

**Acts, Chapter 18, Greek Text – Westcott-Hort, Interlinear English -  
G.T. Emery**

**Corinth**

Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.

After these things having departed out of the Athens he came into Corinth.

<sup>2</sup> καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως  
And having found a certain Jew by name Aquila, of Pontus of the birth, recently<sup>1</sup>  
ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι  
having come from the Italy, and Priscilla wife of him because of the to have commanded  
Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς  
Claudius<sup>2</sup> to depart all the Jews from the Rome, he came to them.

<sup>3</sup> καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμμενον παρ' αὐτοῖς, καὶ ἠργάζοντο·  
And because the of same craft<sup>3</sup> to be he remained with them, and they were working;  
ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.  
they were for tentmakers<sup>4</sup> of the craft.

<sup>4</sup> διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθεν τε  
He was discoursing and in the synagogue through every sabbath, he was persuading both  
Ἰουδαίους καὶ Ἑλληνας.

Jews and Greeks.

<sup>5</sup> ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σιλᾶς καὶ ὁ Τιμόθεος, συνείχετο τῷ  
When and came down from the Macedonia which both Silas and the Timothy, was impelled by the  
λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν χριστὸν Ἰησοῦν.  
word the Paul, solemnly affirming to the Jews to be the Christ Jesus.

<sup>6</sup> ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς  
Resisting but of them and blaspheming having shaken off the garments he said unto  
αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ  
them; The blood of you upon the head of you; clean I from of the now into the  
ἔθνη πορεύσομαι.

nations I will continue on.

<sup>7</sup> καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου  
And having departed from there he went into house of one by name Titius Justus<sup>5</sup> worshipping  
τὸν θεὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.  
the God, of whom the house was bordering on<sup>6</sup> the synagogue.

<sup>8</sup> Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ,  
Crispus<sup>7</sup> and the ruler of synagogue believed the Lord with whole of the household of him,

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1 προσφάτως, adv. recently, - only here in the NT

2 Claudius - *lame*. The fourth Roman emperor. He succeeded Caligula (A.D. 41). Though in general he treated the Jews, especially those in Asia and Egypt, with great indulgence, yet about the middle of his reign (A.D. 49) he banished them all from Rome. In this edict the Christians were included, as being, as was supposed, a sect of Jews. The Jews, however soon again returned to Rome. During his reign several persecutions of the Christians by the Jews took place in the dominions of Herod Agrippa, in one of which the apostle James was "killed". He died A.D. 54. See end note.

3 ὁμότεχνον, adj., of the same craft or trade, - only here in the NT.

4 σκηνοποιοί, adj. tentmaker, only here in the NT.

5 Titius Justus - A Jewish proselyte at Corinth, in whose house, next door to the synagogue, Paul held meetings and preached after he left the synagogue - C. Alexandrinus & Vaticanus (variant) have only 'Justus'.

6 συνομοροῦσα, v. next to, bordering on, adjacent to, present, active, participle, - only here in the NT.

7 Crispus - *Curled*, the chief of the synagogue at Corinth (Acts 18:8). He was converted and, with his family, baptized by Paul (1 Cor. 1:14). He is said to have become bishop of Aegina

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καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.  
and many of the Corinthians hearing were believing and were baptized.

<sup>9</sup> Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὄραματος τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ  
Said and the Lord in night through a vision to the Paul; Not be afraid, but speak and not  
σιωπῆσης,  
should you be silent,

<sup>10</sup> διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε, διότι λαὸς  
because I I am with you and no one shall assault you of the to maltreat you, because people  
ἐστὶν μοι πολὺς ἐν τῇ πόλει ταύτῃ.  
is to me much in the city this.

<sup>11</sup> Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.  
He settled and a year and months six teaching among them the word of the God.

### Paul before the Proconsul, Gallio

<sup>12</sup> Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι ὁμοθυμαδὸν  
Gallio<sup>8</sup> and was proconsul<sup>9</sup> being of the Achaia<sup>10</sup> set upon<sup>11</sup> the Jews with one mind<sup>12</sup>  
τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,  
the Paul and brought him upon the judgment bench,

<sup>13</sup> λέγοντες ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.  
saying that Against the law incites<sup>13</sup> this one to the to men to worship the God.

