



The Completion of the Second Missionary Journey Acts 18:1-28 (Lesson #25)



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16-point outline of Chapter 18:1-28:

- 1) Next, Luke records after Paul left Athens he went to Corinth and ran into Aquilla and Priscilla and he worked with them (18:1-3).
- 2) As Paul's custom was, he taught in the synagogue each Sabbath, reasoning with the Jews (18:4).
- 3) Silas and Timothy arrived from Macedonia and Paul was busy preaching Jesus was the promised Messiah (18:5).
- 4) Once again the Jews who did not receive Paul's teaching opposed him and Paul rebuked them and turned his ministry to the Gentiles (18:6-7).
- 5) Luke records how the ruler of the synagogue as well as many others believed and were baptized (18:8).
- 6) The Lord came to Paul in a vision and told him to continue preaching and He would protect Paul, and we are told Paul preached for a year and a half in Corinth (18:9-11).
- 7) The unbelieving Jews launched an attack against Paul and brought him before Gallio the proconsul, charging Paul with persuading people to worship God, contrary to the law (18:12-13).
- 8) Before Paul could even defend himself, Gallio drove the Jews who were bringing the charges from the tribunal (18:14-16).
- 9) Then Luke records how some present seized Sosthenes and beat him before the tribunal (18:17).
- 10) Paul continued to teach in Corinth for an undisclosed amount of time (18:18a).
- 11) Then Paul decided to leave and go back to Syria and he took with him Aquila and Priscilla, and he also took a vow at Cenchreae (18:18b).
- 12) The ship carried Paul and company to Ephesus where he preached in their synagogue, many desired for Paul to stay longer but he declined and instead left Aquilla and Priscilla in Ephesus (18:19-21).
- 13) Paul boarded a ship and sailed to Caesarea and upon landing went up to the church in Jerusalem, he likely reported all that God had done through his ministry and then went to Antioch where he spent some time with the believers (18:22-23a).
- 14) Then Paul left Antioch and went on the third recorded missionary journey, starting in the region of Galatia and Phrygia (18:23b).
- 15) Next Luke records what was happening in Ephesus, where Aquilla and Priscilla met a man named Apollos, who was preaching Jesus, but he had an incomplete knowledge, so they took him aside and explained things more accurately to him (18:24-26).
- 16) Apollos traveled to Achaia where he preached boldly that Jesus was the promised Messiah (18:27-28).

18:1 - After this Paul left Athens and went to Corinth.

Following the events at Mars Hill Paul took his leave of Athens and proceeded to Corinth which is about **50 miles west of Athens**.

In 27 BC Corinth became the capital of the Roman province of Achaia. By the time of Paul's day, it had a population of approximately 500,000 people. It had two separate ports. This was a major Roman city.

Corinth was also the center for the worship of Aphrodite. The temple to this false goddess of love was located on the Acrocorinth, a hill 1,800 feet high that overlooked the city.

History tells us that in its heyday, 1,000 cult prostitutes worked in this temple of Aphrodite. Corinth became the center of immortality and debauchery in the ancient world.

According to Fruchtenbaum: *“Whenever the ancients, even Greek and Roman writers, wanted to emphasize debauchery, they would say that someone was ‘corinthianized.’ Further he goes on to say the ancients also called debauchery ‘the Corinthian sickness.’* Corinth was a wicked and dark city filled with sin.

Listen to how Paul explains his arrival in Corinth in (1Cor 2:1-5).

Vs 2 And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them,

In Corinth Paul found a **Jew** who was named Aquila. We are told that Aquila was a native of Pontus, who had recently come from Italy with his wife Priscilla.

