



Come Follow Me 2023
Acts 22-28



A brown paper bag is centered in the image. The text "Acts 22" is written across the middle of the bag in a blue, cursive-style font. The bag has a slightly textured appearance and a shadow on its left side, suggesting it is resting on a surface.

Acts 22

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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.

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 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,)

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^alaw of the fathers, and was ^ezealous toward God, as ye all are this day.

4 And I ^apersecuted this way unto the death, binding and delivering into prisons both men and women.

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7 And I fell unto the ground, and heard a voice saying unto me, ^aSaul, Saul, why persecutest thou me?

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Paul Speaks to the People

3d Acts 26:5.
e TG Zeal.
4a Acts 8:3; 26:10;
1 Tim. 1:13.
5a Acts 9:2.
6a TG Vision

b 1 Tim. 3:7.
13a TG Sight.
14a TG God, Will of.
15a Luke 24:48 (45–49);
Acts 9:15; 13:31 (29–33);
26:16

18a TG Jesus Christ, Appearances, Postmortal.
19a Acts 8:3 (3–4).
20a TG Martyrdom.
b Luke 11:48 (47–49).
c Acts 7:58

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15 For thou shalt be his ^awitness unto all men of what thou hast seen and heard.

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18 And ^asaw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

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22 And they gave him ^aaudience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the ^acastle, and bade that he should be examined by ^bscourging; that he might know wherefore they cried so against him.

Paul and the Roman Tribune

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a ^aRoman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

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28a Acts 23:26.
29a JST Acts 22:29–30 (Appendix).
30a Acts 23:28.
23 1a TG Conscience.

Luke 11:44.
4a TG Reviling.
5a OR knew.
b TG Citizenship.
6a Acts 26:5; Philip. 3:5.

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b TG Pollution.
29a Acts 20:4.

34a Acts 22:24.
39a Acts 23:34.

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^{40a} Acts 12:17.

^{3d} Acts 26:5.
^e TG Zeal.

^b 1 Tim. 3:7.
^{13a} TG Sight.

Sister Bonnie L. Oscarson

“True conversion is more than merely having a knowledge of gospel principles and implies even more than just having a testimony of those principles. It is possible to have a testimony of the gospel without living it. Being truly converted means we are acting upon what we believe. ...

“... Conversion comes as we act upon the righteous principles we learn in our homes and in the classroom. Conversion comes as we live pure and virtuous lives and enjoy the companionship of the Holy Ghost.”

(“Be Ye Converted,” Oct. 2013 GC, Ensign or Liahona, Nov. 2013, 76, 78).

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New Testament Student Institute Manual

The Roman chief captain could not understand Paul's speech, which was delivered in Aramaic, nor could he discover why the crowd was angry at Paul. Therefore the captain ordered that Paul be scourged, or whipped, and questioned. A scourge, which was a whip or lash made of long strips of leather that were studded with bits of metal or bone and fastened in a wooden handle, was a weapon of torture that could maim and even kill. In response to the order, Paul protested that he was a Roman citizen and was therefore protected from examination by torture. Roman citizenship carried with it important privileges and was not easily obtained, as made clear by the conversation recorded in Acts 22:24–30.



Acts 23-25

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the scribes *that* were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an ^bangel hath spoken to him, let us not ^cfight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the ^aLord ^bstood by him, and said, Be of good ^ccheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at ^dRome.

12 And when it was day, certain of the Jews banded together, and

25 *a* Acts 16:37; 23:27.

28 *a* Acts 23:26.

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Luke 11:44.

4 *a* TG Reviling.

5 *a* OR knew.

b TG Citizenship

9 *a* TG Scribe.

b Acts 22:8 (6–10).

c Acts 5:39 (34–40).

11 *a* TG Vision

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for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, ^aRevilest thou God's high priest?

5 Then said Paul, I ^awist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ^bruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a ^aPharisee, the son of a Pharisee: of the ^bhope and ^cresurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the ^aSadducees say that there is no ^bresurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the ^ascribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an ^bangel hath spoken to him, let us not ^cfight against God.

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12 And when it was day, certain of the Jews banded together, and

bound themselves under a ^acurse, saying that they would neither eat nor drink till they had ^bkilled Paul.

13 And they were more than forty which had made this ^aconspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, ^aor ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an ^aoath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius ^aLysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and ^ashould have been killed of them: then came I with an ^barmy, and rescued him, having understood that he was a ^cRoman.

28 And when I would have known the cause wherefore they ^aaccused him, I brought him forth into their council:

29 Whom I perceived to be accused of ^aquestions of their law, but to have nothing laid to his charge worthy of ^bdeath or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent ^astraightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what

Paul Before the Council A Plot to Kill Paul

Paul Sent to Felix the Governor

25a Acts 16:37; 23:27.

28a Acts 23:26.

29a JST Acts 22:29–30 (Appendix).

30a Acts 23:28.

23 1a TG Conscience.

Luke 11:44.

4a TG Reviling.

5a OR knew.

b TG Citizenship.

6a Acts 26:5;

Philip. 3:5.

9a TG Scribe.

b Acts 22:8 (6–10).

c Acts 5:39 (34–40).

11a TG Vision.

b TG Jesus Christ,

Appearances,

Revelations.

12a TG Curse.

b Acts 25:3 (2–3).

21a TG Vow.

26a Acts 22:28; 24:22

c Acts 22:25.

