

Lesson #10: The Third Missionary Journey

by Dr. Wendell Moses

1. Text for the week: Acts 18:24 - 28, 19, 20, 21:1-15
2. Memory Text: "I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace." (Acts 20:24, NRSV).
3. Paul: what is in it for him?
 - a. We are made complete.
 - b. We are who we should be when we are serving others.
 - c. This world has as its template: self, #1,
 - d. God's kingdom, whole being, principle law/design construct is serving others.
 - i. Matthew 20:25-28 (GNT with Deuterocanon) So Jesus called them all together and said, "You know that the rulers of the heathen have power over them, and the leaders have complete authority. This, however, is not the way it shall be among you. If one of you wants to be great, you must be the servant of the rest; and if one of you wants to be first, you must be the slave of the others— like the Son of Man, who did not come to be served, but to serve and to give his life to redeem many people."
4. **Sabbath Afternoon**

 - a. What is a journey?
 - b. How long does that last?
 - i. Chelsea & Emily
 - c. With 3 years in Ephesus, this "journey" lasted probably 4 or 5 years.
 - i. This is what we would call a long term mission trip / assignment.
5. This is really a completion of his second journey
 - a. Acts 18:18
 - i. Left Corinth (there a year and a half) and took Priscilla and Aquilla (fellow tent makers)
 - (1) sat in the synagogue together as tradesmen
 - ii. Left them in Ephesus
 - iii. Reasoned with the Jews in the synagogue
 - (1) they asked him to stay but he needed to go to Jerusalem to take the donation for the poor, famine stricken church
 - iv. "I will return"
 - b. Paul's 3rd trip / extended evangelistic campaign is a fulfillment of his promise to return.

- c. Over view of 3rd journey
 - i. Northern Turkey
 - ii. Apollo's ministry
 - iii. Ephesus - 3 years
 - (1) meeting the 12 disciples
 - (2) sons of Sceva
 - (3) miracles
 - (4) Burning of books
 - (5) Riot
 - iv. Trip to Greece
 - v. Return trip
 - (1) Eutychus fall/death/resurrection
 - vi. Return trip to Antioch & Jerusalem

6. **Sunday: Ephesus: Part 1**

- 7. Which is more important: the message or the method by which a message is given?
- 8. Apollos (Acts 18:24 - 28)
 - a. Taught accurately, but incompletely about Jesus Christ
 - i. What he had heard from John the Baptist
 - b. AA Chapter 26
 - c. #20, 33, 34, 35, 36
- 9. Paul's arrival in Ephesus
 - a. Met 12 disciples
 - i. - no, not those 12 disciples
 - ii. Locals
 - iii. What did they believe
 - iv. They had been baptized
 - (1) baptism of John: repentance
 - (2) believers in God
 - (3) It is interesting that these 12 people were described as believers and the other attendees of the synagogue were not.
 - v. Immediately baptized into the belief of "the Lord Jesus"
 - b. Do you find it interesting that Paul's approach was a question about the Holy Spirit, not Christ?
 - i. Is he asking about effects rather than initial info?
 - c. How do you know what you believe in?
 - i. Manifestations of the Holy Spirit?
 - ii. A unified foundation of scripture?
 - iii. I have met many individuals who have been converted to the biblically sound teachings of the Seventh-day Adventist church, who apparently do not know Christ.

10. Baptism of the 12 Ephesians
 - a. Already believers about Christ (based on John's instruction)
 - b. What was so distinctive that they felt compelled to be baptized when they accepted Christ and the Holy Spirit?
 - c. They experienced a like phenomenon
 - i. Why is this important? Why did it happen?

