

Acts 1: Lesson Six,
Paul's Third Missionary Journey
Acts 18:23 – 21:16

Subject: Paul taught and wrote with intensity on his third missionary journey.

Main Idea: Instruction in God's word is a critical aspect of discipleship.

Principles:

1. *The gospel must be accurately explained.*
2. *Believers need a consistent and life-long diet of God's word.*
3. *True disciples produce disciples.*

Introduction

People come to Bible studies for a variety of reasons. What brought you to this Bible study? Today's lesson reminds us of the highest and purest reason: grounding in God's word. On Paul's third missionary journey, we get a glimpse into his passion to thoroughly instruct believers. Jesus commissioned His followers to make disciples in all nations (Matthew 28:19) and Paul was determined to do just that. On his first missionary journey, he had established churches north of Palestine and into Galatia. On his second journey, he founded churches in Macedonia and Achaia (Greece).

Paul's "journeys" were not the sort we would make today, spending a few days or weeks in a foreign place. Rather, these were extended travels. At times, he remained in a city long enough to practice his tent-making trade. His third trip lasted about four years! But everywhere Paul went, he went with a single purpose: to make disciples.

The English words "disciple" and "discipline" are derived from Latin. A "disciple" is a *learner* and "discipline" means *instruction* or *knowledge*. Furthermore, as Jesus emphasized just before His ascension, discipleship involves reproduction: disciples make other disciples. We see this passion in Paul's third journey. Although he undoubtedly modeled the Christian lifestyle for those he was discipling, he taught and wrote with intensity because he knew how critical *instruction* is to discipleship. Becoming thoroughly instructed and passing that instruction on to others requires discipline on our part. Instruction in God's word should be accurate, ongoing, and reproduced.

- I. Receiving Accurate Teaching: Completed Instruction for Apollos and the Disciples of John** – Acts 18:23-19:7: Paul spent an unknown amount of time in his home church of Antioch before making a third missionary journey. He had carried the gospel to Galatia on his first journey, visited the area on his second journey, and he once again returned to strengthen the disciples of Galatia. Ephesus was undoubtedly next on his agenda. He had passed through Ephesus at the end of his second journey and had promised to return, if God willed. He hadn't forgotten that promise.

A. Apollos - 18:24-28

i. Apollos' Knowledge and Deficiency

1. Apollos was a “learned” Jew from Alexandria (18:24). Next to Rome, the Egyptian city of Alexandria was one of the most important cities in the Greco-Roman world. Many Jews had settled in Alexandria. In fact, three of the five districts of Alexandria were Jewish. It was reputed for higher education. Jewish scholars first produced a Greek translation of the Old Testament scriptures (known as the Septuagint) in Alexandria.
2. 18:24-25 says that Apollos had “a thorough knowledge of the Scriptures” and was “instructed in the way of the Lord,” teaching accurately about Jesus, yet he “knew only the baptism of John.” It is possible that Apollos learned about the life of Jesus from Jews who came to Alexandria from Palestine at the time of Jesus or just after. What he learned was correct but apparently incomplete. It seems that at the very least, he lacked an understanding of believer’s baptism. Beyond that, the text is vague about his deficiency, so it is best not to insist on any one possibility.

ii. Priscilla and Aquila’s explanation: Apollos was a gifted teacher who, for unknown reasons, came to live and teach in Ephesus, arriving between Paul’s second and third journeys. Rather than publicly embarrass Apollos, Priscilla and Aquila invited him to their home, where they informed him more fully. It may very well have been a case of the more humble-minded instructing a mind with much greater ability (according to 1 Corinthians, Apollos was a very gifted man). Do not underestimate what kind of an influence you might have on those who seem more gifted!

iii. Apollos in Achaia (Corinth): Priscilla and Aquilla had previously ministered with Paul in Achaia (Corinth was in Achaia, or southern Greece) and surely Apollos heard from them about the Corinthian church. When Apollos expressed a desire to go as a missionary, the Ephesian believers wrote the Corinthians a letter commending him. Apollos was a great help and “vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ” (18:28). In our next lesson on 1 Corinthians, we will discover that preferences within the Corinthian church for the distinctive teaching styles of Apollos or Paul led to division. As we will see, Paul rebuked them for this. Paul said his style was less eloquent than that of Apollos (1 Corinthians 2:1), but they modeled the way in which one teacher can build upon another. God equips Christian leaders and teachers with different strengths and each should appreciate the gifts and work given to the others.