28a Acts 22:30

province he was. And when he understood that *he was* of ^aCilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's ^ajudgment hall.

CHAPTER 24

Paul is accused of sedition—He answers in defense of his life and doctrine—He teaches Felix of righteousness, temperance, and the judgment to come.

AND after five days ^aAnanias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the ^atemple: whom we took, and would have judged according to our law.

7 But the chief ^acaptain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple ^adisputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the ^aprophets:

15 And have hope toward God, which they themselves also allow, that there shall be a ^aresurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a ^aconscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring ^aalms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me ^apurified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the ^aresurrection of the

dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When ^aLysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, ^atemperance, and judgment to come, Felix ^btrembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that ^amoney should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER 25

Paul, before Festus, appeals unto Cæsar—Agrippa desires to hear Paul.

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to ^akill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any ^awickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto ^aCæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

34a Acts 21:39.
35a GR *praetorium* (the governor's headquarters).
24 1a Acts 23:2 (1-5).

6a Acts 21:28.
7a Acts 21:33.
12a TG Disputations.
14a Acts 28:23.
15a TG Resurrection.

16a TG Conscience.
17a 1 Cor. 16:1.
TG Almsgiving.
18a TG Purification.
21a Acts 23:6 (6-8).

22a Acts 23:26 (17-30).
25a GR self-control.

26a TG Bribe; Selfishness.

5a Acts 18:14.
TG Wickedness.

dead I am called in question by you this day.

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8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto ^aCæsar.

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13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own ^asuperstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I ^adoubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of ^adeath, and that he himself hath

appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER 26

Paul recounts his former persecution of the Saints as a Pharisee—He testifies of the appearance of Jesus on the Damascus road—Paul bears his testimony to King Agrippa.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a ^aPharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our ^atwelve tribes, ^binstantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

22a Acts 23:26 (17-30).
25a GR self-control.

26a TG Bribe;
Selfishness.

5a Acts 18:14.
TG Wickedness.

19a GR religion.

or dispute.

7a TG Israel, Twelve

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The charges levied against Paul were that he was a “pestilent fellow” (meaning he was an annoyance who endangered society), that he was the leader of a seditious group, and that he had profaned the temple (see Acts 24:5–6). (A similar charge of sedition had been brought against the Savior; see Luke 23:2, 5; John 18:30.) After listening respectfully to Tertullus’s oratory, Paul skillfully deflected the charges against him, stating that even though 12 days had passed since he was accused, no credible witnesses had been found to testify against him. He also affirmed his loyalty to God and mentioned that he had come to Jerusalem to deliver alms, showing that his purpose was to relieve suffering and not to incite rebellion.

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Felix's time as Roman governor was marked by cruelty and licentiousness. Felix kept Paul in prison for two years, hoping to extort money from him (see Acts 24:25–26). Despite his corrupt nature, Felix was deeply moved by Paul's testimony of Jesus Christ but delayed hearing him further, saying that he would call for Paul later when he had a "convenient season" (Acts 24:25).

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Rather than release Paul, Felix courted the favor of the Jews by leaving Paul in prison for two years (see Acts 24:27). Felix's successor, Porcius Festus, acted with similar political interest when he proposed to send Paul to Jerusalem, where Paul's enemies hoped to kill him (see Acts 25:3, 9). President James E. Faust (1920–2007) of the First Presidency spoke against acting solely to gain the approval of others: "Men and women often attempt to gain notice and approval of the group from whom they seek acceptance. Such peer pressure may cause them to do things they would not otherwise do. This is acting out of weakness, not strength" ("The Power of Self-Mastery," Apr 2000 GC, Ensign, May 2000, 43–44).

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Paul realized that his life would be in danger if he returned to Jerusalem to be tried, as Festus suggested he do. Therefore, Paul chose to appeal to Caesar instead. As a Roman citizen, Paul had the right to appeal to have his case tried directly before Caesar in Rome.

A brown paper bag is centered in the image. The text "Acts 26" 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 26

ed, It is not
mans to de-
fore that he
he accusers
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cerning the
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*Paul recounts his former persecution
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fies of the appearance of Jesus on the
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6 And now I stand and am judged
for the hope of the promise made
of God unto our fathers:

7 Unto which *promise* our ^atwelve
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and night, hope to come. For which
hope's sake, king Agrippa, I am ac-
cused of the Jews.

Paul's Defense Before Agrippa

Paul Tells of His Conversion

8 Why should it be thought a thing
incredible with you, that God should
^araise the dead?

9 I verily thought with myself, that
I ought to do many things ^acontrary
to the ^bname of Jesus of Nazareth.

10 Which thing I also did in Jeru-
salem: and many of the ^asaints did
I shut up in prison, having received
authority from the chief priests;
and when they were put to ^bdeath,
I gave my ^cvoice against *them*.

11 And I punished them oft in ev-
ery synagogue, and compelled *them*
to blaspheme; and being exceedingly
mad against them, I persecuted *them*
even unto ^astrange cities.

12 Whereupon as I went to Damas-
cus with authority and commission
from the chief priests,

13 At midday, O king, I saw in the
way a ^alight from heaven, above
the brightness of the sun, shining
round about me and them which
journeyed with me.

14 And when we were all fallen to
the earth, I heard a voice speaking
unto me, and saying in the Hebrew
tongue, ^aSaul, Saul, why persecutest
thou me? *it is hard* for thee to kick
^bagainst the pricks.

