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Acts of the Apostles

This book describes the Church of Christ immediately after His death and resurrection. The Book of Acts is the go-to reference for vital doctrines and practices, which have been abandoned by the sectarian world.

The LDS church claims that it is just like the primitive church that Christ founded in the 1st century, but upon close inspection of the primitive church we find nothing in common, despite the efforts of the latter-day church to overlay its organization and doctrine and organization on top of the primitive church.

I hope you will read this book with an open mind. Throw away everything you have been taught by the apostles in the latter-day church, and let the apostles, who were chosen directly by Christ speak for themselves.

This book paints a lovely picture. The church is teaching the pure doctrine of Christ. The apostles are testifying of their eyewitness of the risen Christ. Gifts of the Spirit abound. The members hold all things in common. What happened to end all of this? **Apostasy**.

You can't talk about the Acts of the Apostles without covering the fruit of their labors: the church, the members, the persecution, the works of God. And you can't talk about all this unless you also discuss which brought it to an end. I'll cover Apostasy at the end of this book.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

In the former account [which I prepared], O Theophilus, I made [a continuous report] dealing with all the things which Jesus began to do and to teach (AMP)

This is a continuation of the gospel of Luke. Written by Luke with input from Peter.

Acts 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Until the day when He ascended, after He through the Holy Spirit had instructed and commanded the apostles (special messengers) whom He had chosen. (AMP)

There was a 40-day period where the resurrected Christ appeared to the Apostles and instructed them. Why don't we have a record of this?

- The Apostles were caught up in the midst of preparing to teach the Gospel, and organize the church. They didn't have the luxury of writing anything down.
- Keep in mind that the Holy Ghost had not yet been given. They were still learning.
- The focus was on getting things going at the time, not preparing records for later.
- The actual gospels were written down later. Perhaps there was other sacred writings, but were destroyed or suppressed by the later apostate church. After all, what meager information we have on this period comes through them. But it is sufficient for now, until we develop more

faith, and more is revealed at a later time. For example, we are taught that eventually we will have the fullness of the records of both John's.

- There are many apocryphal accounts of Jesus' secret teachings to the Twelve and others. Read them when you have the Holy Spirit to guide you. If there is any truth in these books, it will lead you to it. Keep also in mind that these books were written long after the fact and may contain errors.
- The Apostles thought that Jesus would always be with the church, giving fresh "manna" (daily instruction).
- When Jesus visited the Americas, we have only essential teachings given when He manifested Himself to all the people. He also appeared many times later, but we don't have a record of this. What we have are the essentials, what we need to know: a testament of Christ's visit, and the essentials of His teachings. It is assumed we will come to Christ, ourselves, and be taught directly from Him.
- The bigger question for us to ask is **why** isn't Jesus visiting His apostles daily **today** and giving them instruction? The answer to this is if there are persons currently on the earth who are called and chosen by Him, and are preparing for their callings or are functioning in their callings, and are seeking direction at His hand, then He **is** speaking to them. If there aren't, then there is no faith, and it is as if there were no atonement made, and all is vain. (Moroni 7)

"The theme of the 40 days has always been a disturbing one. For many scholars the possibility of such an event as that indicated in "Acts 1:3" is not even to be discussed, for others such things are tolerable only as myths, while some are frank enough to admit that they simply don't like the story. It is astonishing how many writers on the resurrection pass by the 40-day interval in studied silence... In short, if anything like 'The Great Forty Days' occurred, the enormous portent of it, which Luke puts at the very root of the Christian faith, quite escapes the commentators, who view it as an odd and rather 'interesting' interlude, but admit that in the end we do not know what Christ did or said during the 40 days but can only conjecture.

"...But is it not remarkable that nothing has come down to us from that wonderful time when the church is supposed to have received all its knowledge and training?...Those early apocryphal writings which purport to tell the rest of the story may not be ignored by the serious student...All the 40-day teaching is described as very secret, delivered to a closed cult group. There is no desire to intrigue and mystify...but rather the clearly stated policy that knowledge should be given always but only to those who ask for it, with the corollary that the higher and holier a teaching the more carefully it should be guarded. As 'the last and highest revelation,' the teaching of the 40 days was top secret, and has not come down to us. Since Irenaeus, churchmen have strenuously denied that there ever was a secret teaching or that anything really important has ever been lost. To profess otherwise would be perilously close to an admission of bankruptcy; yet Christian scholars do concede that the Apostles had information that we do not have, allow the existence of an unwritten Apostolic tradition in the church, and grant that there was a policy of secrecy in the early church...Plainly things have been lost." Hugh Nibley (Mormonism and Early Christianity, edited by Todd M. Compton and Stephen D. Ricks [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1987], 10-15.)

"Recently I collected all the references I could find—I have twice as many now—of the forty-day mission of Christ. Whenever you find a very early Christian text, it almost always has a title referring to 'the secret teachings of the Lord to the Apostles during the forty days.' The fifty texts available to me then had four things in common

"The **first** was secrets, what the Lord taught the apostles after the forty days. When he came after the resurrection, he visited them and taught them. This was the really important thing, we're told. They didn't understand anything until then, yet in the Bible we are told hardly a word of what he taught them. Why not? It was secret.

"The **second** point is that they all asked the Lord, 'What's going to happen to us? What's going to happen to the Church?' And he tells them that it is going to be on earth for two generations; these things are not going to be handed down; they are to be buried; they are to be kept secret. They are not to be passed on to the world. That's why we didn't get them. We are just finding them now.

"**Third**, he taught the strange doctrines the Christian world did not like at all, the things we have been talking about: other worlds, things like that. That was out of bounds to the Christian doctors, because it wasn't Aristotle.

"The **fourth** was the main thing he came to do. He took them through the temple, he taught them temple ordinances. Only the apostles and the general authorities, the seventies, were instructed in these-things to be handed down, not divulged to the public. Though they were very carefully kept from the public, we have these ordinances now as they are described here, and this I have talked about in the temple on occasion. I just mention here these generalities, the importance of these documents, what they meant to those people. The person who receives these becomes a son. He both gives and receives...the signs and the tokens of the God of Truth while demonstrating the same to the Church, all in the hopes that these ordinances may someday become realities." (Hugh Nibley, Old Testament and Related Studies, edited by John W. Welch, Gary P. Gillum, and Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1986], 159-160.)

<p>Acts 1:3 To whom also he showed himself alive after his sufferings by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; (JST)</p>	<p>To them also He showed Himself alive after His passion (His suffering in the garden and on the cross) by [a series of] many convincing demonstrations [unquestionable evidences and infallible proofs], appearing to them during forty days and talking [to them] about the things of the kingdom of God. (AMP)</p>
<p>Acts 1:4 And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me.</p>	<p>And while being in their company and eating with them, He commanded them not to leave Jerusalem but to wait for what the Father had promised, Of which [He said] you have heard Me speak. (AMP)</p> <p>He ate with them and lived among them. He commanded them not to leave Jerusalem to preach to the world until they were endowed from on high.</p>
<p>Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</p>	<p>For John baptized with water, but not many days from now you shall be baptized with (placed in, introduced into) the Holy Spirit. (AMP)</p> <p>It is essential that we be born of the water, the blood (fire), and the Spirit. Christ taught this. John</p>

	the Baptist taught this. This was essential not just for the Apostles, but for all the church.
Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?	So when they were assembled, they asked Him, Lord, is this the time when You will reestablish the kingdom and restore it to Israel? (AMP)
They knew the kingdom of God was taken from Israel, but the full implications of this had not yet set in with them. They did not yet understand that the Holy Ghost should be given and the Gospel be taken to the Gentiles, and remain with the Gentiles, until the Gentiles finally ripened in iniquity, at which time, the fullness of the Gospel would again be had in Israel. (3 Nephi 16)	
Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.	He said to them, It is not for you to become acquainted with and know what time brings [the things and events of time and their definite periods] or fixed years and seasons (their critical niche in time), which the Father has appointed (fixed and reserved) by His own choice and authority and personal power. (AMP)
It's easy to explain this after the fact in the comment to the above verse. Just read the Book of Mormon. But for the Apostles back at this time (And we must always look at it from their point of view, not from our point of view.), this was too much information for them to handle. Concentrate on the tasks at hand.	
Besides, it is the work of the Father, as the Book of Mormon explains, to execute His covenants, and to control the dispensations of the Gospel to the various nations.	
Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.	But you shall receive power (ability, efficiency, and might) when the Holy Spirit has come upon you, and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends (the very bounds) of the earth. (AMP)
Focus on the task before you. The Holy Ghost will empower you to be the witnesses of the Lord. Then, the Lord, under the direction of the Father, lays out the order of peoples they will visit, eventually taking in all the earth. Notice how the Lord doesn't give you all the details, but if you pay attention, He'll give you the big picture.	
"All the teachings which [the Apostles] had heard from the mouth of the Savior while He was present with them, were not sufficient to qualify them for their duties in His absence. As soon as He left them, He began to give them commandments and revelations through the Holy Ghost (see Acts 1:2). And without continued revelations, they, like their Lord and Master, could do nothing. It mattered not how much human wisdom or learning they might have acquired, nor how many revelations had previously been given; such things would in no wise qualify them for the ministry; it required constant revelation." (Orson Pratt's Works [Salt Lake City: Deseret News Press, 1945], 146-147.)	
Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.	And when He had said this, even as they were looking [at Him], He was caught up, and a cloud received and carried Him away out of their sight. (AMP)

	Christ ascended into heaven and no longer held daily, personal interaction with them.
Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;	And while they were gazing intently into heaven as He went, behold, two men [dressed] in white robes suddenly stood beside them, (AMP)
Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.	Who said, Men of Galilee, why do you stand gazing into heaven? This same Jesus, Who was caught away and lifted up from among you into heaven, will return in [just] the same way in which you saw Him go into heaven. (AMP)
Does this mean that all the Apostles were from Galilee? Interesting thought. Of the record which we have of Jesus calling the Twelve, all the callings that we know about were in Galilee.	I just have to see it. It seems to me that these angels sometimes ask dumb questions. Why are you weeping? Why are you afraid? Why are you staring up into heaven? Who in their right mind, apostle or not, prophet or not wouldn't be amazed, scared, or stare at a phenomenon they had never seen before?
Maybe the angels were trying to say: "Stop staring and get busy. You have a lot to accomplish before He returns. Don't look like He's never coming back. He is coming back the same way he left."	
Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.	Then [the disciples] went back to Jerusalem from the hill called Olivet, which is near Jerusalem, [only] a Sabbath day's journey (three-quarters of a mile) away. (AMP)
	But, notice later in Acts, after they have received the Holy Ghost, Peter understands everything about Christ, and when He will return.
Acts 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew [Nathanael] , and Matthew, James [the son] of Alphaeus, and Simon Zelotes, and Judas [the brother] of James [Thaddeus] .	And when they had entered [the city], they mounted [the stairs] to the upper room where they were [indefinitely] staying--Peter and John and James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas [son] of James. (AMP)
	This is the fourth listing of the Apostles. John doesn't list all of them. Notice that the AMP version gives a slightly different order of the Apostles, and seems to pair them up.
Acts 1:14 These all continued with one accord in prayer and supplication , with the women, and Mary the mother of Jesus, and with his brethren.	All of these with their minds in full agreement devoted themselves steadfastly to prayer, [waiting together] with the women and Mary the mother of Jesus, and with His brothers. (AMP)
This is the way the councils of God need to function. They must be unified and in agreement. Not enforced agreement, but each person, individually and collectively focused on the Lord, and His glory. This becomes much easier after the endowment of the Holy Spirit.	

Acts 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)	Now on one of those days Peter arose among the brethren, the whole number of whom gathered together was about a hundred and twenty. (AMP)
They met together frequently to worship and conduct business. Peter, and others, realized that in order to function as a quorum of witnesses, and to receive the endowment of the Spirit, they must find a replacement for Judas Iscariot. Peter gives a speech leading up to the selection.	
Acts 1:16 Men [and] brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.	Brethren, he said, it was necessary that the Scripture be fulfilled which the Holy Spirit foretold by the lips of David, about Judas who acted as guide to those who arrested Jesus. (AMP)
Acts 1:17 For he was numbered with us, and had obtained part of this ministry.	For he was counted among us and received [by divine allotment] his portion in this ministry. (AMP)
Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.	Now this man obtained a piece of land with the [money paid him as a] reward for his treachery and wickedness, and falling headlong he burst open in the middle [of his body] and all his intestines poured forth. (AMP)
<p>The death of Judas Iscariot was a suicide committed after he was filled with remorse (but not repentance) for his betrayal of Jesus. Matthew and Luke (in the book of Acts) both mention some details of Judas's death, and reconciling the details between the two accounts has presented some difficulties.</p>	
<p>Matthew says that Judas died by hanging. Here is the account in Matthew's Gospel: "So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, 'It is against the law to put this into the treasury, since it is blood money.' So, they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the Field of Blood to this day" (Matthew 27:5–8).</p>	
<p>Luke says that Judas fell into a field and that his body ruptured. Here is the account in Acts: "With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood" (Acts 1:18–19).</p>	
<p>Which account is correct? Did Judas die by hanging, or did he die by falling? Or are both true? A related question is, Did Judas buy the field, or did the priests buy the field?</p>	
<p>Concerning how Judas died, here is a simple reconciliation of the facts: Judas hanged himself in the potter's field (Matthew 27:5), and that is how he died. Then, after his body had begun to decay and bloat, the rope broke, or the branch of the tree he was using broke, and his body fell, bursting open on the land of the potter's field (Acts 1:18–19). Note that Luke does not say that Judas died from the fall, only that his body fell. The Acts passage presumes Judas's hanging, as a man falling down in a field does not normally result in his body bursting open. Only decomposition and a fall from a height could cause a body to burst open. So, Matthew mentions the actual cause of death, and Luke focuses more on the horror surrounding it.</p>	

<p>Concerning who paid for the field, here are two possible ways to reconcile the facts: 1) Judas was promised the thirty pieces of silver several days before Jesus' arrest (Mark 14:11). Sometime during the days leading up to his betrayal of Jesus, Judas made arrangements to purchase a field, although no money had yet been transferred. After the deed was done, Judas was paid, but he then returned the money to the chief priests. The priests, who considered the silver to be blood money, completed the transaction that Judas had begun and bought the field. 2) When Judas threw the thirty pieces of silver down, the priests took the money and used it to buy the potter's field (Matthew 27:7). Judas may not have purchased the field personally, but he provided the money for the transaction and could then be said to be the purchaser. https://www.gotquestions.org/Judas-die.html</p>	
Acts 1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.	And all the residents of Jerusalem became acquainted with the facts, so that they called the piece of land in their own dialect--Akeldama, that is, Field of Blood. (AMP)
Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.	For in the book of Psalms it is written, Let his place of residence become deserted and gloomy, and let there be no one to live in it; and [again], Let another take his position or overseership. (AMP) Peter is citing the scriptures for prophecy and precedent.
Acts 1:21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,	So, one of the [other] men who have accompanied us [apostles] during all the time that the Lord Jesus went in and out among us, (AMP) His qualifications.
Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.	From the baptism of John at the outset until the day when He was taken up from among us--one of these men must join with us and become a witness to testify to His resurrection. (AMP) We can hope or assume that Matthias was personally ordained by the Lord, just as the others were. Otherwise, he could not be a witness of the same standing as the others.
Acts 1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.	And they accordingly proposed (nominated) two men, Joseph called Barsabbas, who was surnamed Justus, and Matthias. (AMP) There were two such men who met the qualifications, but the final selection for up to the Lord, who knows our hearts and minds.
Acts 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all [men], show whether of these two thou hast chosen,	And they prayed and said, You, Lord, Who know all hearts (their thoughts, passions, desires, appetites, purposes, and endeavors), indicate to us which one of these two You have chosen (AMP)

	The Holy Ghost, had they received it, would have spoken to their hearts and minds, instead of having to go by drawing lots (chance).
Acts 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.	To take the place in this ministry and receive the position of an apostle, from which Judas fell away and went astray to go [where he belonged] to his own [proper] place. (AMP)
We see this phrase "Go to his own place." Several times in scripture. It seems to refer to Satan, Perdition, or those who are truly evil.	
Jacob 5:77 And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.	
Jacob 6:3 And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire.	
D&C 88:32 And they who remain shall also be quickened; nevertheless, they shall return again to their own place , to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.	
D&C 88:33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.	
D&C 88:114 And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place , that they shall not have power over the saints any more at all.	
This phrase implies a lot. Ask the Lord to suggest some ideas to you as to what it might mean.	
Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.	And they drew lots [between the two], and the lot fell on Matthias; and he was added to and counted with the eleven apostles (special messengers). (AMP)
	They were right to propose several names, but if they had the Holy Ghost, the name would have been revealed to them and they would not have needed to cast lots.
Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord [one heart and one mind] in one place.	And when the day of Pentecost had fully come, they were all assembled together in one place, (AMP)
There is so much about this event, and other similar events which needs to be demystified. This may take some diversion, but this is so important to the history of the early church. It is so present in the lives of those who truly come to Christ, and so absent in the lives of those who do not, that it needs to be fully explained.	

The church was assembled in one place, and there was a spirit of unity. What happened was not unexpected. The Lord commanded the Apostles to tarry at Jerusalem before embarking on their missionary journeys in order to together receive this endowment of power from on high. Like as in the days of the Kirtland House of the Lord (Joseph never called it a "temple"), the people prayed and asked for a manifestation of the Lord's power. They asked for it in response to the promise of the Lord. They asked for this endowment in faith, not as a sign to give them faith.

The modern endowment, Joseph taught, was the same ordinance for the same purpose -- an endowment of power from on high, designed to give the disciples power in the priesthood, manifested by outward spiritual gifts, before they went out to preach the gospel to the world. This was to have been a one-time event. The modern-day LDS have corrupted the meaning of the term "endowment" to mean an endowment of knowledge, which you must repeat periodically. Somehow this knowledge is supposed to be a requirement for salvation, though such is never stated in the scriptures.

"(Sunday, March 27, 1836) I met the quorums in the evening and instructed them respecting the ordinance of washing of feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints...Do not quench the Spirit, for the first one that opens his mouth shall receive the spirit of prophecy.

"Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p.m.

"The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion." Joseph Smith (History of the Church 2:428.)

"Nine days after Christ's ascension on the Mount of Olives came Pentecost, a name which means 'fiftieth.'

"Pentecost was applied to the Jewish feast celebrated 50 days after the second day of unleavened bread, or the Passover day. It is also known as 'the feast of weeks' (Ex. 34:22; Deut. 16:10), because according to the Hebrew style, it fell seven weeks, or a week of weeks, after the Passover. It was also known as 'the feast of harvest' (Ex. 23:16) and as 'the day of the first-fruits.' (Num. 28:26.)" (LDS Church News, 1991, 06/22/91)

"The feast lasted a single day, which was a day of holy convocation (Lev. 23:21); and the characteristic rite was the new meal offering, that is two loaves of leavened bread made of fine flour of new wheat. Special animal sacrifices were also made (Lev. 23:18) and freewill offerings (Deut. 16:10)." (Bible Dictionary, "Feasts")

You may also hear the term "Shavuot", which is Hebrew for "weeks". In the Bible, Shavuot marked the wheat harvest in the Land of Israel (Exodus 34:22). In addition, Orthodox rabbinic traditions teach that

the date also marks the revelation of the Oral Torah to Moses at Mount Sinai, which, according to the tradition of Orthodox Judaism, occurred at this date in 1314 BCE.

The following isn't going to make much sense to you unless you have read the comments to "The Spiritual Translation of the Gospel of John", and you know who the Essenes are what their spiritual practices are. When you do, you will see yet another way in which the Lord's timing is perfect.

The Essenes' entry into the *debir* [**The word of God. The manifest presence of God. See "Spiritual Translation of the Gospel of John".**] took place during the celebration of "Shavout;" otherwise known as the "Feast of Weeks" (note again the context of participation in a meal). This is the same celebration today that is known as "Pentecost." **Interestingly, it was the day of the restoration of dreams and visions and the outpouring of God's Spirit** according to Joel's prophecy, which were all synonymous ways of describing encounter with the *dabarim*. Incredibly, the actual day of Pentecost, during which the *dabar* was restored historically, was the identical day of the Essenes' yearly focused worshipful entry into a visionary form of the holy of holies—the *debir*/word. This celebration had been ongoing for decades and perhaps centuries prior to Jesus' birth.

The Essenes' understanding was that as they worshipped in the heavenly realm of the *debir*, they also became transformed [**transfigured**] into angelic beings as they entered into the presence of God. Recall Jesus' admonition "See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven." A verse for which scholars have had little understanding takes on new significance in light of the Essene's worship practices. While they gathered as humans to worship on earth, they also took on angelic identities and occupied a spiritual dwelling place in the realm of the Spirit as they entered the *dabar*. The children Jesus spoke of also seemingly had two identities; human and angelic. The apostle Paul spoke of the faithful on earth also being seated in heavenly places. (Eph. 2:6) Service, *Lost and Forgotten Gospel*

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.	When suddenly there came a sound from heaven like the rushing of a violent tempest blast, and it filled the whole house in which they were sitting. (AMP)
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This was the Holy Spirit descending upon the congregation. This is similar to an individual baptism of fire and the Holy Ghost. People often experience the "rushing sound" when their spirits ascend out of their bodies.

Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it rested upon each of them. (JST)	And there appeared to them tongues resembling fire, which were separated and distributed and which settled on each one of them. (AMP)
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A pillar of fire descended from heaven, split up, and rested upon the head of each person. There is a popular picture of this which is circulating around on the Internet. It is not accurate, because it looks like each person has a tiny gas flame above their head. What really happens is a continuous pillar of fire comes down from heaven and rests upon each person. You can't see the top of it.

It appears "cloven" (or split) because it is a double helix of light, coming down from heaven. This is the Light of Christ. This is the visible Presence of God, coming down and connecting with you. Through it you are linked to heaven.

Here is a description of what it's like to receive the baptism of fire and the Holy Ghost.

We pick up the story in the Book of Mormon, beginning at Hel. 5:20. Nephi and his brother Lehi were preaching to the Lamanites and were cast into prison. After a few days, when the Lamanites came into the prison to kill them, they found Nephi and Lehi encircled about by flames of fire. The voice of God was heard, the prison walls shook, and the Lamanites who came to kill them were overshadowed with a cloud of darkness. The Lamanites were distressed and asked what they should do to be free from this darkness. (Look for the signs which may accompany this experience.)

Helaman 5:41 And Aminadab [another Nephite in the prison] said unto them: **You must repent, and cry unto the voice, even until ye shall have faith in Christ**, who was taught unto you by Alma, and Amulek, and Zeezrom; and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.

Helaman 5:42 And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed.

Helaman 5:43 And it came to pass that when they cast their eyes about, and saw that the **cloud of darkness was dispersed from overshadowing them**, behold, they saw that they were **encircled about, yea every soul, by a pillar of fire**.

Helaman 5:44 And Nephi and Lehi were in the midst of them; yea, **they were encircled about; yea, they were as if in the midst of a flaming fire**, yet it did harm them not, neither did it take hold upon the walls of the prison; and **they were filled with that joy which is unspeakable and full of glory**.

Helaman 5:45 And behold, **the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words**.

Helaman 5:46 And it came to pass that **there came a voice unto them**, yea, a pleasant voice, as if it were a whisper, saying:

Helaman 5:47 Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world.

Helaman 5:48 And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, **they saw the heavens open; and angels came down out of heaven and ministered unto them**.

Helaman 5:49 And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.

The Lamanites subsequently repented, laid down their weapons of war, and ministered to the rest of the Lamanites. But, how do we know this was a baptism of fire and the Holy Ghost? The Lord said as much, when He visited the Nephites following His resurrection.

3 Nephi 9:20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and

with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.

Don't be misled by Christ saying "they knew it not". The Lamanites knew something was happening, and they changed their behavior as a result. For somebody to say they believe they received the baptism of fire and the Holy Ghost, and it was a gradual process that they didn't realize was happening is a lazy excuse. When you receive it, you will know it. And the Lord will walk you through every step. And, if you are unsure about this, ask the Lord. He will tell you.

The gift of the Holy Spirit adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being. Parley P. Pratt (Key to the Science of Theology/A Voice of Warning [Salt Lake City: Deseret Book Co., 1965], 101.)

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.	And they were all filled (diffused throughout their souls) with the Holy Spirit and began to speak in other (different, foreign) languages (tongues), as the Spirit kept giving them clear and loud expression [in each tongue in appropriate words] . (AMP)
Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.	Now there were then residing in Jerusalem Jews, devout and God-fearing men from every country under heaven. (AMP)
<p>"The law commanded that three times a year all the males of the covenant people were to appear before the Lord in the place that he should choose, that is, in the Feast of Unleavened Bread (Passover), in the Feast of Weeks (Pentecost), and in the Feast of Tabernacles (Ex. 23:14-17; Deut. 16:16). This ordinance...in Old Testament times...could not be generally or even frequently observed...In New Testament times the case was altered. The Jews came up from all parts of the land with much more regularity to keep their three great feasts." (Bible Dictionary, "Feasts")</p> <p>"Wherever a Roman, a Greek, or an Asiatic might wander, he could take his gods with him...It was far otherwise with the Jew. He had only one Temple, that in Jerusalem; only one God...That Temple was the only place where a God-appointed, pure priesthood could offer acceptable sacrifices, whether for forgiveness of sin, or for fellowship with God... On the great blood-sprinkled altar of sacrifice smoked the daily and festive burnt-offerings, brought by all Israel, and for all Israel, wherever scattered; while the vast courts of the Temple were thronged not only by native Palestinians, but literally by 'Jews out of every nation under heaven.' Around this Temple gathered the sacred memories of the past; to it clung the yet brighter hopes of the future. The history of Israel and all their prospects were intertwined with their religion; so that it may be said that without their religion they had no history, and without their history no religion. Thus, history, patriotism, religion, and hope alike pointed to Jerusalem and the Temple as the centre of Israel's unity." (Edersheim, Alfred, Life and Times of Jesus the Messiah, 3)</p>	

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.	And when this sound was heard, the multitude came together and they were astonished and bewildered, because each one heard them [the apostles] speaking in his own [particular] dialect. (AMP)
<p>"In speaking of the purpose of the gift of tongues, Joseph Smith said: 'The gift of tongues by the power of the Holy Ghost in the Church, is for the benefit of the servants of God to preach to unbelievers, as on the day of Pentecost.' (Teachings, p. 195.) Also: 'Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues [that is in the tongues of the foreigners].' Bruce R. McConkie (Teachings, pp. 247-248.) (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 33.)</p>	
Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?	And they were beside themselves with amazement, saying, Are not all these who are talking Galileans? (AMP)
Acts 2:8 And how hear we every man in our own tongue, wherein we were born?	Then how is it that we hear, each of us, in our own (particular) dialect to which we were born? (AMP)
Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,	Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and [the province of] Asia, (AMP)
Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,	Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and the transient residents from Rome, both Jews and the proselytes [to Judaism from other religions], (AMP)
Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.	Cretans and Arabians too--we all hear them speaking in our own native tongues [and telling of] the mighty works of God! (AMP)
Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?	And all were beside themselves with amazement and were puzzled and bewildered, saying one to another, What can this mean? (AMP)
<p>Speaking in tongues is one manifestation of the many gifts of the Spirit. There are many uses for the gift of tongues. This particular gift is speaking in another natural language, not one's own, so that people who only speak that language can understand you. Other instances of speaking in tongues standing up and speaking in a congregation in another tongue, immediately followed by somebody else standing up and interpreting what was said. Another instance of speaking in tongues is when one prays privately in another tongue.</p> <p>This event is significant for another reason. Instead of a scattering, this was a gathering of the Jews, this was a gathering in order to hear the message of the Gospel.</p> <p>But there are other manifestations of the gifts of the Spirit on display in this meeting. Peter and others stood up and boldly prophesied, and called people to repentance. (AMP)</p>	
Acts 2:13 Others mocking said, These men are full of new wine.	But others made a joke of it and derisively said, They are simply drunk and full of sweet [intoxicating] wine. (AMP)
<p>Were you ever told in Sunday School that the wine in the Bible was simply grape juice?</p>	

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all [ye] that dwell at Jerusalem, be this known unto you, and hearken to my words:	But Peter, standing with the eleven, raised his voice and addressed them: You Jews and all you residents of Jerusalem, let this be [explained] to you so that you will know and understand; listen closely to what I have to say. (AMP)
Acts 2:15 For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day.	For these men are not drunk, as you imagine, for it is [only] the third hour (about 9:00 a.m.) of the day; (AMP)
Were you ever told in Sunday School that apostles do not drink alcohol? Peter didn't say that the Apostles never drank alcoholic wine. He said they didn't drink alcoholic wine that early in the day.	
Acts 2:16 But this is that which was spoken by the prophet Joel;	But [instead] this is [the beginning of] what was spoken through the prophet Joel: (AMP)
Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:	And it shall come to pass in the last days, God declares, that I will pour out of My Spirit upon all mankind, and your sons and your daughters shall prophesy [telling forth the divine counsels] and your young men shall see visions (divinely granted appearances), and your old men shall dream [divinely suggested] dreams.
It appears that when the Lord announces a new dispensation of Priesthood, he always begins with this promise from Joel. This was one of the very first scriptures that Moroni quoted to Joseph Smith in the early days of Restoration. I was involved in a mini-dispensation, and in the first revelation I ever received in my life, the Lord quoted this passage to me.	
Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:	Yes, and on My menservants also and on My maidservants in those days I will pour out of My Spirit, and they shall prophesy [telling forth the divine counsels and predicting future events pertaining especially to God's kingdom]. (AMP)
Acts 2:19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:	And I will show wonders in the sky above and signs on the earth beneath, blood and fire and smoking vapor; (AMP)
Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:	The sun shall be turned into darkness and the moon into blood before the obvious day of the Lord comes--that great and notable and conspicuous and renowned [day]. (AMP)
Acts 2:21 And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved.	And it shall be that whoever shall call upon the name of the Lord [invoking, adoring, and worshiping the Lord--Christ] shall be saved. (AMP)
Much of Joel's prophecy was yet to be fulfilled in Peter's day. The Lord still holds out the promise that He will reveal Himself to all and save all who call upon His Name.	
Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:	You men of Israel, listen to what I have to say: Jesus of Nazareth, a Man accredited and pointed out and shown forth and commended and attested to you by God by the mighty works and [the power of performing] wonders and signs which God worked through Him [right] in your midst, as you yourselves know—(AMP)

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:	This Jesus, when delivered up according to the definite and fixed purpose and settled plan and foreknowledge of God, you crucified and put out of the way [killing Him] by the hands of lawless and wicked men. (AMP)
Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.	[But] God raised Him up, liberating Him from the pangs of death, seeing that it was not possible for Him to continue to be controlled or retained by it. (AMP)
Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:	For David says in regard to Him, I saw the Lord constantly before me, for He is at my right hand that I may not be shaken or overthrown or cast down [from my secure and happy state]. (AMP)
Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:	Therefore my heart rejoiced and my tongue exulted exceedingly; moreover, my flesh also will dwell in hope [will encamp, pitch its tent, and dwell in hope in anticipation of the resurrection]. (AMP)
Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.	For You will not abandon my soul, leaving it helpless in Hades (the state of departed spirits), nor let Your Holy One know decay or see destruction [of the body after death]. (AMP)
Acts 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.	You have made known to me the ways of life; You will enrapture me [diffusing my soul with joy] with and in Your presence. (AMP)
Acts 2:29 Men [and] brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.	Brethren, it is permitted me to tell you confidently and with freedom concerning the patriarch David that he both died and was buried, and his tomb is with us to this day. (AMP)
<p>"Peter had the keys of eternal judgment. And he saw David in Hell and knew for what reason, and that David would have to remain there until the resurrection at the coming of Christ.</p> <p>"Even David must wait for those times of refreshing [Acts 3:19-20] before he can come forth and his sins be blotted out. For Peter speaking of him says, 'David hath not yet ascended into heaven, for his sepulchre is with us to this day.' His remains were then in the tomb. Now we read that many bodies of the Saints arose at Christ's resurrection, probably all the Saints. But it seems that David did not. Why? Because he had been a murderer." Joseph Smith (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 144.)</p>	
Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;	Being however a prophet, and knowing that God had sealed to him with an oath that He would set one of his descendants on his throne, [II Sam. 7:12-16; Ps.132:11.] (AMP)
Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.	He, foreseeing this, spoke [by foreknowledge] of the resurrection of the Christ (the Messiah) that He was not deserted [in death] and left in Hades (the state of departed spirits), nor did His body know decay or see destruction. (AMP)

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.	This Jesus God raised up, and of that all we [His disciples] are witnesses. (AMP)
Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.	Being therefore lifted high by and to the right hand of God, and having received from the Father the promised [blessing which is the] Holy Spirit, He has made this outpouring which you yourselves both see and hear. (AMP)
Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,	For David did not ascend into the heavens; yet he himself says, The Lord said to my Lord, Sit at My right hand and share My throne (AMP)
Acts 2:35 Until I make thy foes thy footstool.	Until I make Your enemies a footstool for Your feet. (AMP)
Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.	Therefore let the whole house of Israel recognize beyond all doubt and acknowledge assuredly that God has made Him both Lord and Christ (the Messiah)-- this Jesus Whom you crucified. (AMP)
Acts 2:37 Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do?	Now when they heard this they were stung (cut) to the heart, and they said to Peter and the rest of the apostles (special messengers), Brethren, what shall we do? (AMP) They expressed faith.
Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.	And Peter answered them, Repent (change your views and purpose to accept the will of God in your inner selves instead of rejecting it) and be baptized , every one of you, in the name of Jesus Christ for the forgiveness of and release from your sins; and you shall receive the gift of the Holy Spirit. (AMP)
<p>"By this we learn that the promise of the Holy Ghost is made unto as many as those to whom the doctrine of repentance was to be preached, which was unto all nations...We discover here that we are blending two principles together in these quotations. The first is the principle of repentance, and the second is the principle of the remission of sins; and we learn from Peter that remission of sins is to be obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably, for, says Peter, 'you shall receive the Holy Ghost.'</p> <p>"Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free...But we discover, in order to be benefitted by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call; and hath He not surely said, as you will find in the last chapter of Revelation-'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. 22:17)." Joseph Smith (History of The Church, 2: 256 - 257.)</p>	

<p>Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.</p>	<p>For the promise [of the Holy Spirit] is to and for you and your children, and to and for all that are far away, [even] to and for as many as the Lord our God invites and bids to come to Himself. (AMP)</p>
<p>If you can feel the Holy Spirit, then the Father is inviting you to come to Him through Christ</p>	
<p>Mosiah 27:25 And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;</p>	
<p>Mosiah 27:26 And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.</p>	
<p>Mosiah 5:2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.</p>	
<p>Acts 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.</p>	<p>And [Peter] solemnly and earnestly witnessed (testified) and admonished (exhorted) with much more continuous speaking and warned (reproved, advised, encouraged) them, saying, Be saved from this crooked (perverse, wicked, unjust) generation. (AMP)</p>
<p>Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.</p>	<p>Therefore those who accepted and welcomed his message were baptized, and there were added that day about 3,000 souls. (AMP)</p>
<p>Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.</p>	<p>And they steadfastly persevered, devoting themselves constantly to the instruction and fellowship of the apostles, to the breaking of bread [including the Lord's Supper] and prayers. (AMP)</p>
<p>Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.</p>	<p>And a sense of awe (reverential fear) came upon every soul, and many wonders and signs were performed through the apostles (the special messengers). (AMP)</p>
<p>Acts 2:44 And all that believed were together, and had all things common;</p>	<p>And all who believed (who adhered to and trusted in and relied on Jesus Christ) were united and [together] they had everything in common; (AMP)</p>
<p>We often hear that the church is not ready to live the laws of Zion. Why not? Because they have not the Spirit of the Lord about them. They have not the gift of the Holy Ghost. If you want to prepare a Zion people, prepare them to receive the gift of the Holy Ghost, and don't think you already have it, when the manifestations of the Spirit of the Lord are clearly absent.</p>	
<p>Acts 2:45 And sold their possessions and goods, and parted them to all [men], as every man had need.</p>	<p>And they sold their possessions (both their landed property and their movable goods) and distributed the price among all, according as any had need. (AMP)</p>

Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,	And day after day they regularly assembled in the temple with united purpose, and in their homes they broke bread [including the Lord's Supper]. They partook of their food with gladness and simplicity and generous hearts, (AMP)
Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.	Constantly praising God and being in favor and goodwill with all the people; and the Lord kept adding [to their number] daily those who were being saved [from spiritual death]. (AMP)
Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, [being] the ninth [hour].	Now Peter and John were going up to the temple at the hour of prayer, the ninth hour (three o'clock in the afternoon), (AMP)
Acts 3:2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;	[When] a certain man crippled from his birth was being carried along, who was laid each day at that gate of the temple [which is] called Beautiful, so that he might beg for charitable gifts from those who entered the temple.(AMP)
Acts 3:3 Who seeing Peter and John about to go into the temple asked an alms.	So when he saw Peter and John about to go into the temple, he asked them to give him a gift. (AMP)
Acts 3:4 And Peter and John, fastening their eyes upon him, said, Look on us. (JST)	And Peter directed his gaze intently at him, and so did John, and said, Look at us! (AMP)
<p>The lame man was laid at the temple gate because Mosaic Law prohibited a cripple from entering the temple of God (Lev. 21:16-24). Peter had in mind to give this man two privileges, a complete healing and his first temple experience, but it would require the lame man's faith. Therefore Peter would look into his soul as no one had before, even 'fastening his eyes upon him.' While everyone else saw only a lame and ugly man at the beautiful gate, Peter looked past the lameness of his legs and saw the strength of his spirit. Even while expecting some small piece of money, Peter was determining whether he had the faith for something much greater. Peter's incredible spiritual perceptiveness found his faith adequate. His blessing lacked the phrases, "if thou believest" or "be it according to thy faith." Rather, he said simply, 'In the name of Jesus Christ of Nazareth rise up and walk.' (v. 6) GospelDoctrine.com</p>	
Acts 3:5 And he gave heed unto them, expecting to receive something of them.	And [the man] paid attention to them, expecting that he was going to get something from them. (AMP)
Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.	But Peter said, Silver and gold (money) I do not have; but what I do have, that I give to you: in [the use of] the name of Jesus Christ of Nazareth, walk! (AMP)
Acts 3:7 And he took him by the right hand, and lifted [him] up: and immediately his feet and ankle bones received strength.	Then he took hold of the man's right hand with a firm grip and raised him up. And at once his feet and ankle bones became strong and steady, (AMP)
Acts 3:8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.	And leaping forth he stood and began to walk, and he went into the temple with them, walking and leaping and praising God. (AMP)
Acts 3:9 And all the people saw him walking and praising God:	And all the people saw him walking about and praising God, (AMP)

<p>Did Peter and John just happen to meet this man at this time? The man was at the temple every day. Did Peter and John attend the temple every day, or just on this particular day? The Lord had it in His timing for more than just a miracle to occur that day. The church would have you believe that miracles are wrought by the Priesthood authority of a man, but Peter cited no authority other than to invoke the Name of Jesus Christ. Healings are a gift of the Spirit. They are done by faith, not Priesthood authority.</p>	
Acts 3:10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.	And they recognized him as the man who usually sat [begging] for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement (bewilderment, consternation) over what had occurred to him. (AMP)
Acts 3:11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.	Now while he [still] firmly clung to Peter and John, all the people in utmost amazement ran together and crowded around them in the covered porch (walk) called Solomon's. (AMP)
Acts 3:12 And when Peter saw [it], he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?	And Peter, seeing it, answered the people, You men of Israel, why are you so surprised and wondering at this? Why do you keep staring at us, as though by our [own individual] power or [active] piety we had made this man [able] to walk? (AMP)
<p>The Lord created an opportunity for the Apostles to bear their witness to the crowd that had gathered, attracted by the miracle. Notice that these speeches always capture the audience's attention by recounting history, starting with Abraham.</p>	
Acts 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let [him] go.	The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified His Servant and Son Jesus [doing Him this honor], Whom you indeed delivered up and denied and rejected and disowned in the presence of Pilate, when he had determined to let Him go. (AMP)
Acts 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;	But you denied and rejected and disowned the Pure and Holy, the Just and Blameless One, and demanded [the pardon of] a murderer to be granted to you. (AMP)
Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.	But you killed the very Source (the Author) of life, Whom God raised from the dead. To this we are witnesses. (AMP)
<p>An Apostle is supposed to bear witness of the resurrection of Christ. There is no such thing as being "too sacred to speak about it". To bear such a witness is the duty of the Apostle.</p>	
Acts 3:16 And this man, through faith in his name, hath been made strong, whom ye see and know; yea, the faith which is in him hath given him this perfect soundness in the presence of you all. (JST)	And His name, through and by faith in His name, has made this man whom you see and recognize well and strong. [Yes] the faith which is through and by Him [Jesus] has given the man this perfect soundness [of body] before all of you. (AMP)
<p>Peter didn't preach up this authority. He made it clear in no uncertain terms that this miracle was done through faith in the Name of Christ.</p>	

Acts 3:17 And now, brethren, I wot that through ignorance ye did [it], as [did] also your rulers.	And now, brethren, I know that you acted in ignorance [not aware of what you were doing], as did your rulers also. (AMP)
Quite a forgiving spirit on the part of Peter, to declare that he knew that the people and their rulers acted in ignorance. But all this happened to fulfill prophecy.	
Acts 3:18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.	Thus has God fulfilled what He foretold by the mouth of all the prophets, that His Christ (the Messiah) should undergo ill treatment and be afflicted and suffer. (AMP)
Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;	So repent (change your mind and purpose); turn around and return [to God] , that your sins may be erased (blotted out, wiped clean), that times of refreshing (of recovering from the effects of heat, of reviving with fresh air) may come from the presence of the Lord; (AMP)
As missionaries, we used to teach that this scripture prophesied the restoration of all things in the latter-days, but now I see that Peter is preaching faith and repentance, and remission of sins, so that you will enter the Presence of the Lord, and experience His rest.	
Acts 3:20 And he shall send Jesus Christ, which before was preached unto you:	And that He may send [to you] the Christ (the Messiah), Who before was designated and appointed for you--even Jesus, (AMP)
Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.	Whom heaven must receive [and retain] until the time for the complete restoration of all that God spoke by the mouth of all His holy prophets for ages past [from the most ancient time in the memory of man]. (AMP)
Now, he is talking about the latter-day restoration. In the meantime, Christ dwells in the heavens, but you can repent, come to Christ, and enter His Presence, even before He returns to earth.	
Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.	Thus Moses said to the forefathers, The Lord God will raise up for you a Prophet from among your brethren as [He raised up] me; Him you shall listen to and understand by hearing and heed in all things whatever He tells you. (AMP)
Peter is speaking of Moses' prophecy of Christ. Also foretold by all the prophets.	
Acts 3:23 And it shall come to pass, [that] every soul, which will not hear that prophet, shall be destroyed from among the people.	And it shall be that every soul that does not listen to and understand by hearing and heed that Prophet shall be utterly exterminated from among the people. (AMP)
Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.	Indeed, all the prophets from Samuel and those who came afterwards, as many as have spoken, also promised and foretold and proclaimed these days. (AMP)
Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.	You are the descendants (sons) of the prophets and the heirs of the covenant which God made and gave to your forefathers, saying to Abraham, And in your Seed (Heir) shall all the families of the earth be blessed and benefited. (AMP)

<p>This covenant pertains to you, as the children of Abraham, and through Abraham's seed, and most notably through Christ, will all the families of the earth be blessed.</p>	
Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.	It was to you first that God sent His Servant and Son Jesus, when He raised Him up [provided and gave Him for us], to bless you in turning every one of you from your wickedness and evil ways. (AMP)
Acts 4:1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,	And while they [Peter and John] were talking to the people, the high priests and the military commander of the temple and the Sadducees came upon them, (AMP)
<p>Naturally, this created quite a stir and got the attention of the temple priests and temple security.</p>	
Acts 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.	Being vexed and indignant through and through because they were teaching the people and proclaiming in [the case of] Jesus the resurrection from the dead. (AMP)
<p>The priests were upset because they thought that with His death, this would be the end of Jesus, once and for all.</p>	
Acts 4:3 And they laid hands on them, and put [them] in hold unto the next day: for it was now eventide.	So they laid hands on them (arrested them) and put them in prison until the following day, for it was already evening. (AMP)
Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.	But many of those who heard the message believed (adhered to and trusted in and relied on Jesus as the Christ). And their number grew and came to about 5,000. (AMP)
<p>Though it cost Peter and John a night in the slammer, the church continued to grow in membership.</p>	
Acts 4:5 And it came to pass on the morrow, that their rulers, and elders, and scribes,	Then on the following day, their magistrates and elders and scribes were assembled in Jerusalem, (AMP)
Acts 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.	Including Annas the high priest and Caiaphas and John and Alexander and all others who belonged to the high priestly relationship. (AMP)
<p>"Annas was a Jewish high priest in the days of Jesus. He was the son of Seth, was appointed to the priestly office at age thirty-seven, and held the office when John the Baptist commenced his call for repentance (Luke 3:2). He was the father-in-law of Caiaphas, high priest during the time of Jesus' crucifixion and Peter and John's difficulties with the Sanhedrin (John 18:18, 24; Acts 4:6). He was a man of powerful influence among the Jews, and five of his sons served as high priests.</p>	
<p>"The full name of Caiaphas was Joseph Caiaphas. He was high priest of the Jews during the reign of the emperor Tiberius (Matt. 26:3,57; John 11:49; 18:13, 14, 24, 28; Acts 4:6). Before him appeared both Jesus and the apostles Peter and John. He was the son-in-law of Annas, high priest before him, and he served some eighteen years in this important post.</p>	
<p>"Nothing more is known of John and Alexander beyond this one reference." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 244-245)</p>	

Acts 4:7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?	And they set the men in their midst and repeatedly demanded, By what sort of power or by what kind of authority did [such people as] you do this [healing]? (AMP)
Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,	Then Peter, [because he was] filled with [and controlled by] the Holy Spirit, said to them, Rulers of the people and members of the council (the Sanhedrin), (AMP)
Luke loves the expression “filled with the Holy Spirit”. Peter was certainly filled with the Spirit, and was able to hold his own, having learned from the best.	
Acts 4:9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;	If we are being put on trial [here] today and examined concerning a good deed done to benefit a feeble (helpless) cripple, by what means this man has been restored to health, (AMP)
Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.	Let it be known and understood by all of you, and by the whole house of Israel, that in the name and through the power and authority of Jesus Christ of Nazareth, Whom you crucified, [but] Whom God raised from the dead, in Him and by means of Him this man is standing here before you well and sound in body. (AMP)
Again, reaffirming that the man was healed by the power of the Name of Christ.	
Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.	This [Jesus] is the Stone which was despised and rejected by you, the builders, but which has become the Head of the corner [the Cornerstone]. (AMP)
Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.	And there is salvation in and through no one else, for there is no other name under heaven given among men by and in which we must be saved. (AMP)
Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.	Now when they saw the boldness and unfettered eloquence of Peter and John and perceived that they were unlearned and untrained in the schools [common men with no educational advantages], they marveled; and they recognized that they had been with Jesus. (AMP)
What a change in these ignorant and unlearned men, having learned from Jesus, and now testifying under the gift and power of the Holy Spirit. Where are such Apostles today?	
Acts 4:14 And beholding the man which was healed standing with them, they could say nothing against it.	And since they saw the man who had been cured standing there beside them, they could not contradict the fact or say anything in opposition. (AMP)
Acts 4:15 But when they had commanded them to go aside out of the council, they conferred among themselves,	But having ordered [the prisoners] to go aside out of the council [chamber], they conferred (debated) among themselves, (AMP)
Acts 4:16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done	Saying, What are we to do with these men? For that an extraordinary miracle has been performed

by them [is] manifest to all them that dwell in Jerusalem; and we cannot deny [it].	by (through) them is plain to all the residents of Jerusalem, and we cannot deny it. (AMP)
Acts 4:17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.	But in order that it may not spread further among the people and the nation, let us warn and forbid them with a stern threat to speak any more to anyone in this name [or about this Person]. (AMP)
When the evidence is staring right before you and contradicting your false reality, what do you do? Get rid of the evidence.	
Acts 4:18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.	[So] they summoned them and imperatively instructed them not to converse in any way or teach at all in or about the name of Jesus. (AMP)
Acts 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.	But Peter and John replied to them, Whether it is right in the sight of God to listen to you and obey you rather than God, you must decide (judge). (AMP)
Acts 4:20 For we cannot but speak the things which we have seen and heard.	But we [ourselves] cannot help telling what we have seen and heard. (AMP)
<p>"The Apostles who there stood with the Son of God responded to this call with faith, boldness, and power. We read that they were 'all filled with the Holy Ghost, and they spake the word of God with boldness.' (Acts 4:31.) They had seen a resurrected being, had eaten with him, had felt his hands and feet. They knew, and knowing, they testified: 'For we cannot but speak the things which we have seen and heard.' (Acts 4:20.) Robert L. Backman</p>	
<p>Here is an admission that the present-day LDS apostles have not seen the risen Lord, and have no more a testimony of the Christ than the average member.</p>	
<p>"Does that commission extend to us as his disciples? Perhaps we have not seen, in person, the risen Lord. But the testimony of his chosen witnesses is etched into our hearts by the Holy Spirit. We know, and knowing, we too must testify. Is there any question in the mind of any of us that this is one of the chief responsibilities we enjoy by reason of our membership in his Church? I began with Mormon's declaration, 'I have been called of him to declare his word among his people, that they might have everlasting life.' (3 Ne. 5:13.) Such is the calling of each of us." James. E. Talmage ("Jesus the Christ," Ensign, Nov. 1991, 8)</p>	
<p>D&C 107:23 The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world--thus differing from other officers in the church in the duties of their calling.</p>	
<p>D&C 107:99 Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.</p>	
<p>D&C 107:100 He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.</p>	
<p>Knowing that there were no living witnesses of the resurrected Christ, today, I earnestly sought a witness of the Lord that I might bear it to the world, and after granting me a space to repent and come to Him, He graciously provided that witness. And, like Peter and John of old, I can't help bearing witness</p>	

<p>of what I have seen and heard. I do so, not to vaunt my office, gain recognition, or assert power or authority over any living soul. I do so to His glory alone. Amen.</p>	
<p>Acts 4:21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for many glorified God for that which was done. (JST)</p>	<p>Then when [the rulers and council members] had further threatened them, they let them go, not seeing how they could secure a conviction against them because of the people; for everybody was praising and glorifying God for what had occurred. (AMP)</p>
<p>Note how cowardly these leaders were. These were the established leaders of the Jewish religion – their church. Not only did they have not witness for themselves of the living God, but they sought to suppress those who did, as well as those who believed on their words.</p>	
<p>Acts 4:22 For the man was above forty years old, on whom this miracle of healing was showed.</p>	<p>For the man on whom this sign (miracle) of healing was performed was more than forty years old. (AMP)</p>
<p>Acts 4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.</p>	<p>After they were permitted to go, [the apostles] returned to their own [company] and told all that the chief priests and elders had said to them. (AMP)</p>
<p>Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou [art] God, which hast made heaven, and earth, and the sea, and all that in them is:</p>	<p>And when they heard it, lifted their voices together with one united mind to God and said, O Sovereign Lord, You are He Who made the heaven and the earth and the sea and everything that is in them, (AMP)</p>
<p>Acts 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?</p>	<p>Who by the mouth of our forefather David, Your servant and child, said through the Holy Spirit, Why did the heathen (Gentiles) become wanton and insolent and rage, and the people imagine and study and plan vain (fruitless) things [that will not succeed]? (AMP)</p>
<p>Upon the release of the Apostles, the church met and prayed together in gratitude. Their prayer is taken from Psalm 2.</p> <p>1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.</p>	

Acts 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.	The kings of the earth took their stand in array [for attack] and the rulers were assembled and combined together against the Lord and against His Anointed (Christ, the Messiah). (AMP)
Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,	For in this city there actually met and plotted together against Your holy Child and Servant Jesus, Whom You consecrated by anointing, both Herod and Pontius Pilate with the Gentiles and peoples of Israel, (AMP)
Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.	To carry out all that Your hand and Your will and purpose had predestined (predetermined) should occur. (AMP)
Acts 4:29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,	And now, Lord, observe their threats and grant to Your bond servants [full freedom] to declare Your message fearlessly, (AMP)
Acts 4:30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.	While You stretch out Your hand to cure and to perform signs and wonders through the authority and by the power of the name of Your holy Child and Servant Jesus. (AMP)
Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.	And when they had prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and they continued to speak the Word of God with freedom and boldness and courage. (AMP)
Acts 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any [of them] that ought of the things which he possessed was his own; but they had all things common.	Now the company of believers was of one heart and soul, and not one of them claimed that anything which he possessed was [exclusively] his own, but everything they had was in common and for the use of all. (AMP)
When the people have been baptized by fire and by the Holy Ghost, their natural inclination is to live in unity and love, and truly love their neighbor as themselves. All they wanted was the freedom to teach their message and live out their faith. When they spoke, they spoke with power. And when they prayed, the building shook.	
Are we like the early church? Do you bear the same fruits as the early church?	
Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.	And with great strength and ability and power the apostles delivered their testimony to the resurrection of the Lord Jesus, and great grace (loving-kindness and favor and goodwill) rested richly upon them all. (AMP)
Acts 4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,	Nor was there a destitute or needy person among them, for as many as were owners of lands or houses proceeded to sell them, and one by one they brought (gave back) the amount received from the sales (AMP)

Acts 4:35 And laid [them] down at the apostles' feet: and distribution was made unto every man according as he had need.	And laid it at the feet of the apostles (special messengers). Then distribution was made according as anyone had need. (AMP)
Acts 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, [and] of the country of Cyprus,	Now Joseph, a Levite and native of Cyprus who was surnamed Barnabas by the apostles, which interpreted means Son of Encouragement, (AMP)
Acts 4:37 Having land, sold [it], and brought the money, and laid [it] at the apostles' feet.	Sold a field which belonged to him and brought the sum of money and laid it at the feet of the apostles. (AMP)
<p>"Paul, the zealous convert who evidently seized every opportunity to preach, joined the steady and long-time member Barnabas, or "Son of Consolation." Barnabas is first mentioned in the book of Acts as a willing participant when the united order was introduced among the early saints. He joined others in selling his home and property "and brought the money, and laid it at the apostles' feet." (Acts 4:36.)</p> <p>"A Levite from Cyprus, Barnabas was probably large and impressive in stature, for he was later once mistaken for Jupiter, the most powerful of the Roman gods.(14:12.) He is described as 'a good man, and full of the Holy Ghost and faith.' (Acts 11:24.)</p> <p>"Although both Paul and Barnabas are referred to as apostles, Barnabas was not one of the Twelve, according to the LDS Bible Dictionary." (Apostle Paul Prepared Well for Missions, LDS Church News, 1991, 07/06/91)</p>	
Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession,	But a certain man named Ananias with his wife Sapphira sold a piece of property, (AMP)
Acts 5:2 And kept back [part] of the price, his wife also being privy [to it], and brought a certain part, and laid [it], at the apostles' feet.	And with his wife's knowledge and connivance he kept back and wrongfully appropriated some of the proceeds, bringing only a part and putting it at the feet of the apostles. (AMP)
Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land?	But Peter said, Ananias, why has Satan filled your heart that you should lie to and attempt to deceive the Holy Spirit, and should [in violation of your promise] withdraw secretly and appropriate to your own use part of the price from the sale of the land? (AMP)
Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.	As long as it remained unsold, was it not still your own? And [even] after it was sold, was not [the money] at your disposal and under your control? Why then, is it that you have proposed and purposed in your heart to do this thing? [How could you have the heart to do such a deed?] You have not [simply] lied to men [playing false and showing yourself utterly deceitful] but to God. (AMP)
Acts 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.	Upon hearing these words, Ananias fell down and died. And great dread and terror took possession of all who heard of it. (AMP)

Acts 5:6 And the young men arose, wound him up, and carried [him] out, and buried [him].	And the young men arose and wrapped up [the body] and carried it out and buried it. (AMP)
Ananias and Sapphira had covenanted to consecrate their surplus property to the church for the benefit of all. Peter clearly points out and establishes the fact that both of them are responsible for violating and covenants and lying to God. The greatest sin we can commit is to violate our covenants with God.	
Acts 5:7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.	Now after an interval of about three hours his wife came in, not having learned of what had happened. (AMP)
Acts 5:8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.	And Peter said to her, Tell me, did you sell the land for so much? Yes, she said, for so much. (AMP)
Acts 5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband [are] at the door, and shall carry thee out.	Then Peter said to her, How could you two have agreed and conspired together to try to deceive the Spirit of the Lord? Listen! The feet of those who have buried your husband are at the door, and they will carry you out [also]. (AMP)
Acts 5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying [her] forth, buried [her] by her husband.	And instantly she fell down at his feet and died; and the young men entering found her dead, and they carried her out and buried her beside her husband. (AMP)
Acts 5:11 And great fear came upon all the church, and upon as many as heard these things.	And the whole church and all others who heard of these things were appalled [great awe and strange terror and dread seized them]. (AMP)
Acts 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.	Now by the hands of the apostles (special messengers) numerous and startling signs and wonders were being performed among the people. And by common consent they all met together [at the temple] in the covered porch (walk) called Solomon's. (AMP)
Acts 5:13 And of the rest durst no man join himself to them: but the people magnified them.	And none of those who were not of their number dared to join and associate with them, but the people held them in high regard and praised and made much of them. (AMP)
Members of the church often gathered to meet in the temple, unmolested by the authorities. Other patrons noticed them, but respected them and let them be.	
Acts 5:14 And believers were the more added to the Lord, multitudes both of men and women.)	More and more there were being added to the Lord those who believed [those who acknowledged Jesus as their Savior and devoted themselves to Him joined and gathered with them], crowds both of men and of women, (AMP)
Acts 5:15 Insomuch that they brought forth the sick into the streets, and laid [them] on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.	So that they [even] kept carrying out the sick into the streets and placing them on couches and sleeping pads, [in the hope] that as Peter passed by, at least his shadow might fall on some of them. (AMP)

<p>It wasn't by virtue of the Priesthood office that Peter held. Peter held power in the Priesthood, and that power was by virtue of his faith. Peter's faith inspired such faith in others.</p>	
Acts 5:16 There came also a multitude [out] of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.	And the people gathered also from the towns and hamlets around Jerusalem, bringing the sick and those troubled with foul spirits, and they were all cured. (AMP)
Acts 5:17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,	But the high priest rose up and all who were his supporters, that is, the party of the Sadducees, and being filled with jealousy and indignation and rage, (AMP)
Acts 5:18 And laid their hands on the apostles, and put them in the common prison.	They seized and arrested the apostles (special messengers) and put them in the public jail. (AMP)
Acts 5:19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,	But during the night an angel of the Lord opened the prison doors and, leading them out, said, (AMP)
Acts 5:20 Go, stand and speak in the temple to the people all the words of this life.	Go, take your stand in the temple courts and declare to the people the whole doctrine concerning this Life (the eternal life which Christ revealed). (AMP)
Acts 5:21 And when they heard [that], they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.	And when they heard this, they accordingly went into the temple about daybreak and began to teach. Now the high priest and his supporters who were with him arrived and called together the council (Sanhedrin), even all the senate of the sons of Israel, and they sent to the prison to have [the apostles] brought. (AMP)
<p>The authorities couldn't have these apostles running around making them look bad, so back into the jail they went. But an angel busted them out and told them to go back and resume preaching.</p>	
Acts 5:22 But when the officers came, and found them not in the prison, they returned, and told,	But when the attendants arrived there, they failed to find them in the jail; so they came back and reported, (AMP)
Acts 5:23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.	We found the prison quite safely locked up and the guards were on duty outside the doors, but when we opened [it], we found no one on the inside. (AMP)
Acts 5:24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.	Now when the military leader of the temple area and the chief priests heard these facts, they were much perplexed and thoroughly at a loss about them, wondering into what this might grow. (AMP)
Acts 5:25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.	But some man came and reported to them, saying, Listen! The men whom you put in jail are standing [right here] in the temple and teaching the people! (AMP)
Acts 5:26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.	Then the military leader went with the attendants and brought [the prisoners], but without violence, for they dreaded the people lest they be stoned by them. (AMP)

Cowardly, acting in secret out of fear of the people.	
Acts 5:27 And when they had brought them, they set [them] before the council: and the high priest asked them,	So they brought them and set them before the council (Sanhedrin). And the high priest examined them by questioning, (AMP)
Acts 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.	Saying, We definitely commanded and strictly charged you not to teach in or about this Name; yet here you have flooded Jerusalem with your doctrine and you intend to bring this Man's blood upon us. (AMP)
Acts 5:29 Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.	Then Peter and the apostles replied, We must obey God rather than men. (AMP)
This is the #1 thing all servants of God must remember.	
Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.	The God of our forefathers raised up Jesus, Whom you killed by hanging Him on a tree (cross). (AMP)
Acts 5:31 Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.	God exalted Him to His right hand to be Prince and Leader and Savior and Deliverer and Preserver, in order to grant repentance to Israel and to bestow forgiveness and release from sins. (AMP)
Acts 5:32 And we are his witnesses of these things; and [so is] also the Holy Ghost, whom God hath given to them that obey him.	And we are witnesses of these things, and the Holy Spirit is also, Whom God has bestowed on those who obey Him. (AMP)
Acts 5:33 When they heard [that], they were cut [to the heart], and took counsel to slay them.	Now when they heard this, they were cut to the heart and infuriated and wanted to kill the disciples. (AMP)
This is a universal principle. When people are convicted in their hearts and know that they are doing wrong, they have one of two reactions. Unfortunately, few are pricked in their conscience and choose to repent. The vast majority react violently. They know inwardly that they have done wrong, but fear their secret deeds will be exposed to the light of day, so they project their evil onto others.	
John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.	
John 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.	
John 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.	
1 Nephi 16:2 And it came to pass that I said unto them that I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center.	
Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel , a doctor of the law, had in reputation among all the people, and	But a certain Pharisee in the council (Sanhedrin) named Gamaliel, a teacher of the Law, highly esteemed by all the people, standing up, ordered

commanded to put the apostles forth a little space;	that the apostles be taken outside for a little while. (AMP)
"The grandson of the famous rabbi Hillel and famous in his own right, Gamaliel was a member of the Sanhedrin and a distinguished scholar of the Jewish law during the time when the early church was first getting underway. Paul states that he was 'brought up at the feet' of Gamaliel (Acts 22:3), an idiomatic expression meaning that he was tutored by the famous master of the law. Gamaliel had a reputation for being tolerant and kindhearted, emphasizing the humanistic considerations of the law, relaxing the demands of Sabbath observance so they were not so rigorous, and encouraging more humane treatment of the woman in divorce laws." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 245)	
Acts 5:35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.	Then he addressed them [the council, saying]: Men of Israel, take care in regard to what you propose to do concerning these men. (AMP)
Acts 5:36 For before these days rose up Theudas , boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.	For before our time there arose Theudas, asserting himself to be a person of importance, with whom a number of men allied themselves, about 400; but he was killed and all who had listened to and adhered to him were scattered and brought to nothing. (AMP)
Acts 5:37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, [even] as many as obeyed him, were dispersed.	And after this one rose up Judas the Galilean, [who led an uprising] during the time of the census, and drew away a popular following after him; he also perished and all his adherents were scattered. (AMP)
Acts 5:38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:	Now in the present case let me say to you, stand off (withdraw) from these men and let them alone. For if this doctrine or purpose or undertaking or movement is of human origin, it will fail (be overthrown and come to nothing); (AMP)
Acts 5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.	But if it is of God, you will not be able to stop or overthrow or destroy them; you might even be found fighting against God! (AMP)
Acts 5:40 And to him they agreed: and when they had called the apostles, and beaten [them], they commanded that they should not speak in the name of Jesus, and let them go.	So, convinced by him, they took his advice; and summoning the apostles, they flogged them and sternly forbade them to speak in or about the name of Jesus, and allowed them to go. (AMP)
We have many historical accounts of men appearing around the time of Christ claiming to be the Messiah, but were proven to be false. Even Jesus said:	
<p>John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.</p> <p>John 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.</p>	
Gamaliel is simply pointing out that if Jesus is a false Messiah, then nothing will come of him, but if He is the true Messiah, then nothing can stop him. This is how we should deal with messengers, servants, guru's, "one's mighty and strong", who come around today. Fighting against them only strengthens	

them – something the early Jewish leaders and the modern ministers who fought the LDS missionaries failed to realize. In fighting them, whether they are good or evil, we are still serving Satan. Leave them alone, and let them become what they will. You decide by the Spirit whether to support them or not, and leave judgment up to God.

"So I would say to all. Refrain from the spirit of condemnation and bitterness against the work of Joseph Smith. If it be of man, it must assuredly fail. If it be of God you cannot destroy it, and it is a terrible thing to be found fighting against God! I am not speaking on this occasion with intention of argument, but merely to bear witness to what I know to be the truth." Joseph Fielding Smith (The Restoration of All Things [Salt Lake City: Deseret News Press, 1945], 88.)

Acts 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.	So they went out from the presence of the council (Sanhedrin), rejoicing that they were being counted worthy [dignified by the indignity] to suffer shame and be exposed to disgrace for [the sake of] His name. (AMP)
Acts 5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.	Yet [in spite of the threats] they never ceased for a single day, both in the temple area and at home, to teach and to proclaim the good news (Gospel) of Jesus [as] the Christ (the Messiah). (AMP)
Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.	Now about this time, when the number of the disciples was greatly increasing, complaint was made by the Hellenists (the Greek-speaking Jews) against the [native] Hebrews because their widows were being overlooked and neglected in the daily ministration (distribution of relief).

"What distinction was made in New Testament times between Greeks and Grecians?

"...Jews of the dispersion who adopted Hellenists' customs and who spoke Greek (Acts 6:1; 9:29) were called Grecians. New Testament references to Greeks refer to persons of Greek lineage." (Church News: Question of the Week, LDS Church News, 1994, 10/22/94)

"But the difference between the 'Grecians' and the 'Hebrews' was far deeper than merely of language, and extended to the whole direction of thought. There were mental influences at work in the Greek world from which, in the nature of things, it was impossible even for Jews to withdraw themselves... it was only natural that the Hellenists, placed as they were in the midst of such hostile elements, should intensely wish to be Jews, equal to their Eastern brethren. On the other hand, Pharisaism, in its pride of legal purity and of the possession of traditional lore, with all that it involved, made no secret of its contempt for the Hellenists, and openly declared the Grecian far inferior to the Babylonian 'dispersion.' That such feelings, and the suspicions which they engendered, had struck deep into the popular mind, appears from the fact, that even in the Apostolic Church, and that in her earliest days, disputes could break out between the Hellenists and the Hebrews, arising from suspicion of unkind and unfair dealings grounded on these sectional prejudices (Acts 6:1)." (Edersheim, Alfred, Life and Times of Jesus the Messiah, 5-6)

Notice how the apostles LISTENED to the Grecians and responded to their needs. They didn't insist that they knew best and tell the Hellenists go sit in the corner and stop complaining. It is so refreshing to see a church functioning the way it should be functioning.

<p>Acts 6:2 Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables.</p>	<p>So the Twelve [apostles] convened the multitude of the disciples and said, It is not seemly or desirable or right that we should have to give up or neglect [preaching] the Word of God in order to attend to serving at tables and superintending the distribution of food. (AMP)</p>
<p>Notice how the apostles, as leaders of the church devoted themselves to the spiritual blessings of the church and the teachings of the Gospel. They didn't meddle in local affairs or micromanage peoples' lives. In fact, they left it up to the body of the church to choose.</p>	
<p>Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.</p>	<p>Therefore select out from among yourselves, brethren, seven men of good and attested character and repute, full of the [Holy] Spirit and wisdom, whom we may assign to look after this business and duty. (AMP)</p>
<p>Acts 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.</p>	<p>But we will continue to devote ourselves steadfastly to prayer and the ministry of the Word. (AMP)</p>
<p>Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:</p>	<p>And the suggestion pleased the whole assembly, and they selected Stephen, a man full of faith (a strong and welcome belief that Jesus is the Messiah) and full of and controlled by the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte (convert) from Antioch. (AMP)</p>
<p>Acts 6:6 Whom they set before the apostles: and when they had prayed, they laid [their] hands on them.</p>	<p>These they presented to the apostles, who after prayer laid their hands on them. (AMP)</p>
<p>And what choices they made! After the choices were selected, the apostles ordained them to their positions, according to their gifts and callings, and they received additional grace (endowments of the Spirit) to function in those callings. Note that these men were selected because they were already full of faith and the Spirit. They didn't receive the Spirit by virtue of their callings. They received their callings by virtue of the Spirit.</p>	
<p>You can go through the Book of Acts, point by point, and contrast it with the modern church, and you find less and less that they have in common.</p>	
<p>The term "setting apart", refers to an ordinance of "separating" or dedicating or consecrating a person or thing for a specific purpose in the Lord's service.</p>	
<p>"...In other Old Testament passages, the word separate seems to refer to the procedure of designating someone for the Lord's work. For example, 1 Chronicles 23:13 [1 Chr. 23:13], we read that 'Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever.'</p>	
<p>"In the New Testament we find clearer instances of individuals being set apart. In the ancient Church when seven men were chosen to assist the Apostles, they were 'set before the apostles: and when they had prayed, they laid their hands on them.' (Acts 6:6.) Also, when Barnabas and Saul were selected for</p>	

<p>the Lord's work, the Church leaders fasted and prayed, and 'the Holy Ghost said [to them], Separate me Barnabas and Saul for the work whereunto I have called them.' (Acts 13:2.) The Church leaders then 'laid their hands on them,' after which they sent Saul and Barnabas out to do the work. (Acts 13:3.)" (Rex Allred, "I Have a Question," <i>Ensign</i>, Mar. 1983, 67)</p>	
Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.	And the message of God kept on spreading, and the number of disciples multiplied greatly in Jerusalem; and [besides] a large number of the priests were obedient to the faith [in Jesus as the Messiah, through Whom is obtained eternal salvation in the kingdom of God]. (AMP)
<p>This sounds like even the priests who served in the temple became converted. John noted, 'among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God' (Jn. 12:42-43). 'And of the rulers durst no man join himself to them (the apostles): but the people magnified them' (JST Acts 5:13).</p>	
<p>"Some scholars have recently suggested that this great company may have been such a band of holy men as we find described in the newly discovered Dead Sea Scrolls and related documents, if not a group actually named in one of them. These men were prepared by their tradition to receive the gospel when they heard it. Without that tradition and training the preaching to them might have fallen on deaf ears." Hugh Nibley (<i>The World and the Prophets</i>, 3rd ed. [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1987], 220.)</p>	
Acts 6:8 And Stephen, full of faith and power, did great wonders and miracles among the people.	Now Stephen, full of grace (divine blessing and favor) and power (strength and ability) worked great wonders and signs (miracles) among the people. (AMP)
<p>The King James falls short in some of its translations. It is for this reason that many people do not understand what "grace" is. The Book of Mormon is full of this term, and properly defines grace, although Mormons, like the Protestants, have no idea what grace actually is. Grace is divine blessing and favor, as manifested in the many outpourings and manifestations of God, i.e., gifts of the Spirit. Perhaps the reason modern so-called Christians know nothing of grace, though some talk about it endlessly is they have no inkling of the workings of God, and have never witnessed the outpourings of the Spirit.</p>	
<p>We "say grace" over the food, but do you really know what this signifies? You are asking the Lord to send down His heavenly light to bless and add spiritual light substance to the food, that, through the food, this light may be imparted to us.</p>	
Acts 6:9 Then there arose certain of the synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.	However, some of those who belonged to the synagogue of the Freedmen (freed Jewish slaves), as it was called, and [of the synagogues] of the Cyrenians and of the Alexandrians and of those from Cilicia and [the province of] Asia, arose [and undertook] to debate and dispute with Stephen. (AMP)
Acts 6:10 And they were not able to resist the wisdom and the spirit by which he spake.	But they were not able to resist the intelligence and the wisdom and [the inspiration of] the Spirit with which and by Whom he spoke. (AMP)
<p>Not bad for an Aaronic Priesthood holder.</p>	

Acts 6:11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and [against] God.	So they [secretly] instigated and instructed men to say, We have heard this man speak, using slanderous and abusive and blasphemous language against Moses and God. (AMP)
Acts 6:12 And they stirred up the people, and the elders, and the scribes, and came upon [him], and caught him, and brought [him] to the council,	[Thus] they incited the people as well as the elders and the scribes, and they came upon Stephen and arrested him and took him before the council (Sanhedrin). (AMP)
Acts 6:13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:	And they brought forward false witnesses who asserted, This man never stops making statements against this sacred place and the Law [of Moses]; (AMP)
Acts 6:14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.	For we have heard him say that this Jesus the Nazarene will tear down and destroy this place, and will alter the institutions and usages which Moses transmitted to us. (AMP)
Again, with the jealousy.	
Acts 6:15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.	Then all who sat in the council (Sanhedrin), as they gazed intently at Stephen, saw that his face had the appearance of the face of an angel. (AMP)
Stephen was so full of the grace of God, that he was surrounded by a pillar of fire continuously. So much so that his countenance glowed.	
Acts 7:1 Then said the high priest, Are these things so?	AND THE high priest asked [Stephen], Are these charges true? (AMP)
Acts 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,	And he answered, Brethren and fathers, listen to me! The God of glory appeared to our forefather Abraham when he was still in Mesopotamia, before he [went to] live in Haran, (AMP)
Acts 7:3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.	And He said to him, Leave your own country and your relatives and come into the land (region) that I will point out to you. (AMP)
Acts 7:4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.	So then he went forth from the land of the Chaldeans and settled in Haran. And from there, after his father died, [God] transferred him to this country in which you are now dwelling. (AMP)
Acts 7:5 And he gave him none inheritance in it, no, not [so much as] to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when [as yet] he had no child.	Yet He gave him no inheritable property in it, [no] not even enough ground to set his foot on; but He promised that He would give it to Him for a permanent possession and to his descendants after him, even though [as yet] he had no child. (AMP)
Acts 7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat [them] evil four hundred years.	And this is [in effect] what God told him: That his descendants would be aliens (strangers) in a land belonging to other people, who would bring them into bondage and ill-treat them 400 years. (AMP)

