

**July 8-14**  
**Acts 6-9**  
**“What Wilt Thou Have Me to Do”**

**OVERVIEW:**

Begin by reading Acts 6–9. The suggestions in this outline can help you identify some of the important principles in these chapters, though you may find others in your own study.

Record your impressions:

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**SCRIPTURES:**

**Acts 6**

*Apostles choose seven to assist them—Stephen transfigured before the Sanhedrin.*

1 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Jews who spoke Greek) against the Hebrews, because their <sup>a</sup>widows were <sup>b</sup>neglected in the daily <sup>c</sup>ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and **serve tables**.

3 Wherefore, brethren, look ye out among you **seven men** of <sup>a</sup>honest <sup>b</sup>report, (The work assigned them fell within the realm of those temporal matters normally handled by the Aaronic Priesthood, thus leaving the apostles free to handle the more difficult matters of their Melchizedek ministry. The apostles made the appointments; the delegation of authority came from them, but nominations came from the church members. In principle this is the same as a bishop recommending a young man to serve as a missionary with the actual call coming from the President of the Church. Those who receive the inspiration from the Spirit to call people to church service can and should receive recommendations and counsel from those in positions to give it. DNTC, 2:65-66) full of the Holy Ghost and <sup>c</sup>wisdom, whom we may appoint over this <sup>d</sup>business. (The appointment of these seven was the creation of a new body with specific and limited jurisdiction under the Twelve. Because seven men were appointed, some have wondered if their office is analogous to that of the seven Presidents of the First Quorum of the Seventy in the church today. This analogy appears unlikely since the seven were especially appointed to serve tables, whereas the calling of a seventy is to preach the gospel. It is probably only coincidental that this group consisted of seven men. Regarding Stephen and Philip, it might be that Stephen and Philip were called to do missionary work in addition to the welfare assignment, or they may simply have been reassigned. In the church today, most calls to serve are temporary, and a person is likely to serve in several different callings in the period of a few years. Studies in Scripture, 6:29. D&C 4 sets forth the qualities of character a person should have to serve in the Church: 1 NOW behold, a <sup>a</sup>marvelous work is about to come forth among the children of men. 2 Therefore, O ye that embark in the <sup>a</sup>service of God, see that ye <sup>b</sup>serve him with all your heart, might, mind and strength, that ye may stand <sup>c</sup>blameless before God at the last day. 3 Therefore, if ye have desires to serve God ye are <sup>a</sup>called to the work; 4 For behold the <sup>a</sup>field is white already to <sup>b</sup>harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in <sup>c</sup>store that he perisheth not, but bringeth salvation to his soul; 5 And <sup>a</sup>faith, <sup>b</sup>hope, <sup>c</sup>charity and <sup>d</sup>love, with an <sup>e</sup>eye

single to the <sup>f</sup>glory of God, <sup>g</sup>qualify him for the work. 6 Remember faith, <sup>a</sup>virtue, knowledge, <sup>b</sup>temperance, <sup>c</sup>patience, <sup>d</sup>brotherly <sup>e</sup>kindness, <sup>f</sup>godliness, charity, <sup>g</sup>humility, <sup>h</sup>diligence. 7 <sup>a</sup>Ask, and ye shall receive; <sup>b</sup>knock, and it shall be opened unto you. Amen. Notice that these qualifications don't speak of our capabilities, but of our availability.)

4 But we will give ourselves continually to prayer, and to the <sup>a</sup>ministry of the word. (The duty of the Twelve)

5 ¶ And the saying pleased the whole multitude: and they <sup>a</sup>chose Stephen, a man full of faith and of the <sup>b</sup>Holy Ghost, and <sup>c</sup>Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they <sup>a</sup>laid *their* <sup>b</sup>hands on them. (By setting apart, it endows the members with the needed power and authority to perform the assigned task. DNTC, 2:66)

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the <sup>a</sup>priests were obedient to the faith. (Many of the priests under the Aaronic order, direct descendants of Aaron, joined the Church.)

