

an unimportant error. Rather, he **accepted correction** with humility and willingness.

2TM 4.1-5 ~ *I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. ³ For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴ and will turn away from listening to the truth and wander off into myths. ⁵ As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.*

CONCLUSION

ARCHITECTURE/Citicorp Building/Repairing

It might have seemed excessive to the person on the outside. But LeMessurier knew the truth: that he'd made a deadly error, and he would do anything to make it right.

We see the same in the character of Apollos—who did not rest in his own **eloquence and competence in the scripture**, but instead, **recognized that he was incomplete in knowledge and accepted correction**. He would go on to work in Corinth (**AC 19.1**), where he'd be a key figure mentioned often in **1CR (1.12, 3.4-6,22, 4.6, 16.12)** and in **TS 3.13**, as well.

APOLLOS/Extra Biblical Tradition/Return to Corinth

In addition, later writers came to argue him as a potential writer of the book of Hebrews. Whether true or not, Apollos stands today as one of the greatest examples of **a genius who was wrong**. In truth, this isn't such a rare thing. But what makes Apollos rare is that he was **a genius willing to be shown wrong**. And that's a far greater compliment!

PV 12.1 ~ *Whoever loves discipline loves knowledge, but he who hates reproof is stupid.*

INVITATION

ARCHITECTURE/Citicorp Building/Near Miss of a Hurricane

#650 [EXP-NTH]
07/19/2025

A Genius Who Was Wrong
PC Pchd

AC 18.24-26

QUESTION: How should a wise man react when corrected?

TRN TO AC 18

INTRODUCTION

ARCHITECTURE/Skyscrapers/Development

There was a time where people were ever striving for taller and taller buildings. But as time went on, different limitations began to become the focus—bringing with them new challenges and struggles.

ARCHITECTURE/Citicorp Building/Special Requirements

BACKGROUND (AC 18.1b,18-20,24a)

AC 18 is an important chapter. In it, Paul travels to Corinth, where he meets an important figure in Bible history: Aquila—*a native of Pontus, recently come from Italy with his wife Priscilla (AC 18.1b)*. Shortly thereafter, we see Silas and Timothy arriving to assist from Macedonia, and Paul's decision to focus his ministry on the Gentiles as he leaves the Synagogue and sets up shop in Titius Justus' home next door. The Jews didn't take this lightly, and they brought him before a tribunal—where he was acquitted (much to their chagrin).

AC 18.18-20 ~ *After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow. ¹⁹ And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. ²⁰ When they asked him to stay for a longer period, he declined. ²¹ But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.*

Aquila and Priscilla were left behind in Ephesus to continue the work—supporting the local church and continuing to evangelize the city while Paul moved on to Caesarea and beyond. It's then that Luke takes a break from following Paul's journey and, instead, remains in Ephesus to account for the arrival of a Jewish man: *Now a Jew named Apollos, a native of Alexandria, came to Ephesus. (AC 18.24a)*

His name had a varied meaning: *a destroyer* or *youthful god of music*. But regardless of the reason for his name, he was clearly viewed as an important figure in the early church by Luke—**why else would he focus this dedicated time on his arrival amongst the early church?**

The early church was growing strong as it spread over the ancient middle east—up into Asia and towards Europe. But this one man, as we'll come to understand, would come to be regarded a uniquely intelligent and gifted worker in the kingdom. And yet, far from perfect.

BD1: Eloquent and Competent in the Scriptures (AC 18.24b-25b)

ARCHITECTURE/William LeMessurier/Description

ARCHITECTURE/William LeMessurier/Awards

ARCHITECTURE/William LeMessurier/LeMessurier's Design

LeMessurier was a genius—well regarded by anyone in his industry. And as we look to Apollos, we see much the same for him: *He was an eloquent man, competent in the Scriptures.* ²⁵ *He had been instructed in the way of the Lord.* (AC 18.24b-25a)

I can't help but wonder what brought Apollos to Ephesus. Perhaps his journey was inspired similarly as Priscilla and Aquilla—forced to travel by command of Claudius (AC 18.2)—or perhaps, like many Jews of the time, he was traveling for business reasons.

