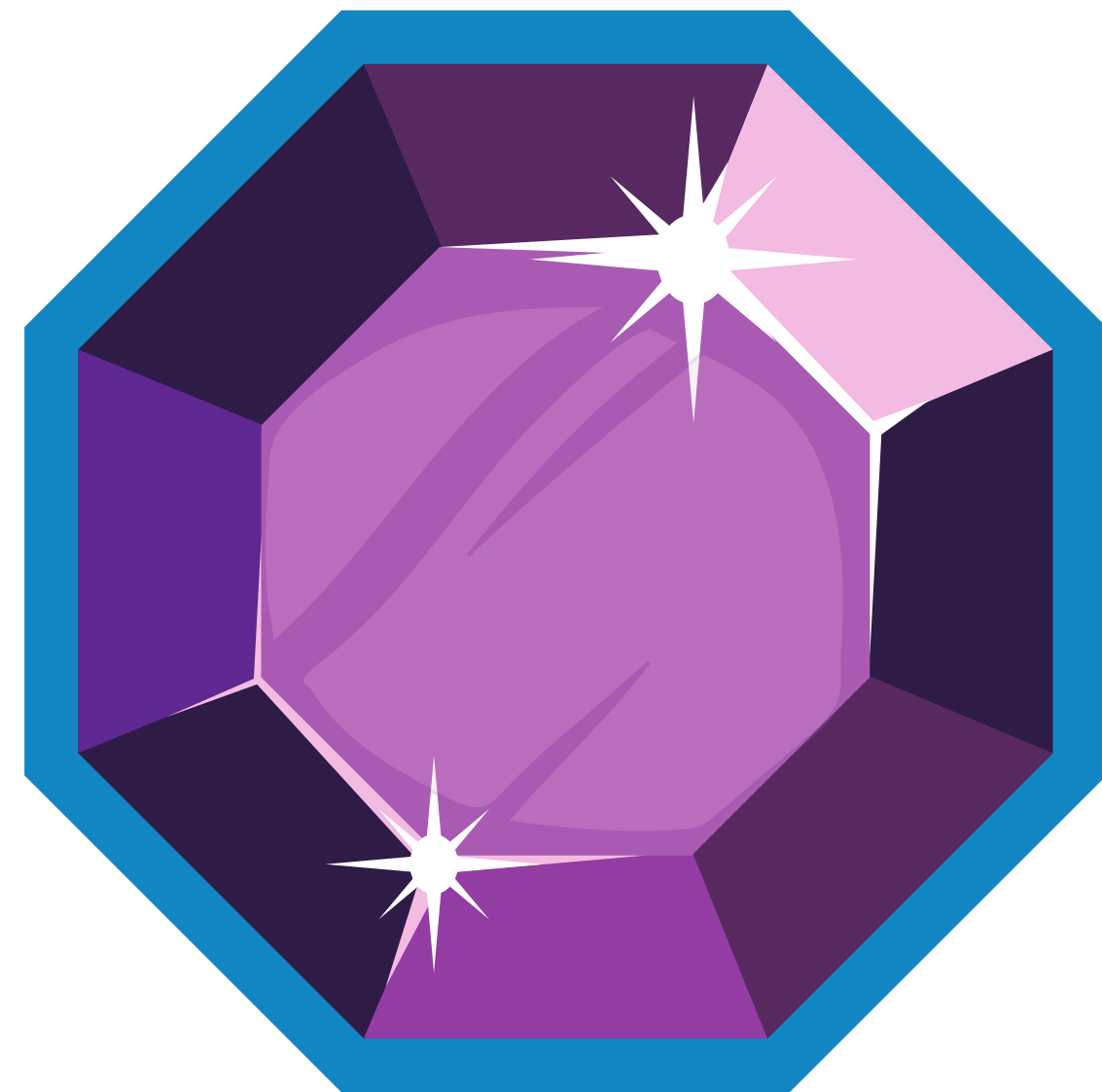
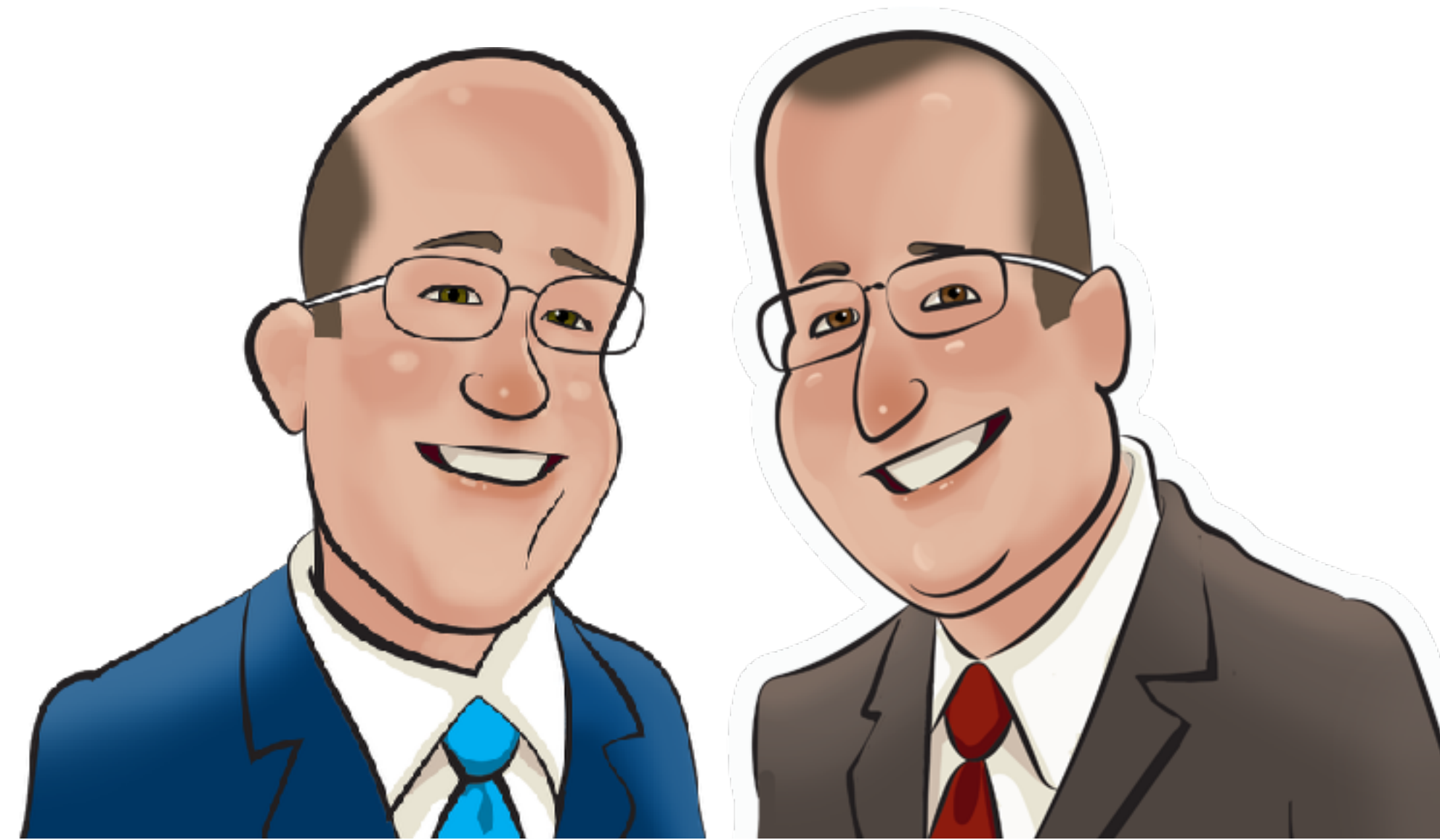