8 And Stephen, full of faith and <sup>a</sup>power, did great wonders and <sup>b</sup>miracles among the people.

9 ¶ ~~Then~~ (And) there arose certain of the synagogue, which is called *the synagogue* of the (who are called) <sup>a</sup>Libertines, (Freed-men) and (also) Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, <sup>b</sup>disputing with Stephen.

10 And they were not able to resist the <sup>a</sup>wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak <sup>a</sup>blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, (Sanhedrin)

13 And set up <sup>a</sup>false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the <sup>a</sup>customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the <sup>a</sup>face of an <sup>b</sup>angel.

## Acts 7

*Stephen recounts the history of Israel and names Moses as a prototype of Christ—He testifies of the apostasy in Israel—He sees Jesus on the right hand of God—Stephen's testimony is rejected and he is stoned to death.*

1 THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; (Stephen is giving a talk.) The God of glory appeared unto our father <sup>a</sup>Abraham, when he was in Mesopotamia, before he dwelt in <sup>b</sup>Charran, (Haran. This agrees with Abraham 1:16-19 -16 And his voice was unto me: <sup>a</sup>Abraham, Abraham, behold, my <sup>b</sup>name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy <sup>c</sup>father's house, and from all thy kinsfolk, into a strange <sup>d</sup>land which thou knowest not of; 17 And this because they have turned their <sup>a</sup>hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to <sup>b</sup>visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. 18 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. 19 As it was with <sup>a</sup>Noah so shall it be with thee; but through thy ministry my <sup>b</sup>name shall be known

in the earth <sup>c</sup>forever, for I am thy God. Stephen here demonstrates how all the prophets preached of the coming of Christ and his divine Sonship.)

3 And said unto him, Get thee out of thy <sup>a</sup>country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the <sup>a</sup>Chaldaeans, and dwelt in Charran: (Haran) and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. (Stephen's account is the true one and not the Old Testament account. DNTC, 2:71)

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he <sup>a</sup>promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should <sup>a</sup>sojourn in a strange land; and that they should bring them into <sup>b</sup>bondage, and entreat *them* evil four hundred years. (Gen 15:13 agrees. Ex 12:40 and Gal 3:17 say 430 years. DNTC, 2:71)

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of <sup>a</sup>circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve <sup>b</sup>patriarchs.

9 And the patriarchs, moved with <sup>a</sup>envy, sold <sup>b</sup>Joseph into Egypt: but God was with him,

10 And <sup>a</sup>delivered him out of all his <sup>b</sup>afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a <sup>a</sup>dearth (famine) over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was <sup>a</sup>corn in Egypt, he sent out our fathers first.

13 And at the second *time* <sup>a</sup>Joseph was made known to his brethren; and Joseph's kindred was made known unto <sup>b</sup>Pharaoh.

14 Then sent <sup>a</sup>Joseph, and called his <sup>b</sup>father <sup>c</sup>Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham <sup>a</sup>bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another <sup>a</sup>king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was <sup>a</sup>exceeding fair (comely, beautiful to God), and nourished up in his father's house <sup>b</sup>three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own <sup>a</sup>son.

22 And Moses was <sup>a</sup>learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full <sup>a</sup>forty years old, it came into his heart to visit his <sup>b</sup>brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was <sup>a</sup>oppressed, and <sup>b</sup>smote the Egyptian:

25 For he supposed his brethren would have <sup>a</sup>understood how that God by his hand would <sup>b</sup>deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye <sup>a</sup>wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a <sup>a</sup>ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then <sup>a</sup>fled Moses at this saying, and was a stranger in the land of Madian, where he begat two <sup>b</sup>sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an <sup>a</sup>angel of the Lord (Both God and an angel spoke to Moses. Ex 3&4) in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the <sup>a</sup>sight; (vision) and as he drew near to behold *it*, the <sup>b</sup>voice of the Lord came unto him,

32 *Saying*, I *am* the <sup>a</sup>God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a <sup>a</sup>deliverer by the hand of the angel which appeared to him in the bush.

