

Men and Women Close to Paul

Part II: Apollos & Peter

December 7, 1976

I want to go to **I Corinthians 16:12**. This verse I just want to share with you because of a record that comes up in **Acts 20**, toward the latter part, when he calls all the elders and bishops and so forth from Ephesus, **Acts 20:30**.

Corinthians is written regarding the practical error that has crept into the Church, and I think here in **16:12**, I have a documentation. At least this is how I feel about the in-depth spiritual principle of the Corps; awareness of the depth. This is very unique in **I Corinthians 16:12**. That's why I wanted to check out some stuff. I put some notes here in the left margin:

Concerning Apollos, the brother (*adelphos* - you know, "Philadelphia" brother) much I exhorted (that's *parakalesa*. It's like the word "Paraclete", remember; exhort, comfort.) I exhorted (to exhort is to encourage toward a more worthy endeavor) him (*auton*) (*hina*) that he (*ēlthē*) should go (*pros*) first (the first to me means right now) with (*meta*) (*ton adelphon*) the rest of the brethren and (*kai*) (*pantōs-ouk*) not at all (*ēn*) was his (*thelēma*) will (or desire) (*hina nun*) that now (*ēlthē*) he would come but (*eleusetai de*) he will come (*ēukairese*) when he shall have opportunity (King James says "when it shall be convenient").

ēukairese - This word is translated: leisure; opportunity; in season. Preach the Word in season, remember that? [**II Timothy 4:2**] That's the same word, "in season." "When you have opportunity," it's translated that way also.

I see in this verse the beginning of the breaking up of the one mind in the Church of the Body. Because when he calls the elders together in **Acts 20:30**, he says:

"Also of your own selves will men arise, speaking perverse things, to draw away disciples after them."

I will show you, as I get into this word, that these were all bishops that he called together, top brass. Of them and Apollos, I believe, was one of them. This indication in Corinthians is that Apollos did not respond to Paul's leadership. "Much I exhorted him"; Paul begged him to go "with the rest of the brethren" But he said, "Well, I won't go now; I'll go when it's more convenient for me to go." In other words, "When I finish what I want to do, then I'll go. But I won't go now." And that's standing against the greatest revelation the greatest apostle ever had. That makes Apollos wrong.

That I think is the in-depth spiritual awareness of that verse. Let's go through it again.

I Corinthians 16:10-12.

In other words, "When I get around to it. When I finish taking care of Maggie and the rest of the stuff, and everything fits right, then I'm going to come." I think Apollos tripped out.

That is the beginning of what, later on in **Acts 20**, he says is going to happen to the Church in Ephesus and the rest of the places. Because they will not follow the leadership of this Paul and Paul's revelation regarding the mystery. If you'll remember Apollos came from Alexandria, out

of the Greek background, highly trained, intellectually sharp, but I don't think Apollos ever got all the way through to really walking on the greatness of the revelation. He had head problems. Because he most likely said, "Well, I've got a better education than you have, Paul. After all, I was trained in Alexandria; you were just trained in Jerusalem. You are Jewish in background; I'm Greek in background. We Greeks are the elite of the world." I think Apollos had a head problem, and that's why he did not accept the leadership of Paul. That's where, I think, the thing began to break. As far as I know, that's the last reference to Apollos in the Word of God.

Whenever men in the Word go against the true revelation of God's Word, they always shelve themselves. Their ministry is over with. They keep going on you know; they do "little alter calls", but their ministry, understand, is over with, for a man with a ministry will only continue having that ministry in operation as long as he walks on the revelation. That's why a man could be a prophet, and the moment he screws up on God's Word and quits following God or His Word, what happens to his ministry? It's shelved. It's no longer efficacious, powerful. That's what happened to Apollos.

Remember the prophet of the Old Testament that didn't correct his sons? Yet, he was a prophet. But it was just shelved. From that time on when he didn't carry it out he no longer had any power with God; he had no revelation. There's another record in the Old Testament about a young prophet. God sends a young prophet to town and the old prophet says, "Well you come home with me. I've been a prophet a long time." The old prophet was right. He was a prophet for a long time, but he had shelved himself because he refused to walk by the revelation. This stuff is really sharply cut. This is a real in-depth verse here in **verse 12**.

