Oriental, and Judaic elements of thought  
and belief, which was destined to enter so  
widely, for good and for evil, into the  
minds and writings of Christians. We see  
in the providential calling of Apollos to the  
ministry, an instance of adaptation of the  
workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those  
who had been planted by the pupil of  
Gamaliel. The word rendered **eloquent**  
may mean **learned**. But the former meaning is most appropriate here, both because  
the peculiar kind of learning implied by  
it, acquaintance with stories and legends,  
would not be likely to be predicated of  
Apollos,—and because the subsequent  
words, *mighty in the Scriptures*, sufficiently  
indicate his *learning*, and in what it lay.

**25.**] Apollos had received (from his  
youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the  
Baptist: doubtless from some disciple of  
John; but more than this he knew not.  
The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these  
were unknown to him: but more particularly (from the words “*knowing only the  
baptism of John*”) the *latter*, as connected  
with Christian baptism: see further on ch.  
xix. 2, 3.—The mistake of supposing that  
he *did not know Jesus to be the Messiah*,  
has arisen from the description of his subsequent work at Corinth, ver. 28, but by no  
means follows from it: *this he did before*,  
but not so completely. The same mistake  
has led to the alteration of Jesus into “*the  
Lord*” in the ordinary text, it having been  
well imagined that he could not teach **accurately the things concerning Jesus**, if he  
did not know him to be the Messiah:  
whereas by these words is imported that  
he knew and taught accurately the *facts*  
respecting Jesus, but of the *consequences*  
of that which he taught, of all which may  
be summed up in the doctrine of Christian  
baptism, he had no idea.

**knowing  
only...**] Meyer well remarks, that it is  
not meant that he was absolutely ignorant  
of the fact of there *being such a thing* as  
Christian baptism, but ignorant of its  
being any thing different from that of  
John: he knew, or recognized in baptism  
only that which the baptism of John was:  
a sign of repentance.

**26. more  
accurately**] The former accuracy was only  
in *facts*: this is the still more expanded  
accuracy of *doctrine*. That was merely  
“*the things concerning Jesus*,” as He lived  
and ministered on earth: this included  
also the promise of the Spirit, and its performance.

**27. exhorting the disciples  
to receive him**] Probably this exhortation  
was given by Priscilla and Aquila principally. It may have been from their account  
of the Corinthian church, that he was desirous to go to Achaia.

**through grace**]  
These words *may* be joined with the verb  
*helped*, implying that the grace was in *him*.  
But the rendering in the text is much more  
probable,—**those who had believed through  
grace**. “The **for**, which follows, should  
be noticed. His coming was a valuable assistance to the Christians against the Jews,  
in the controversies which had doubtless