

Audio Transcript of Sermon
January 23, 2021
Acts-Paul Comes to Corinth

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Most recently, Paul was in Philippi, where Silas and he were imprisoned. Paul made it very clear to the officials his rights as a Roman citizen had been violated and he was soon let go. From Philippi, Paul traveled westward into Greece along an established road and first came to Amphipolis. It was from Amphipolis that Alexander the Great prepared for his battles in Asia and where several high ranking naval officers of Alexander lived. After his death, it was where Alexander's wife and son were exiled before their murder. Amphipolis was where the heart of the battles between the Athenians and Spartans happened.

During Roman times, it was a capital of one of the Roman mini-republics established in the area, and legend has it Paul and Silas traveled through the area in the early AD 50s, continued on through Apollonia, which was still slightly further west.

Thessalonica was even further west, and was founded approximately 365 years prior to the time of Paul's visit by Cassander of Macedon and was named after his wife Thessalonike, with the final few letters written the same as the shoe brand. Nike is the Greek goddess of victory. Thessalonike, the wife was the half-sister of Alexander the Great and was the daughter of her father Philip II of Macedon and her mother, Nicesipolis, Philip's concubine, who was from Thessalia, a region of what today would be part of Greece. Her name and by extension the name of the city means Thessalian Victory.

Thessalonica became a free city under Mark Antony nearly 100 years prior to the time of Paul's visit, and had been the capital of the Roman province of Macedonia. It was an important city because it was at the southern end of the north-south route through the Balkans. As was his custom, Paul went to the synagogues to reason with them, because at the time it was part of the tradition to allow guests to share information and ideas with the worshippers as part of the worship service. Paul went to the synagogue and was there for three Sabbaths reasoning with them from the scriptures. At the time, he would have only had

access to what today we think of as Old Testament scriptures. Acts seventeen verse one.

Acts 17:1-4

- 1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:**
- 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,**

Paul used the Old Testament to introduce the concept of how based on those scriptures, there was a need for the Messiah and how Jesus was that Christ, or Messiah. Some of them believed including many Greeks and prominent woman of the community. Verse three.

- 3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.**
- 4. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.**

The message that Paul shared in Thessalonica was one recorded in many locations within Paul's writings in the New Testament. For example, in his letter to the Ephesians, Paul explained how prior to our calling through Jesus, we are all dead in trespasses and sins. The requirements of the law of Moses provided this as a consequence for trespasses and sins. Paul also explained how prior to our calling each of us was under the sway of Satan and lived a lifestyle of disobedience with our thoughts and focus on this physical life that we live. Paul went on to show that our very human existence leads to anger and that prior to our calling we were no different than other people who were not called. Ephesians two verse one.

Ephesians 2:1-22

- 1. And you hath he quickened, who were dead in trespasses and sins;**
- 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Next, it is shown that it was through the mercy and love of God that Jesus was brought to be the Messiah, knowing that it is through the gift of eternal life through the sacrifice of Jesus that we are saved and given this opportunity for the Kingdom of God. It is through faith that we are saved. We cannot be saved through anything we do. There is no action that we can take that will earn us salvation. Everything that we do that is good in the eyes of God and Jesus is expected of us, and even that will not earn us salvation. Salvation, eternal life, is a gift from God that we as mortal people cannot earn.

We live in a world where status is used to group people, and many people base what they perceive to be their status based on what they have earned. Rich people see themselves as rich because of the money either they or their family had earned. Poor people see themselves as poor because of the lack of money either they or their family had earned. With God, the status of eternal life cannot be earned. It is given to those who actively live a life of faith, and that faith did not even begin with us. It began by our calling to the faith by God the Father. That faith was allowed to grow within us through the Holy Spirit, also given to us by God. The opportunity to have our sins forgiven so that we do not suffer the fate of the law of Moses came through the sacrifice of Jesus, an event and plan over which none of us now or in the past had any control. This was a deliberate plan so that no person could boast, because everything that is given to us so we might be able to achieve the status of eternal life is a gift of God as we are created spiritually in the image and likeness of God to do good works. Verse four.

**4. But God, who is rich in mercy, for his great love wherewith he loved us,
5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Speaking to the church at Ephesus, Paul reminded them that previously they were thought of as gentiles, not a descendant of the children of Israel, and were considered to be foreigners to the children of Israel. He showed how previously they had no hope and had no connection to God. He explained that now through Jesus, they shared in the hope of their calling just as a descendant of the children of Israel could share in the hope of their calling, and that this opportunity was made possible by the sacrifice of Jesus. Verse eleven.

11. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Showing the impact of the death of Jesus, Paul showed how the sacrifice of Jesus tore down the middle wall of partition between the people of faith and Jesus. Paul added that the sacrifice of Jesus removed the adversarial position people found themselves in through the law of Moses, and how through Jesus we are no longer adversaries, but at peace knowing we can be reconciled through Jesus, because through the same Holy Spirit, we now have access to God the Father. Verse fourteen.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through him we both have access by one Spirit unto the Father.

