

Come Follow Me 2023
Acts 16-21





Acts 16

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New Testament Student Institute Manual

Even though Gentile converts were not required to be circumcised or to observe other rituals of the law of Moses to be saved, Paul circumcised Timothy prior to their missionary labors together “because of the Jews which were in those quarters” (Acts 16:3; see also the commentaries for Acts 15:1, 5, 24 and for Acts 15:22–28). After being circumcised, Timothy could labor more effectively among the Jews, who would feel that an uncircumcised missionary lacked respect for the God of Israel and His laws. Effective missionaries may alter behavior in some ways to avoid giving offense to those living in their fields of labor.

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In making these changes to accommodate others' feelings, the missionaries would not disobey any gospel principles. For the sake of the gospel, at times Paul himself modified his behavior to reach both Jews and Gentiles (see Acts 21:20–26; 1 Corinthians 9:20–22). He also taught Gentile converts to willingly refrain from any behavior that might be perceived as offensive to the Jews, even though it may not have been prohibited by any commandment (see Romans 14:13–15; 1 Corinthians 8:9–13).

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It is likely that at or near Troas, Luke joined Paul and the other missionaries. This would explain how Luke knew many details of Paul's ministry and why he focused so much of his record on Paul. Perhaps one reason why Paul and Silas were led by the Spirit to Troas was so that Luke might join them.

Paul's Second Missionary Journey



Lydia and her household were converted (Acts 16:12-15).

Paul had a vision directing him and his companions to go to Macedonia. Luke joins Paul (Acts 16:8-11).

Timothy joined the Church and became a missionary companion to Paul and Silas (Acts 16:1-3).

Paul, and others, returned to Antioch. The decision of the Jerusalem conference was received with great joy. With Silas as his companion, Paul began his second missionary journey (Acts 15:30-40).

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Elder Dallin H. Oaks

“We must pray for the Lord’s help and directions so we can be instruments in His hands for one who is now ready—one He would have us help today. Then, we must be alert to hear and heed the promptings of His Spirit in how we proceed.

“Those promptings will come. We know from countless personal testimonies that in His own way and His own time the Lord is preparing persons to accept His gospel. Such persons are searching, and when we are seeking to identify them the Lord will answer their prayers through answering ours. He will prompt and guide those who desire and who sincerely seek guidance in how, where, when, and with whom to share His gospel.”

(“Sharing the Gospel,” Oct 2001 GC, Ensign, Nov. 2001, 8).

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14 ¶ And a certain woman named ^aLydia, a seller of purple, 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*.

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:

17 The same followed Paul and us,

stripes 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.

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,

6a Alma 21:16 (16–17);
22:1 (1–4).

9a 2Cor. 2:12.

16a TG Sorcery.

17a James 2:19.

18a TG Spirits, Evil or

TG Cruelty.

25a Ps. 119:62.

b TG Singing.

^aHoly Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

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.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia *and* a colony: and we

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.

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

Elder Bruce R. McConkie

**“The testimony of the devil-led damsel was true. Paul and Silas were prophets; they had the words and power of salvation. But true testimony from Satan’s servants does not lead to salvation. In effect the damsel 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.’ And how many other practitioners of false religions there are who give lip service to Jesus and his doctrines so that people will the more readily follow them and their special brand of ‘saving’ grace. It was for the very reason here involved that Jesus himself forbade the devils whom he cast out to testify that he was the Son of God (Luke 4:41.)”
(Doctrinal New Testament Commentary, 3 vols. [1965–73], 2:149).**

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.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

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.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named ^aLydia, a seller of purple, of the city

thee in the name of Jesus Christ to come out of her. And he came out the same hour.

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, 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

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

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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.

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.

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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

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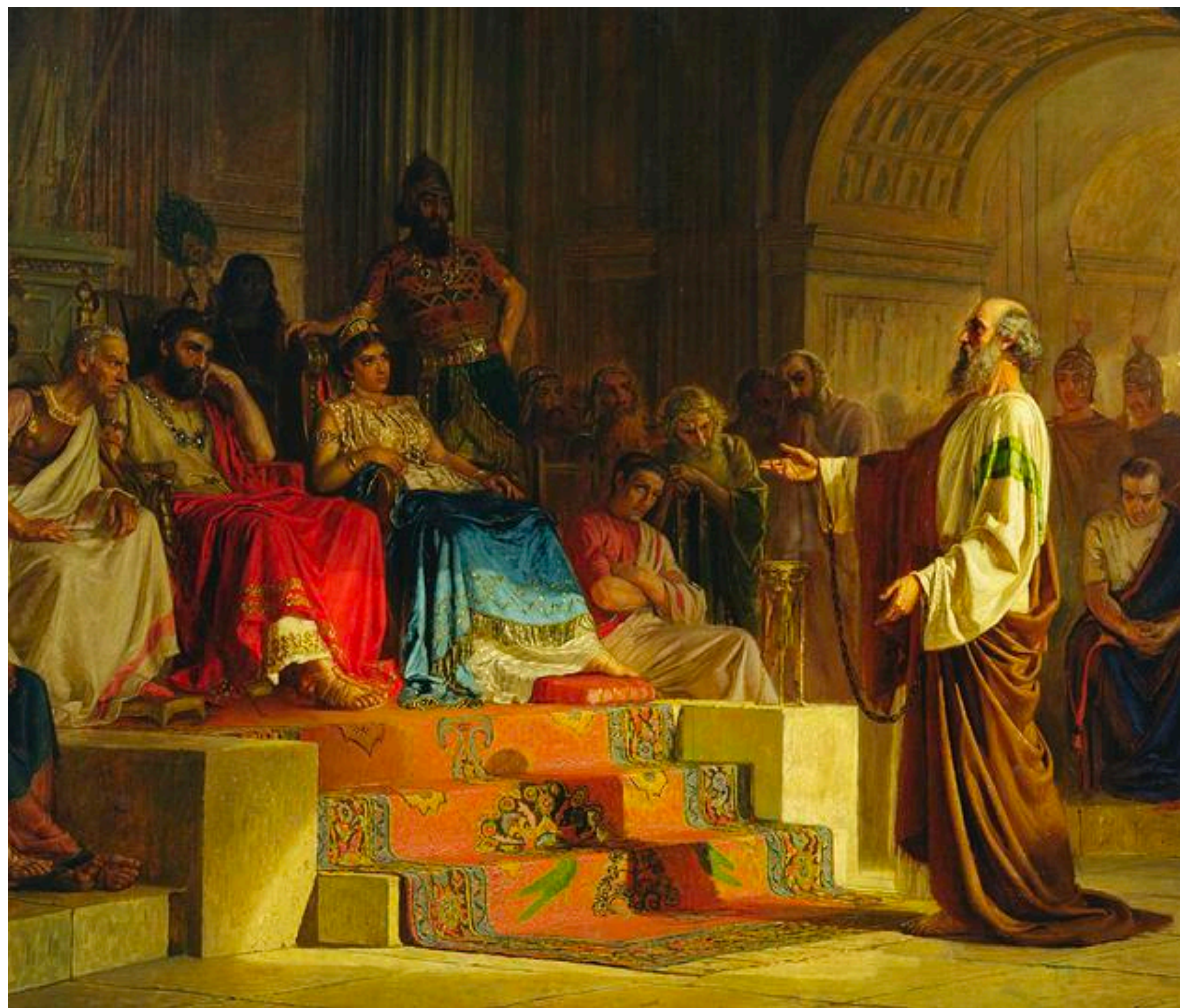
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told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

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? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

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.

