

least two things. First, the narrative assumes the influence of John the Baptist to extend beyond Palestine and the duration of John's life (cf. 19:2-3). Luke does not make much of this, but it offers historians of early Christianity interesting morsels on which to ruminate.⁷ Second, Apollos had not been initiated into Christian baptism. Further, the narrator offers no hint that he *ever* was so initiated (see Connections).

Though not fully initiated into the fellowship of "the Way" through baptism, Apollos could speak boldly to Jews in the synagogue (v. 26). Verse 25 made clear that he spoke accurately, as well. Though Apollos spoke boldly and accurately, he still had room for growth. Priscilla and Aquila took him aside and "explained the Way of God to him more accurately." Note that Luke is quite explicit that it was *both* Priscilla and Aquila who taught this very learned man. He offers no hint that it was inappropriate for this woman to serve as a teacher to this man, offering an interesting contrast with 1 Timothy 2:11-12. The narrator leaves readers with another gap to fill concerning what the couple taught Apollos "more accurately." Some speculate that it may have had to do with the issue of baptism.

Apollos decides to go to Achaia (v. 27). Again, the text offers no reason. The Western text fills this gap, adding that some Corinthians who heard Apollos speaking in Ephesus invited him to return with them to their city. Regardless of what initiated Apollos's thinking, the Ephesian congregation supported his decision and sent him to Corinth bearing a letter of recommendation. The New Testament refers to such letters elsewhere (cf. Rom 16:1-2). The narrator describes Apollos as one who was most beneficial to the disciples there, helping the believers. Verse 30 explains just how Apollos helped the believers: by confuting the Jews in public, showing by means of scriptural exposition that Jesus was the Messiah. Why such a "total rout of the opposition"⁸ would give encouragement to the Corinthian believers is not said. Perhaps the young believers found reassurance and renewed confidence in their faith that, indeed, this one in whom they believed *was* the Messiah promised in the Jewish Scriptures—a belief that most Jews in the Corinthian community vehemently rejected (recall vv. 5-6).