15 And I said, Who art thou, Lord?
And he said, I am Jesus whom thou
persecutest.

16 But rise, and stand upon thy
feet: for I have ^aappeared unto
thee for this purpose, to make thee
a minister and a ^bwitness both of
these things which thou hast seen,
and of those things in the which I
will appear unto thee;

17 Delivering thee from the people,
and *from* the Gentiles, unto whom
now I ^asend thee,

18 To open their eyes, *and* to turn

them from ^adarkness to ^blight, and
from the power of Satan unto God,
that they may receive forgiveness of
sins, and inheritance among them
which are sanctified by faith that
is in me.

19 Whereupon, O king Agrippa, I
was not ^adisobedient unto the heav-
enly ^bvision:

20 But shewed first unto them of
Damascus, and at Jerusalem, and
throughout all the coasts of Judæa,
and *then* to the Gentiles, that they
should repent and turn to God, and
do works meet for repentance.

21 For these causes the Jews caught
me in the temple, and went about
to ^akill *me*.

22 Having therefore obtained help
of God, I continue unto this day,
witnessing both to small and great,
saying none other things than those
which the ^aprophets and Moses did
say should come:

23 That Christ should ^asuffer, *and*
that he should be the first that
should ^brise from the dead, and
should shew light unto the people,
and to the Gentiles.

24 And as he thus spake for him-
self, Festus said with a loud voice,
Paul, thou art beside thyself; much
learning doth make thee ^amad.

25 But he said, I am not mad, most
noble Festus; but speak forth the
words of truth and soberness.

26 For the king knoweth of these
things, before whom also I speak
freely: for I am persuaded that none
of these things are hidden from
him; for this thing was not done in
a corner.

27 King Agrippa, believest thou
the prophets? I know that thou
^abelievest.

28 Then Agrippa said unto Paul,
Almost thou ^apersuadest me to be
a ^bChristian.

29 And Paul said, I would to God,
that not only thou, but also all that
hear me this day, were both almost,
and altogether such as I am, except
these bonds.

30 And when he had thus spoken,
the king rose up, and the governor,
and Bernice, and they that sat with
them:

31 And when they were gone aside,
they talked between themselves,
saying, This man doeth nothing
worthy of ^adeath or of bonds.

32 Then said Agrippa unto Fes-
tus, This man might have been set
at liberty, if he had not appealed
unto ^aCæsar.

CHAPTER 27

*Paul, in a perilous voyage, travels toward
Rome—An angel comforts him—He uses
the gift of seership—He is shipwrecked.*

AND when it was determined that we
should sail into Italy, they delivered
Paul and certain other prisoners
unto *one* named Julius, a centurion
of Augustus' band.

2 And entering into a ship of
Adramyttium, we launched, mean-
ing to sail by the coasts of Asia; *one*
^aAristarchus, a Macedonian of Thes-
salonica, being with us.

3 And the next *day* we touched at
Sidon. And Julius courteously en-
treated Paul, and gave *him* liberty
to go unto his friends to refresh
himself.

4 And when we had launched from
thence, we sailed under Cyprus,
because the winds were contrary.

5 And when we had sailed over
the sea of Cilicia and Pamphylia,
we came to Myra, *a city* of Lycia.

6 And there the centurion found
a ship of Alexandria sailing into
Italy; and he put us therein.

7 And when we had sailed slowly

many days, and
over against Cn
suffering us, we
over against Sal

8 And, hardly
unto a place w
fair havens; nig
the city of Lasea

9 Now when m
and when sailin
ous, because the
ready past, Paul

10 And said un
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our lives.

11 Nevertheles
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of the ship, mor
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12 And becau
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tain to Phenice,
which is an haver
toward the sou
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13 And when t
softly, supposin
tained *their* purp
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14 But not lon
against it a temp
Euroclydon.

15 And when t
and could not be
we let *her* drive.

16 And runnin
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boat:

17 Which when
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fall into the quic
and so were dri

18 And we b
tossed with a ter
they lightened t

Paul Sails for Rome

or dispute. 7a TG Israel, Twelve 8a TG Resurrection. 9a 1 Tim. 1:13. b TG Name. 10a Acts 9:1, 13 (13-14), 21; 22:4 (4-5). b TG Martyrdom. c GR vote. b TG Opposition. 16a TG Jesus Christ, Appearances, Postmortal. b Luke 1:2; John 1:14; Acts 5:32; 9:15; 22:15; b TG Light [noun]. 19a TG Disobedience. b TG Vision. 21a Acts 21:31 (30-31). 22a Acts 28:23. 23a TG Martyrdom. b TG Jesus Christ, 28a TG Missionary Work. b Acts 11:26. 32a Acts 25:11. 27 2a Acts 19:29; 20:4; 9a

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a ^aPharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our ^atwelve tribes, ^binstantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should ^araise the dead?

9 I verily thought with myself, that I ought to do many things ^acontrary to the ^bname of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the ^asaints did I shut up in prison, having received authority from the chief priests; and when they were put to ^bdeath, I gave my ^cvoice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto ^astrange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a ^alight from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to

them from the power of the light, that they might see their sins, and might be converted, which are written in the book of life.

19 Whereupon as I was not ^adead, but only ^bvisionary,

20 But should have been cast out of Damascus, and should have journeyed into Arabia, and *then* returned to Damascus, and *then* testified in the synagogues, that I should repent, and do works which are good.