Acts 7:7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.	But I will judge the nation to whom they will be slaves, said God, and after that they will escape and come forth and worship Me in this [very] place. (AMP)
Acts 7:8 And he gave him the covenant of circumcision: and so [Abraham] begat Isaac, and circumcised him the eighth day; and Isaac [begat] Jacob; and Jacob [begat] the twelve patriarchs.	And [God] made with Abraham a covenant (an agreement to be religiously observed) of which circumcision was the seal. And under these circumstances [Abraham] became the father of Isaac and circumcised him on the eighth day; and Isaac [did so] when he became the father of Jacob, and Jacob [when each of his sons was born], the twelve patriarchs. (AMP)
Acts 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,	And the patriarchs [Jacob's sons], boiling with envy and hatred and anger, sold Joseph into slavery in Egypt; but God was with him, (AMP)
Acts 7:10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.	And delivered him from all his distressing afflictions and won him goodwill and favor and wisdom and understanding in the sight of Pharaoh, king of Egypt, who made him governor over Egypt and all his house. (AMP)
Acts 7:11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.	Then there came a famine over all of Egypt and Canaan, with great distress, and our forefathers could find no fodder [for the cattle] or vegetable sustenance [for their households]. (AMP)
Acts 7:12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.	But when Jacob heard that there was grain in Egypt, he sent forth our forefathers [to go there on their] first trip. (AMP)
Acts 7:13 And at the second [time] Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.	And on their second visit Joseph revealed himself to his brothers, and the family of Joseph became known to Pharaoh and his origin and race. (AMP)
Acts 7:14 Then sent Joseph, and called his father Jacob to [him], and all his kindred, threescore and fifteen souls.	And Joseph sent an invitation calling to himself Jacob his father and all his kindred, seventy-five persons in all. (AMP)
Acts 7:15 So Jacob went down into Egypt, and died, he, and our fathers,	And Jacob went down into Egypt, where he himself died, as did [also] our forefathers; (AMP)
Acts 7:16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor [the father] of Sychem.	And their bodies [Jacob's and Joseph's] were taken back to Shechem and laid in the tomb which Abraham had purchased for a sum of [silver] money from the sons of Hamor in Shechem. (AMP)
Acts 7:17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,	But as the time for the fulfillment of the promise drew near which God had made to Abraham, the [Hebrew] people increased and multiplied in Egypt, (AMP)
Acts 7:18 Till another king arose, which knew not Joseph.	Until [the time when] there arose over Egypt another and a different king who did not know Joseph [neither knowing his history and services nor recognizing his merits]. (AMP)

Acts 7:19 The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.	He dealt treacherously with and defrauded our race; he abused and oppressed our forefathers, forcing them to expose their babies so that they might not be kept alive. (AMP)
Acts 7:20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:	At this juncture Moses was born, and was exceedingly beautiful in God's sight. For three months he was nurtured in his father's house; (AMP)
Acts 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.	Then when he was exposed [to perish], the daughter of Pharaoh rescued him and took him and reared him as her own son. (AMP)
Acts 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.	So Moses was educated in all the wisdom and culture of the Egyptians, and he was mighty (powerful) in his speech and deeds. (AMP)
Acts 7:23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.	And when he was in his fortieth year, it came into his heart to visit his kinsmen the children of Israel [to help them and to care for them]. (AMP)
Acts 7:24 And seeing one [of them] suffer wrong, he defended [him], and avenged him that was oppressed, and smote the Egyptian:	And on seeing one of them being unjustly treated, he defended the oppressed man and avenged him by striking down the Egyptian and slaying [him]. (AMP)
Acts 7:25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.	He expected his brethren to understand that God was granting them deliverance by his hand [taking it for granted that they would accept him]; but they did not understand. (AMP)
Acts 7:26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?	Then on the next day he suddenly appeared to some who were quarreling and fighting among themselves, and he urged them to make peace and become reconciled, saying, Men, you are brethren; why do you abuse and wrong one another? (AMP)
Acts 7:27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?	Whereupon the man who was abusing his neighbor pushed [Moses] aside, saying, Who appointed you a ruler (umpire) and a judge over us? (AMP)
Acts 7:28 Wilt thou kill me, as thou diddest the Egyptian yesterday?	Do you intend to slay me as you slew the Egyptian yesterday? (AMP)
Acts 7:29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.	At that reply Moses sought safety by flight and he was an exile and an alien in the country of Midian, where he became the father of two sons. (AMP)
Acts 7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.	And when forty years had gone by, there appeared to him in the wilderness (desert) of Mount Sinai an angel, in the flame of a burning bramblebush. (AMP)
Acts 7:31 When Moses saw [it], he wondered at the sight: and as he drew near to behold [it], the voice of the Lord came unto him,	When Moses saw it, he was astonished and marveled at the sight; but when he went close to

	investigate, there came to him the voice of the Lord, saying, (AMP)
Acts 7:32 [Saying], I [am] the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.	I am the God of your forefathers, the God of Abraham and of Isaac and of Jacob. And Moses trembled and was so terrified that he did not venture to look. (AMP)
Acts 7:33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.	Then the Lord said to him, Remove the sandals from your feet, for the place where you are standing is holy ground and worthy of veneration. (AMP)
Acts 7:34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.	Because I have most assuredly seen the abuse and oppression of My people in Egypt and have heard their sighing and groaning, I have come down to rescue them. So, now come! I will send you back to Egypt [as My messenger]. (AMP)
Acts 7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send [to be] a ruler and a deliverer by the hand of the angel which appeared to him in the bush.	It was this very Moses whom they had denied (disowned and rejected), saying, Who made you our ruler (referee) and judge? whom God sent to be a ruler and deliverer and redeemer, by and with the [protecting and helping] hand of the Angel that appeared to him in the bramblebush. (AMP)
Acts 7:36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.	He it was who led them forth, having worked wonders and signs in Egypt and at the Red Sea and during the forty years in the wilderness (desert). (AMP)
Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.	It was this [very] Moses who said to the children of Israel, God will raise up for you a Prophet from among your brethren as He raised me up. (AMP)
Stephen [the name means “crowned”.] needed to recite nearly the entire Old Testament in order to show that the venerated Moses prophesied that another prophet would arise, like unto him: a Deliverer, not from the ranks of the Jewish elite, but from the common people, who would also be mighty in word and deed.	
Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us:	This is he who in the assembly in the wilderness (desert) was the go-between for the Angel who spoke to him on Mount Sinai and our forefathers, and he received living oracles (words that still live) to be handed down to us. (AMP)
This Moses was Israel's mediator with God, yet they refused to listen to him, even as Israel refuses to listen to Christ. And they worshipped idols [substitute gods] instead.	
Acts 7:39 To whom our fathers would not obey, but thrust [him] from them, and in their hearts turned back again into Egypt,	[And yet] our forefathers determined not to be subject to him [refusing to listen to or obey him]; but thrusting him aside they rejected him, and in their hearts yearned for and turned back to Egypt. (AMP)

Acts 7:40 Saying unto Aaron, Make us gods to go before us: for [as for] this Moses, which brought us out of the land of Egypt, we wot not what is become of him.	And they said to Aaron, Make us gods who shall [be our leaders and] go before us; as for this Moses who led us forth from the land of Egypt--we have no knowledge of what has happened to him. (AMP)
Acts 7:41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.	And they [even] made a calf in those days, and offered sacrifice to the idol and made merry and exulted in the work of their [own] hands. (AMP)
Acts 7:42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness?	But God turned [away from them] and delivered them up to worship and serve the host (stars) of heaven, as it is written in the book of the prophets: Did you [really] offer to Me slain beasts and sacrifices for forty years in the wilderness (desert), O house of Israel? (AMP)
Acts 7:43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.	[No!] You took up the tent (the portable temple) of Moloch and carried it [with you], and the star of the god Rephan, the images which you [yourselves] made that you might worship them; and I will remove you [carrying you away into exile] beyond Babylon. (AMP)
Acts 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.	Our forefathers had the tent (tabernacle) of witness in the wilderness, even as He Who directed Moses to make it had ordered, according to the pattern and model he had seen. (AMP)
Acts 7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;	Our forefathers in turn brought it [this tent of witness] in [with them into the land] with Joshua when they dispossessed the nations which God drove out before the face of our forefathers. [So it remained here] until the time of David, (AMP)
Acts 7:46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.	Who found grace (favor and spiritual blessing) in the sight of God and prayed that he might be allowed to find a dwelling place for the God of Jacob. [II Sam. 7:8-16; Ps.132:1-5.] (AMP)
Acts 7:47 But Solomon built him an house.	But it was Solomon who built a house for Him. [I Kings 6.] (AMP)
Acts 7:48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,	However, the Most High does not dwell in houses and temples made with hands; as the prophet says, (AMP)
Acts 7:49 Heaven [is] my throne, and earth [is] my footstool: what house will ye build me? saith the Lord: or what [is] the place of my rest?	Heaven [is] My throne, and earth the footstool for My feet. What [kind of] house can you build for Me, says the Lord, or what is the place in which I can rest? (AMP)
Acts 7:50 Hath not my hand made all these things?	Was it not My hand that made all these things? (AMP)
Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers [did], so [do] ye.	You stubborn and stiff-necked people, still heathen and uncircumcised in heart and ears, you are always actively resisting the Holy Spirit. As

	your forefathers [were], so you [are and so you do]! (AMP)
You are no better than your forefathers, who rejected Moses and the Holy Spirit, and all the prophets.	
Acts 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:	Which of the prophets did your forefathers not persecute? And they slew those who proclaimed beforehand the coming of the Righteous One, Whom you now have betrayed and murdered-- (AMP)
Acts 7:53 Who have received the law by the disposition of angels, and have not kept [it].	You who received the Law as it was ordained and set in order and delivered by angels, and [yet] you did not obey it! (AMP)
The council was convicted of their guilt, and were determined to do away with the one who testified by the power and authority of the Holy Ghost, which convicted them of their sin.	
Acts 7:54 When they heard these things, they were cut to the heart, and they gnashed on him with [their] teeth.	Now upon hearing these things, they [the Jews] were cut to the heart and infuriated, and they ground their teeth against [Stephen]. (AMP)
They were in the gall of bitterness and the bonds of iniquity, and began acting like animals. The Hebrew language lacks abstract terms for things like emotions. It simply describes what people do when they experience these emotions. In this case they were angry enough to "grind their teeth" or "gnash their teeth".	
Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,	But he, full of the Holy Spirit and controlled by Him, gazed into heaven and saw the glory (the splendor and majesty) of God, and Jesus standing at God's right hand; (AMP)
Stephen bathed as he was in fire, while he stood before his accusers, actually, at the same time, stood in the Presence of God.	
Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.	And he said, Look! I see the heavens opened, and the Son of man standing at God's right hand! (AMP)
Acts 7:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,	But they raised a great shout and put their hands over their ears and rushed together upon him. (AMP)
At this testimony, which the Jews considered blasphemy, they dragged him out of the city and stoned him.	
Acts 7:58 And cast [him] out of the city, and stoned [him]: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.	Then they dragged him out of the city and began to stone him, and the witnesses placed their garments at the feet of a young man named Saul. (AMP)
It is here that the narrative introduces Saul.	
Acts 7:59 And they stoned Stephen; and he, calling upon God, said, Lord Jesus, receive my spirit. (JST)	And while they were stoning Stephen, he prayed, Lord Jesus, receive and accept and welcome my spirit! (AMP)
Acts 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.	And falling on his knees, he cried out loudly, Lord, fix not this sin upon them [lay it not to their charge]! And when he had said this, he fell asleep [in death]. (AMP)

<p>So full of charity was Stephen at his death that he asked God, standing face to face with Jesus, for whom he died, not to condemn them for this sin.</p>	
<p>Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.</p>	<p>AND SAUL was [not only] consenting to [Stephen's] death [he was pleased and entirely approving]. On that day a great and severe persecution broke out against the church which was in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles (special messengers). (AMP)</p>
<p>"Among the disputants who, when defeated in discussion, conspired against Stephen and brought about his death, were Jews from Cilicia. Associated with them was a young man named Saul, a native of the Cilician city of Tarsus. This man was an able scholar, a forceful controversialist, an ardent defender of what he regarded as the right, and a vigorous assailant of what to him was wrong. Though born in Tarsus he had been brought to Jerusalem in early youth and had there grown up a strict Pharisee and an aggressive supporter of Judaism. He was a student of the law under the tutelage of Gamaliel, one of the most eminent masters of the time; and had the confidence of the high priest. His father, or perhaps an earlier progenitor, had acquired the rank of Roman citizenship, and Saul was a born heir to that distinction. Saul was a violent opponent of the apostles and the Church, and had made himself a party to the death of Stephen by openly consenting thereunto and by holding in personal custody the garments of the false witnesses while they stoned the martyr." James E. Talmage (Jesus the Christ, 661)</p>	
<p>Saul must have been present at Stephen's "trial", must have heard his preaching, and seen Stephen's countenance glowing like an angel. This must have work on his conscience. Stephen has a rather long discourse at the "trial", using the entire Old Testament to show how Jesus was the promised Messiah. As a Hebrew scholar, this must have made an impression on Saul.</p>	
<p>Acts 8:2 And devout men carried Stephen [to his burial], and made great lamentation over him.</p>	<p>[A party of] devout men with others helped to carry out and bury Stephen and made great lamentation over him. (AMP)</p>
<p>Stephen was beloved of the church.</p>	
<p>Acts 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed [them] to prison.</p>	<p>But Saul shamefully treated and laid waste the church continuously [with cruelty and violence]; and entering house after house, he dragged out men and women and committed them to prison. (AMP)</p>
<p>Acts 8:4 Therefore they that were scattered abroad went every where preaching the word.</p>	<p>Now those who were scattered abroad went about [through the land from place to place] preaching the glad tidings, the Word [the doctrine concerning the attainment through Christ of salvation in the kingdom of God]. (AMP)</p>
<p>Acts 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.</p>	<p>Philip [the deacon, not the apostle] went down to the city of Samaria and proclaimed the Christ (the Messiah) to them [the people]; (AMP)</p>
<p>Keep in mind that this was a deacon who did this,</p>	
<p>Acts 8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.</p>	<p>And great crowds of people with one accord listened to and heeded what was said by Philip, as they heard him and watched the miracles and</p>

	wonders which he kept performing [from time to time]. (AMP)
Again, it is through faith, not by virtue of Priesthood authority, that miracles are performed.	
Acts 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed.	For foul spirits came out of many who were possessed by them, screaming and shouting with a loud voice, and many who were suffering from palsy or were crippled were restored to health. (AMP)
"Philip-saintly, valiant, a powerful preacher, a mighty worker of miracles-held only the Aaronic Priesthood! Peter and John must yet come from Jerusalem to Samaria to confer the Holy Ghost upon his baptized converts. (Acts 8:14-17.) And yet Philip, magnifying his calling, casts out devils, commands the lame to leap and the sick to rise from their beds of affliction. Miracles are wrought by the power of faith, and a righteous man need not hold the Melchizedek Priesthood to have power and influence with his Creator. As Joseph Smith said, 'If a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency.' Bruce R. McConkie (Teachings, p. 112.)" (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 81.)	
"I desire to impress upon you the fact that it does not make any difference whether a man is a priest or an Apostle, if he magnifies his calling. A Priest holds the key of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of a Priest. The Lord revealed to me by visions, by revelations, and by the Holy Spirit, many things that lay before me. " Wilford Woodruff (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 246)	
Acts 8:8 And there was great joy in that city.	And there was great rejoicing in that city. (AMP)
Acts 8:9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:	But there was a man named Simon, who had formerly practiced magic arts in the city to the utter amazement of the Samaritan nation, claiming that he himself was an extraordinary and distinguished person. (AMP)
False servants proclaim their own authority and "specialness". True servants are recognized by all who have the eyes to see.	
Acts 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.	They all paid earnest attention to him, from the least to the greatest, saying, This man is that exhibition of the power of God which is called great (intense). (AMP)
Acts 8:11 And to him they had regard, because that of long time he had bewitched them with sorceries.	And they were attentive and made much of him, because for a long time he had amazed and bewildered and dazzled them with his skill in magic arts. (AMP)
True servants come with not the intent to entertain, but to save,	
Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.	But when they believed the good news (the Gospel) about the kingdom of God and the name of Jesus Christ (the Messiah) as Philip preached it, they were baptized, both men and women. (AMP)
Acts 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip,	Even Simon himself believed [he adhered to, trusted in, and relied on the teaching of Philip],

and wondered, beholding the miracles and signs which were done.	and after being baptized, devoted himself constantly to him. And seeing signs and miracles of great power which were being performed, he was utterly amazed. (AMP)
This is a credit to the people that they recognized true servants. Even Simon the magician was converted after seeing the miracles. But how sincere was his conversion?	
Acts 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:	Now when the apostles (special messengers) at Jerusalem heard that [the country of] Samaria had accepted and welcomed the Word of God, they sent Peter and John to them, (AMP)
Acts 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:	And they came down and prayed for them that the Samaritans might receive the Holy Spirit; (AMP)
Acts 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)	For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus. (AMP)
Why would Peter and John need to come if Philip's baptism alone was enough? As Joseph Smith said, "You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. 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 the Prophet Joseph Smith, 314.)	
Acts 8:17 Then laid they [their] hands on them, and they received the Holy Ghost.	Then [the apostles] laid their hands on them one by one, and they received the Holy Spirit. (AMP)
This clearly delineates the differences in authority between the Aaronic Priesthood and the Apostolic order of the Melchizedek Priesthood. Only Apostles had the authority to give the gift of the Holy Ghost. Note also that receiving this gift was visible and noticeable. It wasn't something that people "felt" that they might have received.	
Acts 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,	However, when Simon saw that the [Holy] Spirit was imparted through the laying on of the apostles' hands , he brought money and offered it to them, (AMP)
Acts 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.	Saying, Grant me also this power and authority, in order that anyone on whom I place my hands may receive the Holy Spirit. (AMP)
This is why I wonder if Simon was truly converted. He didn't understand how or why the Holy Spirit was given. He supposed that this authority was only for self-aggrandizement, and he was ready to pay. Are there examples of "apostles" and "evangelists" today who obtain their positions by virtue of their wealth, and seek to use their office to acquire more wealth?	
Acts 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.	But Peter said to him, Destruction overtake your money and you, because you imagined you could obtain the [free] gift of God with money! (AMP)
Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.	You have neither part nor lot in this matter, for your heart is all wrong in God's sight [it is not straightforward or right or true before God]. (AMP)
Acts 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.	So repent of this depravity and wickedness of yours and pray to the Lord that, if possible, this contriving thought and purpose of your heart may

	be removed and disregarded and forgiven you. (AMP)
Acts 8:23 For I perceive that thou art in the gall of bitterness, and [in] the bond of iniquity.	For I see that you are in the gall of bitterness and in a bond forged by iniquity [to fetter souls]. (AMP)
Peter didn't mince words. He stopped the man dead in his tracks and commanded him to repent. Sin does entangle and bind us.	
<p>"The attempted grafting of foreign doctrines on the true vine of the gospel of Christ was characteristic of the early years of the apostolic period. We read of the sorcerer Simon, who professed belief and entered the Church by baptism, but who was so devoid of the true spirit of the gospel that he sought to purchase by money the authority and power of the priesthood. This man, though rebuked by Peter, and apparently penitent, continued to trouble the Church, by inculcating heresies and winning disciples within the fold. His followers were distinguished as a sect or cult down to the fourth century; and, writing at that time, Eusebius says of them: 'These, after the manner of their founder, insinuating themselves into the Church, like a pestilential and leprous disease, infected those with the greatest corruption, into whom they were able to infuse their secret, irremediable, and destructive poison.' This Simon, known in history as Simon Magus, is referred to by early Christian writers as the founder of heresy, owing to his persistent attempts to combine Christianity with Gnosticism. It is with reference to his proposition to purchase spiritual authority that all traffic in spiritual offices has come to be known as simony." James E. Talmage (The Great Apostasy [Salt Lake City: Deseret Book Co., 1958], 97.)</p>	
Acts 8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.	And Simon answered, Pray for me [beseech the Lord, both of you], that nothing of what you have said may befall me! (AMP)
Apparently, Simon repented.	
Acts 8:25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.	Now when [the apostles] had borne their testimony and preached the message of the Lord, they went back to Jerusalem, proclaiming the glad tidings (Gospel) to many villages of the Samaritans [on the way]. (AMP)
Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.	But an angel of the Lord said to Philip, Rise and proceed southward or at midday on the road that runs from Jerusalem down to Gaza. This is the desert [route]. (AMP)
Philip received revelation and saw angels. He was directed to meet a specific person at a specific place.	
Acts 8:27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,	So he got up and went. And behold, an Ethiopian, a eunuch of great authority under Candace the queen of the Ethiopians, who was in charge of all her treasure, had come to Jerusalem to worship. (AMP)
Acts 8:28 Was returning, and sitting in his chariot read Esaias the prophet.	And he was [now] returning, and sitting in his chariot he was reading the book of the prophet Isaiah. (AMP)
Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.	Then the [Holy] Spirit said to Philip, Go forward and join yourself to this chariot. (AMP)

Acts 8:30 And Philip ran thither to [him], and heard him read the prophet Esaias, and said, Understandest thou what thou readest?	Accordingly Philip, running up to him, heard [the man] reading the prophet Isaiah and asked, Do you really understand what you are reading? (AMP)
Acts 8:31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.	And he said, How is it possible for me to do so unless someone explains it to me and guides me [in the right way]? And he earnestly requested Philip to come up and sit beside him. (AMP)
Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:	Now this was the passage of Scripture which he was reading: Like a sheep He was led to the slaughter, and as a lamb before its shearer is dumb, so He opens not His mouth. (AMP)
Acts 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.	In His humiliation He was taken away by distressing and oppressive judgment and justice was denied Him [caused to cease]. Who can describe or relate in full the wickedness of His contemporaries (generation)? For His life is taken from the earth and a bloody death inflicted upon Him. (AMP)
Acts 8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?	And the eunuch said to Philip, I beg of you, tell me about whom does the prophet say this, about himself or about someone else? (AMP)
Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.	Then Philip opened his mouth, and beginning with this portion of Scripture he announced to him the glad tidings (Gospel) of Jesus and about Him. (AMP)
Acts 8:36 And as they went on [their] way, they came unto a certain water: and the eunuch said, See, [here is] water; what doth hinder me to be baptized?	And as they continued along on the way, they came to some water, and the eunuch exclaimed, See, [here is] water! What is to hinder my being baptized? (AMP)
Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.	And Philip said, If you believe with all your heart [if you have a conviction, full of joyful trust, that Jesus is the Messiah and accept Him as the Author of your salvation in the kingdom of God, giving Him your obedience, then] you may. And he replied, I do believe that Jesus Christ is the Son of God. (AMP)
Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.	And he ordered that the chariot be stopped; and both Philip and the eunuch went down into the water , and [Philip] baptized him. (AMP)
Not only did the Lord reveal to Philip where he should go and who he should teach, but the Lord prepared this man to receive the Gospel and be baptized. The man, himself, asked to be baptized. He didn't need any coaxing. Modern-day Pharisees would condemn this whole scene: traveling outside a designated area, unauthorized baptism in a random pool of water – and a black man at that! What about the interview? Was the man worthy? He received the Gospel, repented, and asked to be baptized. That is sufficient.	

<p>This episode also teaches the correct mode of baptism: both men entering down into the water.</p>	
Acts 8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.	And when they came up out of the water, the Spirit of the Lord [suddenly] caught away Philip; and the eunuch saw him no more, and he went on his way rejoicing. (AMP)
Acts 8:40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.	But Philip was found at Azotus, and passing on he preached the good news (Gospel) to all the towns until he reached Caesarea. (AMP)
<p>Apparently, Philip was carried away in the Spirit to another place, still preaching and baptizing.</p>	
Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,	MEANWHILE SAUL, still drawing his breath hard from threatening and murderous desire against the disciples of the Lord, went to the high priest (AMP)
Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.	And requested of him letters to the synagogues at Damascus [authorizing him], so that if he found any men or women belonging to the Way [of life as determined by faith in Jesus Christ], he might bring them bound [with chains] to Jerusalem. (AMP)
Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:	Now as he traveled on, he came near to Damascus, and suddenly a light from heaven flashed around him, (AMP)
Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?	And he fell to the ground. Then he heard a voice saying to him, Saul, Saul, why are you persecuting Me [harassing, troubling, and molesting Me]? (AMP)
Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [it is] hard for thee to kick against the pricks.	And Saul said, Who are You, Lord? And He said, I am Jesus, Whom you are persecuting. It is dangerous and it will turn out badly for you to keep kicking against the goad [to offer vain and perilous resistance]. (AMP)
Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [said] unto him, Arise, and go into the city, and it shall be told thee what thou must do.	Trembling and astonished he asked, Lord, what do You desire me to do? The Lord said to him, But arise and go into the city, and you will be told what you must do. (AMP)
<p>The Lord often goads us by circumstance into the pathway He wants us to follow. To “kick against the pricks” refers to our tendency to resist these goadings. A “prick” is a goad.</p>	
<p>It is not every day that the Lord pulls an “intervention” like this. He did the same for Alma the Younger, because of the faith of his father. The Lord knew of Saul’s (Paul’s) faith and sincerity, and He knew how Paul would react to this message. For this reason, the Lord chose to “disrupt” Saul.</p>	
<p>Christ was the “angel” who needed to come and turn Paul around. Based on Paul’s many letters, we gather that he had many more experiences with the Lord.</p>	
<p>Moroni 7:31 And the office of their ministry [angels in general, Christ in this instance] is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father, which he hath made</p>	

<p>unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.</p>	
<p>Moroni 7:32 And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.</p>	
Acts 9:7 And they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him. (JST)	The men who were accompanying him were unable to speak [for terror], hearing the voice but seeing no one. (AMP)
Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought [him] into Damascus.	Then Saul got up from the ground, but though his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus. (AMP)
Acts 9:9 And he was three days without sight, and neither did eat nor drink.	And he was unable to see for three days, and he neither ate nor drank [anything]. (AMP)
Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I [am here], Lord.	Now there was in Damascus a disciple named Ananias. The Lord said to him in a vision, Ananias. And he answered, Here am I, Lord. (AMP)
Acts 9:11 And the Lord [said] unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for [one] called Saul, of Tarsus: for, behold, he prayeth,	And the Lord said to him, Get up and go to the street called Straight and ask at the house of Judas for a man of Tarsus named Saul, for behold, he is praying [there]. (AMP)
Acts 9:12 And hath seen in a vision a man named Ananias coming in, and putting [his] hand on him, that he might receive his sight.	And he has seen in a vision a man named Ananias enter and lay his hands on him so that he might regain his sight. (AMP)
Acts 9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:	But Ananias answered, Lord, I have heard many people tell about this man, especially how much evil and what great suffering he has brought on Your saints at Jerusalem; (AMP)
Acts 9:14 And here he hath authority from the chief priests to bind all that call on thy name.	Now he is here and has authority from the high priests to put in chains all who call upon Your name. (AMP)
Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:	But the Lord said to him, Go, for this man is a chosen instrument of Mine to bear My name before the Gentiles and kings and the descendants of Israel; (AMP)
Acts 9:16 For I will show him how great things he must suffer for my name's sake.	For I will make clear to him how much he will be afflicted and must endure and suffer for My name's sake. (AMP)
Acts 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.	So Ananias left and went into the house. And he laid his hands on Saul and said, Brother Saul, the Lord Jesus, Who appeared to you along the way by which you came here, has sent me that you may recover your sight and be filled with the Holy Spirit. (AMP)

Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.	And instantly something like scales fell from [Saul's] eyes, and he recovered his sight. Then he arose and was baptized, (AMP)
Naturally Ananias was apprehensive about meeting Paul. Paul could easily have him arrested and drug back to Jerusalem in chains. But Ananias believed the Lord, and healed and baptized Paul.	
Acts 9:19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.	And after he took some food, he was strengthened. For several days [afterward] he remained with the disciples at Damascus. (AMP)
Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.	And immediately in the synagogues he proclaimed Jesus, saying, He is the Son of God! (AMP)
Once Paul was set on the right course, there was no stopping him. We are going to hear more about Paul from this point onward in the Book of Acts.	
Acts 9:21 But all that heard [him] were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?	And all who heard him were amazed and said, Is not this the very man who harassed and overthrew and destroyed in Jerusalem those who called upon this Name? And he has come here for the express purpose of arresting them and bringing them in chains before the chief priests. (AMP)
Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.	But Saul increased all the more in strength, and continued to confound and put to confusion the Jews who lived in Damascus by comparing and examining evidence and proving that Jesus is the Christ (the Messiah). (AMP)
Acts 9:23 And after that many days were fulfilled, the Jews took counsel to kill him:	After considerable time had elapsed, the Jews conspired to put Saul out of the way by slaying him, (AMP)
Acts 9:24 But their lying in wait was known of Saul. And they watched the gates day and night to kill him. (JST)	But [the knowledge of] their plot was made known to Saul. They were guarding the [city's] gates day and night to kill him, (AMP)
Acts 9:25 Then the disciples took him by night, and let [him] down by the wall in a basket.	But his disciples took him at night and let him down through the [city's] wall, lowering him in a basket or hamper. (AMP)
Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.	And when he had arrived in Jerusalem, he tried to associate himself with the disciples; but they were all afraid of him, for they did not believe he really was a disciple. (AMP)
Acts 9:27 But Barnabas took him, and brought [him] to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.	However, Barnabas took him and brought him to the apostles, and he explained to them how along the way he had seen the Lord, Who spoke to him, and how at Damascus he had preached freely and confidently and courageously in the name of Jesus. (AMP)
Acts 9:28 And he was with them coming in and going out at Jerusalem.	So he went in and out [as one] among them at Jerusalem, (AMP)

Acts 9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.	Preaching freely and confidently and boldly in the name of the Lord. And he spoke and discussed with and disputed against the Hellenists (the Grecian Jews), but they were seeking to slay him. (AMP)
Acts 9:30 When the brethren knew this, they brought him down to Caesarea, and sent him forth to Tarsus. (JST)	And when the brethren found it out, they brought him down to Caesarea and sent him off to Tarsus [his home town]. (AMP)
Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.	So the church throughout the whole of Judea and Galilee and Samaria had peace and was edified [growing in wisdom, virtue, and piety] and walking in the respect and reverential fear of the Lord and in the consolation and exhortation of the Holy Spirit, continued to increase and was multiplied. (AMP)
We see a different Paul here than what we see in his letters. Here in Acts, he is in good relations with the Apostles at Jerusalem.	
Acts 9:32 And it came to pass, as Peter passed throughout all [quarters], he came down also to the saints which dwelt at Lydda.	Now as Peter went here and there among them all, he went down also to the saints who lived at Lydda. (AMP)
Acts 9:33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.	There he found a man named Aeneas, who had been bedfast for eight years and was paralyzed.
Acts 9:34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.	And Peter said to him, Aeneas, Jesus Christ (the Messiah) [now] makes you whole. Get up and make your bed! And immediately [Aeneas] stood up. (AMP)
Acts 9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.	Then all the inhabitants of Lydda and the plain of Sharon saw [what had happened to] him and they turned to the Lord. (AMP)
Acts 9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.	Now there was at Joppa a disciple [a woman] named [in Aramaic] Tabitha, which [in Greek] means Dorcas. She was abounding in good deeds and acts of charity. (AMP)
Acts 9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid [her] in an upper chamber.	About that time she fell sick and died, and when they had cleansed her, they laid [her] in an upper room. (AMP)
Acts 9:38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring [him] that he would not delay to come to them.	Since Lydda was near Joppa [however], the disciples, hearing that Peter was there, sent two men to him begging him, Do come to us without delay. (AMP)
Acts 9:39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.	So Peter [immediately] rose and accompanied them. And when he had arrived, they took him to the upper room. All the widows stood around him, crying and displaying undershirts (tunics) and [other] garments such as Dorcas was accustomed to make while she was with them. (AMP)

Acts 9:40 But Peter put them all forth, and kneeled down, and prayed; and turning [him] to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.	But Peter put them all out [of the room] and knelt down and prayed; then turning to the body he said, Tabitha, get up! And she opened her eyes; and when she saw Peter, she raised herself and sat upright. (AMP)
Acts 9:41 And he gave her [his] hand, and lifted her up, and when he had called the saints and widows, presented her alive.	And he gave her his hand and lifted her up. Then calling in God's people and the widows, he presented her to them alive. (AMP)
Acts 9:42 And it was known throughout all Joppa; and many believed in the Lord.	And this became known throughout all Joppa, and many came to believe on the Lord [to adhere to and trust in and rely on Him as the Christ and as their Savior]. (AMP)
Acts 9:43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.	And Peter remained in Joppa for considerable time with a certain Simon a tanner. (AMP)
Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian [band],	NOW [living] at Caesarea there was a man whose name was Cornelius, a centurion (captain) of what was known as the Italian Regiment, (AMP)
Acts 10:2 [A] devout [man], and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.	A devout man who venerated God and treated Him with reverential obedience, as did all his household; and he gave much alms to the people and prayed continually to God. (AMP)
Helping the poor and praying to God at all times throughout the day are two of the best ways to attract the notice of God,	
Acts 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.	About the ninth hour (about 3:00 p.m.) of the day he saw clearly in a vision an angel of God entering and saying to him, Cornelius! (AMP)
Acts 10:4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.	And he, gazing intently at him, became frightened and said, What is it, Lord? And the angel said to him, Your prayers and your [generous] gifts to the poor have come up [as a sacrifice] to God and have been remembered by Him. (AMP)
Cornelius was no stranger to God. He received a visit from an angel as if such things happened to him all the time.	
Acts 10:5 And now send men to Joppa, and call for [one] Simon, whose surname is Peter:	And now send men to Joppa and have them call for and invite here a certain Simon whose surname is Peter; (AMP)
Acts 10:6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.	He is lodging with Simon a tanner, whose house is by the seaside. (AMP)
The Lord arranged for Peter to be in a nearby city, and is arranging a meet-up.	
<p>"From this example we learn that no matter how righteous one may be who seeks after truth, the Lord directs him to one of his servants who has been ordained to the priesthood, so that he can be baptized at his hands and be instructed.</p>	
<p>"This was also true with respect to Saul (Paul), to which we have already referred. Even though the Savior spoke to him on the road to Damascus, the Lord directed him to go into the city of Damascus,</p>	

<p>where the Lord instructed one of his servants, Ananias, what to do. Ananias first restored Paul's sight by the laying on of hands, and then baptized him. Paul was later ordained to the ministry. LeGrand Richards (See Acts 9:1; 13:1-3.)" (A Marvelous Work and a Wonder, p. 105.)</p>		
Acts 10:7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;	When the angel who spoke to him had left, Cornelius called two of his servants and a God-fearing soldier from among his own personal attendants. (AMP)	
Acts 10:8 And when he had declared all [these] things unto them, he sent them to Joppa.	And having rehearsed everything to them, he sent them to Joppa. (AMP)	
Acts 10:9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:	The next day as they were still on their way and were approaching the town, Peter went up to the roof of the house to pray, about the sixth hour (noon). (AMP)	
Acts 10:10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,	But he became very hungry, and wanted something to eat; and while the meal was being prepared a trance came over him, (AMP)	
Acts 10:11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:	And he saw the sky opened and something like a great sheet lowered by the four corners, descending to the earth. (AMP)	Symbolizing the four corners of the earth.
<p>The Lord sent Peter a vision to teach him something.</p>		
Acts 10:12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.	It contained all kinds of quadrupeds and wild beasts and creeping things of the earth and birds of the air. (AMP)	
Acts 10:13 And there came a voice to him, Rise, Peter; kill, and eat.	And there came a voice to him, saying, Rise up, Peter, kill and eat. (AMP)	
Acts 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.	But Peter said, No, by no means, Lord; for I have never eaten anything that is common and unhallowed or [ceremonially] unclean. (AMP)	
<p>"The prejudices were deep rooted in Peter, and it took a vision from heaven to help him cast off his bias. The voice had commanded: 'Rise, Peter; kill, and eat,' when the vessel descended from the heaven containing all manner of beasts, reptiles, and fowls. Punctilious Peter expressed his lifelong prejudices and habits in saying, 'Not so, Lord; for I have never eaten anything that is common or unclean.' Then the heavenly voice made clear that the program was for all. 'What God hath cleansed,' it said, 'that call not thou common.' Peter's long sustained prejudices finally gave way under the power of the thrice-repeated command. When the devout gentile Cornelius immediately thereafter appealed to him for the gospel, the full meaning of the vision burst upon Peter and he exclaimed, '... God hath shewed me that I should not call any man common or unclean.' Spencer W. Kimball (Acts 10:13-15, 28.)" (Faith Precedes the Miracle, 294.)</p>		
Acts 10:15 And the voice [spake] unto him again the second time, What God hath cleansed, [that] call not thou common.	And the voice came to him again a second time, What God has cleansed and pronounced clean, do not you defile and profane by regarding and calling common and unhallowed or unclean. (AMP)	
Acts 10:16 This was done thrice: and the vessel was received up again into heaven.	This occurred three times; then immediately the sheet was taken up to heaven. (AMP)	