<sup>14</sup> μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους·  
Being about and the Paul to open the mouth said the Gallio unto the Jews;  
Εἰ μὲν ἦν ἀδίκημα τι ἢ ραδιούργημα πονηρόν, ὧς Ἰουδαῖοι, κατὰ λόγον  
If indeed it was a misdeed a certain or villainy<sup>14</sup> wicked, O Jews, according to reason  
ἂν ἀνεσχόμεν ὑμῶν,  
I should endure<sup>15</sup> you,

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8 Gallio

The elder brother of Seneca the philosopher, who was tutor and for some time minister of the emperor Nero. Seneca says of him “no man was ever so greater favourite even with one, as he was with all” His name was originally – Marcus Annaeus Novatus, but after his adoption by L.J. Gallio took the name Junius Annaeus Gallio. He was “deputy”, i.e., proconsul, as in Revised Version, of Achaia, under the emperor Claudius, when Paul visited Corinth (Acts 18:12). According to an inscription found at Delphi he was proconsul in either 51/52 or 52/53 – Paul departed Corinth in the autumn of 51 (Gallio arrived in May) so the earlier date is the more probable. The word used here by Luke in describing the rank of Gallio shows his accuracy.

Achaia

was a senatorial province under Claudius, and the governor of such a province was called a “proconsul.” He is spoken of by his contemporaries as “sweet Gallio,” and is described as a most popular and affectionate man. When the Jews brought Paul before his tribunal on the charge of persuading “men to worship God contrary to the law” (18:13), he refused to listen to them, and “drave them from the judgment seat” (18:16).

<sup>9</sup> ἀνθυπάτου, v. to be a proconsul, present, active, participle, - only here in the NT.

<sup>10</sup> See note 8.

<sup>11</sup> κατεπέστησαν, v. set upon, attack, 2<sup>nd</sup> aorist, active, indicative, - only here in the NT.

<sup>12</sup> ὁμοθυμαδὸν, adv. of one mind or accord, - a compound of 'homou' & 'thumos' – together in passion or fierceness, wrath or indignation. - occurs only in Rom. 15:6 outside Acts. From Strong – *The image is almost musical; a number of notes are sounded which, while different, harmonize in pitch and tone. As the instruments of a great concert under a concert master, so the Holy Spirit blends together the lives of members of Christ's Church.*

<sup>13</sup> ἀναπείθει, v. persuade, solicit, incite, present, active, indicative, - only here in the NT

<sup>14</sup> ραδιούργημα, n.n., villainy, recklessness, lewdness, - only here in the NT.

<sup>15</sup> Optative

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<sup>15</sup> εἰ δὲ ζητήματα ἐστὶν περὶ λόγου καὶ ὀνόματων καὶ νόμου τοῦ καθ' ὑμᾶς,  
if but questions it is concerning words and names and law of the according to you,  
ὄψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι.  
you will see selves; a judge I these things not I am minded to be.

<sup>16</sup> καὶ ἀπήλασεν αὐτούς ἀπὸ τοῦ βήματος.  
And he drove away<sup>16</sup> them from the judgment bench.

<sup>17</sup> ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ  
Having taken hold and all Sosthenes<sup>17</sup> the ruler of synagogue were beating in front of the  
βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν.  
judgment bench; and not one of these things the Gallio was caring.

### Return to Antioch

<sup>18</sup> Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος  
The and Paul yet having remained days many, to the brothers having bidden farewell  
ἔξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας,  
he was departing by ship into the Syria, and with him Priscilla and Aquilas,  
κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχὴν.  
having shorn in Cenchrea<sup>18</sup> the head, he had for a vow.

<sup>19</sup> κατήντησαν δὲ εἰς Ἔφεσον, κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν  
They arrived and into Ephesus,<sup>19</sup> and those he left behind there, himself but having entered  
εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.  
into the synagogue argued with the Jews.

