
Act 18. 24-28

SUBJECT: The Brilliant
Alexandrian, Apollon

9/10/78
GP

Acts 18: 24-19:1

- THE BRILLIANT ALEXANDRIAN: APOLLON

{ 18:18 Paul leaves Agrippe, Prusilla in Ephesus, on 2^d m. journey
18:21 presents
: 23, 19:1 Paul returns to Ephesus on 3^d m. journey return

{ 24-26 between the two journeys, a brilliant, elegant
writer, mostly in the Septuagint, came to Ephesus: Apollon (Alexander).

{ of all time, to have freed these two men 750 BC crossed the Ionian
Apollon. Where, possibly
from? Roman.

{ He was at first, then by
successively like Herod: he called
himself, Cleopatra though, even

- 3) An Alexandrian. Learned, educated
Forced by also to that. But very like the P.E. more
desire of its ultimate goal. after dying, culture became
an ancient, intellectual center (the result. now - Alexandria)
- greatest library, all times (burned by Calif Omar 2^d A.D.)
- " version ... Pres. LXX, the Red Sea
 - " geometry ... Euclid. His textbook for 2000 years.
 - " logic ... Platos. 2^d number in world
 - " such writers: Oigenes, Callimachus
 - " pro-Platonic philosopher - Plotinus, Porphyry
 - " Jewish philosophy Philo. contemporary of Christ
 - ↳ allegy, Heres. Socratics needed to teach Greek philosophy
 - ↳ man's mind, soul
tree - thought, soul, and
spirit - intellect, reason as good friends
4 rivers - 4 virtues, in 1st school: temperance
cardinal qualities
- meant to mean life & gay from the TIMAEUS & Plato.]

The education of the two races: Paul, Apollon
PAUL: God & Similitud. stricto sense, tradition, the
elders (Talmud) came with the fathers, Hillel & Shammai
w/ the Talmud, also many legends.

APOLLO: Son of God, P.D. a solid bond w/ Rabbis.
w/ the Paul legends w/ the Rabbis.
Dotted, short dashes, elegant.

The 1st Discourse: 18:33
Paul's role: full force, extreme, uncompromising, resolute, determined,
determined and forceful.
- Jesus is the most
- gentle & frank, if firm
- peaceful, spiritual freedom, replace by the
material, immaterial by the spiritual
- demanded freedom on spiritual matters
- but the 1st message is conflict, resisted many
I ca. 19:1-7
(as converts) (such as Galilee, id. R. Bethany, then
id. C. Nazareth, etc.)

How tell this this back? A delicate thing
But the good-giving assignment, especially, I believe to some

The noble master, Apollo
Listened to the earthly instruments before it
In the cross, connects occasion, H.S. Please sign.
What a mighty friend!
A just man - his earthly train for the masters is already
- An unhappy train for the simple tasks is going.
[a] The miserable work their weight down is made up for the nobly.
The wisdom God gave to Paul says -
I: 27, 31, To Corinth. His gift was intended for people.

The inimitable suffered. Many dear & man
need like Apollo. An Apollo party
made a several 1/2 ball. An Apollo party
I Cor. 1:13
3:3-6

it refused to be a ball, do exercises, fractions of ball
I Cor. 1:13 ^{This was mostly in 2 ways} mostly
with ball in Ephesus, loyalty
refuse to return with, say grace on
occur for first with credit (fair ball)
ball, equal yourself, says G.V.

Three Three men - co-workers in Paul
(a) Brut, German <sup>by Sponer. There is a great
longer report of the story in
the 1st part of the 1st book.</sup>
(b) F.B. Meyer. Come & take of Pastor. Sponer. Exp. the
middle to keep him by nearly even, or the other
regular ball in sight [such]
(c) Peter, the noble master -

3. In all we all is Σ
I Cor. 3:7, 11, 21, 23, 23

3. The mother is all ~~smackles~~ in the back

6. the nose? the eminence, under
the sword

g. the rectal bow, greatest bulk for anything I have
~~(9) P.D. stage, after 5 days her come to freedom~~

as soon

Last mention Titus 3:13

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10/24

General Grant has been for several months in front of Petersburg, apparently accomplishing nothing, while General Sherman has captured Atlanta and completed his grand "march to the sea." They were a strong enough ^{were} party to promote Sherman to Grant's position as Lieutenant-general. Hearing of it, Sherman wrote to Grant:

"I have written to John Sherman (his brother) to stop it. I would rather have you in command than any one else. I have emphatically decline any commission calculated to bring us into rivalry."