Then we are told the reason he left Italy was because: ***“Claudius had commanded all the Jews to leave Rome.”***

History actually records this edict by Claudius. The Roman historian Suetonius wrote about **Claudius** banishing the Jews from Rome and stated he did this because they were *“indulging in constant riots at the instigation of Chrestus.”* Most historians believe that *Chrestus* was, a misspelling of Christ and that Suetonius was referring to Jesus Christ. It seems from Suetonius that that the expulsion of the Jews from Rome had to do with *“dissension and disorder within the Jewish community of Rome resulting from the introduction of Christianity into one or more of the synagogues of the city.”* (Bruce) It seems civil unrest was breaking out in Rome among the Jews over Jesus Christ. To be honest we have seen this happen in a number of cities here in the book of Acts.

The edit issued by Claudius is dated 49 AD, so this meeting is some time after that. One more thing, history tells us and the Bible indicates that later the Jews were allowed to return to Rome, we read about this in (Rom 16:3).

Next Luke tells us that Paul **went to see Aquilla and Priscilla.**

SO YOU KNOW: Some quick facts about Aquilla and Priscilla:

- 1) Like Paul Aquilla and Priscilla were tent makers. The Greek term literally means a leather worker, so it is likely they did more than work on tents.
- 2) Most believe that Aquilla and Priscilla were already Christians when Paul met them.
- 3) In half of the mentions of this couple in the New Testament, Priscilla’s name is written first. It is likely that she was the more prominent or more outspoken one of the two.
- 4) Aquila and his wife Priscilla would be faithful workers and colleagues of the apostle Paul.
- 5) When Paul wrote the book of Romans, he was aware that Aquilla and Priscilla were back in Rome.
- 6) Another form of Priscilla’s name (Prisca) appears in some verses in the New Testament.

Vs 3 and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.

Luke provides a little more detail of why Paul went to see this couple. Because they worked in the same trade, Paul stayed with them and worked. We can imagine that Paul did this to support himself while he was in Corinth.

We talked about this in a prior lesson. While on the missionary field we find that churches where Paul had preached the gospel supported him, as well as he worked to support himself.

Here we are told that Paul stayed with Aquilla and Priscilla and worked for they were all tentmakers.

Vs 4 And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

Luke tells us that Paul reasoned in the synagogue every **Sabbath**, his goal was clearly to persuade Jews as well as Greeks, in this context it is likely Greeks that are either proselytes or Greeks who had taken an interest in the Jewish God. Paul tried to persuade them that Jesus of Nazareth was the promised Messiah.

So, it appears that Paul was working during the week to support himself and teaching on each Sabbath in the synagogue in Corinth.

Among those who Paul led to the Lord during his preaching were the house of Crispus (vs 8), Gaius, and the house of Stephanas (I Cor 1:14-16).

Vs 5 When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus.

Finally, Silas and Timothy arrived from Macedonia and caught up with Paul in Corinth. It seems at this point Timothy gave a report on how the church in Thessalonica was doing (I Thes 3:6).

It is likely that at this time Silas and Timothy brought money from the church in Phillipi to support Paul's work (II Cor 11:9).

Finally, it is likely they brought some questions from the church in Thessalonica surrounding the Lord's return, for Paul would write I and II Thessalonians while in Corinth (I Thes 4:13-18). It is likely that the report on the Thessalonians that Silas and Timothy brought back likely served as the genesis for the writing of first and second Thessalonians.

When Silas and Timothy arrived in Corinth, they found that Paul was **"occupied"** with the word!

Literally the Greek word means that he was **pressed in the Spirit**, or **in a strait**, or **being forced or constrained into a position** and he was busy **testifying to the Jews** that the promised Messiah (the Christ) was none other than Jesus of Nazareth!

Vs 6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles."

As Paul continued to preach many of the Jews in the local synagogue opposed and even reviled him.

Once again, we see the opposition is coming from Jews who reject that Jesus is the promised Messiah. The word translated **"opposed"** is a military term and it means to **arrange in battle array**. They began to oppose Paul and they also began to revile.

The word translated revile is to speak evil of it is to **blaspheme**. It is likely that their blasphemy was not directed at Paul, but was directed at **Jesus!** We have seen this before too!

Then Paul shook off his garments as a testimony against the city.