Come Follow Me 2023
Acts 10-15

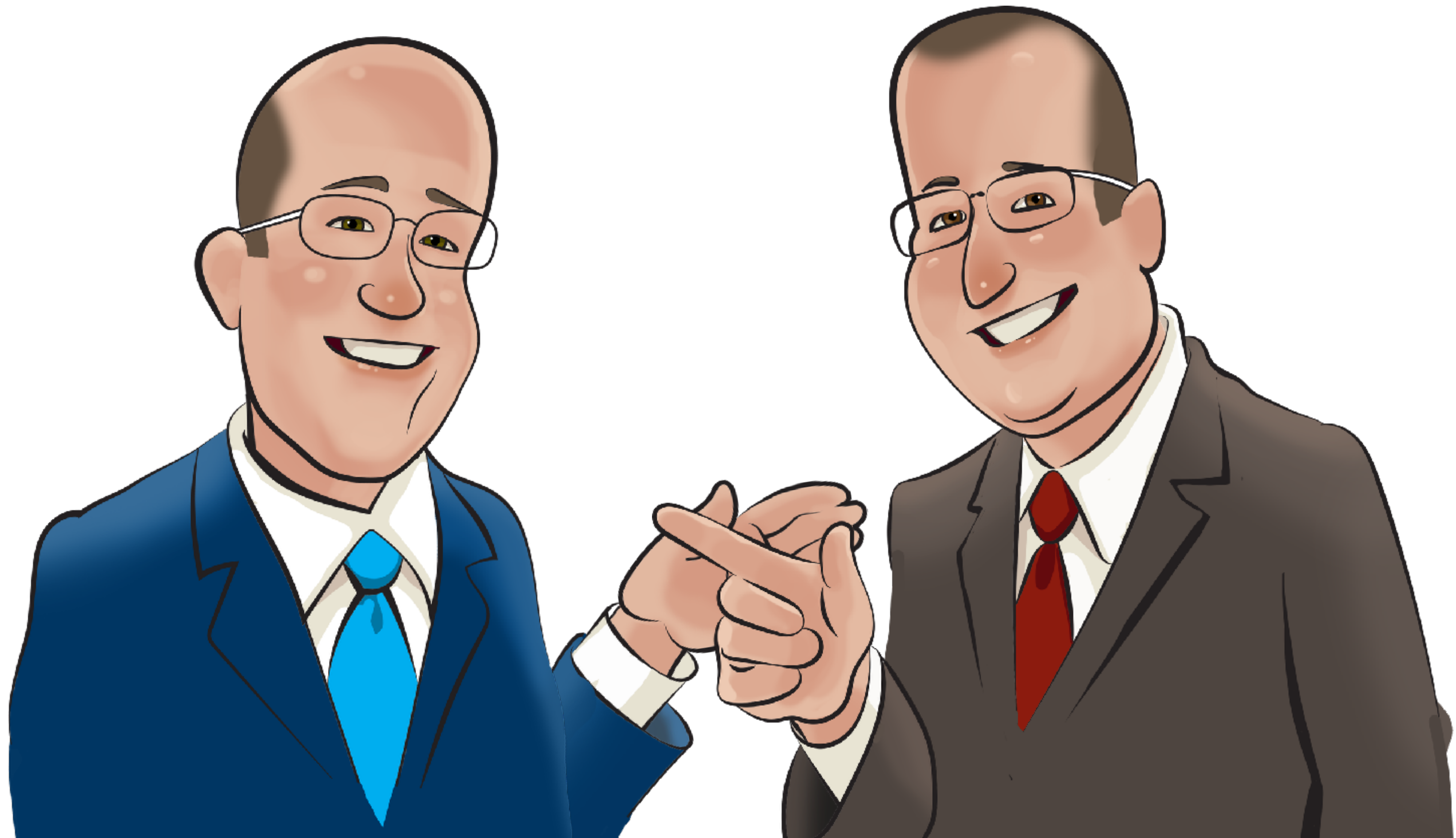


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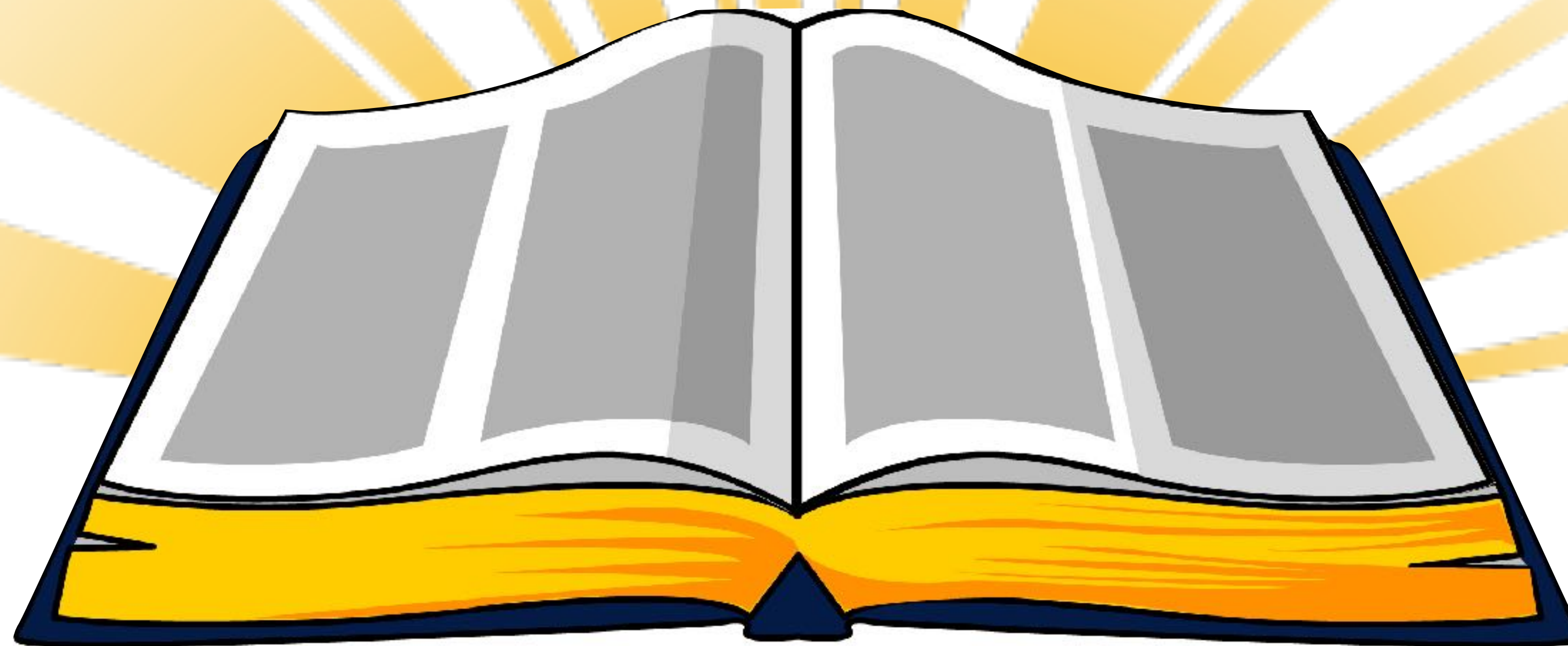
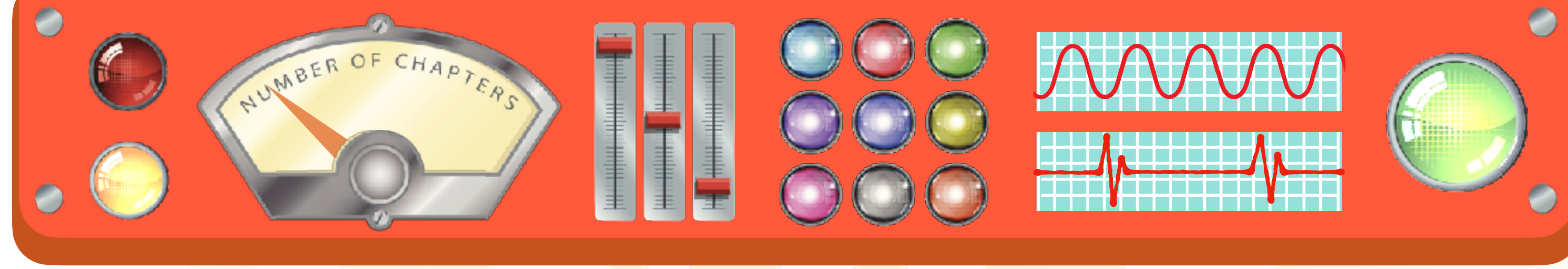


Scripture GEMS

*July 17-23, 2023: **Acts 10-15***







July 17-23, 2023: Acts 10-15

0:00 - Introduction

01:00 - Acts 10

11:17 - Acts 11

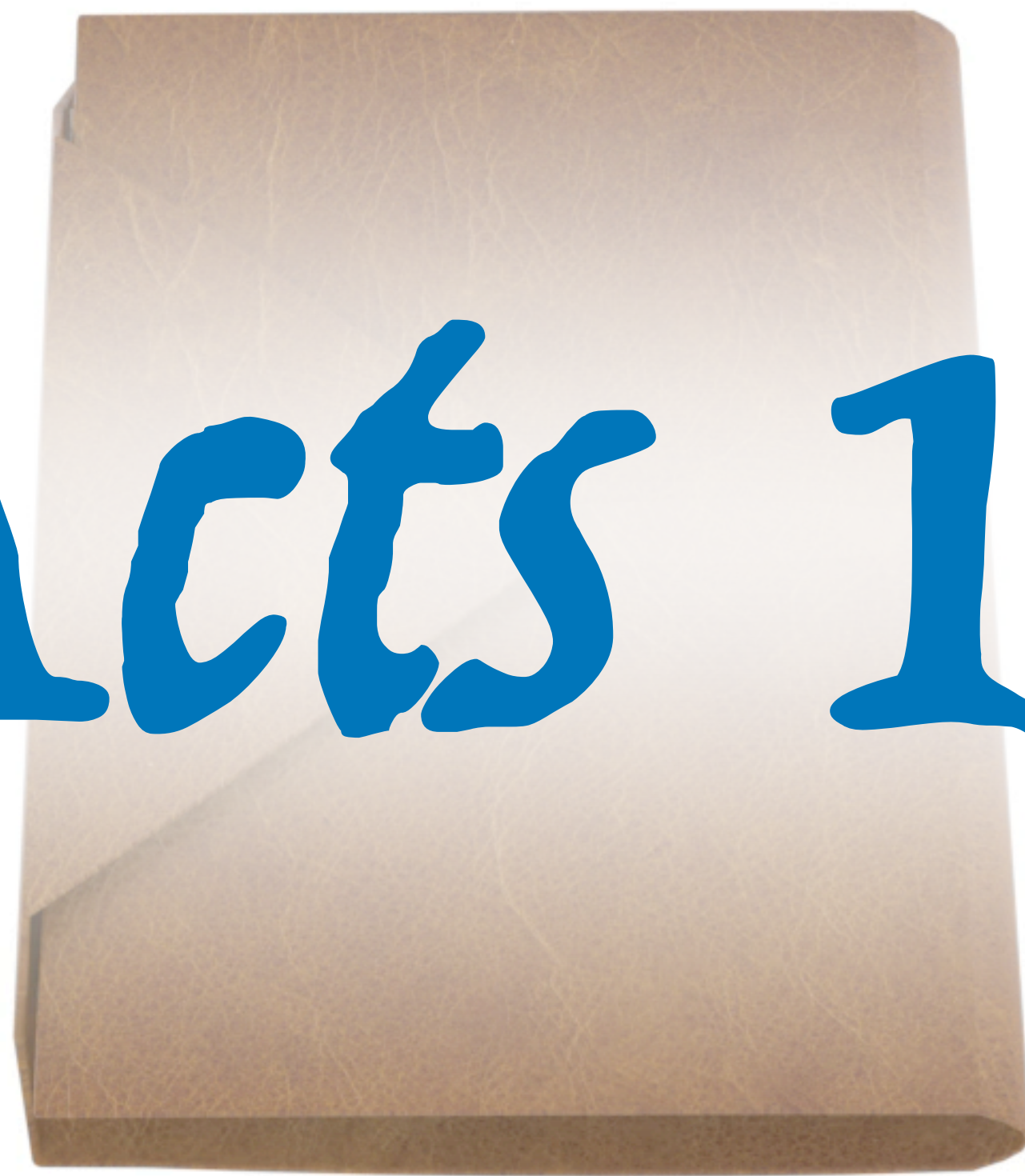
16:42 - Acts 12

31:00 - Acts 13

39:54 - Acts 14

43:15 - Acts 15





Acts 10

known of Saul. 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 ^abasket.

26 And when Saul was come to ^aJerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had ^aseen 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 ^adisputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were ^aedified; and walking in the fear of the Lord, and in the ^bcomfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the ^asaints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was ^asick of the palsy.

34 And Peter said unto him, Æneas, 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, which

by interpretation is called Dorcas: this ^awoman 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, ^aarise. 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 ^asaints and widows, presented her ^balive.

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.

CHAPTER 10

An angel ministers to Cornelius—Peter, in a vision, is commanded to take the gospel to the Gentiles—The gospel is taught by witnesses—The Holy Ghost falls upon the Gentiles.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which

gave much ^aalms to the people, and prayed to God alway.

3 He saw in a ^avision ^bevidently about the ninth hour of the day an ^cangel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the ^ahousetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a ^atrance,

11 And saw ^aheaven opened, and a certain vessel descending unto him, as it had been a great sheet ^bknit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or ^aunclean.

Peter and Cornelius

Peter's Vision

15 And the voice *spake* unto him again the second time, What God hath ^acleansed, *that* call not thou ^bcommon.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the ^aSpirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and ^ago with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was ^awarned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a ^aman.

25a Josh. 2:15.

31a TG Edification.

36a TG Woman.

10 2a TG Almsgiving.

3a TG Vision.

b GR clearly distinctly.

11a D&C 107:19.

b GR bound.

14a Lev 11:2 (2-17)

1 Ne. 17:35 (32-41).

19a TG Holy Ghost, Gifts of.

20a Acts 15:7

taught by witnesses—The Holy Ghost falls upon the Gentiles.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,
2 A devout *man*, and one that feared God with all his house, which

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3 He saw in a ^cvision ^bevidently about the ninth hour of the day an ^cangel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him,

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New English Translation Bible footnotes

A cohort was a Roman military unit of about 600 soldiers, one-tenth of a legion

Seminary

God-fearers were Gentiles who worshipped the Lord but were not proselytes, or converts to the Jewish faith, and therefore did not live the entire law of Moses.



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8 And when he had declared all *these* things unto them, he sent them

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20 Arise therefore, and get thee down, and ^ago with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him



Elder L. Tom Perry

“There is order in the way the Lord reveals His will to mankind. We all have the right to petition the Lord and receive inspiration through His Spirit within the realm of our own stewardship. Parents can receive revelation for their own family, a bishop for his assigned congregation, and on up to the First Presidency for the entire Church. However, we cannot receive revelation for someone else’s stewardship.



Elder L. Tom Perry

The Prophet Joseph Smith declared:

“It is contrary to the economy of God for any member of the Church, or any one, to receive instructions for those in authority, higher than themselves’ [*Teachings of Presidents of the Church: Joseph Smith (2007), 197–98*].

“Revelations of the mind and will of God to the Church, are to come through the [First] Presidency. This is the order of heaven’ [*Teachings: Joseph Smith, 197*]” (*“We Believe All That God Has Revealed,” Oct 2003 GC, Ensign or Liahona, Nov. 2003, 85–86*).