B. The Disciples of John - 19:1-7

i. Their Deficiency

1. Clearly, the good news of Jesus was not yet widely known. Apollos was only one God-fearing man among many whose knowledge was incomplete. Once Paul arrived in Ephesus, he met another group of disciples who only knew the baptism of John. While helping my father in a rehabilitation facility recently, I met a woman working there who is a Hassidic Orthodox Jewess. We discussed our mutual eagerness for the Messiah to come. Of course, I believe that this will be a second advent, while she had no concept that a first advent had already occurred. After a few minutes of conversation, she asked me, “Do you think you know who he is?” I was very glad to tell her of my confidence that Jesus Christ is God’s promised Messiah. This woman reminds me of the disciples of John in Acts 19. As disciples of John the Baptist, they would have known that the Messiah was coming. They would have understood their need of Him. What these individuals may *not* have known is that Jesus *was* the Messiah. Unlike Apollos, they were totally unacquainted with the Gospel. Happily, they heard and received the news that Jesus, the Messiah, had come.
2. These stories of Apollos and the disciples of John give us a picture of the transitional nature of this phase of the church history. Old Testament believers were becoming New Testament believers. They also highlight the fact that Christianity is the logical outgrowth of the Old Testament, of Judaism, and of the ministry of John the Baptist.

- ii. Receiving of the Holy Spirit: Upon their conversion, these men received the Holy Spirit and spoke in tongues. There is no set pattern within the book of Acts associating speaking in tongues with receiving of the Holy Spirit. Some individuals did speak in tongues and others did not. Paul also confirmed that not all converted people speak in tongues (1 Corinthians 12:30).

Summary Statement: Apollos and the twelve disciples of John are examples of people who were genuinely seeking God and had an amount of accurate teaching but didn’t have the whole gospel. God graciously revealed Himself more fully by leading these men to someone who could explain it to them more completely.

Principle: *The gospel must be accurately explained.*

Illustration: 500 years ago, the Church had become so corrupt that the gospel was virtually lost. Thankfully, in the 16th century, Martin Luther, Huldrych Zwingli, John Calvin, and a few other reformers read the Bible for themselves, and at the cost of many lives, “rescued the gospel.”ⁱ We can hardly bear to think what would have happened, except for those brave souls! Likewise, only God knows how different things might have been if a powerful personality and teacher like Apollos continued to teach an incomplete gospel! Only He knows the direction our world will take in the years ahead if the Church of today does not continue to accurately present His truth.

Application: Many people today are deficient in their understanding because they have never heard the gospel fully and simply presented. It should be the goal of every believer to *simply and accurately* sum up the gospel message and be ready to share it at any time. The gospel is not complicated. You don’t need to have a seminary education to explain it. Each of us can be prepared to explain the four essential truths of the gospel:

