

July 22-28
Acts 16-21
“The Lord Had Called Us for to Preach the Gospel”

OVERVIEW:

As you read about Paul’s efforts to preach the gospel, the Spirit may prompt you with thoughts or feelings. Write these promptings down, and make plans to act on them.

Record your impressions:

SCRIPTURES:

Acts 16

Paul directed in a vision to preach in Macedonia—He casts an evil spirit out of a woman—He and Silas are imprisoned, and convert the jailor—They admonish all to believe on the Lord Jesus and be saved.

1 THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named ^aTimotheus, (Timothy) the son of a certain woman, which was a ^bJewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and ^acircumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. (We should be considerate of the customs and culture of other people. Although Paul was opposed to circumcision as essential for salvation and he emphatically declared that it was not needful for Titus to be circumcised (Gal 2:1-3), soon after the Jerusalem council Paul circumcised the young Timothy before taking him as a companion on the second mission. This action provides an insight into Paul’s thinking. He saw a difference between necessity and convenience. With Titus, the question was whether or not circumcision was essential for salvation; thus Paul opposed it. With Timothy it was a matter of rendering him acceptable to the non-Christian Jews where he would do missionary work. Paul was willing to allow circumcision as a concession, but not as a requirement, so that the Jews would be willing to listen to Timothy teach the gospel. This distinction reveals something of Paul’s mind and method. Robert Matthews, Studies in the Scriptures 6:41. In circumcising Timothy, Paul apparently was humoring the Jews. As far as the gospel law was concerned, the act was wrong and should not have been performed. Circumcision was a thing of the past. But seemingly the social pressures were such that if the ordinances had not been performed in this case, it would have alienated the Jewish community and stopped them from investigating the gospel. Hence Paul performed an unnecessary and in fact improper act to attract the Jews toward that religion which would teach them in due course that the law of circumcision was fulfilled in Christ. DNTC, 2:147.)

4 And as they went through the cities, they delivered them the ^adecrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches ^aestablished in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of

the ^aHoly Ghost to preach the word in Asia, (It is simply a matter of sending missionaries where there are more receptive people. DNTC, 3:147)

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. (Does the Spirit sometimes tell you not to do certain things or go to certain places, like certain movies, or watching TV shows, etc.?)

8 And they passing by Mysia came down to Troas.

9 And a ^avision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately **we** endeavoured to go into Macedonia, assuredly gathering that the Lord had called **us** for to preach the gospel unto them. (We – Luke now joins Paul in his missionary work.)

11 Therefore loosing from Troas, **we** came with a straight course to Samothracia, and the next day to Neapolis; (They went right away as the Lord commanded.)

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. (The Gospel first preached in Europe. “Philippi was named for its refounder Philip, the father of Alexander the Great, the world conqueror. But a different world conqueror came when Paul arrived with his small missionary group in obedience to the vision of the pleading man of Macedonia (Acts 16:9). ... ‘Colony’ was a technical term for Romans settled outside Rome. That Philippi was a colony implies that it had civic rights of Rome and the honor of modeling its local government after that of the mother city. The old Roman virtues were loyalty and reliability. These qualities certainly summarize the remarkable faithfulness of the Philippian Christians.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 291))

13 **And on the Sabbath we went out of the city by a river side**, where (the people resorted for) prayer ~~was went~~ to be made; and we sat down, and spake unto the women which resorted *thither*. (This was a Gentile city without a synagogue so they met down by the river.)

14 ¶ **And a certain woman named ^aLydia, a seller of purple** (dye from a mollusk, crushed up and very expensive. Lydia appears to be a very successful business woman.), of the city of Thyatira, which worshipped God, heard *us*: whose ^bheart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and ^aabide *there*. **And she constrained us**. (David O. McKay said: “If Lydia was the first one baptized, then she has the distinction of being the first person in Europe to accept Christianity. Whether ‘her household’ means she had children, or whether it refers to her servants or to both we do not know, but they became the nucleus of a thriving branch of the Church in that city, and in Lydia’s home town as well.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 186))

16 ¶ **And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by ^asoothsaying:** (A soothsayer is one of Satan’s substitutes for a seer or a prophet. His mission is to foretell the future by the power of the evil one. Such false prophets were common anciently in the Eastern nations, but they were not permitted in Israel, and the penalty for practicing soothsaying was death. When the final latter-day triumph of Israel is achieved the Lord has promised to cut off witchcrafts and soothsayers out of the land. MD, p. 746)

17 The same followed Paul and us, and cried, saying, ^aThese men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. **But Paul, being grieved, turned and said to the ^aspirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.** (In effect she was saying: Go ahead and believe in Paul and Silas and this Jesus whom they preach. I agree they and their Master are of God; and since we are now united on that point, you can also continue to follow me and enjoy the

fruits of my divination. DNTC, 2:149)

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to ^abeat *them*.

23 And when they had laid many ^astripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at ^amidnight Paul and Silas prayed, and ^bsang praises unto God: and the prisoners heard them.

(Would we be singing and praising God while being cast in prison? How do we deal with adversity. As the Lord told the Prophet Joseph Smith while in jail, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. D&C 121:7-8. David O. McKay “The inner prison of a Roman jail was a dark, damp, gloomy dungeon. One writer calls it a ‘pestilential cell, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners.’ But not content with shutting the elders up in such a gloomy hole, ‘the jailor made their feet fast in the stocks.’ In fastening only their feet, however, he showed a little mercy for there were holes in the stock for the wrists and for the neck also. “With their backs sore and bleeding, their bodies chilled by the cold and dampness, their legs cramped and aching, hungry and sleepless and surrounded by the blackness of midnight, Paul and Silas who knew they were suffering for the sake of the true Gospel, could rejoice and praise the Lord. This they did at midnight, by praying and singing ‘praises unto God.’ Their voices rang out through the prison cells; and prisoners, hard hearted and sinful, listened in surprise to the first Christian hymn they had ever heard. The power of the Lord manifested itself not only in the hearts of His true servants, but in the entire prison and the town as well; for ‘suddenly there was a great earthquake, so that the foundations of the prison were shaken.’ All the bolts and bars at the doors fell from their sockets and the doors of the prison flew open, and ‘every one’s bands were loosed,’ but not a prisoner tried to escape.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 187-8.)

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the ^adoors were opened, and every one’s bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, ^aBelieve on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Hopefully, latter-day saints will never feel the need to “steer away” from the writings of Paul. His answer was absolutely correct. Paul never said that believing in Christ was *all* the man had to do. Indeed, Paul’s teachings that same evening (v. 32) must have dealt with the natural consequence of real faith—repentance and baptism—as is evidenced in the jailor’s actions (v. 33). Peter was asked the same question but gave a different response. He replied, ‘Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ (Acts 2:38) Yet, Peter’s response obviously implied the need for faith in Jesus Christ. Thus, Paul spoke of faith implying the need for repentance and baptism, and Peter spoke of repentance and baptism while implying the need for faith. Both their answers are correct as long as they are not taken out of context. Nevertheless, there are always those unlearned and unstable who would wrest the scriptures to their own

destruction (2 Pet 3:16).)