“Paul did this so that not a speck of dust from the synagogue would remain on his clothes, much less his sandals. This was a dramatic way of expressing *his* rejection of *their* rejection. Paul was certainly capable of dramatic and vivid demonstrations of his message.” (Guzik)

This is in line with what Jesus taught in (Mat 10:14).

We have seen this before and Paul said to them: ***“Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.”***

Your blood be on your own head. I am free from any responsibility; I have proclaimed the truth to you. Your guilt is all on you. We have seen this before (Acts 18:6).

I am going to the Gentiles. We have seen this before as well (Acts 13:46; 18:6). Here Paul tells those in Corinth, his ministry focus is now shifting to the Gentiles in this very pagan city.

Vs 7 And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue.

We are not sure where the there is, that he left, we would assume he left the synagogue and went to the house of a man named Titius Justus.

Further we are told that Titius Justus was a worshipper of God. At a minimum he was a worshipper of Yahweh, one of those “interested” Gentiles, although we would assume from this context that he was a **worshipper of the Lord Jesus**. So Titius Justus was more than likely a believer.

By the way his home was next door to the synagogue, further supporting that the place Luke had in mind when he wrote that Paul “left there” was indeed the synagogue.

Vs 8 Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.

Next, we are told about the ruler of the synagogue, a man named Crispus, that he believed in the Lord along with his whole house. We will see this in a moment, but it appears that Crispus will be removed from serving as the ruler of the synagogue in Corinth. This of course is likely due to his placing faith in Jesus as the Messiah.

Equally, Luke tells us that many of the Corinthians upon hearing Paul preach the gospel believed and were baptized. Again, we see the gospel is being proclaimed with great boldness in Corinth and many are coming to faith and being baptized (Jews and Gentiles)!

Keep in mind what we read in (I Cor 1:14-17).

Vs 9-10 - And the Lord said to Paul one night in a vision, “Do not be afraid, but go on speaking and do not be silent,¹⁰ for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.”

Then we are told that the Lord spoke to Paul in a vision. This is the same Greek word we have seen a number of times: **ὥραμα (horama)**. We do not know if Paul was awake or asleep, but once again God speaks to Paul in a **horama**.

In this vision, the Lord told Paul to not fear, do not be afraid, but go on speaking, and do not be silent!

The Lord tells Paul three important things:

- 1) **I am with you.** The Lord reminds Paul that he is with him in all his endeavors and work.

APPLICATION: The same is true for you and me! One of the great promises of Scriptures is that the Lord is with us (Is 41:10; Jos 1:9; Heb 13:5).

- 2) **No one will attack or harm you.** Here is a promise that in Corinth, I the Lord Jesus will protect you!

APPLICATION: God promises His protection to us as well (Is 54:17; Num 6:24-26; II Thes 3:3).

- 3) **There are many people in this city who are my people.** Here the Lord tells Paul, regardless of what you think or even the appearance. There are many in this city that belong to me.

APPLICATION: I know, we can find ourselves in places and circumstances where we feel like we are the only one. Remember this lesson, remember the lesson on Mt Carmel (I Kin 19:10, 18).

Vs 11 And he stayed a year and six months, teaching the word of God among them.

Then Luke tells us that Paul stayed there in Corinth for a year and a half teaching the word of God among those in Corinth. As we have discussed, scholars believe that I and II Thessalonians were written while Paul was in Corinth.

It was likely during this time that he established the church in the port city of Cenchreae (Rom 16:1).

Vs 12 But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal,¹³ saying, “This man is persuading people to worship God contrary to the law.”

Here Luke tells us that when Gallio was the proconsul of Achaia, the **Jews** made a “**united attack**” against Paul and brought him before the tribunal (judgment seat).

