



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N36 September 6, 2026

THIS WEEK'S CORE COMPETENCY

Spiritual Gifts

I know and use my spiritual gifts to accomplish God's purposes.

"Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us."

Romans 12:4-6



What are the spiritual gifts of your Christian friends?

UNHINDERED

"Competent In The Way"

Acts 18:24-28

Do you remember what gifts you received on your most recent birthday? Our associations with gifts are often limited culturally to receipt of gifts to ourselves. I can tell you what I received for Christmas as a child. I would struggle to tell you what my siblings received each December. Rarely are the blessings of others registered in our recall.

As we think about the biblical teaching of spiritual gifts (1 Cor 12-14; Rom 12), we often limit ourselves to the discovery of our own spiritual giftings. We can take spiritual gift assessments online. We can read books on how to determine our gifting. This is all good and should be encouraged. As a follower of Jesus you should "know" your own spiritual gifts. But knowing and using your own spiritual gifts is not enough. We would do well to know and celebrate the spiritual gifting of other believers with whom we live and serve.

Barnabas is a great example of someone who knew the spiritual gifting of others. Barnabas found Paul and encouraged him to use his gifts of teaching in Antioch (Acts 11:22-26). Barnabas would bring his cousin John Mark on missionary journeys (Acts 12:25). Barnabas used his gift of encouragement to fan into flame the giftings of others.

Aquila and Priscilla are another example of people helping others to develop their spiritual gifting. When this couple met Apollos in (Acts 18:26), they discerned his special gifting and encouraged the use of his gifts. Encouraging others to sharpen their gifting is an important practice of spiritual growth.

Ask yourself, "Do I know the spiritual gifts of my family members and friends?" What are you doing to foster the outflow of their gifts? To accomplish God's purposes, we need to not only use our own spiritual gifts but also connect others and their gifting with opportunities for service.

How did Aquila and Priscilla help Apollos with his spiritual gifting? First, they listened and observed. Luke stated, "they heard

him" (18:26). Take time to study those around you and look for what excites them, what motivates them and what they do to help others. Knowing the giftedness of others will help them serve and share better.

Next, Aquila and Priscilla spent time with Apollos, offering some of the resources of their home. Hospitality was a frequent practice for this couple. "The New Testament gives three instances of Priscilla and Aquila's opening their home for service to God: They kept the apostle Paul in their home in Corinth (18:3), they hosted a house church in Rome (Rom. 16:3-5), and they brought Apollos to their home in Ephesus (Acts 18:26)" (Ajith Fernando, *Acts*, The NIV Application Commentary, 507). Before Aquila and Priscilla offered critique or advice, they offered the warmth of their friendship.

Next, Aquila and Priscilla "explained" to Apollos "the way of God more accurately." They sharpened and enhanced the understanding of Apollos toward a more complete expression of the good news of Jesus. Celebrating strengths gives confidence. Showing ways to improve and correcting misunderstandings helps others to avoid shortcomings. Being a coach for someone else's spiritual gifting takes courage and compassion.

Finally, Aquila and Priscilla sent their friend Apollos to use his gift beyond their own sphere. The "brothers" of Acts 18:27 along with Aquila and Priscilla encouraged Apollos to use this gifting beyond Ephesus.

A "Level One" understanding of spiritual gifts is self-assessment. "Level Two" spiritual gifting is learning the gifts of others and connecting them with better resources and better opportunities for service. Know your gifts and use them for God's glory. Know your brothers' or sisters' giftings and connect them with where God might use them. Barnabas, Aquila and Priscilla are grand examples of this team approach to spiritual gifts.



EXAMINE GOD'S WORD

Read Acts 18:24-28

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. 26 He began to speak boldly in the synagogue, 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. (ESV)

Read In Another Translation

24 Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. 27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; 28 for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ. (NKJV)

After reading the text, practice your Observation skills by noting the following:

