

ACTS 18:1-11 | THE SECOND MISSIONARY JOURNEY: CORINTH PART 1

- Verses 1-4 on Session 57
- Verse 5 –
 - Recall that **Silas and Timotheus** remained in Berea (which is in **Macedonia**), and now caught up with Paul.
 - His co-workers arrival caused Paul to be **pressed in the spirit**.
 - Note that the KJV does not capitalize **spirit**.
 - The NKJV says “compelled by the Spirit.”
 - However, the NASB (and modern translations) say “devoting himself completely to the word.”
 - The Greek word συνέχω [sunecho] is literally, “coming together to have,” and thus has a somewhat broad meaning but related to *seizing* something. Here the word is in the passive tense, which comes through in the KJV and NKJV but not NASB.
 - The underlying text for the KJV/NKJV has **in the spirit**, while the modern versions are translated from the Critical Text which has *in the word*.
 - In the end, he **testified to the Jews that Jesus was Christ**. This is the same thing we saw in Thessalonica (Acts 17:3).
- Verse 6 –
 - This is the first time we see Paul abandoning the synagogue. Unable to persuade them, he “washes his hands” of responsibility and declares, **I will go unto the Gentiles**.
 - Since the Gentiles do not have a promised kingdom, we should not expect that he will preach the same message to them.
 - Note that he only abandons the synagogue in Corinth. Later we will see him firmly committed “to the Jew first.”
- Verse 7 –
 - **Justus** (or, in some manuscripts *Titus Justus*), was **one that worshipped God**, that is, a Gentile who worshipped in the synagogue but had not converted to Judaism.
 - This may have been the place the Corinthian congregation was established.
- Verses 8 –
 - The only recorded message that had been delivered to Crispus was that **Jesus was Christ** (v. 5).
 - This is much more related (solely related?) to the Kingdom Gospel than the Pauline Gospel.
 - It looks like Paul had convinced **the chief ruler of the synagogue** and when Paul left, Crispus left with him.
 - We are not told the content of what **many of the Corinthians** who were hearing him believed.
 - If they heard and believed the Pauline Gospel (personal salvation apart from the works of the law), then their water baptism was simply a testimony of the object of their faith: the death, burial, and resurrection of Jesus Christ (see 1 Cor. 15:3-4).
 - If, however, they were all believing the Kingdom Gospel, then their baptism was the same as Peter taught in Acts 2:38.
 - Note on 1 Corinthians 1:2 - Paul is writing to two groups of people, both the **saints** and those in **every place who call upon the name of Jesus Christ**, who is

the Lord of both groups. Such a two-fold designation (which is required by grammar) requires a different interpretation of saints than the standard evangelical definition. I contend that saints are the redeemed Jews of the first century.

- The major baptismal difference between the Kingdom Gospel and the Pauline Gospel is that baptism is *commanded/required* in the Kingdom Gospel and left silent or unclear in the Pauline Gospel.
- Verses 9-11 –
 - Paul receives one of many visions (compare 2 Cor. 12:7). This particular vision reveals that God has **much people in this city** (v. 10).
 - *Grammar note:* modern English would prefer *many people*. However, the word *people* can be singular or plural. When singular, it refers to an indivisible group. When plural, it refers to indivisible persons. In modern English, it is almost exclusively used in the plural, therefore our ears want to hear *many people*. The Greek text, however, is singular. In order to have a precise translation, the English must use the singular *people*, and thus **much people** is required. For example, a cook might say, “I have too many oranges and so I put too much orange in this cake.” A precise student of the Word will want to make note of English oddities rather than have them removed from consideration by translator’s decree.
 - The Greek does not convey any kind of Calvinist sense such as the English may convey. A very literal translation would be, “there is to me much people in this city.”
 - Because of this vision, Paul **continued there a year and six months**. During this time it is likely that 1 and 2 Thessalonians were written (52-54 AD time period).

ACTS 18:12-22 | THE SECOND MISSIONARY JOURNEY: CORINTH, PART 2

- Verses 12-13 –
 - There can be no doubt that by this time Paul was preaching the Grace (i.e. “Pauline) Gospel. The Jewish accusation against Paul was that he **persuadeth men to worship God contrary to the law**. Indeed, that is *exactly* what the grace Gospel does!
 - It is almost impossible to deny that a dispensational change has taken place, seeing these accusations. Clearly the Jews saw Paul's teaching as mutually exclusive to obedience to the Law. The reader's only response is to say (1) the Jews themselves were wrong and misunderstood their Law. Such a response would be very difficult to validate. Or (2) what Paul taught concerning worship was indeed contrary to the Law. If the reader chooses option 2, then he is, by nature, a dispensationalist.
 - Take note that the accusation of Acts 6:13 against Peter was a “false” accusation. The Scripture gives no such disclaimer of the Jewish accusation here.
 - Note that Gallio, **the deputy of Achaia** is verified in non-biblical sources, reminding us of the historical credibility of this account.
- Verses 14-16 –
 - Gallio represented the best of Roman government (and of governments in general). He knew that he must address substantive matters, saying **reason would that I should bear with you** (v. 14). He also knew that matters of **words and names, and of your law** (v. 15) should be left to non-governmental authorities to solve. Gallio reserved the **judgment seat** (v. 16) for **matters of wrong** [ἀδικηματα - adikema - *crime*] **or wicked lewdness**.