of visiting the synagogue on the Sabbath, since he was desirous that others should partake of his hope of eternal salvation through the merits of Jesus. To this end he argued with the Jews from the Scriptures, not without making an impression upon them, for they begged him to remain there for a longer time. But he felt constrained to refuse the invitation and therefore bade them farewell, saying that he must by all means celebrate the coming festival, most likely that of the Passover, in Jerusalem. But he comforted them with the promise that he would return to them, if it was the will of God. Note the example which Paul sets with his conditional promise. Leaving Ephesus, Paul continued his voyage around the southwestern coast of Asia Minor, thence past the little isle of Rhodes in a southeasterly direction, leaving Cyprus on the left, till the ship reached Caesarea, the city of the centurion Cornelius. Without delay he made the trip up to the mountains where Jerusalem was, located (altitude about 2,500 feet), saluted the congregation, paid his vow, attended the festival, but then left at once to travel overland down to Antioch, where he doubtless received a glad welcome from the church. It was the end of his second long missionary journey, on which he had been absent for almost three years.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 20, 2023.

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This footnote was for [Acts 18:23](#) in the Christian Community Bible.

Footnote for Acts 18:23 (The Christian Community Bible)

- 23. In this short paragraph Luke combines the end of the second journey and the beginning of the third.

Paul does not stay in Ephesus, the capital of the province of Asia. He is in a hurry to return, after two and a half years of mission. He goes up to Jerusalem and returns to Antioch, which is the first and the main among the churches in the pagan world. Paul goes there to rest after every journey. The life of this large community, with years of experience, and the contact with its apostles, helped him to see what the future of the Church would be.

When he leaves again, Paul visits the churches established on his second mission. This takes him several months, so he will only arrive at Ephesus in 54. Meanwhile a church had been established there.

From http://kukis.org/Translations/Christian_Community_Bible/37-Acts-Large.pdf accessed November 21, 2023.

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This footnote was for [Acts 18:24–26](#) in the Christian Community Bible.

Footnote for Acts 18:24 (The Christian Community Bible)

• 24. During Paul's absence, Aquila, Priscilla and others resumed the first contacts that he had established in the Jewish community. An important success: the integration of Apollos who will be one of the most valued missionaries (1 Cor 3:6; 4:6; 15:12). Apollos, we are told, knew something of The Way (v. 26). We have already met this term which denoted Christianity: not only a religion, nor only a faith or morale, but all that together and more. Apollos, like the twelve men mentioned in 19:1-7, had probably been in Palestine when Jesus was already known there. His teaching had not yet given rise to a movement nor made a stir equal to that resulting from John the Baptist's preaching, which was followed by baptisms and commitments.

From http://kukis.org/Translations/Christian_Community_Bible/37-Acts-Large.pdf accessed November 21, 2023.

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Referenced back in [Acts 18:27–28](#).