- 1) Our Problem: Our problem is that we are separated from God because we do not keep His moral standard. The Bible calls this sin. We mustn’t skip this step in explaining the gospel! People today want to believe that morality is relative, but that is not what the Bible teaches.
- 2) Sin’s Penalty: The penalty we owe God for the offense of our sin is death, physical and spiritual (which is eternal separation from Him). God’s love doesn’t allow Him to overlook our sin. If He did, He would no longer be just.
- 3) God’s Solution: God sent His son Jesus to suffer and pay the penalty on our behalf. Because He was sinless, He was acceptable to God and uniquely qualified to die in substitution for us. People today want to believe that there are many roads to salvation, but the Bible says there is only one: Jesus!
- 4) Our Opportunity: By God’s grace, we can be saved through faith alone. Everyone who receives Jesus’ sacrifice on their behalf, asking God to forgive them and to make them the person He created them to be, is declared free by God from the penalty owed, is restored into a right relationship with Him, and granted eternal life. Most religions teach that our opportunity is to earn salvation. Even some Christian churches teach that salvation is like a math equation: Jesus plus works. If a person does enough, it will all add up to salvation. The Bible teaches that the Christian life takes effort, but that effort never earns our salvation (we can never do enough).

Illustration: I have heard that people are best trained to recognize counterfeit money by one simple method: they spend hours studying not the counterfeits, but the real thing. In this way, they easily identify counterfeits. The more time we spend studying the Bible, the more quickly we will recognize false teaching. We must learn to recognize error by becoming grounded in God’s word.

Transition: The focus of Paul’s third missionary journey was the two-and-a-half years he spent in Ephesus, longer than he had spent in any one location on his previous journeys.

II. Committed to Ongoing Instruction: Paul’s teaching and writing in Ephesus, Macedonia and Achaia (Greece) – Acts 19:8-20:12

A. Paul in Ephesus

- i. The City of Ephesus: Ephesus, a city of 300,000 inhabitants, was the capital of the Roman province of Asia and a most important commercial center because of its large harbor. The city was full of idolatry, superstition, and the occult. Many visitors came to visit the Temple of Artemis, one of the great wonders of the ancient world. Those in Asia Minor actually worshipped two goddesses named Artemis. One, which the Romans called by the name Diana, was the virgin goddess of the hunt. But the other was a multiple-breasted goddess of fertility, and this was the goddess of the Ephesians. The Temple held a statue that “fell from heaven” (Acts 19:35 [it may have been a meteorite that resembled a woman with many breasts]). The many cultic prostitutes that swarmed the temple area promoted erotic “worship.”
- ii. Paul’s Ephesian Ministry 19:8-12 Paul remained in Ephesus for at least 2 years and 3 months. In the Jewish way of reckoning time, any portion was considered a whole (as when Jesus was reckoned to be in the grave three days [the last hours of Friday, all Saturday, and the wee hours of Sunday]). Thus, Paul said he was in Ephesus for three years (20:31). However, Luke indicates that Paul spent three months at the synagogue (19:8), followed by a two-year teaching period in the lecture hall of Tyrannus (19:10).
 1. *At the Synagogue*: The Jews were out of favor with Rome (Acts 18:2). Since Paul, a Jew, was teaching that Jesus alone is worthy of worship (and thus not the emperor), the Jews feared he would bring more trouble on them. In addition, they rejected the notion that their Messiah would or could have been put to death, let alone that Gentiles could be saved. The Ephesian Jews tolerated Paul’s teaching longer than most, but eventually, their refusal to believe and their public maligning of Christianity caused Paul to move to the lecture hall of Tyrannus.
 2. *At the Lecture Hall of Tyrannus*: The Ephesians are known to have taken an extended afternoon rest period in the heat of the day and it is likely that the lecture hall would not have had scheduled speakers during those hours. Paul was apparently granted the freedom to use the space during this daily vacancy (the Western text adds a note indicating that Paul taught from 11 am – 4 pmⁱⁱ). This left Paul free to work at his tent-making trade during normal work hours, but it meant sacrificing relaxation and sleep. Nevertheless, he did this for two full years. It says something about his eagerness to teach the gospel but also about Ephesians’ eagerness to learn.