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24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a ^aman.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man ^acommon or ^bunclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was ^afasting until this hour; and at the ninth hour I prayed in my house, and, behold, a ^bman stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and

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D&C 107:19.

GR bound.

Lev. 11:2 (2–47).

1 Ne. 17:35 (32–41).

19a TG Holy Ghost, Gifts of.

20a Acts 15:7.

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35 But in every ^anation he that ^bfeareth him, and ^cworketh ^drighteousness, is ^eaccepted with him.

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41 ^aNot to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to ^apreach unto the people, and to testify that it is he which was ^bordained of God *to be* the ^cJudge of quick and dead.

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45 And they of the circumcision which believed were astonished, as many as came with Peter, because

28^a 2 Ne. 26:33;
Hel. 3:28 (27–30).

^b TG Uncleanness.

30^a TG Fast, Fasting.

^d TG Righteousness.

^e 1 Sam. 2:30.

36^a 3 Ne. 27:13 (13–22).

38^a TG Anointing;

Resurrection;

Resurrection.

^b TG Jesus Christ,

Appearances,

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32 Send therefore to Joppa, and call hither Simon whose surname

36 The ^aword which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God ^aanointed Jesus of Nazareth with the ^bHoly Ghost and with power: who went about doing good, and healing all that were ^coppressed of the devil; for ^dGod was with him.

39 And we are ^awitnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God ^araised up the third day, and ^bshewed him openly;

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45 And they of the circumcision which believed were astonished, as many as came with Peter, because

that on the ^aGentiles also was poured out the ^bgift of the Holy Ghost.

46 For they heard them speak with ^atongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the ^aHoly Ghost as well as we?

48 And he commanded them to be ^abaptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER 11

God grants the gift of repentance to the Gentiles—The disciples are first called Christians at Antioch—The Church is guided by revelation.

AND the apostles and brethren that were in Judæa heard that the ^aGentiles had also received the ^bword of God.

TG Righteousness.

1 Sam. 2:30.

3 No. 27:13 (13, 22)

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New Testament Student Institute Manual

The Bible Dictionary explains that “the Holy Ghost is manifested to men on the earth both as the power of the Holy Ghost and as the gift of the Holy Ghost. The power can come upon one before baptism and is the convincing witness that the gospel is true. By the power of the Holy Ghost a person receives a testimony of Jesus Christ and of His work and the work of His servants upon the earth. The gift can come only after proper and authorized baptism and is conferred by the laying on of hands, as in Acts 8:12–25 and Moro. 2. The gift of the Holy Ghost is the right to have, whenever one is worthy, the companionship of the Holy Ghost” (Bible Dictionary, “Holy Ghost”).

New Testament Student Institute Manual

Elder Bruce R. McConkie taught: “The testimony before baptism, speaking by way of analogy, comes as a flash of lightning blazing forth in a dark and stormy night. ... The companionship of the Holy Ghost after baptism is as the continuing blaze of the sun at noonday, shedding its rays on the path of life and on all that surrounds it” (A New Witness for the Articles of Faith [1985], 262).



Elder D. Todd Christofferson

“By this experience and revelation to Peter, the Lord modified the practice of the Church and revealed a more complete doctrinal understanding to His disciples. And so the preaching of the gospel expanded to encompass all mankind.”

(“The Doctrine of Christ,” Apr. 2012 GC, Ensign or Liahona, May 2012, 88).

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AND the apostles and brethren that were in Judæa heard that the ^aGentiles had also received the ^bword of God.

2 And when Peter was come up to Jerusalem, they that were of the ^acircumcision ^bcontended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a ^atrance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for noth-

ing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath ^acleansed, *that* call not thou ^bcommon.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like ^agift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the ^aGentiles granted ^brepentance unto life.

19 ¶ Now they which were scattered abroad upon the ^apersecution that arose about Stephen travelled

28a 2 Ne. 26:33; Hel. 3:28 (27-30).

b TG Uncleaness. 30a TG Fast, Fasting. b TG Angels.

34a Acts 15:9; 17:26 (25-26); Rom. 2:11; 1 Ne. 17:35; D&C 1:25; 38:16.

d TG Righteousness. e 1 Sam. 2:30.

36a 3 Ne. 27:13 (13-22). 38a TG Anointing; Jesus Christ, Messiah.

b TG Holy Ghost, Gifts of. c TG Oppression. d Ex. 8:19; Luke 11:20.

Resurrection; Resurrection. b TG Jesus Christ, Appearances, Postmortal. 41a Ether 12:7.

42a TG Missionary Work. b TG Jesus Christ, Authority of.

45a Matt. 8:11 (11-12); Luke 13:29 (29-29).

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Acts 11

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When Cornelius was baptized, it was the first time in the early Church that an uncircumcised Gentile was baptized into the Church. This event added a new dimension to the preaching of the gospel. Allowing Gentile converts to join the Church without prior conversion to Judaism was difficult for many of the members of the Church to accept; it signified a major shift in how the gospel was to be shared with God's children. When the Lord had made His covenant with Abraham (which was signified by the rite of circumcision), the Lord had called it an "everlasting" covenant (Genesis 17:7).

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What the early Christians came to understand was the difference between the covenant of Abraham and the rite of circumcision. Although the covenant was everlasting, the ordinance by which one entered the covenant was no longer circumcision, but baptism. After Peter rehearsed to the Saints in Jerusalem all that had occurred in Caesarea, the members of the Church had a change of heart and declared, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).



Elder David A. Bednar

“The gradual increase of light radiating from the rising sun is like receiving a message from God ‘line upon line, precept upon precept’ (2 Nephi 28:30). Most frequently, revelation comes in small increments over time and is granted according to our desire, worthiness, and preparation. Such communications from Heavenly Father gradually and gently ‘distil upon [our souls] as the dews from heaven’ (D&C 121:45). This pattern of revelation tends to be more common than rare.”

(“The Spirit of Revelation,” Apr. 2011 GC, Ensign or Liahona, May 2011)

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The reference to “Christians” in Acts 11:26 is the first recorded use of the term in the Bible. The term means “follower of Christ” and was first used by non-Christians in Antioch to refer to members of the Church. Eventually members of the Church adopted the term to refer to themselves (see Acts 26:28; 1 Peter 4:16).

This period of time witnessed an increasing parting of the ways between the early Church and the Judaism from which it grew. This separation occurred as the Church began doing missionary work among Gentiles, as Jewish and Gentile members fellowshiped with each other, and as Church leaders declared that members did not need to be circumcised (see Acts 15). The use of the term “Christian” was one of the ways in which the Church differentiated itself from Judaism.



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him; and ^awist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, ^abeckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded

that *they* should be put to ^adeath. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 And immediately the ^aangel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ^aministry, and took with them John, whose surname was Mark.

CHAPTER 13

Saul and Barnabas are called to missionary service—Saul, now called Paul, curses a sorcerer—Christ is a descendant of David—Paul offers the gospel to Israel, then to the Gentiles.

Now there were in the church that was at Antioch certain ^aprophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and ^afasted, the ^bHoly Ghost said, ^cSeparate me Barnabas and Saul for the work whereunto I have ^acalled them.

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Barnabas and Saul.

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An angel frees Peter from prison—The
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5 Peter therefore was kept in prison: but prayer was made with-

New Testament Student Institute Manual

James was the brother of John the Beloved and was a member of the original Twelve Apostles. James served in the First Presidency, along with Peter and John, until he suffered martyrdom at the hands of Herod Agrippa I in about A.D. 44 (see Acts 12:1–2). He should not be confused with two other men named James in the New Testament: (1) James, the son of Alphaeus and Mary (see Mark 16:1; Acts 1:13), sometimes known as James the less, who was also a member of the original Quorum of the Twelve, or (2) James, the half-brother of Jesus, who like his other brothers did not accept the divinity of Jesus while the Savior lived (see John 7:1–7).

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24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

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Disciples. And the Church grows.

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IE Passover

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27 ¶ And in these days came ^aprophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the ^aSpirit that there should be great ^bdearth throughout all the world: which came to pass in the days of Claudius Cæsar.

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Acts 13:1 (1-13).
Acts 2:18;
21:11 (4, 10-11).

^b TG Martyrdom.
^{3a} TG Bread, Unleavened.
^{4a} Alma 14:27 (22-29);



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10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

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12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

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NT Institute Manual

John Mark, commonly known as Mark, is probably the author of the Gospel According to St. Mark. He was the son of a woman named Mary, one of the leading women in the early Church in Jerusalem. Believers assembled at her home, and Peter returned there after being freed from prison (see Acts 12:12–17). John Mark was chosen as a companion of Paul and Barnabas as they left on their first missionary journey (see Acts 12:25; 13:5).

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14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

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Bible Dictionary, "Prayer"

"Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other. The object of prayer is not to change the will of God but to secure for ourselves and for others blessings that God is already willing to grant but that are made conditional on our asking for them. Blessings require some work or effort on our part before we can obtain them. Prayer is a form of work and is an appointed means for obtaining the highest of all blessings".

as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

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James Killed and Peter Imprisoned

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18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded

that *they* should be put to ^adeath. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 And immediately the ^aangel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ^aministry, and took with them John, whose surname was Mark.

CHAPTER 13

Saul and Barnabas are called to missionary service—Saul, now called Paul, curses a sorcerer—Christ is a descendant of David—Paul offers the gospel to Israel, then to the Gentiles.

Now there were in the church that was at Antioch certain ^aprophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and ^afasted, the ^bHoly Ghost said, ^cSeparate me Barnabas and Saul for the work whereunto I have ^acalled them.

3 And when they had fasted and

The Death of Herod

Barnabas and Saul Sent Off

22a Acts 4:36.

26a TG Assembly for Worship; Meetings.

b Acts 26:28; 1 Pet. 4:16; Mosiah 5:8 (8–11);

27a Acts 13:1 (1–13).

28a Acts 2:18; 21:11 (4, 10–11).

b OR famine. TG Drought.

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3a TG Bread, Unleavened.

4a Alma 14:27 (22–29); Hel. 5:21 (21–50).

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NT Institute Manual

Herod Agrippa I was the grandson of Herod the Great. He was generally popular with the Pharisees because he was careful to observe Jewish customs. It may be for this reason—to be popular among the Jews—that he ordered the death of James (see Acts 12:1–2). Agrippa died at the age of 54, in A.D. 44, the same year James was martyred. Luke saw Agrippa's sudden death as divine retribution, administered by an angel of the Lord.


Elder Lynn G. Robbins

“‘Which way do you face?’ President Boyd K. Packer surprised me with this puzzling question while we were traveling together on my very first assignment as a new Seventy. Without an explanation to put the question in context, I was baffled. ‘A Seventy,’ he continued, ‘does not represent the people to the prophet but the prophet to the people. Never forget which way you face!’ It was a powerful lesson.

Elder Lynn G. Robbins

“Trying to please others before pleasing God is inverting the first and second great commandments (see Matthew 22:37–39). It is forgetting which way we face. And yet, we have all made that mistake because of the fear of men. In Isaiah the Lord warns us, ‘Fear ye not the reproach of men’ (Isaiah 51:7; see also 2 Nephi 8:7). In Lehi’s dream, this fear was triggered by the finger of scorn pointed from the great and spacious building, causing many to forget which way they faced and to leave the tree ‘ashamed’ (see 1 Nephi 8:25–28).”

(“Which Way Do You Face?” Oct. 2014 GC, Ensign or Liahona, Nov. 2014, 9).