36 He <sup>a</sup>brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A <sup>a</sup>prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. (The perfect interpretation of this prophecy is found in these words of Jesus to the Nephites: 3 Ne. 20: 23 Behold, I am he of whom Moses spake, saying: <sup>a</sup>A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.)

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively <sup>a</sup>oracles to give unto us:

39 ¶ Whom our fathers would not <sup>a</sup>obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 *Saying* unto Aaron, Make us <sup>a</sup>gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we ~~wot~~ (know) not what is become of him.

41 And they made a <sup>a</sup>calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and <sup>a</sup>gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the <sup>a</sup>fashion (pattern) that he had seen.

45 Which also our fathers that came after brought in with <sup>a</sup>Jesus (Joshua) into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High <sup>a</sup>dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my <sup>a</sup>throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand <sup>a</sup>made all these things?

51 ¶ Ye <sup>a</sup>stiffnecked and <sup>b</sup>uncircumcised in heart and ears, ye do always <sup>c</sup>resist the <sup>d</sup>Holy Ghost: as your <sup>e</sup>fathers *did*, so do ye.

52 Which of the prophets have not your fathers <sup>a</sup>persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of <sup>a</sup>angels, and have not <sup>b</sup>kept *it*. (What are the three

accusations that Stephen makes against the Jewish leaders? They were stubborn and resisted the influence of the Holy Ghost, they rejected and killed Jesus, they did not live the Law of Moses.)

54 ¶ When they heard these things, they were <sup>a</sup>cut to the heart, and they gnashed on him with *their* teeth.

**Scripture Mastery:** 55 But he, being full of the <sup>a</sup>Holy Ghost, looked up stedfastly into heaven, and saw the <sup>b</sup>glory of <sup>c</sup>God, and <sup>d</sup>Jesus <sup>e</sup>standing on the <sup>f</sup>right hand of God,

56 And said, Behold, I <sup>a</sup>see the heavens <sup>b</sup>opened, and the <sup>c</sup>Son of man standing on the right <sup>d</sup>hand of <sup>e</sup>God. (This is evidence of the Godhead having three distinct persons.)

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their <sup>a</sup>clothes at a <sup>b</sup>young (the Greek word used identifies a man who is younger than forty years of age) man's feet, whose name was Saul.

59 And they <sup>a</sup>stoned <sup>b</sup>Stephen, (and he) <sup>c</sup>calling upon <sup>d</sup>God, and saying (said), Lord Jesus, receive my <sup>e</sup>spirit.

60 And he kneeled down, and <sup>a</sup>cried with a loud voice, <sup>b</sup>Lord, lay not this sin to their <sup>c</sup>charge. And when he had said this, he fell asleep.

## Acts 8

These chapters begin the missionary work to the rest of the world. Prior to this time, the gospel was preached only around Jerusalem.

*Saul persecutes the Church—Philip's ministry in Samaria—He works miracles and baptizes men and women—Peter and John come to Samaria and confer the gift of the Holy Ghost by the laying on of hands—Simon seeks to buy this gift and is rebuked by Peter—Philip preaches Christ and baptizes an Ethiopian eunuch.*

1 AND Saul was consenting unto his (Stephen's) death. And at that time there was a great <sup>a</sup>persecution against the <sup>b</sup>church which was at Jerusalem; (Church headquarters) and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great <sup>a</sup>lamentation over him. (Devout men are usually regarded by New Testament scholars as Greeks who were favorable to Judaism but not actual proselytes. Being buried by them suggests something of Stephen's Hellenistic background. Craig K. Manscill, Lesson 29, p. 2)

3 As for Saul, he made <sup>a</sup>havock of the church, entering into every house, and haling men and women committed *them* to <sup>b</sup>prison.