3. *Impact of Paul's Teaching:* Paul's teaching was so effective that the gospel message emanated from Ephesus throughout the entire province of Asia. Many have concluded that this accounts for the churches that were founded in the nearby cities of Colosse, Laodicea, and Hierapolis, and perhaps even all seven of the churches addressed in Revelation 2-3! Additionally, we know that Paul kept in touch with the believers elsewhere during this time. He wrote at least two letters to the Corinthians during this long and productive stay in Ephesus. The first is lost and therefore, not part of the Biblical canon. The second is the letter we know as 1 Corinthians. The third, a severe disciplinary letter, is apparently also lost (although some believe it is contained within the text of 2 Corinthians). Paul understood that believers need a consistent and life-long diet of God's word and that many unsaved people needed reaching, so he committed himself to regular, long-term teaching. As a result of the solid foundation Paul laid for the Ephesians, he was able to give them some of his deepest teaching in his later letter.

iii. Extraordinary Miracles Contrasted with the Efforts of Sceva's Sons – 19:13-20

1. *Miracles of Paul:* God used extraordinary miracles to confirm the truth of Paul's teaching. Even items Paul had touched were taken to the sick and they were healed and delivered from demons. The miracles confirmed the gospel's superiority over the superstitions of the day.
2. *The Seven Sons of Sceva*
 - a. It is not surprising that Ephesus had demon-possessed individuals since the city was full of occultism. The existence of demons is not just a fanciful idea. They are very real and especially active in parts of the world where there is very little or no exposure to the Gospel. According to 19:13, some Jews living in Ephesus went around driving out evil spirits and invoking the name of Jesus. Among them were seven sons of a Jewish priest named Sceva. They would say, "In the name of Jesus whom Paul preaches, I command you to come out" (19:13).
 - b. The demons answered that they knew Jesus and they knew of Paul, but they did not recognize Christ's authority within these men. Demons have at times given extraordinary, super-human power to the individuals they possess. This demon-possessed man beat the seven until they ran away naked and bleeding. One commentator explains: "Contrary to common

belief at the time (which is perhaps unconsciously reflected even in Christian phrasing about exorcism) it is not the *name* of Jesus that works in a mechanical way over the powers. The name is not a ‘key’ of some sort. If we are channels of his power, it is not because we know of his name (this the demons know and tremble) but because we know him and, more importantly, are known by him.”ⁱⁱⁱ

3. *The Response in Ephesus*: When this episode became known, the unbelieving in the city held the name of Jesus in reverent fear. The impact on believers in Ephesus was even more profound. Those who had previously dabbled in the magical arts openly confessed it as sin and permanently put it out of their lives by burning their scrolls of sorcery. Magic was such a prevalent part of the Ephesian culture that the scrolls possessed by just the believers were valued at 50,000 drachmas (one drachma was a day’s wages).
- iv. Paul’s Plans - 19:21-22: Jesus called His disciples to be His witnesses in Jerusalem, Judea and Samaria, and the uttermost parts of the world (Acts 1:8), and Paul was determined to carry out that instruction fully. Once Paul saw that the power of the Holy Spirit had been released in Ephesus and the eastern part of the Roman Empire had been evangelized (Romans 15:23), he started making plans to move on. Paul hoped to evangelize the west, traveling as far as Spain and using Rome as a home base (Romans 15:24). Although this goal was on his mind, he felt he should first personally deliver the offering he was collecting from the Gentile churches for their fellow believers in Jerusalem, an offering he hoped would unite the Jewish and Gentile Christians. He still needed to visit the churches in Macedonia and Achaia to collect their gifts (1 Corinthians 16:1-4, 2 Corinthians 8). So, he sent two of his important helpers, Timothy and Erastus, on ahead of him to prepare for his arrival. Meanwhile, Paul lingered in Ephesus awhile longer. It was not until the riot, described at the end of Acts 19, that Paul decided it was finally time to leave.
- v. The Riot in Ephesus - 19:23-41
 1. *Demetrius’ Complaint*: According to Luke, a silversmith named Demetrius convinced those in his trade that Paul and his teaching represented a threat to their livelihood. They made souvenir, miniature idols for those who visited, but of course, Paul taught that idolatry was sin. The outcry of the gathered and enraged silversmiths put the whole city in an uproar. Most didn’t know what was going on (19: 32), but they followed the crowd into the enormous theater, which was capable of seating 25,000.^{iv} They dragged along two disciples of Paul as token enemies.