For any who might doubt the conversion of the gentiles, Paul showed that all are equal before God, as all are part of the church built upon the foundation of the apostles and prophets with Jesus Christ as the chief corner stone. The goal is for all of us together to become unified so that we are a Holy people before God and a place for the Holy Spirit to reside on earth. Verse nineteen.

19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21. In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22. In whom ye also are builded together for an habitation of God through the Spirit.

To the Thessalonians, Paul wrote that he together with Silvanus, another name for Silas, and Timothy expressed their thanks for the church, and prayed for the Brethren and remembered them for their faith, love, and patience that they had. First Thessalonians one verse one.

1 Thessalonians 1:1-10

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers;

3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Reminding the brethren of their calling from God, and how they were introduced to the faith not only by words, but through the power of the Holy Spirit, the Thessalonians became followers of the faith and were happy in their calling becoming examples for Macedonia and Achaia, both regions of what is today

Greece. He told them that knowledge of their faith resounded throughout the region and that through their faith, the faith was spread to places nearby and far away. Paul reminded them that when they accepted their calling they turned from the religious idols they had known to serve God and to wait for the return of Jesus Christ from heaven who will deliver us from the time of wrath, the Great Tribulation, to come. Verse four.

4. Knowing, brethren beloved, your election of God.

5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7. So that ye were ensamples to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Later in his first letter to the Thessalonians, Paul urged the brethren to listen to what he had to say, explaining they knew what they had shared with the brethren. He added that it was important for the brethren to abstain from fornication, which spiritually can mean religious idolatry as much as it can sexual immorality. Sexual immorality was a huge problem with the locals who were not called and Paul was warning the brethren not to let this problem become their problem. Spiritually, we are not to pull from the various faiths of this world and blend these practices into our Christian faith. This might cause some to despise us, but the reality is they despise not us but God who gave us the Holy Spirit. First Thessalonians chapter four verse one.

1 Thessalonians 4:1-8

1. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

- 2. For ye know what commandments we gave you by the Lord Jesus.**
- 3. For this is the will of God, even your sanctification, that ye should abstain from fornication:**
- 4. That every one of you should know how to possess his vessel in sanctification and honour;**
- 5. Not in the lust of concupiscence, even as the Gentiles which know not God:**
- 6. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.**
- 7. For God hath not called us unto uncleanness, but unto holiness.**
- 8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.**

To the Corinthians, Paul would explain that Jesus died confirming upon His resurrection that Jesus was the Messiah who is the firstborn of many brothers and sisters. Paul showed how it was fitting that through a man that death was imposed through Adam, and that through Jesus is the resurrection of the dead. He added that even though Jesus is now resurrected, that those who have died in the faith will be resurrected at His return to earth when the Kingdom of God is established, and the kingdoms of this world with all of the trouble that they bring are no more. Paul showed that all enemies, including the enemy that we think of as death will be destroyed. Jesus will do all of this so that God the Father may be here on earth. First Corinthians fifteen verse twenty.

1 Corinthians 15:20-28

- 20. But now is Christ risen from the dead, and become the firstfruits of them that slept.**
- 21. For since by man came death, by man came also the resurrection of the dead.**
- 22. For as in Adam all die, even so in Christ shall all be made alive.**
- 23. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.**
- 24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.**
- 25. For he must reign, till he hath put all enemies under his feet.**
- 26. The last enemy that shall be destroyed is death.**

27. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Earlier when writing to the Corinthians, Paul showed the sexual immorality within the church there was worse than with nonbelievers and it concerned him instead of being concerned with this act that the people thought their Christian faith somehow excused them. They became puffed up and took pride in their tolerance and acceptance rather than being concerned. Paul shared with the Corinthians that just like the unleavened bread they ate during the spring holy days, they were to live an unleavened life. Written to a church with both Jewish and gentile converts, the letter shows that even among the gentiles there was a knowledge of the Feast of Unleavened Bread, and that the feast itself was still observed by the early church. First Corinthians five verse one.

1 Corinthians 5:1-13

- 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**
- 2. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**
- 3. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,**
- 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,**
- 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**
- 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?**
- 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**
- 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

Paul reminded the brethren in Corinth that although they could not totally separate themselves from this world, they could and should separate themselves from brethren who live a life contrary to their calling, and this included not only people who lived a life of sexual immorality, but people who were greedy, blended religious practices, were verbally abusive, drunks, and people who sought to entrap others through words and deeds, because God is judging his people and a person doesn't need to be caught up in the sins of a believer. Verse nine.

9. I wrote unto you in an epistle not to company with fornicators:

10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12. For what have I to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Going back to the Book of Acts, it didn't take long for non-believing Jews to cause problems creating a riot with an intent to bring harm to Paul and his group. By this time, Paul and the others were nowhere to be found, so they brought the homeowner, Jason, and other brethren to the mob and city authorities. The claim was that Jason and the brethren had received Paul and his group who taught of the King Jesus, which was contrary to the decrees of Caesar. This claim bothered everyone who heard it, and instead of imprisoning the people, they released Jason and the others on what would be today called a surety bond. Acts seventeen verse five.