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Acts 17

Paul, in Athens, preaches from Mars' Hill about the unknown god—He says, We are the offspring of God.

Now when they had passed through Amphipolis and Apollonia, they came to ^aThessalonica, where was a synagogue of the Jews:

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, 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 fellows of

NT Institute Manual

The archaic meaning of allege is to bring forth proof, to assert, or to declare. Paul referred to scriptural passages to declare, or to provide proof, that Jesus was the Messiah.

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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.

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5 ¶ But the ^aJews which believed not, moved with envy, took unto them certain ^blewd fellows of the baser sort, and gathered a company, and set all the city on an ^cuproar, and ^dassaulted the house of Jason, 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

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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 Cæsar, 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.

31 *a* Mosiah 4:10 (9–10);
Hel. 14:13.
TG Baptism.

40 *a* Acts 16:14 (14–15).
17 1 *a* 1 Thes. 1:1.
2 *a* Acts 18:19; 1 Thes. 2:2.

b Acts 13:50.
5 *a* 2 Cor. 11:26.
b GR wicked, evil.

Also in Philippi, Paul and Silas were beaten and imprisoned. After an earthquake shook the prison, the jailer and his family were baptized. Paul and Silas were released from prison (Acts 16:16-40).

Paul left Timothy and Silas in Berea (Acts 17:13-15).

Jason, a kinsman of Paul, and others believed in Christ. A mob arrested Jason. Paul and his companions escaped (Acts 17:2-9).

Lydia and her household were converted (Acts 16:12-15).



Paul's Second Missionary Journey

President Dieter F. Uchtdorf

“The more we incline our hearts and minds toward God, the more heavenly light distills upon our souls. And each time we willingly and earnestly seek that light, we indicate to God our readiness to receive more light. Gradually, things that before seemed hazy, dark, and remote become clear, bright, and familiar to us.”

(“Receiving a Testimony of Light and Truth,” Oct. 2014 GC, Ensign or Liahona, Nov. 2014, 22).

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, whether those things were so.

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.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and ^aTimo-

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President Howard W. Hunter

“It is certain that one who studies the scriptures every day accomplishes far more than one who devotes considerable time one day and then lets days go by before continuing. Not only should we study each day, but there should be a regular time set aside when we can concentrate without interference. ... It would be ideal if an hour could be spent each day; but if that much cannot be had, a half hour on a regular basis would result in substantial accomplishment. A quarter of an hour is little time, but it is surprising how much enlightenment and knowledge can be acquired in a subject so meaningful” (*“Reading the Scriptures,” Oct 1979 GC, Ensign, Nov. 1979, 64*).

CHAPTER 17

Paul and Silas preach and are persecuted in Thessalonica and in Berea—Paul, in Athens, preaches from Mars' Hill about the unknown god—He says, We are the offspring of God.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

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

3 Opening and alleging, 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 Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, 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 Cæsar, 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.

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Paul and Silas in Thessalonica

Paul and Silas in Berea

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 searched the scriptures daily, whether those things were so.

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.

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

15 And they that conducted Paul brought him unto Athens: 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 wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler 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 Areopagus, 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 spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 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.

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

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

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the

Paul Addresses the Areopagus

Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18

Being rejected by the Jews, Paul turns to the Gentiles—He preaches, minis-

ters, and travels with power.

AFTER these things departed from Athens, a

2 And found Aquila, born in Italy, with Priscilla, which came from Italy, with whom Paul abode, because that he had commanded all Jews that should come to Rome: and came thither to teach them.

3 And because he was of the same craft, he abode with them, and wrought: for they were tentmakers by trade.

4 And he reasoned in the synagogue every sabbath, and taught the Jews and the Greeks.

5 And when they could not bear him, they said, We will have nothing to do with thee, Paul; but we will leave thee, and be quiet. Whence he departed, and went to the house of one Titus Justus, which worshipped God, and dwelt near the synagogue.

6 And when he had preached there, many were converted. But some of the Jews, and of the Greeks, and of the chief of the synagogue, which were called the Libertines, and Alexandrians, and of Cilicia, and of Asia, gathered themselves together against Paul, and said, We find that thou teachest contrary to the customs, and to the law, which we have received.

7 ¶ And he stood in the midst, and said, Men of Athens, I perceive that you are all somewhat idolaters, because I have seen altars of many gods, and an altar which is inscribed, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, I declare unto you.

8 And when he had said these things, they were silent for a while: but some said, We will hear thee again on another day.

9 And he departed thence, and said unto the disciples, I must needs go to Jerusalem, and thence to Rome: for I will testify to the Jews and to the Greeks.

10 And he said, Well wot ye, that after many tribulations I must needs go to Jerusalem, to offer up my neck for the name of the Lord Jesus Christ.

11 And I will have one way, whether it be life or death, that I will not be ashamed to confess the name of our Lord Jesus Christ.

12 And he said, Well wot ye, that after many tribulations I must needs go to Jerusalem, to offer up my neck for the name of the Lord Jesus Christ.

27b	JST Acts 17:27 . . . if they are willing to find him, for he is not far from every one of us;	b	TG Idolatry.	3
		c	Jer. 44:8.	18
30a	Acts 14:16 (16–17); 1 Pet. 1:14 (1–16); 2 Ne. 9:25 (25–27); D&C 76:72.			
28a	Deut. 30:20; D&C 45:1.	b	OR overlooked, disregarded. Moro. 8:22 (9–26).	
29a	TG Man, a Spirit Child of Heavenly Father; Man, Physical Creation of; Man, Potential to Become like	c	D&C 18:9.	
		d	TG Repent.	
		31a	TG Jesus Christ, Judge; Judgment, the Last.	
		b	TG Jesus Christ	

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40a Acts 16:14 (14–15).
17 1a 1 Thes. 1:1
b Acts 13:50.
5a 2 Cor 11:26

11a	TG Scriptures, Study of.		careful in divine things.	c	D&C 38:25 (24–27).
14a	Acts 16:1 (1–4).	23a	GR sacred, venerated objects.	d	TG Gentiles.
15a	1 Thes. 3:1.			e	TG Nations.
16a	GR full of idols; i.e., grossly idolatrous.	b	D&C 93:19. TG God, Knowledge about.	f	TG God, Foreknowl- edge of; God, Omniscience of.
				g	Eccl. 3:2; Alma 40:10. TG Time.
17a	TG Disputations.	c	TG Ignorance.	h	TG Foreordination.
		d	TG Preaching.	i	Deut. 32:8 (8–9);
18a	Acts 18:4 (4, 19); 19:8.	24a	TG Creation.		
19a	GR Hill of Ares (Mars); probably meaning the civil council which	b	Acts 7:48.		
		25a	TG Worship.		



Paul left Timothy and Silas in Berea (Acts 17:13-15).