- Place a box around each city named in v. 24.
- Underline each quality of Apollos as found in v. 24.
- Circle each name mentioned in v. 25.
- Draw a line connecting the words “accurately” as found in v. 25 and v. 26.
- Place brackets around the phrase “though he knew only the baptism of John” in v. 25.
- Double underline the word “explained” in v. 26.
- Place a box around the regional name “Achaia” in v. 27.
- Place brackets around each action that Apollos did in vv. 27-28.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Describe the man named Apollos introduced in Acts 18:24.
2. What limitations did Apollos present according to v. 25?
3. Who encountered Apollos in Ephesus according to v. 26? What did they teach him?
4. Where is Achaia and what major cities are there? What did the brothers in Ephesus do for Apollos as he desired to go to Achaia?
5. What did Apollos do for believers in Jesus in Achaia? How did he do this?
6. Who else did Apollos speak to other than believers in Jesus in Achaia (v. 28)? What was his message to them?
7. What did Apollos use to show who Jesus was? What passages do you think he might have referenced?
8. Why do you think Luke included this short description of Apollos after Paul left Ephesus?
9. What spiritual gifts do you see at play in Acts 18:24-28?
10. What do you do to encourage growing and maturing faith in others?

As Paul returned to Jerusalem and Antioch of Syria to report on his Macedonian Mission (Acts 18:18-23), Luke introduced another proclaimer of Jesus, Apollos (18:24-28). Luke's brief mentions of cities like Alexandria, Ephesus (18:24) and Rome (18:2; 19:21) demonstrate that the Gospel was making its way to the "end of the earth" (1:8). Alexandria was perhaps the largest and most influential city in the Roman Empire, second only to Rome itself. This ancient Greek city, named after Alexander the Great, housed great libraries and luminaries such as Philo the prominent Jewish philosopher. The Greek translation of the Old Testament known as the Septuagint originated from Alexandria. Sitting on the northern coast of Africa, Alexandria was a major hub of commerce, industry and intellectualism. Apollos would represent believers in Jesus who came not from Jerusalem but from the epicenter of Hellenized Judaism.

Paul, Apollos, Aquila and Priscilla, Timothy and John the Apostle all spent considerable time in Ephesus. Ephesus was halfway between Rome and Alexandria and served as a major transition city between East and West. Ephesus was famous for its worship of Artemis/Diana (Acts 19) with her temple being known as one of the seven wonders of the ancient world. Ephesus was the city where Paul resided the longest in the book of Acts (almost 3 years). As a precursor to Paul's work in Ephesus, Apollos would have great impact there (18:24-26). Before Paul arrived in Ephesus, Apollos would move to cities Paul reached like Corinth (18:27-28). With both Luke and Paul speaking positively of him, Apollos' influence upon the early church was profound.

Luke provided a number of intriguing details in his brief description of Apollos. Apollos was Jewish, though named after a Greek god, his name a badge of diaspora Hellenized Judaism. Apollos was a scholar trained in both letters and rhetoric. Luke described him as "powerful" in the Scriptures. He was a master in Torah, Prophets and Jewish wisdom literature and could persuasively present such knowledge.

Luke detailed that Apollos had been "instructed" in "the Way" (18:25). This term "the way" was used often by Luke to identify those who became followers of Jesus (Acts 9:2; 16:17; 19:9, 23; 22:4; 24:14, 22). Even John the Baptist spoke of preparing for "the way of the Lord" (Lk 3:4-5). Many older Greek texts and other translations connect this "way" with Jesus (18:25). Newer Greek texts and the KJV/NKJV translations identify this "way" with the Lord. Both readings contrast this "way" with what Luke labels "the baptism of John." John's baptism was preparatory and in anticipation of Jesus' coming (Acts 19:4). Peter at the day of Pentecost (Acts 2:38) called upon all to be baptized in Jesus' name as the fulfillment of John's anticipatory baptism (Acts 1:4-5). Paul would instruct those baptized in John's baptism to be re-baptized in Jesus' name (19:5) as a sign of their faith in Jesus. Apollos was accurate and passionate in his devotion to "the Way." He understood more than

others at Ephesus who were disciples of John. But something was still missing in his understanding.

While Apollos was teaching, Aquila and Priscilla noticed that something was lacking. They "took him aside" (18:26), most likely a reference to meeting with him in the hospitality of their home. Out of a public setting, this wise couple filled in the gaps for this Hellenized Jew, remotely influenced by John the Baptist and instructed in Alexandria. They may have instructed Apollos on what happened after Jesus ascended. They may have discussed the day of Pentecost, the birth of church and the indwelling of the Holy Spirit.

