

LIVING GODS WILL

The Disciple

APOLLOS



Saint Apollos

The Disciple **APOLLOS**

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Born: Alexandria, Egypt

Died: Unknown

Death: Unknown

He was educated on the teaching of **John the Baptist**

He was a friend to the **Apostle Paul**

He was converted by **Aquila and Priscilla**

Apollos was a Jew of Alexandrian race (**Acts 18:24**) who reached Ephesus in the summer of **54 A.D.**, while **Paul** was on his third missionary journey, and there he "**spoke and taught accurately the things concerning Jesus**" (**Acts 18:25**).

That he was eminently fitted for the task is indicated by the fact of his being a "**learned man,**" "**mighty in the scriptures,**" "**fervent in spirit,**" "**instructed in the way of the Lord**" (**Acts 18:24, 25**).

His teaching was however incomplete in that he knew "**only the baptism of John**" (**Acts 18:25**), and this has given rise to some controversy.

According to Blass, his information was derived from a written gospel which reached Alexandria, but it was more probably the fruits of what **Apollos** had heard, either directly or from others, of the preaching of **John the Baptist** at Bethany beyond Jordan (compare **John 1:28**).

Upon receiving further instruction from **Priscilla and Aquila** (**Acts 18:26**), **Apollos** extended his mission to Achaia, being encouraged thereto by the brethren of Ephesus (**Acts 18:27**).

In Achaia "**he helped them much that had believed through grace; for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ**" (**Acts 18:27, 28**).

During **Apollos'** absences in Achaia, **Paul** had reached Ephesus and learned of what had been taught by **Apollos** there. (**Acts 19:1**).

Since **Paul** was informed that the Ephesians still knew nothing of the baptism of the Spirit (**Acts 19:2-4**), it is probable that **Apollos** had not imparted to his hearers the further instruction he had received from **Priscilla and Aquila**, but had departed for Achaia shortly after receiving it.

Paul remained upward of two years among the Ephesians (**Acts 19:8, 10**), and in the spring of **57 A.D.** he wrote the First Epistle to the Corinthians.

By this time **Apollos** was once more in Ephesus (compare **1 Corinthians 16:12**).

It is incredible that this epistle of **Paul** could have been prompted by any feelings of jealousy or animosity on his part against **Apollos**. It was rather the outcome of discussion between the two regarding the critical situation then existing in Corinth.

The mission of **Apollos** had met with a certain success, but the breeding of faction, which that very success, through the slight discrepancies in his teaching (compare **1 Corinthians 1:12; 1 Corinthians 3:4**) with that of **Paul** or of **Cephas**, had engendered, was utterly alien to his intentions.

The party spirit was as distasteful to **Apollos** as it was to **Paul**, and made him reluctant to return to the scene of his former labors even at the desire of **Paul** himself (**1 Corinthians 16:12**).

The epistle voiced the indignation of both. **Paul** welcomed the cooperation of **Apollos** (**1 Corinthians 3:6**: "**I planted, Apollos watered**").

It was not against his fellow-evangelist that he fulminated, but against the petty spirit of those who loved faction more than truth, who saw not that both he and **Apollos** came among them as "**God's fellow-workers**" (**1 Corinthians 3:9**), the common servants of the one Lord and Savior **Jesus Christ**.

This view is also borne out by the passages in **1 Corinthians 12:1-7 2 Corinthians 3:1; 2 Corinthians 11:16**, where **Paul** seems to allude to **Apollos'** eloquence, wisdom, and letter of commendation.

Paul wrote thus not in order to disparage **Apollos** but to affirm that, even without these incidental advantages, he would yield to none in the preaching of **Christ** crucified.

The last mention of **Apollos** is in the Epistle to **Titus**, where he is recommended along with **Zenas** to **Titus** (**Titus 3:13**).

He was then on a journey through Crete (**Titus 3:15**), and was probably the bearer of the epistle. The time of this is uncertain, as the writing of the Epistle to **Titus**, though generally admitted to have been after the release of **Paul** from imprisonment at Rome, has been variously placed at **64-67 A.D.**

In summary, **Apollos** was a man of letters with a zeal for the Lord and a talent for preaching. He labored in the Lord's work, aiding the ministry of the apostles and faithfully building up the church. His life should encourage each of us to "**grow in the grace and knowledge of the Lord**" (**2 Peter 3:18**) and to use our God-given gifts to promote truth.

SUPPORTING SCRIPTURE

Acts 18:24 Now a certain Jew named **Apollos**, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John.

1st Corinthians 3:5 Who then is Paul, and who is **Apollos**, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase.

Titus 3:13 Send Zenas the lawyer and **Apollos** on their journey with haste, that they may lack nothing.

1st Corinthians 16:12 Now concerning our brother **Apollos**, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.



Apollos preaching in the temple