The Jews who had not believed in Jesus, as we have seen over and over in the book of Acts, are the source of opposition and persecution, here in Corinth they target Paul, and they bring him before the tribunal saying: **“This man is persuading people to worship God contrary to the law.”**

The Jews (unbelieving) here in Corinth are claiming that Paul is calling Romans to worship God contrary to the law. Two big things here:

- 1) This is a serious charge! Judaism was a legal religion in Rome at this time, but if Christianity was found to be a different religion it could be outlawed with the precedent being set right here.
 - a. This is a serious moment in the life of the church.
- 2) This proconsul (Gaius) is well documented in non-biblical sources.
 - a. He was born in Cordova in approximately 5BC and he was originally named Lucius Annaeus Novatus. He assumed the name Gallio after he was adopted by senator L. Junius Gallio.
 - b. He had two brothers.
 - c. In the Delphi inscription, Emperor Claudius referred to Gallio as “my friend and proconsul.”

Vs 14-15 But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint. ¹⁵ But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things.”

Paul gets ready to open his mouth, to mount a defense before Gallio, and he is interrupted by Gallio, who, looking at Paul’s accusers, says:

- 1) If this were a matter of wrongdoing (the word means a wrong against a person) or some vicious or violent crime (an act of criminal activity), I would hear, accept and render a verdict in reference to your complaint.
- 2) But... since this is a matter of questions about words and names and **your own law**.
 - a. So we have to read between the lines, but they were likely complaining about Jesus, and His rising from the dead, and all of this violating Jewish law, Gallio tells them.
- 3) You see to it yourselves.
- 4) I refuse to judge on these things!
 - a. This Roman had no interest in judging about matters of the Jewish faith!

This decision was a big deal, for it could have gone the other way and set the precedent that Christianity was an illegal religion throughout the Roman empire. This decision kept the door of the gospel wide open for Paul to continue sharing!

Vs 16 And he drove them from the tribunal.

We can picture this in our minds. Get out of here! I will have nothing to do with this case.

Vs 17 And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

Then the Jews, seized Sosthenes, who was (apparently the new ruler of the synagogue and beat him before the tribunal, before the judgement seat.

PAUSE: So, the original leader of the synagogue was Crispus, when he placed faith in Jesus, he was likely required to resign his position and now we see that a man named Sosthenes is the ruler of the synagogue.

This is a mob who wants a pound of flesh and because they were prevented from taking it out on Paul they take it out on Sosthenes.

SO YOU KNOW: It is possible, maybe even likely, that this Sosthenes is the same one mentioned in (I Cor 11).

Gallio was not some righteous leader, but for reasons we will never understand (other than the sovereignty of God) he had no interest in judging Paul and the gospel, and he could care less if Gentiles beat this synagogue leader right in front of the courthouse.

Vs 18 - After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow.

So after these events, Luke tells us that Paul stayed many days longer. This would likely be in addition to the year and a half we read about in verse 11. The Paul took leave of the brothers there in Corinth and set sail for Syria.

A few things here:

- FIRST, this likely was the “official” end of the second missionary journey although we will see an additional stop prior to Paul making it back to Syria.
- SEDOND, notice Paul brought Priscilla and Aquila with him. Also notice how the wife is named first here.
- THIRDLY, Luke records that at Cenchreae, Paul cut his hair, for he was under a vow.

The **vow** was almost certainly the vow of a Nazirite, which we read about in (Numbers 6).

Normally, this vow was taken for a set period of time and when it was completed, the hair (which had been allowed to grow freely since the vow was taken) was cut off and offered to the Lord at a special ceremony at the temple in Jerusalem.

- 1) The purpose of the vow of a Nazirite was to express a unique consecration to God, promising to abstain from all products from the grapevine, to not cut one’s hair, and to never come near a dead body.
- 2) Paul’s performance of this vow shows that although he was a believer in Jesus, he still practiced many of the Jewish customs.
- 3) Read Numbers 6 for any additional details, in particular (Nu 6:13-18).

If this was the Nazirite vow where should Paul be heading? YES! Jerusalem.

Vs 19 And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews.

Although the ultimate plan was to go to Syria, the ship stopped in Ephesus. It is likely that is where this ship was going, and Paul would need to catch another ship to make it to Syria.