2. *Paul at Risk*: The effectiveness of Paul's ministry and the scope of his influence were confirmed by Demetrius, who stated that Paul influenced large numbers of people, not only in Ephesus but also "in practically the whole province of Asia." (19:26). This was the second occasion upon which Gentiles, rather than Jews, initiated aggression against Paul. The first time was in Philippi (Acts 16:16-40) and had ended with Paul and Silas' imprisonment. On both occasions, local citizens believed their income was threatened by the impact of the gospel. Paul's personal safety was in jeopardy. This may even have been the occasion Paul later referred to indicating that Priscilla and Aquilla had risked their lives for him (Romans 16:4). Paul was more than willing to put himself at risk to defend the gospel, but his disciples pled with him not to enter the theater (19:30).
3. *Alexander and the Jews*: Luke wrote that the Jews pushed one of their own, Alexander, to the front. No explanation is given, but since anti-Semitism had been on the rise, they probably wanted to make sure they were not blamed for the reduction in the silversmiths' sales. However, the crowd refused to listen to a Jew, since Jews were also opposed to idolatry.
4. *The City Clerk's Address*: One thing Rome would not tolerate was public disorder. If the emperor heard that the local magistrates were unable to maintain order, these officials would lose their positions. Thus, the city clerk came forward, appealed to the crowd's superstitions, saying Artemis was capable of defending herself, and reminded them to use the court system to resolve conflict. He then successfully dismissed the crowd. God sometimes protected Paul supernaturally but in this case, He did so through an unbelieving official who simply did not want to lose his job. After the riot, Paul left Ephesus for Macedonia and Achaia (a very roundabout way of heading to Jerusalem).

B. Paul and Companions In Macedonia and Achaia – 20:1-6

- i. Macedonia Summarized: The few verses at the beginning of chapter 20 may represent an entire year of traveling. Much detail is left out. En route to Macedonia, Paul apparently stopped in Troas (2 Corinthians 2:12-13). In Macedonia, he surely revisited the churches at Philippi, Thessalonica, and Berea. Luke simply states that Paul spoke many words of encouragement (20:2). Sometime during this period, Paul wrote 2 Corinthians. In addition, Romans 15:19 indicates that he visited Illyricum (presently the Slavic states of Albania, Croatia, Macedonia, Slovenia, Bosnia-Herzegovina, Serbia and Montenegro [Kosovo]).

ii. The Return from Greece through Macedonia

1. Next, Paul spent three months in Greece (Achaia), more specifically, Corinth. While in Corinth, he wrote his epistle to the Romans, indicating that after he went to Jerusalem, he planned to go to Spain and visit them on the way (Romans 15:25-28).
2. Just as Paul was ready to sail toward Jerusalem, he learned of a plot by the Jews to kill him on board. Instead of taking the ship, he decided to return inland through Macedonia. The men listed as Paul's traveling companions in 20:4 were representatives of the churches of Galatia, Asia, and Macedonia. Each one probably carried their church's gift for the Jewish believers in Jerusalem. They went ahead of Paul, sailing to the port of Troas, where he would later meet them.
3. Meanwhile, Paul returned through Macedonia. Luke rejoined him in Philippi (20:5 ["us"]). It seems Paul had left Luke there during his second missionary journey (16:40-17:1) and perhaps Luke had stayed.

i. Eutychus in Troas– 20:7-12

1. In Troas, Paul and Luke rejoined the small group of travelers who had come to him by ship and remained for seven days. According to 20:7, the believers gathered for communion (the breaking of bread) on the first day of the week. This is the clearest indication in the New Testament that Sunday was the day upon which the early Christians worshipped.
2. Everywhere Paul went, he did all he could to ground converts in the word of God! It was the day before Paul intended to leave. He was so passionate to teach God's word and those in Troas were so eager to hear it that Paul talked late into the night. As a result, a young man named Eutychus drifted into a deep sleep and fell to his death from the third story window where he had been seated. As a physician, Luke declared that Eutychus dead. Yet when Paul threw his arms around the young man, he was resuscitated.