(Individual), "I get the feeling reading this verse when he says 'but he will come when he shall have convenient time' that Paul was just covering. It's like that Apollos had blown it and he was just covering so it didn't look bad for the ministry."

Dr. - That's right, that's exactly what he said. He was covering for Apollos. But what I'm showing you much deeper than that; that that was the beginning of the break. Paul knew Apollos was finished. He just didn't say so.

(Individual), "We were thinking here from that verse, **I Corinthians 16:12**; you see what developed with Apollos and the fact that he started to intellectualize the mystery and started losing the whole vision of the mystery of that one body, Christ in you the hope of glory. And you can look back as close as **I Corinthians 15** and see where Paul was having a battle with these guys. They were glad to live within the grace but they didn't want to accept the fact that there was a resurrection from the dead. He said, 'If there be no resurrection of the dead, then of all the people on the face of the earth, we are most pitiful.' [**I Corinthians 15:19**] He was trying to reason with them in this great teaching."

Dr. - This thing sparked their minds to think stuff through. We were talking about one group saying, "I am of Peter, Cephas." [**I Corinthians 1:12 & 3:4**] You see, Peter never really got over his legalism. Paul had to withstand him to the face once. [**Galatians 2:11**] They just reacted against the leadership and they never saw the greatness of the mystery, and therefore the mystery was lost. The whole thing went down the drain.

(Individual), "It looks to me like throughout history the Devil's pulled the same trick; usurping authority."

Dr. - Same damnable trick. He'll pull it on you, too, unless you stay faithful to the Word.

(Individual), "In chapter 1 of I Corinthians and chapter 3 it says, this stuff Paul has to set in order for they were saying, 'I am of Paul,' 'I am of Apollos,' 'I am of Cephas.' [**I Corinthians 1:12 & 3:4**] In **I Corinthians 9:1&5**, they were bugging him about things and he says, 'Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? Have we not power to lead about a sister a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?'"

(Individual), "They were challenging his right to leadership."

(Individual), "The interesting thing was, see I never understood before how that this division was inspired by some leaders. I always thought it was just the people who were saying, 'I'm of Paul. I'm of Apollos.'" But, you see where the leadership was off and that was causing that division."

Dr. - Peter said, "I'm going to do my little trip." Apollos says, "I'm going to do my trip."

(Individual), "You know, you can hear them so well, saying, 'I agree with you up to a certain point, but when it gets to here, Paul, we don't like what you are doing.'"

(Individual), "In **I Corinthians 14:29-33**, we brought this up:

Let the prophets speak two or three, and let the other judge.

If *anything* be revealed to another that sitteth by, let the first hold his peace.

For ye may all prophesy one by one, that all may learn, and all may be comforted.

And the spirits of the prophets are subject to the prophets.

For God is not *the author* of confusion, but of peace, as in all churches of the saints.

(Individual), "Then you brought up how they challenged him because of his Jewish education."

Dr. - Because at that time, the Greeks were the egotists. They graduated from K.U. and Harvard, and Vassar, and Smith, and private schools.

(Individual), "Isn't it true that, sure we get down to the point where they lost the mystery, but really Paul led. Isn't the reason they lost the mystery because they lost the leadership first? Because how could you lead people with divided leadership? This has always hit me in losing the mystery in the first century church, because the people go no farther than the leadership.

Dr. - But the leadership lost the mystery.

(Individual), "That's what I mean. They didn't stay with Paul and they didn't stay faithful with him and they started division among their selves.

Dr. - Right.

(Individual), "And then they lost the mystery entirely in the first century, eventually.

Dr. - As I work the Word, I see Paul always covering for them and yet never lying; but he

covers for their weaknesses, still believing that they're going to bounce back. I see it in Jesus with Judas. All the way through to the ascension he just tried his best to get that man back on the ball. And Judas, had he gone back to Jerusalem and believed God, he'd have received just like everybody else. That's why I know he couldn't be born of the seed. The orthodox commentaries, conservative Biblical commentaries, say he was born of the wrong seed. If that's true, Jesus Christ is a liar and Jesus Christ isn't a liar. It's quite interesting isn't it?