4 Therefore they that were scattered abroad went every where preaching the word. (Persecution caused the scattering. Even though inconvenienced, they preached the gospel where they could.)

5 Then Philip went down to the city of <sup>a</sup>Samaria, and preached Christ unto them. (Philip only held the Aaronic Priesthood. And yet, Philip, magnifying his calling, casts out devils, commands the lame to leap and the sick to rise from their beds of affliction. Miracles are wrought by the power of faith, and a righteous man need not hold the Melchizedek Priesthood to have power and influence with his Creator. As Joseph Smith said, "If a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency. TPJS, p. 112. DNTC, 2:81. Wilford Woodruff said: "I desire to impress upon you the fact that it does not make any difference whether a man is a Priest or an Apostle, if he magnifies his calling. A Priest holds the key of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of a Priest. The Lord revealed to me by visions, by revelation, and by the Holy Spirit, many things that lay before me. Millennial Star, 53:629. Do women hold the priesthood or can they exercise priesthood power? "All priesthood is Melchizedek;

but there are different portions or degrees of it. **The priesthood bestowed in the temple is the same priesthood given by the laying on of hands, but it is a fullness of that authority and embraces all other authorities, appendages, and offices.**" - *Prophet Joseph Smith, The Words of Joseph Smith, Brigham Young University Religious Studies Center, 1980, page 59.* **It is a precept of the Church that women of the Church share the authority of the priesthood with their husbands, actual or prospective; and therefore women, whether taking the endowment for themselves or for the dead, are not ordained to specific rank in the priesthood. Nevertheless, there is no grade, rank, or phase of the temple endowment to which women are not eligible on an equality with men.**" - *James E. Talmage, The House of the Lord (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1912), p. 94.* **"If a woman is requested to lay hands on the sick with her husband or with any other officer holding the Melchizedek Priesthood, she may do so with perfect propriety. It is no uncommon thing for a man and wife unitedly to administer to their children, and the husband being** mouth, he may properly say out of courtesy, 'By authority of the holy priesthood in us vested.'" - *Prophet Joseph F. Smith, Improvement Era 10 (February 1907), page 308.)*

6 And the people with one accord gave heed unto those things which Philip <sup>a</sup>spake, hearing and seeing the miracles which he did.

7 For <sup>a</sup>unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many <sup>b</sup>taken with palsies, (paralytic and lame) and that were lame, were <sup>c</sup>healed. (The distinction between the power of the Aaronic and the Melchizedek priesthoods is illustrated in Philip's preaching and baptizing at Samaria. But it was Peter and John, not Philip, who conferred the gift of the Holy Ghost. In the case of Philip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. JS-H 1:70-72,)

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used <sup>a</sup>sorcery, and <sup>b</sup>bewitched the people of Samaria, giving out that himself was some <sup>c</sup>great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip <sup>a</sup>preaching the things concerning the kingdom of God, and the <sup>b</sup>name of Jesus Christ, they were <sup>c</sup>baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and <sup>a</sup>wondered, (was amazed or astonished) beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the <sup>a</sup>word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then <sup>a</sup>laid they *their* hands on them, and they received the <sup>b</sup>Holy Ghost.

18 And when Simon saw that through <sup>a</sup>laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this <sup>a</sup>power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the <sup>a</sup>gift of God may be <sup>b</sup>purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not <sup>a</sup>right in the sight of God.

22 Repent therefore of this thy <sup>a</sup>wickedness, and pray God, if perhaps the <sup>b</sup>thought of thine <sup>c</sup>heart may be forgiven thee.

23 For I perceive that thou art in the <sup>a</sup>gall of bitterness, and *in* the <sup>b</sup>bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the <sup>a</sup>angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to <sup>a</sup>worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the <sup>a</sup>Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a <sup>a</sup>lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. (He is reading from Isaiah 53. This chapter is quoted and then explained by Abinadi in Mosiah 14 & 15.)

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him <sup>a</sup>Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou <sup>a</sup>believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he <sup>a</sup>baptized him.