In his consideration of how Apollos may have first heard the gospel, F. F. Bruce wonders if refugees dispersed from Jerusalem after Stephen's martyrdom may have found their way to Alexandria, spreading their understanding of Stephen's message. Paul had trouble with Hellenists in the church who could not accept uncircumcised believers in Jesus (Acts 15:1-2). "The Christian Hellenists, however, were a varied band, and some could have been less well-versed in the foundations of the faith than others" (F. F. Bruce, *The Pauline Circle*, 53). Apollos' incomplete understanding of "the Way" could have also included ignorance of the Jerusalem Council's determination in Acts 15. Aquila and Priscilla may have noticed such gaps and provided helpful insights to a blossoming Alexandrian apologist.

Apollos was similar to the 12 disciples of John in Acts 19 but distinct in that he accurately proclaimed Jesus and was not challenged about baptism and the Holy Spirit like the 12 in Ephesus were (19:1-7). Luke mentioned that Apollos was "fervent in spirit." This phrase could mean that Apollos was stirred emotionally in his own spirit—literally "boiling in spirit." But it is also possible that the phrase referred to Apollos being stirred by the Holy Spirit of God (see note on v. 25).

Apollos was an example of humility, learning from others even though he was exceptionally talented in his ministry for Christ. Aquila and Priscilla are examples of compassion and wisdom as they sought to help other believers to mature in faith.

When Apollos did make his way to the region of Achaia (18:27), he arrived with recommendations from the believers in Ephesus. He "greatly helped" believers in Corinth and other cities. Luke included the word "grace" in 18:27. Apollos may have been instructed more fully in the grace of the Gospel in contrast to the legalism that had been creeping into the church through Hellenistic factions (Acts 15:1; Gal 1:6-7). He may have encouraged "grace" learned from Aquila and Priscilla as opposed to legalism. Apollos did powerfully defend the Gospel in public (18:28), refuting Jews who did not fully understand that the Scriptures taught that the coming Messiah was indeed fulfilled in Jesus.

Paul would make the case in his epistles: "What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth" (1Co 3:5-7).

Word Studies/Notes

v. 24 *Alexandria* “Founded by Alexander the Great in 331 B.C., the city of Alexandria subsequently became the capital of Egypt and eventually eclipsed Athens as the cultural and educational center of the Hellenistic world. Alexandria was the second largest city of the Roman empire with a population of over a half million people. Located in lower Egypt on the Mediterranean Sea, Alexandria’s port was the connection point for shipping between India and Rome. The enormous lighthouse (328 feet high) on the small island of Pharos at the opening of two artificial harbors was acclaimed by early writers as one of the Seven Wonders of the ancient world. There was a large Jewish community in Alexandria—possibly numbering in excess of a hundred thousand—and many synagogues” (Clinton E. Arnold, *Acts*, vol. 2B, Zondervan Illustrated Bible Backgrounds Commentary, 188).

v. 24 *Ephesus* “Though Pergamum was the capital of Asia, Ephesus (in modern Turkey) was the real seat of provincial administration. Being on the western shore of Asia Minor, it connected the Greco-Roman world with Asia Minor. ... Ephesus was the center of the worship of the Greek goddess Artemis (Roman Diana), the multibreasted goddess of fertility. It boasted a magnificent temple to Artemis, which was considered one of the seven wonders of the ancient world. In Paul’s time the city had lost some of its importance as a political and commercial center and was turning more to the temple to support its economy” (Fernando, 503).

v. 24 *eloquent* Literally “a man of words.” “He had received formal education—perhaps in Greek schools, certainly in Jewish schools located in the synagogues, as the next comment indicates. He was both eloquent and cultured (the two meanings of the Greek term which suggest rhetorical training, which was an integral part of Greek and Roman education)” (Eckhard J. Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament, 783).

v. 24 *competent* “Mighty” NKJV and NASB95. “Luke says he was ‘powerful’ in his use of the Scriptures. ‘Powerful’ was a rhetorical term for logical and forceful delivery. He learnt the art of skillful debating in his secular education and put it to excellent use in ‘demonstrating’ (another rhetorical term) from the OT that Jesus was the promised Messiah (Acts 18:24). By first-century standards he is presented as a formidable Jewish Christian apologist and debater, combining his exhaustive knowledge of the OT and his secular education in the art of rhetoric. (Compare him with other preachers whose formal education is described as ‘unschooled’ Acts 4:13)” (P.D. Gardner, “Apollos” in *New International Encyclopedia of Bible Characters*, 50).