21 For the Jews sought to kill me in the synagogues, and sought to ^akill me.

22 Having therefore obtained mercy of God, I continued to witness, saying none other things, which the Jews say should be done.

23 That I might be able to save some, that he should not be blasphemed.

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During his defense, Paul recounted his vision of the Savior on the road to Damascus. The book of Acts contains several accounts of Paul's vision, and each account differs to some degree (see Acts 9:3–20; 22:4–21; 26:9–19; see also Galatians 1:15–16). For example, the description of the “light” is different in each account (see Acts 9:3; Acts 22:6; Acts 26:13); only Acts 9:17 indicates that Ananias restored Paul's sight by the laying on of hands; and the account in Acts 26 provides less detail about what Paul's companions experienced.

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Furthermore, in the account Paul gave to Agrippa, Paul blended the words of three different revelations as though they were one: the words the Lord spoke to Paul on the road to Damascus (compare Acts 26:14–16 with Acts 9:4–6; 22:7–10); the words Ananias later spoke to Paul (compare Acts 26:16 with Acts 22:15); and the words the Lord spoke to Paul still later in a vision at Jerusalem (compare Acts 26:17 with Acts 22:21). These variations are likely due to the different audiences and purposes of each account.

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Some critics have found fault with the Prophet Joseph Smith because there are variations in the several recorded accounts of his First Vision. However, as with Paul, these variations do not discredit the essential truth that the Prophet saw a vision of Heavenly Father and the Savior.

journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, ^aSaul, Saul, why persecutest thou me? *it is hard for thee to kick ^bagainst the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest

16 But rise, and stand upon thy feet: for I have ^aappeared unto thee for this purpose, to make thee a minister and a ^bwitness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ^asend thee,

18 To open their eyes, *and* to turn

23 That Christ should suffer, *and* that he should be the first that should ^brise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee ^amad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou ^abelievest.

8a TG Resurrection.

9a 1 Tim. 1:13.

^b = N

^b TG Opposition.

16a TG Jesus Christ,

^a

^b TG Light [noun].

19a TG Disobedience.

^b = N

8 Why should it be thought a thing incredible with you, that God should ^araise the dead?

9 I verily thought with myself, that I ought to do many things ^acontrary to the ^bname of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the ^asaints did I shut up in prison, having received authority from the chief priests; and when they were put to ^bdeath, I gave my ^cvoice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto ^astrange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a ^alight from heaven, above

them from ^adarkness to ^blight, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not ^adisobedient unto the heavenly ^bvision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to ^akill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those

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13 At midday, O king, I saw in the way a ^alight from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, ^aSaul, Saul, why persecutest thou me? *it is hard for thee to kick ^bagainst the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou

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21 For these causes the Jews caught me in the temple, and went about to ^akill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the ^aprophets and Moses did say should come:

23 That Christ should ^asuffer, *and* that he should be the first that should ^brise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee ^amad.



Elder Neil L. Andersen

“When we sin, we turn away from God. When we repent, we turn back toward God.

“The invitation to repent is rarely a voice of chastisement but rather a loving appeal to turn around and to ‘re-turn’ toward God [see Helaman 7:17]. It is the beckoning of a loving Father and His Only Begotten Son to be more than we are, to reach up to a higher way of life, to change, and to feel the happiness of keeping the commandments.”

(“Repent ... That I May Heal You,” Oct. 2009 GC, Ensign or Liahona, Nov. 2009, 40).

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25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou ^abelievest.

28 Then Agrippa said unto Paul, Almost thou ^apersuadest me to be a ^bChristian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of ^adeath or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto ^aCæsar.

CHAPTER 27

Paul, in a perilous voyage, travels toward Rome—An angel comforts him—He uses

^b TG Opposition.

^a TG Jesus Christ, Appearances,

^b TG Light [noun].

19^a TG Disobedience.

^b TG Vision.



28 Then Agrippa said unto Paul, Almost thou ^apersuadest me to be a ^bChristian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

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New Testament Student Institute Manual

Acts 26:22–29 provides us with a glimpse into Paul’s teaching style. He taught what all prophets, including Moses, have taught—that Jesus Christ should suffer, die, and “rise from the dead” (Acts 26:23; see also Jacob 4:4; D&C 52:9). Paul recognized that King Agrippa knew the truth of these teachings, and Paul wished that the king would make a total commitment to the truth (see Acts 26:27, 29). Instead, Agrippa’s reply, “Almost thou persuadest me to be a Christian” (Acts 26:28), shows that Agrippa chose not to act on his knowledge that Paul had taught the truth.



President Harold B. Lee

Here he quotes a Bishop who shared this experience. 'In response to the Master, "Come ... follow me" (Mark 10:21), some members almost,' he said, 'but not quite, say, "thou persuadest me almost to be honest but I need extra help to pass a test." ...

"Almost thou persuadest me to keep the Sabbath day holy, but it's fun to play ball on Sunday.



President Harold B. Lee

“Almost thou persuadest me to love my neighbor, but he is a rascal; to be tolerant of others’ views, but they are dead wrong; ... to go home teaching, but it’s so cold and damp outside tonight; to pay tithes and offerings, but we do need a new color TV. ... Almost! Almost! Almost!”

(in Conference Report, Apr. 1964, 23–24).