39 And when they were come up out of the water, the <sup>a</sup>Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. (Nephi the son of Lehi and Nephi the son of Helaman both had this same experience. (1 Ne. 11:1 - FOR it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat <sup>a</sup>pondering in mine heart I was <sup>b</sup>caught away in the Spirit of the Lord, yea, into an exceedingly high <sup>c</sup>mountain, which I never had before seen, and upon which I never had before set my foot.; Hela. 10:16-17 - 16 But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and <sup>a</sup>conveyed away out of the midst of them. 17 And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people. Apparently some similar experiences were known in the Old Testament times. 1 Kings 18:12 - And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall <sup>a</sup>carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth., 2 Kings 2:16 - ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the <sup>a</sup>Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. DNTC, 2:88.)

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to <sup>a</sup>Caesarea.

## Acts 9

*Jesus appears to Saul—Saul a chosen vessel—Ananias restores Saul's sight—He is baptized and begins his ministry—Peter heals Aeneas and raises Dorcas from death.*

(Have the students pretend that someone is going to come into the room who can answer any Church question they have. Have the students write down two questions.)

1 AND Saul, yet breathing out <sup>a</sup>threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him <sup>a</sup>letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. (Damascus is about 150 miles north of Jerusalem, so it would take Saul and his attendants about a week to travel the distance. Perhaps during those few days of comparative leisure, he began to wonder whether what he was doing was right or not. Perhaps the shining face of the dying Stephen and the martyr's last prayer began to sink more deeply into his soul than it had done before. Little children's cries for their parents whom Saul had bound began to pierce his soul more keenly, and make him feel miserably unhappy as he looked forward to more experiences of that kind in Damascus. Perhaps he wondered whether the work of the Lord, if he were really engaged in it, would make him feel so restless and bitter. He was soon to learn that only the work of the evil one produces these feelings, and that true service for the Lord always brings peace and contentment. Ancient Apostles, p. 120)

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a <sup>a</sup>light from heaven: (Why did Saul have this experience when he was persecuting the Church? Elder McConkie says: There can be only one answer – pre-existence. Saul had gained the talents and risen to the spiritual stature in the pre-mortal life which qualified him to stand as an apostolic minister of Him who now chastened him on the Damascus road. DNTC, 2:89. Joseph Smith taught that every man called to minister through the priesthood was foreordained in the Grand Council of God before they came to this earth. TPJS, p. 365)

4 And he <sup>a</sup>fell to the earth, and heard a voice saying unto him, <sup>b</sup>Saul, Saul, why persecutest thou me?

5 And he said, (1) Who art thou, Lord? And the Lord said, I am <sup>a</sup>Jesus whom thou persecutest: *it is hard for thee to <sup>b</sup>kick against the pricks.* (Pricks are promptings of the Spirit)

6 And he trembling and astonished said, (2) Lord, <sup>a</sup>what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. (Why are these two questions so important to us today? President Ezra Taft Benson: There is no more crucial question that a man should be constantly asking than that which Paul asked; Lord, what wilt thou have me to do? There is no more essential answer than that which he received: To go to those who are authorized by the Lord to give directions. God, Family, County: Our Three Great Loyalties, 162. What are God's answers to us already? Keep the commandments, serve a full time mission, stay morally clean, marry in the Temple.)

7 <sup>a</sup>And the men which journeyed with him stood speechless, hearing a <sup>b</sup>voice, but seeing <sup>c</sup>no man: (they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him.)

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, (His physical blindness was probably given to him as a symbol of his spiritual blindness.) and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named <sup>a</sup>Ananias; (He was probably the presiding officer of the church in Damascus.) and to him said the Lord in a <sup>b</sup>vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the



house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, (Ananias was probably going to be the target of Saul's intended arrest and imprisonment.)