Acts 13

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The Death of Herod

Barnabas and Saul Sent Off

Barnabas and Saul on Cyprus

prayed, and ^alaid *their* ^bhands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain ^asorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a ^aprudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the ^aHoly Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* ^achild of the devil, *thou* ^benemy of all ^crighteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou ^ashalt be ^bblind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and ^aJohn departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that ^afear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as ^astrangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had ^adestroyed seven nations in the ^bland of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own ^aheart, which shall fulfil all my will.

23 Of this man's ^aseed hath God according to *his* ^bpromise raised unto Israel a ^cSaviour, Jesus:

Paul and Barnabas at Antioch in Pisidia

9a OR knew.
17a Acts 21:40

13 1a Acts 11:27.
TG Church

b TG Holy Ghost, Gifts of.
c TG Setting Apart

3a TG Authority;
Priesthood. Authority.

Alma 11:23.
b TG Enemies.

19a Num. 21:3 (1-3);
Ps. 80:8 (8-10).



Antioch

Galatia

Iconium

Lystra

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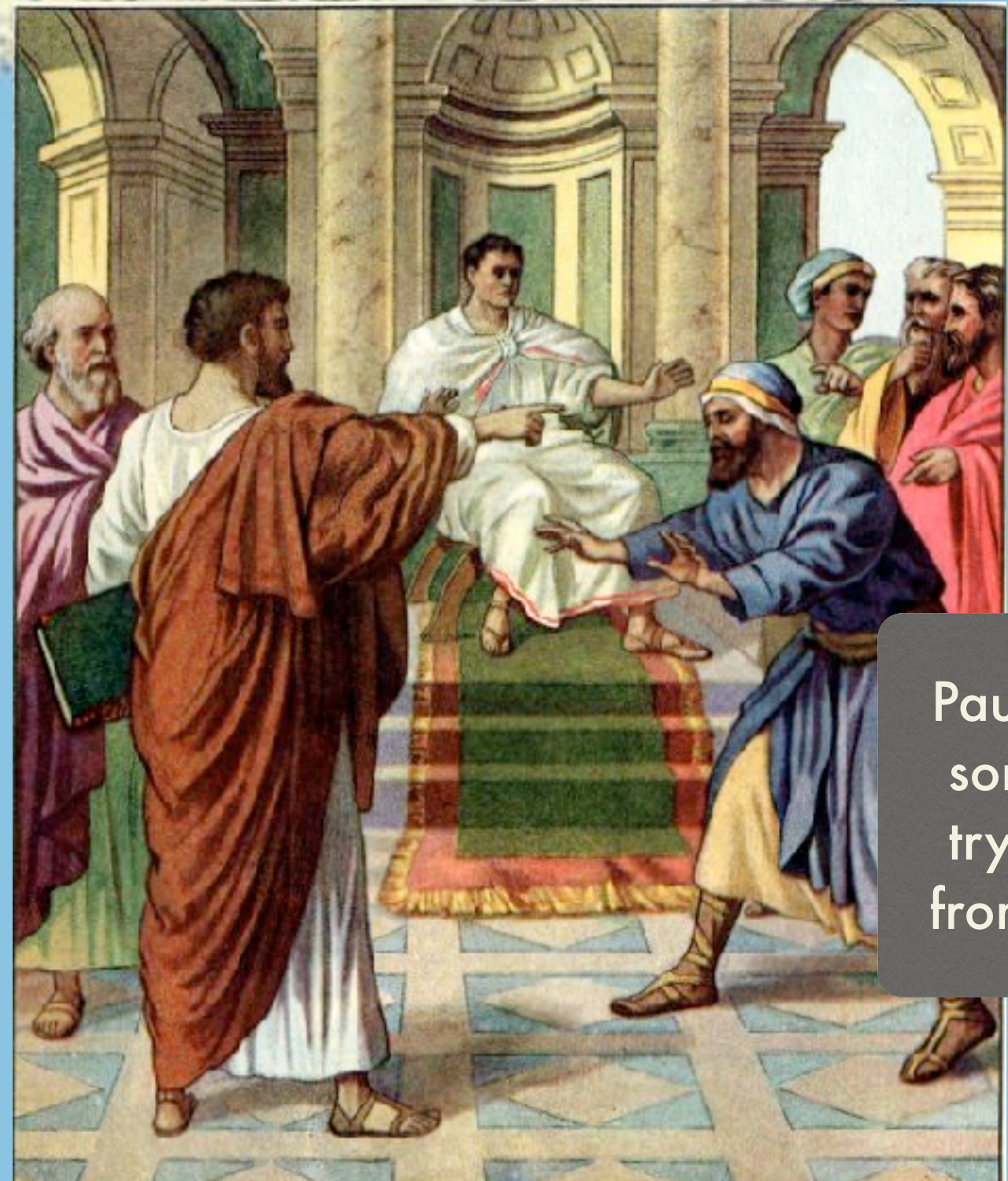
Lycia

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Antioch

Saul, now also called Paul, with Barnabas and Mark began Paul's first missionary journey (Acts 13:1-12).



Paul strikes blind the wicked sorcerer, Elymas, who was trying to lead others away from the faith (Acts 13:6-12)

Salamis

Cyprus

Paphos

They preached the word of God in the synagogues of the Jews



and when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister

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NT Institute Manual

In the early chapters of Acts, Luke referred to Saul by his Hebrew name. But beginning with Saul's first mission among the Gentiles and continuing through the remainder of Acts, Luke referred to Saul by his Latin name, Paul, which means "little" or "small." This was also the name by which Paul referred to himself in his letters.

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what was done, believed, being as-
tonished at the doctrine of the Lord.

13 Now when Paul and his com-
pany loosed from Paphos, they came
to Perga in Pamphylia: and ^aJohn

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prayed, and ^alaid *their* ^bhands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain ^asorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a ^aprudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the ^aHoly Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* ^achild of the devil, *thou* ^benemy of all ^crighteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou ^ashalt be ^bblind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and ^aJohn departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that ^afear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as ^astrangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had ^adestroyed seven nations in the ^bland of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own ^aheart, which shall fulfil all my will.

23 Of this man's ^aseed hath God according to *his* ^bpromise raised unto Israel a ^cSaviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of ^aAbraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be ^aslain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was ^aseen many days of them which came up with him from Galilee to Jerusalem, who are his ^bwitnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the ^afathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my ^aSon, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the ^asure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God ^araised again, saw no ^bcorruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the ^aforgiveness of sins:

39 And by him all that believe are ^ajustified from all things, from which ye could not be ^bjustified by the ^claw of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a ^awork which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next ^asabbath.

43 Now when the congregation was broken up, many of the Jews and religious ^aproselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with ^aenvy, and spake ^bagainst those things which were spoken by Paul, contradicting and ^cblaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that

26a Abr. 2:9 (9-10).

28a Matt. 27:20;
Acts 3:13.

34a Isa. 55:3.

37a TG Jesus Christ,
Resurrection.

c TG Law of Moses.

41a Hab. 1:5;
3 Ne. 21:9 (9-11).

3a TG Authority;
Priesthood Authority.

Alma 11:23.
b TG Enemies.

19a Num. 21:3 (1-3);
Ps. 80:8 (8-10).



Antioch

Galatia

Iconium

Lystra

Derbe

Pisidia

Pamphylia

Perga

Lycia

Cilicia

Antioch

Syria

Salamis

Cyprus

Paphos

They use the OT to show that Christ had come. The gentiles receive the word but the Jews reject it and expelled them (Acts 13:14-51).

Mark leaves the ministry and returns to Jerusalem (Acts 13:13, 15:37-39).

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46 Then Paul and Barnabas waxed bold, and said, It was necessary that

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34^a Isa. 55:3.

37^a TG Jesus Christ.

^c TG Law of Moses.

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37 But he, whom God ^araised again, saw no ^bcorruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the ^aforgiveness of sins:

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Elder D. Todd Christofferson

“Jesus suffered and gave His life to atone for sin. The power of His Atonement can erase the effects of sin in us. When we repent, His atoning grace justifies and cleanses us (see 3 Nephi 27:16–20). It is as if we had not succumbed, as if we had not yielded to temptation.”

(“That They May Be One in Us,” Oct. 2002 GC, Ensign or Liahona, Nov. 2002, 71).

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Mosiah 3:17

...there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

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the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the ^aGentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a ^alight of the Gentiles, that thou shouldest be for ^bsalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: ^aand as many as were ordained to eternal life believed.

49 And the word of the Lord was ^apublished throughout all the region.

50 But the Jews ^astirred up the devout and honourable ^bwomen, and the chief men of the city, and raised ^cpersecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the ^adust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

3 Long time therefore speaking boldly in the temple, he gave ^atestimony unto all, his ^bgrace, and granting wonders to be done.

4 But the multitude was divided: and part held with the Jews, and part with the apostles.

5 And when there arose such a schism, he departed, and made both of the Gentiles of the ^aJews with the apostles, and *them* despitefully, and

6 They were ware of it, and departed unto Lystra and Dardanus, and Lycaonia, and unto Phrygia and Galatia, lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man in Lystra, impotent in his legs, who never had walked, because he was lame from his mother's womb.

9 The same heard Paul and Barnabas steadfastly behold them, perceiving that he had ^bhealed,

10 Said with a loud voice, and upright on thy feet, and walked.

34a Isa. 55:3.
37a TG Jesus Christ, Resurrection.
b Acts 2:27 (27, 31).
38a TG Forgive; Jesus Christ, Atonement through; Jesus Christ, Redeemer; Remission of Sins.
39a TG Justification.
b Rom. 2:13.

c TG Law of Moses.
41a Hab. 1:5; 3 Ne. 21:9 (9-11).
42a TG Sabbath.
43a Acts 2:10.
45a TG Envy.
b Luke 11:52; 1 Thes. 2:16.
c TG Blaspheme.



Acts 14

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CHAPTER 14

Persecution attends the spread of the gospel—Paul heals a crippled man; Paul and Barnabas are hailed as gods—Paul is stoned and revived; he preaches—Elders are ordained.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave ^atestimony unto the word of his ^bgrace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the ^aJews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

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11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The ^agods are come down to us in the likeness of men.

12 And they called Barnabas, ^aJupiter; and Paul, ^bMercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the ^aapostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

Paul and Barnabas at Iconium

Paul and Barnabas at Lystra

15 And saying, Sirs, why do ye these things? We also are ^amen of like ^bpassions with you, and preach unto you that ye should turn from these ^cvanities unto the living God, which ^amade heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to ^awalk in their own ^bways.

17 Nevertheless he left not himself without ^awitness, in that he did good, and gave us ^brain from heaven, and fruitful seasons, filling our hearts with ^cfood and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having ^astoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much ^atribulation enter into the kingdom of God.

23 And when they had ^aordained them ^belders in every church, and had prayed with ^cfasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

Paul Stoned at Lystra

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to ^aAntioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the ^adoor of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER 15

Great dissension arises at Antioch concerning circumcision—The Apostles at Jerusalem decide the issue—Paul chooses Silas as his companion.

AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be ^acircumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and ^adisputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the ^bapostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the ^aconversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the

Paul and Barnabas Return to Antioch in Syria

The Jerusalem Council

46a Matt. 21:43;
Luke 14:24 (21–24):

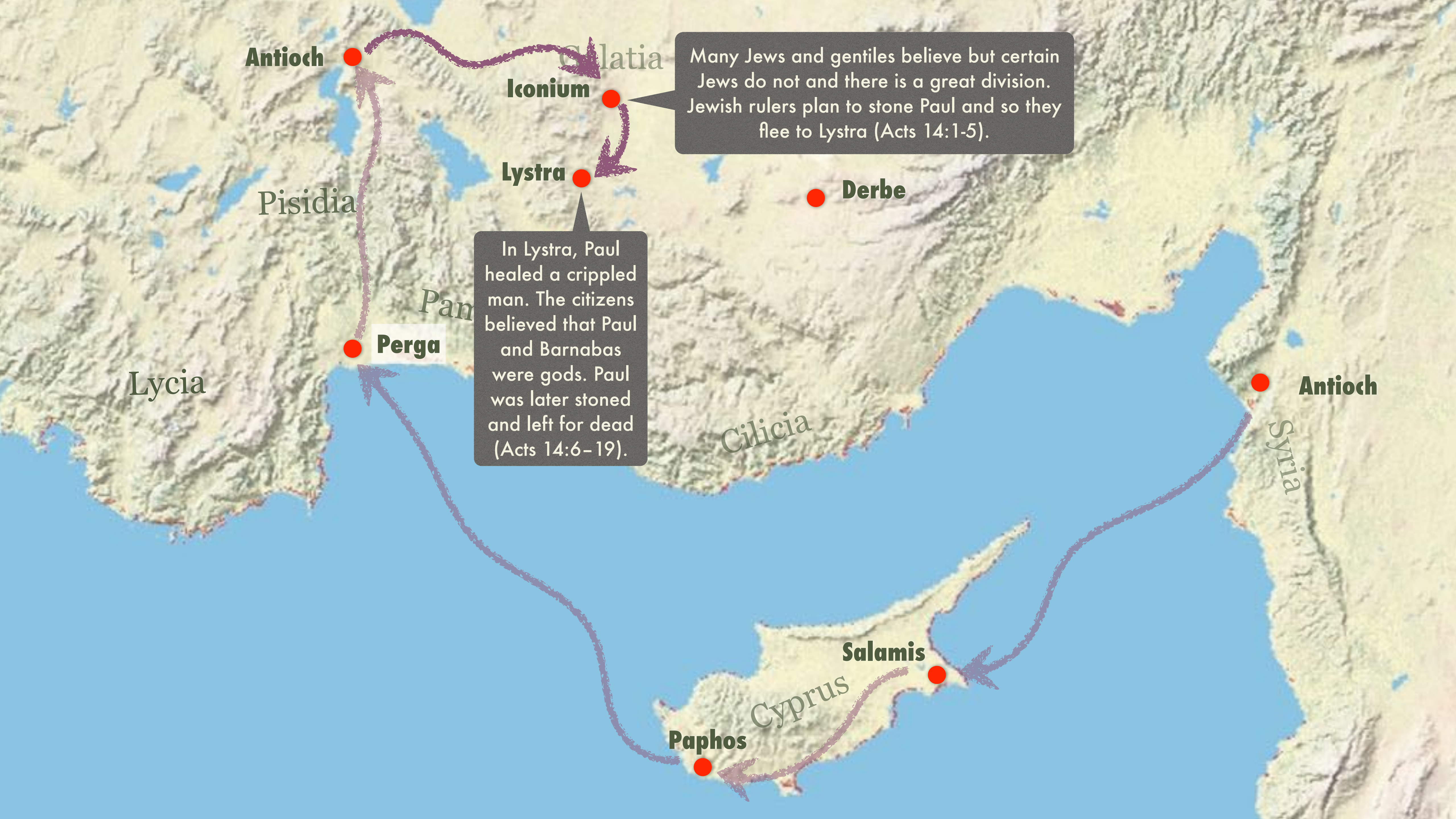
49a D&C 1:6.
50a Alma 27:2 (2–12)

b TG Grace.
5a 2 Cor. 11:26

15a Dan. 2:46;
James 5:17 (17–18);
1 Ne. 17:55.

b Lev. 26:4 (3–4).
c TG Food.
19a TG Persecution.

Elder, Melchizedek
Priesthood.
c TG Fast. Fasting.



Antioch

Galatia
Iconium

Many Jews and gentiles believe but certain Jews do not and there is a great division. Jewish rulers plan to stone Paul and so they flee to Lystra (Acts 14:1-5).

Lystra

Derbe

Pisidia

In Lystra, Paul healed a crippled man. The citizens believed that Paul and Barnabas were gods. Paul was later stoned and left for dead (Acts 14:6-19).

Pam
Perga

Lycia

Cilicia

Antioch

Syria

Salamis

Paphos

Cyprus

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50a Alma 27:2 (2–12)

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15a Dan. 2:46;
James 5:17 (17–18);
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13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the ^aapostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are ^amen of like ^bpassions with you, and preach unto you that ye should turn from these ^cvanities unto the living God, which ^dmade heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to ^awalk in their own ^bways.

17 Nevertheless he left not himself without ^awitness, in that he did good, and gave us ^brain from heaven, and fruitful seasons, filling our hearts with ^cfood and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having ^astoned Paul, drew *him* out of the city, supposing he had been dead.

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D&C 1:6.
Alma 27:2 (2, 12).
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^b TG Grace.
^{5a} 2 Cor. 11:26.
^{8a} Acts 2:2 (1, 10)



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20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much ^atribulation enter into the kingdom of God.

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Elder Robert D. Hales

“There is meaning and purpose in our earthly challenges. ... Each of us must go through certain experiences to become more like our Savior. In the school of mortality, the tutor is often pain and tribulation, but the lessons are meant to refine and bless us and strengthen us, not to destroy us”

(“Faith through Tribulation Brings Peace and Joy,” Apr. 2003 GC, Ensign or Liahona, May 2003, 17).

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23 And when they had ^aordained them ^belders in every church, and had prayed with ^cfasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

15a Dan. 2:46;

b Lev. 26:4 (3–4).

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Antioch

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Paphos

Cyprus

After much success in Derbe, Paul returned to Antioch, stopping at some cities to strengthen the members (Acts 14:20-15:3)

After returning to Antioch, they reported on their mission and "abode a long time with the disciples." (Acts 14:26-28)



Acts 15

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25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER 15

Great dissension arises at Antioch concerning circumcision—The Apostles at Jerusalem decide the issue—Paul chooses Silas as his companion.

AND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the

Paul and Barnabas Return to Antioch in Syria

The Jerusalem Council

sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of

David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being

assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

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b Lev. 26:4 (3-4).

c TG Food.

a TG Persecution.

Elder, Melchizedek Priesthood.

c TG Fast, Fasting.

5a Gal. 5:18 (16-18).

6a TG Church Organization.

b TG Elder, Melchizedek Priesthood.

7a TG Disputations

17:26 (25-26).

b TG Purification; Purity.

10a TG Test.

11a TG Grace

TG Abstain.

b TG Pollution.

c TG Fornication; Sexual Immorality.

d TG Blood, Eating of

25a TG Common Consent.

26a 2 Tim. 3:11.

36a Acts 12:25 (20-25).

b TG Brotherhood and

The Council's Letter to Gentile Believers

CHAPTER 15

Great dissension arises at Antioch concerning circumcision—The Apostles at Jerusalem decide the issue—Paul chooses Silas as his companion.

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As part of the covenant made with Abraham, God commanded that all males who entered into the covenant with Him be circumcised. "Circumcision was performed by cutting off the 'flesh of the foreskin' of male infants and adults alike" (Guide to the Scriptures, "Circumcision,"). Circumcision was instituted as a token or reminder of the covenant the people made with God.

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20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

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Christians from Judea visited Paul, Barnabas, and the other members in Antioch. These men from Judea and others like them are sometimes referred to as “Judaizers” because they insisted that Gentile converts to the Church must also convert to Judaism by undergoing circumcision and living the law of Moses. They likely saw themselves as upholding God’s commandment that Abraham and his followers be circumcised as they entered the covenant with the Lord: “And my covenant shall be in your flesh for an everlasting covenant” (see Genesis 17:10–14, italics added).

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However, Judaizers failed to understand that circumcision was merely a sign of the covenant rather than the covenant itself. They did not understand that for both Jews and Gentiles, entry into the new covenant with Christ was not by circumcision, but by faith, repentance, baptism, and receiving the Holy Ghost (see Acts 2:37–38).

The Judaizers' teachings conflicted with the teachings of Paul and Barnabas, and as a result, Paul and Barnabas and other Church members were sent to Jerusalem to ask the Apostles how this issue should be resolved.

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7 And when there had been much ^adisputing, ^bPeter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the ^cGentiles by my mouth should hear the word of the ^dgospel, and believe.

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^c TG Fast, Fasting.
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22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

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5a Gal. 5:18 (16–18).

6a TG Church Organization.

17:26 (25–26).

b TG Purification;

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21 For Moses of old time hath in every city them that preach him, being ^aread in the synagogues every sabbath day.

22 Then pleased it the apostles

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James played an important role at the Jerusalem conference. He was the son of Joseph and Mary and the half-brother of Jesus Christ. At this time he was the leader of the branch of the Church in Jerusalem. Because of Jerusalem's importance, James's position in the Church was highly regarded. Paul called him an Apostle (see Galatians 1:19). He is the same James mentioned in Acts 12:17; 21:18; and 1 Corinthians 15:7. He is also the probable author of the Epistle of James.

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Elder D. Todd Christofferson

“These same patterns are followed today in the restored Church of Jesus Christ. The President of the Church may announce or interpret doctrines based on revelation to him (see, for example, D&C 138). Doctrinal exposition may also come through the combined council of the First Presidency and Quorum of the Twelve Apostles (see, for example, Official Declaration 2). Council deliberations will often include a weighing of canonized scriptures, the teachings of Church leaders, and past practice. But in the end, just as in the New Testament Church, the objective is not simply consensus among council members but revelation from God. It is a process involving both reason and faith for obtaining the mind and will of the Lord.”

(“The Doctrine of Christ,” Apr. 2012 GC, Ensign or Liahona, May 2012, 88).

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Because the law of Moses prohibited the eating of blood (see Leviticus 3:17; 17:10–14; 19:26), James’s counsel to abstain from ‘things strangled, and from blood’ may have been meant to avoid giving offense to Jews and thus hindering missionary work among them.

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New Testament Student Institute Manual

Despite Church leaders' unanimous resolution to not require Gentiles to be circumcised prior to baptism, many Church members did not readily understand or accept the decision. Robert J. Matthews taught: "The action of the Jerusalem council involved a significant policy decision. ... Peter's unmistakable experience with Cornelius makes it clear that the Brethren understood that the law of Moses was fulfilled in Christ, but evidently many members of the church did not understand. It was a matter of doctrine, tradition, culture, and emotion. Even though the Brethren had settled the matter doctrinally a decade before, considerable time passed before the matter was settled culturally and emotionally in the minds of some Jewish Christians. Furthermore, at least ten years after the council, many Jewish Christians in Jerusalem were still following the law of Moses. (Acts 21:17–25.)"

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“The decision of the Jerusalem council was not definitive and did not forthrightly say that the law of Moses should be discontinued. Although it declared that Gentiles did not need circumcision for salvation, it did not say that Jewish members of the church need not circumcise their sons” (“Unto All Nations,” in *Studies in Scripture, Volume Six: Acts to Revelation*, ed. Robert L. Millet [1987], 39).

In the years following the Jerusalem conference, Paul still found it necessary to combat contrary teachings and attitudes wherever he went (see Romans 2–4; 1 Corinthians 7:19; Galatians 5:6; 6:15; Colossians 2:11; 3:11; Bible Dictionary, “Circumcision”).

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11 But we believe that through the ^agrace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the ^aGentiles, to take out of them a people for his ^bname.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the ^atabernacle of

David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the ^aresidue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 ^aKnown unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they ^aabstain from ^bpollutions of idols, and *from* ^cfornication, and *from* things strangled, and *from* ^ablood.

21 For Moses of old time hath in every city them that preach him, being ^aread in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they ^awrote ^bletters by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye *must* be ^acircumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being

assembled with ^aone accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have ^ahazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to ^aidols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the ^aconsolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased ^aSilas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and ^avisit our ^bbrethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them ^aJohn, whose surname was ^bMark.

