

# “Hold Not Thy Peace”

## Acts 18-19



Including:  
Aquila and Priscilla  
Justus and Crispus  
Apollos





# Aquila and Priscilla



A Jew, native of Pontus, settled in Rome as a tentmaker, married to Priscilla or Prisca

They were expelled from Rome by decree of Claudius, and settled in Corinth where Paul met them, and then moved to Ephesus.

At Ephesus Aquila and Priscilla instructed Apollos in the faith, and their house seems to have been a center of Church activity.

From references it appears that they returned to Rome, but later on we find them again at Ephesus.



# Shook His Raiment

In so doing, Paul was following the Israelite custom of enacting his blamelessness from the sins of those he taught.

*“Your blood be upon your own heads; I am clean”.*



*And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day. Jacob 1:19*

*O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.*

*2 Nephi 9:44*



*Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.*

*Mosiah 2:27*

# Justus and Crispus

Justus and his household also joined the church



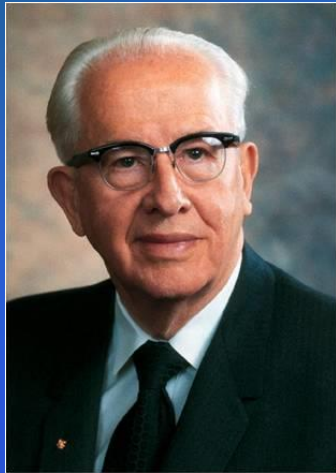
Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Paul continued to preach in Corinth for a year and a half

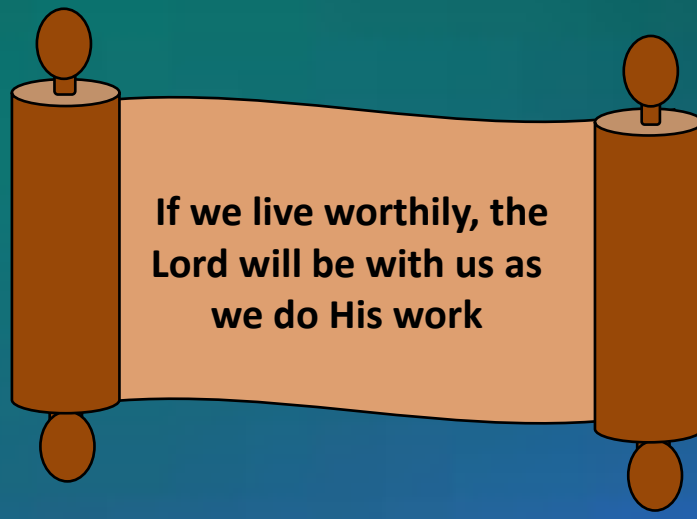
# Hold Not Thy Peace

"The Lord will sustain members in their missionary responsibility if they just have the faith to try

Share with them the joy they will experience by finding and fellowshipping friends and neighbors. (3)

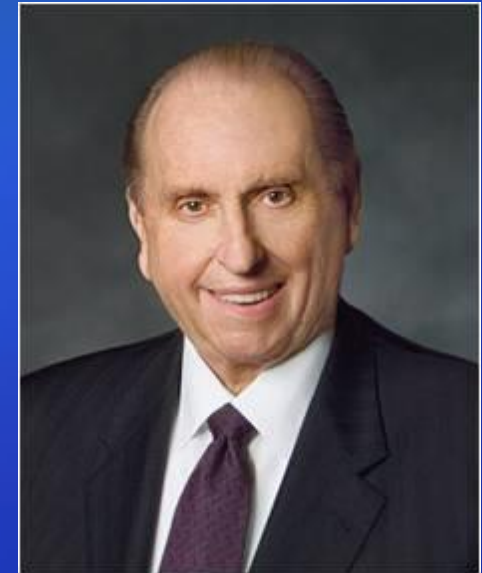


"As a Church, we have not yet caught that missionary vision. Members are not bringing several hundred thousand members into the Church each year. We have not yet met this challenge of a living prophet. We are still on some of the same plateaus." (4)



“Now, some of you may be shy by nature or consider yourselves inadequate to respond affirmatively to a calling.