Regardless, he arrived in the city with a message: the message of Jesus that he'd been taught. We will never know how he learned of Jesus. Most likely, he'd been well-trained in the Old Testament and Messianic prophecies. So, when he heard of Jesus—perhaps through one of several people who encountered Him in His ministry, he grew to believe in Him. One popular theory was that he'd been a disciple of John the Baptist during his ministry—as supporting evidence, people point to the next chapter, where we hear of 12 other disciples who seemed similarly to know Jesus, but to only know the baptism of John. Many argue that these 12 men either were disciples of Apollos, or fellow travelers and disciples with him. Regardless, as a well-trained man who was competent in the Old Testament scripture, he most likely saw in them the fulfillment of prophecies and of Christ being the Messiah—and when he taught about Him, he taught well and true.

AC 18.25b ~ *And being fervent in spirit, he spoke and taught accurately the things concerning Jesus*, Interestingly, he's not referenced as being "*full of the Spirit*". Rather, Luke takes care to describe him as being "*fervent in spirit*". This likely meant that was eager and convincing—the kind of speaker that attracted listeners.

AP: I wonder what it must have felt like to the disciples in Ephesus to hear this stranger coming in and preaching—accurately—about Christ, and having no idea where he came from. They were likely cautiously optimistic...I know that feeling! I'll sometimes turn on the radio or listen to a YouTube video and hear a person who is similarly **eloquent and competent** in the scripture. But like Apollos, I don't know where they come from. And I wonder. But in the case of Priscilla and Aquilla, they'd not have to wait for much longer.

BD2: Incomplete in Knowledge (AC 18.25c)

ARCHITECTURE/Citicorp Building/Completion

He was proud of the building's successful completion—and if you've never looked up its picture, I encourage you to do so! But after its completion, he moved on in the next year to a new project.

ARCHITECTURE/Citicorp Building/Discovery of Error

The difference between bolts and welds seem minimal to those of us who don't have an industrial architectural degree. And it seemed the same to the contractors and even to LeMessurier. He hung up the phone, and moved on with his life.

To the average person in Ephesus, the difference between the preaching of Apollos and Aquila would have been negligible. After all, they both taught of the same Jesus. It's just that Apollos *knew only the baptism of John.* (AC 18.25c) He was **incomplete in his knowledge**.

AP: What did it matter? Who cares if you use the baptism of John (baptism “unto repentance”) or the baptism of Jesus Christ (unto “the forgiveness of your sins”)? They both get you wet! What did it matter if you used bolts or welding? They both get the job done, right?

BD3: Accepting Correction (AC 18.26-28)

ARCHITECTURE/Citicorp Building/Quartering Winds

ARCHITECTURE/Citicorp Building/Not Enough Bolts

LeMessurier was horrified. What had started with a call from a far less knowledgeable student of a far less knowledgeable professor had led to a realization: there was a deadly error what had been the crown jewel of his architectural career.

ARCHITECTURE/Citicorp Building/Potential for Collapse

Not a “**once in a millennium**” storm. Not a “**once in a century**” storm. A “**once in 16 year**” storm. It wasn't a question of “**if**”—it was a question of “**when**”.

He began to speak boldly in the synagogue, (AC 18.26a) As Aquila and Priscilla listened to the charismatic preacher, they realized right away the problem: his teaching was good, but incomplete. And so, they had to have a difficult conversation. *they took him aside and explained to him the way of God more accurately.* (AC 18.26b) **How would he take it? Would he accept correction? Would he accept the truth, or hold to his error in pride?**

AC 18.27-28 ~ *And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed,* ²⁸ *for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.*

The implication from the scripture is apparent: like LeMessurier, he understood the importance of what he was looking at. He didn't think of it as