<sup>20</sup> ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι οὐκ ἐπένευσεν,  
Having requested and them upon more time to remain not he consented,<sup>20</sup>

<sup>21</sup> ἀλλὰ ἀποταξάμενος καὶ εἰπὼν, Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος,  
but bidding farewell and saying, Again<sup>21</sup> I will return unto you the God willing,

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<sup>16</sup> ἀπήλασεν, v. drive away or off, aorist, active, indicative, - only here in the NT.

<sup>17</sup> Sosthenes

*Safe in strength*, the chief ruler of the synagogue at Corinth (may have succeeded Crispus when the latter converted to Christianity), who was seized and beaten by the mob in the presence of Gallio, the Roman governor, when he refused to proceed against Paul at the instigation of the Jews (Acts 18:12-17). The motives of this assault against Sosthenes are not recorded, nor is it mentioned whether it was made by Greeks or Romans. Some identify him, but without sufficient grounds, with one whom Paul calls "Sosthenes our brother," a convert to the faith (1 Cor. 1:1).

<sup>18</sup> Cenchrea

*Millet*, the eastern harbour of Corinth, from which it was distant about 9 miles east, and the outlet for its trade with the Asiatic shores of the Mediterranean. When Paul returned from his second missionary journey to Syria, he sailed from this port (Acts 18:18). In Rom. 16:1 he speaks as if there were at the time of his writing that epistle an organized church there (the woman commended in that verse probably took his letter to Rome). The western harbour of Corinth was Lechaëum, about a mile and a half from the city. It was the channel of its trade with Italy and the west.

<sup>19</sup> Ephesus

The capital of proconsular Asia, which was the western part of Asia Minor. It was colonized principally from Athens. In the time of the Romans it bore the title of "the first and greatest metropolis of Asia." It was distinguished for the Temple of Diana (Artemis), who there had her chief shrine; and for its theatre (Odeion), which was the largest in the world, capable of containing 50,000 spectators.

<sup>20</sup> ἐπένευσεν, v. consent, give assent, aorist, active, indicative, - only here in the NT.

<sup>21</sup> Many important MSS have - Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα. 'I must by all means keep this feast that comes in Jerusalem.'

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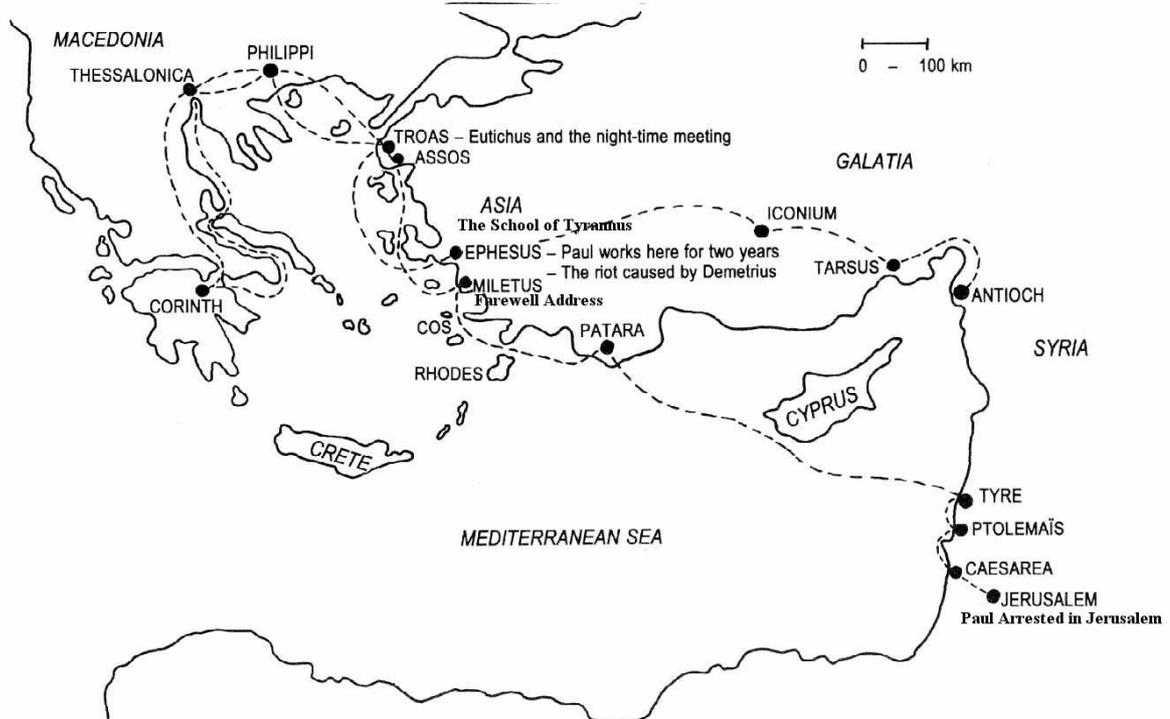
ἀνήχθη ἀπὸ τῆς Ἐφέσου,  
he put to sea from the Ephesus,  
22 καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν,  
And having come down into Caesarea, having gone up and having greeted the church,  
κατέβη εἰς Ἀντιόχειαν.  
he went down into Antioch.