11. **Monday: Ephesus: Part 2** Chapter 19

12. Vs: 9
 - a. "Some became hardened"
 - i. What hardened their hearts / opposition?
 - ii. Did God harden their hearts?
 - iii. Did Paul harden their hearts?
 - iv. What is the process of hardening your heart?
 - (1) Is there other terms for this same process?
 - (2) Can this be used in a positive way?
13. When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. He knew that among his hearers would be proud believers in human theories, and exponents of false systems of worship, who were groping with blind eyes, hoping to find in the book of nature theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavor to controvert the Christian interpretation of the revealed word, and that skeptics would treat the gospel of Christ with scoffing and derision. {AA 272.1}
14. He longed to see the light of the gospel of Christ piercing the darkness of their minds, that they might see how offensive in the sight of God were their immoral practices. Therefore the burden of his teaching among them was Christ and Him crucified. He sought to show them that their most earnest study and their greatest joy must be the wonderful truth of salvation through repentance toward God and faith in the Lord Jesus Christ. {AA 272.2}
 - a. Why are the immoral practices offensive to God?
 - b. Compare to a parent who considers drug addiction or a cancer diagnosis offensive.
 - i. God's children are not offensive, the things that are destroying them are.
15. The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; the worldling refuses to receive it, because it would separate him from his earthly idols. Paul saw that the character of Christ must be understood before men could love Him or view the cross with the eye of faith. Here must begin that study which shall be the science and the song of the redeemed through all eternity. In the light of the cross alone can the true value of the human soul be estimated. {AA 273.1}

16. It is not human, but divine power, that works transformation of character. Those who plant and those who water do not cause the growth of the seed; they work under God, as His appointed agencies, co-operating with Him in His work. To the Master Worker belongs the honor and glory that comes with success. {AA 274.1}
17. Men will be converted, not to the human instrumentality, but to Christ. Self will be kept in the background; Jesus only, the Man of Calvary, will appear. {AA 278.2}
18. The Sons of Sceva
 - a. Evil spirit beat up 7 brothers trying to use the name of Christ as a talisman.
19. Public confessions and burning of \$50,000 of books of magic
 - a. When (if ever) is it appropriate to burn books?
 - b. Fad in the 60's & early 70's to burn things.
 - i. Prayers, confessions, books, etc
 - c. What would the equivalent practice be today?
 - d. Is it appropriate to participate in mass destruction of materials found to be offensive?
 - e. Read "Mental Inebriates" section of EGW quotes in notes.
 - i. Comments:???
20. Paul and Apollos were in perfect harmony. The latter was disappointed and grieved because of the dissension in the church at Corinth; he took no advantage of the preference shown to himself, nor did he encourage it, but hastily left the field of strife. When Paul afterward urged him to revisit Corinth, he declined and did not again labor there until long afterward when the church had reached a better spiritual state. {AA 280.2}
 - a. Jesus knew that they would spare no effort to create a division between His own disciples and those of John. He knew that the storm was gathering which would sweep away one of the greatest prophets ever given to the world. Wishing to avoid all occasion for misunderstanding or dissension, He quietly ceased His labors, and withdrew to Galilee. We also, while loyal to truth, should try to avoid all that may lead to discord and misapprehension. For whenever these arise, they result in the loss of souls. Whenever circumstances occur that threaten to cause division, we should follow the example of Jesus and of John the Baptist. {DA 181.4}

21. Second paragraph
 - a. Talks about a “few miracle stories”
 - b. Handkerchiefs and aprons
 - i. Paul’s sweat rags
 - ii. Miraculous healings
 - iii. Verse 19:11 - “extraordinary” miracles
 - c. Who are miracles for?
 - i. The great in faith or the least in faith?
 - ii. Other stories of miracles
 - (1) Do you know of any miracle that was done for the great in faith?
 - (a) Elijah being fed by the ravens?
 - (i) If God could provide food by ravens, why did he not provide water in a similar way?

