

Apollo
Helpers of the Apostles
Orlando Bible Students Special Study
Sunday October 21, 2018



General References: Acts 18:24-28; 1 Cor. 3:3-9; Reprints p. 3152; Expanded Comments (EBC) as noted below

- 1) **What meanings do commentators associate with the name Apollos? What was Apollos' religious background, and where was he from?** *Hitchcock Bible Names; Smith's Bible Dictionary; Compare meaning of G625, G624 & G622 in Strong's/Thayer's; Acts 18:24, incl. EBC*
- a. **Answer:** Means given by the Greek god Apollos. A Jew from Alexandria who was eloquent and mighty in the Scriptures (capable with them). Why would Jewish parents give him a Greek name? Were they trying to assimilate or was he a convert to Judaism?
- b. **Scriptures:**
- i. **Act 18:24** Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.
- c. **Bro. Russell:**
- i. **Apollos** -- A convert to Christianity. R4420:3, 3152:1, 1558:1
- ii. **Born at Alexandria** -- One of the chief cities of that time, noted for its libraries. R3152:2
- iii. **An eloquent man** -- The Greek indicates that he was both eloquent and learned. R3152:2
- iv. Paul, though a great reasoner and possessed of the eye and ear qualities, was inferior to Apollos and some others in oratory. R365:2
- v. **Mighty in the Scriptures** -- Gave evidence of ability in presenting the truth to the minds of others. R2741:5
- d. **Reference:**
- i. **Strong's:**
1. **G625** Ἀπολλῶς *Apollōs* *ap-ol-loce'* Probably from the same as **G624**; *Apollos*, an Israelite: - Apollos.
2. **G624** Ἀπολλωνία *Apollōnia* *ap-ol-lo-nee'-ah* From the pagan deity Ἀπόλλων *Apollōn* (that is, the *sun*; from **G622**); *Apollonia*, a place in Macedonia: - Apollonia.
3. **G622** ἀπόλλυμι *apollumi* *ap-ol'-loo-mee* From **G575** and the base of **G3639**; to *destroy* fully (reflexively to *perish*, or *lose*), literally or figuratively: - destroy, die, lose, mar, perish.
- ii. **Smith's Bible Dictionary: Apollos**
1. **Apol'los.** (*given by Apollo*). A Jew from Alexandria, eloquent (which may also mean learned), and mighty in the Scriptures; one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist, **Act 18:24**, but on his coming to Ephesus during a temporary absence of St. Paul, A.D. 54, more perfectly taught by Aquila and Priscilla.
2. After this, he became a preacher of the gospel, first in Achaia and then in Corinth. **Act 18:27**; Act 18:19:1. When the apostle wrote his First Epistle to the Corinthians, Apollos was with or near him, **1Co 16:12**, probably at Ephesus in A.D. 57. He is mentioned but once more in the New Testament, in **Tit 3:13**. After this, nothing is known of him. Tradition makes him bishop of Caesarea.
- iii. **Hitchcock's Bible Names:**
1. **Apollos:** one who destroys; destroyer
- iv. **Wikipedia:**

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1. **Apollo:** The ideal of the kouros (a beardless, athletic youth), Apollo has been variously recognized as a god of music, truth and prophecy, healing, the sun and light, plague, poetry, and more. Apollo is the son of Zeus and Leto, and has a twin sister, the chaste huntress Artemis. Apollo is known in Greek-influenced Etruscan mythology as *Apulu*.^[1]

2) What talents did Apollos have that were useful in spreading the Gospel? Acts 18:24,25,28, incl. EBC

- a. **Answer:** He was eloquent and might [capable] in the Scriptures. He knew about the truth and proclaimed Jesus boldly in the synagogue. He knew something of the way and was teaching accurately regarding Jesus – Messiah. It does not appear to have understood being baptized into the death of Jesus.
- b. **Scriptures:** Act 18:24-28 Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. (25) This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; (26) and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. (27) And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, (28) for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.
- c. **Bro. Russell:**
 - i. **Fervent in the spirit** -- Greek, pneuma; of ardent mind. E312
 - ii. **Baptism of John** -- The baptism of repentance, which was for the Jews only. R4420:3, 1558:1; PD56/69
 - iii. This was a mistake for Gentile converts; they needed to be baptized directly into Christ's death. (Act 19:3-5) PD56/69
 - iv. Apollos apparently had not learned respecting the new dispensation, and the gifts of the spirit by which it was introduced. R2206:4

3) What are the circumstances surrounding Apollos' meeting up with Aquila and Priscilla in Ephesus, and what doctrinal matter was clarified to him? How were all three good examples in this experience? Acts 18:24-26; Matt. 3:1-11; EBC & Jamieson-Fausset-Brown comments on Acts 18:26

- a. **Answer:** Apollos preaches at the synagogue at Ephesus, Aquila and Priscilla hear him and then take him aside to explain the way of the Lord more completely. They were all good examples of humility – Aquila and Priscilla in how they approach and counsel Apollos and how he receives it.
- b. **Scriptures:**
- c. Act 18:24-26 Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. (25) This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; (26) and he began to speak

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out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