Elder Bruce C. Hafen

“If we must give all that we have, then our giving only almost everything is not enough. If we almost keep the commandments, we almost receive the blessings”

(“The Atonement: All for All,” Apr 2004 GC, Ensign or Liahona, May 2004, 98).

President Dieter F. Uchtdorf

“Two young brothers stood atop a small cliff that overlooked the pristine waters of a blue lake. This was a popular diving spot, and the brothers had often talked about making the jump—something they had seen others do.

“Although they both wanted to make the jump, neither one wanted to be first. The height of the cliff wasn’t that great, but to the two young boys, it seemed the distance increased whenever they started to lean forward—and their courage was fading fast.

“Finally, one brother put one foot at the edge of the cliff and moved decisively forward. At that moment his brother whispered, ‘Maybe we should wait until next summer.’

President Dieter F. Uchtdorf

The first brother's momentum, however, was already pulling him forward. 'Brother,' he responded, 'I'm committed!'

"He splashed into the water and surfaced quickly with a victorious shout. The second brother followed instantly. Afterward, they both laughed about the first boy's final words before plunging into the water: 'Brother, I'm committed.'"

"Commitment is a little like diving into the water. Either you are committed or you are not. Either you are moving forward or you are standing still. There's no halfway. ..."



President Dieter F. Uchtdorf

“Those who are only sort of committed may expect to only sort of receive the blessings of testimony, joy, and peace. The windows of heaven might only be sort of open to them. ...

“In some way, each of us stands at a decision point overlooking the water. It is my prayer that we will have faith, move forward, face our fears and doubts with courage, and say to ourselves, ‘I’m committed!’”

(“Brother, I’m Committed,” Ensign, July 2011, 4, 5).



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29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

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Acts 27

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AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^aAristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

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many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the ^afast was now already past, Paul admonished *them*,

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15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

The Storm at Sea

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

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26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in ^aAdria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

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35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain ^acreek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

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28a TG Missionary Work.

b Acts 11:26.

32a Acts 25:11.

27 2a Acts 19:29; 20:4;

9a Lev. 23:27 (27, 29).

TG Fast, Fasting.

22a Acts 27:44.

23a TG Angels;

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34a TG Health.

(they left them in the

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44a Acts 27:22.

28 2a Rom. 1:14.

b TG Hospitality

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Rome

Puteoli

Rhegium

Syracuse

Melita

Myra

Phenice

Clauda

Fair Havens

Syria

Sidon

Caesarea

Jerusalem

Paul's Voyage to Rome

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12 And because the haven was not commodious to winter in, the

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[Paul indicated that] sailing was dangerous because the “fast was now already past” (Acts 27:9). “The fast” probably referred to the Jewish holy day called the day of Atonement, which marked the beginning of the season during which it was generally regarded as unsafe to travel on the Mediterranean Sea because of violent storms. The day of Atonement usually took place in late September or early October.

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New Testament Student Institute Manual

Acts 27:11–12 illustrates several reasons why individuals sometimes choose to reject the counsel of Apostles or other Church leaders.

- (1) Worldly experience and training.** Just as “the centurion believed the master and the owner of the ship” (Acts 27:11) rather than the counsel of Paul, a tentmaker, people today sometimes reject the words of seers or other Church leaders because their counsel does not coincide with the opinions of “experts” in the world.
- (2) Convenience.** The ship’s crew contended that they should continue their journey because “the haven was not commodious to winter in” (Acts 27:12), meaning it was not a convenient location to spend the winter months. Likewise, adhering to the counsel of Church leaders is not always convenient.
- (3) Majority mentality.** “The more part” of the passengers advised the centurion “to depart” (Acts 27:12). For many individuals, it makes more sense to agree with the majority than to agree with a servant of God, whose words are not meant to be popular.

President Ezra Taft Benson

“The prophet is not required to have any particular earthly training or credentials to speak on any subject or act on any matter at any time.

“Sometimes there are those who feel their earthly knowledge on a certain subject is superior to the heavenly knowledge which God gives to His prophet on the same subject. They feel the prophet must have the same earthly credentials or training which they have had before they will accept anything the prophet has to say that might contradict their earthly schooling. ...

President Ezra Taft Benson

“... The prophet tells us what we need to know, not always what we want to know. ...

**“How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness.
...**

“... The prophet can receive revelation on any matter—temporal or spiritual”

(“Fourteen Fundamentals in Following the Prophet,” in Brigham Young University 1980 Speeches [1981], 3–4; speeches.byu.edu).

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also, if by any means they might attain to Phenice, *and there to winter; which is an haven of Crete, and lieth toward the south west and north west*

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.



NT Student Institute Manual

This experience is representative of what happens to people when they reject the counsel of Apostles and choose instead to go their own way; they leave the calm waters of spiritual safety and sail into tempestuous winds that threaten their spiritual lives (see Mosiah 8:20–21; Mormon 5:18).

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18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* ^alife among you, but of the ship.

23 For there stood by me this night the ^aangel of God, whose I am, and whom I serve,

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^a Acts 25:11.

^a Acts 19:29; 20:4;

^{9a} Lev. 23:27 (27, 29).

TG Fast, Fasting.