Remember that this ... is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help. Remember that the Lord will shape the back to bear the burden placed upon it.” (5)





# Gallio

*The name Gallio (ΓΑΛΛΙΩ) can be seen in the center of the fourth line of this ancient inscription. Paul was accused before the Roman official Gallio. This inscription establishes that Gallio served in Corinth in A.D. 51–52. It is one of the most valuable historical artifacts for determining the dates of Paul's missions and epistles.*



A group of Jews tried to stop Paul's preaching by accusing him of wrongdoing before the Roman official Gallio, "the deputy of Achaia."

Gallio told them that their accusations against Paul were not matters to concern him and "drove them from the judgment seat."

Paul continued his ministry in Corinth for some time, and his departure from that city marked the end of his second mission.



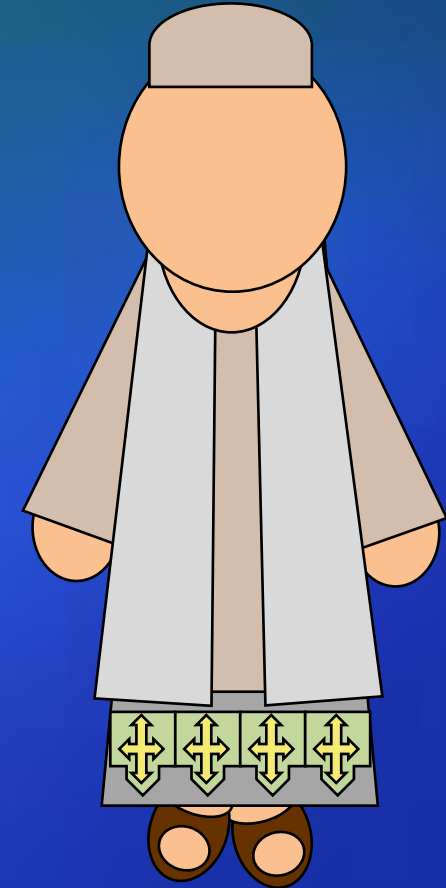
# Shaving One's Head

Paul had his hair shaved off as the symbolic end of a vow. Anciently, vows or oaths, could be lifelong, as in the case of one who is set apart as a Nazarite.

Alternatively, vows could be temporary, as in this particular case.

We do not know the nature of Paul's vow, and it may well have been personal, but the scripture indicates that during the time of the vow, he did not cut his hair according to the Nazarite tradition.

Therefore, having his head shorn meant that he was no longer bound by the vow. (2,5)



# Paul Concludes His Second Mission



Aquila and Priscilla, accompanied Paul to Ephesus.

Paul visited congregations he had established in his first two journeys, and spent three years at Ephesus, a location he had not previously visited

Leaving the couple in Ephesus, Paul traveled to the Jerusalem area and then north to Antioch.

At Antioch, he concluded his second missionary journey.

During this mission Paul wrote 1 and 2 Corinthians, Romans, and perhaps others of his epistles.

# Apollos

He was an Alexandrian Jew and contemporary of the Apostle Paul who was known for his eloquence and scriptural mastery

He was taken aside by Aquila and Priscilla in Ephesus and “expounded” a more fuller knowledge about the ministry of the Savior

He journeyed to the Grecian province of Achaia with a recommendation from the Church leaders at Ephesus

He preached in Corinth the gospel message

Church members admired Apollos for his eloquence in proclaiming and upholding gospel truths, but he became the unwitting cause of a degree of dispute among some of them

Some of the saints began to fix themselves on the mortal gospel heroes rather than on the Savior

He is also mentioned in Titus 3:13 along with Zenas, the lawyer in Crete

Some modern-day scholars have taken the position that Apollos may have played a role in writing of the epistle to the Hebrews, although such cannot be confirmed



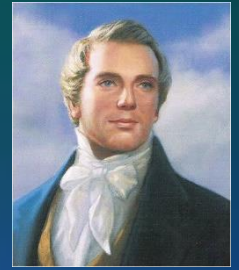
# Paul's Third Mission



This was the longest of his missions, both in terms of duration (three and a half to four years, about A.D. 54–58) and in distance covered (over 3,500 miles or 5,600 kilometers)

