

Fact Sheet for **“Apollos, Priscilla and Aquila”**
Acts 18:18-28

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Paul had spent 1½ years at Corinth, and had stayed with Priscilla and Aquila, tentmakers.

ESV 18 ¶ 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.

This was a Nazarite vow (Numbers 6:1-21). “Such a vow had to be fulfilled at Jerusalem, where the hair would be presented to God and sacrifices offered.”¹ And Paul did this as a Christian!

19 And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews.

As was his pattern (9:20; 13:5, 14; 14:1; 17:2, 10, 17; 18:4; 19:8)

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. 22 ¶ When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. 23 After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.

This began Paul’s 3rd missionary journey

Now Luke includes a sidelight.

24 ¶ Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. 25 He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. 26a He began to speak boldly in the synagogue,

Apollos was saved! And John’s Baptism (Luke 3:3-4) was not the baptism Jesus spoke about in the Great Commission (Matthew 28:28-20).

26b but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. 27 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.

Achaia – includes Corinth (See 1 Corinthians 1:10-31)

¹ The Expositor’s Bible Commentary, vol. 9, p. 488.

Application

Let's talk for a moment about "theology."
Don't let your eyes glaze over.

Biology (physical life βίος)
Psychology (soul ψυχή)

Gynecology (woman γυνή)
Medical

Theology (God θεός)
Bibliology (book βιβλίον)
Soteriology (salvation σωτήριος)
Pneumatology (spirit πνεῦμα)
Ecclesiology (assembly ἐκκλησία)
Hamartiology (sin ἁμαρτία)
Eschatology (last ἔσχατος)

Where does a discussion of the role of women in the church fit? In ecclesiology? A principle of theology is that all the passages, from Genesis to Revelation, must be taken together. And... discussions on the role of women in the church are not won by emotion and demand, but by careful and thoughtful reasoning.

There are tough passages to be sure (1 Corinthians 14:33-35; 1 Timothy 2:9-15). There are also passages that are clear principles Genesis 2:15-17; 3:6; Romans 5:15-17; 1 Corinthians 11:3; as well as discussions of Elders). There are also others (Judges 4 & 5; Acts 21:8-9).

And...

Acts 18:26b **but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.**

Where's the balance? The Bible does not cover every possibility, or even most of them. How do you decide?

1. Does it match in principle?
2. Is it against Scripture?
3. Is it good for the church in the long run?
4. How do the leaders feel? Think?
5. How is the Spirit leading?

Whatever is decided Acts 18:26b must be in the mix.