<p>Acts 10:17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,</p>	<p>Now Peter was still inwardly perplexed and doubted as to what the vision which he had seen could mean, when [just then] behold the messengers that were sent by Cornelius, who had made inquiry for Simon's house, stopped and stood before the gate. (AMP)</p>
<p>Notice how the Lord doesn't mind repeating a dream or vision in order for its meaning to fully sink in. Even so, Peter didn't understand the full significance of it.</p>	
<p>Acts 10:18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.</p>	<p>And they called out to inquire whether Simon who was surnamed Peter was staying there. (AMP)</p>
<p>Acts 10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.</p>	<p>And while Peter was earnestly revolving the vision in his mind and meditating on it, the [Holy] Spirit said to him, Behold, three men are looking for you! (AMP)</p>
<p>There is a difference in how the Lord approaches Peter and Cornelius. Cornelius required an angel to instruct him, whereas Peter was sensitive enough to listen to the still small voice of the Spirit. But Peter still needed some convincing by the vision to approach the Gentiles. It is a false notion to suppose that the more dramatic the spiritual experience, the more righteous the man. It's more likely the opposite.</p>	
<p>Ps 32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.</p>	
<p>Ps 32:9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.</p>	
<p>Acts 10:20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.</p>	<p>Get up and go below and accompany them without any doubt [about its legality] or any discrimination or hesitation, for I have sent them. (AMP)</p>
<p>Acts 10:21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what [is] the cause wherefore ye are come?</p>	<p>Then Peter went down to the men and said, I am the man you seek; what is the purpose of your coming? (AMP)</p>
<p>Acts 10:22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.</p>	<p>And they said, Cornelius, a centurion (captain) who is just and upright and in right standing with God, being God-fearing and obedient and well spoken of by the whole Jewish nation, has been instructed by a holy angel to send for you to come to his house; and he has received in answer [to prayer] a warning to listen to and act upon what you have to say. (AMP)</p>
<p>Acts 10:23 Then called he them in, and lodged [them]. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.</p>	<p>So Peter invited them in to be his guests [for the night]. The next day he arose and went away with them, and some of the brethren from Joppa accompanied him. (AMP)</p>
<p>Acts 10:24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.</p>	<p>And on the following day they entered Caesarea. Cornelius was waiting for and expecting them, and</p>

	he had invited together his relatives and his intimate friends. (AMP)
Acts 10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him].	As Peter arrived, Cornelius met him, and falling down at his feet he made obeisance and paid worshipful reverence to him. (AMP)
Having everything pre-arranged by the Lord, this meeting would make history. The Gospel would be officially taken to the Gentiles. Cornelius was so glad to see Peter that he fell down to worship him, but Peter forbade it. Contrast this humble attitude with that of Herod,	And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.' (Acts 12:21-23)
Acts 10:26 But Peter took him up, saying, Stand up; I myself also am a man.	But Peter raised him up, saying, Get up; I myself am also a man. (AMP)
Acts 10:27 And as he talked with him, he went in, and found many that were come together.	And as [Peter] spoke with him, he entered the house and found a large group of persons assembled; (AMP)
Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.	And he said to them, You yourselves are aware how it is not lawful or permissible for a Jew to keep company with or to visit or [even] to come near or to speak first to anyone of another nationality, but God has shown and taught me by words that I should not call any human being common or unhallowed or [ceremonially] unclean. (AMP)
What faith Peter had! This went against everything he had learned all of his life, but he trusted the Lord without hesitation.	
Acts 10:29 Therefore came I [unto you] without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?	Therefore when I was sent for, I came without hesitation or objection or misgivings. So now I ask for what reason you sent for me. (AMP)
Acts 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,	And Cornelius said, This is now the fourth day since about this time I was observing the ninth hour (three o'clock in the afternoon) of prayer in my lodging place; [suddenly] a man stood before me in dazzling apparel, (AMP)
Acts 10:31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.	And he said, Cornelius, your prayer has been heard and harkened to, and your donations to the poor have been known and preserved before God [so that He heeds and is about to help you]. (AMP)
Acts 10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of [one] Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.	Send therefore to Joppa and ask for Simon who is surnamed Peter; he is staying in the house of Simon the tanner by the seaside. (AMP)
Acts 10:33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now	So at once I sent for you, and you [being a Jew] have done a kind and courteous and handsome thing in coming. Now then, we are all present in

therefore are we all here present before God, to hear all things that are commanded thee of God.	the sight of God to listen to all that you have been instructed by the Lord to say. (AMP)
Acts 10:34 Then Peter opened [his] mouth, and said, Of a truth I perceive that God is no respecter of persons:	And Peter opened his mouth and said: Most certainly and thoroughly I now perceive and understand that God shows no partiality and is no respecter of persons, (AMP)
Acts 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.	But in every nation he who venerates and has a reverential fear for God, treating Him with worshipful obedience and living uprightly, is acceptable to Him and sure of being received and welcomed [by Him]. (AMP)
<p>This reminds me of an event on my mission. We didn't have bathing facilities, so we went to the public baths every week. We used to talk to potential contacts everywhere we went: door-to-door, on the street, on public transportation, and even in the sauna. We met a man in the sauna who was interested in the church, so we began teaching him. The mission president told us to find out if the man was gay, since we had met in at the baths. But, the baths in Sweden are public meeting places, for straight and gay people, alike. The mission president said that if he was gay, we should not teach him. He said they might be attracted by the Spirit, but we should not teach or baptize him.</p>	
<p>I immediately thought of this story about Peter and Cornelius. All his life, Peter had been taught to shun Gentiles. But Peter recognized that the Holy Spirit coming upon Cornelius and his household was a sign that God wanted them to come and learn the Gospel. Same with gays or anybody else that we have been brought up to believe are unclean.</p>	
<p>It turns out that the man was not gay. He didn't join the church right away, because he was moving out of town. He did eventually get baptized, and he rode his bicycle 100 miles to tell my companion that he joined the church.</p>	
Acts 10:36 The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)	You know the contents of the message which He sent to Israel, announcing the good news (Gospel) of peace by Jesus Christ, Who is Lord of all—(AMP)
Acts 10:37 That word, [I say], ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;	The [same] message which was proclaimed throughout all Judea, starting from Galilee after the baptism preached by John—(AMP)
Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.	How God anointed and consecrated Jesus of Nazareth with the [Holy] Spirit and with strength and ability and power; how He went about doing good and, in particular, curing all who were harassed and oppressed by [the power of] the devil, for God was with Him. (AMP)
Acts 10:39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:	And we are [eye and ear] witnesses of everything that He did both in the land of the Jews and in Jerusalem. And [yet] they put Him out of the way (murdered Him) by hanging Him on a tree; (AMP)
Acts 10:40 Him God raised up the third day, and showed him openly;	But God raised Him to life on the third day and caused Him to be manifest (to be plainly seen), (AMP)

Acts 10:41 Not to all the people, but unto witnesses chosen before of God, [even] to us, who did eat and drink with him after he rose from the dead.	Not by all the people but to us who were chosen (designated) beforehand by God as witnesses, who ate and drank with Him after He arose from the dead. (AMP)
Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead.	And He charged us to preach to the people and to bear solemn testimony that He is the God-appointed and God-ordained Judge of the living and the dead. (AMP)
Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.	To Him all the prophets testify (bear witness) that everyone who believes in Him [who adheres to, trusts in, and relies on Him, giving himself up to Him] receives forgiveness of sins through His name. (AMP)
Peter taught them all the Gospel, and he also explained how God chooses His witnesses.	
Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.	While Peter was still speaking these words, the Holy Spirit fell on all who were listening to the message. (AMP)
Acts 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.	And the believers from among the circumcised [the Jews] who came with Peter were surprised and amazed, because the free gift of the Holy Spirit had been bestowed and poured out largely even on the Gentiles. (AMP)
"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel. But he could not receive the gift of the Holy Ghost until after he was baptized. And had he not taken this sign [or] ordinances upon him, the Holy Ghost, which convinced him of the truth of God, would have left him until he obeyed those ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God." Joseph Smith (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible, p. 150.)	
Acts 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,	For they heard them talking in [unknown] tongues (languages) and extolling and magnifying God. Then Peter asked, (AMP)
Peter's preaching was accompanied by the witness of the Holy Ghost.	
Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?	Can anyone forbid or refuse water for baptizing these people, seeing that they have received the Holy Spirit just as we have? (AMP)
Acts 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.	And he ordered that they be baptized in the name of Jesus Christ (the Messiah). Then they begged him to stay on there for some days. (AMP)
Acts 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.	NOW THE apostles (special messengers) and the brethren who were throughout Judea heard [with astonishment] that the Gentiles (heathen) also had received and accepted and welcomed the Word of God [the doctrine concerning the attainment through Christ of salvation in the kingdom of God]. (AMP)

<p>Acts 11:2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,</p>	<p>So when Peter went up to Jerusalem, the circumcision party [certain Jewish Christians] found fault with him [separating themselves from him in a hostile spirit, opposing and disputing and contending with him], (AMP)</p>
<p>"Cornelius's baptism is the first clear case of a Gentile coming into the Church without having obeyed the requirements of the law of Moses-circumcision, the law of carnal commandments, ceremonial law, and so forth. Many Jewish brethren in the Church objected to this direct membership process and complained to Peter." (Robert J. Matthews, Ensign, Oct. 1995, 54)</p>	
<p>This is what happens when people care more about their traditions than they do about the Lord. They agree with the Lord's servants as long as the servants speak things that agree with them. These members need to realize that the Lord told the Apostles specifically to take the Gospel to the Jews, the Samaritans, and the ends of the earth. Jesus was a living example of this. He healed the servant of a Roman centurion, and the daughter of a Gentile woman. He tried their faith, and found it in abundance, more so than in all of Israel.</p>	
<p>Moroni 7:36 Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?</p>	
<p>Our heavenly father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive, and at the same time is as terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way than we are apt to suppose him to be. He will be enquired of by his children—he says ask and ye shall receive, seek and ye shall find; - Joseph Smith</p>	
<p>Acts 11:3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.</p>	<p>Saying, Why did you go to uncircumcised men and [even] eat with them? (AMP)</p>
<p>Acts 11:4 But Peter rehearsed [the matter] from the beginning, and expounded [it] by order unto them, saying,</p>	<p>But Peter began [at the beginning] and narrated and explained to them step by step [the whole list of events]. He said: (AMP)</p>
<p>Hoping to convince the church, Peter tells exactly what happened.</p>	
<p>Acts 11:5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:</p>	<p>I was in the town of Joppa praying, and [falling] in a trance I saw a vision of something coming down from heaven, like a huge sheet lowered by the four corners; and it descended until it came to me. (AMP)</p>
<p>Acts 11:6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.</p>	<p>Gazing intently and closely at it, I observed in it [a variety of] four-footed animals and wild beasts and reptiles of the earth and birds of the air, (AMP)</p>
<p>Acts 11:7 And I heard a voice saying unto me, Arise, Peter; slay and eat.</p>	<p>And I heard a voice saying to me, Get up, Peter; kill and eat. (AMP)</p>
<p>Acts 11:8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.</p>	<p>But I said, No, by no means, Lord; for nothing common or unhallowed or [ceremonially] unclean has ever entered my mouth. (AMP)</p>

Acts 11:9 But the voice answered me again from heaven, What God hath cleansed, [that] call not thou common.	But the voice answered a second time from heaven, What God has cleansed and pronounced clean, do not you defile and profane by regarding or calling it common or unhallowed or unclean. (AMP)
Acts 11:10 And this was done three times: and all were drawn up again into heaven.	This occurred three times, and then all was drawn up again into heaven. (AMP)
Acts 11:11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.	And right then the three men sent to me from Caesarea arrived at the house in which we were. (AMP)
Acts 11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:	And the [Holy] Spirit instructed me to accompany them without [the least] hesitation or misgivings or discrimination. So these six brethren accompanied me also, and we went into the man's house. (AMP)
Acts 11:13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;	And he related to us how he had seen the angel in his house which stood and said to him, Send men to Joppa and bring Simon who is surnamed Peter; (AMP)
Acts 11:14 Who shall tell thee words, whereby thou and all thy house shall be saved.	He will give and explain to you a message by means of which you and all your household [as well] will be saved [from eternal death]. (AMP)
Acts 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.	When I began to speak, the Holy Spirit fell on them just as He did on us at the beginning. (AMP)
It was while under the influence of this Spirit that Peter declared: "I perceive that God is no respecter of persons."	
Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.	Then I recalled the declaration of the Lord, how He said, John indeed baptized with water, but you shall be baptized with (be placed in, introduced into) the Holy Spirit. (AMP)
Acts 11:17 Forasmuch then as God gave them the like gift as [he did] unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?	If then God gave to them the same Gift [equally] as He gave to us when we believed in (adhered to, trusted in, and relied on) the Lord Jesus Christ, who was I and what power or authority had I to interfere or hinder or forbid or withstand God? (AMP)
Acts 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.	When they heard this, they were quieted and made no further objection. And they glorified God, saying, Then God has also granted to the Gentiles repentance unto [real] life [after resurrection]. (AMP)
According to the letter of Paul, the early saints did not accept Gentiles to easily. Frankly, we are getting two different views here: one from Luke, by way of Peter, and one from Paul, who often criticized Peter for his hypocrisy in this matter. (Peter was willing to eat with the Gentiles as long as none of the old hardline members, who insisted on circumcision, weren't around.)	
Acts 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen	Meanwhile those who were scattered because of the persecution that arose in connection with

travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.	Stephen had traveled as far away as Phoenicia and Cyprus and Antioch, without delivering the message [concerning the attainment through Christ of salvation in the kingdom of God] to anyone except Jews. (AMP)
Acts 11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.	But there were some of them, men of Cyprus and Cyrene, who on returning to Antioch spoke to the Greeks also, proclaiming [to them] the good news (the Gospel) about the Lord Jesus. (AMP)
The stoning of Stephen marked the beginning of great persecution in the church. The Christian missionaries began preaching to the Greeks along the way. In the letter of Paul, some of the greatest disciples and friends of Paul were Greek. They were some of the great stalwarts of the church. But, the scattering of the church out of Jerusalem was the impetus to spread the Gospel far and wide. The Lord uses even opposition to promote His work.	
Acts 11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.	And the presence of the Lord was with them with power, so that a great number [learned] to believe (to adhere to and trust in and rely on the Lord) and turned and surrendered themselves to Him. (AMP)
Acts 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.	The rumors of this came to the ears of the church (assembly) in Jerusalem, and they sent Barnabas to Antioch. (AMP)
Acts 11:23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.	When he arrived and saw what grace (favor) God was bestowing upon them, he was full of joy; and he continuously exhorted (warned, urged, and encouraged) them all to cleave unto and remain faithful to and devoted to the Lord with [resolute and steady] purpose of heart.
Acts 11:24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.	For he was a good man [good in himself and also at once for the good and the advantage of other people], full of and controlled by the Holy Spirit and full of faith (of his belief that Jesus is the Messiah, through Whom we obtain eternal salvation). And a large company was added to the Lord.
"Their choice of Barnabas to look into matters was a happy one, because he was not only a 'good man, and full of the Holy Ghost and of faith' (Acts 11:24), but also a broad-gauged judge of the characteristics of the Gentile element in the region, having originally come from Cyprus. His magnetic presence and personality would also give him prestige among the regular members and converts of the Church in Antioch. Barnabas quickly ascertained the true state of affairs and was glad of God's grace to the converts, whom he exhorted to cleave to the Lord with fixed resolve. (Acts 11:23) Not only was Barnabas delighted with the converts, both Jews and Greeks, but he felt that he needed someone to help him carry on the good work in Antioch. He thought immediately of Saul, whom he had met in Jerusalem, and whose fame in the ministry round about Tarsus had reached to other regions. So he left for Tarsus, and having found Saul, 'brought him to Antioch.' (Acts 11:25-26)" (Sidney B. Sperry, Paul's Life and Letters, 31.)	

<p>Paul referred to Barnabas as an “Apostle” (Acts 14:4).</p>	
Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:	[Barnabas] went on to Tarsus to hunt for Saul. (AMP) Where Saul went, after his conversion.
Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.	And when he had found him, he brought him back to Antioch. For a whole year they assembled together with and were guests of the church and instructed a large number of people; and in Antioch the disciples were first called Christians. (AMP)
Many people have appropriated the name “Christian” to apply to themselves and no one else. This exclusivity is not what the Lord wants. Still others apply the term “Christian” to a particular political voting bloc. I’m not sure the Lord would vote for that, either. There are many terms which have been sullied over the years, and this is one of them. Personally, I prefer “follower of Christ”, or “disciple of Jesus”. This tells people exactly who you are, and that you serve under the living Lord, not under some man-made religious or political banner.	
Acts 11:27 And in these days came prophets from Jerusalem unto Antioch.	And during these days prophets (inspired teachers and interpreters of the divine will and purpose) came down from Jerusalem to Antioch. (AMP)
Acts 11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.	And one of them named Agabus stood up and prophesied through the [Holy] Spirit that a great and severe famine would come upon the whole world. And this did occur during the reign of Claudius. (AMP)
Agabus was a prophet, not by virtue of his position in the church hierarchy, but because he was in tune with the Lord. Therefore, the gift of prophecy may be sought after and obtained by any member of the church, male or female. Moses underscored this when he declared, 'would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!' (Numb 11:29). (See also Joel 2:28-29, Acts 21:9, Rev 19:10)	
Acts 11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:	So the disciples resolved to send relief, each according to his individual ability [in proportion as he had prospered], to the brethren who lived in Judea. (AMP)
Church donations were to help widows, orphans, and the poor. People paid as they had the means to pay.	
Acts 11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.	And so they did, sending [their contributions] to the elders by the hand of Barnabas and Saul. (AMP)
From his letters, it is evident that one of Paul’s constant concerns was the needy saints in Jerusalem. He was constantly returning to Jerusalem with the funds he collected from the rest of the saints.	
Acts 12:1 Now about that time Herod the king stretched forth [his] hands to vex certain of the church.	ABOUT THAT time Herod the king stretched forth his hands to afflict and oppress and torment some who belonged to the church (assembly). (AMP)

	Herod Agrippa I, grandson of Herod the Great, king when Jesus was born, and nephew of the Herod who killed John the Baptist.
Acts 12:2 And he killed James the brother of John with the sword.	And he killed James the brother of John with a sword; (AMP)
<p>"This event occurred probably as early as 44 A. D. James therefore has the distinction of being the first Apostolic martyr. It is unfortunate that so notable an event should receive such brief treatment at the hands of the historian. Tradition, however, has attempted to fill in the details. It is asserted that the officer who had the distinguished martyr in charge, was so impressed with his dignified fortitude that he was converted to Christianity, and was beheaded at the same time as James. The legend is related by Clement of Alexandria, and preserved by Eusebius in these words: 'The accuser of the Apostle, beholding his confession and moved thereby, confessed that he too was a Christian. So, they were both led away to execution together, and on the road the accuser asked James for forgiveness. Gazing on him for a little while, he said, 'Peace be with thee,' and kissed him. And then they were both beheaded together.'</p>	
<p>"This martyrdom of James is one of the strongest testimonies to his prominence and importance among the Apostles, and does much to correct the impression naturally formed by the lack of prominent mention of him by the evangelists. Surely, since Herod undertook this persecution for the sake of gaining the favor of the Jews, and since, no doubt, he could choose the victim, he would surely select one of the most influential and prominent of the Apostles. His selection of James, therefore, is a high tribute to the Apostle's worth and dignity." (Willard Done, "Lives of the Apostles", Improvement Era, 1899, Vol. ii. February, 1899. No. 4. .)</p>	
Acts 12:3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)	And when he saw that it was pleasing to the Jews, he proceeded further and arrested Peter also. This was during the days of Unleavened Bread [the Passover week]. (AMP)
Acts 12:4 And when he had apprehended him, he put [him] in prison, and delivered [him] to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.	And when he had seized [Peter], he put him in prison and delivered him to four squads of soldiers of four each to guard him, purposing after the Passover to bring him forth to the people.
<p>"The term Easter as used here by King James translators is an anachronism, for there was no Easter celebration as such for many, many years following the Savior's death and resurrection. The Greek word pascha, equivalent to the Hebrew Payach, translates itself as Passover. Early Christians changed the Hebrew custom of celebrating Passover into their own commemoration of the resurrection of Jesus, whom they regarded as the true Paschal lamb of God and the first fruits of the resurrection." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 253)</p>	
<p>The Bible Dictionary states:</p>	
<p>"The word Easter is from Eastre, a Norse goddess whose pagan festival was observed at the spring equinox. The association of this pagan goddess with the celebration of the resurrection of Jesus Christ was only by adaptation and synthesis. There is no real connection. Jesus being the Lamb of God, was crucified at the Passover time and is the true Passover (see 1 Cor. 5:7)."</p>	
Acts 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.	So Peter was kept in prison, but fervent prayer for him was persistently made to God by the church (assembly).

Group intercessory prayer is extremely powerful.	
Acts 12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.	The very night before Herod was about to bring him forth, Peter was sleeping between two soldiers, fastened with two chains , and sentries before the door were guarding the prison. (AMP)
Acts 12:7 And, behold, the angel of the Lord came upon [him], and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands.	And suddenly an angel of the Lord appeared [standing beside him], and a light shone in the place where he was. And the angel gently smote Peter on the side and awakened him, saying, Get up quickly! And the chains fell off his hands. (AMP)
Acts 12:8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.	And the angel said to him, Tighten your belt and bind on your sandals. And he did so. And he said to him, Wrap your outer garment around you and follow me. (AMP)
Acts 12:9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.	And [Peter] went out [along] following him, and he was not conscious that what was apparently being done by the angel was real, but thought he was seeing a vision. (AMP)
This seems like a dream or a vision to Peter, giving us some idea of how real visions really can be.	
Acts 12:10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.	When they had passed through the first guard and the second, they came to the iron gate which leads into the city. Of its own accord [the gate] swung open, and they went out and passed on through one street; and at once the angel left him. (AMP)
Acts 12:11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and [from] all the expectation of the people of the Jews.	Then Peter came to himself and said, Now I really know and am sure that the Lord has sent His angel and delivered me from the hand of Herod and from all that the Jewish people were expecting [to do to me]. (AMP)
Acts 12:12 And when he had considered [the thing], he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.	When he, at a glance, became aware of this [comprehending all the elements of the case], he went to the house of Mary the mother of John, whose surname was Mark, where a large number were assembled together and were praying. (AMP)
After getting his bearings and remembering the current situation, remembered that the church was holding a gathering – no doubt to pray for Peter.	
<p>"John Mark, commonly known as Mark, is the author of the Gospel of that name. He was the son of one of the leading women in the early church in Jerusalem. Believers assembled at her home, and Peter returned there after being freed from prison (Acts 12:12-17). John Mark was chosen as a companion of Paul and Barnabas as they left on the first missionary journey (Acts 12:25,13:5) but for an unnamed reason he left the two brethren about half way into the journey (Acts 13:13). This later became a point of contention between Paul and Barnabas when departing on the second journey. Barnabas wanted to take Mark again but Paul refused; so, they split company and went their separate ways (Acts 15:37-41). Evidently Paul was later reconciled to Mark, for he speaks of him with commendation in his epistles. (See, for example, Col 4:10; Phil 1:24) Peter speaks of Mark as his son and as being with him in Babylon-</p>	

probably Rome (1 Pet 5:13). An ancient tradition states that Mark wrote his gospel in Rome, taking his material directly from Peter." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 253)

Mark wrote the earliest and simplest Gospel, containing but the bare details.

Acts 12:13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.	And when he knocked at the gate of the porch, a maid named Rhoda came to answer. (AMP)
Acts 12:14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.	And recognizing Peter's voice, in her joy she failed to open the gate, but ran in and told the people that Peter was standing before the porch gate. (AMP)
Acts 12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.	They said to her, You are crazy! But she persistently and strongly and confidently affirmed that it was the truth. They said, It is his angel!
Acts 12:16 But Peter continued knocking: and when they had opened [the door], and saw him, they were astonished.	But meanwhile Peter continued knocking, and when they opened the gate and saw him, they were amazed. (AMP)
This author has such great insights.	
<p>"Don't you love what this story shows about human nature? Sometimes our most sincere prayers are answered by totally miraculous means...think of the position of the Saints in Mary's house. It was the middle of the night and they had obviously been praying for hours that Peter would be spared. But when it happened, they didn't believe it. They denied that it had happened. They tried to explain it away. To actually accept the miracle by looking at it was the last thing they did, and then they were so overwhelmed with their own reactions that they couldn't even welcome Peter properly. Their prayer of faith brought the miracle to their doorstep, but for a long, suspenseful moment they lacked the final ounce of faith to open the door and let the miracle enter." (Chieko Okazaki, Sanctuary, 34.)</p>	
Acts 12:17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shows these things unto James, and to the brethren. And he departed, and went into another place.	But motioning to them with his hand to keep quiet and listen, he related to them how the Lord had delivered him out of the prison. And he said, Report all this to James [the Less] and to the brethren. Then he left and went to some other place. (AMP)
Acts 12:18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.	Peter needed to lay low for a while. James the lesser was the half-brother of Jesus and thought to be the author of the Epistle of James.
Acts 12:19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that [they] should be put to death. And he went down from Judaea to Caesarea, and [there] abode.	Now as soon as it was day, there was no small disturbance among the soldiers over what had become of Peter. (AMP)
And when Herod had looked for him and could not find him, he placed the guards on trial and commanded that they should be led away [to execution]. Then [Herod] went down from Judea to Caesarea and stayed on there. (AMP)	

Acts 12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's [country].	Now [Herod] cherished bitter animosity and hostility for the people of Tyre and Sidon; and [their deputies] came to him in a united body, and having made Blastus the king's chamberlain their friend, they asked for peace, because their country was nourished by and depended on the king's [country] for food. (AMP)
Acts 12:21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.	On an appointed day Herod arrayed himself in his royal robes, took his seat upon [his] throne, and addressed an oration to them. (AMP)
Acts 12:22 And the people gave a shout, [saying, It is] the voice of a god, and not of a man.	And the assembled people shouted, It is the voice of a god, and not of a man! (AMP)
Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.	And at once an angel of the Lord smote him and cut him down, because he did not give God the glory (the preeminence and kingly majesty that belong to Him as the supreme Ruler); and he was eaten by worms and died. (AMP)
<p>"The Roman Emperor Claudius had obtained great victories in Great Britain. On his return to Rome there was great rejoicing. Herod thought he would gain great favor with the emperor by a grand festival in his honor in Caesarea, to which he hastened from Jerusalem. On the morning of the second day the theatre was filled with a mass of human beings to witness the inhuman exhibition of gladiators who fought one another for public amusement. Herod appeared in a magnificent robe, sparkling with silver. As the rays of the early morning sun fell upon him, the eyes of the beholders were dazzled by the brilliant robe. Flattered by their foolish cries of admiration he made an oration to the people who gave a shout, crying, 'It is the voice of a God and not of a man.' He was willing to be so called, though this was blasphemy, giving to a man what belongs to God alone. 'Immediately the angel of the Lord smote him because he gave not God the glory.' This was very different from the experience of Peter in prison when the angel of the Lord came upon him, and smote him upon the side; and led him from death.</p>	
<p>"The smiting of Herod by the angel was with a dreadful disease such as had caused the death of his grandfather. He was carried from the theatre to his palace where he, lingered five days in agony until death closed his life in the fifty-fourth year of his age. It was the fourth year of his reign over the region where had ruled his grandfather, whose wicked example he had followed to a like inglorious end.</p>	
<p>"When in the theatre the scene was suddenly changed from the gladiatorial and other wicked amusements to the judgment on the king, the multitude fled, rending their clothes according to the custom in horror." David O. McKay (Ancient Apostles, 158-9.)</p>	
Acts 12:24 But the word of God grew and multiplied.	But the Word of the Lord [concerning the attainment through Christ of salvation in the kingdom of God] continued to grow and spread. (AMP)
Acts 12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled [their] ministry, and took with them John, whose surname was Mark.	And Barnabas and Saul came back from Jerusalem when they had completed their mission, bringing with them John whose surname was Mark. (AMP)
Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as	NOW IN the church (assembly) at Antioch there were prophets (inspired interpreters of the will

<p>Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.</p>	<p>and purposes of God) and teachers: Barnabas, Symeon who was called Niger [Black], Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. (AMP)</p>
<p>We know about Barnabas and Saul, but look at some of the other prophets and teachers. Symeon was called "Black". Was he African and permitted to hold the Priesthood? If so, why was the church denying blacks the Priesthood in modern times, if they were just like the early church? Manaen was a member of the court of Herod the tetrarch. We read of Joana, wife of Chuza, in the gospels. She was healed by Jesus and then followed Him in His company and provided food and money. Her husband managed the household of Herod Antipas.</p>	
<p>After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means. (Luke 8:1-3)</p>	
<p>My point is that some of Jesus' followers were highly-placed people</p> <p>D&C 20:60 Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.</p> <p>In other words, Priesthood authority in the church must be conferred because the person demonstrates, or the Holy Ghost indicates that he possesses the requisite gifts and callings of that office. It does not work the other way around.</p> <p>"Not one prophet, but many; not one teacher, but many-with those named being examples. There are always prophets and teachers---a great host of them---in the true Church." Bruce R. McConkie (Doctrinal New Testament Commentary, 2:119)</p> <p>"A prophet is a person who knows by personal revelation from the Holy Ghost that Jesus Christ is the Son of God, 'for the testimony of Jesus is the spirit of prophecy.' (Rev. 19:10; Joseph Smith Teachings, pp. 119, 312.) Accordingly, every prophet bears record of Christ. 'To him give all the prophets witness' (Acts 10:43; Jac. 4:4), and if a professing minister of salvation is not a witness for Christ, he is not a prophet.</p> <p>"Nothing more than the testimony of Jesus (meaning the receipt of personal revelation from the Holy Ghost certifying that Jesus is the Christ) is needed to make a person a prophet; and if this revealed knowledge has not been received, a person is not a prophet, no matter how many other talents or gifts he may have. But when a person has received revelation from the Spirit certifying to the divinity of Christ, he is then in a position to press forward in righteousness and gain other revelations including those which foretell future events. On this basis, should the necessity arise, those who are prophets are in a position where they 'could prophesy of all things.' Bruce R. McConkie ("Mosiah 5:3.")" (Mormon Doctrine, p. 605)</p> <p>Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas</p> <p>While they were worshiping the Lord and fasting, the Holy Spirit said, Separate now for Me Barnabas</p>	

and Saul for the work whereunto I have called them.	and Saul for the work to which I have called them. (AMP)
Acts 13:3 And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away.	Then after fasting and praying, they put their hands on them and sent them away. (AMP)
We learn the obvious lesson that in the early church they called and ordained missionaries. But, even more important, to my mind, is how they were called, than that they were called. This wasn't some routine ordination which occurred when somebody reached a certain age, and rubber-stamped by the president of the church. This was done after "worshipping the Lord and fasting", and listening to the Holy Spirit.	
There are many revelations given to Joseph Smith, in the same manner, calling elders on missions after praying for direction.	
Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.	So then, being sent out by the Holy Spirit, they went down to Seleucia, and from [that port] they sailed away to Cyprus. (AMP)
Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to [their] minister.	When they arrived at Salamis, they preached the Word of God [concerning the attainment through Christ of salvation in the kingdom of God] in the synagogues of the Jews. And they had John [Mark] as an attendant to assist them. (AMP)
Acts 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name [was] Barjesus:	When they had passed through the entire island of Cyprus as far as Paphos, they came upon a certain Jewish wizard or sorcerer, a false prophet named Bar-Jesus. (AMP)
Acts 13:7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.	He was closely associated with the proconsul, Sergius Paulus, who was an intelligent and sensible man of sound understanding; he summoned to him Barnabas and Saul and sought to hear the Word of God [concerning salvation in the kingdom of God attained through Christ]. (AMP)
Acts 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.	But Elymas the wise man--for that is the translation of his name [which he had given himself]--opposed them, seeking to keep the proconsul from accepting the faith. (AMP)
So, the Sergius Paulus, deputy (proconsul) of the land of Cyprus asked to speak with Paul and Barnabos, but Bar-Jesus (aka Elymas), a false prophet, tried to get Sergius Paulus to turn away from his faith, and Paul denounced him. A conversion of a high official would have been significant for the growth of the church in that area. But the proconsul did accept the Gospel in the end.	
Acts 13:9 Then Saul, (who also [is called] Paul,) filled with the Holy Ghost, set his eyes on him,	But Saul, who is also called Paul, filled with and controlled by the Holy Spirit, looked steadily at [Elymas] (AMP)
Luke begins calling Saul (his Jewish name) as Paul (his Latin name), probably because Paul is now beginning his ministry among the Gentiles.	
Acts 13:10 And said, O full of all subtlety and all mischief, [thou] child of the devil, [thou] enemy of	And said, You master in every form of deception and recklessness, unscrupulousness, and wickedness, you son of the devil, you enemy of

all righteousness, wilt thou not cease to pervert the right ways of the Lord?	everything that is upright and good, will you never stop perverting and making crooked the straight paths of the Lord and plotting against His saving purposes? (AMP)
Acts 13:11 And now, behold, the hand of the Lord [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.	And now, behold, the hand of the Lord is upon you, and you will be blind, [so blind that you will be] unable to see the sun for a time. Instantly there fell upon him a mist and a darkness, and he groped about seeking persons who would lead him by the hand. (AMP)
Acts 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.	Then the proconsul believed (became a Christian) when he saw what had occurred, for he was astonished and deeply touched at the teaching concerning the Lord and from Him. (AMP)
Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.	Now Paul and his companions sailed from Paphos and came to Perga in Pamphylia. And John [Mark] separated himself from them and went back to Jerusalem, (AMP)
This John Mark was the author of the book of Mark. He left the missionary company and return to Jerusalem. This was the reason why Paul did not want him as a traveling companion on future journeys.	
Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.	But they [themselves] came on from Perga and arrived at Antioch in Pisidia. And on the Sabbath day they went into the synagogue there and sat down. (AMP)
Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on.	After the reading of the Law and the Prophets, the leaders [of the worship] of the synagogue sent to them saying, Brethren, if you have any word of exhortation or consolation or encouragement for the people, say it. (AMP)
Acts 13:16 Then Paul stood up, and beckoning with [his] hand said, Men of Israel, and ye that fear God, give audience.	So Paul arose, and motioning with his hand said, Men of Israel and you who reverence and fear God, listen! (AMP)
Acts 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.	The God of this people Israel selected our forefathers and made this people great and important during their stay in the land of Egypt, and then with an uplifted arm He led them out from there. (AMP)
Acts 13:18 And about the time of forty years suffered he their manners in the wilderness.	And for about forty years like a fatherly nurse He cared for them in the wilderness and endured their behavior. (AMP)
Acts 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.	When He had destroyed seven nations in the land of Canaan, He gave them [the Hebrews] their land as an inheritance [distributing it to them by lot; all of which took] about 450 years. (AMP)
Acts 13:20 And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.	After that, He gave them judges until the prophet Samuel. (AMP)