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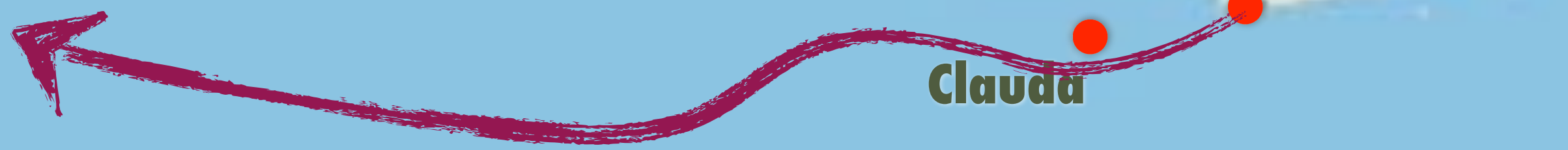
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Paul's Voyage to Rome

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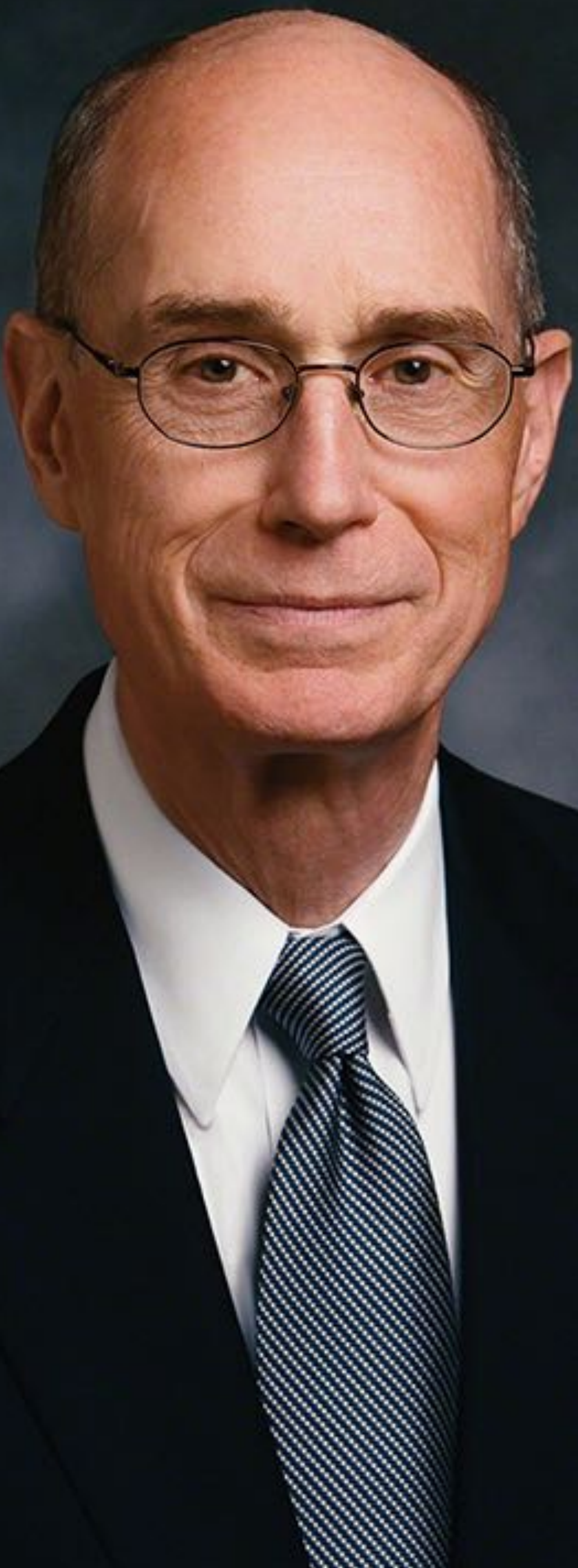
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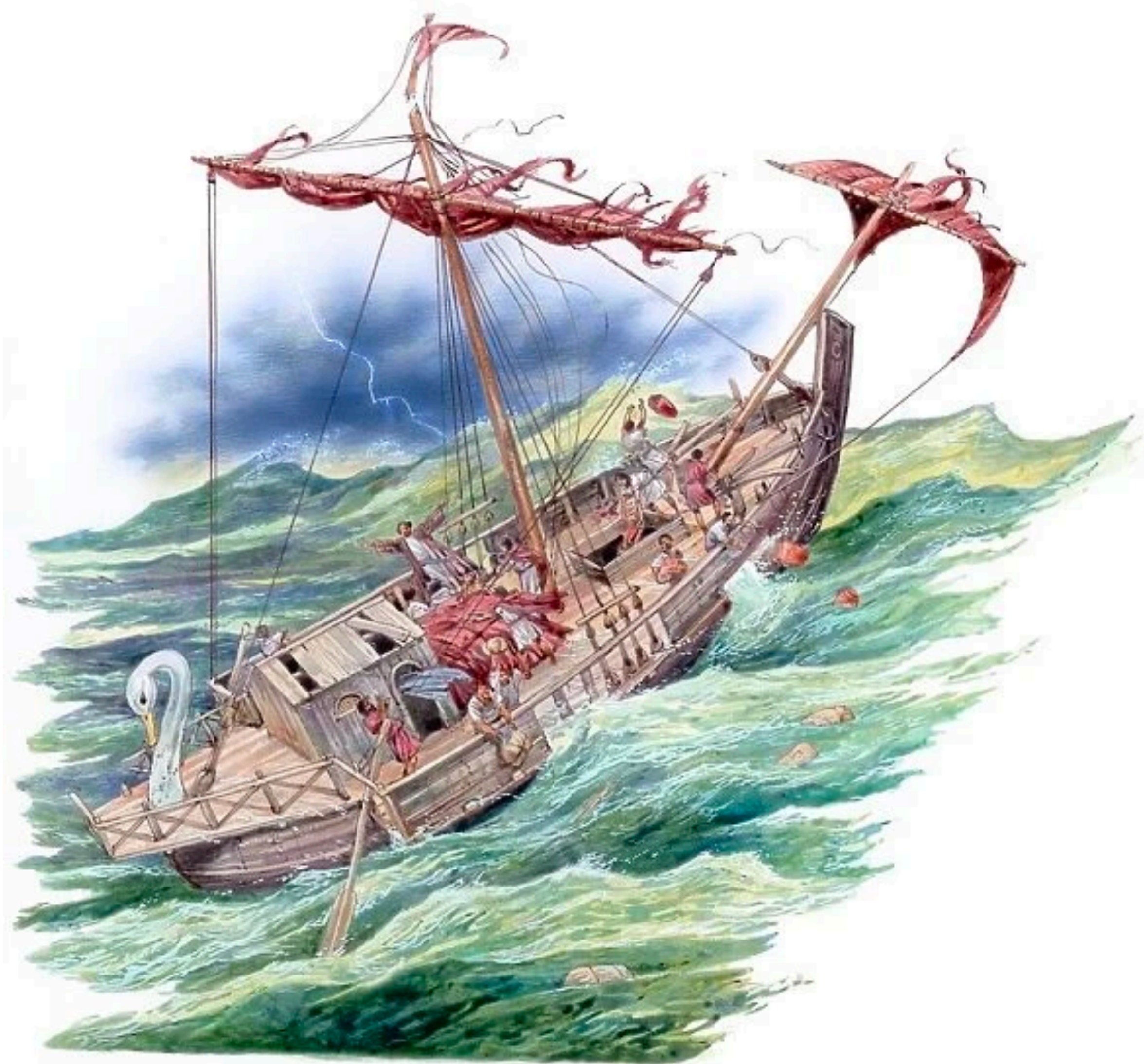
TG Fast, Fasting.



