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Volume XVI
Issue 391

Apollos

by — Rick Longva

Apollos irrigates (I Corinthians 3:6).

The story of Apollos in Acts should be a motivator for every believer. We first read about him in Acts 18:24-26.

Now a certain Jew named Apollos, a native Alexandrian, a scholarly man, arrives at Ephesus, being able in the Scriptures. He was instructed in the way of the Lord, and fervent in spirit. He spoke and taught accurately what concerns Jesus, being versed only in the baptism of John. Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the way of God to him more accurately.

If you leave out the last half of :26, the Priscilla and Aquila section, you get the impression that this scholarly and able man of the Scriptures had no more to learn. It says he spoke, as well as taught accurately what concerns Jesus, and was instructed in the way of the Lord.

Most would stop there in their learning, no need for more knowledge.

Not Apollos.

When Priscilla and Aquila heard Apollos speaking they took him aside, out of the synagogue, and taught him more accurately the way of God.

It's not that Apollos was speaking lies about Jesus or the Scriptures – he wasn't – but Apollos didn't realize that there was more truth that had been revealed to Paul who had in turn told Priscilla and Aquila that God was dealing in a new way with mankind, and they were now passing on this knowledge to Apollos.

I believe that the main thing that they told him was that salvation was by grace alone, as it says a few verses later when Apollos left them and headed to Achaia that,

He parleyed much with those who have believed through grace (Acts 18:27).

You wouldn't hear the teaching of salvation by grace in a synagogue.

Also, it says that he was versed only in the baptism of John.

Although the baptism of John is scriptural, it was finished with – there was now only one baptism, and that is of the Holy Spirit.

Apollos is a good example of someone who was open-minded and willing to learn. Even though he was a scholarly man, he kept his mind open to learn higher truths about God and His ways with mankind as revealed to Paul. Not many scholars are open-minded.

Also, to be taught more accurately about God's ways by a tentmaker, a common tradesman – as that was Aquila's trade – to me speaks volumes about Apollos' desire for truth, not tradition and ceremony, as well as his willingness to believe that God is working in and revealing his ways to common people.

Apollos obviously became a respected teacher of the Word, as well as a huge presence in the ecclesia at Corinth. Apollos' teaching ended up complementing that of Paul's so much so that Paul says of him in I Corinthians 3:6,

I plant, Apollos irrigates, but God makes it grow up.

(see APOLLOS, page 3528)

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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Adam and Christ

by — Bob Evely

In Romans, Paul writes to the church (*ecclesia*) at Rome. Many of his direct statements apply, therefore, to the believers. Yet Paul also speaks at times globally – referring to all mankind.

*Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into **all mankind** (Romans 5:12).*

Clearly no man, whether believer or not, is exempt from this sweeping statement. *All* mankind have inherited this death condition. Recognizing that here Paul is talking about the state of *all mankind*, let us consider the comparison he makes between Adam and Christ (Romans 5:15-19):

<u>Adam</u>	<u>Christ</u>
The offense	The grace
The many died	Grace to the many super-abounds
Judgment is out of one	Grace is out of many offenses
Into condemnation	Into a just award
Death reigns through the one	Righteousness shall be reigning in life through the One, Jesus Christ
Thru one offense for all mankind	Thru one just award for all mankind
For condemnation	For life's justifying
The many constituted sinners	The many constituted just
Through one's disobedience	Through the One's obedience

Here two are contrasted, along with the effects they bring on mankind. All are affected by Adam's offense. All are affected by Christ's obedience.

Those of the traditional church will contend that Christ's results are *available* to all mankind, but are *contingent* on man's faith. Yet nothing on our part, including faith, can exclude us from the result of Adam's offense; and as Paul provides this clear parallel between Adam and Christ, we see nothing in his

words that would be required on man's part to gain the effects of Christ's actions.

What separates the believer and the unbeliever is only God's timing. Again, in I Corinthians Paul compares Adam with Christ:

For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the First fruit, Christ; thereupon those who are Christ's in His presence; thereafter after the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power (I Corinthians 15:22-24).

Referring to the resurrection to life (vivification), we see the following order in Paul's words:

First: Christ (the Firstfruit)

Next: Those who are Christ's

Last: The consummation (the end): the remainder of mankind)

It is for this reason that Christ reigns: to call to Himself the lost – to the last one – and when all are reconciled to God, when the effects of Christ's obedience are complete, having fully reversed the negative effect of Adam's offense, He gives up the kingdom to God the Father. He reigns not "forever and ever" as most Bible translations state, but for "the eons" – until His work is complete – and His work is not complete until *all* are reconciled to God.