And he left them there... Then we read that Paul leaves Aquilla and Priscilla in Ephesus. We can imagine it was for the advancement of the gospel and more specifically for the discipleship of believers. We do not know for sure, only that he left them there.

Then Luke tell us that Paul went into the synagogue there in Ephesus and reasoned with the Jews, no doubt about Jesus being the promised Messiah.

If Paul landed in a city, and there was a Jewish synagogue, you can bet the bank that Paul will be in the synagogue preaching the death, burial, and resurrection of the Messiah and how that Jesus was the Christ!

BY THE WAY: God had forbidden the missionary group to preach the word in Asia, here at the tail end of the second missionary journey, the gospel punches into Asia minor.

So God was not saying **no**, He was simply saying **no yet**. I hope you get the application for your own life.

Here the gospel makes it into Asia and the city of Ephesus. This city was the modern-day capital of Asia Minor and a leading city in the Roman Empire. The estimated population at this time was approximately 250,000. History also tells us there was a large Jewish population in Ephesus.

Ephesus rivaled Corinth for its debauchery. It was the center of sorcery and the practice of the black arts. The city was known as the “Warden of the Temple of Artemis” also known as Diana. The temple of Artemis in Ephesus, was one of the seven wonders of the world.

Vs 20-21 When they asked him to stay for a longer period, he declined. ²¹ But on taking leave of them he said, “I will return to you if God wills,” and he set sail from Ephesus.

It appears Paul’s teaching on Jesus was well received in Ephesus, and they desired for Paul to stay longer. **But he declined.** You will see why in a moment, and he took his leave and said: **“I will return to you if God wills,”**

SO YOU KNOW: Paul would return again on the third missionary journey.

Equally, as you know Paul would write a letter back to this church that we know as the book of Ephesians. Equally, as we have already mentioned, Paul left Aquilla and Priscilla there. So Paul boarded a ship headed for Syria.

Vs 22 When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch.

Then the ship having left Ephesus, landed at Caesarea. From there, Paul went up and greeted the church, this is almost certainly, the church in Jerusalem.

Again, if he had taken the Nazarite vow, then we would expect him to arrive in Jerusalem, go to the temple, offer the sacrifices as outlined by Numbers 6, and take his hair and put it in the fire on the Brazen altar.

Equally, we see while in Jerusalem that Paul greeted the church, and no doubt shared all that God was doing through his ministry. From there Luke records that Paul went down (in elevation) to Antioch (of Syria).

SO YOU KNOW: This is the last time this Gentile Missionary sending mecca (Antioch in Syria) will be mentioned in the book of Acts or in the Bible.

Vs 23 After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.

After spending some time in Antioch in Syria, Paul departed and went (Luke records) from one place to the next through the region of Galatia and Phrygia. This is the start of the third missionary journey.

- The first missionary journey involved Paul had Barnabas.
- The second missionary journey started with Paul and Silas, they picked up Timothy, and for a short period Luke.
- Here it appears Paul goes on the third missionary journey alone.

We are told that he went through the region of Galatia and Phrygia. Since Paul’s first goal for this trip was **strengthening all the disciples**, he went back to the churches already founded on previous missionary works. This would include congregations in Derbe, Lystra, Iconium, and Pisidian Antioch (at a minimum).

Once again, we see that Paul has a passion for evangelism, but he has an equal passion for discipleship.

Vs 24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.

As Paul did his work in Galatia and Phrygia, we read about this man, who was a Jew, he was named Apollos, he was a native of Alexandria and he came to Ephesus.

Luke tells us that this man was an “eloquent” man. The Greek word is **λόγιος (logios)**, it is a Hapax Legomenon and is only used here in the entire New Testament. The word means one who is **learned in letters and literature**, it is one who is a **skilled speaker**.

Luke also tells us this man was also “competent” in the scriptures. The Greek word is **δυνατός (dunatos)**. The word means **mighty, strong, able, capable**, he was a man was not simply competent, but he was **extremely component**, he was **mighty in the scriptures**. What brought him to Ephesus, we are not told.