Kretzmann's Commentary on Acts 18:23–28

Paul had probably reached Antioch in the early summer of the year 52, but he did not spend much time there. His zeal for the Lord and the Gospel did not permit him to rest. Even before the heat of the summer set in, he was once more on the way, traveling overland over the same route which he had taken on the previous journey, chap. 15:41, through Syria into Cilicia, and from there by way of the Gates of Cilicia into the Lycaonian plateau. Here he continued his missionary journey through Southern Galatia, in the districts of Lycaonia and Phrygia, through Derbe, Lystra, Iconium, and Pisidian Antioch. Judging from the rapidity of his journey, as indicated in the words of Luke, Paul must have found all the churches of these regions in such a condition that a longer visit on his part was not necessary. Still he made good use of every opportunity to admonish, encourage, and confirm all the disciples, urging them earnestly to cling to the faith in the Lord Jesus as it had been delivered to them. Paul, with his energy and with his capacity for work, is a model missionary for all times; he did not spare himself in the labor of his Lord. But while he was spending the latter part of summer and the early fall in the center of Asia Minor, events in Ephesus were preparing the way for his labors in that important city. For a certain Jew by the name of Apollos, an Alexandrian by birth, his parents and forefathers having lived in that Egyptian city for many years, thus making him a native of Alexandria, though a Jew by descent and education, came to Ephesus, settled there for a time. He was both eloquent and learned, and well-read in the Scriptures; he was at home in them and could adduce the most important passages in any emergency and in the defense of any doctrine. This man had received catechetical instruction in the way of the Lord; he knew the divine plan of salvation which aimed at the redemption of Israel; while he was not acquainted with any other baptism but John's, he may have known a good deal of Christ's words and deeds as gained from such accounts as Egyptian Jews brought back from their visits to the Jewish capital. But what he lacked in accuracy of knowledge, he fully made up in fervor. He was burning in his spirit with zeal for the Lord, and he made it his regular custom to speak and teach the things concerning Jesus Christ with all accuracy; both in private conversation and in public discourse he set forth the facts which had been taught him as exactly as he could. Weak as he was in Christian knowledge, he began to speak freely even in the synagogue, for he had the courage of his convictions. And Aquila and Priscilla, who had not found it necessary to separate themselves from their countrymen at Ephesus, hearing him speak, showed fine tact and solicitude in his behalf. They recognized his excellencies as well as his deficiencies, and therefore took him with them and set the way of the Lord before him with greater exactness, supplying what he still lacked in knowledge from the information which they had gained from Paul. That was a fine indication of the right spirit toward a brother that was still weak in knowledge; and the fact that Apollos accepted this service in the spirit in which it was rendered shows that he was not puffed up with pride over his abilities and knowledge. Sometime afterwards, therefore, after he had been thoroughly established in the full Christian knowledge, when he planned to go over into Achaia, to Corinth, for a stay of some time, the Christian brethren of Ephesus wrote a letter of recommendation for him, urging the disciples in the Greek capital to make him welcome. This service of love deserves to be imitated a little oftener in our days; for not only the relatives and close friends, but all Christian brethren should take an interest in the spiritual welfare of such as remove to a different part of the country. But the example of Apollos is also significant, for he at once sought out

Kretzmann’s Commentary on Acts 18:23–28

the brethren in Corinth, and in conference with them proved of great aid to them that had become believers by grace. What Paul had planted Apollo watered; but it was God that gave the increase. His grace worked faith in the hearts of the believers, as it does to this day. The success of Apollo's labors was due in no small measure to the fact that he, powerfully, vehemently, argued down the Jews; he confuted them, even if he could not convince them; for before all the people, in public meetings, he demonstrated from the Scriptures, from the Old Testament writings as they were universally accepted by the Jews, that Jesus, the prophet of Nazareth, who was crucified at Jerusalem, could be no one else than the Christ, the Messiah of the world. It is a blessing, a gift of God, if a teacher of the Church has the ability to confute the gainsayers and to bring out the glorious facts of salvation with the proper force.

From <https://www.studylight.org/commentaries/eng/kpc/acts-18.html> accessed November 21, 2023.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 18

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul meets Priscilla and Aquila	
After these things, [Paul] departed from Athens and went to Corinth.	After Paul had given that speech on Mars Hill and welcomed some converts into the fold, he left Athens and went to Corinth.
Having discovered a Jew named Aquila (of Pontus by birth), [who] had recently come from Italy with Priscilla, his wife (because of the decree of Claudius for all the Jews to depart from Rome).	He ran into a fellow Jew named Aquila, who was born in Pontus, and had recently come to Corinth with his wife, Priscilla. They moved to Corinth because of the decree of Claudius that all Jews must depart from Rome.
He came to them, and because [they] were practicing the same trade, [Paul] remained with them. They [all] worked [together], for they were tentmakers by trade.	Paul approached them, in part, because they all practiced the same trade. Paul stayed with them, so that they might work together, as they were tentmakers by trade.
Trouble for Paul at a Corinthian synagogue	
[Paul] was debating in the synagogue on every Sabbath [day]. He was persuading both Jews and Greeks. [When] Silas and Timothy came down from Macedonia, Paul was being compelled by the Word [possibly, <i>Spirit</i>], testifying to the Jews [that] Jesus is the Christ.	On every Sabbath day, Paul would go into the Corinthian synagogue and debate. Although he was persuading both Jews and Greeks, not all of them were believing. Then, when Silas and Timothy came down from Macedonia, Paul was compelled once against by the Word to testify that Jesus is the Christ.
[However, the Jewish hierarchy in the synagogue] were not just opposing them but blaspheming [Jesus as well].	However, those who ran the synagogue continued to oppose him and they blasphemed the Lord as well.