Acts 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.	Then they asked for a king; and God gave them Saul son of Kish, a man of the tribe of Benjamin, for forty years. (AMP)
Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the [son] of Jesse, a man after mine own heart, which shall fulfil all my will.	And when He had deposed him, He raised up David to be their king; of him He bore witness and said, I have found David son of Jesse a man after My own heart, who will do all My will and carry out My program fully. [I Sam. 13:14; Ps. 9:20; Isa.44:28.] (AMP)
Acts 13:23 Of this man's seed hath God according to [his] promise raised unto Israel a Saviour, Jesus:	Of this man's descendants God has brought to Israel a Savior [in the person of Jesus], according to His promise. (AMP)
Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.	Before His coming John had [already] preached baptism of repentance to all the people of Israel. (AMP)
Acts 13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am not [he]. But, behold, there cometh one after me, whose shoes of [his] feet I am not worthy to loose.	And as John was ending his course, he asked, What or who do you secretly think that I am? I am not He [the Christ. No], but note that after me One is coming, the sandals of Whose feet I am not worthy to untie! (AMP)
Acts 13:26 Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.	Brethren, sons of the family of Abraham, and all those others among you who reverence and fear God, to us has been sent the message of this salvation [the salvation obtained through Jesus Christ]. (AMP)
Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled [them] in condemning [him].	For those who dwell in Jerusalem and their rulers, because they did not know or recognize Him or understand the utterances of the prophets which are read every Sabbath, have actually fulfilled these very predictions by condemning and sentencing [Him]. (AMP)
Acts 13:28 And though they found no cause of death [in him], yet desired they Pilate that he should be slain.	And although they could find no cause deserving death with which to charge Him, yet they asked Pilate to have Him executed and put out of the way. (AMP)
Acts 13:29 And when they had fulfilled all that was written of him, they took [him] down from the tree, and laid [him] in a sepulchre.	And when they had finished and fulfilled everything that was written about Him, they took Him down from the tree and laid Him in a tomb. (AMP)
Acts 13:30 But God raised him from the dead:	But God raised Him from the dead. (AMP)
Acts 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.	And for many days He appeared to those who came up with Him from Galilee to Jerusalem, and they are His witnesses to the people. (AMP)
Acts 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,	So now we are bringing you the good news (Gospel) that what God promised to our forefathers, (AMP)

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.	This He has completely fulfilled for us, their children, by raising up Jesus, as it is written in the second psalm, You are My Son; today I have begotten You [caused You to arise, to be born; formally shown You to be the Messiah by the resurrection]. (AMP)
Acts 13:34 And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.	And as to His having raised Him from among the dead, now no more to return to [undergo] putrefaction and dissolution [of the grave], He spoke in this way, I will fulfill and give to you the holy and sure mercy and blessings [that were promised and assured] to David. (AMP)
Acts 13:35 Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption.	For this reason He says also in another psalm, You will not allow Your Holy One to see corruption [to undergo putrefaction and dissolution of the grave]. (AMP)
Acts 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:	For David, after he had served God's will and purpose and counsel in his own generation, fell asleep [in death] and was buried among his forefathers, and he did see corruption and undergo putrefaction and dissolution [of the grave]. (AMP)
Acts 13:37 But he, whom God raised again, saw no corruption.	But He Whom God raised up [to life] saw no corruption [did not experience putrefaction and dissolution of the grave]. (AMP)
Acts 13:38 Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins:	So let it be clearly known and understood by you, brethren, that through this Man forgiveness and removal of sins is now proclaimed to you; (AMP)
Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.	And that through Him everyone who believes [who acknowledges Jesus as his Savior and devotes himself to Him] is absolved (cleared and freed) from every charge from which he could not be justified and freed by the Law of Moses and given right standing with God. (AMP)
Acts 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets;	Take care, therefore, lest there come upon you what is spoken in the prophets: (AMP)
Acts 13:41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. [Hab. 1:5]	Look, you scoffers and scorners, and marvel and perish and vanish away; for I am doing a deed in your days, a deed which you will never have confidence in or believe, [even] if someone [clearly describing it in detail] declares it to you. (AMP)
Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.	As they [Paul and Barnabas] went out [of the synagogue], the people earnestly begged that these things might be told to them [further] the next Sabbath. (AMP)
Acts 13:43 Now when the congregation was broken up, many of the Jews and religious	And when the congregation of the synagogue dispersed, many of the Jews and the devout

proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.	converts to Judaism followed Paul and Barnabas, who talked to them and urged them to continue [to trust themselves to and to stand fast] in the grace (the unmerited favor and blessing) of God. (AMP)
Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.	The next Sabbath almost the entire city gathered together to hear the Word of God [concerning the attainment through Christ of salvation in the kingdom of God]. (AMP)
This was the pattern and method of Paul's preaching. Luke wanted it preserved for Theophilis and anyone else who might read it. He captures his audience's attention by talking about something they are already familiar with: the history of the house of Israel, while working Christ into the discussion, showing the need for and the promise of a Messiah, and how Christ was the fulfillment of that promise. The residents of the city wanted to come back so they could hear more.	
Acts 13:45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.	But when the Jews saw the crowds, filled with envy and jealousy they contradicted what was said by Paul and talked abusively [reviling and slandering him]. (AMP)
Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.	And Paul and Barnabas spoke out plainly and boldly, saying, It was necessary that God's message [concerning salvation through Christ] should be spoken to you first. But since you thrust it from you, you pass this judgment on yourselves that you are unworthy of eternal life and out of your own mouth you will be judged. [Now] behold, we turn to the Gentiles (the heathen). (AMP)
But, because of the rejection of the Jews, Paul and Barnabas officially turned their preaching to the Gentiles. But this wasn't just an angry reaction. They were so commanded by the Lord. This was in Antioch.	
Acts 13:47 For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.	For so the Lord has charged us, saying, I have set you to be a light for the Gentiles (the heathen), that you may bring [eternal] salvation to the uttermost parts of the earth. (AMP)
Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as believed were ordained unto eternal life. (JST)	And when the Gentiles heard this, they rejoiced and glorified (praised and gave thanks for) the Word of God; and as many as were destined (appointed and ordained) to eternal life believed (adhered to, trusted in, and relied on Jesus as the Christ and their Savior). (AMP)
Acts 13:49 And the word of the Lord was published throughout all the region.	And so the Word of the Lord [concerning eternal salvation through Christ] scattered and spread throughout the whole region.
Acts 13:50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.	But the Jews stirred up the devout women of high rank and the outstanding men of the town, and instigated persecution against Paul and Barnabas and drove them out of their boundaries. (AMP)

Acts 13:51 But they shook off the dust of their feet against them [as Jesus taught the Seventy to do. See also (DC 70:20-22).], and came unto Iconium.	But [the apostles] shook off the dust from their feet against them and went to Iconium. (AMP)
Acts 13:52 And the disciples were filled with joy, and with the Holy Ghost.	And the disciples were continually filled [throughout their souls] with joy and the Holy Spirit. (AMP)
Acts 14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.	NOW AT Iconium [also Paul and Barnabas] went into the Jewish synagogue together and spoke with such power that a great number both of Jews and of Greeks believed (became Christians); (AMP)
"Missionary methods of the Church in the New Testament were first established by Jesus. He went to the synagogues and the marketplaces. The first Apostles followed his lead.	
"There is a distinct pattern to Paul's missionary approach. He almost always began his activities in each city at the Jewish synagogue. Paul had conversed with the resurrected Lord. He had a perfect knowledge of Christ's reality, and was so well acquainted with the Old Testament that he had no fear or reluctance to engage in discussion and to 'reason' with the Jews on the meaning and purpose of the law of Moses and the teachings of the prophets about the Messiah (Christ) to come.	
"Not only would Paul's activity at the synagogue give him opportunity to engage the Jews in conversation but it also put him in direct contact with Gentile proselytes, which was a door to the larger work among the Gentiles. The 'proselytes' he would meet at the synagogue would have family and friends (Gentiles) who had not joined the Jews' religion. The proselytes could give him access to them in a type of referral system.	
"The first Gentiles to come into the Church of Christ in New Testament times were those who had already converted to the Jews' religion. This gave them a common background and familiarity with the prophets of the Old Testament. In like manner, as missionaries of The Church of Jesus Christ of Latter-day Saints have gone to traditionally non-Christian cultures such as in the Far East and Africa, the first converts have come from those who have been converted first to Catholic or Protestant churches, which has given them a familiarity with the Bible and thus made it easier for them to respond to the fulness of the gospel as restored in the last days through the Prophet Joseph Smith.	
"After Paul and his companions had converted and baptized a number of people in an area, they would then ordain elders and organize branches (Acts 14:23)." (Robert J. Matthews, Behold the Messiah [Salt Lake City: Bookcraft, 1994], 316-7.)	
Acts 14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.	But the unbelieving Jews [who rejected their message] aroused the Gentiles and embittered their minds against the brethren. (AMP)
Acts 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.	So [Paul and Barnabas] stayed on there for a long time, speaking freely and fearlessly and boldly in the Lord, Who continued to bear testimony to the Word of His grace, granting signs and wonders to be performed by their hands. (AMP)
Acts 14:4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.	But the residents of the town were divided, some siding with the Jews and some with the apostles. (AMP)

Here, Paul and Barnabas are both called “Apostles” for the first time. Notice how the Gentiles readily accepted the message, but the Jews, blinded by their traditions, rejected it. We see the same thing in the Book of Mormon when the Nephite missionary preached to the Lamanites, the Lamanites readily accepted their message, but the Nephite dissenters, who had gone over to the Lamanites, rejected it. I suspect the same thing will happen, and I have seen it happen, when the true Gospel is taught in purity, most long-time Mormons reject it because of their traditions, but newer converts, who were not raised under long-standing Mormon traditions, like polygamy, are more open to the message.

Acts 14:5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use [them] despitefully, and to stone them,	When there was an attempt both on the part of the Gentiles and the Jews together with their rulers, to insult and abuse and molest [Paul and Barnabas] and to stone them, (AMP)
It was not enough to simply reject the message; they had to persecute Paul and Barnabas and actually drive them out of town.	
Acts 14:6 They were ware of [it], and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:	They, aware of the situation, made their escape to Lystra and Derbe, cities of Lycaonia, and the neighboring districts; (AMP)
Acts 14:7 And there they preached the gospel.	And there they continued to preach the glad tidings (Gospel). (AMP)
Acts 14:8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:	Now at Lystra a man sat who found it impossible to use his feet, for he was a cripple from birth and had never walked. (AMP)
Acts 14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,	He was listening to Paul as he talked, and [Paul] gazing intently at him and observing that he had faith to be healed, (AMP)
Acts 14:10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.	Shouted at him, saying, Stand erect on your feet! And he leaped up and walked.(AMP)
This is interesting that Paul was able to see faith in people. This is something Jesus was able to do. This is why He could walk by the pool at Bethesda and spot the one man in the crowd who had the faith to be healed. Miracles do not occur randomly. They occur for a reason, consistent with the laws of heaven. If a person has the faith to be healed, and it is the will of God that they will be healed, then they will be healed.	
Acts 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.	And the crowds, when they saw what Paul had done, lifted up their voices, shouting in the Lycaonian language, The gods have come down to us in human form! (AMP)
Acts 14:12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.	They called Barnabas Zeus, and they called Paul, because he led in the discourse, Hermes [god of speech]. (AMP)
<p>The Romans adopted the gods of the Greeks, but changed their names.</p> <p>"Jews of the West are known by the term Hellenists...it was, in the nature of things, impossible that the Jewish communities in the West should remain unaffected by Grecian culture and modes of thought...Witness here the many converts to Judaism among the Gentiles; witness also the evident preparedness of the lands of this 'dispersion' for the new doctrine which was to come from Judaea...That restless, searching subtle Greek intellect would penetrate everywhere, and flash its light into the innermost recesses of his home and Synagogue...when the Jew stepped out of the narrow circle which he had drawn around him, he was confronted on every side by Grecianism. It was in the forum, in</p>	

the market, in the counting-house, in the street; in all that he saw and in all to whom he spoke. It was refined; it was elegant; it was profound; it was supremely attractive." (Alfred Edersheim, The Life and Times of Jesus the Messiah, 12-14)

But at the same times the Jews had forgotten some of their Hebraic traditions about the *word* of God (gifts of the spirit), and never passed them on to the Gentiles. New Testament writers understood them, but the later compilers of the Bible, and the founders of the "universal" church did not, and apostasy set in.

Acts 14:13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.	And the priest of Zeus, whose [temple] was at the entrance of the town, brought bulls and garlands to the [city's] gates and wanted to join the people in offering sacrifice. (AMP)
Acts 14:14 [Which] when the apostles, Barnabas and Paul, heard [of], they rent their clothes, and ran in among the people, crying out,	But when the apostles Barnabas and Paul heard of it, they tore their clothing and dashed out among the crowd, shouting, (AMP)
<p>"The apostles: Luke, for the first time, so designates Paul and Barnabas...Only Barnabas, Paul, Matthias, James the Lord's brother, and the original Twelve are singled out to carry the apostolic appellation. The clear inference thus is that the name is being reserved for those who were ordained to the office of apostle in the Melchizedek Priesthood [ed: something only the Lord can do] and therefore that Paul and Barnabas were members of the Council of the Twelve, having filled vacancies in the normal course of events. President Joseph Fielding Smith has written: 'Paul was an ordained apostle, and without question he took the place of one of the other brethren in that Council.' (Joseph Fielding Smith, Doctrines of Salvation, vol. 3, p. 153.)" (Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 130.)</p>	
<p>I have to question "Fielding". Alvin R. Dyer was ordained an apostle in 1967, but never served as a member of that quorum. https://en.wikipedia.org/wiki/Alvin_R._Dyer "Fielding" is projecting current church organization and policy , instituted by Brigham Young, back to the early church, and unless he has revelation stating that such is the case, statements such as this are speculative.</p>	
Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:	Men, why are you doing this? We also are [only] human beings, of nature like your own, and we bring you the good news (Gospel) that you should turn away from these foolish and vain things to the living God, Who made the heaven and the earth and the sea and everything that they contain. (AMP)
<p>True servants will not permit glory be given to anybody but God. Contrast this with Herod Agrippa (Acts 12:20-23) thinking he was a god and present church leaders who insist people stand when they enter the room. My same mission president who refused to let missionaries teach gay people, and also refused to learn the Swedish language insisted that people rise when he entered the room. When then new mission president took over, he was a former Swedish missionary. He already knew the Swedish language, and put an end to all the bowing and scraping demanded by the former president.</p>	
<p>"It was true then, as it is true now, that the prophets were 'ordinary men.' Paul of Tarsus, the tent-maker, said it was true in his day, and he used words similar to those of James: 'We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God.' (Acts 14:15.)</p>	

<p>"Those references, and there are others we could cite, teach a lesson worth fixing in our minds. The prophets and the Apostles-for Apostles are prophets as well-are not uncommon men either in their backgrounds or in their physical appearance. They come from various walks of life. Some may be short of stature, others impressively tall, but in general appearance they are like other men." (The Holy Temple [Salt Lake City: Bookcraft, 1980], 101.)</p>	
Acts 14:16 Who in times past suffered all nations to walk in their own ways.	In generations past He permitted all the nations to walk in their own ways; (AMP)
Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.	Yet He did not neglect to leave some witness of Himself, for He did you good and [showed you] kindness and gave you rains from heaven and fruitful seasons, satisfying your hearts with nourishment and happiness. (AMP)
Acts 14:18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.	Even in [the light of] these words they with difficulty prevented the people from offering sacrifice to them. (AMP)
Acts 14:19 And there came thither [certain] Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew [him] out of the city, supposing he had been dead.	But some Jews arrived there from Antioch and Iconium; and having persuaded the people and won them over, they stoned Paul and [afterward] dragged him out of the town, thinking that he was dead. (AMP)
Acts 14:20 Howbeit, as the disciples stood round about him [giving his a blessing], he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.	But the disciples formed a circle about him, and he got up and went back into the town; and on the morrow he went on with Barnabas to Derbe. (AMP)
Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,	When they had preached the good news (Gospel) to that town and made disciples of many of the people, they went back to Lystra and Iconium and Antioch, (AMP)
Acts 14:22 Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.	Establishing and strengthening the souls and the hearts of the disciples, urging and warning and encouraging them to stand firm in the faith, and [telling them] that it is through many hardships and tribulations we must enter the kingdom of God. (AMP)
Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.	And when they had appointed and ordained elders for them in each church with prayer and fasting, they committed them to the Lord in Whom they had come to believe [being full of joyful trust that He is the Christ, the Messiah]. (AMP)
<p>They established churches and followed-up with the members, exhorting them to continue in the faith.</p>	
Acts 14:24 And after they had passed throughout Pisidia, they came to Pamphylia.	Then they went through Pisidia and arrived at Pamphylia (AMP).
Acts 14:25 And when they had preached the word in Perga, they went down into Attalia:	And when they had spoken the Word in Perga [the doctrine concerning the attainment through Christ of salvation in the kingdom of God], they went down to Attalia; (AMP)

Acts 14:26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.	And from there they sailed back to Antioch, where they had [first] been commended to the grace of God for the work which they had [now] completed. (AMP)
Acts 14:27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.	Arriving there, they gathered the church together and declared all that God had accomplished with them and how He had opened to the Gentiles a door of faith [in Jesus as the Messiah, through Whom we obtain salvation in the kingdom of God]. (AMP)
Acts 14:28 And there they abode long time with the disciples.	And there they stayed no little time with the disciples. (AMP)



Acts 15:1 And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.	BUT SOME men came down from Judea and were instructing the brethren, Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved. (AMP)
Circumcision was introduced with Abraham to signify God's covenant with Israel, but came to represent the Law of Moses, and all the multiple rules that went along with it. "This problem would always plague Paul and be a topic in many letters...The problem was not salvation by faith alone; it was not a question of freedom from gospel requirements and ordinances. Instead, it was a question of whether Gentile converts to Christianity had also to obey the law of Moses. As we have seen, the Gentile 'disciples' had already been baptized and taught strictly to 'continue in the faith' as a condition of salvation (Acts 14:22). But this did not satisfy Jewish Christians strictly observing the Law of Moses. Circumcision symbolized this issue, but Judaizers were talking about hundreds of obligations beyond circumcision. The orthodox Jews count 613 commandments in the five books of	

Moses, and the Rabbinical rules of the Mishnah multiply the commandments to thousands. So it is a gross simplification to see Paul advocating a gospel without rules. Instead, he opposed a tradition of too many rules." (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 51)

Christ clarifies this in the Book of Mormon.

3 Nephi 15:2 And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and **wondered what he would concerning the law of Moses;** for they understood not the saying that old things had passed away, and that all things had become new.

3 Nephi 15:3 And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.

3 Nephi 15:4 **Behold, I say unto you that the law is fulfilled that was given unto Moses.**

3 Nephi 15:5 **Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.**

3 Nephi 15:6 **Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.**

Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

And when Paul and Barnabas had no small disagreement and discussion with them, it was decided that Paul and Barnabas and some of the others of their number should go up to Jerusalem [and confer] with the apostles (special messengers) and the elders about this matter. (AMP)

Another precedent for the church: settle broad doctrinal issues with the central leadership in order to put down confusion and contention.

'there shall be no disputations among you, as there have hitherto been; neither shall there be disputation among you concerning the points of my doctrine, as there have hitherto been.'

'For verily, verily I say unto you, **he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.**

'Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.' (3 Ne 11:28-30)

It doesn't matter what side of the argument you are on. Both sides are serving Satan, who has no problem playing both sides against the middle.

Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria,

So, being fitted out and sent on their way by the church, they went through both Phoenicia and Samaria telling of the conversion of the Gentiles

declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.	(the heathen), and they caused great rejoicing among all the brethren. (AMP)
Acts 15:4 And when they were come to Jerusalem, they were received of the church, and [of] the apostles and elders, and they declared all things that God had done with them.	When they arrived in Jerusalem, they were heartily welcomed by the church and the apostles and the elders, and they told them all that God had accomplished through them. (AMP)
Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses.	But some who believed [who acknowledged Jesus as their Savior and devoted themselves to Him] belonged to the sect of the Pharisees , and they rose up and said, It is necessary to circumcise [the Gentile converts] and to charge them to obey the Law of Moses. (AMP)
Some Christians were still Pharisees. Pharisees saw themselves as separate from all others. Yet, Paul was the strictest Pharisee (Acts 26:50, and he saw the need to relax the law with the Gentiles.	
We see this especially in the “Mormon Pharisees”, who believe the “higher law” is the stricter law, spelled out in more detailed specifics. Actually, the “higher law” is the simpler law, the more all-encompassing law, which is administered by the Spirit, not the letter. If there are any higher laws than the “Two Great Commandments”, it is the commandment “Be ye therefore, perfect [holy].” It is when we lose the Spirit that we start clamoring for explanations, details, and guidelines.	
Acts 15:6 And the apostles and elders came together for to consider of this matter.	The apostles and the elders were assembled together to look into and consider this matter. (AMP)
A council is the Lord’s way of doing business. The true church, when set in order, is governed by councils. Zion, when it is established and set in order, will be governed by the law of the Lord, through councils. You might not be aware of this, but God in the heavens rules and does His business through councils. You don’t often hear it mentioned in the Old Testament because it is translated into other words by people who believed strictly in monotheism.	
Prove this to yourself. Do an Internet search for “the sod of God”. You will be amazed. The word <i>sod</i> is Hebrew and means the council of God, or the deliberations that come out of that council. As the Lord’s Prayer said: “Thy will be done, on earth as it is in heaven.” In heaven it is done by councils. “Surely, the Lord God will do nothing, save He reveal his secret counsel [sod] to his servants the prophets.” (Amos 3:7) Look it up in an online Bible dictionary and see for yourself.	
Acts 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.	And after there had been a long debate, Peter got up and said to them, Brethren, you know that quite a while ago God made a choice or selection from among you, that by my mouth the Gentiles should hear the message of the Gospel [concerning the attainment through Christ of salvation in the kingdom of God] and believe (credit and place their confidence in it). (AMP)
Acts 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us;	And God, Who is acquainted with and understands the heart, bore witness to them, giving them the Holy Spirit as He also did to us; (AMP)

Acts 15:9 And put no difference between us and them, purifying their hearts by faith.	And He made no difference between us and them, but cleansed their hearts by faith (by a strong and welcome conviction that Jesus is the Messiah, through Whom we obtain eternal salvation in the kingdom of God). (AMP)
Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?	Now then, why do you try to test God by putting a yoke on the necks of the disciples, such as neither our forefathers nor we [ourselves] were able to endure? (AMP)
The purpose of that unbearable yoke was to show the futility of approaching perfection through the works of the law.	
Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.	But we believe that we are saved through the grace (the undeserved favor and mercy) of the Lord Jesus, just as they [are]. (AMP)
Acts 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.	Then the whole assembly remained silent, and they listened [attentively] as Barnabas and Paul rehearsed what signs and wonders God had performed through them among the Gentiles. (AMP)
Without faith it is impossible to please God. Signs follow faith. God has shown equal favor to Jews who keep and Law, and the Gentiles who keep not the law.	
Acts 15:13 And after they had held their peace, James answered, saying, Men [and] brethren, hearken unto me:	When they had finished talking, James replied, Brethren, listen to me. (AMP)
James let everyone have their say, then as one of the twelve, expressed the final say.	
<p>"In A.D. 44, the first Herod Agrippa 'stretched forth his hands to vex certain of the church.' (Acts 12:1.) He imprisoned Peter and 'killed James the brother of John with the sword.' (Acts 12:2.) This vacancy in the leading three was soon filled by another James, whom Paul, in writing to the Galatians about A.D. 56, said was the brother of Jesus...John is prominent with Peter in the first half of Acts, but afterward James the brother of the Lord is the prominent leader at Jerusalem, where he is mentioned often in association with Peter. When the angel released Peter from prison, the chief Apostle sent word to 'James, and to the brethren.' (Acts 12:17.) Because of James's leading position, later Christian writers titled him Bishop of Jerusalem, but they wrote in an era that knew no higher authority than bishop. James's specific responsibility included decisions on doctrine for the whole Church, which went far beyond the calling of any New Testament bishop. This is apparent in the prominent role James played at the Jerusalem Council, the meeting of the Apostles and elders to determine whether gentile converts needed circumcision as well as baptism. Peter spoke first in favor of the gentiles, Paul and Barnabas supported him, and James proposed the details of the solution." (Richard Lloyd Anderson, "The First Presidency of the Early Church: Their Lives and Epistles," Ensign, Aug. 1988, 16)</p>	
Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.	Simeon [Peter] has rehearsed how God first visited the Gentiles, to take out of them a people [to bear and honor] His name. (AMP)
Acts 15:15 And to this agree the words of the prophets; as it is written,	And with this the predictions of the prophets agree, as it is written, (AMP)

Acts 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:	After this I will come back, and will rebuild the house of David, which has fallen; I will rebuild its [very] ruins, and I will set it up again, (AMP)
Acts 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.	So that the rest of men may seek the Lord, and all the Gentiles upon whom My name has been invoked, (AMP)
Acts 15:18 Known unto God are all his works from the beginning of the world.	Says the Lord, Who has been making these things known from the beginning of the world. (AMP)
Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:	Therefore it is my opinion that we should not put obstacles in the way of and annoy and disturb those of the Gentiles who turn to God, (AMP)
Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood.	But we should send word to them in writing to abstain from and avoid anything that has been polluted by being offered to idols , and all sexual impurity , and [eating meat of animals] that have been strangled , and [tasting of] blood. (AMP)
Simple bottom-line requirements that “even the weakest of saints” could follow.	
Acts 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.	For from ancient generations Moses has had his preachers in every town, for he is read [aloud] every Sabbath in the synagogues. (AMP)
Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:	Then the apostles and the elders, together with the whole church, resolved to select men from among their number and send them to Antioch with Paul and Barnabas. They chose Judas called Barsabas, and Silas, [both] leading men among the brethren, and sent them. (AMP)
Acts 15:23 And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:	With [them they sent] the following letter: The brethren, both the apostles and the elders, to the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greetings: (AMP)
Acts 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment:	As we have heard that some persons from our number have disturbed you with their teaching, unsettling your minds and throwing you into confusion, although we gave them no express orders or instructions [on the points in question], (AMP)
Acts 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,	It has been resolved by us in assembly to select men and send them [as messengers] to you with our beloved Barnabas and Paul, (AMP)
Acts 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.	Men who have hazarded their lives for the sake of our Lord Jesus Christ. (AMP)
Acts 15:27 We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth.	So we have sent Judas and Silas, who themselves will bring you the same message by word of mouth. (AMP)

Acts 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;	For it has seemed good to the Holy Spirit and to us not to lay upon you any greater burden than these indispensable requirements: (AMP)
<p>"Elder Rulon G. Craven, a former member of the Second Quorum of the Seventy, once described the decision-making process that is followed in meetings of the Quorum of the Twelve Apostles:</p>	
<p>'It has been my privilege as Executive Secretary to the Quorum of the Twelve to sit in some of the leading councils of the Church and witness the communication processes that take place in conducting the business of the Church. From these experiences, I have witnessed that the business of the Church is carried out under the influence of the Spirit. I know that the righteousness of the individuals who sit in those councils contributes much to the inspiration and the effectiveness of the council meetings.</p>	
<p>'...Let me share with you a typical experience in a meeting of the Quorum of the Twelve. They always work from an agenda. The agenda is distributed to each member of the Twelve the night before the meeting so that they have an opportunity to read, ponder, and consider each item in preparation for the meeting. [Too bad the church doesn't do this with the members with conference proposals instead of springing things upon them at the last minute.] When they meet together they usually express love and concern for one another. After an opening prayer, in which a request is made for the Spirit to be in the meeting, the President of the Twelve addresses each item on the agenda one by one. He may make some short preparatory comments that he feels necessary concerning the item, and then he presents the item or asks one of the Twelve to present the item for discussion.</p>	
<p>'The Brethren express their thoughts and feelings. They are men of strong character, men from different backgrounds-they are certainly not "yes" men. They speak as they are moved by the Spirit. They strive to feel the manifestations of the Spirit concerning the item being discussed, which may necessitate a change in their own feelings and thoughts in order to be in harmony with the entire Council. When the President of the Twelve senses a unity taking place concerning the item on the agenda, he may ask for a recommendation, or one of the Twelve may present a recommendation to the Twelve. The recommendation remarkably summarizes the feelings of the total Council. The President will then state, "We have before us a recommendation. Is there any further discussion?" Each member of the Twelve will have an opportunity again to express himself. They don't repeat what has already been said; rather, there is an unusual economy of expression in order to ascertain the total views of the Council. After all who have a desire to speak have done so, the recommendation may be modified. The recommendation is then presented in the form of a motion by a member of the Twelve, and is seconded by another. The President of the Twelve then asks for the vote of the Quorum; thus, the Twelve make decisions in harmony, unity, and faith, with the combined judgment of each member and in harmony with the Spirit.' (Called to the Work, 111-13)" (M. Russell Ballard, Counseling with Our Councils: Learning to Minister Together in the Church and in the Family [Salt Lake City: Deseret Book Co., 1997], 46-48.)</p>	
Acts 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.	That you abstain from what has been sacrificed to idols and from [tasting] blood and from [eating the meat of animals] that have been strangled and from sexual impurity. If you keep yourselves from these things, you will do well. Farewell [be strong]! (AMP)
<p>The church wrote down its decision and set it out to the churches by way of official, trusted messengers.</p>	
Acts 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:	So when [the messengers] were sent off, they went down to Antioch; and having assembled the congregation, they delivered the letter. (AMP)

Acts 15:31 [Which] when they had read, they rejoiced for the consolation.	And when they read it, the people rejoiced at the consolation and encouragement [it brought them]. (AMP)
Acts 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed [them].	And Judas and Silas, who were themselves prophets (inspired interpreters of the will and purposes of God), urged and warned and consoled and encouraged the brethren with many words and strengthened them. (AMP)
You don't have to be sustained as a prophet in order to be a prophet. Anybody who acts the role of a prophet is a prophet.	
Acts 15:33 And after they had tarried [there] a space, they were let go in peace from the brethren unto the apostles.	And after spending some time there, they were sent back by the brethren with [the greeting] peace to those who had sent them. (AMP)
Acts 15:34 Notwithstanding it pleased Silas to abide there still.	However, Silas decided to stay on there. (AMP)
Acts 15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.	But Paul and Barnabas remained in Antioch and with many others also continued teaching and proclaiming the good news, the Word of the Lord [concerning the attainment through Christ of eternal salvation in God's kingdom]. (AMP)
Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, [and see] how they do.	And after some time Paul said to Barnabas, Come, let us go back and again visit and help and minister to the brethren in every town where we made known the message of the Lord, and see how they are getting along. (AMP)
Acts 15:37 And Barnabas determined to take with them John, whose surname was Mark.	Now Barnabas wanted to take with them John called Mark [his near relative]. (AMP)
Acts 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.	But Paul did not think it best to have along with them the one who had quit and deserted them in Pamphylia and had not gone on with them to the work. (AMP)
Acts 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;	And there followed a sharp disagreement between them, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. (AMP)
	Best way to settle if all other methods fail.
Acts 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.	But Paul selected Silas and set out, being commended by the brethren to the grace (the favor and mercy) of the Lord. (AMP)
<p>"The Silas spoken of in Acts is thought to be the same person as Silvanus of the Pauline letters (2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1). He was prominent among the leaders of the church at Jerusalem. In his own right he was a prophet who preached the gospel (Acts 15:32). With Paul, he delivered to Antioch the decision of the Jerusalem Council concerning the requirements for church membership (Acts 15:1-35). When Paul disagreed with Barnabas, Silas was chosen as Paul's companion to accompany him on the second missionary journey. His missionary experiences and travels include imprisonment at Philippi, where the jailor and his family were converted (Acts 16:16-40); travels to</p>	

<p>Thessalonica and then Berea, with a short stay at Berea while Paul went to Athens (Acts 17:15); and labors with Paul in Corinth (Acts 18:5; 2 Corinthians 1:19). If, in fact, Silas was the same person as Silvanus, he was the scribe for the book of 1 Peter, and he carried that same letter of Peter's to Asia Minor (1 Peter 5:12). He may have been a Roman citizen (Acts 16:37)." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 264)</p>		
Acts 15:41 And he went through Syria and Cilicia, confirming the churches.		And he passed through Syria and Cilicia, establishing and strengthening the churches. (AMP)
Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father [was] a Greek:		AND [Paul] went down to Derbe and also to Lystra. A disciple named Timothy was there, the son of a Jewish woman who was a believer [she had become convinced that Jesus is the Messiah and the Author of eternal salvation, and yielded obedience to Him]; but [Timothy's] father was a Greek. (AMP)
<p>"Timothy may have been about eighteen when Paul...added him to the missionary group on its way west to Greek lands. Perhaps Paul earlier converted his family on the first mission as he visited Lystra, Timothy's home (Acts 16:1) ... Whenever he was baptized, Timothy was well respected by the priesthood leaders in the area when Paul added him to the second mission (Acts 16:2). Nothing is known of Timothy's father beyond his being Greek. But Paul remembered Timothy's first 'sincere faith' (2 Tim. 1:5, RSV), which he received from his grandmother Lois and his mother Eunice (2 Tim. 1:5). His mother was Jewish and an early convert (Acts 16:1). Thus, Paul protected him against Jewish hostility by having him circumcised (Acts 16:3) ... Paul could not do his work without delegation and assignment. And no one was more constantly used and trusted than Timothy, whom he called his 'true child in the faith' (1 Tim. 1:2, RSV) or his 'beloved child' (2 Tim. 1:2, RSV) ... Timothy's history is virtually the history of Paul's missions. Paul added Timothy's name to the opening of seven letters and mentioned his trustworthiness in two others. Paul had many powerful companions, but not one continued to be closer to him."</p> <p>(Richard Lloyd Anderson, Understanding Paul [Salt Lake City: Deseret Book Co., 1983], 316.)</p>		
Acts 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.		He [Timothy] had a good reputation among the brethren at Lystra and Iconium. (AMP)
Acts 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.		Paul desired Timothy to go with him [as a missionary]; and he took him and circumcised him because of the Jews that were in those places, all of whom knew that his father was a Greek. (AMP)
<p>Paul didn't believe in circumcision, yet he circumcised Timothy for the sake of the Jews, but he didn't like Peter refusing to eat with Gentiles when there were other Jews present.</p> <p>"Although Paul was opposed to circumcision as essential for salvation and he emphatically declared that it was not needful for Titus to be circumcised (Gal. 2:1-3), soon after the Jerusalem council Paul circumcised the young Timothy before taking him as a companion on the second mission (Acts 16:1-3). This action provides an insight into Paul's thinking. He saw a difference between necessity and convenience. With Titus, the question was whether or not circumcision was essential for salvation; thus, Paul opposed it. With Timothy it was a matter of rendering him acceptable to the non-Christian Jews where he would do missionary work. Paul was willing to allow circumcision as a concession, but not as a requirement, so that the Jews would be willing to listen to Timothy teach the gospel. This distinction reveals something of Paul's mind and method." (Robert J. Matthews, Studies in Scripture, Vol. 6: Acts to Revelation, edited by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 41.)</p>		

<p>Strange that anybody would notice. On my mission, none of my investigators knew if I was circumcised, and I didn't even know whether some of my companions, with whom lived with 24x7, were circumcised.</p>	
Acts 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.	As they went on their way from town to town, they delivered over [to the assemblies] for their observance the regulations decided upon by the apostles and elders who were at Jerusalem. (AMP)
Acts 16:5 And so were the churches established in the faith, and increased in number daily.	So the churches were strengthened and made firm in the faith, and they increased in number day after day. (AMP)
Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,	And Paul and Silas passed through the territory of Phrygia and Galatia, having been forbidden by the Holy Spirit to proclaim the Word in [the province of] Asia. (AMP)
<p>"Here the Lord commands his missionaries not to preach the gospel in Asia or Bithynia, but instead to go to Macedonia. Why? It is simply a matter of sending missionaries where there are more receptive people. Of course, those in Asia and elsewhere were entitled to hear the truth; all men are; but every man in his day and time and season. The Lord establishes his own system of priorities and since the laborers are few and cannot be everywhere, they are sent, by revelation, to those peoples who in God's wisdom deserve to hear the truth first." Bruce R. McConkie (Doctrinal New Testament Commentary, 2: 147.)</p>	
<p>Asia isn't what we think it is. See the earlier map. The province of Asia was what is now southwest Turkey. Strange that Paul was forbidden to preach there because the Apostle John later moved to Ephesus, and his letters in Revelation are directed to churches in the area.</p>	
Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.	And when they had come opposite Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not permit them. (AMP)
Acts 16:8 And they passing by Mysia came down to Troas.	So passing by Mysia, they went down to Troas. (AMP)
Acts 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.	[There] a vision appeared to Paul in the night: a man from Macedonia stood pleading with him and saying, Come over to Macedonia and help us! (AMP)
Acts 16:10 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.	And when he had seen the vision, we [including Luke] at once endeavored to go on into Macedonia, confidently inferring that God had called us to proclaim the glad tidings (Gospel) to them. (AMP)
<p>Perhaps this was the only reason why the company was forbidden to go to Asia – they were needed more urgently elsewhere. At this point, Luke joins the company: Paul, Silas, Timothy, and Luke.</p>	
Acts 16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next [day] to Neapolis;	Therefore, setting sail from Troas, we came in a direct course to Samothrace, and the next day went on to Neapolis. (AMP)
Acts 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, [and] a	And from there [we came] to Philippi, which is the chief city of the district of Macedonia and a

colony: and we were in that city abiding certain days.	[Roman] colony. We stayed on in this place some days; (AMP)
<p>"Philippi was named for its refounder Philip, the father of Alexander the Great, the world conqueror. But a different world conqueror came when Paul arrived with his small missionary group in obedience to the vision of the pleading man of Macedonia (Acts 16:9). ... 'Colony' was a technical term for Romans settled outside Rome. That Philippi was a colony implies that it had civic rights of Rome and the honor of modeling its local government after that of the mother city. The old Roman virtues were loyalty and reliability. These qualities certainly summarize the remarkable faithfulness of the Philippian Christians." (Richard Lloyd Anderson, <i>Understanding Paul</i> [Salt Lake City: Deseret Book Co., 1983], 291)</p>	
Acts 16:13 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].	<p>And on the Sabbath day we went outside the [city's] gate to the bank of the river where we supposed there was an [accustomed] place of prayer, and we sat down and addressed the women who had assembled there. (AMP)</p> <p>There was no other place to meet,</p>
Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.	One of those who listened to us was a woman named Lydia, from the city of Thyatira, a dealer in fabrics dyed in purple. She was [already] a worshiper of God, and the Lord opened her heart to pay attention to what was said by Paul. (AMP)
Acts 16:15 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 abide [there]. And she constrained us.	And when she was baptized along with her household, she earnestly entreated us, saying, If in your opinion I am one really convinced [that Jesus is the Messiah and the Author of salvation] and that I will be faithful to the Lord, come to my house and stay. And she induced us [to do it].
<p>"If Lydia was the first one baptized, then she has the distinction of being the first person in Europe to accept Christianity. Whether 'her household' means she had children, or whether it refers to her servants or to both we do not know, but they became the nucleus of a thriving branch of the Church in that city, and in Lydia's home town as well" David O. McKay (<i>Ancient Apostles</i> [Salt Lake City: Deseret Book Co., 1964], 186)</p>	
Acts 16:16 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 soothsaying:	As we were on our way to the place of prayer, we were met by a slave girl who was possessed by a spirit of divination [claiming to foretell future events and to discover hidden knowledge], and she brought her owners much gain by her fortunetelling.
Acts 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.	She kept following Paul and [the rest of] us, shouting loudly, These men are the servants of the Most High God! They announce to you the way of salvation! (AMP)
Acts 16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.	And she did this for many days. Then Paul, being sorely annoyed and worn out, turned and said to the spirit within her, I charge you in the name of Jesus Christ to come out of her! And it came out that very moment. (AMP)

Paul discerned that the girl was under the influence of evil spirits. She told the truth, but the testimony of God's servants must come from a pure source, not an evil one.

"Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it...If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation? Who can detect the spirit of the French prophets with their revelations and their visions, and power of manifestations? Or who can point out the spirit of the Irvingites, with their apostles and prophets, and visions and tongues, and interpretations, etc. Or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as no man knows the things of God, but by the Spirit of God, so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings and his mysterious windings.

"A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." Joseph Smith (Teachings of the Prophet Joseph Smith, 204-5.)

Acts 16:19 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,	But when her owners discovered that their hope of profit was gone, they caught hold of Paul and Silas and dragged them before the authorities in the forum (marketplace), [where trials are held]. (AMP)
Acts 16:20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,	And when they had brought them before the magistrates, they declared, These fellows are Jews and they are throwing our city into great confusion. (AMP)
"Why, we ask, would a woman possessed with an evil spirit bear a positive testimony of the gospel message and the servants commissioned to bear it? Because that testimony would eventually give her credibility among believers, thus placing her in a position to do much harm. Her testimony was not rooted in the revelations of heaven, and no other source for the testimony of Christ is acceptable." (Joseph Fielding McConkie, Watch and Be Ready: Preparing for the Second Coming of the Lord [Salt Lake City: Deseret Book Co., 1994], 60)	
"They detected the spirit. And although she spake favorably of them, Paul commanded the spirit to come out of her and saved themselves from the opprobrium that might have been heaped upon their head through an alliance with her in the development of her wicked principles, which they certainly would have been charged with if they had not rebuked the evil spirit." (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 153.)	
Acts 16:21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.	They encourage the practice of customs which it is unlawful for us Romans to accept or observe! (AMP)

Acts 16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat [them].	The crowd [also] joined in the attack upon them, and the rulers tore the clothes off of them and commanded that they be beaten with rods. (AMP)
Acts 16:23 And when they had laid many stripes upon them, they cast [them] into prison, charging the jailor to keep them safely:	And when they had struck them with many blows, they threw them into prison, charging the jailer to keep them safely. (AMP)
Acts 16:24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.	He, having received [so strict a] charge, put them into the inner prison (the dungeon) and fastened their feet in the stocks. (AMP) And all because somebody lost a source of income.
Acts 16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.	But about midnight, as Paul and Silas were praying and singing hymns of praise to God, and the [other] prisoners were listening to them,
Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.	Suddenly there was a great earthquake, so that the very foundations of the prison were shaken; and at once all the doors were opened and everyone's shackles were unfastened.
"With their backs sore and bleeding, their bodies chilled by the cold and dampness, their legs cramped and aching, hungry and sleepless and surrounded by the blackness of midnight, Paul and Silas who knew they were suffering for the sake of the true Gospel, could rejoice and praise the Lord. This they did at midnight, by praying and singing 'praises unto God.' Their voices rang out through the prison cells; and prisoners, hard hearted and sinful, listened in surprise to the first Christian hymn they had ever heard. The power of the Lord manifested itself not only in the hearts of His true servants, but in the entire prison and the town as well; for 'suddenly there was a great earthquake, so that the foundations of the prison were shaken.' All the bolts and bars at the doors fell from their sockets and the doors of the prison flew open, and 'every one's bands were loosed,' but not a prisoner tried to escape." David O. McKay (Ancient Apostles [Salt Lake City: Deseret Book Co., 1964], 187-8.)	
Acts 16:27 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.	When the jailer, startled out of his sleep, saw that the prison doors were open, he drew his sword and was on the point of killing himself, because he supposed that the prisoners had escaped. (AMP)
Acts 16:28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.	But Paul shouted, Do not harm yourself, for we are all here! (AMP)
Acts 16:29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,	Then [the jailer] called for lights and rushed in, and trembling and terrified he fell down before Paul and Silas. (AMP)
Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved?	And he brought them out [of the dungeon] and said, Men, what is it necessary for me to do that I may be saved? (AMP)
Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.	And they answered, Believe [exercise faith] in the Lord Jesus Christ [give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping] and you will be saved, [and this applies both to] you and your household as well. (AMP)

<p>Do you know what the bottom-line essentials of the Gospel are? Peter states them many times in Acts. Paul states them here. First, have faith in the Lord Jesus Christ. The Greek word translated <i>believe</i> is actually the verb form of faith. Faith is more than belief in a set of doctrines. Faith is to receive the commandments of God, and act on them.</p>	
Acts 16:32 And they spake unto him the word of the Lord, and to all that were in his house.	And they declared the Word of the Lord [the doctrine concerning the attainment through Christ of eternal salvation in the kingdom of God] to him and to all who were in his house. (AMP)
Acts 16:33 And he took them the same hour of the night, and washed [their] stripes; and was baptized, he and all his, straightway.	And he took them the same hour of the night and bathed [them because of their bloody] wounds, and he was baptized immediately and all [the members of] his [household]. (AMP)
Acts 16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.	Then he took them up into his house and set food before them; and he leaped much for joy and exulted with all his family that he believed in God [accepting and joyously welcoming what He had made known through Christ]. (AMP)
Acts 16:35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.	But when it was day, the magistrates sent policemen, saying, Release those fellows and let them go. (AMP)
Acts 16:36 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.	And the jailer repeated the words to Paul, saying, The magistrates have sent to release you and let you go; now therefore come out and go in peace. (AMP)
Acts 16:37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast [us] into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.	But Paul answered them, They have beaten us openly and publicly, without a trial and uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now thrust us out secretly? No, indeed! Let them come here themselves and conduct us out! (AMP) Paul demanded his rights as a Roman citizen.
Acts 16:38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.	The police reported this message to the magistrates, and they were frightened when they heard that the prisoners were Roman citizens; (AMP)
Acts 16:39 And they came and besought them, and brought [them] out, and desired [them] to depart out of the city.	So they came themselves and [striving to appease them by entreaty] apologized to them. And they brought them out and asked them to leave the city. (AMP)
Acts 16:40 And they went out of the prison, and entered into [the house of] Lydia: and when they had seen the brethren, they comforted them, and departed.	So [Paul and Silas] left the prison and went to Lydia's house; and when they had seen the brethren, they warned and urged and consoled and encouraged them and departed. (AMP)
Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:	NOW AFTER [Paul and Silas] had passed through Amphipolis and Apollonia, they came to

	Thessalonica, where there was a synagogue of the Jews. (AMP)
Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,	And Paul entered, as he usually did, and for three Sabbaths he reasoned and argued with them from the Scriptures, (AMP)
This is teaching by means of reasoning, persuasion, testimony, and invitation. Not contention.	
Acts 17:3 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.	Explaining [them] and [quoting passages] setting forth and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, This Jesus, Whom I proclaim to you, is the Christ (the Messiah). (AMP)
Acts 17:4 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.	And some of them [accordingly] were induced to believe and associated themselves with Paul and Silas, as did a great number of the devout Greeks and not a few of the leading women. (AMP)
Acts 17:5 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.	But the unbelieving Jews were aroused to jealousy, and, getting hold of some wicked men (ruffians and rascals) and loungers in the marketplace, they gathered together a mob, set the town in an uproar, and attacked the house of Jason, seeking to bring [Paul and Silas] out to the people. (AMP)
Acts 17:6 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;	But when they failed to find them, they dragged Jason and some of the brethren before the city authorities, crying, These men who have turned the world upside down have come here also, (AMP)
Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus.	And Jason has received them to his house and privately protected them! And they are all ignoring and acting contrary to the decrees of Caesar, [actually] asserting that there is another king, one Jesus! (AMP) They feigned loyalty to Rome in order to persecute the Christians.
Acts 17:8 And they troubled the people and the rulers of the city, when they heard these things.	And both the crowd and the city authorities, on hearing this, were irritated (stirred up and troubled). (AMP)
Acts 17:9 And when they had taken security of Jason, and of the other, they let them go.	And when they had taken security [bail] from Jason and the others, they let them go. (AMP)
Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming [thither] went into the synagogue of the Jews.	Now the brethren at once sent Paul and Silas away by night to Berea; and when they arrived, they entered the synagogue of the Jews. (AMP)
Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with	Now these [Jews] were better disposed and more noble than those in Thessalonica, for they were entirely ready and accepted and welcomed the

<p>all readiness of mind, and searched the scriptures daily, whether those things were so.</p>	<p>message [concerning the attainment through Christ of eternal salvation in the kingdom of God] with inclination of mind and eagerness, searching and examining the Scriptures daily to see if these things were so. (AMP)</p>
<p>"The whole question turns out to be not whether one is going to be open-minded or not... A first-rate and very broad-minded scientist, J. B. S. Haldane, defines prejudice as 'an opinion held without examining the evidence.' Prejudice does not consist in having made up one's mind-in defending an opinion with fervor and determination-as too many liberals seem to think; it consists in forming an opinion before all the evidence has been considered. This means that freedom from prejudice whether in the field of science or any other field requires a tremendous lot of work-one cannot be unprejudiced without constant and laborious study of evidence; the open mind must be a searching mind. The person who claims allegiance to science in his thinking or who is an advocate of the open mind has let himself in for endless toil and trouble.</p>	
<p>"But what has happened? Those who have called themselves liberals in religion have accepted science with open arms precisely because they believe that excuses them from any toil at all. For them to have an open mind means to accept without question, and without any personal examination of evidence, whatever the prevailing opinions of the experts may prescribe. This is what Haldane calls prejudice. Evolution was hailed as the new gospel not because it raised new questions or spurred some men to new searches, but because for the man in the street and the lazy student, as well as for the people who wrote books for them, it meant the end of all searching and the end of all doubt. Here was the answer to everything, and no open-minded nonsense about it." Hugh Nibley (The World and the Prophets, 3rd ed. [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1987], 128 - 129.)</p>	
<p>Acts 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.</p>	<p>Many of them therefore became believers, together with not a few prominent Greeks, women as well as men. (AMP)</p>
<p>Acts 17:13 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.</p>	<p>But when the Jews of Thessalonica learned that the Word of God [concerning the attainment through Christ of eternal salvation in the kingdom of God] was also preached by Paul at Beroea, they came there too, disturbing and inciting the masses. (AMP)</p>
<p>The Jews ran Paul and Silas out of Thessalonica on false charges, and into Berea, where the missionaries had better success, but not content with that, they came to Berea with the intent to stir up trouble.</p>	
<p>Acts 17:14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.</p>	<p>At once the brethren sent Paul off on his way to the sea, but Silas and Timothy remained behind. (AMP)</p>
<p>Acts 17:15 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.</p>	<p>Those who escorted Paul brought him as far as Athens; and receiving instructions for Silas and Timothy that they should come to him as soon as possible, they departed. (AMP)</p>
<p>Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.</p>	<p>Now while Paul was awaiting them at Athens, his spirit was grieved and roused to anger as he saw that the city was full of idols. (AMP)</p>

<p>Acts 17:17 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.</p>	<p>So he reasoned and argued in the synagogue with the Jews and those who worshiped there, and in the marketplace [where assemblies are held] day after day with any who chanced to be there. (AMP)</p>
<p>"The Acts of the Apostles record that Paul 'disputed' in the synagogue. (See Acts 17:17; 19:8.) In light of his own teachings on contention, those accounts surely describe reasoned discussions, not angry confrontations.</p>	
<p>"In Paul's first letter to the Corinthians, he gave them the same advice: 'If any man seem to be contentious, we have no such custom, neither the churches of God.' (1 Cor. 11:16.) In his second letter, he expressed the fear that when he came to them he would find 'debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.' (2 Cor. 12:20.)</p>	
<p>"Similarly, Paul advised Titus to 'avoid foolish questions, . . . and contentions, and strivings about the law; for they are unprofitable and vain.' (Titus 3:9.) He instructed Timothy, 'Foolish and unlearned questions avoid,' because 'they do gender strifes.' He continues: 'And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.' (2 Tim. 2:24-25.)" Dallin H. Oaks (The Lord's Way [Salt Lake City: Deseret Book Co., 1991], 146.)</p>	<p>Acts 17:18 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.</p>
<p>And some also of the Epicurean and Stoic philosophers encountered him and began to engage in discussion. And some said, What is this babbler with his scrapheap learning trying to say? Others said, He seems to be an announcer of foreign deities--because he preached Jesus and the resurrection. (AMP)</p>	
<p>"Epicureanism was named for Epicurus, who lived just before and after 300 B.C. According to his philosophy, the world came into existence by chance and was without either purpose or design. The highest good to which man could attain was that which brought him the greatest pleasure or the greatest absence of sorrow and pain. Contrary to popular notions then and now, Epicureanism did not advocate wholesale licentiousness as an objective in life, but rather those enjoyments which gave to man the longest and fullest personal satisfactions.</p>	
<p>"Stoicism, on the other hand, recognized a supreme governing power in the universe. According to this philosophy, all things have been ordered and set in motion by a Divine Mind, and the wise man, the true Stoic, is he who accepts conditions as he finds them rather than changes them to be as he wished them to be. Such acceptance requires great courage and self-control, for man is locked into a never-ending battle with nature. The body is not a vessel to be punished or catered to; it is to be ignored." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 265)</p>	
<p>Acts 17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, [is]?</p>	<p>And they took hold of him and brought him to the Areopagus [Mars Hill meeting place], saying, May we know what this novel (unheard of and unprecedented) teaching is which you are openly declaring? (AMP)</p>
<p>Some people are titillated simply by the prospect of learning something new, whether it be new reasons to doubt, new sensationalism, new gossip, new theories about the end of the world, or simply warm and</p>	

<p>fuzzy stories to confirm their traditions. True truth-seekers, are like Peter. They seek the words of eternal life. It is rare indeed to hear somebody preach the Gospel right out of the scriptures. Humans, whether they want to admit it or not, have a hunger to learn about Christ and their salvation.</p>	
<p>Beyond teaching the basics of the Gospel, teachers should shed more light on little-understood principles of the Gospel, but more importantly, they should inspire and invite their audience to come to Christ, the master teacher and learn from Him by personal revelation. Nothing is off the table. Your only limitation with the Lord is how much faith you have and how much you are willing to receive, and not only will your understanding increase, your capacity to understand and your love will also increase.</p>	
Acts 17:20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.	For you set forth some startling things, foreign and strange to our ears; we wish to know therefore just what these things mean—(AMP)
Acts 17:21 (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.)	For the Athenians, all of them, and the foreign residents and visitors among them spent all their leisure time in nothing except telling or hearing something newer than the last—(AMP)
Acts 17:22 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.	<p>So Paul, standing in the center of the Areopagus [Mars Hill meeting place], said: Men of Athens, I perceive in every way [on every hand and with every turn I make] that you are most religious or very reverent to demons. (AMP)</p> <p>Superstitious or religious? Paul was looking for something these people could identify with in order to capture their attention in order to teach them about the true god.</p>
Acts 17:23 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.	For as I passed along and carefully observed your objects of worship, I came also upon an altar with this inscription, To the unknown god. Now what you are already worshiping as unknown, this I set forth to you. (AMP)
Acts 17:24 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;	The God Who produced and formed the world and all things in it, being Lord of heaven and earth, does not dwell in handmade shrines. (AMP)
Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;	Neither is He served by human hands, as though He lacked anything, for it is He Himself Who gives life and breath and all things to all [people]. (AMP)
Acts 17:26 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;	And He made from one [common origin, one source, one blood] all nations of men to settle on the face of the earth, having definitely determined [their] allotted periods of time and the fixed boundaries of their habitation (their settlements, lands, and abodes), (AMP)
Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:	So that they should seek God, in the hope that they might feel after Him and find Him, although He is not far from each one of us. (AMP)

Acts 17:28 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.	For in Him we live and move and have our being; as even some of your [own] poets have said, For we are also His offspring. (AMP)
<p>"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 [i.e., God's] offspring.' (Acts 17:28) Almost these identical words occur in the 'Hymn to Zeus' written by Cleanthes. Both men were Stoics. In citing such poets, Paul was probably not attempting to impress his audience with his intellect and training; no doubt he was trying to place himself on a common footing with his listeners in order to gain their confidence and thus win a listening ear for his message." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 265)</p>	
Acts 17:29 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.	Since then we are God's offspring, we ought not to suppose that Deity (the Godhead) is like gold or silver or stone, [of the nature of] a representation by human art and imagination, or anything constructed or invented. (AMP)
Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:	Such [former] ages of ignorance God, it is true, ignored and allowed to pass unnoticed; but now He charges all people everywhere to repent (to change their minds for the better and heartily to amend their ways, with abhorrence of their past sins), (AMP)
Acts 17:31 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.	Because He has fixed a day when He will judge the world righteously (justly) by a Man Whom He has destined and appointed for that task, and He has made this credible and given conviction and assurance and evidence to everyone by raising Him from the dead. (AMP)
<p>To summarize Paul's teachings in Athens.</p> <ul style="list-style-type: none"> • I am going to teach you about he whom you call "the unknown god". • This god created all the world. • This god does not live in man-made shrines. • This god is not served by the works of human hands. • This god lacks nothing, but gives life to all. • This god is the source of all humanity on earth and has determined the length of their lifetimes and the boundaries of their habitations. • This god is approachable and not far from us. • We are his offspring. • In him we live and move and have our being. • This god is spiritual, not physical. • This god has been unknown to the world in the past, but is now making himself known to all mankind and calling upon them to have faith and repent. • This god has fixed a day when all mankind will be judged. • This god manifested himself through Christ, who demonstrated the power of God by overcoming death. <p>If you were going to teach the philosophers of Athens, which points, if any, would you add? Would you tell them all about your wonderful church? About your marvelous and spacious buildings? About all your missionaries all over the world? You might exhort them to repent and be baptized, but these people did</p>	

<p>not even possess faith, so why continue with the rest of the Doctrine of Christ? Knowing Paul, he taught the people what little they were able to receive and moved on.</p>	
Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter].	Now when they had heard [that there had been] a resurrection from the dead, some scoffed; but others said, We will hear you again about this matter. (AMP)
Acts 17:33 So Paul departed from among them.	So Paul went out from among them. (AMP) Paul never founded a church in Athens and never wrote an epistle to anybody in Athens.
Acts 17:34 Howbeit certain men clave unto him, and believed: among the which [was] Dionysius the Areopagite, and a woman named Damaris, and others with them.	But some men were on his side and joined him and believed (became Christians); among them were Dionysius, a judge of the Areopagus, and a woman named Damaris, and some others with them. (AMP)
Acts 18:1 After these things Paul departed from Athens, and came to Corinth;	AFTER THIS [Paul] departed from Athens and went to Corinth. (AMP)
<p>"The ancient Greek city-state of Corinth was strategically located in the center of the isthmus joining northern Greece to the Peloponnesus on the south... Because of its location, it was inseparably connected with the sea and derived its wealth primarily from shipping and trade... eventually Corinth became the leader of the Achaian Confederacy, which came into conflict in the second century B.C. with the expanding military might of Rome. As a result of Roman supremacy and of Corinth's leading role in opposition, the Greek city was captured and burned by Rome in 146 B.C. and its citizens either killed or sold into slavery.</p> <p>"Therefore the Corinth of Paul's time was not the ancient Greek city but rather a Roman colony founded by decree of Julius Caesar in 44 B.C. on the ancient site, which had lain virtually desolate for more than a century. Its new population initially consisted of freedmen from Italy who were soon joined by Greeks and other foreigners, including many Jews, from the East. As in the past, Corinth quickly became an important center of industry and commerce, a center that in A.D. 27 became the capital of the Roman province of Achaia. Like any port city in ancient or modern times, Corinth at the time of Paul had the reputation of being cosmopolitan, worldly, and promiscuous-full of both philosophies and practices from every corner of the world." (David R. Seely, Studies in Scripture, Vol. 6: Acts to Revelation, ed. by Robert L. Millet [Salt Lake City: Deseret Book Co., 1987], 57 - 58.)</p>	
Acts 18:2 And found a certain Jew named Aquila, 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.	There he met a Jew named Aquila, a native of Pontus, recently arrived from Italy with Priscilla his wife, due to the fact that Claudius had issued an edict that all the Jews were to leave Rome. And [Paul] went to see them, (AMP)
<p>"In A.D. 41, Claudius restored responsibility to the imperial office [as emperor of the Roman Empire], reigning until A.D. 54. These were the years of the dramatic missions of Paul to Asia Minor and Greece. (See Acts 13-18.) The book of Acts indicates that Paul's main enemies then were Jewish conservatives who stirred up mobs and assaulted the successful Christian missionaries. Such agitation brought Paul before city governments and even provincial governors such as Gallio in Corinth. Secular history verifies this climate, for Claudius wrote in one stern letter to Alexandria bitter complaints against Jewish disorders, and the historian Seutonius reported Jewish-instigated riots involving Christians: "Since the Jews constantly made disturbances at the instigation of Chrestus, he [Claudius] expelled them from</p>	

<p>Rome." (Claudius 25.) This is evidently the same Jewish expulsion reported in Acts 18:1." (Richard Lloyd Anderson, "The Church and the Roman Empire," Ensign, Sept. 1975, 12)</p>	
Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.	And because he was of the same occupation, he stayed with them; and they worked [together], for they were tentmakers by trade. (AMP)
Paul did not want to be a burden on the churches, so he supported himself with his trade.	
Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.	But he discoursed and argued in the synagogue every Sabbath and won over [both] Jews and Greeks. (AMP)
Acts 18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews [that] Jesus [was] Christ.	By the time Silas and Timothy arrived from Macedonia, Paul was completely engrossed with preaching, earnestly arguing and testifying to the Jews that Jesus [is] the Christ. (AMP)
Acts 18:6 And when they opposed themselves, and blasphemed, he shook [his] raiment, and said unto them, Your blood [be] upon your own heads; I [am] clean: from henceforth I will go unto the Gentiles.	But since they kept opposing and abusing and reviling him, he shook out his clothing [against them] and said to them, Your blood be upon your [own] heads! I am innocent [of it]. From now on I will go to the Gentiles (the heathen). (AMP)
<p>"We did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments." (Jacob 1:19).</p> <p>When you shake your garments, you are witnessing before the Lord what you have given your last testimony to a people which have rejected you. You are then free from the blood and sins of that generation.</p> <p>"...he literally shook his garments before them to show that he was free of their blood and was going to leave them and go to the Gentiles. He was through with the Jewish community at Corinth. It's a dramatic gesture. On Mars Hill in Athens the chief priest would shake a scarlet robe when a person was banished, to shake him off and get rid of him. It's like shaking the dust off your feet from a rebellious town or a wicked people." (Hugh Nibley, Teachings of the Book of Mormon, 1988--1990 [Provo: FARMS] 306.)</p>	
Acts 18:7 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.	He then left there and went to the house of a man named Titus Justus, who worshiped God and whose house was next door to the synagogue. (AMP)
Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.	But Crispus, the leader of the synagogue, believed [that Jesus is the Messiah and acknowledged Him with joyful trust as Savior and Lord], together with his entire household; and many of the Corinthians who listened [to Paul also] believed and were baptized. (AMP)
<p>An exception among the Jewish population.</p>	
Acts 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:	And one night the Lord said to Paul in a vision, Have no fear, but speak and do not keep silent; (AMP)

Acts 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.	For I am with you, and no man shall assault you to harm you, for I have many people in this city. (AMP) The kind of revelation a missionary ought to be receiving.
Acts 18:11 And he continued [there] a year and six months, teaching the word of God among them.	So he settled down among them for a year and six months, teaching the Word of God [concerning the attainment through Christ of eternal salvation in the kingdom of God]. (AMP)
Acts 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,	But when Gallio was proconsul of Achaia (most of Greece), the Jews unitedly made an attack upon Paul and brought him before the judge's seat, (AMP)
Acts 18:13 Saying, This [fellow] persuadeth men to worship God contrary to the law.	Declaring, This fellow is advising and inducing and inciting people to worship God in violation of the Law [of Rome and of Moses]. (AMP)
Acts 18:14 And when Paul was now about to open [his] mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O [ye] Jews, reason would that I should bear with you:	But when Paul was about to open his mouth to reply, Gallio said to the Jews, If it were a matter of some misdemeanor or villainy, O Jews, I should have cause to bear with you and listen; (AMP)
Acts 18:15 But if it be a question of words and names, and [of] your law, look ye [to it]; for I will be no judge of such [matters].	But since it is merely a question [of doctrine] about words and names and your own law, see to it yourselves; I decline to be a judge of such matters and I have no intention of trying such cases. (AMP)
Acts 18:16 And he drove them from the judgment seat.	And he drove them away from the judgment seat. (AMP)
Acts 18:17 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.	Then they [the Greeks] all seized Sosthenes, the leader of the synagogue, and beat him right in front of the judgment seat. But Gallio paid no attention to any of this. (AMP)
So, the local Jews tried the same old tactics, but the	Roman civil authorities would have none of it.
Acts 18:18 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 vow.	Afterward Paul remained many days longer, and then told the brethren farewell and sailed for Syria; and he was accompanied by Priscilla and Aquila. At Cenchreae he [Paul] cut his hair, for he had made a vow. (AMP)
"As an incentive to greater personal righteousness, it is a wholesome and proper thing for the saints to make frequent vows to the Lord. These are solemn promises to perform some duty, refrain from some sin, keep some commandment, or press forward in greater service in the kingdom. Thus Jacob vowed to accept Jehovah as his God and to pay an honest tithing (Gen. 28:20-22), and Hannah vowed to give Samuel to the Lord for his service. (1 Sam. 1:9-18.)	
"The saints should offer their vows both on the Lord's day and on all days (D. & C. 59:8-12); and once offered, they are to be kept. (D. & C. 108:3; Num. 30:2; Eccles. 5:4-5.) When vows are made in	

righteousness, they are sealed by the Holy Spirit of promise, and the Lord's blessings attend their performance. (D&C. 132: 7.)" Bruce R. McConkie (Mormon Doctrine, 2nd ed., p. 825.)

I can personally vouch for this. I first learned of this principle from a woman in my student ward telling how her father frequently made personal covenants with the Lord and was greatly blessed thereby. I was impressed to try this, and received great benefits from it. It is especially helpful when you make those covenants under the inspiration of the Holy Ghost.

<p>Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.</p>	<p>Then they arrived in Ephesus, and [Paul] left the others there; but he himself entered the synagogue and discoursed and argued with the Jews. (AMP)</p> <p>Ephesus was in Asia, an area where the Holy Ghost once told them not to enter.</p>
<p>Acts 18:20 When they desired [him] to tarry longer time with them, he consented not;</p>	<p>When they asked him to remain for a longer time, he would not consent; (AMP)</p>
<p>Acts 18:21 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.</p>	<p>But when he was leaving them he said, I will return to you if God is willing, and he set sail from Ephesus. (AMP)</p>
<p>"Nothing is said in the scriptures about the purpose and events of Paul's visit to Jerusalem and the 'feast' he was so anxious to attend at the end of this second mission. The visit must have been brief. It is barely mentioned in Acts 18:22, which states only that after he had landed at the coastal city of Caesarea, 'and had gone up, and saluted the church, he went down to Antioch.' This passage may need some explanation: always in the Bible one goes 'up' to Jerusalem, and 'down' to anywhere else. This is due to the topography of Palestine, Jerusalem being at a high point of about 2,600 feet above sea level. The verse cited means that Paul went from Caesarea to Jerusalem, visited the brethren, and then went on to Antioch...The second missionary journey included a distance of at least three thousand miles and required about two years." (Robert J. Matthews, Behold the Messiah [Salt Lake City: Bookcraft, 1994], 315.)</p>	
<p>Acts 18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.</p>	<p>When he landed at Caesarea, he went up and saluted the church [at Jerusalem], and then went down to Antioch. (AMP)</p>
<p>Acts 18:23 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.</p>	<p>After staying there some time, he left and went from place to place in an orderly journey through the territory of Galatia and Phrygia, establishing the disciples and imparting new strength to them. (AMP)</p>
<p>Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.</p>	<p>Meanwhile, there was a Jew named Apollos, a native of Alexandria, who came to Ephesus. He was a cultured and eloquent man, well versed and mighty in the Scriptures. (AMP)</p>
<p>Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.</p>	<p>He had been instructed in the way of the Lord, and burning with spiritual zeal, he spake and taught diligently and accurately the things concerning Jesus, though he was acquainted only with the baptism of John. (AMP)</p>

<p>Acts 18:26 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.</p>	<p>He began to speak freely (fearlessly and boldly) in the synagogue; but when Priscilla and Aquila heard him, they took him with them and expounded to him the way of God more definitely and accurately. (AMP)</p>
<p>Paul first met Aquila and Priscilla in Corinth. They were also tentmakers, and joined up with Paul on the way to Ephesus. This couple instructed Apollos concerning the baptism of fire and the Holy Ghost. Apollos accepted their teachings.</p>	
<p>Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:</p>	<p>And when [Apollos] wished to cross to Achaia (most of Greece), the brethren wrote to the disciples there, urging and encouraging them to accept and welcome him heartily. When he arrived, he proved a great help to those who through grace (God's unmerited favor and mercy) had believed (adhered to, trusted in, and relied on Christ as Lord and Savior). (AMP)</p>
<p>Acts 18:28 For he mightily convinced the Jews, [and that] publicly, showing by the scriptures that Jesus was Christ.</p>	<p>For with great power he refuted the Jews in public [discussions], showing and proving by the Scriptures that Jesus is the Christ (the Messiah). (AMP)</p>



<p>Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,</p>	<p>WHILE APOLLOS was in Corinth, Paul went through the upper inland districts and came down to Ephesus. There he found some disciples. (AMP)</p>
<p>Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.</p>	<p>And he asked them, Did you receive the Holy Spirit when you believed [on Jesus as the Christ]? And they said, No, we have not even heard that there is a Holy Spirit. (AMP)</p>
<p>Acts 19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.</p>	<p>And he asked, Into what [baptism] then were you baptized? They said, Into John's baptism. (AMP)</p>
<p>Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.</p>	<p>And Paul said, John baptized with the baptism of repentance, continually telling the people that they should believe in the One Who was to come after him, that is, in Jesus [having a conviction full of joyful trust that He is Christ, the Messiah, and being obedient to Him]. (AMP)</p>

Acts 19:5 When they heard [this], they were baptized in the name of the Lord Jesus.	On hearing this they were baptized [again, this time] in the name of the Lord Jesus. (AMP)
Acts 19:6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.	And as Paul laid his hands upon them, the Holy Spirit came on them; and they spoke in [foreign, unknown] tongues (languages) and prophesied. (AMP)
Acts 19:7 And all the men were about twelve.	There were about twelve of them in all. (AMP)
"Paul realized that something was wrong when certain converts at Ephesus claimed to have been baptized, and he asked them if they had received the Holy Ghost since being baptized. They replied, 'We have not so much as heard whether there be any Holy Ghost.'	
<p>"From this answer Paul had grave doubts concerning the validity of their baptism." (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 4: 87.)</p> <p>"Paul recognized the fact ... that some unauthorized person-doubtless with good intent, but unauthorized nevertheless, had been along that way baptizing 'unto John's baptism,' but not with it, for that could only be done by a duly commissioned servant of God. The apostle therefore explained to them the baptism of John and how he had declared Christ Jesus; after they received a proper understanding of the true ordinance they rendered obedience thereto, 'and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.' (Acts 19:1-6.) When the servant of the Lord officiated in the ordinances of the gospel, the repentant believers were 'born of water and of the Spirit,' and the word was confirmed in them by the workings of the power of God.</p>	
<p>"The experience of the men of Ephesus affords an interesting lesson. They had been mistaken, but when the truth was presented to them, they accepted it gladly." (Handbook of the Restoration: A Selection of Gospel Themes Discussed by Various Authors [Independence, Mo.: Zion's Printing and Publishing Co., 1944], 540-1.)</p>	
<p>Leave it to the Mormons to be obsessed with Priesthood authority and little else. Yes, it raises concerns about authority, and greater concerned than the modern church even admits to. But it also raised great concerns about the way these 12 brethren in Ephesus were taught.</p>	
<p>This raised concerns in Paul's mind when he ran across people who claimed to be baptized by Aaronic authority (John's baptism) but had not so much as heard of the Holy Ghost. Should we not be equally concerned about people today claiming to have been baptized by authority, who claim to have received the gift of the Holy Ghost by the laying of on hands, yet display NONE of the gifts of the Spirit and have not received a born again experience as is described in the New Testament and in the Book of Mormon?</p>	
<p>Were they not baptized by the proper authority? Were they not taught how to seek for and obtain the gift of the Holy Ghost? Were they misinformed about the gift of the Holy Ghost? Were they not ministered to by one having authority?</p>	
<p>D&C 33:11 Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.</p>	
<p>D&C 33:12 Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved;</p>	

D&C 33:13 And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

Why aren't the gifts of Spirit evident in the church today? Are the gates of hell prevailing against the latter-day saint people?

As a Campbellite preacher, Sidney Rigdon baptized people with John's baptism, but there was more.

D&C 35:5 Thou didst baptize by water unto repentance, but they received not the Holy Ghost;

D&C 35:6 **But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.**

This is the Doctrine of Christ:

D&C 39:5 And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

D&C 39:6 **And this is my gospel--repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom.**

"In the renewal of the covenant with the children of men, there are many subjects of great interest to the Saints and of unspeakable value; **but the gift of the Holy Ghost stands pre-eminently distinguished as the greatest gift that man could receive or Deity bestow. The possession of this gift, which is the power of godliness, is what constitutes the special difference between the church of the living God, and the multitude of systems that have originated through the will of man.**" Joseph Smith (Millennial Star No 4 Aug 1843 (Vol 3-4 pg 60) The Gift of the Holy Ghost)

"You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, baptism of the Holy Ghost." (Joseph Smith, July 9, 1843, Nauvoo, IL; History of the Church 5:499)

"The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; They are necessarily and inseparably connected." (Joseph Smith, April 7, 1844, Nauvoo, IL; HC 6:316-7)

"In the German Bible is found a text... which I have given and taught for fourteen years about baptism... I [John the Baptist] Baptize you with water, upon your repentance, but when Jesus Christ of whom I bear record comes, who has the power and keys, He will administer the baptism of fire and the Holy Ghost... how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ, that is, the baptism of fire and the Holy Ghost." (Joseph Smith, April 7, 1844, Nauvoo, IL; HC 6:316-7)

"There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms only make one." (Joseph Smith, April 7, 1844, Nauvoo, IL; HC 6:317)

A confirmation following a baptism is only an invitation to receive the Holy Ghost, but the authority and power to issue this invitation resides in the Apostolic Order of the Holy Melchizedek Priesthood.