Vs 25` He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

Notice, Luke tells us that Apollos had been instructed in the ways of the Lord. We are not sure, when or by whom, but Apollos had been instructed, he had been taught the things of the Lord Jesus. As you will see though, it was only the beginning things, it was only the elementary things, it was only the basic things.

And because he was gifted and fervent in spirit (the idea is boiling or bubbling over with enthusiasm). He taught the things he knew about Jesus, and he did so with enthusiasm and accurately!

APPLICATION: When you find a man who is well taught in the things of the Lord (even if he is lacking) and is fervent in his spirit about the things of the Lord, you have likely found a man who God can use to teach.

That is the case here, he does not know all he needs to know, but what he believed was true and he was teaching it with great passion. **Apollos had the necessary ingredients to be an effective teacher**, and he taught others the things he knew and understood concerning Jesus.

Luke tells us he was an effective teacher, but he only knew the baptism of John. We are not sure what was lacking in his full understanding of Jesus, but something was lacking. There was a missing ingredient if you will, for he knew only the baptism of John.

Because Apollos knew of the work of John the Baptist, it is possible that he had passed through Judea during the ministry of John the Baptist.

It is likely that he preached that the Messiah was coming or even had come, and we must repent and respond to Jesus, but he probably had little knowledge of the *full* person and work of Jesus Christ. He likely did not know about the death, burial and resurrection of Jesus.

Of course, we are speculating here, but his knowledge of Jesus was incomplete.

Vs 26` 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.

It seems that Apollos began to teach boldly in the synagogue about the Lord Jesus Christ. Although it seems he did not know the whole story, what he knew he taught with boldness, passion, and conviction.

But when Priscilla and Aquila heard him... This explains how Luke knew about what was going on in Ephesus, while Paul was still in the area of Galatia, he got it from Aquila and Priscilla whom Paul had left at Ephesus at the end of the second missionary journey.

When Aquila and Priscilla heard him, and in hearing him they could detect that something was missing, that his knowledge of Jesus was incomplete. That there were truth claims missing from his presentation of Jesus.

Again, we do not know, but I suspect it was the death, burial, and resurrection of Jesus.

Then Aquila and Priscilla took Apollos aside and explained to him the way of God more accurately.

How invaluable in the Kingdom. Here was a man on fire for Christ, but lacked knowledge, and God used this man and woman team to teach him the way of God more accurately!

Vs 27 And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed,

Then Luke records that Apollos wished to cross to Achaia.

We are not told what brought him to Ephesus and we are not told why he wanted to go to Achaia. But we can imagine that it was to share the gospel.

Then Luke tells us that the brothers in Ephesus encouraged him to make the trip to Achaia, and they sent letters to the disciples, to the believers in Achaia to welcome him.

They ensured that he would receive a warm reception in Achaia by the believers there.

Then we read that Apollos made the trip to Achaia, and we are told when he got there, he “**greatly helped**” the believers in Achaia.

OBSERVATION: It is amazing to see how God works in the background. He has a guy who has passion and zeal, but light on knowledge. He brings into his life a couple who teaches him, then this man this for reasons we do not know goes to Achaia where he is able to greatly help the believers there, who we can imagine needed that help.

Isn’t this all amazing? **Next, we are told why Apollos was such a help...**

Vs 28 for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

For Apollos “**powerful refuted**” the Jews who denied that Jesus was the promised Messiah.

Two Greek words are used here. The first means something that is **mighty**, something that is **forceful**, something that is **powerful**.

The second Greek word is to **confute with great effort**, or to **refute through much energy and effort**.

Apollos powerfully refuted the Jews, and he did so publicly, refuting those who were rejecting that Jesus was the Messiah. He did so Luke tell us, by showing from the Scriptures, that the Messiah was Jesus of Nazareth!

Here we are introduced to yet another amazing man of God. Consider all we have seen here. In chapter 18.