Paul taught some Greek philosophers at Mars' hill (Acts 17:16-34)

Paul's Second Missionary Journey

Jerusalem

New Testament Student Institute Manual

In Athens, Paul encountered philosophers of the Epicureans and Stoics (see Acts 17:18). Epicureanism was named for Epicurus (341–270 B.C.). According to his philosophy, the world came into existence by chance and was without purpose or design. Epicureans believed that the gods, if they did exist, did not involve themselves in the lives of humans and that happiness was to be found in the absence of cares and pain and the enjoyment of pleasures in moderation.

Stoicism began with the teachings of a man named Zeno (333–264 B.C.). Stoicism held that all things were created, ordered, and set in motion by divine reason. Stoics believed that man was endowed with a spark of reason and should seek harmony with the divine order of things, overcome passions, and live a moral and upright life.

received the word with an readiness of mind, and ^asearched the scriptures daily, whether those things were so.

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.

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

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.)

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.

23 For as I passed by, and beheld your ^adevotions, I found an altar with this inscription, TO THE ^bUNKNOWN GOD. Whom therefore ye ^cignorantly worship, him ^adeclare 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;

Elder Kevin R. Duncan

“This world is full of so many self-help books, so many self-proclaimed experts, so many theorists, educators, and philosophers who have advice and counsel to give on any and all subjects. With technology today, information on a myriad of subjects is available with the click of a keystroke. It is easy to get caught in the trap of looking to the ‘arm of flesh’ [D&C 1:19] for advice on everything from how to raise children to how to find happiness. While some information has merit, as members of the Church we have access to the source of pure truth, even God Himself. We would do well to search out answers to our problems and questions by investigating what the Lord has revealed through His prophets” (*“Our Very Survival,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 35*).

mean.

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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;

Paul complimented the Athenians by saying they were "too superstitious," meaning that they were "most religious" or "careful in divine things" (Acts 17:22, footnote a). The altar "to the unknown god" (verse 23) was the Athenians' attempt to appease an unknowable god or any god who was not known by name. They apparently did not want to offend or neglect any god. Paul used the altar "to the unknown god" to introduce the idea of the true God, Heavenly Father, the God they did not know.

23 For as I passed by, and beheld your ^adevotions, 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;

27 That they should ^aseek the

Lord, ^bif haply they might ^cfeel after him, and find him, though he be 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.

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 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 whom he hath ^bordained; *whereof* he hath given assurance unto all *men*, in that he hath ^craised him from the dead.

32 ¶ And when they heard of the ^aresurrection of the dead, some

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23a GR sacred, venerated
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b D&C 93:19.

TG God, Knowledge

c D&C 38:25 (24–27).

d TG Gentiles.

e TG Nations.

f TG God, Foreknowl-
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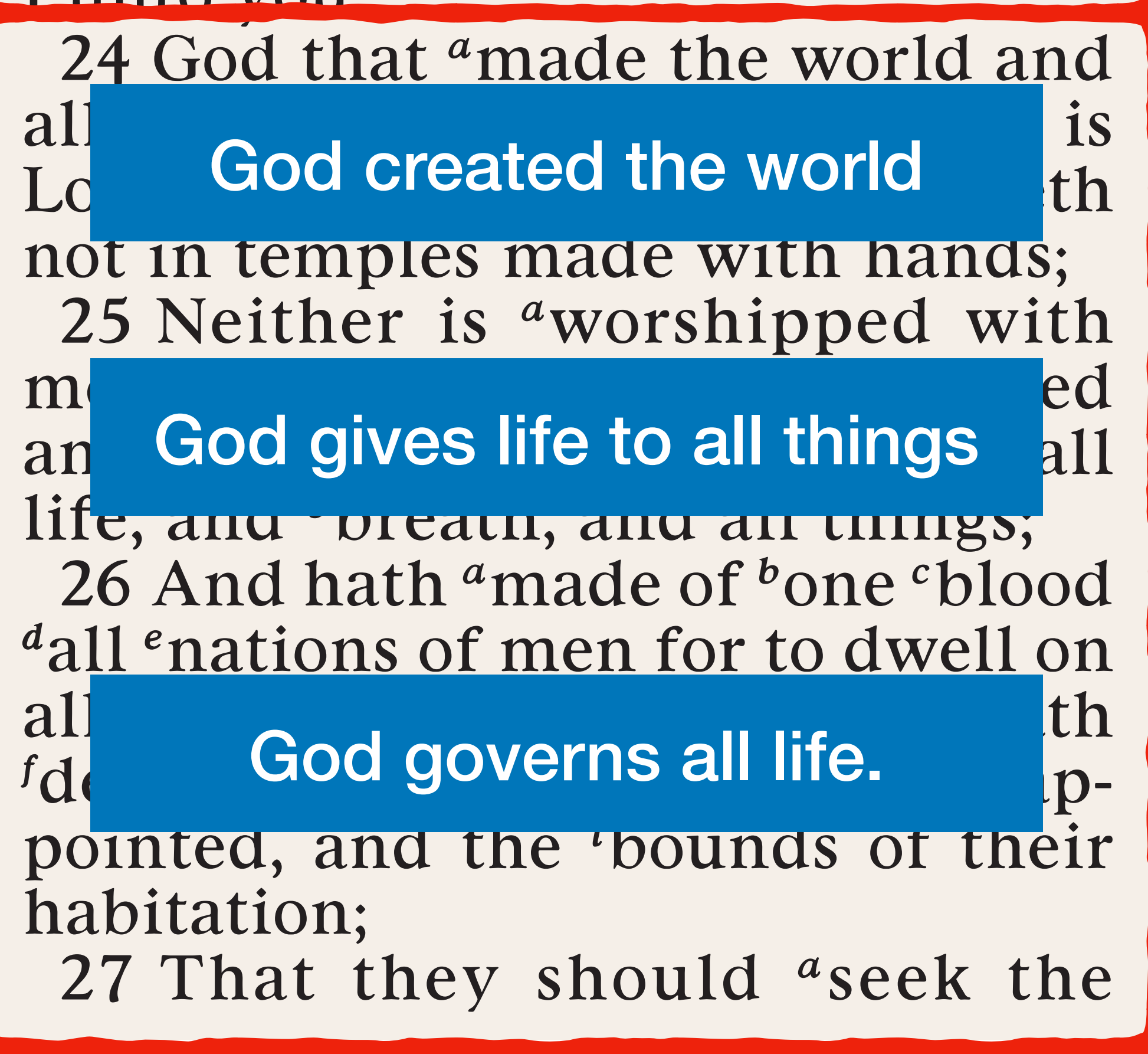
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25 Neither is ^aworshipped with
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gives life, and breath, and all things;

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God created the world

God gives life to all things

God governs all life.

careful in divine things.
23a GR sacred, venerated
objects.
b D&C 93:19.
TG God, Knowledge

c D&C 38:25 (24–27).
d TG Gentiles.
e TG Nations.
f TG God, Foreknowl-
edge of;

If we are willing to seek God, we
will find that He is not far from us.