Paul returned to some of the cities he had been to before

# Baptism



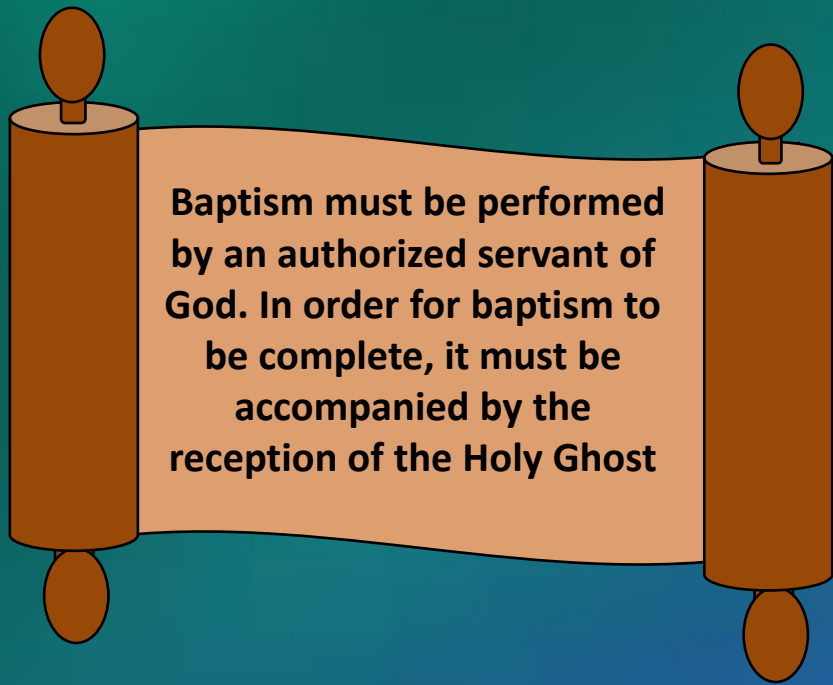
Paul returned to Ephesus



“It seems ... that some sectarian Jew had been baptizing like John [the Baptist], but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptize with fire and the Holy Ghost:—which showed these converts that their first baptism was illegal, and when they heard this they were gladly baptized, and after hands were laid on them, they received the gifts, according to promise.”

Why did some of the people at Ephesus need to be rebaptized?





**Baptism must be performed by an authorized servant of God. In order for baptism to be complete, it must be accompanied by the reception of the Holy Ghost**

“You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost.

Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.”





# Healed By the Touch of a Handkerchief



Items that Paul had handled were taken to the sick, and they were healed.

*So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*



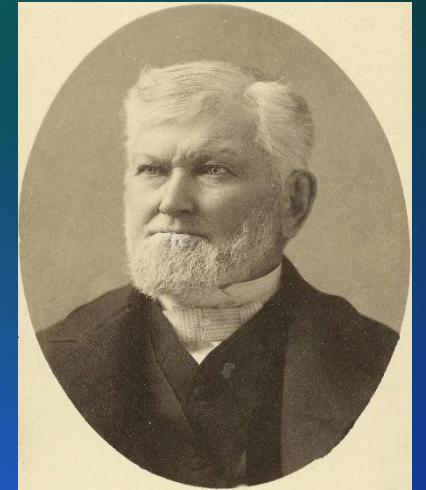
“Healings come by the power of faith; there is no healing virtue or power in any item of clothing or other object, whether owned by Paul or Jesus or anyone. But rites and objects may be used to help increase faith”



In our day, the ordinance of anointing the sick with consecrated oil helps to increase the faith of those involved and helps them call upon God’s power and mercy.

# Healed by a Handkerchief

“While waiting for the ferry-boat, a man of the world, knowing of the miracles which had been performed, came to [Joseph Smith] and asked him if he would not go and heal two twin children of his, about five months old, who were both lying sick nigh unto death. They were some two miles from Montrose.



The Prophet said he could not go; but, after pausing some time, he said he would send some one to heal them; and he turned to me and said:

‘You go with the man and heal his children.’ He took a red silk handkerchief out of his pocket and gave it to me, and told me to wipe their faces with the handkerchief when I administered to them, and they should be healed. ...

I went with the man, and did as the Prophet commanded me, and the children were healed” (Wilford Woodruff, *Leaves from My Journal* [1881], 65).