Grant replied:

"No one would be more pleased with your advancement than I; and if you should be placed in my position and I put subordinate, it would not change our relations in the least. I would make the same exertions to support you that you have done to support me, and I would do all in my power to make your cause wins."

if the wide world stood row on row,
and stones at you began to throw,
I'd boldly out with them to fight,
Saying they were wrong and you were right.

if every fibid on every tree
With note as loud as loud could be,
Sang endlessly in your disgrace,
One gruelise thought it would not raise.

if all the great, and wise and good,
Upon your side in judgment stood —
They'd simply waste their valued breath,
For I'm your friend through life and death.

if I were wrong, and they were right,
I'd not believe (for all this night)
Not even if all they said were true,
For you ^{HONOR} love me and I ^{HONOR} love you.

- D. Mountjoy, The Hills of Hell, 1926

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January 13, 1954

ways by which men climb to the high posts in its ministry. Before Bishop Helander's trial was concluded Swedish papers quoted the dean of Halmstad, Knut Norborg, as confessing that guilt for the state of affairs disclosed lay on the entire church. Both in the election of bishops and in the selection of pastors, said Dean Norborg, there had too often been "slander and intrigue, quarreling between factions, half-truths and lies, careerism and everything else mixed into a beautiful witch's brew."

But the destruction caused by ambition is not confined to episcopally organized churches. It plays havoc in every kind of church, including those that boast of their democratic and equalitarian nature. There is no conceivable kind of church organization, ranging all the way from the tight discipline of monastic orders and the Salvation Army to the loose associations of "full gospel" tabernacles, where the corrosion of ambition is not a constant threat. Nor, so long as the Christian ministry remains in mortal—and therefore sinning—hands, can the destruction caused by the seductions of ambition be wholly escaped.

APOL 405.

18:24-26 On 2nd missionary journey, Paul leaves Agripa and Priscilla at Ephesus. 3rd comes to Ephesus.
Between the two journeys a star, a brilliant, eloquent people comes to Ephesus, the Alexandrian Apollo: eloquent, mighty... present.

Of all time, when I would like along all others to have溘逝.
One, Iosaias - 750 years before Christ, preach the cross as though stood there. The poetry, literature of his count free today. This man Apollo. But why? no people. You see, I think he wrote "Hebrews," a book in the Hellenistic form? a great success, a separate theology in any systematic style for it; if not Apollo, then some man equally like Apollo, a literary Hellenist familiar with the philosophical ideas current in Alexandria and presented in the argumentative way of the Septuagint, and a friend of Paul's. Uses the Alexandrian text of scripture.

Gifted, learned, educated, in the intellectual center of the world. Alexander, conqueror of the ancient world, gave where Greek power, culture, language, learning, could be brought to bear upon Egypt. But every Alexander never deserved of the ultimate glory, dominion of the city he built. Under the Ptolemies became the center of the world's intellectual life, as Athens had been before it. Greatest library of the ancient world - most valuable of all forms [brought by the Celts as far as the 7th c. B.C. in the 16th, not needed, if not in the Hose, not needed].

There, heavy grammar, rhetoric, Greek philosophy, drama, poetry, astronomy, geometry. Something in this period 1st c. B.C. / 1st c. A.D., ^{EPIPHANY} Plotinus - Porphyry, ^{NICO-PANTHEISM} Philo. Greek philosophy, flourished, teaching in Alexandria.

The difference in the education of Paul and Apollo:

Paul: sitting at the feet of Gamaliel, growing into the strictest Pharisee, learning the traditions of the elders, taught in the casuistic disputations of Shammai, Sadducees, of Hillel and of Shemonei. Rabbis' schools, taught in Jerusalem. Using the Hebrew text, speaking the Aramaic language. The last - splitting? the theological schools: narrow, scholastic ...