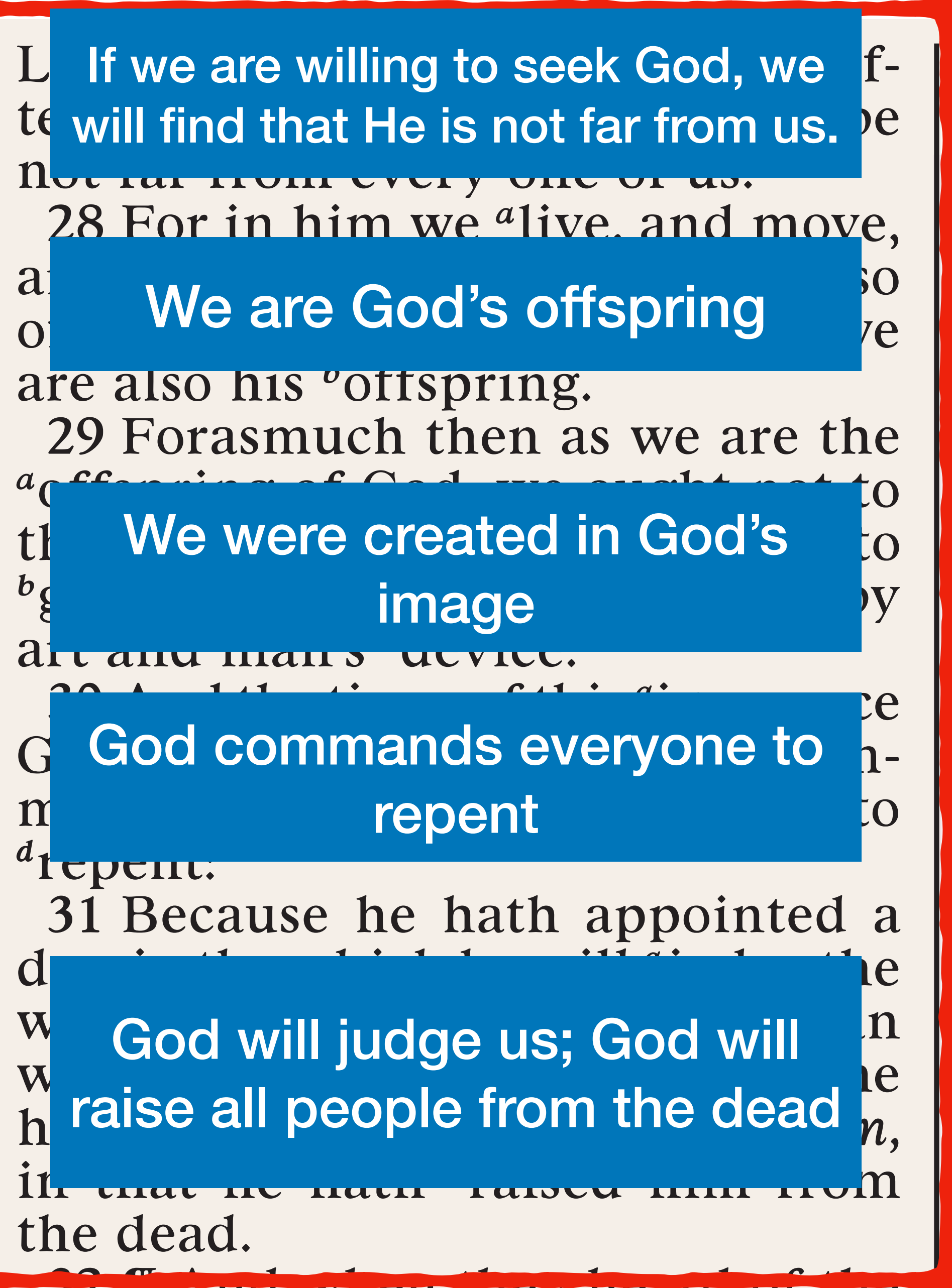
28 For in him we ^alive, and move,
and have our being, and we
are also his ^ooffspring.

29 Forasmuch then as we are the
^aoffspring of God, we ought not to
be like them, but should be
like him, who is the Father of
all and man's device.

30 And he that is the Father of
all, he is the Father of the
Gentiles, as well as of the
Jews, and he will have all
men to repent.

31 Because he hath appointed a
day, in which he will judge
the world, he will raise up
all people from the dead, and
will give to every man
according to his works.

32 ¶ And when they heard of the
^aresurrection of the dead, some
believed, and some did not.



We are God's offspring

**We were created in God's
image**

**God commands everyone to
repent**

**God will judge us; God will
raise all people from the dead**

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Elder Dallin H. Oaks

“Be careful how you characterize yourself. Don’t characterize or define yourself by some temporary quality. The only single quality that should characterize us is that we are a son or daughter of God. That fact transcends all other characteristics, including race, occupation, physical characteristics, honors, or even religious affiliation.”

(“How to Define Yourself,” New Era, June 2013, 48).

New Testament Student Institute Manual

In his famous address on Mars Hill, Paul quoted from the Phaenomena, a work by Aratus, a Cilician poet: “As certain also of your own poets have said, For we are also his offspring” (Acts 17:28). Nearly identical words occur in the “Hymn to Zeus” written by the earlier poet Cleanthes. Both Aratus and Cleanthes were Stoics. In citing these poets, Paul was establishing beliefs that he had in common with his listeners and attempting to persuade them by citing sources they considered authoritative (compare Alma 18:24–32).

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Dionysius was one of those who believed Paul's teaching (see Acts 17:34). He was called "the Areopagite," probably meaning that he was a member of the Areopagus, the judicial council that met at Mars Hill. According to tradition, he became a bishop in the Church in Athens. In later years a church named after Dionysius was built on the north slope of the hill, remains of which can be seen today.

31 Because he hath appointed a day, in the which he will ^ajudge the world in righteousness by *that* man whom he hath ^bordained; *whereof* he hath given assurance unto all *men*, in that he hath ^craised him from the dead.

32 ¶ And when they heard of the ^aresurrection of the dead, some ^bmocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the ^aAreopagite, and a woman named Damaris, and others with them.

CHAPTER 18

Being rejected by the Jews, Paul turns to the Gentiles—He preaches, minis-

27b JST Acts 17:27 . . . if they are willing to find him, for he is not far from every one of us;

b TG Idolatry.
c Jer. 44:8.
30a Acts 14:16 (16–17);
1 Pet. 1:14 (1–16);

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Acts 18

Lord, ^bif haply they might ^cfeel after him, and find him, though he be 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.

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.

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CHAPTER 18

Being rejected by the Jews, Paul turns to the Gentiles—He preaches, minis-

ters, and travels—Apollos also preaches with power.

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; (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.

4 And he reasoned in the ^asynagogue every ^bsabbath, and persuaded the Jews and the Greeks.

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.

6 And when they opposed themselves, and blasphemed, he ^ashook *his* raiment, 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.

Paul in Corinth

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.

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, 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.

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; having shorn *his* head in Cenchrea: for he had a ^avow.

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 Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia 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.

25 This man was ^ainstructed in the way of the Lord; and being ^bfervent in the spirit, he spake and taught ^cdiligently the things of the Lord, knowing only the baptism of ^aJohn.

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.

27 And when he was disposed to pass into Achaia, 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* publickly, ^ashewing by the scriptures that ^bJesus was Christ.