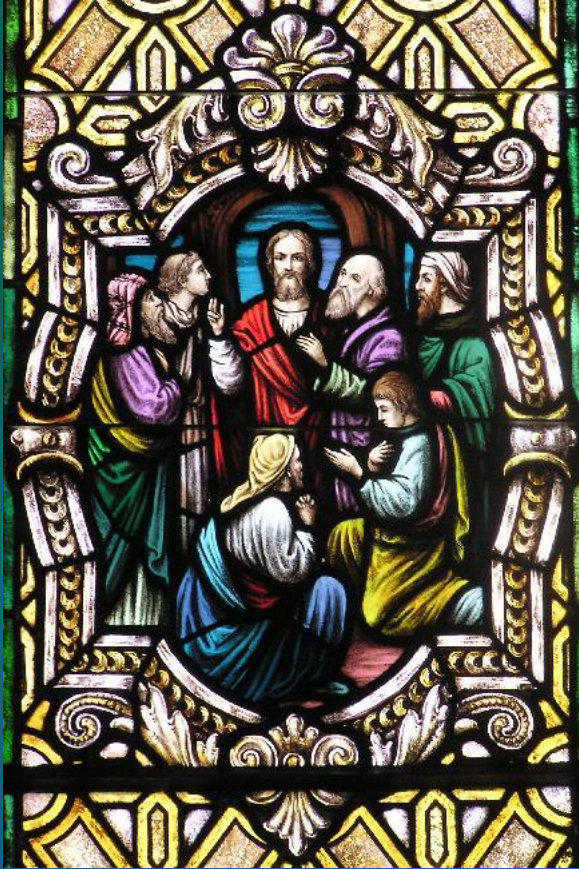


photograph of Joseph Smith's handkerchief by Cody Bell,

**One way God manifests His power is through His authorized servants**



# Seven Sons of Sceva



They were casting out evil spirits in the name of Jesus



Why did the evil spirit not recognize the sons of Sceva?



They were not authorized to minister in the name of Jesus Christ.

After:  
They confessed and forsook their evil practices by burning their books associated with those practices.



# Worshippers of False Gods

Part of the economy in Ephesus was driven by the worship of Diana, who was a false Roman goddess.

Paul's success in bringing people to Christ's Church negatively affected the economy of Ephesus, which relied upon income from visitors to the Temple of Artemis.

Artemis was the Greek name for the Roman goddess Diana, and the temple built to her in Ephesus was one of the seven wonders of the ancient world.

It drew pilgrims from all over the empire, as well as local merchants who earned their living selling temple visitors food, lodging, dedicatory offerings, and souvenirs.





# Two Hour Chant



Craftsmen who made and sold images of the goddess provoked a public uprising against Paul and his message. A large crowd gathered in the theater at Ephesus, which could hold 24,000 people, and chanted for two hours, “Great is Diana of the Ephesians.”

Paul wanted to address the crowd, but he was dissuaded by Church members and government authorities who were concerned for his safety.

Shortly thereafter, Paul left the city, traveling through Greece and Macedonia and strengthening Church members.

# Ephesus Theater





Sources:

Suggested Hymn: #81 *Press Forward Saints*

Video: Always Retain a Remission of Your Sins (3:06)



1. New Testament Institute Student Manual Chapter 33
2. Bible Dictionary
3. (Mission Presidents Seminar, Provo, Utah, 25 June 1986.)
4. President Ezra Taft Benson (*The Teachings of Ezra Taft Benson* [Salt Lake City: Bookcraft, 1988], 210-11.)
5. President Thomas S. Monson (“To Learn, to Do, to Be,” *Ensign* or *Liahona*, Nov. 2008, 62).
6. *Who’s Who in the New Testament* by Richard J. Allen p. 10
7. Prophet Joseph Smith (“Baptism,” editorial published in *Times and Seasons*, Sept. 1, 1842, 904; spelling modernized; Joseph Smith was the editor of the periodical). *Teachings of Presidents of the Church: Joseph Smith*[2007], 95.
8. Elder Bruce R. McConkie *Doctrinal New Testament Commentary*, 2:169
9. (Wilford Woodruff, *Leaves from My Journal* [1881], 65).

