

AN EXEGETICAL ANALYSIS OF ACTS 18:12-17

A Paper

Presented to

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Southwestern Baptist Theological Seminary

In Partial Fulfillment

of the Requirements for GREEK 4323 E

by

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April 20, 2007

TABLE OF CONTENTS

	Page
Background.....	2
Historical.....	2
Literary.....	3
Exegesis.....	4
Conclusion.....	16
Appendix	
1. SENTENCE FLOW OUTLINE IN GREEK.....	17
2. EXEGETICAL OUTLINE IN ENGLISH.....	18
3. SERMON BRIEF.....	19
4. TRANSLATION OF ACTS 18:12-17.....	20
BIBLIOGRAPHY.....	21

AN EXEGETICAL ANALYSIS OF ACTS 18:12-17

While an attempt to fully comprehend a study of Paul in modern days may be proven difficult,¹ it is important to attempt to grasp the meanings of what is written about him in order to ultimately learn more about what God says through Paul throughout the New Testament. The Lord spoke through Paul in order for the Lord to command more attention and be further proclaimed throughout the nations.²

The purpose of this paper is to exegetically examine the life of Paul in the Gallio episode³ of Acts 18:12-17 in order to explicate the protection and preaching of the Lord. The structure used throughout this paper in order to accomplish its purpose is to examine the background of the text, followed by a process of exegesis of the text along with a word study of *κρίθη*, with a conclusion section to summarize the overall significance of the passage. Four appendices shall conclude this paper, and these appendices include: a sentence flow outline in Greek, an exegetical outline of the passage in English, followed by a sermon brief, and concluding with the author's translation of the text into English.

¹The study of Paul is more complex and farther from consensus today than it ever has been according to John McRay, *Paul: His Life and Teaching* (Grand Rapids: Baker Academic, 2003), 436.

²Victor Furnish, "On Putting Paul in His Place," *Journal of Biblical Literature* 113, no. 1 (Spring 1994): 17.

³Throughout this paper the term "episode" will be used in order to reference the portion of scripture being examined. This term stems from David E. Aune, *The New Testament in Its Literary Environment*, in vol. 8 of *Library of Early Christianity*, ed. Wayne A. Meeks (Philadelphia: Westminster Press, 1987), 90.

Background

The purpose of this paper is to exegetically examine the life of Paul in the Gallio episode of Acts 18:12-17 in order to explicate the protection and preaching of the Lord. With this purpose, an analysis of both the historical and literary background of Acts must take place. This historical and literary background study will assist the reader to comprehend where Paul has been leading up to the passage of emphasis for this study as well as allowing the reader to understand the structure which the episode is written.

Historical Background

The book of Acts is said to be, by scholars of all persuasions, written by the same author as the third Gospel.⁴ Luke is more than likely the author.⁵ While Lucan authorship is attributed to this book, the authorship of the book is not just another book in the New Testament.

The book of Acts occupies a pivotal spot within the New Testament as a whole, and it must have served as an imperative function in the early church.⁶ As a part of this pivotal book there are accounts of various missionary journeys of Paul. These missionary journeys play a pivotal role in this pivotal book.

The particular passage this paper is seeking to examine, Acts 18:12-17, is based upon Paul's second missionary journey. At the beginning of the chapter Paul

⁴While there are always some dissenting voices on any theological issue, the evidence is decidedly against them in the subject of authorship of Acts as is noted in John B. Polhill, *Acts*, in vol. 26 of *The New American Commentary*, ed. David S. Dockery (Nashville: Broadman Press, 1992), 23.

⁵Richard T. Longenecker, *Acts*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J.D. Douglas (Grand Rapids: Zondervan, Regency Reference Library, 1981), 239.

⁶Homer A. Kent, Jr., *Jerusalem to Rome: Studies in Acts* (Grand Rapids: Baker Book House,

arrived in Corinth. Specifically, “Paul left Athens, and came to Corinth” (v. 1).⁷ When Paul arrived in Corinth he was discouraged.⁸ Philippia, Thessalonica, Berea, and Athens were all extremely difficult places to minister on top of his tiring tentmaking trade.⁹

In the midst of his discouragement, Paul was encouraged by his friends with the word (v. 5) and he was encouraged by the Lord (v. 10). Furthermore, Paul was released from some financial pressure as Silas and Timothy brought him some material help (Philippians 4:15).¹⁰

Leading up to verse 12 within Acts 18 Paul ministered to Aquila and Priscilla initially. He preached in the synagogue every Sabbath, and he preached to the Gentiles after being rejected by the Jews.¹¹

Literary Background

Where does Acts 18:12-17 fit within the overall structure of the book of Acts?