CHAPTER 19

Paul confers the gift of the Holy Ghost by the laying on of hands—He preaches and works many miracles—The sons of Sceva fail to cast out devils by exorcism—The worshippers of Diana (Artemis) raise a tumult against Paul.

AND it came to pass, that, while Apollos was at Corinth, Paul having

Apollos Speaks Boldly in Ephesus

27b JST Acts 17:27 . . . if they are willing to find him, for he is not far from every one of us;
c D&C 101:8.
28a Deut. 30:20; D&C 45:1.
b TG Man, Antemortal Existence of.
29a TG Man, a Spirit Child of Heavenly Father; Man, Physical Creation of; Man, Potential to Become like

b TG Idolatry.
c Jer. 44:8.
30a Acts 14:16 (16–17); 1 Pet. 1:14 (1–16); 2 Ne. 9:25 (25–27); D&C 76:72.
b OR overlooked, disregarded. Moro. 8:22 (9–26).
c D&C 18:9.
d TG Repent.
31a TG Jesus Christ, Judge; Judgment, the Last.
b TG Jesus Christ

34a Acts 17:19 (19, 22).
18 2a 1 Cor. 16:19.
3a Acts 20:34; 1 Thes. 2:9.
b TG Skill.
4a Acts 17:17; 19:8.
b TG Sabbath.
5a 1 Thes. 1:1.
b Alma 7:26 (16, 26).
c TG Jesus Christ, Messiah.
6a Matt. 10:14; Acts 13:51 (44–51); D&C 24:15; 60:15.

Paul Returns to Antioch

9a TG Jesus Christ, Appearances, Antemortal

b GR crime. 15a Acts 23:29. 18a TG Vow

b TG Zeal.
c GR accurately, precisely, diligently



Paul was reunited with Silas and Timothy in Corinth. Paul taught and labored there for one and a half years. Paul was arrested and taken before the Roman governor (Acts 18:1-18).

Paul's Second Missionary Journey

New Testament Student Institute Manual

Paul traveled to Corinth, where he worked in his trade as a tentmaker to support himself. He may have worked in his trade in other cities in order to avoid being a burden on the Saints he served (see Acts 20:33–34; 1 Corinthians 9:13–18; 2 Corinthians 11:9; 2 Thessalonians 3:7–10). Elder Bruce R. McConkie noted, “Jesus was a carpenter, Peter a fisherman, Matthew a tax collector; Brigham Young was a carpenter, painter, and glazier, Heber J. Grant a businessman, David O. McKay a teacher; Paul and Aquila were tentmakers. ... Work is honorable, indeed is an essential part of one’s mortal probation” (Doctrinal New Testament Commentary, 2:163).

4 And he reasoned in the ^asynagogue every ^bsabbath, and persuaded the Jews and the Greeks.

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

6 And when they opposed themselves, and blasphemed, he ^ashook *his* raiment, and said unto them, Your ^bblood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

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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.

NT Student Institute Manual

When the Jews in the synagogue in Corinth rejected his teaching, Paul shook his raiment and declared, “Your blood be upon your own heads; I am clean” (Acts 18:6). In so doing, he was following the Israelite custom of enacting his blamelessness from the sins of those he taught. The Book of Mormon alludes to this practice (see 2 Nephi 9:44; Jacob 1:19; Mosiah 2:27). When Paul declared, “I will go unto the Gentiles,” he was stating that the Jews would no longer be his top priority in teaching the gospel (Acts 18:6).

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34a Acts 17:19 (19, 22).

18 2a 1 Cor. 16:19.

3a Acts 20:34;

1 Th. 2:9

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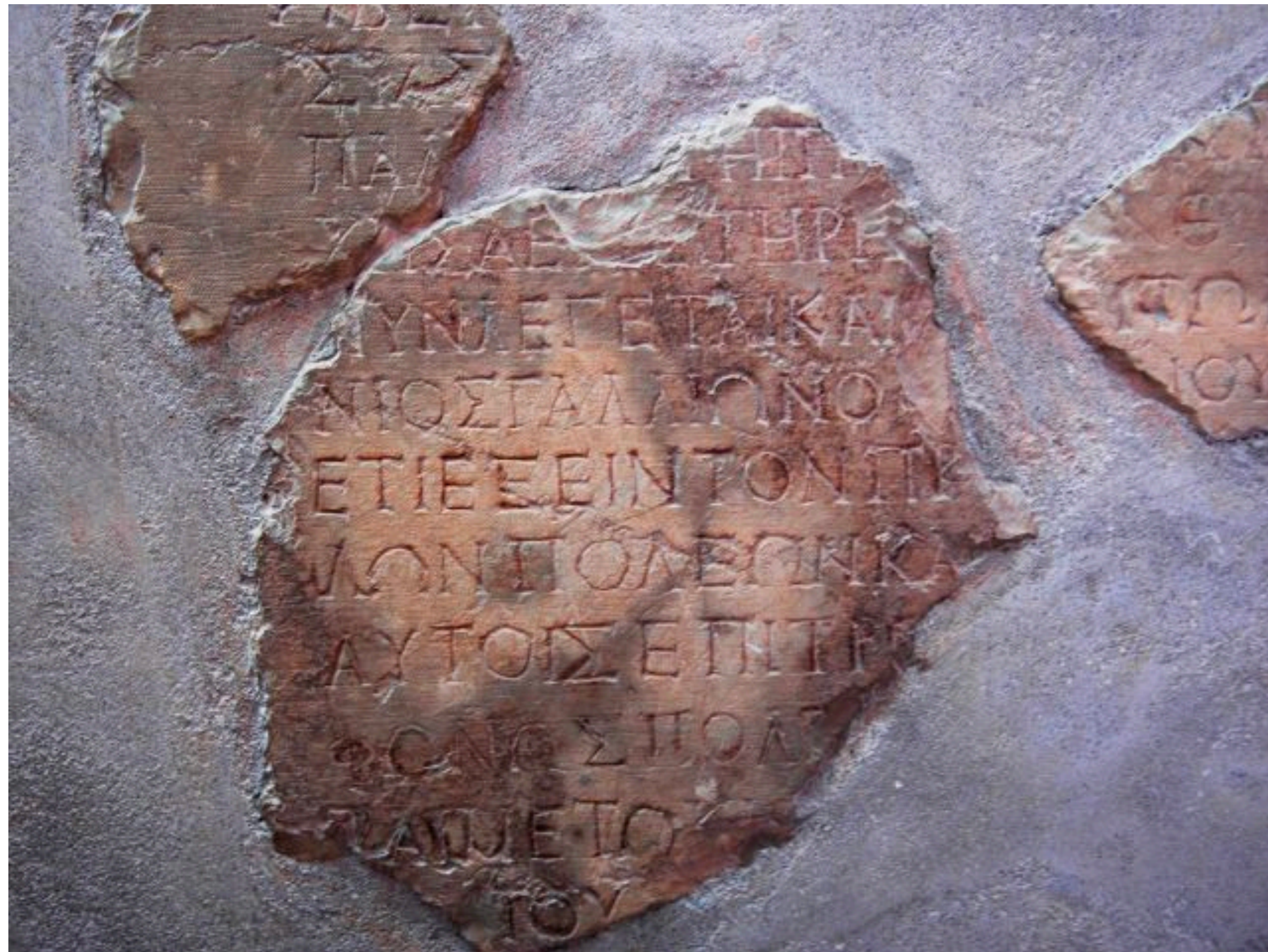
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President Thomas S. Monson

“Now, some of you may be shy by nature or consider yourselves inadequate to respond affirmatively to a calling. Remember that this ... is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help. Remember that the Lord will shape the back to bear the burden placed upon it.”