Apollos: Sitting at feet of Paul, & in the school founded by Paul. The Greek language, the Greek scriptures [LXX], Greek oratory. By allegory, the Hebrew scriptures were made to point the teachings of Greek philosophy. For example, the archetypal, generic, archetype of the God was brought to bear upon the history of the Creation in Gen. 1, until it was made to read like a page from the TIMAEUS of Plato.

(2) *Pauline - signs, almost the soul
Jesus - his thoughts, words, life, the mission
Paul - bonds, poor, cold - gathering, needs, humility, love, etc.
Egypt - Egypt & Pharaoh, etc.
Down stairs - & writing, Dr. Scott, Brewster, Thompson, Estlin, John.*

Brother, rhetorician, mighty in the scriptures, learned, eloquent, came to Ephesus; invited to preach in the synagogues. Tremendous反响 (reaction). Preaching Jesus "during and before & after," that is, the story, life, works, death, & the Resurrection of Jesus, resurrection, ascension, post-resurrection visitations. Knew just that much of it. Preaching an ethical Jesus, the Jesus of the Sermon on the Mount, Jesus as a teacher of righteousness, Jesus as a prophet but not as a prophet and king. The pre-Resurrection message of Jesus, a glorified, spiritualized Judaism. Repentance for its uncleanness, in connection with Matt. 21:12. A reformatory. Declined persistently on repentence, righteousness.

But the 1st message a post-resurrection, post-ascensional message. Jesus died post-resurrection, post-resurrection, post-ascensional message. Jesus died for our sins according to the Scripture... raised from the judgment. Rom. 10:9ff.

The conversion of a preacher.

(2) Dr. R.F. Hall's "Paul and Agrippa," 1st ed., Pittsburg, Penn.

Agrippa - gifted, learned, educated. How glad he is! A delicate thing to tell a gifted preacher, fresh from the city of Alexandria, that his preaching objectionable - in one day Agrippa, Paul will report him to the house for his trial. Begins the delicate task...

The noble character of Apollos.

1. These humble people, untutored, repeat the story of the cross, the resurrection, the ascension, the H.S., the Blessed Hope. The learned, eloquent Alexandrians listen, respond, ...

(2) John R. Dancy, to us, now mostly the wages coming from our soul, good Librarian. Somewhat vain; few illustrations full from pride & intellect; a witty humor. Religion with a dash of earthly with a dash.

They what a mighty preaches.

To Corinth 18:27, 28. An ideal city for Apollos' gifts. like Alexandria - cosmopolitan, intellectual, cultural activity.

Then the inevitable happened. Never heard a man speak like Apollos - flight of oratory (y. Heb. 11) - interpretation of the scriptures, temple words (y. Heb.). Against his will, make a rival to Paul. By Apollos party. I Cor. 1:13; 3:3-8, 9, 10 To many of the educated Greeks, Corinth the lofty eloquence of Apollos seems vastly superior to Paul's plain, rustic & manner of speech. Admires lost no occasion taking his low view they professed due to his goodness. *

2. The spirit, answer, clarity, response, Apollos. A loyal companion, fellow worker, free from envy, jealousy. [Remarkable as were Paul's mental attainments, forming as was his acquaintance with the literature of the O.T., it is doubtful whether he was the superior of Apollos in this regard. In eloquence, in power to impress the educated Greek, Apollos was undoubtedly the more gifted.]

But he refused to be party to an envious spirit, prideous. -

I Cor. 16:12 With Paul in Ephesus, refuses to go back. His fine sense of loyalty to Paul: his presence an occasion for the party feeling to break out again. With equal unwillingness, Paul urges him to disregard his fears, return. -

These two men - co-workers in love, mutual admiration. -

(a) Grant, Sherman.

The sets of the ministry, 1/2 leaders

(a) Sweeney

(b) Jack Shultz, Billy Braden.

The heads of love, administration

(a) F.B. says when young Spurgeon comes to London, crowded, full..
by poor.

"I'm for you, Paul" said Apollos
"you're for Paul."

Last mention: Titus 3:13

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