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being ^aRomans, and have cast us into prison; and now do they thrust us out ^bprivily? (secretly) nay verily; but let them come themselves and fetch us out. (David O. McKay: “Tarsus, an exceedingly rich and populous city, was a Roman municipium, or free corporation. This means that the freedom of Rome (which ruled all those countries at that time) had been given to the freemen of Tarsus. This freedom had been granted because the men of Tarsus had defended two emperors of Rome during a rebellion against them. Thus, Saul, though a Jew, was a freeborn Roman citizen.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 144) Bruce R. McConkie: “Two Romans, citizens of the mightiest empire on earth—entitled thereby to an impartial trial; to an appeal to the emperor; to freedom from degrading punishments, including bonds, scourging, and crucifixion—are here condemned without a trial, scourged without mercy, imprisoned in bonds in a damp and pestilential cell, all for the testimony of Jesus and the hope of a better resurrection.” (*Doctrinal New Testament Commentary*, 2:151.))

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. (Paul did this so that the corrupt leaders of the city would leave the disciples alone and let them worship as they would. This becomes a vibrant branch of the Church in Philippi because the city officials would let the members alone. Also, the jailer becomes converted.)

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* ^aLydia: and when they had seen the brethren, they comforted them, and departed.

Acts 17

Paul and Silas preach and are persecuted in Thessalonica and in Berea—Paul, in Athens, preaches on Mars’ hill about the Unknown God—He says: ‘We are the offspring of God.’

1 NOW when they had passed through Amphipolis and Apollonia, they came to ^aThessalonica, (Named for the sister of Alexander the Great who was born near there.) where was a synagogue of the Jews: (A synagogue would be the best place to find Gentile proselytes who were ready for the gospel. They would have Gentile relatives and friends; the referral system for Gentiles would begin at the Jewish synagogue. Robert Matthews, *Studies in the Scriptures*, 6:42)

2 And Paul, as his manner was, went in unto them, and three sabbath days ^areasoned with them out of the ^bscriptures,

3 Opening and alleging. (To us, allege means to assert, to state, to set forth a proposition or thesis, all without proof. But to those of the early seventeenth century, it meant to bring forth proof, to present evidence, to back assertions with facts. Surely Paul would not spend three Sabbaths of precious time merely stating his case for Christ without presenting much supporting evidence. BYU New Testament Study Guide, p. 265) that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout ^aGreeks a great multitude, and of the chief ^bwomen not a few.

5 ¶ But the ^aJews which believed not, moved with envy, took unto them certain ^blewd (wicked, evil) fellows of the baser sort, and gathered a company, and set all the city on an ^cuproar, and ^dassaulted the house of Jason (a relative of Paul), and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and ^asearched the scriptures daily, (This is the only place in the standard works where it says searching the scriptures daily.) whether those things were so. (These Jews were ready to learn the gospel and accepted it. (Like the Berean saints, we must be ready and willing to accept the instructions of true prophets. "Behold, the Lord requireth the heart and a willing mind," says latter-day scripture (D&C 64:34) "and the willing and obedient shall eat the good of the land of Zion." What were the Bereans ready and willing to do? To receive the word of the Lord and to act upon it. Also, the Berean saints followed the sound practice of testing the teachings of Paul against the scriptures. They "searched the scriptures daily" in order to verify the words of Paul. The Greek term translated here as "search" actually means "to scrutinize closely, to examine"; apparently, a key difference between the Thessalonian and the Berean Jews was this habit of closely examining the scriptures in search of truth. Latter-day Saints must also make a habit of scrutinizing the scriptures on a daily basis if we wish to be attuned to the voice of truth as the Bereans were. Breck England, Lesson 31)

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. (There will always be opposition to the Church.)

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and ^aTimotheus abode there still.

15 And they that conducted Paul brought him unto ^aAthens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ^awholly given to ^bidolatry. (full of idols, i.e., grossly idolatrous)

17 Therefore ^adisputed he (Dallin H. Oaks: "The Acts of the Apostles record that Paul 'disputed' in the synagogue. (See Acts 17:17; 19:8.) In light of his own teachings on contention, those accounts surely describe reasoned discussions, not angry confrontations. In Paul's first letter to the Corinthians, he gave them the same advice: 'If any man seem to be contentious, we have no such custom, neither the churches of God.' (1 Cor. 11:16.) In his second letter, he expressed the fear that when he came to them he would find 'debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.' (2 Cor. 12:20.) Similarly, Paul advised Titus to 'avoid foolish questions, . . . and contentions, and strivings about the law; for they are unprofitable and vain.' (Titus 3:9.) He instructed Timothy, 'Foolish and unlearned questions avoid,' because 'they do gender strifes.' He continues: 'And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.' (2 Tim. 2:24-25.)" (*The Lord's Way* [Salt Lake City: Deseret Book Co., 1991], 146.)) in the ^bsynagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

(While Paul is waiting for other missionaries to meet him in Athens, he wanders around the markets, visiting with people about the gospel.)

18 Then certain philosophers of the Epicureans, (Epicureanism was named for Epicurus, who lived just before and after 300 BC. According to his philosophy, the world came into existence by chance and was without either purpose or design. The highest good to which man could attain was that which brought him the greatest pleasure or the greatest absence of sorrow and pain. Contrary to popular notions then and now, Epicureanism did not advocate wholesale licentiousness as an objective in life, but rather those enjoyments which gave to man the longest and fullest personal satisfaction. New Testament Study Guide, p. 265) and of the Stoicks, (Stoicism recognized a supreme governing power in the universe. According to this philosophy, all things have been ordered and set in motion by a Divine Mind, and the wise man, the true Stoic, is he who accepts conditions as he finds them rather than changes them to be as he wishes them to be. Such acceptance requires great courage and self-control, for man is locked into a never-ending battle with nature. The body is not a vessel to be punished or catered to; it is to be ignored. New Testament Study Guide, p. 265) encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ^aAreopagus, (Hill of Ares (Mars); probably meaning the civil council which met there) saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there ^aspent their time in nothing else, but either to tell, or to hear some new thing.) (In this center of ancient learning, the great philosophers Socrates, Plato, and Aristotle had taught. The Athenian philosophical schools were world renowned, and here men had reached the highest achievements of human reason. But by the time of Paul, much of this tradition had disintegrated. Hugh Nibley describes the situation in Athens this way: "An army of brilliant and high-powered talkers, having caught the public fancy as traveling virtuosi, opened schools which in short order got a monopoly of public and private education." These popular talkers propagated "a mock philosophy whose aim is not knowledge but the appearance of knowledge." Even Socrates had been wise enough to point out that "honest study has no more chance of competing with this sort of thing than a conscientious doctor would have of keeping his child patient in competition with a pastry cook who prescribed nothing but dessert." Nibley, H. *The World and the Prophets*. Deseret Book, 1987, pp. 109-110.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are ^atoo superstitious. (most religious; i.e., careful in divine things.)