Four separate sections may be found in the book:

1:1-26	Introduction
2:1-8:3	Witnessing in Jerusalem
8:4-12:25	Witnessing in Judea and Samaria
13:1-28:31	Witnessing to the Uttermost Part of the Earth ¹²

1972), 13.

⁷English Standard Version is used throughout unless otherwise noted.

⁸Charles Caldwell Ryrie, *The Acts of the Apostles* (Chicago: Moody Press, 1961), 96.

⁹Ibid.

¹⁰Ibid.

¹¹Ibid., 97.

¹²Curtis Vaughan, *Acts: A Study Guide Commentary* (Grand Rapids: Zondervan, 1974), 9.

The Gallio episode of Acts 18:12-17 is preceded by several other episodes of the chapter, which are essential to explain before proceeding with exegetically analyzing the verses of study for this paper. The preceding verses, through verse 17 within Acts chapter 18 are structured in a narrative form.¹³ With this narrative approach to authorship of Acts 18:1-17 it is broken into three significant pronouncements: by Paul (v. 6), by the Lord (vv. 9-10), and by Gallio (vv. 14-15).¹⁴

Alongside the three significant pronouncements in Acts 18 there are two primary scenes (vv. 1-8 and vv. 9-18), whose contents correspond to one another in a loose manner.¹⁵ These two scenes lead from the initial scene of the missionary actions and ministry of Paul to the magistrate in scene two.

Taking into account both the historical and the literary background of Acts 18:12-17 is important to examine before proceeding with an exegetical analysis of the episode. The historical background sets the foundation for the exegetical process to be clearly understood.

Exegesis

The purpose of this paper is to exegetically examine the life of Paul in the Gallio episode of Acts 18:12-17 in order to explicate the protection and preaching of the Lord; and the episode must be thoroughly analyzed through proper exegesis. The

¹³Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 537.

¹⁴*Ibid.*, which notes these three pronouncements from Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, in vol. 2 of *The Acts of the Apostles*, (Philadelphia: Fortress Press, 1986) 221.

¹⁵Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles*, (New York: The Crossroad Publishing Company, 1997), 165.

exegesis section of this paper will give a detailed account of every verse within this episode in order to ultimately assist in fulfilling the aforementioned purpose.

In the exegetical process there will be a detailed word study on the word $\kappa\rho\iota\theta\eta\iota\varsigma$ (judge) located in verse 15. This word plays a vital role in the overall episode and will be broken apart in detail in order to more fully understand what Luke was seeking to communicate in this episode. A principle role of each verse will be explained followed by its exegesis.

The principle role of verse 12 in the passage is to introduce the reader to a planned attack against Paul while also introducing the reader to Gallio, the proconsul of Achaia. Paul previously said, “From now on I will go to the Gentiles” (Acts 18:6). This statement by Paul gains added strength when he goes before Gallio and is arraigned.

The initial portion of verse 12 introduces the reader to Gallio as the “proconsul of Achaia.”¹⁶ Gallio’s role as $\alpha\nu\tau\omicron\upsilon\alpha\rho\alpha, \tau\omicron\upsilon$, or proconsul, was one which, according to it being a singular noun means he was the only person in that position. The position placed him as the “head of the government in a senatorial province.”¹⁷ As he was the head of the government in a senatorial province, the word itself describes Gallio’s position. $\alpha\nu\tau\omicron\upsilon\alpha\rho\alpha, \tau\omicron\upsilon$ is from “anti,” meaning here “in lieu or stead of anyone” while the verb $\text{H}\upsilon\alpha\rho\alpha, \tau\omicron\upsilon\omega\upsilon$ is meant as “to be supreme” or “to be consul.”¹⁸ These

¹⁶ $\omicron\iota\kappa\tau\omicron\upsilon\tau\omicron\upsilon\alpha\rho\alpha$ in verse 12 only says that the event took place during Gallio’s proconsulship according to Ernst Haenchen, *The Acts of the Apostles: A Commentary*, (Philadelphia: The Westminster Press, 1971), 537.

