

Paul, Aquila, Priscilla and Apollos Corinth and Beyond



Acts 18:23-28 Paul's - 3rd Mission Trip
Ministry of Aquila, Priscilla and Apollos
By Pastor John Fitzpatrick

Acts 18:23-28

Acts 18:23-28 And after he had spent some time there, he departed and went over the country of Galatia and Phrygia in order, strengthening all the disciples. 24 And a certain Jew named Apollos, an Alexandrian by birth, an eloquent man mighty in the Scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord. And being fervent in the spirit, he spoke and taught the things of the Lord diligently, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue. And Aquila and Priscilla heard him, and they took him and expounded to him the way of God more perfectly. 27 And intending to pass into Achaia, being encouraged, the brothers wrote to the disciples to welcome him; who, having arrived, very much helped those who had believed through grace. 28 For he mightily confuted the Jews publicly, proving by the Scriptures that Jesus was the Christ.

Paul's 3rd Journey

Acts 18:23 (KJV)

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

Paul's third missionary period lead him first from Syrian Antioch to "the country of Galatia and Phrygia," where he was "strengthening the disciples." His route most likely lead through the Cilician gates to the cities where he had established churches on his first journey—Derbe, Lystra, Iconium, and Pisidian Antioch. The reference to the Galatian region and Phrygia might indicate the area further north and be evidence that Paul established churches in the northern portion of the Roman province of Galatia on his second missionary journey.

Matthew 28:19-20 Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the end of the world. Amen.



Edification/Discipleship

That is the third phase of pioneer missionary work. The missionary, although not forsaking the role of the evangelist, assumes more and more the role of the Bible teacher. Evangelism can be done by the local church once they have the facts of the gospel. What the infant churches on the mission field need is teaching. The young believers need to be rooted and grounded in the truth. So Paul the preacher becomes Paul the teacher, underlining in each place an aspect of divine truth as occasion arose and as the need became evident.

1 Corinthians 4:15-17 For though you have ten thousand instructors in Christ, yet you do not have many fathers; for I have begotten you in Christ Jesus through the gospel. 16 Therefore I beseech you, be imitators of me. 17 For this cause I have sent Timothy to you, who is my beloved son and faithful in the Lord, who shall remind you of my ways which are in Christ, as I teach everywhere in every church.

Galatians Outline

I. PERSONAL: GRACE AND THE GOSPEL (1–2)

- A. Grace declared in Paul's message—1:1–10
- B. Grace demonstrated in Paul's life—1:11–24
- C. Grace defended in Paul's ministry—2:1–21
 - 1. Before the church collectively—2:1–10
 - 2. Before Peter personally—2:11–21

II. DOCTRINAL: GRACE AND THE LAW (3–4)

- A. The personal argument—3:1–5
- B. The scriptural argument—3:6–14
- C. The logical argument—3:15–29
- D. The historical argument—4:1–11
- E. The sentimental argument—4:12–18
- F. The allegorical argument—4:19–31

III. PRACTICAL: GRACE AND THE CHRISTIAN LIFE (5–6)

- A. Liberty, not bondage—5:1–12
- B. The Spirit, not the flesh—5:13–26
- C. Others, not self—6:1–10
- D. God's glory, not man's praise—6:11–18

Acts 18:24

Acts 18: 24 And a certain Jew named Apollos, an Alexandrian by birth, an eloquent man mighty in the Scriptures, came to Ephesus.

An Alexandrian?



History of Alexandria

Alexandria was founded by Alexander the Great in 331 BC (the exact date is disputed) as Ἀλεξάνδρεια (Aleksándreia). Alexander's chief architect for the project was Dinocrates. Ancient accounts are extremely numerous and varied, and much influenced by subsequent developments. One of the more sober descriptions, given by the historian Arrian, tells how Alexander undertook to lay out the city's general plan, but lacking chalk or other means, resorted to sketching it out with grain. A number of more fanciful foundation myths are found in the Alexander Romance and were picked up by medieval historians.

A few months after the foundation, Alexander left Egypt for the East and never returned to his city. After Alexander departed, his viceroy, Cleomenes, continued the expansion of the city.

In a struggle with the other successors of Alexander, his general, Ptolemy (later Ptolemy I of Egypt) succeeded in bringing Alexander's body to Alexandria. Alexander's tomb became a famous tourist destination for ancient travelers (including Julius Caesar). With the symbols of the tomb and the Lighthouse, the Ptolemies promoted the legend of Alexandria as an element of their legitimacy to rule

History of Alexandria

Library of Alexandria and Musaeum

The Ptolemies fostered the development of the Library of Alexandria and associated Musaeum into a renowned center for Hellenistic learning.

Luminaries associated with the Musaeum included the geometry and number theorist Euclid; the astronomer Hipparchus; and Eratosthenes, known for calculating the Earth's circumference and for his algorithm for finding prime numbers, who became head librarian.

Strabo lists Alexandria, with Tarsus and Athens, among the learned cities of the world, observing also that Alexandria both admits foreign scholars and sends its natives abroad for further education

Acts 18:25

Acts 18:25 This man was instructed in the way of the Lord. And being fervent in the spirit, he spoke and taught the things of the Lord diligently, knowing only the baptism of John.

John the Baptist shared to make straight the path, or put away sin, and be baptized for the remission of sin.

John 1:29 The next day John sees Jesus coming to him and says, Behold the Lamb of God who takes away the sin of the world!

John loses his head before Jesus goes to the Cross and raises the 3rd day. John was not around for the day of Pentecost to see the coming of the Holy Spirit. He is not able to teach this to his disciples.

Apollos was a very good student and willing to learn. He was able to apply lots of the Old Testament to the Messiah, show the Jews they were breaking the law, needed to recognize their sin and be baptized.

Acts 18:26

Acts 18:26 And he began to speak boldly in the synagogue. And Aquila and Priscilla heard him, and they took him and expounded to him the way of God more perfectly.

Aquila and Priscilla heard him? Were they still going to synagogue? Probably. Paul had went in and they had desired to hear more. They probably continued to share each opportunity they had, they didn't build a church in their house by someone else evangelizing. These disciples continued their ministry without Paul's presence.

They shared with Apollos about the completed work of Jesus. Him giving himself up. His stripes for us. The work on the cross. His resurrection. Jesus 50 days of teaching and his ascension. I can only imagine the calling of Paul and their meeting him as part of their testimonial about experiencing grace.

The Graceful learner Apollos must have been to apply all they taught him to his life. In turn listening to the Spirit for scriptural understanding

John 16:13 However, when He, the Spirit of Truth, has come, He will guide you into all truth. For He shall not speak of Himself, but whatever He hears, He shall speak. And He will announce to you things to come.

Acts 18:23-28

Acts 18:27 And intending to pass into Achaia, being encouraged, the brothers wrote to the disciples to welcome him; who, having arrived, very much helped those who had believed through grace. 28 For he mightily confuted the Jews publicly, proving by the Scriptures that Jesus was the Christ.

Aquila and Priscilla sent letters to the church's in Achaia with Apollos to welcome him.

Apollos had done a mighty work in Corinth

1 Corinthians 3:5-7 Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to each? 6 I have planted, Apollos watered, but God gave the increase. 7 So then neither is he who plants anything, nor he who waters, but God who gives the increase.