Acts 17:5-34

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

- 6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;**
- 7. Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.**
- 8. And they troubled the people and the rulers of the city, when they heard these things.**
- 9. And when they had taken security of Jason, and of the other, they let them go.**

Paul and Silas were sent away by night to Berea where they first came to the local synagogue. Berea was a small town that was situated in the Vermio Mountains north of Mount Olympus, in what today would be Macedonia in northern Greece. The Bereans proved what they were taught. They did not blindly accept what was preached to them. They searched the scriptures to verify what they had been taught which fit nicely with its historical roots. It had been a center of Greek culture and learning and today is known as Veria. The Greek root for truth is derived from the letters v-e-r. In Beria, they sought the truth by reading the scriptures. Today we read Bible verses, also beginning with the letters v-e-r.

Beyond searching the scriptures for truth, they found truth because many of them believed. Word got back to the angry mob at Thessalonica that Paul and his group were causing problems in Berea. Paul was quickly sent off to Athens and Timothy and Silas would soon follow. Verse ten.

- 10. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.**
- 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.**
- 12. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.**
- 13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.**
- 14. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.**

15. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

While waiting for Timothy and Silas in Athens, Paul could not help but see that the city worshipped idols and this caused Paul to debate with the Jews and philosophers about Jesus Christ. They thought of Paul who was preaching a strange God who they did not know. In a city worshipping many gods, the one God they did not know was God the Father. The people of Athens were curious and liked to hear anything new or different. Verse sixteen.

16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Paul used their curiosity and their idolatry to introduce God the Father to them. He observed an altar to the Unknown God and told them that it was about this God who he was there to share information. He explained that God was the creator of all things, and that unlike a god made of silver or stone, that God was a living God who commanded all men to repent. When Paul taught the resurrection of the dead, some mocked him, and others expressed an interest in learning more. Dionysius and Damaris believed and wanted to learn more. Verse twenty-two.

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

- 23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.**
- 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;**
- 25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;**
- 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;**
- 27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:**
- 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.**
- 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**
- 30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:**
- 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.**
- 32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.**
- 33. So Paul departed from among them.**
- 34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.**

After leaving Athens, Paul came to Corinth where he connected with Aquila, also a tentmaker originally from Pontus but who had recently been living in Italy. Pontus was a region along the southeastern shore of the Black Sea along today what would be northeastern Turkey. Aquila was married to Priscilla, and the couple had departed from Rome because Claudius had ordered all Jews to leave. Every Sabbath, Paul went to the synagogue to reason with the people, both Jews and Greeks. Acts eighteen verse one.

Acts 18:1-28

- 1. After these things Paul departed from Athens, and came to Corinth;**
- 2. 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.**
- 3. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.**
- 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.**

Timothy and Silas caught up to Paul in Corinth and once they arrived he began to preach that Jesus was the Messiah. The Jews could not come to consensus on agreement and dived into a heated debate with the language that comes with a heated debate. Paul told the Jews he was done with them and from now on would focus on the gentiles. Not all was lost in Corinth. Justus whose house abutted the synagogue believed as did Crispus the ruler of the synagogue. Many in Corinth believed and were baptized. Verse five.

- 5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.**
- 6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.**
- 7. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.**
- 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**

After this, Paul saw a vision to speak boldly to the people and not hold anything back and was told that no harm would come to him in Corinth. Paul stayed there for eighteen months. Verse nine.

- 9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:**
- 10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.**

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

The Jews eventually plotted against Paul and because they had no power within the city of Corinth, they went to Gallio, deputy of Achaia, bringing Paul with them and saying that he was teaching people to worship God which was contrary to the law of Moses. Gallio would have no part of their concerns telling them this was their concern, not his. This caused such an uproar that the Greeks beat up the new chief ruler of the synagogue, Sosthenes, and again, Gallio saw this as not his problem. Verse twelve.

12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13. Saying, This fellow persuadeth men to worship God contrary to the law.

14. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16. And he drave them from the judgment seat.

17. 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.

From there, Paul went to Syria and was accompanied by Priscilla and Aquila. By this time, Aquila had shaved his head in the village of Cenchrea, near Corinth, to fulfil a vow. They ended up in Ephesus and even though they wanted to continue their journey with Paul to keep the feast, Paul had them stay in Ephesus, explaining that if God was willing, he would return to visit them. Paul arrived in Antioch. Verse eighteen.

18. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

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

20. When they desired him to tarry longer time with them, he consented not;

21. 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.

22. And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

From Antioch, Paul traveled to Galatia and then to Phrygia, both in today what would be Turkey to teach the brethren. At this time, Apollos, a Jew from Alexandria came to Ephesus who knew many parts of the scriptures and yet only new of the baptism of John. It was Aquila and Priscilla who explained in more precise detail what they knew. He quickly learned of Jesus Christ and the baptism that brings the Holy Spirit and when he travelled to Achaia, came with letters from the brethren at Ephesus encouraging the brethren in Achaia to receive him. Apollo was able to reason with the Jews about Jesus Christ. Verse twenty-three.

23. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27. 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:

28. For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

It would not take long for Paul to come to Ephesus which we will look at next time. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.