¹⁷William F. Arndt, F. Wilbur Gingrich, and F.W. Danker, “ $\alpha\nu\tau\omicron\upsilon\alpha\rho\alpha, \tau\omicron\upsilon\iota$ ” in *A Greek-English Lexicon of the New Testament and Early Christian Literature* [BDAG].

¹⁸H. Leo Eddleman, *An Exegetical and Practical Commentary on Acts: A Verse by Verse Study*

roots words together reinforce Gallio's seat as being supreme over those within his senatorial province.

This introductory portion of verse twelve places Gallio as the most powerful person within the province and therefore has the ability to either hurt or help Paul in his attempts to preach in Corinth during his second missionary journey. As this verse continues it is evident the Lord used Gallio to protect Paul.

Following the introductory portion of this verse, the latter portion of verse 12 reveals that "the Jews made a united attack on Paul and brought him before the tribunal." The people were specifically noted as $\text{VI}\text{I}\text{ou}\text{d}\text{a}\text{i} / \text{o}\text{i}$, or Jews. These were not Judaizers whom were a thorn in Paul's flesh and grieved his heart frequently. These were Jews who saw Jesus as a danger to their spirit of exclusivism and nationalism, projected opposition which could take the form of violence and occasional imprisonment.¹⁹

After establishing these people as Jews, Luke writes of their "united attack on Paul." Specifically, the word $\text{k}\text{a}\text{t}\text{e}\text{p}\text{e}, \text{s}\text{t}\text{h}\text{s}\text{a}\text{n}$ may be translated not simply as "attack", but more specifically as "to rise up against someone."²⁰ These Jews made a specific effort to rise up against Paul in one accord.

As Paul had people uniting together to rise up against him, it was an important time for him to seek the Lord's protection. Paul was preaching on this second missionary journey, he needed protection, and the only person who could give it was the preeminent supreme being of all, Jesus. Adding onto all of the other turmoil of having a united

on the Fifth Book of the New Testament, (Dallas: Books of Life Publishers, 1974), 257.

¹⁹Ibid., 258.

²⁰BDAG, s.v. "katēfistamai."

attack against Paul was that the Jews decided to bring Paul, according to the last words of verse twelve, to the *bh/ma*.²¹ This judgment seat was a “raised place mounted by steps; a platform, tribune, used of the official seat of a judge.”²² Longenecker describes the *bh/ma* as “a large, raised platform that stood in the agora (marketplace) in front of the residence of the proconsul and served as a forum where he tried cases.”²³

The reader of this verse is initially introduced to Gallio, and then to a planned attack against Paul, followed by being brought before the judgment seat of Christ. This verse teaches of the protection Paul needed while preaching about the preeminent Lord. Paul especially needed the Lord’s protection in verse 13.

The principle role of verse 13 in this episode of Acts 18:12-17 is the accusation which is the reason there was ever a need for protection to even take place. This accusation takes place when the Jews say in verse 13, “This man is persuading people to worship God contrary to the law.”

The accusation brought forth by the Jews is in itself somewhat ambiguous.²⁴ Questions after this accusation may be raised such as, “What law? Roman law or Jewish Law?”²⁵ However, it may not even be necessary to separate the Roman or Jewish laws.²⁶

²¹It should be noted that Paul’s trial affords the opportunity to date part of Paul’s ministry with some certainty due to there being an inscription found at Delphi which tells the date of Gallio’s role as proconsul of Achaia to be in 51-52 C.E. As we know Paul was ministering on his second missionary journey at the same time as Gallio’s short time as proconsul of Achaia we may draw a conclusion of when Paul was there as being between 51 and 52 according to Paul W. Walaskay, *Acts*, (Louisville: Westminster John Knox Press, 1998), 171.

²²This *bh/ma* is the judgment seat of Christ spoken of in 2 Corinthians 5:10 along with being stage for drama in modern Hebrew according to Eddleman, 258.

²³Longenecker, 486.

²⁴Witherington, 552.

²⁵Polhill, 388.

Whether the determination of which law was necessary or not, a conclusion may be drawn in which the law being broken was Roman law.²⁷ The key action Paul caused people to do, according to the Jews, was worship. The text specifically uses the word *se , besqai* (worship). This key word in verse 13 is an infinitive which may be viewed as complementary, but not objective if *του . j avnqrw , pou j* is the direct object.²⁸

Verse 13 consists of the accusation from the Jews against Paul to accuse him of persuading people to worship God contrary to the law. The following portion of this episode is a response to the accusation set forth in verse 13. This reaction begins in verse 14.