23 For as I passed by, and beheld your ^adevotions, (sacred, venerated objects) I found an altar with this inscription, TO THE ^bUNKNOWN GOD. Whom therefore ye ^cignorantly worship, him ^ddeclare I unto you.

24 God that ^amade the world and all things therein, seeing that he is Lord of heaven and earth, ^bdwelleth not in temples made with hands;

25 Neither is ^aworshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and ^bbreath, and all things;

26 And hath ^amade of ^bone ^cblood ^dall ^enations of men for to dwell on all the face of the earth, and hath ^fdetermined the ^gtimes before ^happointed, and the ⁱbounds of their habitation; (Here is an important doctrinal point that squares precisely with that taught by Moses, who speaks of how God divided "to the nations their inheritance, when he separated the sons of Adam," and "set the bounds of the people according to the number of the children of Israel. Deut 32:8. The doctrinal implication of these scriptures is plain: "If the Lord appointed unto the nations the bounds of

their habitation, then there must have been a selection of spirits to form these nations.” Joseph F. Smith, *The Way to Perfection*, p. 47. President Harold B. Lee said: “...May I ask each of you again the question, ‘Who are you?’ You are all the sons and daughters of God. Your spirits were created and lived as organized intelligences before the world was. You have been blessed to have a physical body because of your obedience to certain commandments in that premortal state. You are now born into a family to which you have come, into the nations through which you have come, as reward for the kind of lives you lived before you came here and at a time in the world’s history, as the Apostle Paul taught the men of Athens and as the Lord revealed to Moses, determined by the faithfulness of such of those who lived before this world was created.” CR Oct, 1973, p. 7. God sends his spirit children to earth on a regular, organized schedule. There is nothing haphazard or accidental about the peopling of the earth or the assignment of various land areas to the races of men. The race and nation in which men are born in this world is a direct result of their pre-existent life. All the spirit hosts of heaven deemed worthy to receive mortal bodies were foreordained to pass through this earthly probation in the particular race and nation suited to their needs, circumstances, and talents. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, Moses said with reference to pre-existence, he set the bounds of the people according to the number of the children of Israel. Not only Israel, but all groups were thus foreknown and their total memberships designated in the pre-mortal life. MD, p. 616. Neal Maxwell said: “**When we say God has a plan, he truly has a plan—not simply a grand scale, but for each of us as individuals, allocating some special talent to this dispensation and some to another.** I regard God as the perfect personnel manager, even though he must work with and through all of us who are so imperfect. “I assume, gladly, that in the allocation to America of remarkable leaders like Thomas Jefferson, George Washington, and Abraham Lincoln, the Lord was just as careful. After all, if you've got only one Abraham Lincoln, you'd better put him in that point in history when he's most needed—much as some of us might like to have him now.” (*Deposition of a Disciple* [Salt Lake City: Deseret Book Co., 1976], 45-46.)

27 That they should ^aseek the Lord, ^bif haply they might ^cfeel after him, and (they are willing to) find him, though he be (he is) not far from every one of us:

28 For in him we ^alive, and move, and have our being; as certain also of your own poets have said, For we are also his ^boffspring. (Paul quotes Greek poets.)

29 Forasmuch then as we are the ^aoffspring of God, we ought not to think that the Godhead is like unto ^bgold, or silver, or stone, graven by art and man’s ^cdevice.

30 And the times of this ^aignorance God ^bwinked (overlooked, disregarded) at; but now ^ccommandeth all men every where to ^drepent:

31 Because he hath appointed a day, in the which he will ^ajudge the world in righteousness by ~~that man~~ (him) whom he hath ^bordained; ~~whereof~~ (and) he hath given assurance (of this) unto all men, in that he hath ^craised him from the dead. (Paul bears testimony of Jesus.)

32 ¶ And when they heard of the ^aresurrection of the dead, some ^bmocked: and others said, We will hear thee again of this matter. (In contrast to the popular theorizers of the day, Paul announced revelation from heaven to the men of Athens: "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." The key principles Paul taught the Athenians in Acts 17 can be summed up this way: This great unknown God is Lord and creator of heaven and earth (v. 24-25) God has created "of one blood all nations of men" (v. 26) If we are willing to find him, he is not far from every one of us (v. 27, JST) We are his offspring (v. 28) As his offspring, we should not think that the Godhead can be represented by idols (v. 29) During the times of ignorance, God "winked at" the ill doings of men, but now commands all men everywhere to repent (v. 30). The term "winked at" is more

properly translated "overlooked"; God is merciful to those who through no fault of their own do not know his laws. He will judge the world in righteousness by "that man he hath ordained," Jesus Christ, whom "he hath raised from the dead" (v. 31) When the crowd heard Paul teach the resurrection, some mocked him, probably loudly enough to end the speech. Others who wanted to hear more "clave unto him, and believed." Apparently, most of the Athenians were willing enough to listen to Paul's ideas--up to that point he was just another preacher--until he started to make claims about a real resurrection from the dead; they could not go along with that. "Whatever merit philosophy might have in the search for God has been superseded by a revelation from heaven," (2) and the crowd was not willing to give up the philosophical game for the revelatory reality. Breck England, Lesson 31)

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the ^aAreopagite, (Who later became the first Bishop of Athens.) and a woman named Damaris, and others with them.

Acts 18

Being rejected by the Jews, Paul turns to the Gentiles—He preaches, ministers, and travels—Apollos also preaches with power.

1 AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named ^aAquila, born in Pontus, lately come from Italy, with his wife Priscilla; (missionary couple) (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and ^awrought: for by their occupation they were ^btentmakers. (Both Paul and Aquila were tentmakers.)

4 And he reasoned in the ^asynagogue every ^bsabbath, and persuaded the Jews and the Greeks. (They didn't stop teaching the Jews, while teaching to the Gentiles.)

5 And when Silas and ^aTimotheus were come from Macedonia, Paul was pressed in the spirit, and ^btestified to the Jews *that Jesus was* ^cChrist.

The 1st Book of Thessalonians was written at approximately this time. The letters to the Thessalonians were, as nearly as can be determined, written from Corinth several months after Paul had left Macedonia, probably near the close of AD 52. New Testament Study Guide, p. 274.)

6 And when they opposed themselves, and blasphemed, he ^ashook *his* raiment, (Paul is here following the Israelitish custom of dramatizing his personal freedom from responsibility where the sins of his hearers are concerned. The Nephite prophet Jacob did the same thing as part of his preaching (2 Ne 9:44) DNTC, 2:163) and said unto them, Your ^bblood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And ^aCrispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing ^bbelieved, and were baptized. (Corinth was a very wicked city, but the Lord had a people ready to hear the gospel.)

9 Then spake the Lord to Paul in the night by a ^avision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much ^apeople in this city.