(“To Learn, to Do, to Be,” Oct. 2008 GC, Ensign or Liahona, Nov. 2008, 62).



The name Gallio (ΓΑΛΛΙΩ) can be seen in the center of the fourth line of this ancient inscription. Paul was accused before the Roman official Gallio. This inscription establishes that Gallio served in Corinth in A.D. 51–52. It is one of the most valuable historical artifacts for determining the dates of Paul’s missions and epistles.

Paul in Corinth

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9a TG Jesus Christ, Appearances, Resurrection

b GR crime. 15a Acts 23:29. 18a TG Vow

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Paul Returns to Antioch

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.

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28 For he mightily convinced the Jews, and *that* publickly, ^ashewing by the scriptures that ^bJesus was Christ.

CHAPTER 19

Paul confers the gift of the Holy Ghost by the laying on of hands—He preaches and works many miracles—The sons of Sceva fail to cast out devils by exorcism—The worshippers of Diana (Artemis) raise a tumult against Paul.

AND it came to pass, that, while Apollos was at Corinth, Paul having



1 and 2 Thessalonians
Written from Corinth

Paul preached in the synagogue (Acts 18:18-21).

Paul went to Jerusalem, saluted the Church there, and returned to Antioch (Acts 18:21-22).

Paul's Second Missionary Journey

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CHAPTER 19

Paul confers the gift of the Holy Ghost by the laying on of hands—He preaches and works many miracles—The sons



Acts 19

Paul performed many miracles, and the Church grew.

Worshippers of the Greek goddess Diana caused the people to riot against Paul and the Christians. Gaius and Aristarchus were taken by a mob but later released unharmed. Paul remained for about three years (Acts 19:1-41).

Paul visited and strengthened the Church in Galatia and Phrygia. Acts 18:23 ; Acts 19:1

Paul's Third Missionary Journey



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Paul in Ephesus

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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.

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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; 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.

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The Sons of Sceva

A Riot at Ephesus

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, 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:

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.

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.

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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.

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Paul raises Eutychus is free from the He predicts apostasy Church—He reveals Jesus, It is more to receive.

AND after the ^a Paul called unto and ^bembraced for to go into M

GR crime. Acts 23:29.

b TG Zeal. c GR accurately, precisely,

19 1a OR parts, region. 3a Matt. 3:11; Acts 18:25. 4a TG Baptism, Qualifications for.

11a TG Priesthood, Authority; Priesthood, Power of. 12a 2 Kgs. 4:29;

b TG Profanity. c TG Unrighteous Dominion. 15a TG Spirits, Evil or

24a GR Artemis. 27a Alma 11:24 (23-24).

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Prophet Joseph Smith

“It seems ... that some sectarian Jew had been baptizing like John [the Baptist], 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 promise” (*“Baptism,” editorial published in Times and Seasons, Sept. 1, 1842, 904; spelling modernized; Joseph Smith was the editor of the periodical*).

“Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost” (*Teachings of Presidents of the Church: Joseph Smith, 95*).

Macedonia
Paul performed many miracles, and the Church grew.

Worshippers of the Greek goddess Diana caused the people to riot against Paul and the Christians. Gaius and Aristarchus were taken by a mob but later released unharmed. Paul remained for about three years (Acts 19:1-41).

Paul's Third Missionary Journey



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Elder 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” (Doctrinal New Testament Commentary, 2:169). The people in Ephesus had sufficient faith in the Lord Jesus Christ that they were healed when Paul’s handkerchiefs or aprons were brought to them. In our day, the ordinance of anointing the sick with consecrated oil helps to increase the faith of those involved and helps them call upon God’s power and mercy.

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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, and there are deputies: let them implead one another.

39 But if ye inquire 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.

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CHAPTER 20

Paul raises Eutychus from death—Paul is free from the blood of all men—He predicts apostasy from within the Church—He reveals a teaching from Jesus, It is more blessed to give than to receive.

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5a TG Baptism, Essential

11a TG Priesthood,

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Priesthood, Power of.

12a 2 Kgs. 4:29;

John 8:44 (43-49)

b TG Profanity.

c TG Unrighteous

Dominion.

15a TG Spirits, Evil or

Unseen

24a GR Artemis.

27a Alma 11:24 (23-24).

guardian.

c GR Zeus.

20 1a TG Rioting and

Reveling.

A brown paper bag is centered in the image. The text "Acts 20" is written across the middle of the bag in a blue, cursive-style font. The bag has a slight shadow on its left side, suggesting it is resting on a surface.

Acts 20

Paul traveled to Macedonia and while there, wrote again to the Saints in Corinth (2 Cor.).

Paul journeyed to Greece, where he remained for three months.

He was about to sail to Syria but decided to return through Macedonia first (Acts 20:1-3).

Paul restored the life of a young man named Eutyclus (Acts 20:6-12).

1 Corinthians
Written from Ephesus
2 Corinthians
Written from Macedonia

Galatians
Written from Macedonia

Romans
Written from Corinth

Paul's Third Missionary Journey



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Paul in Macedonia and Greece

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.

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

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of ^aunleavened bread, and came unto them to Troas in five days; where we abode seven days.

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, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, 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 went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to ^ago afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

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.

17 ¶ And from Miletus he sent to Ephesus, and called the ^aelders of the church.

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, 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 publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, ^aand faith toward 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.

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, 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.

30 Also of your own selves shall men arise, speaking ^aperverse things, to ^bdraw away disciples after them.

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 these ^ahands my necessities were with me

35 I have shown how that so support the words of the word which he said, It is more blessed to give than to receive.

36 ¶ And when he had kneeling, he kneeled with them all

37 And they on Paul's neck

38 ^aSorrowful words which they should see that they accomplished

Paul journeys persecuted, arrested

AND it came to pass that we were gotten into the course unto Cyprus, and sailed into Rhodus, and came unto Patara

2 And finding there seven men, we set forth.

3 Now when we were come to Cyprus, we sailed on, and sailed into Tyre: for there we should unlade her

4 And finding there seven men, we went through the city, and did not go up to the temple

5 And when those days,

23a 1 Thes. 3:3.

b GR wait for me.

24a Dan. 3:16;

Matt. 10:19.

b Acts 21:13

b OR bishops.

TG Bishop.

c TG Church.

d Heb. 9:12;

1 Jn. 1:7

preached unto them, ready to depart on the morrow; and continued his speech until midnight.

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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.

