22—28, THE ACTS.   
   
 came to Ephesus. \*5This man twas instructed in the   
   
 way of the Lord; and being ? in the spirit, he +uom.xien,   
 spake and taught "diligently the things \*of the Lord,   
 «knowing only the baptism of John. 76 And he begun to aen.xiz.s,   
 speak boldly in the synagogue: whom when Aquila and   
 Priscilla had heard, they took him unto them, and ex-   
 pounded unto him the way of God ® more perfectly. \*7 And   
 when he was disposed to pass into Achaia, the brethren   
 wrote, exhorting the disciples to receive him: who, when   
 he was come, "helped them much which had believed »1cor.;i.6.   
 through grace: %8 for he mightily convinced the Jews,   
   
   
   
 and that publickly, °shewing by the scriptures that Jesus ¢e'§;°,.   
 was Christ. xvii,   
 6   
 t render, had been.   
   
 U render, accurately, and below, more accurately. The word is the same.   
 ¥ yead, concerning Jesus.   
   
 Oriental, and Judaic elements of thought Lord” in the ordinary text, it having been   
 and belief, which was destined to enter so well imagined that he could not teach accu-   
 widely, for good and for evil, into the rately the things concerning Jesus, if he   
 minds and writings of Christians. We see did not know him to be the Messiah:   
 in the providential calling of Apollos to whereas by these words is imported that   
 ministry, an instance of adaptation of the he knew and taught accurately the facts   
 workman to the work. A masterly expo- respecting Jesus,. but of the consequences   
 sition of the Scriptures by a learned Hel- of that which he taught, of all which may   
 lenist of Alexandria formed the most ap- be summed up in the doctrine of Christian   
 propriate watering (1 Cor. iii. for those baptism, he had no idea. knowing   
 who had been planted by the pupil of only ...] Meyer well remarks, that it is   
 Gamaliel. The word rendered eloquent not meant that he was absolutely ignorant   
 may mean learned. But the former mean- of the fact of there being such a thing as   
 ing is most appropriate here, both because Christian baptism, but ignorant of its   
 the peculiar kind of learning implied by being any thing different from that of   
 it, acquaintance with stories and Iegends, John: he knew, or recognized in baptism   
 would not be likely to be predicated of only that which the baptism of John was:   
 Apollos, —and because the subsequent a sign of repentance. 26. more   
 words, mighty in the Scriptures, sufficiently accurately] The former accuracy was only   
 indicate his learning, and in what it lay. in facts: this is the still more expanded   
 25.] Apollos had received (from his accuracy of doctrine. That was merely   
 youth ?) the true doctrine of the Messiah- “the things concerning Jesus,” as He lived   
 ship of Jesus, as pointed out by John the and ministered on earth: this included   
 Baptist: doubtless from some disciple of also the promise of the Spirit, and its per-   
 John; but more than this he knew not. formance. 27. exhorting the disciples   
 The doctrines of the Cross,—the Resurrec- to receive him] Probably this exhortation   
 tion,—the outpouring of the Spirit,—these was given by Priscilla and Aquila princi-   
 were unknown to hinf: but more particu- pally. It may have been from their account   
 larly (from the words “knowing only the of the Corinthian church, that he was de-   
 baptism of John”) the latter, as connected sirous to go to Achaia. through grace]   
 with Christian baptism : see further on ch. These words may be joined with the yerh   
 xix. 2, 3.—The mistake of supposing that helped, implying that the grace was in hin.   
 he did not know Jesus to be the Messiah, But the rendering in the text is more   
 has arisen from the description of subse- probable,—those who had believed through   
 quent work at Corinth, ver. 28, but by no grace. “The for, which follows, should   
 means follows from it: this he did before, be noticed. His coming was a valuable as-   
 Dut not so completely. The same mistake sistance to the Christians against the Jews,   
 has led to the alteration of into “ the in the controversies which had doubtless