

“disciple” or “disciples” as used in Acts (30)

- Ac. 6:1-2** In those days when the number of **disciples** was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the **disciples** together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables.
- Ac. 6:7** So the word of God spread. The number of **disciples** in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.
- Ac. 9:1** Meanwhile, Saul was still breathing out murderous threats against the Lord’s **disciples**. He went to the high priest
- Ac. 9:10** In Damascus there was a **disciple** named Ananias. The Lord called to him in a vision, “Ananias!”
“Yes, Lord,” he answered.
- Ac. 9:19** and after taking some food, he regained his strength. Saul spent several days with the **disciples** in Damascus.
- Ac. 9:26** When he came to Jerusalem, he tried to join the **disciples**, but they were all afraid of him, not believing that he really was a **disciple**.
- Ac. 9:36** In Joppa there was a **disciple** named Tabitha (which, when translated, is Dorcas), who was always doing good and helping the poor.
- Ac. 9:38** Lydda was near Joppa; so when the **disciples** heard that Peter was in Lydda, they sent two men to him and urged him, “Please come at once!”
- Ac. 11:26** and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The **disciples** were called Christians first at Antioch.
- Ac. 11:29** The **disciples**, each according to his ability, decided to provide help for the brothers living in Judea.
- Ac. 13:52** And the **disciples** were filled with joy and with the Holy Spirit.
- Ac. 14:20** But after the **disciples** had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe.
- Ac. 14:21-22** They preached the good news in that city and won a large number of **disciples**. Then they returned to Lystra, Iconium and Antioch, strengthening the **disciples** and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” they said.
- Ac. 14:28** And they stayed there a long time with the **disciples**.
- Ac. 15:10** Now then, why do you try to test God by putting on the necks of the **disciples** a yoke that neither we nor our fathers have been able to bear?

- Ac. 16:1** He came to Derbe and then to Lystra, where a **disciple** named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek.
- Ac. 18:23** After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the **disciples**.
- Ac. 18:27** When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the **disciples** there to welcome him. On arriving, he was a great help to those who by grace had believed.
- Ac. 19:1** While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some **disciples**
- Ac. 19:9** But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the **disciples** with him and had discussions daily in the lecture hall of Tyrannus.
- Ac. 19:30** Paul wanted to appear before the crowd, but the **disciples** would not let him.
- Ac. 20:1** When the uproar had ended, Paul sent for the **disciples** and, after encouraging them, said good-by and set out for Macedonia.
- Ac. 20:30** Even from your own number men will arise and distort the truth in order to draw away **disciples** after them.
- Ac. 21:4-5** Finding the **disciples** there, we stayed with them seven days. Through the Spirit they urged Paul not to go on to Jerusalem. But when our time was up, we left and continued on our way. All the **disciples** and their wives and children accompanied us out of the city, and there on the beach we knelt to pray.
- Ac. 21:16** Some of the **disciples** from Caesarea accompanied us and brought us to the home of Mnason, where we were to stay. He was a man from Cyprus and one of the early **disciples**.

NOTE:

In the book of Acts, authored by Luke, the word “disciple” (either singular or plural) is used these 30 times. In 29 of these 30 occurrences, “disciple(s)” is a translation of the Greek word μαθητης, which means *learner, pupil, disciple, or follower*.

As is clear from the verses listed above, Luke uses this Greek word to mean Christians, those of the born-again community, followers of the Lord Jesus Christ. There are two exceptions to this, but in both of these two instances (Acts 9:25 and 20:30), Luke clearly specifies who, other than Jesus, these disciples are following. So when Luke uses the word μαθητης in the book of Acts and does not clearly specify otherwise, he always means a follower of the Lord Jesus Christ.