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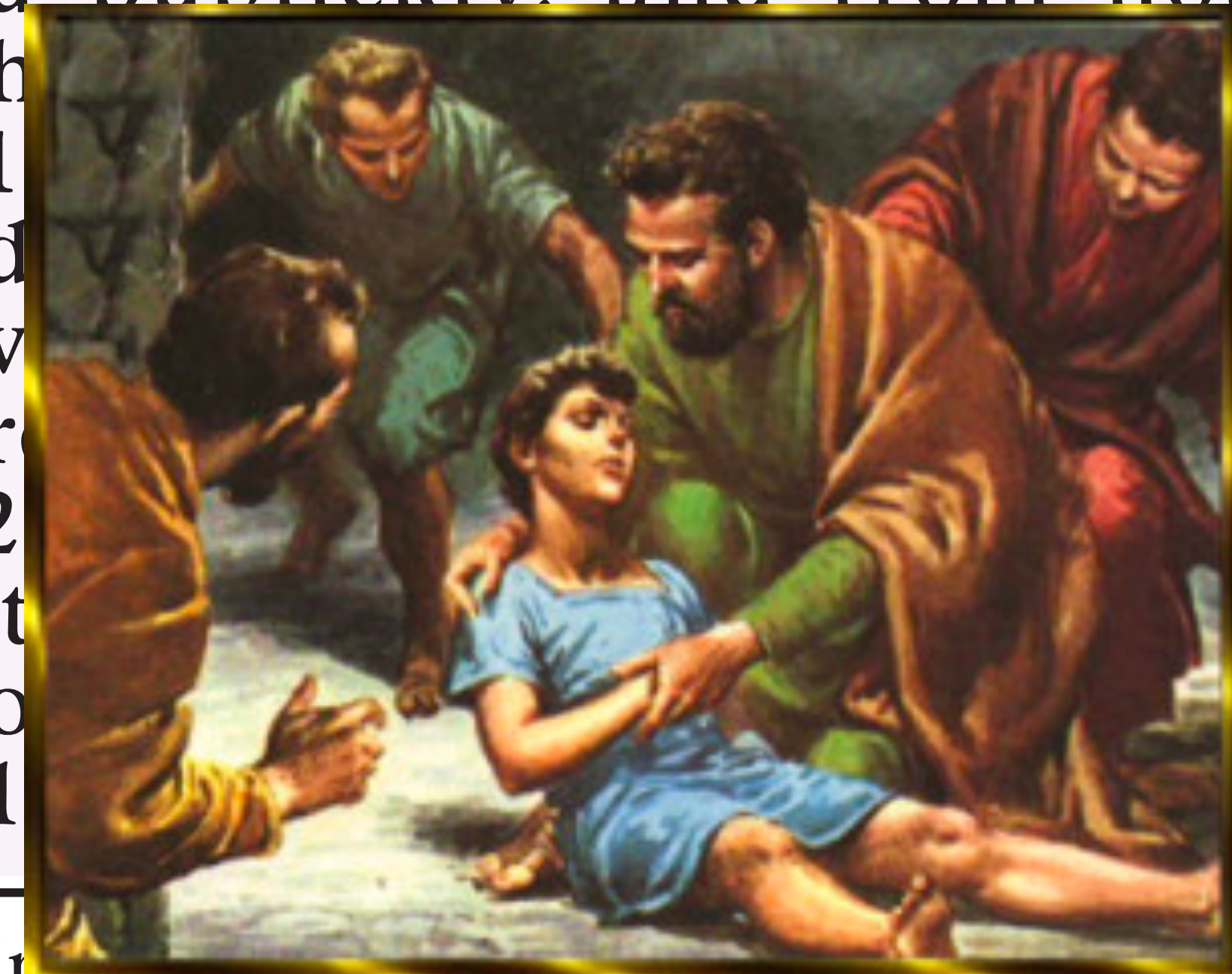
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4a Acts 19:29; 27:2;
Col. 4:10.

Worship; Meeting
d D&C 20:75.

19a D&C 4:2 (2, 6).

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12 And they brought the young

to him, he said unto them, Ye know, from Asia with you.

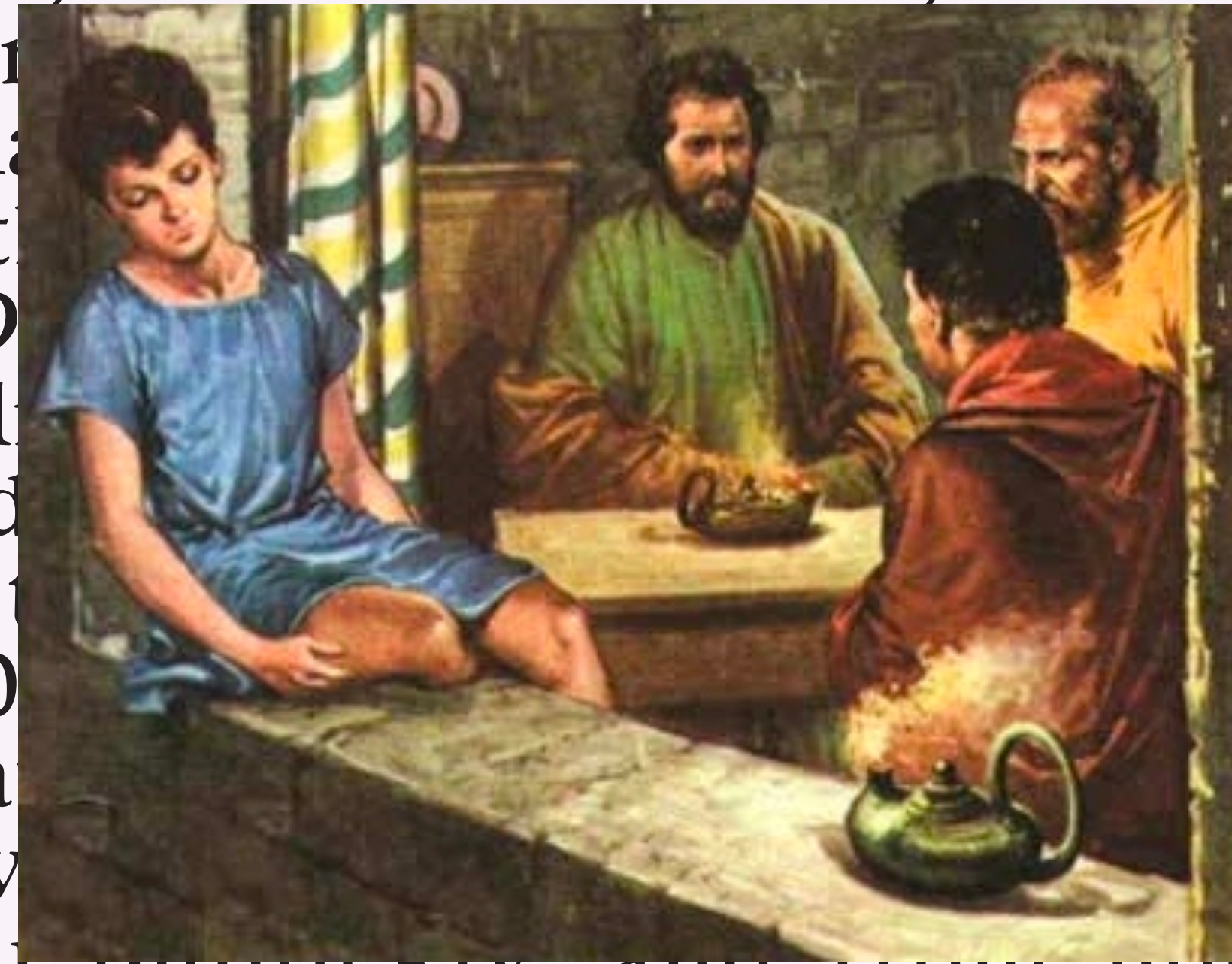
19 And he said unto them, I have seen many such things done by them.