A Complete Translation of Acts 18

The Kukis Reasonably Literal Translation	Kukis Paraphrase
[Paul then began to] shake off [his] garments, saying to them, “Your blood [is] upon your heads. I [am] clear [of responsibility to you]. [I will go] away from the [Jews] and will go to the gentiles [instead].”	Paul, having reached his limit, shook the dust off his clothing, said to them, “Your blood is upon your heads. I am clear of any responsibility to you. I will stop trying to convince the Jew of their Messiah and go to the gentiles instead.”
God tells Paul to remain in Corinth	
Having departed from there, [Paul] went to the house of a certain (man) with the name Titus Justus, a worshiper of God. [His] house was adjacent to the synagogue.	Paul walked out of the synagogue and went next door to a home owned by Titus Justus, a man who worshiped God. Paul was going to stay there as previously arranged.
Also Crispus, the director of the synagogue, believed in the Lord, along with his entire household. Indeed, many of the Corinthians who heard [Paul speak] believed and were baptized.	While all of this was taking place, the director of the synagogue, Crispus, also believed in the Lord along with his entire household. In addition to this, many Corinthians, having heard Paul speak, believed and were baptized.
The Lord spoke to Paul by a vision at night, [saying], “Do not be afraid [in Corinth] but keep on speaking and do not be silent, for I [even] I am with you.	The Lord spoke to Paul by a vision at night, saying, “Do not allow yourself to become afraid in Corinth. Keep on speaking the truth and so not be silent, for I, even I, am with you.
No one will attack you to harm you, for [the] people for Me are many in this city.”	I will not allow anyone to attack you or to harm you, for I have many people in this city who need to hear My Name.”
So [Paul] remained [there] for a year and six months teaching among them the Word of God.	Therefore, Paul remained in Corinth for a year and a half, teaching the Word of God among the people.
Paul is taken before Gallio	
When Gallio was proconsul of Achaia, the Jews, in unison, rose up against Paul. They went to [Gallio] at the judgment seat, saying, “This one, at the edge of the [Mosaic] Law, stirs up the men [who] worship God.”	While Gallio was the governor of Achaia, the Jews, as a group, rose up against Paul. They went to Gallio at the judgment seat for that region, claiming that, “This Paul, operating at the edge of the Mosaic Law, stirs up men who worship God.”
[Just as] Paul was about to open [his] mouth, Gallio spoke directly to the Jews: “If indeed this was a misdemeanor or a serious crime, O Jews, according to [this] matter, I would bear up with you [all].	Even though Paul was about to speak to defend himself, Gallio motioned him to shut it, and Gallio directly addressed the Jews who had brought Paul in. “Listen, if this were a misdemeanor or a serious crime, then I would entertain your motion and begin to call for witnesses and evidence.
However, if [this] is a (controversial] question about an idea or about names and the law of [whomever], according to you [all], [then] you [all] [need to] see to these things [yourselves]. I do not intend to be a judge of these things.”	However, this is simply a controversial question about ideas, names and/or points of view found in your Law. Therefore, you need to take care of these things yourselves. I do not intend to be a judge of such disputes.”