Let us look at one final passage, where Paul speaks of Christ in the following way:

*Who is the image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, **all is created through Him** and for Him, and He is before*

(see ADAM AND CHRIST, next page)

APOLLOS (continued from front page)

As well as being versed in the Hebrew Scriptures and Paul's revelations, Apollos was probably very humble, as Paul uses himself and Apollos as examples for the Corinthian ecclesia to follow, who were in danger of becoming puffed up one over the other, and going beyond what was written to them.

Paul tells them;

Now these things, brethren, I transfer in figure to myself and Apollos because of you, that in us you may be learning not to be disposed above what is written, that you may not be puffed up, one over the one (I Corinthians 4:6).

Apollos wasn't carried away by various false teachings

ADAM AND CHRIST (continued from previous page)

all, and all has its cohesion in Him (Colossians 1:15-17).

Quite clearly this refers to ALL mankind; and not only all mankind but ALL things.

Now consider the verses that immediately follow:

And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens. (Colossians 1:18-20).

that were permeating the church, he remained in the teachings revealed to Paul, as Paul tells us in his epistle to Titus (one of Paul's last letters), that Titus is to tell Apollos to come to Nicopolis so he could be with him there.

In this era when Paul's letters are practically ignored, Apollos is a great example for all who are searching for truth.

So with Apollos as an example, don't stop with the knowledge you now have: keep digging and searching.

Also, don't be afraid to ask questions, and with that, don't be afraid to question the answer.

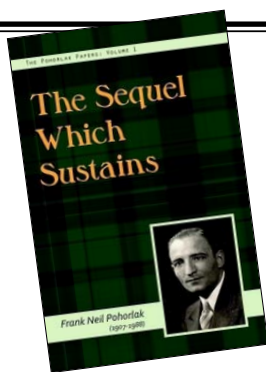
Keep an open mind.

Apollos did. ■

Another universal parallel presented by Paul. God created, through Christ, ALL – not just Believers. Through Christ He will reconcile ALL – not just believers.

As we proclaim the gospel to the world, as Christ's ambassadors, let us not reduce the effects of Christ's work. Let us not accept the errors of mankind since "orthodoxy" was established in the 5th century, proclaiming that God will give up on some of the lost. We see clearly in these parallels presented by Paul that ALL will be reconciled to God before the work of Christ is concluded.

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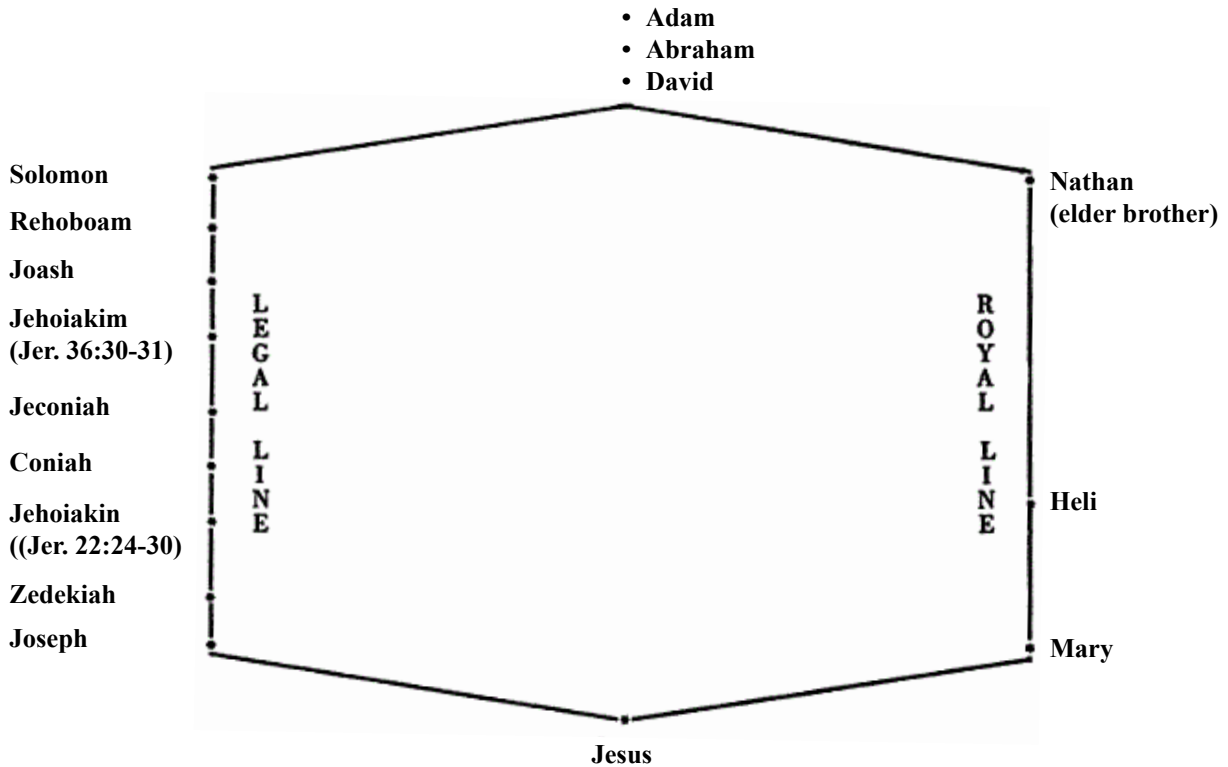
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The Genealogies of Jesus Christ