**Paul's Third and Last Missionary Journey**

**Apollos, at Ephesus and in Achaia**

THE THIRD MISSIONARY JOURNEY — Accompanied by Timothy

In his third tour Paul concentrates on strengthening and encouraging the churches he founded during his first two tours.



23 Καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν  
And having made time some he went forth, going through successively the Galatian  
χώραν καὶ Φρυγίαν, στηρίζων πάντας τοὺς μαθητάς.  
region and Phrygia, strengthening all the disciples.

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<sup>24</sup> Ἰουδαῖος δέ τις Ἀπολλῶς ὄνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,  
A Jew and certain Apollos<sup>22</sup> by name, an Alexandrian of the birth, a man skilled in speech,<sup>23</sup>  
κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.  
arrived in Ephesus, excelling being in the Scriptures.

<sup>25</sup> οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι  
This one was having been instructed in the way of the Lord, and burning in the spirit  
ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ ἐπιστάμενος μόνον  
was speaking and was teaching exactly the things concerning the Jesus knowing only  
τὸ βάπτισμα Ἰωάννου·  
the baptism of John;

<sup>26</sup> οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα  
this one also began to preach boldly in the synagogue. Having heard and of him Priscilla  
καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ  
and Aquilas took him and more accurately to him expounded the way of the  
θεοῦ.  
God.

<sup>27</sup> βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν  
Being disposed and him to go through into the Achaia, having urged on<sup>24</sup> the brothers wrote  
τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς  
to the disciples to gladly receive him, who having arrived contributed much to the  
πεπιστευκόσιν διὰ τῆς χάριτος·  
having believed through the grace;

<sup>28</sup> εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνύς διὰ τῶν  
forcibly for the Jews he was confuting<sup>25</sup> publicly demonstrating through the  
γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.  
Scriptures to be the Christ Jesus.

### SUETONIUS, 75 – 160c

Life of Claudius 25:4

*He banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus*

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<sup>22</sup>Apollos a Jew "born at Alexandria," a man well versed in the Scriptures and eloquent (Acts 18:24; R.V., "learned"). He came to Ephesus (about A.D. 56), where he spake "boldly" in the synagogue (18:26), although he did not know as yet that Jesus of Nazareth was the Messiah. Aquila and Priscilla instructed him more perfectly in "the way of God", i.e., in the knowledge of Christ. He then proceeded to Corinth, where he met Paul (Acts 18:27; 19:1). He was there very useful in watering the good seed Paul had sown (1 Cor. 1:12), and in gaining many to Christ. His disciples were much attached to him (1 Cor. 3:4-7, 22). He was with Paul at Ephesus when he wrote the First Epistle to the Corinthians; and Paul makes kindly reference to him in his letter to Titus (3:13). Some have supposed, although without sufficient ground, that he was the author of the Epistle to the Hebrews.

<sup>23</sup> λόγιος, adj. eloquent, skilled in speech, learned, - only here in the NT.

<sup>24</sup> προτρεψάμενοι, v. encourage, exhort, urge on, aorist, middle, participle, - only here in the NT.

<sup>25</sup> διακατηλέγχετο, v. confute, refute, imperfect, mid. or pass. dep., indicative, - only here in the NT.