11 And he continued *there* a year and six months, teaching the word of God among them. (With Paul spending at least a year and a half in Corinth, he most likely wrote his epistle to the Thessalonians in late AD 50 or AD 51 or AD 52.)

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
13 Saying, This *fellow* persuadeth men to ^aworship God contrary to the law.
14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or ^awicked ^blewdness, (crime) O ye Jews, reason would that I should bear with you:
15 But if it be a ^aquestion of words and names, and *of your law*, look ye *to it*; for I will be no judge of such *matters*.
16 And he drave them from the judgment seat.
17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

(The 2nd Book of Thessalonians was written at approximately this time.)

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila (missionary couple); having shorn *his head* in Cenchrea: for he had a ^avow. (As an incentive to greater personal righteousness, it is a wholesome and proper thing for the saints to make frequent vows to the Lord. These are solemn promises to perform some duty, refrain from some sin, keep some commandment, or press forward in greater service in the kingdom. The saints should offer their vows both on the Lord's day and on all days (D&C 59:8-12); and once offered, they are to be kept. (D&C 108:3, Num 30:2. Eccles 5:4-5) When vows are made in righteousness, they are sealed by the Holy Spirit of promise, and the Lord's blessings attend their performance. (D&C 132:7) What Paul's vow was is not clear. From the fact that he shaved his head it is assumed he may have been following the Jewish custom where Nazarites are concerned. If so he was performing an unnecessary and improper rite, for the apparent purpose of humoring either the Jewish segment of the Church or prospective Jewish converts or both. MD, p. 825, DNTC, 2:165)
19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and ^areasoned with the Jews.
20 When they desired *him* to tarry longer time with them, he consented not;
21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.
22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.
23 And after he had spent some time *there*, (Antioch in Asia Minor) he departed, and went over *all* the country of Galatia (Center of Turkey) and Phrygia (Western Turkey) in order, strengthening all the disciples.
24 ¶ And a certain Jew named ^aApollos, born at Alexandria, an eloquent man, and ^bmighty in the scriptures, came to Ephesus. (West coast of Turkey)
25 This man was ^ainstructed in the way of the Lord; and being ^bfervent in the spirit, he spake and taught ^cdiligently (accurately, precisely, diligently) the things of the Lord, knowing only the baptism of ^dJohn.
26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. (They taught Appolos the gospel.)
27 And when he was disposed to pass into Achaia, (lower part of Greece) the brethren ^awrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
28 For he mightily convinced the Jews, and *that* publicly, ^ashewing by the scriptures that ^bJesus was Christ. (Jesus is the Christ.) (This, his third mission was four years in length and included the most miles of travel.)

Acts 19

Paul's third mission. Probably 54-58 AD. 3500 mile journey.

Paul confers the gift of the Holy Ghost by the laying on of hands—He preaches and works many miracles—Sons of Sceva fail to cast out devils by exorcism—Worshippers of Diana raise a tumult against Paul.

1 AND it came to pass, that, while Apollos was at Corinth, (on the large island in the south of Greece) Paul having passed through the upper ^acoasts (or parts, region) came to Ephesus: ("Ephesus was a prosperous center of commerce, culture, and religion. Much of its wealth came from its location on the Aegean coast at the end of major trade routes from the Near East. But Ephesus also achieved both fame and wealth because it was the center for the worship of the goddess Artemis (identified with the Roman Diana in the KJV). The temple of Artemis in Ephesus was considered the most beautiful of the seven wonders of the ancient world. About 360 feet long and 170 feet wide, it was one of the largest and most well-known buildings in the Roman Empire. "Paul stayed in Ephesus for two years on his third missionary journey, preaching the gospel and directing the missionary activities of others throughout the province of Asia. Although he and his companions had tremendous success in Ephesus, they experienced opposition from silversmiths who made shrines for the worship of Artemis. The silversmiths started a large public demonstration against them, and the mob rushed into the city's theater, where they demonstrated for hours on behalf of their goddess and against Paul and his fellow workers. "Today Ephesus, on the west coast of Turkey, is one of the most fabulous of all ancient ruins. The theater still remains. Enlarged somewhat after Paul's time, it seats more than twenty thousand people. Following centuries of economic decline, earthquakes, and plundering, the once-proud temple of Artemis is now a pile of rocks. But Paul's message remains and fills the earth with the testimony that he bore—that Jesus is the Christ and that His gospel is the way to salvation for all people." (Kent P. Jackson, "Scenes from Paul's Missionary Journeys," *Ensign*, Sept. 1991, 42) and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto ^aJohn's baptism. (Interestingly, the disciples did not say that they were baptized by John but that they were baptized 'unto John's baptism.' This gives us a clue as to how their baptism may have taken place. "Paul recognized the fact ... that some unauthorized person-doubtless with good intent, but unauthorized nevertheless, had been along that way baptizing 'unto John's baptism,' but not with it, for that could only be done by a duly commissioned servant of God. The apostle therefore explained to them the baptism of John and how he had declared Christ Jesus; after they received a proper understanding of the true ordinance they rendered obedience thereto, 'and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.' (Acts 19:1-6.) When the servant of the Lord officiated in the ordinances of the gospel, the repentant believers were 'born of water and of the Spirit,' and the word was confirmed in them by the workings of the power of God. "The experience of the men of Ephesus affords an interesting lesson. They had been mistaken, but when the truth was presented to them they accepted it gladly." (*Handbook of the Restoration: A Selection of Gospel Themes Discussed by Various Authors* [Independence, Mo.: Zion's Printing and Publishing Co., 1944], 540-1.)

4 Then said Paul, John verily baptized with the baptism of ^arepentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were ^abaptized in the name of the Lord Jesus. (Appollos and the others readily accepted the gospel as taught by Paul and were rebaptized without complaint. Those not baptized with the proper authority must be baptized by those with the proper authority. James E. Talmage said:

“Rebaptisms recorded in scripture are few; and in every instance the existence of special circumstances justifying the action are apparent. Thus, we read of Paul baptizing certain disciples at Ephesus though they had already been baptized after the manner of John's baptism. But in this case, the apostle had reason to doubt that the baptism of which these spoke had been administered by authorized hands, or after proper preliminary education of the candidates; for when he tested the efficacy of their baptism by asking ‘Have ye received the Holy Ghost since ye believed?’ they answered him, ‘We have not so much as heard whether there be any Holy Ghost.’ Then asked he in surprise: ‘Unto what then were ye baptized?’ and they replied: ‘Unto John's baptism.’ But Paul knew, as we know, that while John preached the baptism of repentance by water he declared that such was but preliminary to the greater baptism of the Holy Ghost, which Christ should bring. Therefore, in view of such unsatisfactory evidence concerning the validity of their baptism, Paul had baptism administered unto these twelve devout Ephesians in the name of the Lord Jesus, after which he laid his hands upon them, and they received the Holy Ghost.” (*Articles of Faith* [Salt Lake City: Deseret Book Co., 1981], 129.)