v. 25 *fervent in spirit* Most translations refer to this as a quality of personality—“an enthusiastic speaker.” Many commentators see more than just excitement in Apollos’ attitude. “Since this comment is placed between the description of Apollos’s having been instructed in the ‘Way of the Lord’ and of Apollos’s teaching about Jesus, the reference to ‘spirit/Spirit’ (πνεῦμα) should be understood as a reference to the Holy Spirit. Apollos’s witness was empowered by God’s Spirit” (Schnabel, 785). Some pre-Pentecost believers are described by Luke as being strongly influenced by the Holy Spirit (Lk 1:41, 67, 2:25-27). Luke is silent about a re-baptism or Holy Spirit experience for Apollos like that of the other disciples of John that Paul influenced in Acts 19:4-6.

v. 25 *baptism of John* “Some of John the Baptist’s disciples retained their distinctive beliefs for a while after his death and continued to urge other Jews to prepare for the coming of the Lord by accepting the baptism offered by John. While many of the Baptist’s disciples recognized in Jesus the fulfillment of their expectations, others may have had a mixture of beliefs and practices that fell short of the understanding and experience of mainstream Christianity as portrayed in Acts. Apollos and the Ephesian ‘disciples’ appear to have emerged from that sort of background. Apollos was clearly Christian when Priscilla and Aquila met him, but the Ephesians had not come so far when Paul encountered them” (David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary, 524).

v. 26 *the way* “In light of the references to the Way in the subsequent scene (19:9, 23), the sense seems to be that Priscilla and Aquila’s ‘more accurate’ instruction includes information about the development of the Christian movement, the Way, since Christ’s death/resurrection/ascension (cf. Acts 1:22). Whatever his shortcomings, he is not required to receive baptism in the name of the Lord Jesus (cf. 19:5), thus suggesting Apollos’s knowledge is less inadequate than that of the twelve disciples in Ephesus (see 19:1-7)” (Mikeal C. Parsons, *Acts*, Paideia Commentaries on The NT, 263).

v. 27 *Achaia* “Apollos then decided to go ‘to Achaia,’ i.e., to Corinth, where Paul had already established work. Apollos’s work in that city is well documented by 1 Cor 1:12; 3:4-6, 22; 4:6. Why he decided to go there is not specified. The Western text provides an explanation, greatly expanding v. 27 by saying that some Corinthian Christians who were sojourning in Ephesus invited him to minister in their native town. Aquila and Priscilla more likely aroused his interest in Corinth, however, for they surely shared with him their ministry with Paul in that city” (John B. Polhill, *Acts*, vol. 26, The New American, 397).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Grow in your faith by learning from others and by helping others mature in the faith that you share.



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



PARENT CONNECTION

I walked into my son's room and started in: "Why is your room such a mess? How many empty water bottles are actually in here? Can you hear me with the headphones on? What have you been doing all day?" Without missing a beat, he looked at me and responded with, "Why are you embarrassing me in front of my friends?" Apparently, I had completely looked over the fact that he was gaming with friends and they could hear every word I said. You can imagine the ribbing he got from his buddies. In my defense, I don't game, so how was I to know? In his defense, I should have paused. I should have thought before I spoke. I should have made sure the words I said were arranged differently – more edifying and encouraging, more private, less shrew-like. It's fine to discipline, redirect, or correct. In fact, it's necessary. We are, in fact, the parents in this relationship. But the way we handle correction makes a big difference. Nothing makes us feel smaller than a public shaming. So, putting our kids in a situation where they feel belittled won't actually help them grow, nor will it build your relationship. Rather than calling them out in front of others, pull your child aside. Not only will this save them from embarrassment, but it'll also give you a few seconds to settle your temper, wipe your face, reframe your thoughts, and breathe before speaking. Find a quiet spot, get down on their level, and calmly speak truth in love. As my grandmother used to say, "You catch more flies with honey." We're praying for you!

What Does The Bible Say?

Read Acts 18:24-28

1. What do you know about Apollos from this passage?
2. What was Apollos teaching?
3. How did Priscilla and Aquila correct his teaching?

What Do You Think?

How did Apollos' time with Priscilla and Aquila help him teach about Jesus more accurately?

What Do You Do?

This week, ask someone you know is grounded in the faith to teach you something about God.

CORE COMPETENCY: Spiritual Gifts

I use the special abilities God has given me to help with His work.

MEMORY VERSE: Lamentations 3:22-23

"The steadfast love of the Lord never ceases; His mercies never come to an end; they are new every morning; great is your faithfulness."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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BIBLE CHURCH**

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OUR MISSION

Making God known by making disciples who are changed by God to change their world.