38 But Paul thought not good to

take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the ^acontention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ^aconfirming the churches.

CHAPTER 16

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

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named ^aTimotheus, 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.

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

5a Gal. 5:18 (16–18).

6a TG Church Organization.

b TG Elder, Melchizedek

Priesthood.

7a TG Disputations

17:26 (25–26).

b TG Purification;

Purity.

10a TG Test.

11a TG Grace

TG Abstain.

b TG Pollution.

c TG Fornication;

Sexual Immorality.

d TG Blood, Eating of

25a TG Common Consent.

26a 2 Tim. 3:11.

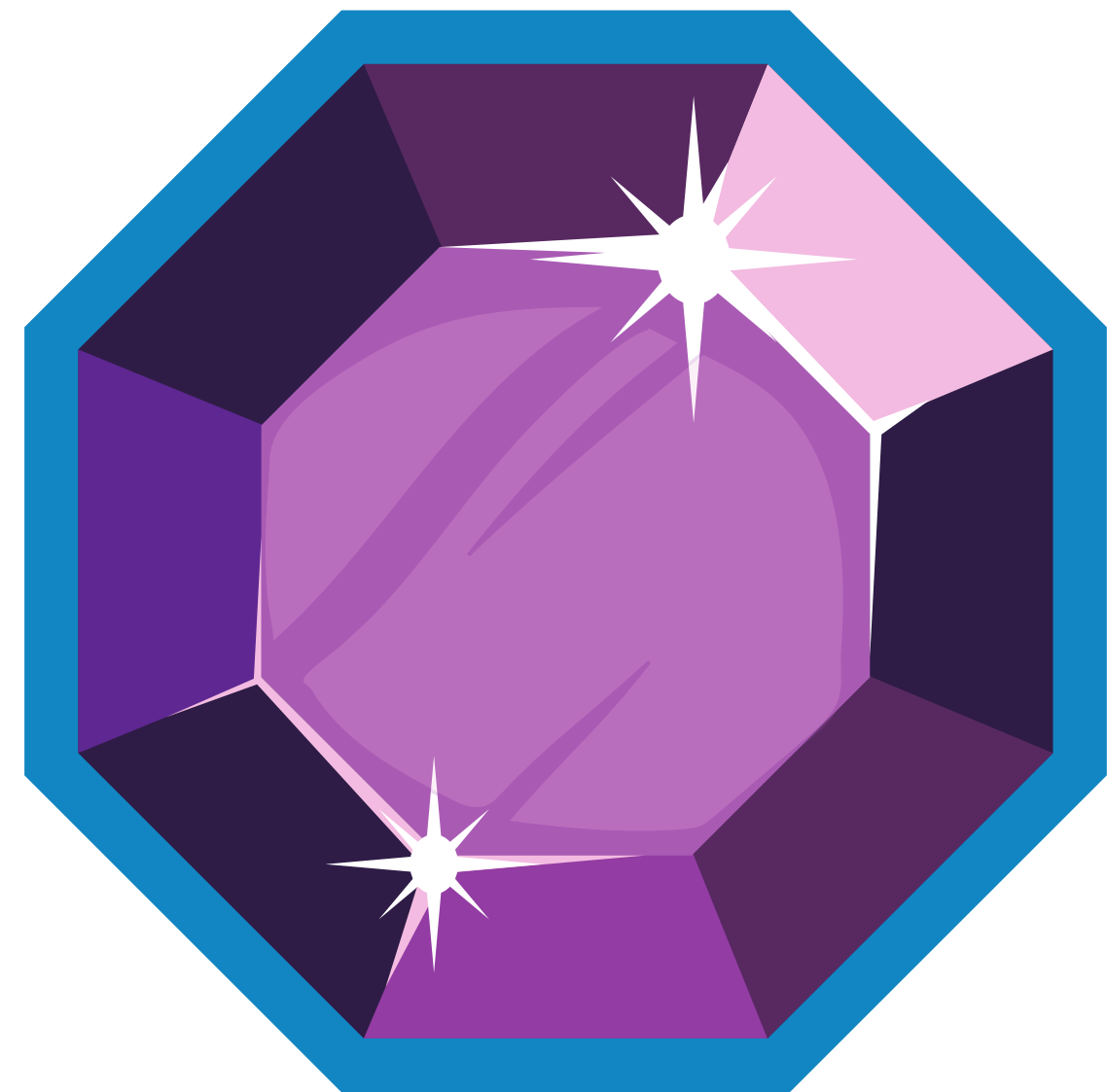
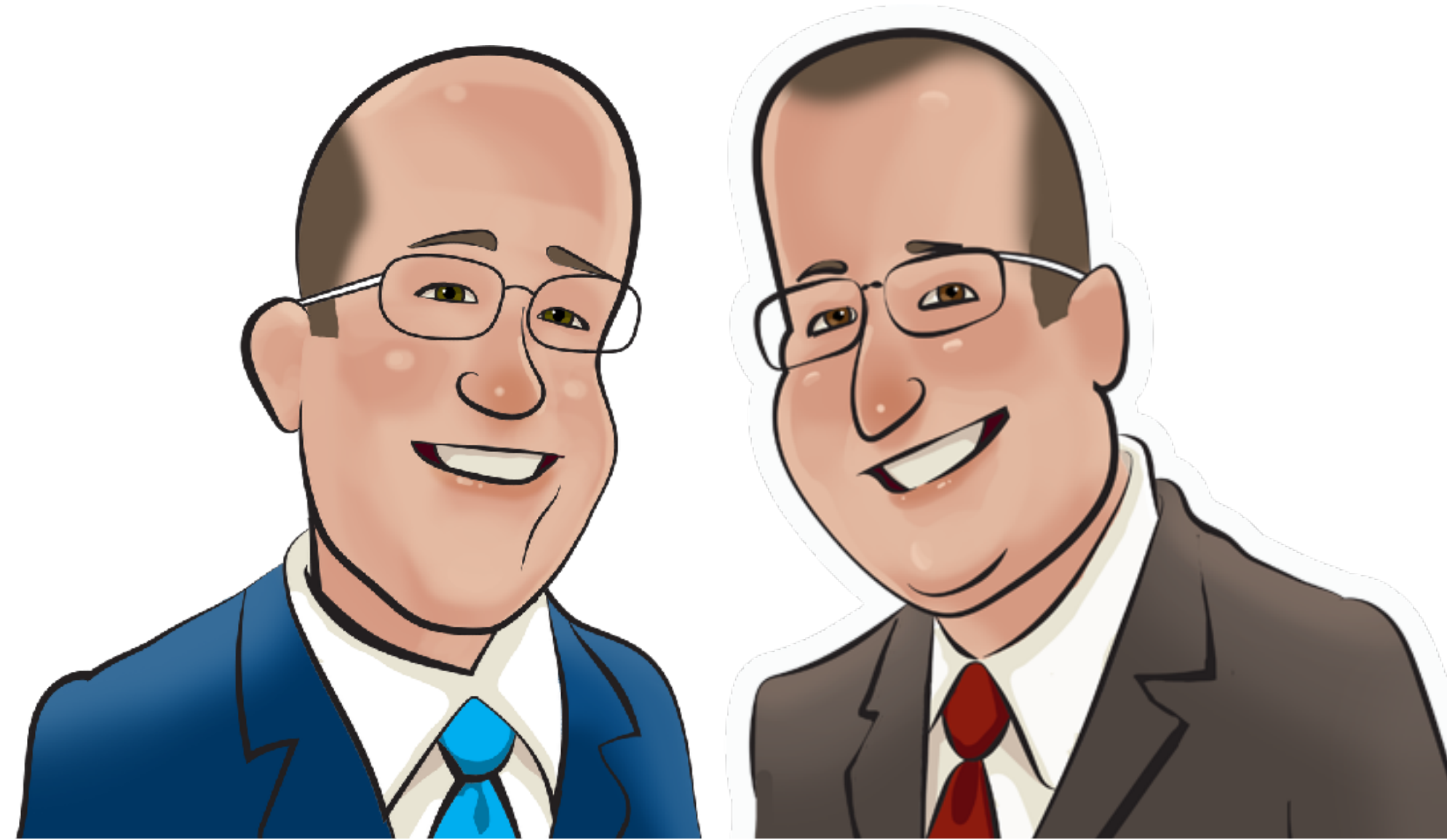
36a Acts 12:25 (20–25).

b TG Brotherhood and

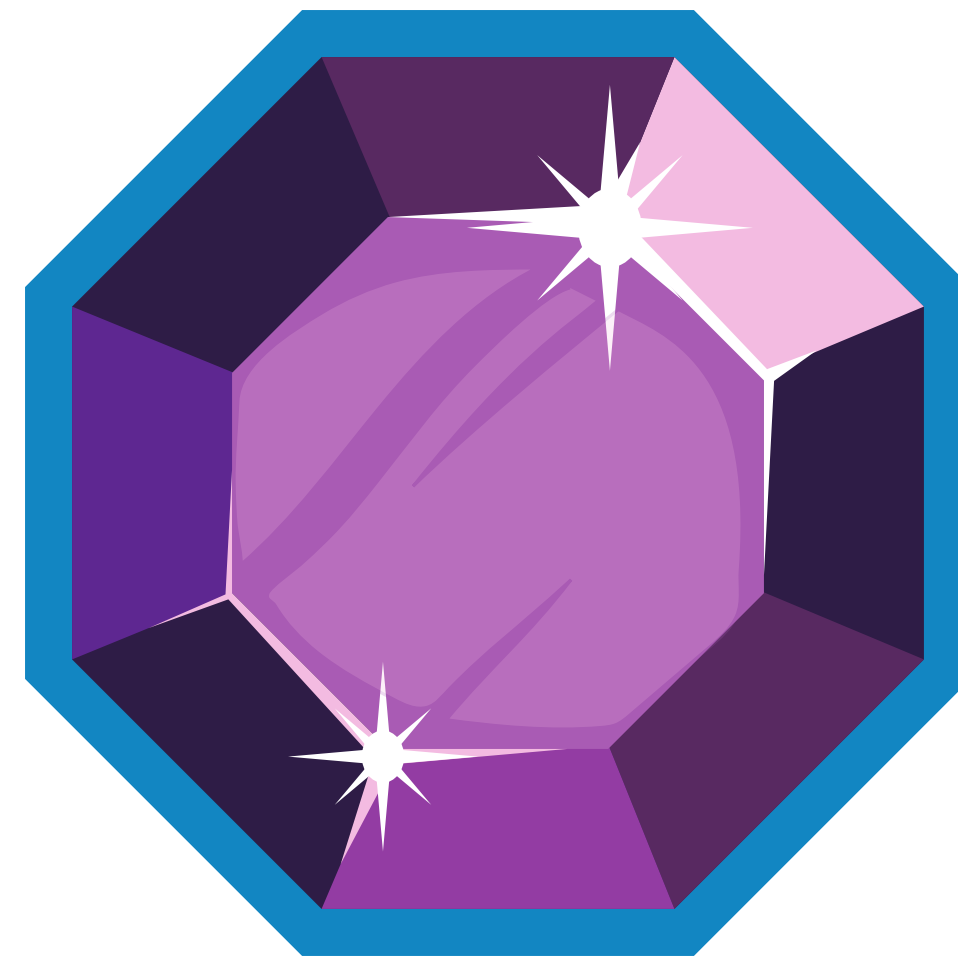
16 1a Acts 17:14 (14–15); 20:4;

