

"Way More Accurate"
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"Meanwhile, a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had just arrived in Ephesus from Alexandria in Egypt. He had been taught the way of the Lord and talked to others with great enthusiasm and accuracy about Jesus. However, he knew only about John's baptism. When Priscilla and Aquila heard him preaching boldly in the synagogue, they took him aside and explained the way of God more accurately. Apollos had been thinking about going to Achaia, and the brothers and sisters in Ephesus encouraged him in this. They wrote to the believers in Achaia, asking them to welcome him. When he arrived there, he proved to be of great benefit to those who, by God's grace, had believed. He refuted all the Jews with powerful arguments in public debate. Using the Scriptures, he explained to them, 'The Messiah you are looking for is Jesus.'" (Acts 18:24-28)

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"Meanwhile" (at the same time as or between now and some future event) Apollos arrived in Ephesus. In other words, after Paul's visit to Ephesus (Acts 18:19-21) and while Paul was going to "Galatia and Phrygia, visiting all the believers, encouraging them and helping them to grow in the Lord" (Acts 18:23), Apollos showed up on the scene in Ephesus and "talked to others with great enthusiasm and accuracy about Jesus". Scripture tells us and Pastor Wally pointed out that Apollos "had been taught the way of the Lord and talked to others with great enthusiasm and accuracy about Jesus" and he was "preaching boldly". In an article entitled "An Interview with R.C. Sproul" found in the Tabletalk Magazine special issue commemorating the life of R.C. Sproul, R.C. Sproul described his first day as a Christian: "From the very first day I was converted as a freshman in college, I started to read the Scriptures. I had never read the Bible before, but in only a few weeks' time I read it from cover to cover. I ignored all my other studies. I just read the Bible all day long. I was absolutely astonished by my discovery of the character of God. I can still hear the sounds of my footsteps on the tiled floor of the halls of the freshman boys' dormitory at three o'clock in the morning as I paced like a caged lion, gripped by terror, realizing that the God of the Bible plays for keeps. I knew that if I was going to follow and worship Him, I would have to take seriously that this God, just like that, could take my life because of a single transgression. What came across to me was this otherness, this holiness, this difference between who God is and who I am as a sinner and unworthy of the love of God. As I read the pages of Scripture, I said, "I've never heard of this God!" But that's not all. I kept reading this history of radical rebellion against God that I was a part of, and at the same time, I was not only seeing His power and strength, but I was also being overwhelmed by the portrait of His tender mercy and grace. The Bible is the story of a gracious and holy God, so I realized that if I was going to follow Him, I would have to follow all that He is and all that He reveals of Himself. I'd say to this day that my initial reading of sacred Scripture was the most significant event for the development of my entire theology and ministry." How has the Word of God shaped your life and ministry? Explain.

Pastor Wally described Apollos' "great enthusiasm" as being fervent...on fire. R.C. Sproul met such a man. In Stephen Nichols' article "A Theologian from the Burgh" in *Tabletalk Magazine* special issue commemorating the life of R.C. Sproul, he pointed out that "R.C. began college as an unconverted man. That changed early on in his freshman year. The captain of the football team saw R.C. in the lobby of the dorm and called him over for a conversation. All R.C. wanted to do was walk over to the vending machine, put a quarter in, get a pack of Lucky Strike cigarettes, and head to Youngstown, Ohio, where the bars did not care to check IDs. But this was the captain of the football team, so he put the quarter in his pocket and sat down for a conversation. For the first time, someone talked to R.C. about Christ as a real person. He shared a verse with R.C., Ecclesiastes 11:3: "Where a tree falls...there it will lie." As R.C. heard these words, he saw himself as a dead tree, lying in the woods and rotting away. He knew he was dead and that he needed forgiveness of his sins. He prayed for forgiveness. That night he became a Christian." One man "on fire" for the Lord who shared the Gospel message with R.C., "an unconverted man", has had such an impact on the world today...

What's my level of heat for Him?



Explain.

What's my level of heat for my "Who's Your One"?



Explain.

Regarding the actions of Priscilla and Aquilla, John Piper pointed out that "[t]here is a sense in which all Christians, as recipients of true teaching in Christ, will come to teach others in some measure (Hebrews 5:12), older women teaching younger (Titus 2:3), fathers teaching children (Ephesians 6:4), all of us teaching and admonishing each other in the life of the church and as we sing in corporate worship (Colossians 3:16). And of course, pastors and elders, all the more. This is indeed a fitting qualification for the teaching office in the church (1 Timothy 3:2; Titus 1:9) ...The mentality of a teacher is like that of Priscilla and Aquilla in Ephesus when they discerned an oversight, and error, in the teaching of Apollos. Even though Apollos was already becoming a recognized and celebrated teacher of the faith, they didn't start by issuing a public judgment on him. Rather, they "took him aside and explained

to him the way of God more accurately” (Acts 18:26). They took a deep breath, took him aside, and taught him. They demonstrated the heart of a teacher to this up-and-coming teacher. Their patience gave them space to do the work of teaching, rather than rushing to judgment...we’re called together to a kind of patience — the patience that doesn’t hear someone say one wrong or suspect word and give up on them. Rather, we take a deep breath, pray for patience, and begin the hard work of teaching. We cite verses. We make our case. Without being patronizing, we teach. And keep teaching. The time for settled judgment will come, but we need not snap to it before the time.” How do I deal with someone who says something that is biblically incorrect? Do I more-often-than-not “rush to judgment” or do I tend to respond with patience and why?

Am I truly teachable or does pride and/or ego hinder me? Explain.

Pastor Wally said that I want to follow God more closely – to look more godly - then I must love God more deeply. Webster’s 1828 dictionary defines godliness to mean “Piety; belief in God, and reverence for his character and laws; a careful observance of the laws of God and performance of religious duties, proceeding from love and reverence for the divine character and commands”. Oswald Chambers in “My Utmost for His Highest” once said that “[i]f we are going to live as disciples of Jesus, we have to remember that all efforts of worth and excellence are difficult. The Christian life is gloriously difficult, but its difficulty does not make us faint and “cave in— it stirs us up to overcome. Do we appreciate the miraculous salvation of Jesus Christ enough to be our utmost for His highest— our best for His glory? ... Thank God that He does give us difficult things to do! His salvation is a joyous thing, but it is also something that requires bravery, courage, and holiness. It tests us for all we are worth...It takes a tremendous amount of discipline to live the worthy and excellent life of a disciple of Jesus in the realities of life. And it is always necessary for us to make an effort to live a life of worth and excellence.” Is my love of God sufficient to deal with the “gloriously difficult” life of a disciple so that it stirs me up or do I more-often-than-not “cave in”? Explain.

Pastor Wally pointed out that I need to “remember, accurate doctrine matters”. According to Webster’s 1828 dictionary, accuracy is defined to mean “exact conformity to truth; or to a rule or model; freedom from mistake; precision which results from care.” In another exhortation, Pastor Wally referenced 1 Timothy 6:10 which tells me that “For the love of money **is a root of all kinds of evils**”. (ESV, NIV, NASB, CSB) The King James version says, “For the love of money **is the root of all evil**”. Is it “the root” or “a root”? Is the love of money a/the root of “all kinds of evil, or the root “of all evil”? Is it money or greed (love of money) that is the/a root of all kinds of evils? Are these distinctions without a difference...does it matter? If so, why so? If not, why not?