**THE ACTS OF THE APOSTLES—EVENTS OCCURRED CA. A.D. 45–51 (13:6–18:23)  
PAUL’S FIRST AND SECOND MISSIONARY JOURNEYS**

Corinth, Greece Jew and Greek Hear the Gospel	18:1–11
The Jews Take Paul to Court	18:12–23
All Asia Heard the Gospel	19:8–10
Miracles of Healing	19:11, 12
Exorcists Cannot Cast Out Devils	19:13–20
Ephesus The Silversmiths’ Riot—Priestcraft Fights True Religion	19:21–41

**Tentmaker Acts 18:1-3:**  
 “Jesus was a carpenter, Peter a fisherman, Matthew a tax collector; Brigham Young was a carpenter, painter, and glazier, Heber J. Grant a businessman, David O. McKay a teacher; Paul and Aquila were tentmakers. ... Work is honorable, indeed is an essential part of one’s mortal probation” Elder Bruce R. McConkie (*Doctrinal New Testament Commentary*, 2:163).

Life and Teachings of Jesus and His Apostles Chapter 32 and 34

**Jews Leave Rome Acts 18:1-3:**

"In A.D. 41, Claudius restored responsibility to the imperial office [as emperor of the Roman Empire], reigning until A.D. 54. These were the years of the dramatic missions of Paul to Asia Minor and Greece. (See Acts 13-18.) The book of Acts indicates that Paul's main enemies then were Jewish conservatives who stirred up mobs and assaulted the successful Christian missionaries. Such agitation brought Paul before city governments and even provincial governors such as Gallio in Corinth. Secular history verifies this climate, for Claudius wrote in one stern letter to Alexandria bitter complaints against Jewish disorders, and the historian Seutonius reported Jewish-instigated riots involving Christians: "Since the Jews constantly made disturbances at the instigation of Chrestus, he [Claudius] expelled them from Rome." (*Claudius* 25.) This is evidently the same Jewish expulsion reported in Acts 18:1." (Richard Lloyd Anderson, "The Church and the Roman Empire," *Ensign*, Sept. 1975, 12)

**Shook His Raiment Acts 18:6:** "...he literally shook his garments before them to show that was free of their blood and was going to leave them and go to the Gentiles. He was through with the Jewish community at Corinth. It's a dramatic gesture. On Mars Hill in Athens the chief priest would shake a scarlet robe when a person was banished, to shake him off and get rid of him. It's like shaking the dust off your feet from a rebellious town or a wicked people." (Hugh Nibley, *Teachings of the Book of Mormon, 1988--1990* [Provo: FARMS] 306.)

**Hold Not Thy Peace Acts 18:10:**

"...Jewish conversions brought intense ill will; Paul was forced to testify plainly and to leave off preaching to Jews. Was he to leave Corinth at this point? He had left three cities in northern Greece in similar circumstances. But a vision of the Lord came in the midst of this genuine need, for there are no pointless miracles in Paul's ministry. The Lord commanded, 'Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city' (Acts 18:9-10, NKJB)...Acts lays the background for the powerful Corinthian drama." (Richard Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 58 - 59.)

**Shorn Acts 18:18:**

"A specific example of a vow was the Nazarite consecration. The Nazarite, literally one 'separated' or 'set apart,' was a person (male or female) who took a vow of holiness, an oath of abstinence from the world. Such a vow could last anywhere from a short period to an entire lifetime. Abstinence from fruit of the vine (e.g., grapes, grape juice, wine, raisins) was enjoined on the initiate. In addition, he was not to cut his hair nor touch a dead person (even a family member) during the time of separation (Num. 6:1-18). Notable Nazarites include Samson (Judg. 13:5), Samuel (1 Sam. 1:11), and John the Baptist (Luke 1:15). It appears that Paul the Apostle also participated in vows of this sort (Acts 18:18)." (Kent P. Jackson and Robert L. Millet, eds., *Studies in Scripture, Vol. 3: Genesis to 2 Samuel* [Salt Lake City: Randall Book, 1985], 181 - 182.)

**Gallio Acts 18:12-17:**

Luke speaks of a Gallio who was proconsul of Achaia. Scholars doubted his existence because it didn't appear anywhere in the history books and no artifacts had been found bearing his name. But in 1905 a doctoral student sifted through some inscriptions collected from Delphi. He discovered nine fragments that formed a message from Emperor Claudius. In the text Claudius writes "Gallio, my fr[iend] an[d procon]sul...."

The inscription was etched into a stone that was likely attached to the Temple of Apollo. The text is dated between April to July AD 52, which means Gallio probably occupied the chair of proconsul from July 1 AD 51 to July 1 AD 52 (proconsuls usually took office on July 1, and their tenure was generally limited to one year).