The principle role of verse 14 in this episode is for the protection of the Lord to proceed through Gallio in order for Paul to have the opportunity to continue his second missionary journey preaching about the Lord. Verse 14 says, “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.’”

This verse begins by describing how Paul was about to “*avnoi ,gein το . sto , ma*” (open his mouth), but the latter portion of the verse expresses how Gallio had spoken so rapidly that Paul had no time to make his defense before the proconsul

²⁶Kent, 142.

²⁷Walaskay, 171. This same charge will be repeated later in Jerusalem in Acts 21:28. The repeated charge in Acts 21:28 leads to a further conclusion of this episode speaking specifically of the Roman law.

²⁸Martin M. Culy and Mikeal C. Parsons, *Acts: A Handbook on the Greek Text*, (Waco, TX: Baylor University Press, 2003), 349. Another possibility, which is less likely, is that this word meant to be viewed as result or purpose as in “he is inciting people with the result that they worship.” However, the complementary is the most likely case.

although the “apologia” was an integral and necessary part of Roman procedure.²⁹

Despite Paul not having time to make his own defense, he did not need to, and it resulted in a better situation for him that the most powerful person in the proconsul spoke in lieu of Paul speaking.

As Gallio spoke on Paul’s behalf in order to protect him, some of the Jews were more than likely surprised as they hoped that because Gallio was newly appointed he may try to gain favor in the eyes of the Jews by arresting Paul.³⁰ While the Jews thought Gallio may attempt to impress them by arresting Paul, the Jews may have been attempting to impress Gallio with this serious offence by causing trouble and accusing Paul in deceptive terms.³¹

As Gallio interrupted Paul in order to protect him, he used a few short words to drive the Jews out of the court.³² The words Gallio said are split between verses 14 and 15. The words which he specifically says in verse 14 begin with a small, yet crucial word to this entire episode: εἰν. Εἰν, a subordinating conjunction, is a “marker of a condition, existing in fact or hypothetical”³³ The use of εἰ is with the imperfect (protasis, unreality)³⁴ and may best be translated in this particular context as the word

²⁹Harry W. Tajra, *The Trial of St. Paul: A Juridical Exegesis of the Second Half of the Acts of the Apostles*, (Tubingen, Germany: Mohr Publishers, 1989), 57.

³⁰John Hargreaves, *A Guide to Acts*, in vol. 27 of the *Theological Education Fund* (London: SPCK Publishing Company, 1990), 171.

³¹Arno C. Gaebelein, *The Acts of the Apostles: An Exposition*, (New York: Our Hope Publishers, 1912), 316.

³²Ibid.

³³BDAG, s.v. “εἰ”

³⁴R.C.H. Lenski, *The Interpretation of the Acts of the Apostles*, (Columbus, OH: Lutheran

“if.” The importance of this word is present because if *ei* is not located at the beginning of the sentence the following words would be accusatory as opposed to the two letters being present and acting as a description of what would be a hypothetical consequence.

Continuing past the initial word of Gallio’s interruption of Paul, he expressed his standpoint that there would be no value in hearing both sides of an issue beyond the jurisdiction he governed.³⁵ Gallio’s words of “If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint.” These words by Gallio were pointing out the fact that Paul had not committed a “*avdi , khma ,*” (wrongdoing) or a “*r`a | diou , rghma ponhro , n*” (evil crime).³⁶ This was Gallio protecting Paul from accusations against him which were superfluous.

Verse 14 concludes with Gallio’s words, “*kata . lo , gon a 'n avnesco , mhn u`mw/n.*” *Kata . lo , gon* may be translated in a literal sense as “make him duty bound to deal with the accusation.”³⁷ *Avnesco , mhn* is used in this particular sentence as the verb to take on judicial meaning such as accepting a complaint or accepting an accusation to consider in further depth.³⁸ Taking these things into consideration, the last sentence of verse 14 in English states, “I would have reason to

Book Concern, 1935), 753.

³⁵Eddleman, 258.

³⁶Ibid. *r`a | diou , rghma* is literally translated as “work with ease”, “facility” for doing something good or bad.

³⁷Tajra, 57.

³⁸Gerhard Kittel and Gerhard Friedrich, “*Avnesco , mhn*” in *Theological Dictionary of the New Testament* [TDNT], 1st ed.

accept your complaint.”