A true Apostle of the Lord Jesus Christ has two main duties: (1) Preach the Gospel and bear special witness of the Name of Christ, including a witness of His resurrection, and (2) Lay hands in order to give the gift of the Holy Ghost.

Moroni 2:1 The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them--

Moroni 2:2 And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, **for thus do mine apostles.**

Moroni 2:3 Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

We have generations in the church, who have heard about the Holy Ghost, but never experienced this baptism. They have had the Holy Ghost descend upon them from time to upon them, but not tarry with them. In fact, they have not been taught so much as how to recognize the promptings of the Holy Ghost, confusing them with some feeling of the emotions.

D&C 107:23 The twelve traveling councilors are called to be the **Twelve Apostles, or special witnesses of the name of Christ in all the world**--thus differing from other officers in the church in the duties of their calling.

What good is it to be called an Apostle if you are unable to bear witness to the Name [the mission, the nature, the calling, the office] of Christ? And how can you bear witness to that Name, if you don't know that Name? And how can you know the Name of Christ if He hasn't stood before you and placed that Name on you? And how is it that you can bear witness to that Name unless you have the authority to give the gift of the Holy Ghost to others so that they may receive that Name as well as you?

D&C 84:62 Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

D&C 84:63 And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

D&C 84:64 Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months,

And he went into the synagogue and for three months spoke boldly, persuading and arguing and pleading about the kingdom of God. (AMP)

disputing and persuading the things concerning the kingdom of God.	
Acts 19:9 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.	But when some became more and more stubborn (hardened and unbelieving), discrediting and reviling and speaking evil of the Way [of the Lord] before the congregation, he separated himself from them, taking the disciples with him, and went on holding daily discussions in the lecture room of Tyrannus from about ten o'clock till three. (AMP)
Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.	This continued for two years, so that all the inhabitants of [the province of] Asia, Jews as well as Greeks, heard the Word of the Lord [concerning the attainment through Christ of eternal salvation in the kingdom of God]. (AMP) John wrote epistles to seven churches in Asia in the Book of Revelations.
Acts 19:11 And God wrought special miracles by the hands of Paul:	And God did unusual and extraordinary miracles by the hands of Paul, (AMP)
Acts 19:12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.	So that handkerchiefs or towels or aprons which had touched his skin were carried away and put upon the sick, and their diseases left them and the evil spirits came out of them. (AMP)
This church sometimes teaches that healings come by the power of faith, and sometimes by the power of the Priesthood. The correct teaching is that all miracles come by faith. Melchizedek wrought miracles as a child, and then showing himself approved received the Priesthood.	
<p>"Healings come by the power of faith; there is no healing virtue or power in any item of clothing, or other object, whether owned by Paul or Jesus or anyone. But rites and objects may be used to help increase faith. 'When a man works by faith,' the Prophet said, 'he works by mental exertion instead of physical force.' (Lectures on Faith, p. 61.) ... In this connection there are occasions when ordinances or performances or objects may be used to help center the mental faculties of a person on those things which will cause faith to increase.</p>	
<p>"Thus Jesus used spittle and clay to anoint the eyes of a blind man, not that there was any healing power in the mud paste spread on the sightless eyes, but the physical act aided the mental labor out of which faith grew. (Commentary I, pp. 379-380.) The same principle is seen in the healing of the woman who touched Jesus' garments (Commentary I, pp. 317-319), in the dead being raised by touching the bones of Elisha (2 Kings 13:20-21), and in the very ordinance of administering to the sick through the formalities of anointing with oil and laying on of hands.</p>	
<p>"Similar miracles to those wrought through Paul have occurred in this dispensation. On that memorable July 22, 1839, at Montrose, Iowa, for instance, when the Prophet healed the sick in great numbers, he took a silk handkerchief from his pocket, gave it to Wilford Woodruff, and told him to go and use it in the healing of two children of a nonmember of the Church. Elder Woodruff, as instructed, used the handkerchief in wiping the faces of the sick children and they were healed. (Joseph Fielding Smith,</p>	

<p>Essentials in Church History, pp. 270-271.)." Bruce R. McConkie (Doctrinal New Testament Commentary, 2:169.)</p>	
Acts 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.	Then some of the traveling Jewish exorcists (men who adjure evil spirits) also undertook to call the name of the Lord Jesus over those who had evil spirits, saying, I solemnly implore and charge you by the Jesus Whom Paul preaches! (AMP)
Acts 19:14 And there were seven sons of [one] Sceva, a Jew, [and] chief of the priests, which did so.	Seven sons of a certain Jewish chief priest named Sceva were doing this. (AMP)
Acts 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?	But [one] evil spirit retorted, Jesus I know, and Paul I know about, but who are you? (AMP)
Acts 19:16 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.	Then the man in whom the evil spirit dwelt leaped upon them, mastering two of them, and was so violent against them that they dashed out of that house [in fear], stripped naked and wounded. (AMP)
<p>Power to heal comes directly from the Lord to the person who exercises faith in Him. Evil spirits know who has power and who is pretending. If you lack power, and they know it, they will bully and overpower you.</p>	
Acts 19:17 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.	This became known to all who lived in Ephesus, both Jews and Greeks, and alarm and terror fell upon them all; and the name of the Lord Jesus was extolled and magnified. (AMP)
Acts 19:18 And many that believed came, and confessed, and showed their deeds.	Many also of those who were now believers came making full confession and thoroughly exposing their [former deceptive and evil] practices. (AMP)
Acts 19:19 Many of them also which used curious arts brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] fifty thousand [pieces] of silver.	And many of those who had practiced curious, magical arts collected their books and [throwing them, book after book, on the pile] burned them in the sight of everybody. When they counted the value of them, they found it amounted to 50,000 pieces of silver (about \$ 9,300). (AMP) The people voluntarily burned their own books. The church didn't forcibly seize the books and burn them.
Acts 19:20 So mightily grew the word of God and prevailed.	Thus the Word of the Lord [concerning the attainment through Christ of eternal salvation in the kingdom of God] grew and spread and intensified, prevailing mightily. (AMP)
Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.	Now after these events Paul determined in the [Holy] Spirit that he would travel through Macedonia and Achaia (most of Greece) and go to Jerusalem, saying, After I have been there, I must visit Rome also. (AMP)

Acts 19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.	And having sent two of his assistants, Timothy and Erastus, into Macedonia, he himself stayed on in [the province of] Asia for a while. (AMP)
Acts 19:23 And the same time there arose no small stir about that way.	But as time went on, there arose no little disturbance concerning the Way [of the Lord]. (AMP) In those days, the teachings of Christ were often referred to as "The Way".
Acts 19:24 For a certain [man] named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;	For a man named Demetrius, a silversmith, who made silver shrines of [the goddess] Artemis [Diana], brought no small income to his craftsmen. (AMP)
Acts 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.	These he called together, along with the workmen of similar trades, and said, Men, you are acquainted with the facts and understand that from this business we derive our wealth and livelihood. (AMP)
Acts 19:26 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:	Now you notice and hear that not only at Ephesus but almost all over [the province of] Asia this Paul has persuaded and induced people to believe his teaching and has alienated a considerable company of them, saying that gods that are made with human hands are not really gods at all. (AMP)
Acts 19:27 So that not only this our craft 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.	Now there is danger not merely that this trade of ours may be discredited, but also that the temple of the great goddess Artemis may come into disrepute and count for nothing, and that her glorious magnificence may be degraded and fall into contempt-- she whom all [the province of Asia] and the wide world worship. (AMP) Get real! This was always about the money, not the worship of Diana.
"This shrine had long been famous and was generally listed as one of the seven wonders of the world. About the time Paul preached in Ephesus, Pliny the Elder described the massive sanctuary: 'The length of the temple overall is 425 feet, and its breadth 225 feet. There are 127 columns . . . 60 feet in height.' Archaeology generally confirmed those dimensions for the base platform ascending to the temple proper. Those who defended their fertility goddess rushed to the great theater [v. 29], which today rises in a colossal semicircle. It probably overflowed its 25,000 capacity as shouting citizens cried their loyalty to Artemis, who is pictured on their coins. Such opposition was vivid evidence of the great success of Paul's missionary administration in his three years of labor there." (Understanding Paul [Salt Lake City: Deseret Book Co., 1983], 260.)	
Acts 19:28 And when they heard [these sayings], they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians.	As they listened to this, they were filled with rage and they continued to shout, Great is Artemis of the Ephesians! (AMP)
It is as true then as it is today: whenever there is a controversy, follow the money.	

<p>"...the Ephesians chanted 'Great is Diana of the Ephesians' for two hours on end (cf. Acts 19:34), but Paul is good enough to tell us what was really behind it-the silver business (Acts 19:24-25)." Hugh Nibley (Brother Brigham Challenges the Saints, 256 - 257.)</p>	
Acts 19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.	Then the city was filled with confusion; and they rushed together into the amphitheater, dragging along with them Gaius and Aristarchus, Macedonians who were fellow travelers with Paul. (AMP)
Acts 19:30 And when Paul would have entered in unto the people, the disciples suffered him not.	Paul wished to go in among the crowd, but the disciples would not permit him to do it. (AMP)
Acts 19:31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.	Even some of the Asiarchs (political or religious officials in Asia) who were his friends also sent to him and warned him not to risk venturing into the theater. (AMP) The locals knew better than Paul what danger he would be walking into.
Acts 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.	Now some shouted one thing and some another, for the gathering was in a tumult and most of them did not know why they had come together. (AMP)
Acts 19:33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.	Some of the crowd called upon Alexander [to speak], since the Jews had pushed and urged him forward. And Alexander motioned with his hand, wishing to make a defense and [planning] to apologize to the people. (AMP)
Acts 19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great [is] Diana of the Ephesians.	But as soon as they saw him and recognized that he was a Jew, a shout went up from them as the voice of one man, as for about two hours they cried, Great is Artemis of the Ephesians! (AMP)
Acts 19:35 And when the townclerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter?	And when the town clerk had calmed the crowd down, he said, Men of Ephesus, what man is there who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the sacred stone [image of her] that fell from the sky? (AMP)
Acts 19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.	Seeing then that these things cannot be denied, you ought to be quiet (keep yourselves in check) and do nothing rashly. (AMP)
Acts 19:37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.	For you have brought these men here, who are [guilty of] neither temple robberies nor blasphemous speech about our goddess. (AMP)
Acts 19:38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.	Now then, if Demetrius and his fellow tradesmen who are with him have a grievance against anyone, the courts are open and proconsuls are

	[available]; let them bring charges against one another [legally]. (AMP)
Acts 19:39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.	But if you require anything further about this or about other matters, it must be decided and cleared up in the regular assembly. (AMP)
Acts 19:40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.	For we are in danger of being called to render an account and of being accused of rioting because of [this commotion] today, there being no reason that we can offer to justify this disorder. (AMP)
Acts 19:41 And when he had thus spoken, he dismissed the assembly.	And when he had said these things, he dismissed the assembly. (AMP)
The silversmiths in town created a riot, but the mob that gathered had no idea what the issue was about. Local government leaders were finally successful in putting down the disturbance. Had they failed to do so, Rome would have stepped in and acted.	
Acts 20:1 And after the uproar was ceased, Paul called unto [him] the disciples, and embraced [them], and departed for to go into Macedonia.	AFTER THE uproar had ceased, Paul sent for the disciples and warned and consoled and urged and encouraged them; then he embraced them and told them farewell and set forth on his journey to Macedonia. (AMP)
Acts 20:2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,	Then after he had gone through those districts and had warned and consoled and urged and encouraged the brethren with much discourse, he came to Greece. (AMP)
Acts 20:3 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.	Having spent three months there, when a plot was formed against him by the Jews as he was about to set sail for Syria, he resolved to go back through Macedonia. (AMP)
Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.	He was accompanied by Sopater the son of Pyrrhus from Beroea, and by the Thessalonians Aristarchus and Secundus, and Gaius of Derbe and Timothy, and the Asians Tychicus and Trophimus. (AMP)
Acts 20:5 These going before tarried for us at Troas.	These went on ahead and were waiting for us [including Luke] at Troas, (AMP)
Acts 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.	But we [ourselves] sailed from Philippi after the days of Unleavened Bread [the Passover week], and in five days we joined them at Troas, where we remained for seven days. (AMP)
Acts 20:7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.	And on the first day of the week, when we were assembled together to break bread [the Lord's Supper], Paul discoursed with them, intending to leave the next morning; and he kept on with his message until midnight. (AMP)
Acts 20:8 And there were many lights in the upper chamber, where they were gathered together.	Now there were numerous lights in the upper room where we were assembled, (AMP)
Acts 20:9 And there sat in a window a certain young man named Eutychus, being fallen into a	And there was a young man named Eutychus sitting in the window. He was borne down with

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.	deep sleep as Paul kept on talking still longer, and [finally] completely overcome by sleep, he fell down from the third story and was picked up dead. (AMP)
Acts 20:10 And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him.	But Paul went down and bent over him and embraced him, saying, Make no ado; his life is within him. (AMP)
Something similar happened to me while listening to a fireside talk. The speech was short and interesting, but right after the closing prayer, an audience member began screaming out with an epileptic seizure. The speaker, a prominent LDS author noted for his spirituality, came over to the young man, took his hand, looked him in the eye, and immediately the seizure and the screaming ceased. The speaker continued to hold his hand for a few more minutes to make sure he was OK.	
Acts 20:11 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.	When Paul had gone back upstairs and had broken bread and eaten [with them], and after he had talked confidentially and communed with them for a considerable time--until daybreak [in fact]--he departed. (AMP)
Acts 20:12 And they brought the young man alive, and were not a little comforted.	They took the youth home alive, and were not a little comforted and cheered and refreshed and encouraged. (AMP)
Acts 20:13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.	But going on ahead to the ship, the rest of us set sail for Assos, intending to take Paul aboard there, for that was what he had directed, intending himself to go by land [on foot]. (AMP)
Acts 20:14 And when he met with us at Assos, we took him in, and came to Mitylene.	So when he met us at Assos, we took him aboard and sailed on to Mitylene. (AMP)
Acts 20:15 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.	And sailing from there, we arrived the day after at a point opposite Chios; the following day we struck across to Samos, and the next day we arrived at Miletus. (AMP)
Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.	For Paul had determined to sail on past Ephesus, lest he might have to spend time [unnecessarily] in [the province of] Asia; for he was hastening on so that he might reach Jerusalem, if at all possible, by the day of Pentecost. (AMP)
Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.	However, from Miletus he sent to Ephesus and summoned the elders of the church [to come to him there]. (AMP)
Acts 20:18 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,	And when they arrived he said to them: You yourselves are well acquainted with my manner of living among you from the first day that I set foot in [the province of] Asia, and how I continued afterward, (AMP)
Acts 20:19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:	Serving the Lord with all humility in tears and in the midst of adversity (affliction and trials) which befell me, due to the plots of the Jews [against me]; (AMP)

Acts 20:20 [And] how I kept back nothing that was profitable [unto you], but have showed you, and have taught you publicly, and from house to house,	How I did not shrink from telling you anything that was for your benefit and teaching you in public meetings and from house to house, (AMP)
Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.	But constantly and earnestly I bore testimony both to Jews and Greeks, urging them to turn in repentance [that is due] to God and to have faith in our Lord Jesus Christ [that is due Him]. (AMP)
Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:	And now, you see, I am going to Jerusalem, bound by the [Holy] Spirit and obligated and compelled by the [convictions of my own] spirit, not knowing what will befall me there-- (AMP)
Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.	Except that the Holy Spirit clearly and emphatically affirms to me in city after city that imprisonment and suffering await me. (AMP)
Acts 20:24 But none of these things move me, neither count I my life 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 gospel of the grace of God.	But none of these things move me; neither do I esteem my life dear to myself, if only I may finish my course with joy and the ministry which I have obtained from [which was entrusted to me by] the Lord Jesus, faithfully to attest to the good news (Gospel) of God's grace (His unmerited favor, spiritual blessing, and mercy). (AMP)
Paul was getting pretty used to persecution by now.	
Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.	And now, observe, I perceive that all of you, among whom I have gone in and out proclaiming the kingdom, will see my face no more. (AMP)
Acts 20:26 Wherefore I take you to record this day, that I [am] pure from the blood of all [men].	Therefore I testify and protest to you on this [our parting] day that I am clean and innocent and not responsible for the blood of any of you. (AMP)
Acts 20:27 For I have not shunned to declare unto you all the counsel of God.	For I never shrank or kept back or fell short from declaring to you the whole purpose and plan and counsel of God. (AMP)
<p>"Well-educated and learned divines have been so utterly at a loss to find any scripture to sustain them in denying immediate revelation, that they have not hesitated to pervert, in the most glaring manner, not only the foregoing passages, but some few others of a similar nature which they have culled from the Bible, and which they, and all persons with the least reflection, know have the most distant bearing upon the subject. They tell their flocks that no more revelation is to be expected, because St. Paul, in addressing the elders of the church at Ephesus, says, 'I kept back nothing that was profitable unto you. I have not shunned to declare unto you all the counsel of God.' (Acts 20:20, 27.) 'All the counsel of God' having been imparted by St. Paul to the Ephesians, it is presumed that all further revelation was unnecessary. If this presumption be correct, it would... not only cut off from the Bible several of the epistles, but the book of John's gospel, and the great revelation given on Patmos, all of which were certainly written years after Paul declared 'all the counsel of God' to the elders of Ephesus. Paul, no doubt, had previously declared all the counsels which God had manifested to him in relation to their welfare, but this did not prohibit the Lord from revealing afterwards other counsels as the future circumstances of the Ephesians might require. Indeed, notwithstanding this saying of Paul, the Lord did,</p>	

a long time after, give further revelations and counsels to this same church, through His servant John, on Patmos. Orson Pratt (See Revelation 2:1-8.)" (Latter-day Tracts [Pamphlets], 6.)

But we are hearing the same thing from the latter-day "learned divines" who tell us not to expect much more revelation. But, with good reason, and not for the reason they think. Given the vast changes in technology since the early 19th century and the cultural upheavals we have been going through, the need for modern-day revelation has never been greater. But, when church leaders believe they already have sufficient, and when church members do not understand, let alone live up to the revelations they currently have, why should God send them any more revelation? But, to people who live the Gospel, honor their covenants and seek to live by every word of Christ, the heavens are open. There are books available today, which are full of revelation given in the 21st century, and much more in the private journals of individuals.

<p>Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.</p>	<p>Take care and be on guard for yourselves and the whole flock over which the Holy Spirit has appointed you bishops and guardians, to shepherd (tend and feed and guide) the church of the Lord or of God which He obtained for Himself [buying it and saving it for Himself] with His own blood. (AMP)</p>
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"We are convinced that our members are hungry for the gospel, undiluted, with its abundant truths and insights. ... There are those who have seemed to forget that the most powerful weapons the Lord has given us against all that is evil are His own declarations, the plain simple doctrines of salvation as found in the scriptures." Harold B. Lee ("The Power of the Word," Ensign, May 1986, 79)

People are hungry to hear the pure gospel of Christ because, as a rule, in their everyday church meetings and conference sessions, they aren't hearing it. When people hear the simple truths of the Doctrine of Christ taught to them, they realize that this is something they have been missing, but always wanted to hear.

<p>Acts 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.</p>	<p>I know that after I am gone, ferocious wolves will get in among you, not sparing the flock; (AMP)</p>
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<p>Acts 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.</p>	<p>Even from among your own selves men will come to the front who, by saying perverse (distorted and corrupt) things, will endeavor to draw away the disciples after them [to their own party]. (AMP)</p>
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<p>Seeds of the great apostasy are being planted in the churches even now. In his 1st Epistle, John warns about the antichrists which are abroad in the world, and he teaches the saints how to detect them. His final warnings to the saints is to "keep yourselves from idols", and don't listen to anybody who doesn't embrace the Doctrine of Christ.</p>	
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<p>Acts 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.</p>	<p>Therefore be always alert and on your guard, being mindful that for three years I never stopped night or day seriously to admonish and advise and exhort you one by one with tears. (AMP)</p>
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<p>Acts 20:32 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 inheritance among all them which are sanctified.</p>	<p>And now [brethren], I commit you to God [I deposit you in His charge, entrusting you to His protection and care]. And I commend you to the Word of His grace [to the commands and counsels</p>
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	and promises of His unmerited favor]. It is able to build you up and to give you [your rightful] inheritance among all God's set-apart ones (those consecrated, purified, and transformed of soul). (AMP)
Acts 20:33 I have coveted no man's silver, or gold, or apparel.	I coveted no man's silver or gold or [costly] garments. (AMP)
Acts 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.	You yourselves know personally that these hands ministered to my own needs and those [of the persons] who were with me. (AMP)
Rather than solicit direct support from church members, Paul sustained his living by pursuing his craft of tentmaking, on the side.	
Acts 20:35 I have showed 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 give than to receive.	In everything I have pointed out to you [by example] that, by working diligently in this manner, we ought to assist the weak, being mindful of the words of the Lord Jesus, how He Himself said, It is more blessed (makes one happier and more to be envied) to give than to receive. (AMP)
Acts 20:36 And when he had thus spoken, he kneeled down, and prayed with them all.	Having spoken thus, he knelt down with them all and prayed. (AMP)
Acts 20:37 And they all wept sore, and fell on Paul's neck, and kissed him,	And they all wept freely and threw their arms around Paul's neck and kissed him fervently and repeatedly, (AMP)
Acts 20:38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.	Being especially distressed and sorrowful because he had stated that they were about to see his face no more. And they accompanied him to the ship. (AMP)



PAUL'S THIRD MISSIONARY JOURNEY

- City
- One of the "Seven Churches" (Rev. 2-3)

← Paul's route

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<p>Acts 21:1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the [day] following unto Rhodes, and from thence unto Patara:</p>	<p>AND WHEN we had torn ourselves away from them and withdrawn, we set sail and made a straight run to Cos, and on the following [day came] to Rhodes and from there to Patara. (AMP)</p>
<p>Acts 21:2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.</p>	<p>There we found a ship crossing over to Phoenicia; so we went aboard and sailed away. (AMP)</p>
<p>Acts 21:3 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 unload her burden.</p>	<p>After we had sighted Cyprus, leaving it on our left we sailed on to Syria and put in at Tyre, for there the ship was to unload her cargo. (AMP)</p>
<p>Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.</p>	<p>And having looked up the disciples there, we remained with them for seven days. Prompted by the [Holy] Spirit, they kept telling Paul not to set foot in Jerusalem. (AMP)</p>
<p>Acts 21:5 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.</p>	<p>But when our time there was ended, we left and proceeded on our journey; and all of them with their wives and children accompanied us on our way till we were outside the city. There we knelt down on the beach and prayed. (AMP)</p>
<p>Acts 21:6 And when we had taken our leave one of another, we took ship; and they returned home again.</p>	<p>Then when we had told one another farewell, we went on board the ship, and they returned to their own homes. (AMP)</p>
<p>Acts 21:7 And when we had finished [our] course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.</p>	<p>When we had completed the voyage from Tyre, we landed at Ptolemais, where we paid our</p>

	respects to the brethren and remained with them for one day. (AMP)
Acts 21:8 And the next [day] we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was [one] of the seven; and abode with him.	On the morrow we left there and came to Caesarea; and we went into the house of Philip the evangelist, who was one of the Seven [first deacons], and stayed with him. (AMP)
If Philip was one of the first seven deacons, then he was the Philip who taught and baptized the Ethiopian eunuch that we read about. Now, he is Philip the evangelist.	
"An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints." Joseph Smith (History of the Church, 3:381.)	
Here's another reason why patriarchs are evangelists.	
Mos 6:22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.	
Mos 6:23 And they were preachers of righteousness , and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.	
In the Community of Christ, they take the position of Evangelist much more seriously than the LDS do. It is the duty of the Evangelist to give Patriarchal Blessings, expound the Gospel, and perform and preside over all functions related to the Patriarchal Order. These were to be revealed to Joseph Smith in the Nauvoo Temple, but the saints did not complete that temple, and the restoration of the fullness of the Priesthood was never completed.	
D&C 124:28 For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.	
Acts 21:9 And the same man had four daughters, virgins, which did prophesy.	And he had four maiden daughters who had the gift of prophecy. (AMP)
Here is another instance of women having the gift of prophecy. Since prophecy is a gift of the Spirit, you do not need the Priesthood to possess or exercise it. Women of the church should be made familiar with this verse and encourage to develop and use this gift.	
Acts 21:10 And as we tarried [there] many days, there came down from Judaea a certain prophet, named Agabus.	While we were remaining there for some time, a prophet named Agabus came down from Judea. (AMP)
Acts 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.	And coming to [see] us, he took Paul's belt and with it bound his own feet and hands and said, Thus says the Holy Spirit: The Jews at Jerusalem shall bind like this the man who owns this belt, and they shall deliver him into the hands of the Gentiles (heathen). (AMP)
Agabus was the same prophet who foretold the famine that was to strike Jerusalem. He was correct, and Paul and Silas, in all their travels, collected money to be sent to Jerusalem for the benefit of the impoverished saints living there.	

Acts 21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.	When we heard this, both we and the residents of that place pleaded with him not to go up to Jerusalem. (AMP)
Acts 21:13 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 die at Jerusalem for the name of the Lord Jesus.	Then Paul replied, What do you mean by weeping and breaking my heart like this? For I hold myself in readiness not only to be arrested and bound and imprisoned at Jerusalem, but also [even] to die for the name of the Lord Jesus. (AMP)
Acts 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.	And when he would not yield to [our] persuading, we stopped [urging and imploring him], saying, The Lord's will be done! (AMP)
Acts 21:15 And after those days we took up our carriages, and went up to Jerusalem.	After these days we packed our baggage and went up to Jerusalem. (AMP)
Acts 21:16 There went with us also [certain] of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.	And some of the disciples from Caesarea came with us, conducting us to the house of Mnason, a man from Cyprus, one of the disciples of long standing, with whom we were to lodge. (AMP)
Acts 21:17 And when we were come to Jerusalem, the brethren received us gladly.	When we arrived in Jerusalem, the brethren received and welcomed us gladly. (AMP)
Acts 21:18 And the [day] following Paul went in with us unto James [the Lord's brother] ; and all the elders were present.	On the next day Paul went in with us to [see] James, and all the elders of the church were present [also]. (AMP)
Acts 21:19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.	After saluting them, Paul gave a detailed account of the things God had done among the Gentiles through his ministry. (AMP)
Acts 21:20 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 zealous of the law:	And upon hearing it, they adored and exalted and praised and thanked God. And they said to [Paul], You see, brother, how many thousands of believers there are among the Jews, and all of them are enthusiastic upholders of the [Mosaic] Law. (AMP)
It is interesting how these LDS authors can pass so lightly over the transition in the early church from the law of Moses to the Doctrine of Christ, and call it a "cultural difference", but ignore the 180-degree turn the LDS church made with regard to the abolition of polygamy, and how this was so deceptively handled.	
<p>"There is no question that Peter and the brethren knew that the law of Moses was fulfilled by Christ. The doctrinal question was settled [see Acts 15]: The law was not any longer a requirement for salvation now that Jesus had made the Atonement. Missionary work among the Gentile nations could go forth directly and without impediment.</p> <p>"But there remained a conflict between culture and doctrine. The Brethren were clear on the matter, but the long-standing culture and tradition persisted among many Jewish members of the Church even after the doctrinal question had been settled. There is generally a lag between revelation and actual practice. Latter-day scripture leaves no doubt that the law of Moses was fulfilled in Christ (3 Ne. 15:4-5; Moro. 8:8; D&C 74), yet we see that the moderate decision of the council allowed it to linger among Jewish Christians.</p>	

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

[How did the "living prophets" handle the abolition of polygamy? They claimed to have abandoned it, while secretly practicing it for decades. Current LDS doctrine still allows for polygamy in the next life, and the church still accepts the uninspired doctrinal innovations made after the death of Joseph Smith which empower, accommodate, and justify the practice of polygamy.]

"The letters of Paul make it absolutely clear that the law of Moses is fulfilled in the gospel of Christ and is no longer binding as a requirement for salvation. Thus most would consider this a 'Christian' doctrine. Yet in Acts 21:20 we read that James said to Paul, 'Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.' These believers were not thrown out of the Church, even though they did not yet understand the fundamental doctrine of how the law was fulfilled in Christ. **On the contrary, James even suggested to Paul a public relations maneuver designed to soothe their Jewish-Christian sensibilities** (Acts 21:23-24). Even though their doctrine was defective, they were still counted as 'believers' and tolerated, even coddled, in the Jerusalem Church...**Paul, the champion of grace...put himself to great trouble for the sake of Jewish Christians whose doctrine was, in part, in conflict with his own?**" (Stephen E. Robinson, Are Mormons Christians? 6 - 7.)

Paul said:

I Cor 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

I Cor 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

I Cor 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

I Cor 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

I Cor 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

Acts 21:21 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 circumcise [their] children, neither to walk after the customs.	Now they have been informed about you that you continually teach all the Jews who live among the Gentiles to turn back from and forsake Moses, advising them not to circumcise their children or pay any attention to the observance of the [Mosaic] customs. (AMP)
Acts 21:22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.	What then [is best that] should be done? A multitude will come together, for they will surely hear that you have arrived. (AMP)

<p>Acts 21:23 Do therefore this that we say to thee: We have four men which have a vow on them;</p>	<p>Therefore do just what we tell you. With us are four men who have taken a vow upon themselves. (AMP)</p>
<p>"At least from the days of Moses, both men and women in Israel were privileged to take vows setting themselves apart to serve the Lord in some special way for an appointed period. Such persons, while subject to their vows, were called Nazarites. Frequently the period of penance and pondering and worship and devotion was for thirty days. In the case of Samson it was for life, and John the Baptist is considered by some to have had the same lifetime obligation. As set out in Numbers 6:1-21, those so separating themselves unto the Lord, for whatever period was involved, must abstain from wine and strong drink and the eating of grapes or anything coming from the vine tree. They must let their hair grow and avoid any Levitical uncleanness. At the end of their period of separation, they shaved their heads and offered burnt offerings, sin offerings, peace offerings, and meat and drink offerings, with all their attendant formalities. Even Paul, as a temporizing gesture to the partially converted Jewish-Christians in Jerusalem-and after the law of Moses, including the law of sacrifice and the law of the Nazarite, had been done away-participated in these vows and the offerings made incident thereto. (Acts 21:23-26.)" Bruce R. McConkie (The Mortal Messiah, 1: 261.)</p>	
<p>Acts 21:24 Them take, and purify thyself with them, and be at charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but [that] thou thyself also walkest orderly, and keepest the law.</p>	<p>Take these men and purify yourself along with them and pay their expenses [for the temple offering], so that they may have their heads shaved. Thus everybody will know that there is no truth in what they have been told about you, but that you yourself walk in observance of the Law. (AMP)</p>
<p>There were still some in the Christ church who believed in strictly following the law of Moses, so James, the leader of the Jerusalem church that Paul should accompany some brethren from the church who were going to the temple to ritually purify themselves, to show that he was still "observant".</p>	
<p>Acts 21:25 As touching the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication.</p>	<p>But with regard to the Gentiles who have believed (adhered to, trusted in, and relied on Christ), we have sent them a letter with our decision that they should keep themselves free from anything that has been sacrificed to idols and from [tasting] blood and [eating the meat of animals] which have been strangled and from all impurity and sexual immorality. (AMP)</p>
<p>This was discussed earlier. The leaders of the church at Jerusalem set forth the minimum requirements for the Gentile saints to follow.</p>	
<p>Acts 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.</p>	<p>Then Paul took the [four] men with him and the following day [he went through the rites of] purifying himself along with them. And they entered the temple to give notice when the days of purification (the ending of each vow) would be fulfilled and the usual offering could be presented on behalf of each of them. (AMP)</p>
<p>Acts 21:27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,</p>	<p>When the seven days were drawing to a close, some of the Jews from [the province of] Asia, who had caught sight of Paul in the temple, incited all the rabble and laid hands on him, (AMP)</p>

<p>Acts 21:28 Crying out, Men of Israel, help: This is the man, that teacheth all [men] every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.</p>	<p>Shouting, Men of Israel, help! [Help!] This is the man who is teaching everybody everywhere against the people and the Law and this place! Moreover, he has also [actually] brought Greeks into the temple; he has desecrated and polluted this holy place! (AMP)</p>
<p>"Acts and Romans highlight Paul's inspired worries about returning to Jerusalem...In Jerusalem Paul met with James, the only apostle then there, and James counseled Paul to soften Jewish prejudice by accompanying some men in purification rituals in the temple. The principled Paul saw in this no basic conflict with his Christianity. As a Christian, he believed in the reality of God's past revelations to Israel, though he considered temple sacrifices not essential to salvation. Since Jews from Ephesus had seen Paul with a Gentile from their city, they angrily accused Paul in the temple of bringing a Gentile there. The inscription has been found that stood at the gates within the broad court of the Gentiles. Just as Josephus says, it forbids any Gentile to proceed past the separating wall of the inner enclosure: 'Whoever is caught will have himself to blame for his death, which will follow.'</p>	
<p>"The shouts went up that Paul had 'brought Greeks' into the temple and had 'polluted this holy place' (Acts 21:28). In the menacing mob, whatever Paul said was unheard as he was pushed through the outer gate and given the first blows of an intended deadly beating. But the Roman garrison was trained to stop such riots before they spread, and they moved fast enough to save the apostle's life. Fortunately for Paul, he had been assaulted in the temple, for the Roman fortress Antonia loomed above the temple on the north with watchtowers high enough to see the first disturbance." (Richard Lloyd Anderson, Understanding Paul, 230 - 231.)</p>	
<p>Acts 21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)</p>	<p>For they had previously seen Trophimus the Ephesian in the city with Paul and they supposed that he had brought the man into the temple [into the inner court forbidden to Gentiles]. (AMP)</p>
<p>Acts 21:30 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.</p>	<p>Then the whole city was aroused and thrown into confusion, and the people rushed together; they laid hands on Paul and dragged him outside the temple, and immediately the gates were closed. (AMP)</p>
<p>Acts 21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.</p>	<p>Now while they were trying to kill him, word came to the commandant of the regular Roman garrison that the whole of Jerusalem was in a state of ferment. (AMP)</p>
<p>Acts 21:32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.</p>	<p>So immediately he took soldiers and centurions and hurried down among them; and when the people saw the commandant and the troops, they stopped beating Paul. (AMP)</p>
<p>Acts 21:33 Then the chief captain came near, and took him, and commanded [him] to be bound with two chains; and demanded who he was, and what he had done.</p>	<p>Then the commandant approached and arrested Paul and ordered that he be secured with two chains. He then inquired who he was and what he had done. (AMP)</p>
<p>Acts 21:34 And some cried one thing, some another, among the multitude: and when he could</p>	<p>Some in the crowd kept shouting back one thing and others something else, and since he could not</p>

not know the certainty for the tumult, he commanded him to be carried into the castle.	ascertain the facts because of the furor, he ordered that Paul be removed to the barracks.
Acts 21:35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.	And when [Paul] came to mount the steps, he was actually being carried by the soldiers because of the violence of the mob; (AMP)
Acts 21:36 For the multitude of the people followed after, crying, Away with him.	For the mass of the people kept following them, shouting, Away with him! [Kill him!]
Acts 21:37 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?	Just as Paul was about to be taken into the barracks, he asked the commandant, May I say something to you? And the man replied, Can you speak Greek? (AMP)
<p>"Although we do not know the Judaism of his age too well, it is probable that at about six years of age Saul was sent to an elementary school, in a room connected with the Jewish synagogue. Here, with other Jewish boys of his age, he would be instructed in the reading of Scripture. This may have been in the Greek version known to us as the Septuagint, because in later years he seems to have quoted extensively from it. It is difficult not to believe that he knew the Scriptures in their original Hebrew and Aramaic languages, because Aramaic would be the vernacular of his home, and for a would-be Rabbi not to know Hebrew would be unthinkable. It should be kept in mind that although Aramaic may have been the vernacular in his Jewish home, Saul would always be exposed to Greek on the street. His writings display a good knowledge of it. In after years, Paul found no difficulty in speaking Hebrew (possibly Aramaic is meant) to a Jewish mob that sought his life. (Acts 21:40; see also verse 37.) So well would the future Apostle learn the Scriptures...that they would be practically memorized by him and become an important part of his mental equipment." (Sidney B. Sperry, Paul's Life and Letters [Salt Lake City: Bookcraft, 1955], 5.)</p>	
Acts 21:38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?	Are you not then [as I supposed] the Egyptian who not long ago stirred up a rebellion and led those 4,000 men who were cutthroats out into the wilderness (desert)? (AMP)
<p>"Josephus, the Roman-Jewish historian, tells us of an Egyptian Jew who raised a large following in the wilderness and brought them to the Mount of Olives. (See Josephus...Wars 2. 13. 5) He promised his followers that the walls of Jerusalem would crumble when they approached and they could drive out the Romans with ease. Felix, the Roman governor, met them with his army and totally defeated them. However, the leader was not captured, and the chief captain mistakenly thought Paul was this man." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 341)</p>	
Acts 21:39 But Paul said, I am a man [which am] a Jew of Tarsus, [a city] in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.	Paul answered, I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant or undistinguished city. I beg you, allow me to address the people. (AMP)
<p>Paul saw this commotion and the gathering of the crowd as an opportunity to preach Christ.</p> <p>"[Paul's] credentials gave him immediate avenues of communication, as shown by his statement at his arrest in the temple riot that he was 'a Jew of Tarsus . . . a citizen of no mean city' (Acts 21:39). In Greek that is 'no insignificant city,' a label used in ancient literature for a place with distinguishing marks. Tarsus could boast of its size, commercial importance, and educational tradition. The largest city in its province, its fame compared well with the two dozen provincial centers of the empire." (Richard Lloyd Anderson, Understanding Paul, 20.)</p>	

Acts 21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto [them] in the Hebrew tongue, saying,	And when the man had granted him permission, Paul, standing on the steps, gestured with his hand to the people; and there was a great hush. Then he spoke to them in the Hebrew dialect , saying: (AMP)
Acts 22:1 Men, brethren, and fathers, hear ye my defence [which I make] now unto you.	BRETHREN AND fathers, listen to the defense which I now make in your presence. (AMP)
Paul rehearses his life story up to a point in verse 22 when the mob will hear no more and screams out for his death.	
Acts 22:2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)	And when they heard that he addressed them in the Hebrew tongue, they were all the more quiet. And he continued, (AMP)
Acts 22:3 I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.	I am a Jew, born in Tarsus of Cilicia but reared in this city. At the feet of Gamaliel I was educated according to the strictest care in the Law of our fathers, being ardent [even a zealot] for God, as all of you are today. (AMP)
Acts 22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.	[Yes] I harassed (troubled, molested, and persecuted) this Way [of the Lord] to the death, putting in chains and committing to prison both men and women, (AMP)
Acts 22:5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.	As the high priest and whole council of elders (Sanhedrin) can testify; for from them indeed I received letters with which I was on my way to the brethren in Damascus in order to take also those [believers] who were there, and bring them in chains to Jerusalem that they might be punished. (AMP)
Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.	But as I was on my journey and approached Damascus, about noon a great blaze of light flashed suddenly from heaven and shone about me. (AMP)
Acts 22:7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?	And I fell to the ground and heard a voice saying to me, Saul, Saul, why do you persecute Me [harass and trouble and molest Me]? (AMP)
Acts 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.	And I replied, Who are You, Lord? And He said to me, I am Jesus the Nazarene, Whom you are persecuting. (AMP)
Acts 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.	Now the men who were with me saw the light, but they did not hear [the sound of the uttered words of] the voice of the One Who was speaking to me [so that they could understand it]. (AMP)
Acts 22:10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.	And I asked, What shall I do, Lord? And the Lord answered me, Get up and go into Damascus, and there it will be told you all that it is destined and appointed for you to do. (AMP)

Acts 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.	And since I could not see because [of the dazzlingly glorious intensity] of the brightness of that light, I was led by the hand by those who were with me, and [thus] I arrived in Damascus. (AMP)
Acts 22:12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt [there],	And one Ananias, a devout man according to the Law, well spoken of by all the Jews who resided there, (AMP)
Acts 22:13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.	Came to see me, and standing by my side said to me, Brother Saul, look up and receive back your sight. And in that very instant I [recovered my sight and] looking up saw him. (AMP)
Acts 22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.	And he said, The God of our forefathers has destined and appointed you to come progressively to know His will [to perceive, to recognize more strongly and clearly, and to become better and more intimately acquainted with His will], and to see the Righteous One (Jesus Christ, the Messiah), and to hear a voice from His [own] mouth and a message from His [own] lips; (AMP)
Acts 22:15 For thou shalt be his witness unto all men of what thou hast seen and heard.	For you will be His witness unto all men of everything that you have seen and heard. (AMP)
Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.	And now, why do you delay? Rise and be baptized, and by calling upon His name, wash away your sins. (AMP)
Acts 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;	Then when I had come back to Jerusalem and was praying in the temple [enclosure], I fell into a trance (an ecstasy); (AMP)
Acts 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.	And I saw Him as He said to me, Hurry, get quickly out of Jerusalem, because they will not receive your testimony about Me. (AMP)
Acts 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:	And I said, Lord, they themselves well know that throughout all the synagogues I cast into prison and flogged those who believed on (adhered to and trusted in and relied on) You.
Acts 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.	And when the blood of Your witness (martyr) Stephen was shed, I also was personally standing by and consenting and approving and guarding the garments of those who slew him. (AMP)
Acts 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.	And the Lord said to me, Go, for I will send you far away unto the Gentiles (nations). (AMP)
Acts 22:22 And they gave him audience 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.	Up to the moment that Paul made this last statement, the people listened to him; but now they raised their voices and shouted, Away with such a fellow from the earth! He is not fit to live! (AMP)
In the world, the most dangerous thing a man can do is to stand up and say: I know.	

