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## STAYING PUT AND TRAVELLING ON

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### ACTS 18



Luke, the physician-historian and author of Acts, offers us a varied record of how people came, step by step, into full membership in the Christian family. In Acts 18, the apostle Paul links up with three significant characters in the expansion of the early church. It's interesting to consider the assortment of men and women, godly and godless, which Paul encounters on his missionary journeys. Though the gospel message preached by Paul and the apostles is consistent, the circumstances of the converted are wide-ranging. Sometimes it happens this way, sometimes that. Just as humans grow to maturity at different speeds, so it is in the body of Christ.

### "I HAVE MANY IN THIS CITY" (18:1-11)

1. Read Acts 18:1-11. What encouragement and what difficulties does Paul experience in Corinth?
2. When has the Lord given you confidence to stay in a situation even when it was difficult?
3. Read John 10:1-5 and 14-16. What do these verses have in common with the word of encouragement Paul received from the Lord in verses 9-10?

## “THIS MAN IS PERSUADING PEOPLE” (18:12-17)

4. Read Acts 18:12-17. What accusations are laid against Paul in verses 12-13? Where are these accusations coming from? What’s motivating them?
5. How does the Roman proconsul Gallio<sup>1</sup> respond to the accusations against Paul?

## APOLLOS, AQUILA, AND PRISCILLA (18:18-28)

Paul left Corinth accompanied by Priscilla and Aquila and went to Ephesus, left Priscilla and Aquila there and continued to travel through the region where he had gone on one of his first missionary journeys. His purpose—to strengthen the disciples.

6. How does Paul’s first visit to Ephesus (vv. 19-21) differ from his first visit to Corinth (vv. 1-11)?
7. What do we learn about Apollos in verses 24-28?
8. How is Aquila and Priscilla’s response to Apollos an example to us? Who have been your mentors or guides in the faith as Priscilla and Aquila helped Apollos? In what ways did they help you?

<sup>1</sup>The accusations against Paul and **THE ROMAN RESPONSE** indicate the precarious state that the Christians found themselves in with regard to Roman law. Judaism was an allowable religion, and if Christianity was a sect of Judaism as Gallio seems to imply, then it was allowed and even protected under Roman law. If, however, it was a separate religion altogether, it could be in for closer scrutiny and its members would receive no such religious freedoms. Although the incident came to nothing in itself, it set a precedent which was very favorable for Paul and the Christians: they had nothing to fear from fair hearings before Roman courts.