President Henry B. Eyring

“Every time in my life when I have chosen to delay following inspired counsel or decided that I was an exception, I came to know that I had put myself in harm’s way. Every time that I have listened to the counsel of prophets, felt it confirmed in prayer, and then followed it, I have found that I moved toward safety. Along the path, I have found that the way had been prepared for me and the rough places made smooth. God led me to safety along a path which was prepared with loving care, sometimes prepared long before.”

(“Finding Safety in Counsel,” Apr. 1997 GC, Ensign, May 1997, 25).



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25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in ^aAdria, about midnight the shipmen deemed that they drew near to some country;

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28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

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the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ^ataken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards,

22a Acts 27:44.

23a TG Angelo

33a TG Fast, Fasting.

34a TG Health

(they left them in the sea)

19 And the third *day* we cast out with our own hands the tackling of the ship.

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22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* ^alife among you, but of the ship.

23 For there stood by me this night the ^aangel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued ^afasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your ^ahealth: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship.

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38 And when they had eaten
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and cast out the wheat into the sea.

39 And when it was day, they knew
not the land: but they discovered
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Melita

Rhegium

Syracuse

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Fair Havens

Paul's Voyage to Rome



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CHAPTER 28



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Acts 28

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CHAPTER 28

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AND when they were escaped, then they knew that the island was called Melita.

2 And the ^abarbarous people shewed us no little ^bkindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a ^aviper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no ^aharm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a ^agod.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days ^acourteously.

8 And it came to pass, that the father of Publius lay ^asick of a fever and of a ^bbloody flux: to whom Paul entered in, and prayed, and laid his ^chands on him, and healed him.

9 So when this was done, others

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10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we ^afetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he ^athanked God, and took ^bcourage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

Paul Arrives at Rome

Paul in Rome

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the ^ahope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

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24 And some believed the things which were spoken, and some ^abelieved not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well ^aspake the Holy Ghost

by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not ^aperceive:

27 For the ^aheart of this people is waxed gross, and their ears are dull of hearing, and their ^beyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the ^aGentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS

CHAPTER 1

The gospel is the power of God unto salvation through Jesus Christ—The wrath of God rests on those guilty of murder, homosexual practices, fornica-

tion, and other sins if the guilty do not repent.

PAUL, a ^aservant of Jesus Christ, called to be an ^bapostle, ^cseparated unto the gospel of God,

44a Acts 27:22.

28 2a Rom. 1:14.

b TG Hospitality

5a Luke 10:19.

6a Acts 14:11 (8–11).

7a TG Courtesy

Hands, Laying on of.

13a GR went around, took a

circuitous course

20a Acts 23:6.