From the beginning of verse 14, where Gallio interrupts Paul, to the conclusion of the verse where he concludes the hypothetical statement preceded by the important word, *εἰ*, it is apparent that Gallio is protecting Paul.

As verse 14 contains the principle role of Gallio protecting Paul, verse 15 has a principle role of Gallio explaining why Paul is as judiciously innocent as they are. Gallio explains his reasoning of why he is dismissing this case by saying, “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.” Located within the exegesis of this verse is a word study on the word *κριθῆναι*.

Gallio viewed the accusation against Paul as a “disconcerting mixture of theological and political charges, formulated in an ambiguous way.”³⁹ Paul was not, in any way, breaking Roman law. The Jews were disturbed about their own Jewish law.⁴⁰

From a legal standpoint, the principle role verse 15 has of Gallio explaining why Paul is as judiciously innocent as the Jews ultimately results in Gallio, as proconsul, having to define his task as a Roman judge after having listened to the charges. Gallio defines his task by clarifying the two meanings of the law.⁴¹

There was a certain “condition of unreality” intimating within Gallio’s

³⁹Tajra, 57.

⁴⁰Gaebelein, 316.

⁴¹Johannes Munck (translator), revised by William F. Albright and C.S. Mann, General Editors William Foxwell Albright and David Noel Freedman, *The Anchor Bible: The Acts of the Apostles*, (Garden City, NY: Doubleday & Company, Inc., 1967), 178.

conviction that the Jews were bringing an illegitimate case before him.⁴² This lack of reality of the Jews' claim was shown with the use of *ei* in the middle of the preceding verse as a “present unreality” compiled with the same word, *ei*, beginning verse 15, but this time being used as a “present reality.”⁴³ This difference between the use of *ei* in verse 14 and in verse 15 may result in translating the latter as “Since” as opposed to “if” in the former use of the word.

Following *eiv de*. (“But since”) is *zhth, mata, evstin peri. lo, gou* (“it is a subject of dispute about words”). *zhth, mata* is a nominative, neuter, plural, common, noun in this sentence. The significance of this word in this particular verse is that specifically in the plural the word may mean “subjects of dispute.”⁴⁴ This is more than simply a judicial inquiry,⁴⁵ this is a true subject of dispute as there has been an accusation against Paul.

Not only is the dispute about words, but it is also about *ovnoma, twn kai. no, mou tou/ kaqv u`ma/ j*(“names and your own law”). Gallio follows these words with his ruling for the Jews to settle this dispute amongst themselves. The words he uses are *o; yesqe auvtoi, * (“see to it yourselves”). *Auvtoi,* is in an emphatic position, and is used not as an indicative form.⁴⁶ Gallio is in a situation in

⁴²Lenski, 753.

⁴³Ibid.

⁴⁴Tajra, 57.

⁴⁵BDAG, s.v. “*zhth, ma*” describes this word to be a “question, issue, argument”, but this word seems to imply more than this within this specific context due to its syntax.

⁴⁶Eddleman, 259.

which he chooses to express his lack of jurisdiction in this particular subject of dispute and he declares that the case is between Jews and Christians and it does not pertain to Roman law.⁴⁷

The last sentence of verse 15 simply concludes Gallio's ruling whereby he says, "krith.j evgw. tou,twn ouv bou,lomai ei=nai" ("I refuse to be a judge of these things"). Gallio says this sentence and officially refuses to permit a religious issue on his tribunal's agenda, and Paul escapes having to stand on the dock of a Roman court as a result of it.⁴⁸

As Gallio refused to permit a religious issue on his tribunal's agenda, he used a specific word to describe what he refused to be: krith.j. In this particular context it is a nominative, masculine, singular, common noun from krith.j. Krith.j means "one who has the right to render a decision in legal matters, a judge."⁴⁹

As Gallio was refusing to be a krith.j of a religious matter in a governmental hearing, he was speaking of not judging another human being or beings.⁵⁰ He was not simply refusing to judge the case, but even the person of Paul himself.

Krith.j is used throughout the New Testament as a word denoting a judge in an official position.⁵¹ In its nine other uses within the New Testament⁵² it may also

⁴⁷Hargreaves, 171. By saying this, Hargreaves points out that Gallio probably saved Christians from being arrested under Roman law for the next ten years or so due to the precedent being set.

⁴⁸Eddleman, 259.

⁴⁹BDAG, s.v. "krith.j"

⁵⁰Ibid.