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. (Saul apparently received great spiritual manifestations during his three days of fasting, blindness, and prayer. At least we here learn he had another vision before his coming baptism. DNTC, 2:91)

13 Then Ananias answered, Lord, I have heard by many of this man, how much <sup>a</sup>evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a <sup>a</sup>chosen vessel unto me, (Saul was foreordained, nothing he had done on earth qualified him for what was ahead; but his native spiritual endowment, nurtured and earned in pre-existence, prepared him for the coming ministry. DNTC, 2:91) to <sup>b</sup>bear my <sup>c</sup>name before the <sup>d</sup>Gentiles, and <sup>e</sup>kings, and the children of Israel:

16 For I will shew him how great things he must <sup>a</sup>suffer for my name's sake. (Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. Spencer W. Kimball, Faith Precedes the Miracle, p. 98. Joseph could not have been perfected, though he had lived a thousand years, if he had received no persecution. If he had lived a thousand years, and led this people, and preached the Gospel without persecution, he would not have been perfected as well as he was at the age of thirty-nine years. Discourses of Brigham Young, 351.)

17 And Ananias went his way, and entered into the house; and putting his <sup>a</sup>hands on him said, Brother Saul, the Lord, *even* Jesus, that <sup>b</sup>appeared unto thee in the way as thou camest, hath <sup>c</sup>sent me, that thou mightest receive thy sight, and be filled with the <sup>d</sup>Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received <sup>a</sup>sight forthwith, and arose, and was <sup>b</sup>baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that <sup>a</sup>destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them <sup>b</sup>bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to <sup>a</sup>kill him:

24 But their <sup>a</sup>laying await (lying in wait) was known of Saul (plot, conspiracy was known). And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a <sup>a</sup>basket.

26 And when Saul was come to <sup>a</sup>Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. (Three years after his conversion, Saul went to Jerusalem (Galatians 1:17-18) but he found that the members of the church there were afraid of him and believed not that he was a disciple. The scriptures do not give an account of what they (Peter and Paul) talked about. We assume that in addition to discussing the scriptures and points of doctrine, Saul must have asked many things about Jesus and his ministry. How thrilling to ask the chief apostle about when Jesus raised Lazarus from the dead, walked on water, opened the eyes of the blind, healed the sick, fed the five thousand, challenged the teachings of the Pharisees, suffered in the Garden of Gethsemane, and visited with the eleven for forty days following his resurrection. What an opportunity to ask James (Gal 1:17-19 - 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to <sup>a</sup>Jerusalem to see

Peter, and abode with him fifteen days. 19 But other of the <sup>a</sup>apostles saw I none, save <sup>b</sup>James the Lord's <sup>c</sup>brother.) about Jesus as a boy, about Mary and Joseph and Jesus' other half-brothers and half-sisters, and about other things that James would know firsthand. Studies in Scriptures, 6:32)

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had <sup>a</sup>seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and <sup>a</sup>disputed against the Grecians: but they went about to slay him.

30 ~~Which~~ When the brethren knew **(this)**, they brought him down to Caesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were <sup>a</sup>edified; and walking in the fear of the Lord, and in the <sup>b</sup>comfort of the Holy Ghost, were multiplied. (The Prophet Joseph Smith described Saul as being "about five feet high, very dark hair; dark complexion, dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man. TPJS, p. 180)

32 ¶ And it came to pass, as Peter passed throughout all ~~quarters~~, **(these regions)** he came down also to the <sup>a</sup>saints which dwelt at Lydda. **(Peter was touring the missions and branches of the Church.)**

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was <sup>a</sup>sick of the palsy **(paralyzed)**.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha **(Aramaic)**, which by interpretation is called Dorcas **(Greek, meaning gazelle)**: this <sup>a</sup>woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning ~~him~~ to the body said, Tabitha, <sup>a</sup>arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the <sup>a</sup>saints and widows, **(he)** presented her <sup>b</sup>alive.

42 And it was known throughout all Joppa; and **many believed in the Lord.**

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner. **(Peter stays in Joppa and Cornelius sends for him in tomorrow's lesson.)**