1 Cor. 4:17;





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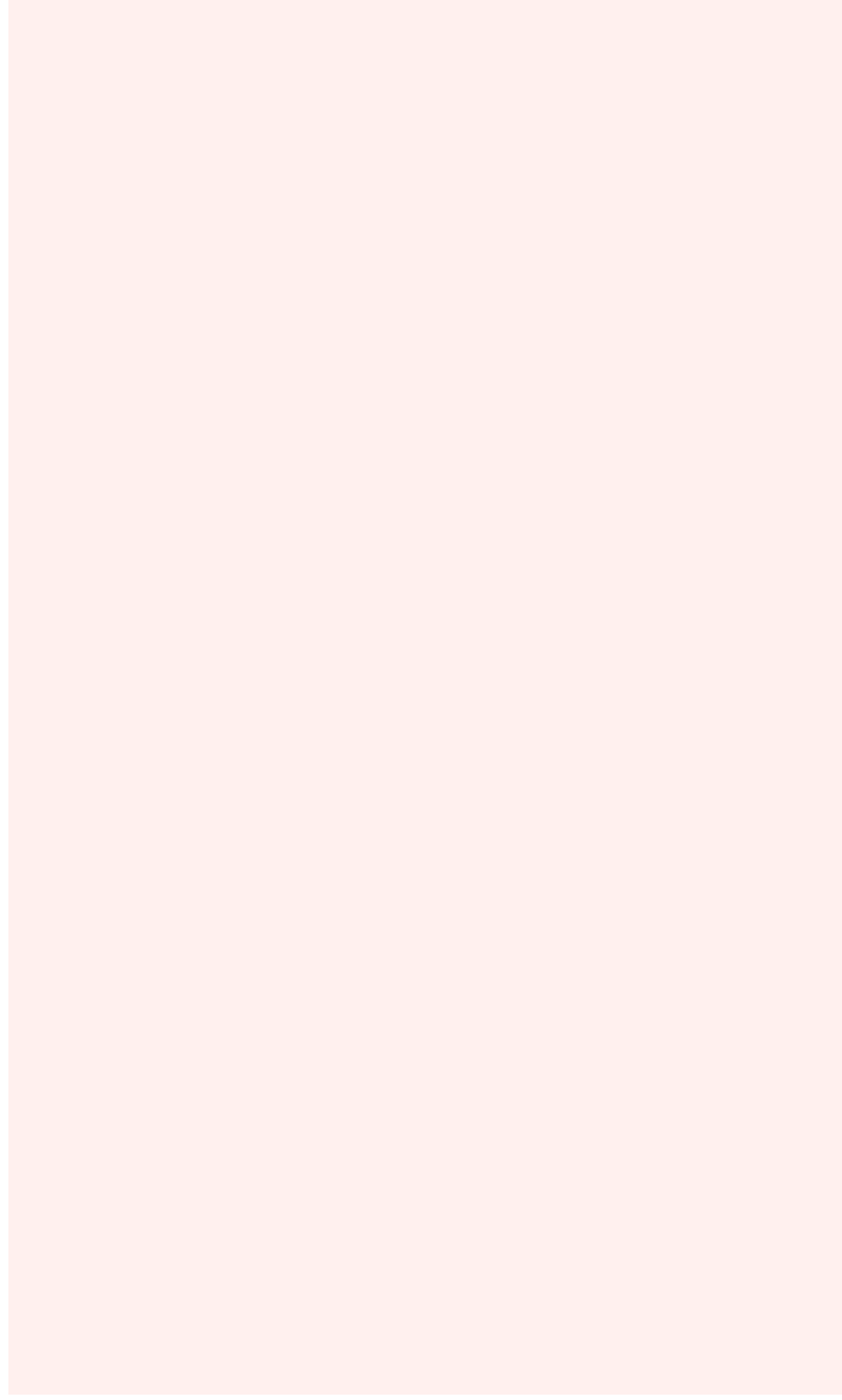
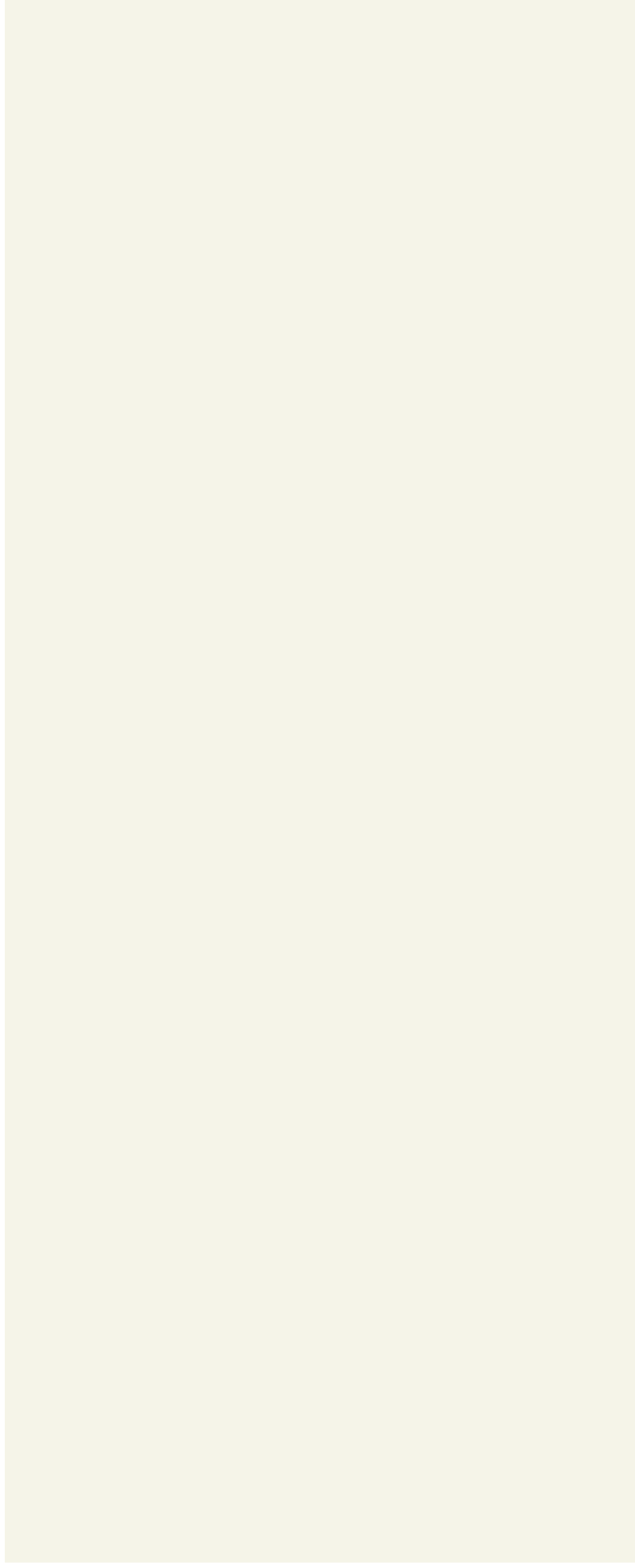
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Violin: Becky Fullmer

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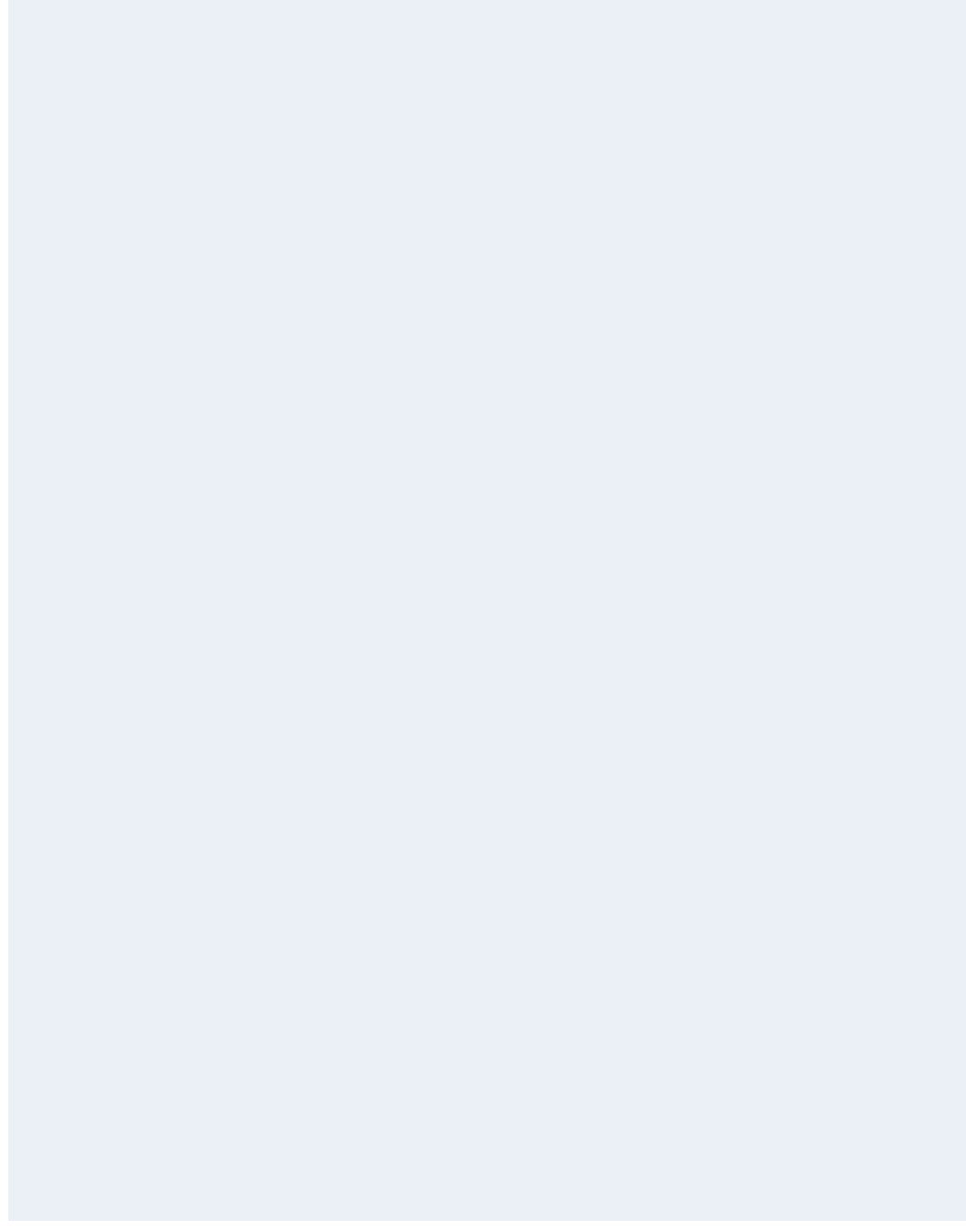
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Paul and Barnabas Separate