- d. **Mat 3:1-11** Now in those days John the Baptist *came, preaching in the wilderness of Judea, saying, (2) "Repent, for the kingdom of heaven is at hand." (3) For this is the one referred to by Isaiah the prophet when he said, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'" (4) Now John himself had a garment of camel's hair and a leather belt around his waist; and his food was locusts and wild honey. (5) Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; (6) and they were being baptized by him in the Jordan River, as they confessed their sins. (7) But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? (8) "Therefore bear fruit in keeping with repentance; (9) and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham. (10) "The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire. (11) "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.
- e. **Bro. Russell:**
- i. **Aquila and Priscilla** -- Though not qualified to speak publicly in the synagogue. R3152:2, 2206:4, 647:4
 - ii. **They took him** -- They recognized him as a Christian brother. R3152:2
 - iii. Took him home and instructed him, so that he went away better equipped for the work. R1558:1, 4420:3, 3152:2, 2206:4
 - iv. Aquila and Priscilla were able to instruct a public preacher. R3682:3
 - v. **Expounded unto him** -- Had Aquila and Priscilla not been students of the truth, what an opportunity they would have lost. R647:4
 - vi. **More perfectly** -- More fully explaining to him, doubtless, respecting the Pentecostal blessing and the unction of the holy Spirit. R4420:3
 - vii. Let us, too, be ready to accept further instructions as from the Lord, however humble may be the channels. R3152:4
 - viii. Each doing with his might what his hand finds to do, using whatever talents he possesses, helping to understand the word of God more perfectly. R537:1

- 4) **After being given proper understanding concerning Christ's baptism, to what area/city did Apollos travel, and how was he a help to the brethren there? What purpose was served by Apollos having a letter of commendation from the brethren in Ephesus? Acts 18:27,28, incl. EBC; Acts 19:1**
- a. **Answer:** Apollos went into Achaia and the letter introduced him to the brethren. The letter served as his credentials. In Achaia he preached powerfully in public that Jesus was the Messiah, refuting the Jews. He greatly helped the brethren.
- b. **Scriptures:**
- i. **Act 18:27-28** And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, (28) for he powerfully refuted the Jews in

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public, demonstrating by the Scriptures that Jesus was the Christ.

- ii. **Act 19:1** It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples.
- c. **Bro. Russell:**
 - i. **The brethren wrote** -- Introduction by letter, as a safeguard against "false brethren" was the custom of the primitive Church. R1707:1, 3152:3, 1822:2, 1720:2
 - ii. A letter of commendation. R1822:2
 - iii. **Apollos was at Corinth** -- When Paul arrived at Ephesus Apollos was gone. R2206:4

5) Recalling our studies in 1 Corinthians, what problems developed among the brethren in Corinth as a result of, first Paul's, then Apollos', preaching there? What admonitions did Paul give to help correct the brethren's mistaken ideas? / Cor. 1:11-13; / Cor. 3:3-9,21-23; / Cor. 4:6,7, incl. EBC on all verses

- a. **Answer:** The brethren began to align themselves with certain preachers [Paul, Apollos, etc.] and develop into factions. Paul's admonitions was to look to Christ, not the human tools that were used to bring them to Christ. The human tools were nothing compared to God and Christ.
- b. **Scriptures:**
 - i. **1Co 1:11-13** For I have been informed concerning you, my brethren, by Chloe's *people*, that there are quarrels among you. (12) Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." (13) Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?
 - ii. **1Co 3:3-9** for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? (4) For when one says, "I am of Paul," and another, "I am of Apollos," are you not *mere* men? (5) What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave *opportunity* to each one. (6) I planted, Apollos watered, but God was causing the growth. (7) So then neither the one who plants nor the one who waters is anything, but God who causes the growth. (8) Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. (9) For we are God's fellow workers; you are God's field, God's building.
 - iii. **1Co 3:21-23** So then let no one boast in men. For all things belong to you, (22) whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, (23) and you belong to Christ; and Christ belongs to God.
 - iv. **1Co 4:6-7** Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other. (7) For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?
- c. **Bro. Russell:**
 - i. **Above that which is written** -- If any be disposed to worship the humble human instrumentality chosen of God as the channel for this blessing of present truth, we say to

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such, "See thou do it not." (Rev 22:9) R1867:3

ii. When there is no revelation on the subject. R4654:3

- 6) **When Paul wrote 1 Corinthians, he was probably in Ephesus (on his 3rd journey), where he resided for three years. Evidently, at some point during that time, Apollos left Corinth, came back to Ephesus and met up with Paul. Based on this, how might we explain 1 Corinthians 16:12, in which Paul expressed the desire that Apollos return to Corinth, yet Apollos chose not to go at that time? *1 Cor. 16:12, incl. Albert Barnes and Adam Clark commentaries***
- a. **Answer:** Apollos did not want to go back to further exacerbate the divisions but Paul was encouraging him to go to Corinth to show the divisions were wrong.
- b. **Scriptures:**
- i. **1Co 16:12** But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all *his* desire to come now, but he will come when he has opportunity.
- c. **Bro. Russell:**
- i. **Not at all to come** -- The calls or requests were not always obeyed: and no offense was taken by the Apostle if the brethren sometimes felt and acted differently from his suggestions. R1822:1
- d. **References:**
- i. **Adam Clarke: As touching our brother Apollos** - It appears from this that the brethren, of whom the apostle speaks in the preceding verse, were then with him at Ephesus; I, with the brethren, greatly desired to come.
- ii. **But his will was not at all to come** - As there had been a faction set up in the name of Apollos at Corinth, he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.
- 7) **The last reference to Apollos is in Titus 3:12,13. Where was he either living, or passing through, at this time, and what were Paul's instructions to Titus concerning Apollos? *Tit. 1:5; Tit. 3:13, incl. Albert Barnes and Adam Clark commentaries***
- a. **Answer:** He was in Crete and was to help Apollos as he was passing by.
- b. **Scriptures:**
- i. **Tit 1:5** For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,
- ii. **Tit 3:12-13** When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. **(13)** Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.
- c. **Bro. Russell:**
- 8) **In summary, what lessons can we learn from the life of Apollos as a helper of the apostles and as he was used in the work of proclaiming the Gospel?**

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- a. **Answer:** He was zealous, used his talents for the Lord's service, had developed one of those talents through study and was humble, accepting knowledge from others.
- b. **Scriptures:**
- c. **Bro. Russell:**