⁵¹TDNT, s.v. "krith.j"

denote in certain areas as “the one through whom the wrong of another is manifested.”⁵³

Old Testament judges are called *kritai*. in Acts 13:20.⁵⁴ The word is used continually to represent a governmental position of judging, and as was previously mentioned, Gallio was refusing to judge another human being during this time of accusation from the Jews.

The syntax of *kri th . j* within its current context lends the reader to understand that Gallio’s refusal to be a *kri th . j* is in the substantive usage of the nominative case⁵⁵ and is the subject of a finite verb: *bou , loma i*.

Verse 16, the most succinct verse in this episode, serves the primary role of expressing the consequence of the judgment of Gallio. Gallio, in the preceding verse, ruled to disallow the Jews’ accusation against Paul to not be permitted on his tribunal’s agenda. Verse 16 simply says, “And he drove them from the tribunal.”

The Jews brought a religious issue to the judgment seat, and a new proconsul had enough daily problems to handle in the scope of his specified authority in the busy commercialized city of Corinth without attempting to settle an argument of religion amongst Jews, so Gallio likely commanded one of his assistants⁵⁶ to eject these

⁵²The other places within the New Testament where *kri th . j* is used are the following: Matthew 5:25; Luke 12:58; 18:2; 18:6; Acts 10:42; 2 Timothy 4:8; James 4:11; 4:12; 5:9.

⁵³TDNT, s.v. “*kri th . j*”

⁵⁴Ibid. This is also found in the LXX, but it seldom uses *kri nw*.

⁵⁵The substantive usage of a nominative case is the most common of the nominative case uses as is noted in Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 38.

⁵⁶Tajra, 58. Tajra contends that “Lictors” probably removed the Jews.

“nagging cavilers”⁵⁷ This reaction of refusing to be a *kri th . j* resulted in clarity of Gallio driving these people out.

Gallio made it clear by driving these people out of his attitude that the Romans’ view of relation between Jews and Christians was an internal Jewish affair.⁵⁸ Due to the non-judicial relevance of the accusations against Paul, Gallio disallowed the accusation to stand on his tribunal’s agenda, and verse 16 serves the role of Gallio having the trouble making Jews driven out of his presence.

Verse 17 concludes this episode, and serves its primary role as expressing the lesson of teaching people to allow others to work out their own problems without interfering. This role of verse 17 is expressed when the verse says, “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.”

The first portion of this verse says, “*evpilabo ,menoi de . pa ,nte j Swsqe ,nhn*” (“and they all seized Sosthenes”). The word *pa ,nte j* is a pronoun meaning “they.”⁵⁹ This “they” spoken of as the beaters of Sosthenes⁶⁰ was more than likely the Greeks, taking advantage of the “snub” Gallio had just administered to the Jews

⁵⁷Ibid.

⁵⁸Munck, 178. Christians were seen merely as a sect of Judaism to some and it was an affair to be dealt with amongst Jews.

⁵⁹The B-text is vague as to the identity of Sosthenes’ attackers, limiting itself to the word *pa ,nte j* according to Taira, 58.

⁶⁰The Sosthenes spoken of in this verse may be the same Sosthenes spoken of in the beginning of 2 Corinthians is not impossible, and it is actually favored according to the identity of the name, but there is no other evidence to go by to establish this conclusion. If this is the same Sosthenes, we know he eventually becomes a Christian according to Joseph Addison Alexander, *Commentary on the Acts of the Apostles*, (Minneapolis: Klock & Klock Christian Publishers, 1875), 637-638.

in order to ultimately express their own personal ant-Jewish sentiments.⁶¹

If the attackers were indeed the Greeks, they were given the perfect opportunity to attack the figurehead of the Jews in Sosthenes, the chief ruler of the synagogue.⁶² Sosthenes was the perfect target for the Greeks to attack, and they took advantage of the opportunity as it presented itself.

In this attack against Sosthenes, the exact word used to describe this is *evpilabo, menoi*. This literally means they “took hold of” Sosthenes.⁶³ As Gaebelien states, “Upon him the Greeks fell and gave him a good beating.”⁶⁴ This “good beating” Sosthenes took place “*e;mprosqen tou/ bh,matoj*” (in front of the mercy seat).