Summary Statement: The incident in Troas in which Paul taught late into the night gives us a close up look at his urgency and passion to ground disciples in the faith. He was committed to discipleship through consistent, ongoing teaching. In Ephesus, he proved this by making sacrifices in order to teach daily (19:9) and from house to house (20:20).

Principle: *Believers need a consistent and life-long diet of God's word.*

Believers in some parts of the world have difficulty obtaining Bibles. Some have obtained them in miraculous ways, but even if it is by word of mouth, God provides a way!

Illustration: A few years ago, I had about a year and a half during which, due to some unusual circumstances, I didn't have the opportunity to attend a mid-week Bible study to keep me growing in my understanding of the Scriptures. During that time, I committed to memorizing Scripture in a way I had never done before. I decided I would make a goal of memorizing several books of the Bible. God spoke to me in very personal and precious ways during that period of time as I daily meditated on the passages I was learning. The point is that if we want to keep growing in Christ and hearing from God, we need to commit to ongoing Bible study, and there are many ways we can keep that commitment.

Application: Are you prepared to make this commitment? Who will you encourage to do the same? If that person has limited access to the Bible or demands that prevent him or her from participating in an organized Bible study, you might suggest carrying a small piece of paper each day with one verse or passage written on it that can be mentally rehearsed and meditated upon while commuting to work, walking from one place to another, using the bathroom, standing in a line, or lying down to sleep at night.

Transition: Paul made disciples all over the world. The remainder of this lesson describes his farewell to the Ephesian elders and two short stories about believers in Syria who were concerned over the dangers he would face in Jerusalem.

III. Producing Disciples: Instruction on Paul's Return – Acts 20:13-21:16

A. Farewell to the Ephesian Elders – 20:13-38 Knowing it would be difficult to break free from his beloved Ephesians, Paul sent for the church elders, rather than making the journey from the coast himself. He wanted to give them some final instructions and warnings but didn't have much time if he was to reach Jerusalem by Pentecost.

- i. A Defense of His Ministry: Paul exhorted the Ephesian elders to “keep watch,” knowing that, just as had occurred elsewhere, some would attempt to cast doubt on his ministry and message. “Even from [their] own number men [would] arise and distort the truth in order to draw away disciples after them” (20:30). In other locations, false teachers had attempted to cast doubt on Paul's character in order to discredit his message. Therefore, Paul reminded them that he had not preached for his own advantage. Rather, he had served with great humility and with tears (20:19). Lest he be accused of having taken advantage of their hospitality, he had also supplied for his own needs and those of his companions by working at his trade (20:34-35).

- ii. Paul's Passion to Ground Others in God's Word: Paul's passion to have the believers firmly grounded in the word of God is evident throughout his farewell. In verses 20 and 27, the thoroughness of his preaching and methods is emphasized. He had "not hesitated to preach *anything that would be helpful* [but] taught... publicly *from house to house*." He had "not hesitated to proclaim... the *whole* will of God" (my emphasis). In verse 24, we see his urgency and passion: "I consider my life worth nothing to me; my only aim is to finish the race and complete the task ... of testifying to the good news of God's grace." In verse 32, we read of Paul's confidence that it was the Scriptures (the "word of grace") that would keep the Ephesians strong and assure their salvation. While we learned from chapter 19 that Paul performed extraordinary miracles, and he undoubtedly spent time praying with the Ephesians, what is most emphasized in chapters 19-20 is the time Paul spent grounding believers in the Scriptures. That was a critical aspect of making disciples.

