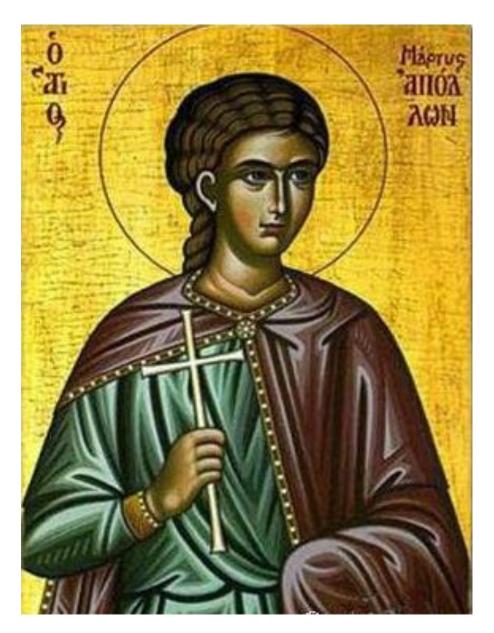
LIVING GODS WILL

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.

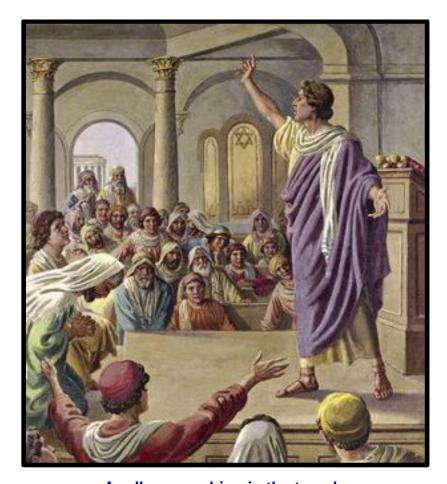
SUPPORTING SCRIPTURE

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