It turns out that Gallio was the brother of Seneca, who was a philosopher and the tutor of Emperor Nero.

<https://theosophical.wordpress.com/2011/09/23/biblical-archaeology-43-the-gallio-inscription/>

**False Priests Acts 19:8-20:**

"In imitation of the true order whereby devils are cast out of people, false ministers (having no actual priesthood power) attempt to cast them out by *exorcism*. This ungodly practice was probably more common anciently than it is now, because few people today believe either in miracles or in the casting out of literal devils. But over the years it has not been uncommon for so-called priests to attempt to expel evil spirits from persons or drive them away from particular locations by incantations, conjuration, or adjuration.'" Elder Bruce R. McConkie (*Mormon Doctrine*, 2nd ed. [1966], 259).

## Something of Interest

**Goddess Diana:**

In Roman mythology, **Diana** was the goddess of the hunt, the moon, and nature being associated with wild animals and woodland, and having the power to talk to and control animals. She was eventually equated with the Greek goddess Artemis, though she had an independent origin in Italy. Diana was worshipped in ancient Roman religion and is revered in Roman Neopaganism and Stregheria. Diana was known to be the virgin goddess of childbirth and women. She was one of the three maiden goddesses, along with Minerva and Vesta, who swore never to marry.

Oak groves were especially sacred to her as were deer. According to mythology (in common with the Greek religion and their deity Artemis), Diana was born with her twin brother, Apollo, on the island of Delos, daughter of Jupiter and Latona. She made up a triad with two other Roman deities: Egeria the water nymph, her servant and assistant midwife; and Virbius, the woodland god. Wikipedia

## Cities of Paul's 2<sup>nd</sup> and 3<sup>rd</sup> Mission

City	Description	Scripture	More About...
Corinth	<p>The ancient Greek city-state of Corinth was strategically located in the center of the isthmus joining northern Greece to the Peloponnese on the south... Because of its location, it was inseparably connected with the sea and derived its wealth primarily from shipping and trade... eventually Corinth became the leader of the Achaean Confederacy, which came into conflict in the second century B.C. with the expanding military might of Rome. As a result of Roman supremacy and of Corinth's leading role in opposition, the Greek city was captured and burned by Rome in 146 B.C. and its citizens either killed or sold into slavery.</p>	<p>Acts 18:1 Acts 19:1 2 Corinthians 1,2, 23 2 Timothy 4:20</p>	<p>Corinth in Paul's time was not the ancient Greek city but rather a Roman colony founded by decree of Julius Caesar in 44 B.C. on the ancient site, which had lain virtually desolate for more than a century. Its new population initially consisted of freedmen from Italy who were soon joined by Greeks and other foreigners, including many Jews, from the East. As in the past, Corinth quickly became an important center of industry and commerce, a center that in A.D. 27 became the capital of the Roman province of Achaia. Like any port city in ancient or modern times, Corinth at the time of Paul had the reputation of being cosmopolitan, worldly, and promiscuous-full of both philosophies and practices from every corner of the world."</p>
Ephesus	<p>It was an ancient Greek city It was built in the 10th century BC on the site of the former Arzawan capital by Attic and Ionian Greek colonists. During the Classical Greek era it was one of the twelve cities of the Ionian League. The city flourished after it came under the control of the Roman Republic in 129 BC.</p>	<p>Acts 18:19,24 Acts 19:1,17,26,35 Ephesian 1:1 1 Corinthians 15:32 1 Corinthians 16:8 1 Timothy 1:3 2 Timothy 1:18 2 Timothy 4:12 Revelation 1:11 Revelation 2:1</p>	<p>The city was famed for the nearby Temple of Artemis (completed around 550 BC), one of the Seven Wonders of the Ancient World. Among many other monumental buildings are the Library of Celsus, and a theatre capable of holding 25,000 spectators. Ephesus was one of the seven churches of Asia that are cited in the Book of Revelation. there must have been a community of Jewish Christians in Ephesus. Paul introduced about twelve men to the 'baptism with the Holy Spirit' who had previously only experienced the baptism of John the Baptist, and later became embroiled in a dispute with some artisans whose livelihood depended on selling statuettes of Artemis (Latin: <i>Diana</i>) in the Temple of Artemis</p>

David R. Seely, *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet [Salt Lake City: Deseret Book Co., 1987], 57 - 58.)

Wikipedia