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with ^atongues, and prophesied. (Baptism was the essential point on which they could receive the gift of the Holy Ghost. It seems that some sectarian Jew had been baptizing like John but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptize with fire and the Holy Ghost, which showed these converts that their first baptism was illegal. And when they heard this, they were gladly baptized, and after hands were laid on them they received the gifts according to the promise, and spake with tongues and prophesied. Joseph Smith's *Commentary on the Bible*, p. 131)

7 And all the men were about twelve.

8 And he went into the ^asynagogue, and spake boldly for the space of three months, ^bdisputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. (Marvin J. Ashton said: “When others disagree with our stand we should not argue, retaliate in kind, or contend with them...Ours is to explain our position through reason, friendly persuasion, and accurate facts. Ours is to stand firm and unyielding on the moral issues of the day and the eternal principles of the gospel, but to contend with no man or organization. Contention builds walls and puts up barriers. Love opens doors...Contention never was and never will be an ally of progress. CR, April 1978, 10)

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Bruce R. McConkie: “Paul the missionary, with zeal and devotion, continued to preach and teach, in the synagogues, in the schools of philosophy, everywhere he could gain a congregation. He did then what latter-day elders are commanded to do now: ‘Confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful their shame shall be made manifest.’ (D. & C. 71:7.) ‘Contend thou, therefore, morning by morning; and day after day let thy warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy speech.’ (D. & C. 112:5.) “And so, all Asia heard the word—not in the sense that each soul was taught the plan of salvation, but in that all had the opportunity to seek and find the truth if they desired it. That seven major units of the Church were established in Asia is known from the revelation received by John on Patmos. (Rev. 1:11.) Paul's ministry undoubtedly played an important part in the establishment of these churches.” (*Doctrinal New Testament Commentary*, 2:168.)

11 And God wrought special ^amiracles by the hands of Paul:

12 So that from his body were brought unto the sick ^ahandkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. (Bruce R. McConkie “Healings come by the power of faith; there is no healing virtue or power in any item of clothing, or other object, whether owned by Paul

or Jesus or anyone. But rites and objects may be used to help increase faith. ‘When a man works by faith,’ the Prophet said, ‘he works by mental exertion instead of physical force.’ (Lectures on Faith, p. 61.) ... In this connection there are occasions when ordinances or performances or objects may be used to help center the mental faculties of a person on those things which will cause faith to increase. Thus Jesus used spittle and clay to anoint the eyes of a blind man, not that there was any healing power in the mud paste spread on the sightless eyes, but the physical act aided the mental labor out of which faith grew. (Commentary I, pp. 379-380.) The same principle is seen in the healing of the woman who touched Jesus' garments (Commentary I, pp. 317-319), in the dead being raised by touching the bones of Elisha (2 Kings 13:20-21), and in the very ordinance of administering to the sick through the formalities of anointing with oil and laying on of hands. “Similar miracles to those wrought through Paul have occurred in this dispensation. On that memorable July 22, 1839, at Montrose, Iowa, for instance, when the Prophet healed the sick in great numbers, he took a silk handkerchief from his pocket, gave it to Wilford Woodruff, and told him to go and use it in the healing of two children of a nonmember of the Church. Elder Woodruff, as instructed, used the handkerchief in wiping the faces of the sick children and they were healed. (Joseph Fielding Smith, Essentials in Church History, pp. 270-271.)” (*Doctrinal New Testament Commentary*, 2:169.)

13 ¶ Then certain of the vagabond Jews, ^aexorcists, took upon them to call over them which had evil spirits the ^bname of the Lord Jesus, saying, We ^cadjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the ^aevil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; (*west coast of Turkey*) and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and ^aconfessed, and shewed their deeds.

19 Many of them also which used curious ^aarts brought their books together, (*books of pagan beliefs*) and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. (*About \$10,000*)

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the ^aspirit, when he had passed through Macedonia (*northern Greece*) and Achaia, (*southern Greece*) to go to Jerusalem, saying, After I have been there, I must also see ^bRome. (*Paul had been collecting money and supplies to help the poor saints in Jerusalem.*)

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for ^aDiana, (*Artemis*) brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: (*Paul is destroying their business.*)

27 So that not only this our ^acraft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. (“This shrine had long been famous and was generally listed as one of the seven wonders of the world. About the time Paul preached in Ephesus, Pliny the Elder described the massive sanctuary: ‘The length of the temple overall is 425 feet, and its breadth 225 feet. There are 127 columns . . . 60 feet in height.’ Archaeology generally confirmed those dimensions for the base platform

ascending to the temple proper. Those who defended their fertility goddess rushed to the great theater [v. 29], which today rises in a colossal semicircle. It probably overflowed its 25,000 capacity as shouting citizens cried their loyalty to Artemis, who is pictured on their coins. Such opposition was vivid evidence of the great success of Paul's missionary administration in his three years of labor there." (*Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 260.)

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and ^aAristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not. (The people probably would have killed Paul if he had gone into the theatre. There were about 24,000 in the stadium.)

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. (The theatre was one of the seven wonders of the ancient world.)

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ^aAlexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had ^aappealed the people, he said, *Ye men of Ephesus*, what man is there that knoweth not how that the city of the Ephesians is a ^bworshipper (temple keeper, guardian) of the great goddess Diana, and of the *image* which fell down from ^cJupiter? (Zeus)

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing ^arashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ^athe law is open (court days are conducted), and there are deputies: let them implead (to sue in court) one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's ^auproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly. (Neal A. Maxwell "Often in the history of God's work individuals who had a sense of fair play have been most helpful, whether Colonel Kane or Gamaliel or the intriguing town clerk of Ephesus (see Acts 19:23-41). Apparently in that last-named circumstance, the worshipers of Diana raised a tumult against Paul, chanting for the space of two hours saying, 'Great is Diana of the Ephesians.' An unnamed town clerk stepped forward to appease the people, urging them 'to be quiet, and to do nothing rashly.' The silver makers, who feared for the future of their craft, since they made silver shrines for Diana, had a vested interest. It was the town clerk, however, who pointed out that Paul and his followers 'are neither robbers of churches, nor yet blasphemers of your goddess.' Therefore, reasoned the town clerk, if Demetrius, a leader among the silversmiths, had 'a matter against any man, the law is open, and there are deputies; let them implead one another.' The town clerk urged all to let matters 'be determined in the lawful assembly' but not by a mob, warning that they were 'in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly' (Acts 19:37-41). The Home Secretary in Britain assisted missionaries of The Church of Jesus Christ of Latter-day Saints when there were members of Parliament who would have prohibited them from proselyting. At least seven times (in 1910 and 1911) there were exchanges in Parliament

when some urged steps to prevent meetings of Church members in Britain, so they could not ‘spread their views in this country.’ A very young Home Secretary—the youngest, in fact, to serve since Peel—parried pressing parliamentarians. His name was Winston Churchill. He said, ‘I have no power to prevent the holding of such meetings as long as they are held in conformity with the law.’” (*Sermons Not Spoken*, 76-77) 1st Corinthians written about this time – 57 AD.)