Despite this taking place in front of Gallio, he acted as if he did not see anything. Some believe Gallio saw the beating take place, but it did not concern him.⁶⁵ Others believe Gallio simply “cared for none of these things.”⁶⁶

Conclusion

As the purpose of this paper has been to exegetically examine the life of Paul in the Gallio episode of Acts 18:12-17 in order to explicate the protection and preaching

⁶¹Bruce, 348.

⁶²Gaebelien, 316.

⁶³BDAG, s.v. “*evpilambanomai*”

⁶⁴Gaebelien, 316.

⁶⁵Alexander, 638. Alexander draws the conclusion from the “callousness or coldness in religion” during this time period. He also attributes this to establishing Gallio as one whom is “nonchalant” and also has a case of “stoic apathy.”

⁶⁶Alvah Hovey, *American Commentary on the New Testament*, (Philadelphia: American Baptist Publication Society, 1882), 214.

of the Lord; that purpose has sought achievement through thorough background analysis and exegesis of the verses being studied. Paul faced a united attack (verse 12) where the Jews brought forth an accusation against Paul (verse 13) which Gallio defended Paul against (verse 14) and refused to be a judge against Paul (verse 15). Gallio then drove the Jews out of his tribunal (verse 16) and the synagogue ruler was beaten up (verse 17). The Lord protected Paul throughout this episode and due to this protection, Paul was afforded the opportunity to preach the gospel to more people.

APPENDIX 2

EXEGETICAL ENGLISH OUTLINE

- I. The Jews escorted Paul to Gallio's court (vv. 12-13)
 - A. The Jews planned to bring Paul to the tribunal (v. 12)
 - 1. The Jews united to attack Paul
 - 2. The Jews brought Paul to the tribunal
 - B. The Jews brought forth a charge against Paul (v. 13)
- II. Gallio responded to the charge (vv. 14-16)
 - A. Gallio interrupted Paul to defend Paul (v. 14)
 - B. Gallio expressed his refusal to judge an issue which only pertains to Jews
 - 1. Gallio described an unworthy charge
 - 2. Gallio refused to judge an issue which did not pertain to Roman law
 - C. Gallio responded to their unworthy charge (vv. 15b-16)
 - 1. Gallio declared his lack of jurisdiction (v. 15b)
 - 2. Gallio removed the Jews from his tribunal (v. 16)
- III. The conclusion of the trial (v. 17)
 - A. The Greeks attacked Sosthenes in Gallio's presence
 - B. Gallio acted as if he did not see the attack

APPENDIX 3

SERMON BRIEF

- I. The Attack Upon Your Life (vv. 12-14)
 - A. Exposition: There is an attack upon each of our lives. People will try to hurt us. We will try to open our mouths to defend ourselves, but there is someone far greater who can defend us. Paul was attacked. People ganged up on him. People accused him in a court of law.
 - B. Illustration: It has been said that we are all in one of three circumstances of storms in life: (1) We just got out of one. (2) We are currently in one. (3) We are about to enter one.
 - C. It is inevitable for us to face difficult times. Due to this, we need protection from the Lord to survive.
- II. The Protection of the Lord Within Your Life (vv. 15-17)
 - A. Exposition: Gallio was used by the Lord to protect Paul by removing the accusation. Paul was further protected by the Lord through Gallio when Gallio removed the Jews from his court.
 - B. Illustration: Have you ever had a big brother stand up for you when you were being picked on? I know I have. I was walking home from school as a child, and a bully started picking on me. My big brother protected me and got the bully to run away from us.
 - C. Application: Did you know that Satan has all-access to you unless you become a Christian? You are born with a sin nature, and are faced with attacks constantly whether you are a Christian or not. Christ died on the cross to get the big bully of sin to be removed. Just as Gallio defended Paul, so does Christ stand up for you to overcome sin.

APPENDIX 4

TRANSLATION OF ACTS 18:12-17

18:12

But while Gallio was proconsul of Achaia, the Jews together rose up against Paul and brought him before the judgment seat of Gallio,

18:13

saying, “This man is persuading men to worship God in ways against the law.”

18:14

But when Paul was about to open his mouth, Gallio spoke to the Jews, “If, indeed, you Jews this were a matter of evil or wrong crime, I would with reason endure you;

18:15

But if there are questions concerning words and names and your own law, see after it yourselves; I do not wish to be a judge of such matters.”

18:16

And he drove them away from his judgment seat

18:17

And they all took hold of Sosthenes, the leader in the synagogue, and began to beat him before the court. But Gallio did not care about any of these things.

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