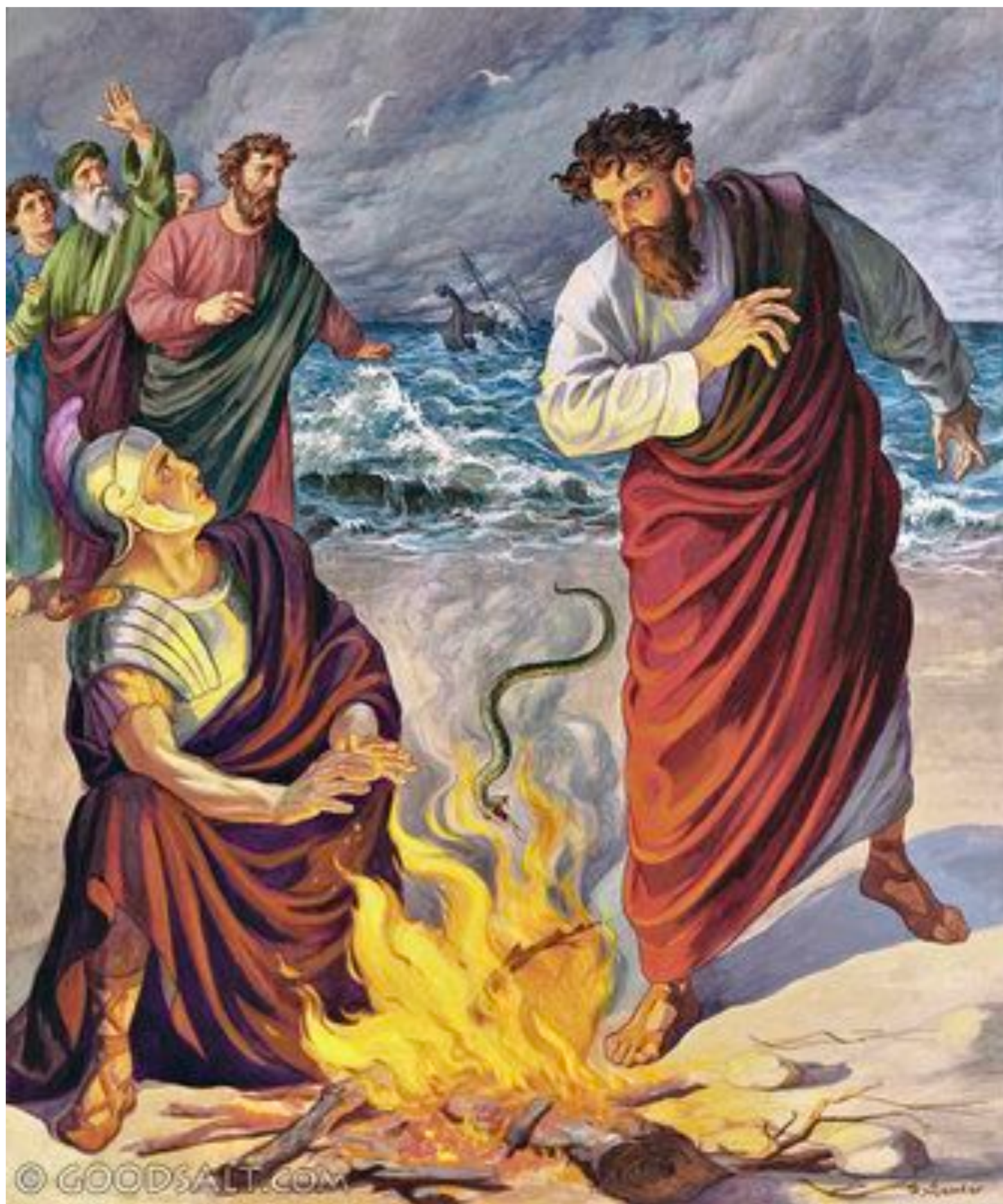
TG Hope.

25a TG Holy Ghost,

Mission of.

[ROMANS]

1 1a TG Servant.



This incident was a fulfillment of the Savior's promise that His disciples would "take up serpents" and "it shall not hurt them" (Mark 16:18).

the Gentiles.

AND when they were escaped, then they knew that the island was called Melita.

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4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

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44a Acts 27:22.

28 2a Rom. 1:14.

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circuitous course

New Testament Student Institute Manual

Paul finally reached Rome and gained the desire of his heart to preach the gospel there (see Romans 1:11; 15:23–24). As far as we know, Paul was the first missionary to preach the gospel in Rome. As he had done in other cities, Paul preached first to the Jews, some of whom believed him, and then turned his attention to “all that came in unto him” (Acts 28:30), many of whom were likely Gentiles. While under house arrest, Paul wrote what some term his “prison epistles”—Colossians, Ephesians, Philemon, and Philippians. After he spent two years under house arrest in Rome, it is believed that Paul was tried and released and that he thereafter ministered in Asia, Greece, and perhaps Spain before being imprisoned again in Rome. According to tradition, he was killed during the persecutions under Nero, sometime between A.D. 64 and 68. Paul alluded to his future death in 2 Timothy 4:6–8.

President John Taylor

“Do you not see the necessity of these trials and afflictions and scenes we have to pass through? It is the Lord who puts us in positions that are the most calculated to promote the best interest of his people. My opinion is that, far from these things that now surround us being an injury to us and the kingdom of God, they will give it one of the greatest hoists [or lifts] that it has ever had yet, and all is right and all will be right if we keep the commandments of God. What is the position, then, that we ought to occupy—every man, woman and child? Do our duty before God, honor him, and all is right. And concerning events yet to transpire, we must trust them in the hands of God and feel that whatever is, is right, and that God will control all things for our best good and the interest of his church and kingdom on the earth” (Teachings of Presidents of the Church: John Taylor [2011], 206–7).