Acts 20

Paul raises Eutychus from death—Paul is free from blood of all men—He predicts apostasy and cultism—He reveals a teaching from Jesus: ‘It is more blessed to give than to receive.’

1 AND after the ^auproar was ceased, Paul called unto *him* the disciples, and ^bembraced *them* (greeted, bid farewell, expressed good wishes), and departed for to go into Macedonia. (2nd Corinthians written about this time.)

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,
3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. (Near the end of this three-month time period, Paul wrote his epistle to the Romans. The careful student will remember that Paul has not yet been to Rome, but he writes to them in anticipation of a future mission, saying, ‘oftentimes I purposed to come unto you...I am ready to preach the gospel to you that are at Rome also’ (Rom 1:13, 15). The Bible Dictionary states, “Paul was then contemplating a visit to Jerusalem, which was certain to be dangerous (Rom 15:31). If he escaped with his life he hoped afterwards to visit Rome. The letter was meant in part to prepare the Church there to receive him when he came.” (Galatians written? Epistle to the Romans written.)

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, (northeast coast of Greece) ^aAristarchus and Secundus; and Gaius of Derbe, and ^bTimotheus; and of Asia, ^cTychicus and ^dTrophimus.

5 These going before tarried for us at Troas. (west coast of Turkey)

6 And we sailed away from Philippi (northeast coast of Greece) after the days of ^aunleavened bread, (Passover) and came unto them to Troas in five days; where we abode seven days. (Luke makes it clear that Paul and his companions honored the old Jewish feasts—in this case the feast of unleavened bread. One might wonder why it is that Paul is still celebrating the holidays of the Law of Moses. Although the schoolmaster had been dismissed, Paul’s recognition of this feast is in accordance with scripture. The feast of unleavened bread was associated with the feast of the Passover. It was celebrated annually in commemoration of the Lord’s deliverance from Egypt. For the Jews, it was not to have an end with the coming of the Messiah, ‘ye shall observe *the feast of unleavened bread*...therefore shall ye observe this day in your generations by an ordinance for ever’ (Ex 12:17). Therefore, Christian Jews were obliged to recognize the feast forever, but converted Gentiles were not.)

7 And upon the ^afirst ^bday of the week, when the disciples came ^ctogether to ^dbreak ^ebread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, (name means good fate or good luck) being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, (third floor) and was taken up dead.

10 And Paul went down, and fell on him, and ^aembracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man ^aalive, and were not a little comforted.

13 ¶ And ~~we~~ (he) went before to ship, and sailed unto Assos, there intending to take in Paul: for so had

he appointed, minding himself to ^ago afoot. (travel by land, on foot)

14 And when he met with us at Assos, (west coast of Turkey) we took him in, and came to Mitylene. (west coast of Turkey)

15 And we sailed thence, and came the next *day* over against Chios; (small island off west coast of Turkey) and the next *day* we arrived at Samos, (small island off west coast of Turkey) and tarried at Trogyllium; and the next *day* we came to Miletus. (west coast of Turkey)

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he ^ahasted, if it were possible for him, to be at Jerusalem the day of ^bPentecost. (Today, we celebrate two Christian holidays: Christmas and Easter. In the days of the ancient church, they celebrated two events as holidays: the Resurrection and the day of Pentecost. The historian Mosheim recorded, "As to annual religious days, they appeared to have observed two; the one in memory of Christ's resurrection, the other in commemoration of the descent of the Holy Spirit on the apostles." (*Mosheim's Ecclesiastical History*, 43) This helps us to understand how important the gift of the Holy Ghost was to the ancient Church.)

17 ¶ And from Miletus he sent to Ephesus, and called the ^aelders of the church. ("The term 'elders' is used in many other passages of Scripture. In some instances the apostle is called an elder, as Paul and John allude to themselves personally as elders. In some places the term is used in reference to the aged, as in I Timothy 5:1, 2: 'Rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity.' Yet the quotations made will be ample to prove that the office of Elder was an order anciently in the organization of the Church of Christ." (*Cowley's Talks on Doctrine* [Chattanooga: Ben. E. Rich, 1902], 65.))

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 ^aServing the Lord with all ^bhumility of mind, and with many ^ctears, and ^dtemptations (trials, ordeals or afflictions), which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, ^aand faith toward (on the name of) our Lord ^bJesus Christ.

22 And now, behold, I go bound in the ^aspirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and ^aafflictions ^babide me. (wait for me)

24 But none of these things ^amove me, neither count I my ^blife dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the ^cgospel of the ^dgrace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the ^ablood of all *men*.

27 For I have not shunned to declare unto you all the ^acounsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the ^aflock, over the which the Holy Ghost hath made you ^boverseers, (or bishops) to feed the ^cchurch of God, which he hath purchased with his own ^dblood.

29 For I know this, that after my departing shall ^agrievous wolves enter in among you, not sparing the flock. (The danger to the Church is from within. The apostasy is starting already. Cross reference all of these scriptures to this one: 1 Corinthians 11: 18 For first of all, when ye come together in the ^achurch, I hear that there be ^bdivisions among you; and I partly believe it. Galatians 1:6-8: 6 I marvel that ye are so soon ^aremoved from him that called you into the grace of Christ unto another ^bgospel: 7 Which is not another; but there be some that ^atrouble you, and would ^bpervert the ^cgospel of Christ. 8 But though we, or an ^aangel from heaven, preach any ^bother ^cgospel unto you than that which we have preached unto

you, let him be ^daccursed. 2 Thessalonians 2:1-3: 1 NOW we beseech you, brethren, ^aby the coming of our Lord Jesus Christ, and *by* our gathering together unto him, 2 That ye be not soon shaken in mind, ^aor be troubled, neither by spirit, nor by word, nor by ^bletter as from us, as that the ^cday of Christ is at hand. 3 Let no man deceive you by any means: ^afor *that day shall not come*, except there come a ^bfalling away first, and that ^cman of ^dsin be revealed, the son of perdition; 1 Timothy 1:5-7: 5 Now the end of the ^acommandment is ^bcharity out of a ^cpure heart, and *of* a good conscience, and *of* faith unfeigned: 6 From which some having ^aswerved have ^bturned aside unto ^cvain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they ^aaffirm. 1 Timothy 4:1-3: 1 NOW the Spirit speaketh expressly, that in the ^alatter times some shall ^bdepart from the faith, giving heed to ^cseducing spirits, and ^ddoctrines of devils; 2 Speaking ^alies in ^bhypocrisy; having their ^cconscience seared with a hot iron; 3 ^aForbidding to ^bmarry, *and commanding* to ^cabstain from ^dmeats, which God hath ^ecreated to be received with ^fthanksgiving of them which believe and know the truth. 2 Timothy 3:1-7: 1 THIS know also, that in the ^alast days perilous ^btimes shall come. 2 For men shall be lovers of their own selves, ^acovetous, boasters, ^bproud, blasphemers, ^cdisobedient to parents, ^dunthankful, unholy, 3 Without ^anatural ^baffection, ^ctrucebreakers, ^dfalse accusers, ^eincontinent, fierce, despisers of those that are good, 4 ^aTraitors, ^bheady, ^chighminded, lovers of ^dpleasures more than lovers of God; 5 Having a ^aform of godliness, but ^bdenying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly ^awomen laden with sins, led away with divers ^blusts, 7 Ever ^alearning, and never able to come to the ^bknowledge of the ^ctruth. Titus 1:10-16: 10 For there are many unruly and ^avain talkers and ^bdeceivers, specially they of the ^ccircumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy ^alucre's sake. 12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, ^aslow bellies. 13 This witness is true. Wherefore ^arebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish ^afables, and ^bcommandments of men, ^cthat turn from the truth. 15 ^aUnto the pure all things *are* ^bpure: but unto them that are ^cdefiled and unbelieving *is* nothing pure; but even their ^dmind and ^econscience is ^fdefiled. 16 They ^aprofess that they ^bknow God; but in ^cworks they ^ddeny *him*, being abominable, and ^edisobedient, and unto every good work ^freprobate.)