Saul Ravages the Church

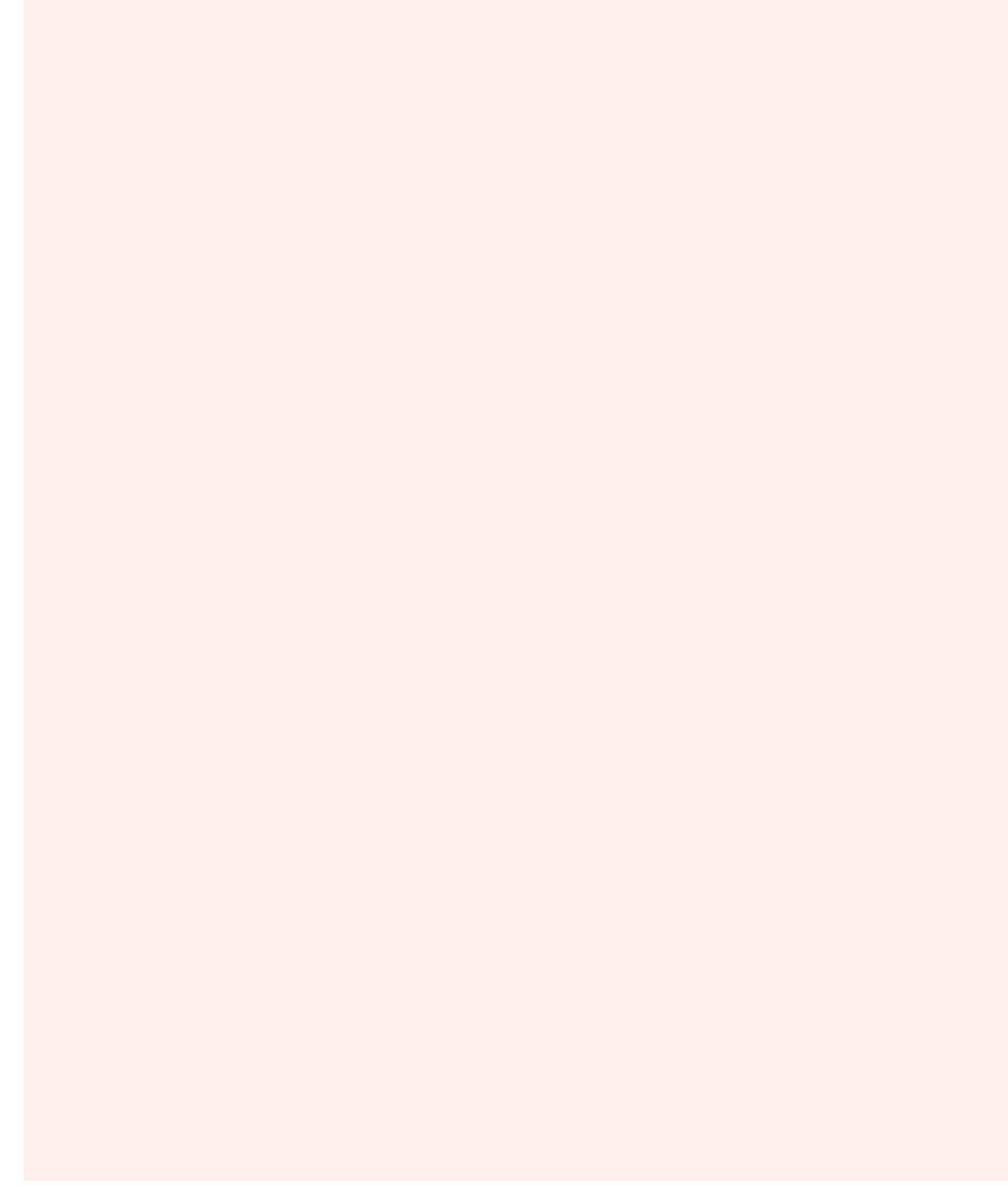
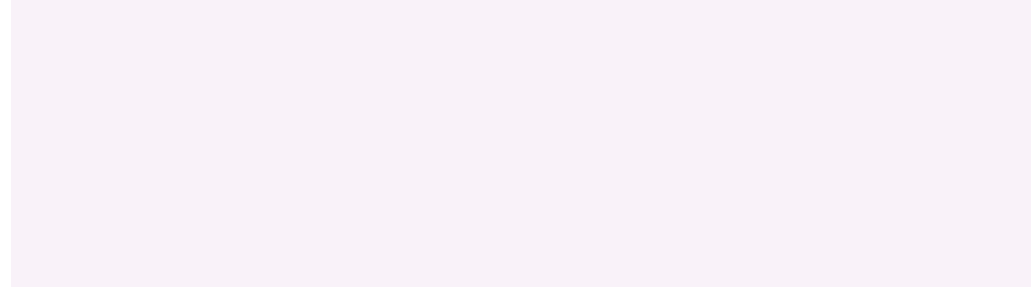
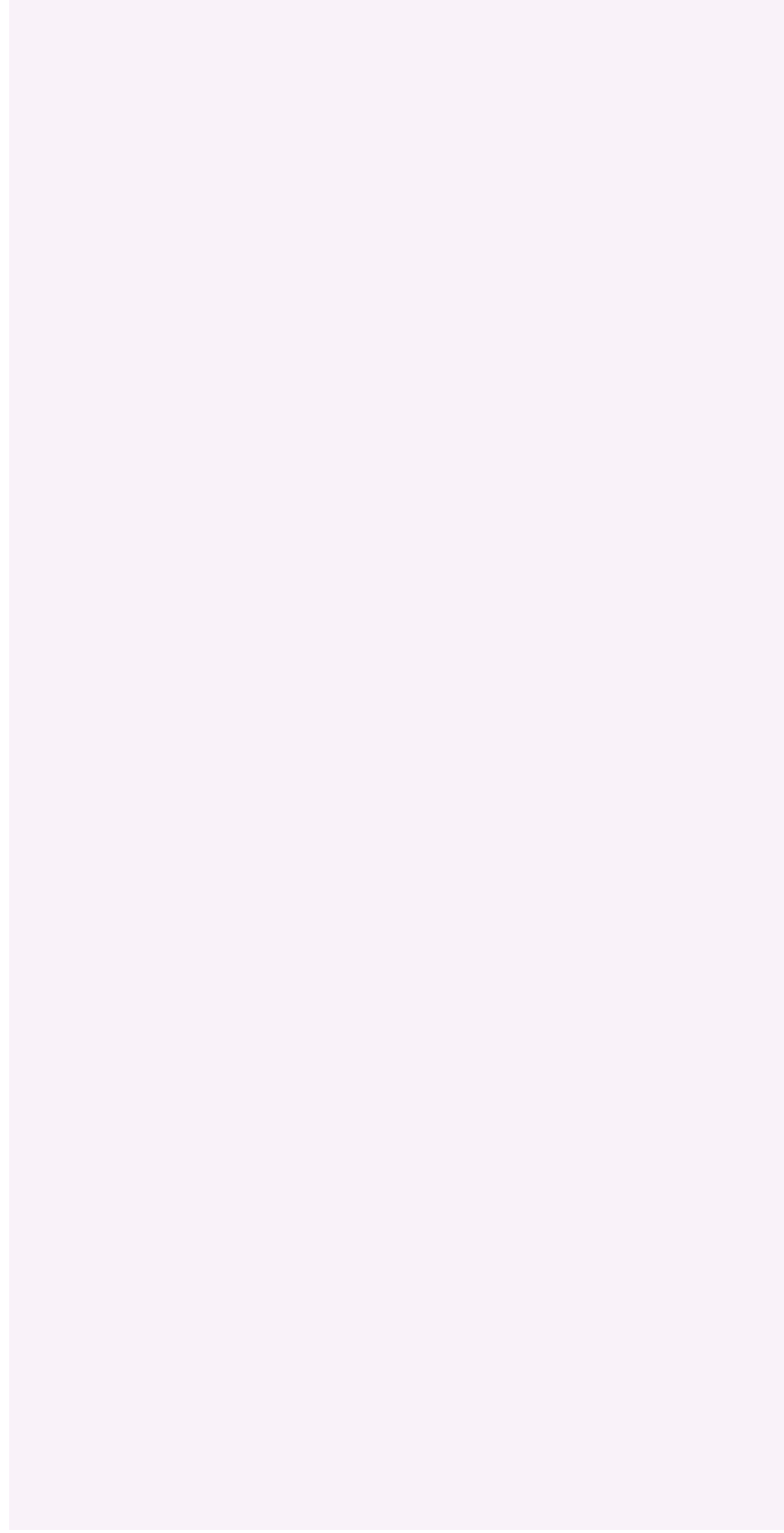
The Jerusalem Council



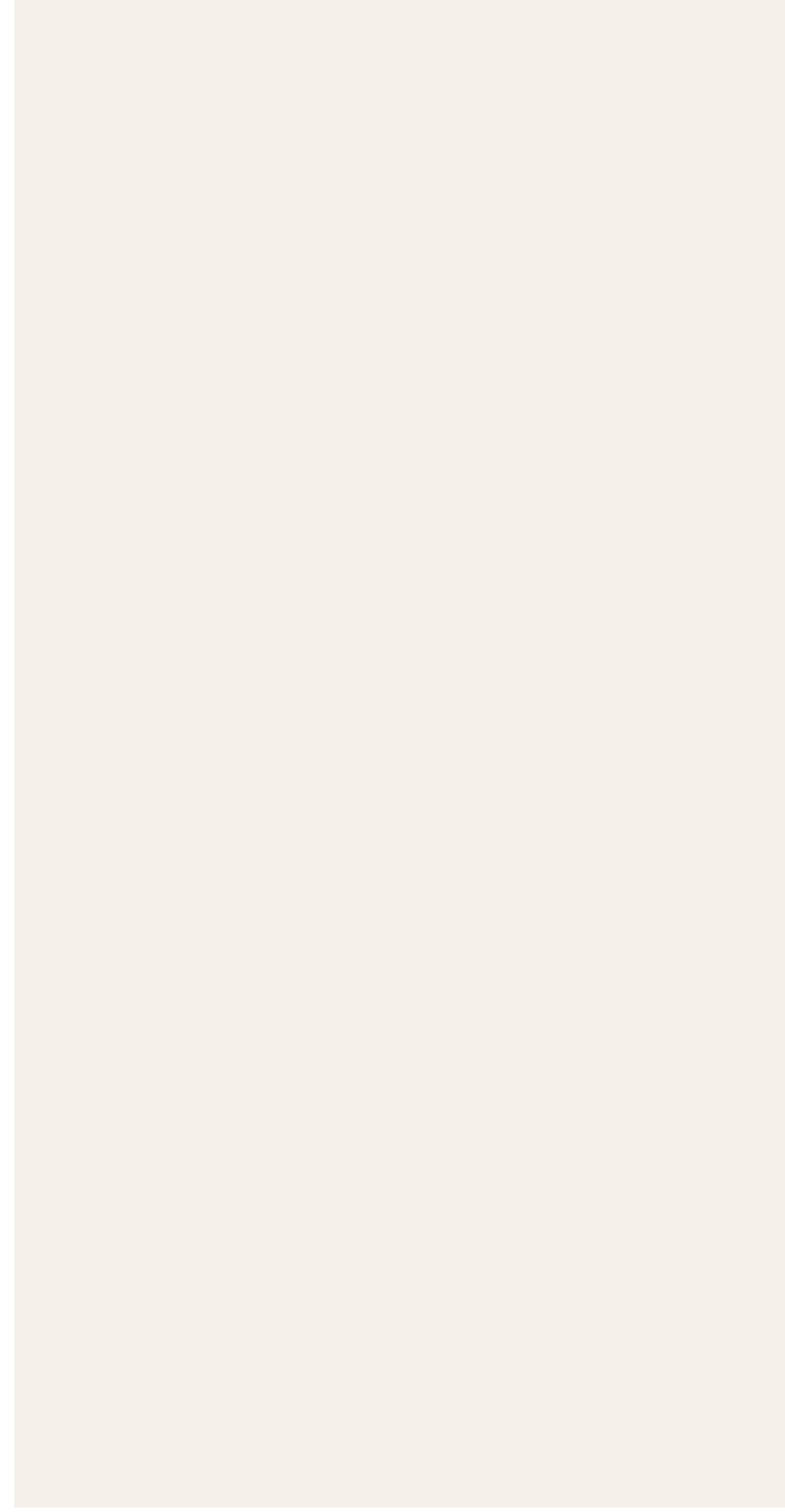
The Council's Letter to Gentile Believers



Paul and Barnabas at Lystra



Paul Stoned at Lystra



Paul and Barnabas Return to Antioch in Syria