A Complete Translation of Acts 18	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Then he dismissed them from the judicial bench.	Then he told them to step back from the bench and exit his courtroom.
All of [the Greeks] grabbed a hold of Sosthenes, the [new] leader of the synagogue, [and] they were beating him there in front of the judgment seat. None of these things were a concern to Gallio.	The Greeks who were there, having a bad attitude towards the Jews, grabbed up Sosthenes (the new leader of the synagogue) and began to beat him right there in front of the judgement seat. None of these things were a concern to Gallio.
Paul goes from Corinth to Jerusalem	
Paul, having yet remained [in Corinth] for many days [decided to move on]. Having bid farewell to the brothers, he sailed towards Syria along with Priscilla and Aquila.	Paul stayed in Corinth for many more days after that until he decided to move on. He separated from his Corinthian brothers—fellow believers in the Lord—and he sailed to Syria with Priscilla and Aquila.
[His] head was shaved in Cenchræa, because he had taken a vow.	He cut his hair in Cenchræa, due to a vow which he had taken.
He entered into Ephesus and he left them behind there. [Alone,] he entered into the synagogue and reasoned with the Jews [there].	Then he entered into Ephesus, leaving Priscilla and Aquila behind for his first outing. Alone, he entered into the Ephesus synagogue and he reasoned with the Jews there.
They were asking [Paul] to remain a longer time [[with them]], but he did not consent [to this]. Having taking leave [[from them]], [Paul] said, “[[It is absolutely necessary for me [to go] to the feast to take part [in it] in Jerusalem.]] [[But]] I will return again to you [all], God being willing [that I do].”	The people in Ephesus kept asking Paul to remain for a longer time with them, to continue his teaching. Although he probably should have stayed there, he did not. Having taken leave from them, Paul said, “It is absolutely necessary for me to go up to Jerusalem and take part in the upcoming feast there. However, I will return again to you, God willing.”
[[Then]] [Paul] set sail from Ephesus [to Cæsarea]. [Paul] came down to Caesarea, [then] he went up [to Jerusalem] and embraced the church [there]. He [then] went down towards Antioch.	Then Paul set sail from Ephesus in the direction of Caesarea. After leaving Ephesus, Paul did a great deal of traveling. He sailed first to Caesarea, and then he went up to Jerusalem in order to visit with the believers there. Then he returned to Antioch.
Paul leaves out for his third missionary tour	
Having spent a certain [amount] of time [there in Antioch], [Paul] departed, passing through, in order, the Galatian region and Phrygia, giving strength to the disciples [by the teaching of the Word].	After spending some time in Antioch, Paul went out from there, passing through the Galatian region and then through Phrygia, teaching Bible doctrine as he went, giving strength and encouragement to the believers there.
Apollos picks up the slack for Paul (a parenthetical narrative)	

A Complete Translation of Acts 18	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
[There was] a certain Jew named Apollos, an Alexandrian by birth, a learned man, [who] had come to Ephesus, being able in the Scriptures. He had [in his human spirit knowledge] of the way of the Lord and he was fervent in the Spirit.	About this time, there was a certain Jew named Apollos who had a ministry teaching at the synagogue and elsewhere in Ephesus. He was an educated man, born in Alexandria, well-versed in the Old Testament Scriptures. He understood in his human spirit the way of the Lord, and it was clear that he taught by the power of the Holy Spirit.
He was speaking and teaching the things about Jesus accurately, [but] he only knew the baptism of John. He was speaking freely (and boldly) [about the true way of God] in the synagogue.	He was speaking and teaching about Jesus accurately, but he only understood the baptism of John. Nevertheless, he spoke freely and boldly about Jesus in the synagogue in Ephesus.
Having heard of him, Priscilla and Aquila received [him as a brother and took him aside]. They [more] accurately explained the way of God to him.	Having heard about him, Priscilla and Aquila went to hear him. They received him as a brother in Christ, but took him aside to more accurately explain the way of God to him.
[It was] his desire to go to Achaia. The brothers, urging [him] forward, wrote to the disciples [there] to receive him [as a competent teacher].	Apollos developed a great desire to go to Achaia, a territory immediately south of Macedonia. Fellow believers in Ephesus urged him in this endeavor, also writing a letter of introduction for him.
When he arrived, he brought together much [teaching] for the believers through the grace [of God]. For vigorously, he proved publically to the Jews, demonstrating through the Scriptures [that] the Christ is Jesus.	When he arrived in the region of Achaia, he brought excellent teaching to the believers there by the grace of God. He also skillfully demonstrated to the skeptical Jews there, using the Old Testament Scriptures, that the Messiah they seek is Jesus.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Acts 18

	Series	Lesson (s)	Passage
	1965 Acts (#402)	#79–81	Acts 18:1–28
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#367)	#1590–1591	Acts 18:8–18
	1992 Spiritual Dynamics (#367)	#1600	Acts 18:8–21
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28

Doctrinal Teachers* Who Have Taught Acts 18

Series	Lesson (s)	Passage
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)	Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm	Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletownbiblechurch.org/acts/index.htm	Acts 1–14

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