20 And he said unto them, I have seen many such things done by them, but I have seen none of these things done by you.

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fall



4a Acts 19:29; 27:2;
Col. 4:10.

Worship; Meeting
d D&C 20:75.

19a D&C 4:2 (2, 6).

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.

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

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of ^aunleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the ^afirst ^bday of the week, when the disciples came

man ^aalive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to ^ago afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

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.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of



Paul restored the life of a young man named Eutychus (Acts 20:6-12).

In Miletus, Paul called for the elders of the church in Ephesus and when they came, he warned the Saints of apostasy. He told them that he must go to Jerusalem for Pentecost (Acts 20:13-38).

1 Corinthians
Written from Ephesus
2 Corinthians
Written from Macedonia

Galatians
Written from Macedonia

Romans
Written from Corinth

Paul's Third Missionary Journey

Ephesus, and called the ^aelders of the church.

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, 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 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.

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, to feed the ^cchurch

34 Ye are these ^aholy men, my necessities were with you.

35 I know how the Lord supported me, how the Lord supported the work, he said, than to you.

36 ¶ *And* taken, he was with the Lord.

37 *And* on Paul.

38 ^aSo words should they acc

Paul journeyed, persecuted,

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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.

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.

CHAPTER 21

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

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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, 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.

30 Also of your own selves shall men arise, speaking ^aperverse things, to ^bdraw away disciples after them.

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.

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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.



Elder Jeffrey R. Holland

“Most people don’t come to church looking merely for a few new gospel facts or to see old friends, though all of that is important. They come seeking a spiritual experience. They want peace. They want their faith fortified and their hope renewed. They want, in short, to be nourished by the good word of God, to be strengthened by the powers of heaven. Those of us who are called upon to speak or teach or lead have an obligation to help provide that, as best we possibly can”

(“A Teacher Come from God,” Apr. 1998 GC, Ensign, May 1998, 26).

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Acts 21



Paul's Third Missionary Journey

On his way to Jerusalem, Paul visited the Saints in Tyre, where they stayed with Philip and his family and Caesarea, where they lodged with Mnason (Acts 21:1-15).

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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 ^aCæsarea: and we entered into the house of ^bPhilip the ^cevangelist, which was *one* of the seven; and abode with him.

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

10 And as we tarried *there* many days, there came down from Judæa 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.

14 And when he would not be persuaded, we ceased, saying, The ^awill of the Lord be done.

15 And after those days we ^atook up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, 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.

19 And when he had saluted them, he declared particularly what things God had wrought among the ^aGentiles by his ministry.

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:

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.

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

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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.

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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 com-

manded him to be bound with ^acastle.

35 And when he was bound, the stairs, so it was, the top of the soldiers for to save the people.

36 For the multitude of the people followed after Paul with him.

37 And as Paul was bound, the captain, May I say, Who said, Canst thou tell me what thou hast done?

38 Art not thou an Egyptian, which before thee did stir up an uproar, and leddest out into the wilderness four thousand men, which were murderers?

39 But Paul said, I am a Jew of ^aTarsus, a citizen of no mean city: I beseech thee, suffer me to speak unto the people.

40 And when he had given licence, Paul stood, and beckoned with the hand unto the people. And when he had said a great ^bsilence, he said in the Hebrew tongue,

CHAPTER 22

Paul recounts the vision and also tells of his defence as a Roman citizen.

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2 (And when they had spake in the Hebrew tongue, they kept silence: and he saith,)

3 I am verily a man born in Tarsus, a city brought up in the school of ^cGamaliel, and being to the perfect

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^e Heb. 9:12;

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34^a A

39^a A

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40^a

New Testament Student Institute Manual

When Paul arrived in Jerusalem, he discovered that many Jewish converts were troubled by reports that he had been speaking out against the law of Moses during his missions, and particularly against the practice of circumcision. The implications of the Jerusalem conference's decisions concerning the law of Moses (see Acts 15:6–31) were still unclear to many Church members.

New Testament Student Institute Manual

It is evident from Acts 21:21 that Jewish Christians in Jerusalem had misunderstood Paul's teachings about the law of Moses. Even though Paul and the other Apostles had taught that circumcision was not a requirement for Gentile converts, they had not discouraged Jewish converts from following the practice or from observing other aspects of the law of Moses. Jewish Christians continued to worship in the temple (see Acts 2:46; 3:1; 5:19–25, 42), and Paul still considered himself an observant Jew (see Acts 22:3; Romans 11:1; 2 Corinthians 11:22; Philippians 3:4–6).

New Testament Student Institute Manual

To help dispel ill feelings toward Paul, Church leaders encouraged Paul to participate in the weeklong temple purification rites that observant Jews customarily underwent after traveling in Gentile lands. Paul's public observance of these temple rites would demonstrate that he did not teach against the law of Moses or the temple, as was rumored.

New Testament Student Institute Manual

Paul followed the Church elders' suggestion that he visit the temple and participate in the Jewish purification rites. At one point, Jews from Asia confronted Paul in the temple and caused a riot against him. They accused him of teaching against the law of Moses and the temple and of bringing a Gentile into the inner courts of the temple, where Gentiles were forbidden (see also the commentary for Ephesians 2:12–14, 18–19). Though Paul was innocent of these charges (see Acts 21:29), they were capital offenses, and Paul's life was in peril as the crowd dragged him out of the temple and began to beat him.

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 com-

people. And when there was made a great ^bsilence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER 22

Paul recounts the story of his conversion and also tells of seeing Jesus in a vision—He is accorded some privileges as a Roman citizen.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a ^aJew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the ^bfeet of ^cGamaliel, *and* taught according to the perfect manner of the

25a Acts 15:20 (19–20).

b TG Fornication.

b TG Pollution.

29a Acts 20:4.

34a Acts 22:24.

39a Acts 23:34.



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manded 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.

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?

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?

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

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A Roman captain, later identified as Claudius Lysias (see Acts 23:26)... mistakenly [believed] that Paul was an Egyptian rebel. About three years prior to that time, an Egyptian Jew had raised a large following in the wilderness and brought them to the Mount of Olives. He promised his followers that the walls of Jerusalem would crumble when they approached and that they would be able to drive out the Romans with ease. Felix, the Roman governor, met them with his army and defeated them, but he was unable to capture their leader, who still remained a fugitive.

manded 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.

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?

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

40 And when he had given him li

the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

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?

39 But Paul said, I am a man *which am* a Jew of ^aTarsus, *a city* in Cilicia, a citizen of no mean 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, saying,

CHAPTER 22

Paul recounts the story of his conversion and also tells of seeing Jesus in a vision—He is accorded some privileges