As Found in Matthew and Luke

by — Joseph Edwin Hartill (1909-1981)



MATTHEW'S GENEALOGY

(Matthew Chapter 1)

This genealogy starts with Abraham, and it is most interesting. There are some names omitted from this by God, because of sin in that line. Beginning with Abraham, we follow the line to David, Solomon and Rehoboam. Under Rehoboam the nation was divided into the Northern and Southern Kingdom. Farther down the line we come to Jehoiakim, and Jehoiakin was his son (Jeremiah 22:24-30; Jeremiah 36:30). How could Jehoiakin be childless? This did not mean that he would have no children, but that his sons were cursed as far as this line was concerned. Not a single son would sit on the throne, although they had the legal right to the throne.

Joseph was a son of David. That is what the angel called him. He had the title to the throne of David, because Joseph was a descendant of Jeconiah. All of Jeconiah's sons had title to the throne, but none of

them could sit on it. Joseph was of the line of David. Apparently God's promise must come to naught. This must have given the Adversary great joy, for he must have thought he had succeeded in breaking this line, since even if Joseph did have a son, though that son would have title to the throne, he could not *use* his title because he, too, would be a son of Jeconiah.

Concerning Zedekiah, the judgment said that Coniah's sons would not reign. When Nebuchadnezzar besieged Jerusalem, he appointed Zedekiah king. (Zedekiah was Coniah's uncle – brother of Jehoiakim, the father.)

LUKE'S GENEALOGY

(Luke Chapter 3)

This genealogy goes all the way back to Adam, but corresponds to Matthew's genealogy from Abraham to David. Nathan was an elder brother of Solomon, and had the same mother and should have been ►

on the throne instead of Solomon (I Chronicles 3:5; II Samuel 5:14). Solomon had the throne, and apparently Nathan did not make any objections. Absalom tried to take the throne, but Nathan's mouth was closed. No doubt his mouth was closed for the same reason that the Lion's mouths were closed when Daniel was in the den. God closed it.

Heli and Joseph were both sons of David, but Joseph had the title to the throne. However, the title did not do him much good because he could not use it. Heli had a daughter named Mary, a distant cousin to Joseph. These two became engaged. Thus working out of these two genealogies is one of the most wonderful things in Scripture. God's curse on Jeconiah is nullified by the other line.

Note that the genealogy does not say that Joseph begat Jesus; but because Joseph was Mary's husband, in the eyes of the law Jesus Christ was a son of Joseph. Jesus was not the offspring of Joseph, but He was the legal son of Joseph. Joseph was the legal father of Jesus.

Jesus was the literal son of Nathan and the legal son of Solomon, so he received the title to the throne of David. Jesus, the *legal* son of Joseph, was the heir to the title from Jeconiah, but He was not the offspring of Jeconiah. However, he had all the rights of the firstborn. He had the *legal* right to the throne

through Joseph, and the *royal* right through Mary because of Jeconiah. No other son of Joseph could sit on the throne. In fact, there was only one Person in the whole universe to Whom the throne could rightfully come, and that was Jesus. He had the royal blood of David through Mary.

How the Adversary fought the line of Solomon and tried to destroy it! At one time this whole line depended on one small baby, Joash. Satan did not know that Jesus was not coming through that line at all.

Jehoshaphat was in the regular line. Jehoram [Jehoshaphat's son] slew all of [Jehoshaphat's] brothers so that he [Jehoram] and his sons were all who were left (II Chronicles 21:4). The Arabians came and slew all of [Jehoram's] sons except Ahaziah (II Chronicles 21:22). Then when Ahaziah was slain, Athaliah slew, as she thought, all of [his] sons. Joash, however, escaped. There was a period of time when he was the only one in that line. When the time came, that little king who had been hidden in the house of God came forth to take the throne, just as the King will come from the house of God (II Chronicles 23:11). There is a deeper meaning than the proof of the humanity of Jesus in the genealogy of Luke.

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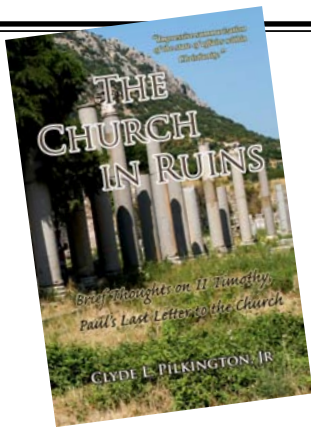


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