22. **Tuesday: Troas** (The story of Eutychus)

23. Read the first paragraph
 - a. Does God protect you when you are doing His work?
 - b. Why did Paul alter his travel plans?
 - c. What about the Devil’s temptation of Christ and quoting of scripture about “striking your foot against a stone”?
 - i. Psalms 91:12
 - ii. Read the 91st Psalm
 - iii. We should not unnecessarily place ourselves at risk.
 - (1) Christ’s response: Deut 6:16
 - (a) “you shall not put the Lord your God to the test, as tested Him at Massah.”
 - (i) Massah & Meribah - where the COI forced God with their complaints and accusations about His character.
24. Eutychus
 - a. Even the most inspired preachers can put someone to sleep . . .
 - b. What can we do so that we do not miss the message?
25. The Sabbath question (did the early church have worship services on Sunday or Saturday?):
 - a. “Me thinks you protest too much.”
 - b. Romans 14:5 “Each person must be fully convinced in his own mind.”
 - i. Our job is not to convict someone of their duty, that is the job for the Holy

- Spirit.
- ii. Our job is to “do what is just, to show constant love, and to live in humble fellowship with our God. (GNT)
 - iii. 1 Peter 3:15, 16 “But have reverence for Christ in your hearts, and honor him as Lord. Be ready at all times to answer anyone who asks you to explain the hope you have in you, but do it with gentleness and respect.” (GNT)

26. Wednesday: Melitus

27. Read the 3rd paragraph
- a. Have you ever known anyone who was maligned for their public ministry?
 - b. Anyone who has had bad stories told about them which were poorly investigated and believed without full investigation?
 - c. Anyone who may have been asked to leave positions of leadership due to differences in opinion and understanding of the grace of God?
28. The 5th paragraph: “No question, Paul had a lot of things on his mind, a lot of concerns; and yet, his faithfulness and his diligence never wavered.
- a. May I be an example of faithfulness - regardless.
29. Paragraphs from EGW discussing “withdraw”
- a. Paragraphs 32 and onward at end of study notes.

30. Thursday: Thursday

- a. Read the last two sentences of the first paragraph: “Paul himself . . .”
 - i. What about divine guidance?
 - ii. How are we to know what we are doing is correct?
- b. Read the third paragraph: “Those who were with Paul . . .”
 - i. What is the difference between a warning by God and a prophecy?

31. Friday

- a. Read the last paragraph of Friday’s “Further Thought” section.
 - i. What are we to do when we hear reports about someone?

- ii. Options:
 - (1) Don't stir the pot?
 - (2) Discuss it with others so that you can to an opinion satisfactory for the devout members of the church?
 - (3) Independent investigation?
 - (a) If so, in what manner?
 - (b) Who are you going to question?
 - (c) Should you approach the individual in question, first?

Quotes

No man ever lived who was a more earnest, energetic, and self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas and traveled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing man to a knowledge of the truth through a Saviour's love. His soul was wrapped up in the work of the ministry, and it was with feelings of pain that he withdrew from this work to toil for his own bodily necessities; but he seated himself to the drudgery of the craftsman that he might not be burdensome to the churches that were pressed with poverty. Although he had planted many churches he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him and thus detract from the force of his message. {4T 409.2}

Paul appeals to his Corinthian brethren to understand that, as a laborer in the gospel, he might claim his support, instead of sustaining himself; but this right he was willing to forego, fearing that the acceptance of means for his support might possibly stand in the way of his usefulness. Although feeble in health, he labored during the day in serving the cause of Christ, and then toiled a large share of the night, and frequently all night, that he might make provision for his own and others' necessities. The apostle would also give an example to his brethren, thus dignifying and honoring industry. When our ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul, bearing in mind that while this chosen man of God is fashioning the canvas, he is working for bread which he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty this great apostle would lay aside his business to meet the most violent opponents and stop their proud boasting, and then he would resume his humble employment. His religious industry is a rebuke to the indolence of some of our ministers. When they have opportunity to labor to help sustain themselves they should do so with gladness. {4T 409.3}

We read of the experience of Christ that at one time when the Pharisees held a council together, how they might destroy Him, Jesus "withdrew Himself from thence: and great multitudes followed Him, and He healed them all; and charged them that they should not make Him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon

Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust.” {Lt316-1908.2}

Jesus offended the Pharisees by laying out before them the hollowness of their piety and the unscripturalness of their teachings. He often withdrew from the multitude to avoid an outbreak of hostility. On one occasion He withdrew to the borders of Tyre and Sidon. There He entered into a house and would have no man know it. But He could not be hid. A mother with a sick daughter came with an urgent appeal for aid, and He heeded her request and healed her daughter. Christ was the great Medical Missionary. His whole life was a representation of God. {Lt227-1905.10}

The voice of Christ was not heard in the street, in noisy contention with those who were opposed to his doctrine. Neither was his voice heard in the streets in prayer to his Father, to be heard of men. His voice was not heard in joyful mirth. His voice was not raised to exalt himself, and to gain the applause and flattery of men. When engaged in teaching, he withdrew his disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which he would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life. His voice was often heard in earnest, prevailing intercessions to his Father; yet for these exercises he chose the lonely mountain, and frequently spent whole nights in prayer for strength to sustain him under the temptations he should meet, and to accomplish the important work he came to do for the salvation of man. His petitions were earnest and powerful, mingled with strong cries and tears. And notwithstanding the labor of soul during the night, he ceased not his labor through the day. In the morning he would quietly resume his work of mercy and disinterested benevolence. The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy him. {1Red 25.1}

The news that had been carried to John concerning the success of Jesus, was also borne to Jerusalem, and there created against him jealousy, envy, and hatred. Jesus knew the hard hearts and darkened minds of the Pharisees, and that they would spare no pains to create a division between his own disciples and those of John that would greatly injure the work, so he quietly ceased to baptize and withdrew to Galilee. He knew that the storm was gathering which was soon to sweep away the noblest prophet God had ever given to the world. He wished to avoid all division of feeling in the great work before him, and, for the time, removed from that region for the purpose of allaying all excitement detrimental to the cause of God. {2SP 139.1}

32. Teachers Comments: Page 135 in teachers edition
 - a. The name “Jesus” is meaningless as a talisman or incantation.
 - i. Why do we say it at the end of prayers?
 - ii. Why is it not a common Protestant given name?
 - iii. Book: The Names of God

33. Mental Inebriates:

a. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect. {RH October 9, 1883, par. 3} I am acquainted with many sad examples of the evil effects of this baneful practice. In youth, the persons of whom I speak had well-balanced minds. God had endowed them with mental powers of no ordinary character. But they took up the reading of romance, and the more they indulged the appetite for this food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor-drinker or the tobacco devotee. Novel-readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance. {RH October 9, 1883, par. 4}

i. Why?

ii. Is it because they will be punished if they do not?

iii. Is it possible for them to lose their hold on heaven?

iv. What principle is being demonstrated here?

v. 2 Corinth 3:18 “transforms us into his likeness in an ever greater degree of glory.” GNT

vi. This is the same process described in other writings as being “sealed”

(1) You can be sealed into the truth or sealed away from it. (Hardened in heart)

b. Christ has promised, “Him that cometh to me I will in no wise cast out.” He will hear and answer our prayers, and faith appropriates the rich promises of God, believing they are for us. As we accept the promises of God, we grow stronger in faith, and find the word of the Lord fulfilled as he has spoken it. We may feel our weakness and unworthiness, and because of this, realize our dependence upon God. Every one of us can have a rich experience in the things of God if we will utterly forsake our sin and submit ourselves to God. O, how can we cherish impurity in the soul when Christ has died for us, that we may become partakers of the divine nature, and escape the corruption that is in the world through lust? We are to be sanctified through the truth, and this sanctification is not the work of a moment, but of a life-time. We must all learn to lean upon Jesus; for the time will come when we shall be scattered, and we cannot lean upon one another. Christ is ready to give us the help we need. The Bible is full of precious treasure, but we must dig for it as did the man who purchased the field of treasure. In this way we shall learn what it is to have living faith. Many are enfeebling the mind by the

reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates, and will be unable to look at the solemn questions of life and destiny in the right light, unless they put away this practice. Search the Scriptures, and know what is truth. Lean upon God, and know what is living faith, and live by every word that proceedeth out of the mouth of God. {RH April 14, 1891, par. 13}