B. Journey to Jerusalem – 21:1-16

- i. Paul Urged in Tyre to Avoid Jerusalem: After Paul bid the Ephesians farewell, he moved port by port toward Palestine and finally arrived in Tyre, to the north of Jerusalem. "Through the Spirit (21:4)," the believers there urged Paul not to go on. Probably the words "through the Spirit" meant that it was through the Spirit that they knew Paul would suffer in Jerusalem, not necessarily that he shouldn't go. Nevertheless, for his safety's sake, they urged him against it.
- ii. Paul Urged in Caesarea to Avoid Jerusalem: In Caesarea, Paul stayed in the home of Philip the Evangelist. This is the same Philip named with Stephen among the seven chosen to serve the Hellenistic widows in the Jerusalem church. Immediately following Stephen's stoning, we read that Philip evangelized Samaria and an Ethiopian eunuch. While in Philip's home, a prophet named Agabus heightened the fears of Paul's friends by predicting that Paul would be bound in Jerusalem. But Paul was not dissuaded.
- iii. Paul's Decision: The Spirit of God revealed to Paul and many others that Paul would face dangers in Jerusalem. His loving converts interpreted this to mean that he should not go to Jerusalem and would be better off continuing his ministry as a free man. Paul did not share this conclusion. Since he never seemed to seek trouble, it is unlikely he stubbornly determined to go to Jerusalem to prove his courage or resolve. Rather, he saw the knowledge of hardship and imprisonment as preparation for what was to come. Acts 20:22 confirms that the Holy Spirit compelled him to go to Jerusalem, in spite of the dangers. As it turned out, God actually used Paul's imprisonment to further his ministry.

Summary Statement: Paul was eager to make disciples in all nations, whatever the cost.

Principle: *True disciples produce disciples.*

As disciples of Christ, we must not only seek thorough, accurate, and ongoing instruction in the word of God, we are to offer it to others. Jesus told us to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything” (Matthew 28:19). We must not excuse ourselves from helping others gain and apply Bible knowledge just because we don’t think we know enough. All we have to do is pass on what we learn!

A fundamental part of maturing in Christ comes through helping others grow in the faith. I have often thought that the Lord knew I needed to teach others in order to discipline myself in the knowledge of His word. No student grows as much as the teacher.

Application: What are you doing to produce disciples? If you have a family at home, you might start with a family devotional time after a daily, shared meal. You can ask your pastor to assign you a new believer to disciple. You could memorize scripture with someone or invite them into this study and work together on answering the questions.

Conclusion

By Paul’s outstanding example, we see that grounding in God’s word is a critical aspect of discipleship. We end this lesson with Paul on his way to Jerusalem. As it turns out, Paul did go to Rome, just not in the way he thought. He was arrested in Jerusalem and spent two years imprisoned in Caesarea before his case was appealed to Caesar. Those years of Paul’s life, as they are recorded in Scripture, will be covered in the *Acts 2* study. But for the remainder of our *Acts 1* study, we have the opportunity to sit under Paul’s instruction as we study the letters he wrote during his third missionary journey. 1 Corinthians is covered in the next two lessons, 2 Corinthians in the following two lessons, and the grand epistle to the Romans in our final two lessons.

ⁱ See Lutzer, Erwin (2016). *Rescuing the Gospel: the Story and Significance of the Reformation*. Grand Rapids, MI: Baker Books.

ⁱⁱ Gaertner, D. (1995). *College Press NIV Commentary: Acts (19:8–10)*. Joplin, MO: College Press.

ⁱⁱⁱ Gempf, C. (1994). *Acts. New Bible Commentary: 21st Century Edition (4th ed., p. 1097)*. Leicester, England; Downers Grove, IL: Inter-Varsity Press.

^{iv} Toussaint, S. D. (1985). *Acts*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 411). Wheaton, IL: Victor Books.