30 Also of your own selves shall men arise, speaking ^aperverse things, to ^bdraw away disciples after them. (Joseph Fielding Smith “So bad was this dissension by the end of the first century that the Lord could find only seven churches (branches) worthy of his attention, and each of these was severely rebuked. (Rev. chapters 2, 3.) Moreover, in many of the epistles written to the members of the church scattered abroad, the warning voice of the apostles was raised calling them to repentance and pointing out the time when spiritual darkness would set in and the priesthood would have to be taken back to God and the Church driven into the wilderness. (*Ibid.*, chapter 12.) In time all ordinances of the gospel were changed, commandments were broken, and the simple principles of the gospel were mixed with pagan philosophy by the ‘grievous wolves’ and apostate disciples who displaced the prophets and apostles who had divine communion with the heavens. Spiritual darkness set in, and unrighteous men took command and closed the heavens against themselves. Visions and contact with the heavens ceased, and the gifts of the spirit came to an end. The blessings and presence of the Twelve Apostles ceased, and the cry went forth that they were no longer needed.” (*Answers to Gospel Questions*, 5:180. Paul said to the elders of the Church at Ephesus, after he had labored three years with them, that he knew that some of their own number would turn away from the faith, and seek to lead away disciples after them. None, we presume, in this generation will pretend that he has the experience of Paul in building up the Church of Christ; and yet, after his departure from the Church at Ephesus, many, even of the elders, turned away from the truth; and what is almost always the case, sought to lead away disciples after them. Strange as it may appear at first thought, yet it is no less strange than true, that notwithstanding all the professed determination to live godly, apostates after turning from the faith of Christ, unless they have speedily repented, have sooner or later fallen into the snares of the wicked one, and have been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes.)

31 Therefore watch, and remember, that by the space of three years I ceased not to ^awarn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an ^ainheritance among all them which are sanctified.

33 I have ^acoveted no man's silver, or ^bgold, or apparel.

34 Yea, ye yourselves know, that these ^ahands have ^bministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **It is more blessed to ^agive than to receive.** **(This teaching of Jesus is not found in any other passage of scripture.)** "In this connection one is reminded of Paul urging his friends from Ephesus 'to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive' (Acts 20:35). It is clear that Paul knew this as a particular statement by Jesus, yet nowhere in the four 'testimonies' is Jesus represented as saying that. (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 24.) Thanks be to Paul and Luke his scribe for preserving for us this golden gem from the lips of the Master Teacher. How wondrous it will be, in some future millennial day, to have the full revealed account of all that Jesus said and taught during his mortal ministry. DNTC, 2:179.)

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 ^aSorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. **(Some of these church leaders may have been some of Paul's converts.)**

Acts 21

Paul journeys to Jerusalem—He is persecuted, arrested, and bound.

1 AND it came to pass, that after we **(including Luke, the author of Acts)** were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: **who said to Paul through the ^aSpirit, that he should not go up to Jerusalem.**

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto ^aCaesarea: and we entered into the house of ^bPhilip the ^cevangelist **(Patriarch)**, which was *one* of the seven; **(Philip was one of the stalwart leaders of the ancient church. He was set apart as one of the seven men entrusted with administrative and welfare duties (Acts 6:1-7). Later, he performed miracles as a powerful missionary (Acts 8:12-13). Finally, we are told that he served as an evangelist or patriarch. Tradition indicates that he was martyred by hanging in Phrygia. (Fate of the Apostles, *Times and Seasons*, vol. 4, No. 24 November 1, 1843)) and abode with him.** (Joseph Smith said: "An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints.")

(*History of the Church*, 3:381.)

9 And the same man had four daughters, virgins, which did ^aprophecy.

10 And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the ^aHoly Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to ^adie at Jerusalem for the name of the Lord Jesus. (We have covenanted to stand as witnesses of Christ at all times, and in all places, and in all things. If you have not chosen the Kingdom of God, it will make in the end no difference what you have chosen instead. Neal A. Maxwell, *The Smallest Part*, 1)

14 And when he would not be persuaded, we ceased, saying, The ^awill of the Lord be done. (The meaning of the warning may have been that he should not go unless he was prepared to face the promised trials. DNTC, 2:181)

15 And after those days we ^atook up our carriages, (made preparation, packed baggage) and went up to Jerusalem. (Out of his journey to Jerusalem came the arrest which enabled him, while in Roman custody, to testify before the Jews of Jerusalem, before Festus and then Agrippa, on the island of Melita (Malta), and in Rome itself. To take the witness of Christ to kings and rulers, it oftentimes seems to require the arrest and trial of the Lord's servants. Surely Paul's trip to Jerusalem tested his metal and ennobled his soul, and because of it, he gained opportunities to stand in defense of truth and righteousness which otherwise would have been denied him. DNTC, 2:181)

16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an ^aold disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto ^aJames; and all the elders were present. (James, the Lord's brother, was the presiding authority (most likely a member of the First Presidency.) in Jerusalem at the time. Likely, Peter and John were on missions preaching the gospel. James, the son of Zebedee had already been martyred (Acts 12:2). The context of events in Acts indicates that James, the Lord's brother, took his spot in the First Presidency of the early church. He apparently played a prominent role in the church at Jerusalem. Although the record does not give us many details, "all ancient ecclesiastical writers agree on this fact, that James, the Lord's brother, was the first bishop of Jerusalem." (A. A. Ramseyer, *Improvement Era*, 1915, Vol. Xviii. No. 12. Oct. 1915)

19 And when he had saluted them, he declared particularly what things God had wrought among the ^aGentiles by his ministry. (This is Paul's missionary report, much like our missionaries do in reporting to the High Council.)

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all ^azealous of the law: ("There is no question that Peter and the Brethren knew that the law of Moses was fulfilled by Christ. The doctrinal question was settled [see Acts 15]: The law was not any longer a requirement for salvation now that Jesus had made the Atonement. Missionary work among the Gentile nations could go forth directly and without impediment. But there remained a conflict between culture and doctrine. The Brethren were clear on the matter, but the long-standing culture and tradition persisted among many Jewish members of the Church even after the doctrinal question had been settled. There is generally a lag between revelation and actual practice. Latter-day scripture leaves no doubt that the law of Moses was fulfilled in Christ (3 Ne. 15:4-5; Moro. 8:8; D&C 74), yet we see that the moderate decision of the council allowed it to linger among Jewish Christians. The account of the

Jerusalem council in the book of Acts gives our present generation an informative model as to how both Church members and nonmembers react when revelation confronts tradition and long-standing custom. Only prophets could correctly handle the situation then. Only living prophets can do so now.” (Robert J. Matthews, *Behold the Messiah*, 309-10.)

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to ^acircumcise *their* children, neither to walk after the ^bcustoms.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. (Paul’s teaching of the Gentiles that they no longer needed to obey the law of Moses was stirring up the Christian Jews in Jerusalem to the point that the brethren asked Paul to participate in a Mosaic ritual to show the Christian Jews that the Church could tolerate such practices.)

23 Do therefore this that we say to thee: We have four men which have a ^avow on them; (Nazarene vow)

24 They take, and purify thyself with them, and ^abe at charges with them (pay expenses for them), that they may ^bshave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to ^aidols, and from blood, and from (things) strangled, and from ^bfornication.

26 Then Paul took the men, (This was most likely uncomfortable for Paul to perform this Mosaic law ritual. It was done to accommodate the Jewish Christians) and the next day purifying himself with them entered into the temple, to signify the ^aaccomplishment of the days of ^bpurification, until that an ^coffering should be offered for every one of them. **(This is an extremely difficult passage to explain in such a way as to do credit to Paul, or to James the Lord’s brother, or to the leading brethren in the Church, or to the Jewish segment of the Church established in Jerusalem. [They all knew that the Law of Moses had been fulfilled] and yet to humor Jewish-Christians – particularly church members who still practice false rites and cling to false ordinances; who are giving lip service to Christ while following the Mosaic performances which Christ abolished; who are Christian in name, but largely Jewish in act; who have had the laying on of hands for the gift of the Holy Ghost, but have never attained the spiritual maturity to gain the full companionship of that member of the Godhead – to humor these weak members of the Church, Paul is asked, officially, as a matter of church discipline to pretend that he is a Jew who keeps the Law of Moses. Why? What justification can there possibly be for these early saints to reject the spirit and practice of true religion and pretend to conform to the dead letter of a dead law, to a law which can lead nowhere except to spiritual death? The explanation lies in the semi-converted status of the Jewish saints of Jerusalem. As with all men, the Lord was giving gospel truths to them line upon line, precept upon precept. It was better to have them in the Church, seeking the Spirit, striving to keep the commandments, and trying to work out their salvation, than to leave them without the fold until they gained a full knowledge of all things. Even Peter was not converted to the full until long after he was ordained an apostle. And so it is today – conversion is a gradual process. There are many sectarian concepts and practices which individuals who are in the Church must abandon before the gospel system becomes perfect. If there is a lesson for us in these events, it is that staunch and stable members of the Church should be tolerant and charitable toward persons newly coming out of the darkness of the world into the light of the gospel. DNTC, 2: 184)**

27 And when the ^aseven days were almost ended, the Jews which were of Asia (western Turkey), when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the ^atemple, and hath ^bpolluted this holy place.

29 (For they had seen before with him in the city ^aTrophimus an Ephesian, whom they supposed that

Paul had brought into the temple.) (It would have been a capital offense to allow a gentile into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to ^akill him, tidings came unto the chief captain of the band, that all Jerusalem was in an ^buproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief ^acaptain and the soldiers, they left beating of Paul.

33 Then the chief ^acaptain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the ^acastle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him. (The events in Acts 21 leave one with a feeling of familiarity. We have Paul falsely accused of the Jews, with some crying one thing, and some another. We have Roman soldiers taking him captive, though he has broken no Roman law. We have the Jewish multitudes clamoring for the punishment of a man of God saying, ‘Away with him.’ And we have another Roman authority confused as to the cause of the Jewish uproar. History is famous for repeating itself. Less than 30 years prior, it was one Jesus who was falsely accused of teaching against the law and speaking against the temple. Back then, it was the Master who was taken by Roman authority before angry and jealous Jewish multitudes. Again, it was the people who wanted blood, crying ‘Let him be crucified...His blood be on us, and on our children’ (Matt 26:23-25). Hence, we are reminded that although the names and dates might change, Satan’s servants employ the same methods year after year. But there is one significant difference. The Master, who could easily have talked his way out of any punishment, went before Pilate ‘as a sheep before her shearers is dumb, so he opened not his mouth’ (Isa 53:7). But Paul is excited to have such a large crowd at his disposal. He did not squander the opportunity to testify ‘of the gospel of Christ: for it is the power of God unto salvation’ (Rom 1:16). We can only imagine how great the silence was when Paul raised his hand to speak to the people.)

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? (“Although we do not know the Judaism of his age too well, it is probable that at about six years of age Saul was sent to an elementary school, in a room connected with the Jewish synagogue. Here, with other Jewish boys of his age, he would be instructed in the reading of Scripture. This may have been in the Greek version known to us as the Septuagint, because in later years he seems to have quoted extensively from it. It is difficult not to believe that he knew the Scriptures in their original Hebrew and Aramaic languages, because Aramaic would be the vernacular of his home, and for a would-be Rabbi not to know Hebrew would be unthinkable. It should be kept in mind that although Aramaic may have been the vernacular in his Jewish home, Saul would always be exposed to Greek on the street. His writings display a good knowledge of it. In after years, Paul found no difficulty in speaking Hebrew (possibly Aramaic is meant) to a Jewish mob that sought his life. (Acts 21:40; see also verse 37.) So well would the future Apostle learn the Scriptures...that they would be practically memorized by him and become an important part of his mental equipment.” (Sidney B. Sperry, *Paul's Life and Letters* [Salt Lake City: Bookcraft, 1955], 5.))

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? (“Josephus, the Roman-Jewish historian, tells us of an Egyptian Jew who raised a large following in the wilderness and brought them to the Mount of Olives. (See Josephus... Wars 2. 13. 5) He promised his followers that the walls of Jerusalem would crumble when they approached and they could drive out the Romans with ease. Felix, the Roman governor, met them with his army and totally defeated them. However, the leader was not captured, and

the chief captain mistakenly thought Paul was this man.” (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 341)

39 But Paul said, I am a man *which am* a Jew of ^aTarsus, *a city* in Cilicia, a citizen of no mean city (a large city): and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and ^abeckoned with the hand unto the people. And when there was made a great ^bsilence, he spake unto *them* in the Hebrew tongue (Aramaic), saying,