"...the multitude 'were cut to the heart' when Stephen accused them of rejecting what had been brought 'by the disposition of angels' (Acts 7:53-54). But the last straw was when he had the effrontery to say, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him' (Acts 7:56-58). If Stephen had spent his life, as innumerable philosophers have, denouncing the vices and follies of the age, he might have died peacefully in bed. But those fatal words, 'I see,' were his death warrant. And what did Paul say to make the Jews cry out in utter horror: 'Away with such a fellow from the earth: for it is not fit that he should live,' as 'they . . . cast off their clothes, and threw dust into the air?' (Acts 22:22-23.) What indeed? **These were the unforgivable words that made him unfit to live: 'Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest' (Acts 22:6-8). Paul could have won his audience over by speaking as a scholar, but when he bore witness to what he had seen and heard, he was asking for trouble."** (The World and the Prophets, 3rd ed., 14 - 15.)

Acts 22:23 And as they cried out, and cast off [their] clothes, and threw dust into the air,	And as they were shouting and tossing and waving their garments and throwing dust into the air, (AMP)
Acts 22:24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.	The commandant ordered that Paul be brought into the barracks, and that he be examined by scourging in order that [the commandant] might learn why the people cried out thus against him. (AMP)
Acts 22:25 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 Roman, and uncondemned?	But when they had stretched him out with the thongs (leather straps), Paul asked the centurion who was standing by, Is it legal for you to flog a man who is a Roman citizen and uncondemned [without a trial]? (AMP)
<p>"How Paul's family acquired citizenship interests biographers, but there are no firm answers to this secondary issue. Likely someone had given Rome needed support in influence or money, which focuses on what citizenship tells about Paul and what it did for him. Like education, citizenship was a social distinction reaching down to the upper middle class in the first century. Citizenship protected Paul in his ministry, as we have just seen when Paul successfully demanded a fair hearing before punishment. Earlier in northern Greece he was beaten under protest but successfully demanded an official apology (Acts 16:37-39). Such confrontations suggest that Paul's effectiveness in any city stemmed partly from his confidence in fair protection of the law. Another feature of Roman citizenship is known to a generation that has seen the U.S. Supreme Court overturn local courts to uphold civil and criminal rights. Provincial governors could be brought to account for unfairness, and thus Paul was allowed an appeal to Rome after his Jerusalem arrest." (Richard Lloyd Anderson, Understanding Paul, 20 - 21.)</p>	
Acts 22:26 When the centurion heard [that], he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.	When the centurion heard that, he went to the commandant and said to him, What are you about to do? This man is a Roman citizen! (AMP)
Acts 22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.	So the commandant came and said to [Paul], Tell me, are you a Roman citizen? And he said, Yes [indeed]! (AMP)

Acts 22:28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was [free] born.	The commandant replied, I purchased this citizenship [as a capital investment] for a big price. Paul said, But I was born [Roman]! (AMP)
Acts 22:29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.	Instantly those who were about to examine and flog him withdrew from him; and the commandant also was frightened, for he realized that [Paul] was a Roman citizen and he had put him in chains. (AMP)
Acts 22:30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from [his] bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.	But the next day, desiring to know the real cause for which the Jews accused him, he unbound him and ordered the chief priests and all the council (Sanhedrin) to assemble; and he brought Paul down and placed him before them. (AMP)
Acts 23:1 And Paul, earnestly beholding the council, said, Men [and] brethren, I have lived in all good conscience before God until this day.	THEN PAUL, gazing earnestly at the council (Sanhedrin), said, Brethren, I have lived before God, doing my duty with a perfectly good conscience until this very day [as a citizen, a true and loyal Jew]. (AMP)
Acts 23:2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.	At this the high priest Ananias ordered those who stood near him to strike him on the mouth. (AMP)
"It is a common habit of writers and commentators to compare Paul unfavorably with Jesus, even though Paul's immediate and appropriately worded apology does itself show forth a divine dignity worthy of a Greater even than he. Let us grant that none can compare with the Master, but even then, why speak ill of Paul for proclaiming, almost by instinct, the very curse that Ananias deserved, a curse which did in fact in later years come upon him when he was slain by an assassin during the Jewish war?" (Bruce R. McConkie, Doctrinal New Testament Commentary, 2: 191.)	
Acts 23:3 Then said Paul unto him, God shall smite thee, [thou] whitewashed wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?	Then Paul said to him, God is about to strike you, you whitewashed wall! Do you sit as a judge to try me in accordance with the Law, and yet in defiance of the Law you order me to be struck? (AMP)
Acts 23:4 And they that stood by said, Revilest thou God's high priest?	Those who stood near exclaimed, Do you rail at and insult the high priest of God? (AMP)
Acts 23:5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.	And Paul said, I was not conscious, brethren, that he was a high priest; for the Scripture says, You shall not speak ill of a ruler of your people. (AMP)
"Throughout the tragic circumstances of His trial and condemnation, Christ maintained a submissive demeanor even toward the chief priests and council who were plotting His death. These officers, however unworthy of their priestly power, were nevertheless in authority and had a certain measure of jurisdiction in secular as in ecclesiastical affairs. When He stood before Caiaphas, laden with insult and accused by false witnesses, He maintained a dignified silence. To the high priest's question, 'Answereth thou nothing? What is it which these witness against thee?' He deigned no reply. Then the high priest added: 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.' (Matt 26:63). To this solemn adjuration, spoken with official authority, the Savior gave an immediate answer, thus acknowledging the office of the high priest, however unworthy the man.	

<p>"A somewhat analogous mark of respect for the high priest's office was shown by Paul while a prisoner before the ecclesiastical tribunal. His remarks displeased the high priest, who gave immediate command to those who stood near Paul to smite him on the mouth. This angered the apostle, and he cried out: 'God shall smite thee, thou whitewashed wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.'" (Articles of Faith, 378.)</p>	
<p>Acts 23:6 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 Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.</p>	<p>But Paul, when he perceived that one part of them were Sadducees and the other part Pharisees, cried out to the council (Sanhedrin), Brethren, I am a Pharisee, a son of Pharisees; it is with regard to the hope and the resurrection of the dead that I am indicted and being judged. (AMP)</p>
<p>Divide and conquer. Seeing that half the Sandedrin were ideologically opposed to the other half, Paul set them arguing against one another.</p>	
<p>Acts 23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.</p>	<p>So when he had said this, an angry dispute arose between the Pharisees and the Sadducees; and the whole [crowded] assemblage was divided [into two factions]. (AMP)</p>
<p>Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.</p>	<p>For the Sadducees hold that there is no resurrection, nor angel nor spirit, but the Pharisees declare openly and speak out freely, acknowledging [their belief in] them both. (AMP)</p>
<p>"The Sadducees denied the existence of angels and the preexistence; and not having the complete writings of Moses, they did not believe in a literal resurrection (see Acts 23:8). This haunting incompleteness regarding the words of Moses was confirmed by the Lord, who said: 'And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak. And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men--among as many as shall believe.' (Moses 1:40-41.)</p>	
<p>"No wonder a restoration was needed! No wonder the full scriptural record God has given us is so vital, lest we be affected by the 'leaven' of today's erroneous philosophies. The philosophy of the Sadducees may have contributed to the tendency (after 'the Apostles fell asleep') to explain away the physical resurrection, as the spread of Greek culture in Israel hastened the subsequent Hellenization of the early Church." Neal A. Maxwell (Lord, Increase Our Faith, 21-22.)</p>	
<p>Acts 23:9 And there arose a great cry: and 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 angel hath spoken to him, let us not fight against God.</p>	<p>Then a great uproar ensued, and some of the scribes of the Pharisees' party stood up and thoroughly fought the case, [contending fiercely] and declaring, We find nothing evil or wrong in this man. But if a spirit or an angel [really] spoke to him--? Let us not fight against God! (AMP)</p>
<p>"Paul neatly divided his accusers by insisting that he was a Pharisee and was accused for believing in the Resurrection (Acts 23:6). The Pharisees admitted that they should not 'fight against God' if a supernatural being had appeared (Acts 23:9). Biographies commend Paul for a good tactic, but the</p>	

strategy was incidental to his constant stress on the Resurrection and revelation as the core of his message. Since the more worldly Sadducees were skeptical of continuing revelation, Paul was defended just as Gamaliel once defended Peter and John [see Acts 5:27-40]. Though probably dead now, this teacher of Paul represented an open-minded point of view that shows that the apostle labored against Jewish prejudice, not against the inner nature of the Jewish religion." (Richard Lloyd Anderson, *Understanding Paul*, 231 - 232.)

<p>Acts 23:10 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.</p>	<p>And when the strife became more and more tense and violent, the commandant, fearing that Paul would be torn in pieces by them, ordered the troops to go down and take him forcibly from among them and conduct him back into the barracks. (AMP)</p>
<p>Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.</p>	<p>And [that same] following night the Lord stood beside Paul and said, Take courage, Paul, for as you have borne faithful witness concerning Me at Jerusalem, so you must also bear witness at Rome. (AMP)</p>

"When Paul was in jail after having borne his testimony before a powerful political group in Jerusalem, Jesus stood by and counseled him to 'be of good cheer.' Why? Had not Paul been struck on the mouth at Ananias's order? Were not forty Jews plotting his death? Did not his trial for sedition lie just ahead? And also Paul's shipwreck? Cheerfulness was possible because Paul had done well in his ministry in Jerusalem and now was ready for Rome, where he would also testify with great power and persuasive authority. Let the intervening, tactical tribulation come!

"This lesson about justifiable cheerfulness even amid perilous passages apparently had been driven home to Paul, for during his voyage to Rome, he assured his fearful shipmates that not one of them would lose their lives, though their ship would be lost. Therefore, He encouraged them to 'be of good cheer' in the midst of their anxieties, and his prophecy was fulfilled. (Acts 27:22)

"It remains for us, therefore, to be of good cheer even when...current circumstances seem hopeless...

"It may seem to some of us so very hard to cling to...reassuring and renewing realities when tribulations and difficulties press in upon us from all sides. But these are the realities to which we will-and should-finally cling in the moments of truth. Why not, therefore, said Jesus, profit from good cheer at the outset and throughout each day, rather than finally relying upon it anyway-but only after unneeded anxiety?" (Even As I Am, 100-101)

"In his persecuted and straitened state, Paul needed comfort and assurance from on high. How shall such be given him? The Lord could have sent an angel; he could have spoken by the power of the Holy Spirit to the spirit within Paul; or he could have opened the heavens and let him see again the wonders of eternity. But this time-thanks to his valiant service, his unwearying devotion, his willingness to suffer even unto death in the Cause of Christ-this time Paul was blessed with the personal ministrations of the Lord of heaven himself. Jesus stood at his side. Without question much was said and much transpired, of which there has been preserved to us only the promise that the Lord's special apostle would yet bear witness of the Master in Rome." (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2: 192.)

"Jesus individualized during what could have seemed to others to be repeated experiences. He personalized his offer of living water to the woman of Samaria (see John 4:7-26). He stood by the jailed

Apostle Paul, encouraging him 'to be of good cheer' (Acts 23:11). Each of those was an audience of only one!...Even though His course is 'one eternal round' (1 Ne. 10:19; D&C 3:2), as the plan of salvation is executed and re-executed, again and again, in realms beyond our purview, His love is constant and personal." Neal A. Maxwell ("Wisdom and Order," Ensign, June 1994, 41)

"These are typical episodes from Paul's missionary career, in which we find him perpetually in political hot water. Why? Because only under such strange circumstances could he accomplish his mission. What was that mission? At the time of his conversion Ananias said: 'Brother Saul, receive thy sight. . . . The God of our fathers has chosen thee. . . . For thou shalt be his witness unto all men of what thou hast seen and heard' (Acts 22:13-15). 'And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome' (Acts 23:11)-two completely corrupt cities. (How often does the Lord apply the word 'corrupt' to our modern world in his first words to the Prophet Joseph? [Joseph Smith-History 1:19].) 'I am Jesus whom thou persecutest. . . . But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness. . . . I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee' (Acts 26:15-17; emphasis added). Why send him to the people and the gentiles if he has to be delivered from them? 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God' (Acts 26:18; emphasis added).

"That was his mission: He had to go down into the gutter if he was to get anybody out of it! And you can be sure that Satan is not going to relinquish his power over anybody without a fight!" (Hugh Nibley, Brother Brigham Challenges the Saints, edited by Don E. Norton and Shirley S. Ricks, 110 - 111.)

Acts 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.	Now when daylight came, the Jews formed a plot and bound themselves by an oath and under a curse neither to eat nor drink till they had done away with Paul. (AMP)
Acts 23:13 And they were more than forty which had made this conspiracy.	There were more than forty [men of them], who formed this conspiracy [swearing together this oath and curse]. (A<P)
Acts 23:14 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.	And they went to the chief priests and elders, saying, We have strictly bound ourselves by an oath and under a curse not to taste any food until we have slain Paul. (AMP)
When all else fails, try a secret combination.	
Acts 23:15 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, or ever he come near, are ready to kill him.	So now you, along with the council (Sanhedrin), give notice to the commandant to bring [Paul] down to you, as if you were going to investigate his case more accurately. But we [ourselves] are ready to slay him before he comes near. (AMP)
Acts 23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.	But the son of Paul's sister heard of their intended attack, and he went and got into the barracks and told Paul. (AMP)
Acts 23:17 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.	Then Paul, calling in one of the centurions, said, Take this young man to the commandant, for he has something to report to him. (AMP)

Acts 23:18 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.	So he took him and conducted him to the commandant and said, Paul the prisoner called me to him and requested me to conduct this young man to you, for he has something to report to you. (AMP)
Acts 23:19 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?	The commandant took him by the hand, and going aside with him, asked privately, What is it that you have to report to me? (AMP)
Acts 23:20 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.	And he replied, The Jews have agreed to ask you to bring Paul down to the council (Sanhedrin) tomorrow, as if [they were] intending to examine him more exactly. (AMP)
Acts 23:21 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 oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.	But do not yield to their persuasion, for more than forty of their men are lying in ambush waiting for him, having bound themselves by an oath and under a curse neither to eat nor drink till they have killed him; and even now they are all ready, [just] waiting for your promise. (AMP)
Acts 23:22 So the chief captain [then] let the young man depart, and charged [him, See thou] tell no man that thou hast showed these things to me.	So the commandant sent the youth away, charging him, Do not disclose to anyone that you have given me this information. (AMP) So, the cunning plot was exposed.
Acts 23:23 And he called unto [him] two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;	Then summoning two of the centurions, he said, Have two hundred footmen ready by the third hour of the night (about 9:00 p.m.) to go as far as Caesarea, with seventy horsemen and two hundred spearmen. (AMP)
Acts 23:24 And provide [them] beasts, that they may set Paul on, and bring [him] safe unto Felix the governor.	Also provide beasts for mounts for Paul to ride, and bring him in safety to Felix the governor. (AMP)
Observe how the Romans, unlike the Jews, obey their laws and preserve order, while protecting the prisoner.	
Acts 23:25 And he wrote a letter after this manner:	And he wrote a letter having this message: (AMP)
Acts 23:26 Claudius Lysias unto the most excellent governor Felix [sendeth] greeting.	Claudius Lysias sends greetings to His Excellency Felix the governor. (AMP)
Acts 23:27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.	This man was seized [as prisoner] by the Jews, and was about to be killed by them when I came upon them with the troops and rescued him, because I learned that he is a Roman citizen. (AMP)
Acts 23:28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:	And wishing to know the exact accusation which they were making against him, I brought him down before their council (Sanhedrin), (AMP)
Acts 23:29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.	[Where] I found that he was charged in regard to questions of their own law, but he was accused of

	nothing that would call for death or [even] for imprisonment. (AMP)
Acts 23:30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what [they had] against him. Farewell.	[However] when it was pointed out to me that there would be a conspiracy against the man, I sent him to you immediately, directing his accusers also to present before you their charge against him. (AMP)
Acts 23:31 Then the soldiers, as it was commanded them, took Paul, and brought [him] by night to Antipatris.	So the soldiers, in compliance with their instructions, took Paul and conducted him during the night to Antipatris. (AMP)
Acts 23:32 On the morrow they left the horsemen to go with him, and returned to the castle:	And the next day they returned to the barracks, leaving the mounted men to proceed with him. (AMP)
Acts 23:33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.	When these came to Caesarea and gave the letter to the governor, they also presented Paul before him. (AMP)
Acts 23:34 And when the governor had read [the letter], he asked of what province he was. And when he understood that [he was] of Cilicia;	Having read the letter, he asked to what province [Paul] belonged. When he discovered that he was from Cilicia [an imperial province], (AMP)
Acts 23:35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.	He said, I will hear your case fully when your accusers also have come. And he ordered that an eye be kept on him in Herod's palace (the Praetorium). (AMP)
Acts 24:1 And after five days Ananias the high priest descended with the elders, and [with] a certain orator [named] Tertullus, who informed the governor against Paul.	FIVE DAYS later, the high priest Ananias came down [from Jerusalem to Caesarea] with some elders and a certain forensic advocate Tertullus [acting as spokesman and counsel] . They presented to the governor their evidence against Paul. (AMP)
<p>"Ananias and the elders of the Jews who accused Paul brought with them before Felix 'a certain orator named Tertullus' (Acts 24:1). Tertullus delivered his speech to Felix, and then Paul followed with his account of the events. The word used in the Greek New Testament for orator is rhetor-a rhetorician. The Jews knew that to argue their case before the Roman judges they needed someone trained in Roman rhetoric.</p> <p>"Little is known about him, but Tertullus was probably a typical product of rhetorical education during the Second Sophistic. He seems to have been a professional public speaker who argued legal cases for a fee. He knew the conventions and manner of speaking at the Roman court. His Latin name indicates that he may have spoken Latin and was probably a Roman citizen. In his speech, Tertullus aligned himself with the leaders of the Jews and claimed to be an eyewitness to the events, but that was probably a rhetorical strategy...Tertullus was a rhetorical 'hired gun,' as Paul implied in his response." (Gary Layne Hatch, <i>The Apostle Paul, His Life and His Testimony: The 23d Annual Sidney B. Sperry Symposium</i> [Salt Lake City: Deseret Book Co., 1994], 69-70.)</p>	
Acts 24:2 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,	And when he was called, Tertullus began the complaint [against him] by saying: Since through you we obtain and enjoy much peace, and since by your foresight and provision wonderful reforms

	(amendments and improvements) are introduced and effected on behalf of this nation, (AMP)
Acts 24:3 We accept [it] always, and in all places, most noble Felix, with all thankfulness.	In every way and in every place, most excellent Felix, we accept and acknowledge this with deep appreciation and with all gratitude. (AMP)
Acts 24:4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.	But not to hinder or detain you too long, I beg you in your clemency and courtesy and kindness to grant us a brief and concise hearing. (AMP)
"Tertullus opened the trial with a clever speech against Paul. He paid a servile tribute to Felix and then brought three charges against the Apostle. The first was treason, for Paul had been found a source of mischief and an insurrectionist among the Jews throughout the Empire. The second was heresy, because Paul had been a ringleader in the sect of the Nazarenes. And the third was sacrilege, for it was alleged that he attempted to profane the Temple. The Jews in the audience joined in the charge, maintaining that the facts had been presented. (Acts 24:2-9)" (Sidney B. Sperry, Paul's Life and Letters, 215.)	
Acts 24:5 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:	For we have found this man a perfect pest (a real plague), an agitator and source of disturbance to all the Jews throughout the world, and a ringleader of the [heretical, division-producing] sect of the Nazarenes. (AMP)
"Early Christians were apparently called Nazarenes, since Paul was accused of being a leader of this sect. (See Acts 24:5.) Early historians refer to a Christian group as Nazarenes, Christian Jews who neither would nor could give up their Jewish mode of life. Paul taught that the Mosaic Law was not binding upon gentiles or Jews, having been fulfilled by Christ. Later Nazarenes rejected Paul because of this, even though he had been known as a Nazarene during his lifetime. Later Nazarenes were absorbed within Judaism and Christianity by the end of the fifth century. However, the term Nozri (Nazarene) remains as the Hebrew word for Christian." (Victor L. Ludlow, "Major Jewish Groups in the New Testament," Ensign, Jan. 1975, 26)	
Acts 24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.	He also [even] tried to desecrate and defile the temple, but we laid hands on him and would have sentenced him by our Law, (AMP)
Acts 24:7 But the chief captain Lysias came [upon us], and with great violence took [him] away out of our hands,	But the commandant Lysias came and took him from us with violence and force, (AMP)
Acts 24:8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.	And ordered his accusers to present themselves to you. By examining and crossquestioning him yourself, you will be able to ascertain the truth from him about all these things with which we charge him. (AMP)
Acts 24:9 And the Jews also assented, saying that these things were so.	The Jews also agreed and joined in the accusation, declaring that all these things were exactly so. (AMP)
All false allegations,	
Acts 24:10 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:	And when the governor had beckoned to Paul to speak, he answered: Because I know that for many years you have been a judge over this nation, I find it easier to make my defense and do it cheerfully and with good courage. (AMP)

<p>Paul tells his side of the story. He really knows how to win over an audience.</p>	
Acts 24:11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.	As you can readily verify, it is not more than twelve days since I went up to Jerusalem to worship; (AMP)
Acts 24:12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:	And neither in the temple nor in the synagogues nor in the city did they find me disputing with anybody or bringing together a seditious crowd. (AMP)
Acts 24:13 Neither can they prove the things whereof they now accuse me.	Neither can they present argument or evidence to prove to you what they now bring against me. (AMP)
Acts 24:14 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 prophets:	But this I confess to you, however, that in accordance with the Way [of the Lord], which they call a [heretical, division-producing] sect, I worship (serve) the God of our fathers, still persuaded of the truth of and believing in and placing full confidence in everything laid down in the Law [of Moses] or written in the prophets; (AMP)
Acts 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.	Having [the same] hope in God which these themselves hold and look for, that there is to be a resurrection both of the righteous and the unrighteous (the just and the unjust). (AMP)
Acts 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and [toward] men.	Therefore I always exercise and discipline myself [mortifying my body, deadening my carnal affections, bodily appetites, and worldly desires, endeavoring in all respects] to have a clear (unshaken, blameless) conscience, void of offense toward God and toward men. (AMP)
<p>"We see an example of individual peace amidst strife and contention in the life of the Prophet Joseph Smith. Near the end of his life, he was at the center of a whirlwind of turmoil and tribulation caused by devious associates, false accusations, and cunning plots against his life. Yet a few days before his death, he said, 'I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men.' (D&C 135:4.) His inner peace sustained him through monumental adversities, even his own martyrdom." Joseph B. Wirthlin ("Peace Within," Ensign, May 1991, 36)</p>	
Acts 24:17 Now after many years I came to bring alms to my nation, and offerings.	Now after several years I came up [to Jerusalem] to bring to my people contributions of charity and offerings. (AMP)
<p>Recall that Paul and Silas were collecting funds for the destitute saints in Jerusalem.</p> <p>"Almsgiving is the contribution of free gifts to relieve the poor; the spirit that attends such a course is of God and finds its highest manifestation in the organized charitable enterprises of his earthly kingdom. Paul, for instance, in his day, carried alms to the poor saints in Jerusalem (Acts 24:17), he having first assembled the contributions from the saints in Macedonia and Achaia. (Acts 11:29; Rom. 15:25-28.) In modern times the major portion of the almsgiving of the saints is administered through the great church Welfare Plan." Bruce R. McConkie (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 31.)</p>	

Acts 24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.	While I was engaged in presenting these, they found me [occupied in the rites of purification] in the temple, without any crowd or uproar. But some Jews from [the province of] Asia [were there], (AMP)
Acts 24:19 Who ought to have been here before thee, and object, if they had ought against me.	Who ought to be here before you and to present their charges, if they have anything against me. (AMP)
Acts 24:20 Or else let these same [here] say, if they have found any evil doing in me, while I stood before the council,	Or else let these men themselves tell of what crime or wrongdoing they found me guilty when I appeared before the council (Sanhedrin), (AMP)
Acts 24:21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.	Unless it be this one sentence which I cried out as I stood among them, In regard to the resurrection of the dead I am indicted and on trial before you this day! (AMP)
Acts 24:22 And when Felix heard these things, having more perfect knowledge of [that] way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.	But Felix, having a rather accurate understanding of the Way [of the Lord], put them off and adjourned the trial, saying, When Lysias the commandant comes down, I will determine your case more fully. (AMP)
"Felix refused to make a decision in the case, saying that he would wait until the chief captain of the military came from Jerusalem to Caesarea. This was a thinly veiled stalling tactic adopted by Felix because he did not want to offend the Jews by making a decision favorable to Paul (Felix's own wife, Drusilla, was a Jewess of the Herod Agrippa family); yet Felix didn't want to turn a Roman citizen, whom he knew was innocent, over to the Jews and certain death." (Robert J. Matthews, Selected Writings of Robert J. Matthews: Gospel Scholars Series, 290.)	
Acts 24:23 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.	Then he ordered the centurion to keep [Paul] in custody, but to treat him with indulgence [giving him some liberty] and not to hinder his friends from ministering to his needs and serving him. (AMP)
Acts 24:24 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.	Some days later Felix came with his wife Drusilla, who was a Jewess; and he sent for Paul and listened to him [talk] about faith in Christ Jesus. (AMP)
"[Felix was] a Roman procurator of Judea appointed by the emperor Claudius in A.D. 53. He ruled the province in a mean, cruel and profligate manner. His period of office was full of troubles and seditions. St. Paul was brought before Felix in Caesarea. He was remanded to prison, and kept there two years in hopes of extorting money from him....The wife of Felix was Drusilla, daughter of Herod Agrippa I., who was his third wife and whom he persuaded to leave her husband and marry him. " (Dictionary of the Bible, William Smith)	
Acts 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.	But as he continued to argue about uprightness, purity of life (the control of the passions), and the judgment to come, Felix became alarmed and terrified and said, Go away for the present; when I have a convenient opportunity, I will send for you. (AMP)

Acts 24:26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.	At the same time he hoped to get money from Paul, for which reason he continued to send for him and was in his company and conversed with him often. (AMP)
Acts 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.	But when two years had gone by, Felix was succeeded in office by Porcius Festus; and wishing to gain favor with the Jews, Felix left Paul still a prisoner in chains. (AMP)
<p>"Without a formal trial, to appease the Jews, and in hope of receiving money for his release, the Roman governor of Judea, Antonius Felix, kept Paul a prisoner for two wearisome years. True the Apostle was thereby protected from the murderous hatred of the Jews and the persecuting zeal of the Sanhedrin; true he was granted sufficient liberty to write and do some teaching; but nonetheless as a prisoner in the Cause of Christ, he was denied the full missionary privileges of the past quarter century.</p>	
<p>"We must assume that the Church did not grow as rapidly and that its members were not perfected as speedily as would have been the case had the great persuasive powers and energies of this mighty proselyter been used to the full during this period. No doubt this experience taught Paul that even he was not indispensable, and perchance his soul was further sanctified by suffering, but with it all the Lord's apostle was in fact a prisoner, held wickedly and unjustly by the forces of evil, all to the detriment of the work." Bruce R. McConkie (Doctrinal New Testament Commentary, 2: 197.)</p>	
Acts 25:1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.	NOW WHEN Festus had entered into his own province, after three days he went up from Caesarea to Jerusalem. (AMP)
<p>"To the Jews, Jerusalem is the high point of temporal and spiritual life. The Holy City is situated in the high hills of Judaea. The New Testament contains the phrase 'up to Jerusalem' or 'up unto Jerusalem' twenty-two times. Westerners will often view any place north as 'up north,' whereas in the Holy Land the region around the Sea of Galilee, though north, is referred to as 'down north,' being lower in elevation.</p>	
<p>"So from the Galilee, the Jordan Valley, the Coastal Plains, or anywhere in the country, it was a journey up to Jerusalem. 'When he was twelve years old, they went up to Jerusalem after the custom of the feast.' (Luke 2:42.) 'The Jews' passover was at hand, and Jesus went up to Jerusalem.' (John 2:13.) 'When he had thus spoken, he went before, ascending up to Jerusalem.' (Luke 19:28.) 'He was seen many days of them which came up with him from Galilee to Jerusalem.' (Acts 13:31.) 'Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.' (Acts 25:1.)" (D. Kelly Ogden, Where Jesus Walked: The Land and Culture of New Testament Times, 5)</p>	
Acts 25:2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,	And [there] the chief priests and the principal men of the Jews laid charges before him against Paul, and they kept begging and urging him, (AMP)
Acts 25:3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.	Asking as a favor that he would have him brought to Jerusalem; [meanwhile] they were planning an ambush to slay him on the way. (AMP)
Acts 25:4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly [thither].	Festus answered that Paul was in custody in Caesarea and that he himself planned to leave for there soon. (AMP)

Acts 25:5 Let them therefore, said he, which among you are able, go down with [me], and accuse this man, if there be any wickedness in him.	So, said he, let those who are in a position of authority and are influential among you go down with me, and if there is anything amiss or criminal about the man, let them so charge him. (AMP)
Acts 25:6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.	So when Festus had remained among them not more than eight or ten days, he went down to Caesarea, took his seat the next day on the judgment bench, and ordered Paul to be brought before him. (AMP)
Acts 25:7 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.	And when he arrived, the Jews who had come down from Jerusalem stood all around him, bringing many grave accusations against him which they were not able to prove. (AMP)
Acts 25:8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.	Paul declared in [his own] defense, Neither against the Law of the Jews, nor against the temple, nor against Caesar have I offended in any way. (AMP)
Acts 25:9 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?	But Festus, wishing to ingratiate himself with the Jews, answered Paul, Are you willing to go up to Jerusalem and there be put on trial [before the Jewish Sanhedrin] in my presence concerning these charges? (AMP)
Acts 25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.	But Paul replied, I am standing before Caesar's judgment seat, where I ought to be tried. To the Jews I have done no wrong, as you know better [than your question implies]. (AMP)
Acts 25:11 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 Caesar.	If then I am a wrongdoer and a criminal and have committed anything for which I deserve to die, I do not beg off and seek to escape death; but if there is no ground for their accusations against me, no one can give me up and make a present of me [give me up freely] to them. I appeal to Caesar. (AMP)
<p>"Under Roman law, each citizen accused of crime had the right and privilege of being heard before the imperial seat. Authorities on Roman law assert that local magistrates had discretionary power where appeal was concerned. They could decide if the case warranted such a privilege where guilt was obvious and the crime of such enormity that a delay would thwart true justice." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 341-2)</p> <p>"Falsely imprisoned, with no specific or substantial charge against him, Paul declines to go willingly back to Jerusalem, back to stand in jeopardy before the fanatical mob which had caused the crucifixion of his Lord. Instead, Roman citizen that he was, he appeals unto Caesar. And Caesar's Procurator decrees that unto Caesar shall Christ's apostle bow.</p> <p>"But why? Why all this imprisonment? Why these repeated mock-like-trials before one ruler after another-all to no avail as far as freeing the innocent Paul is concerned. Why does not the Lord send an angel to deliver his apostle, as he did when Peter was imprisoned by Herod? (Acts 12:1-19.)</p>	

<p>"Clearly it is the design of Deity to use Paul's imprisonment as the means of taking the testimony of Jesus to the great and the mighty of the world. The gospel is for the poor and for the privileged. It is to be 'proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.' (D. & C. 1:23.)" Bruce R. McConkie (Doctrinal New Testament Commentary, 2:198)</p>	
Acts 25:12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.	Then Festus, when he had consulted with the [men who formed his] council, answered, You have appealed to Caesar; to Caesar you shall go. (AMP)
<p>"Paul's firm decision to invoke his right as a Roman citizen was probably an unpleasant one to Festus. It was embarrassing enough for a procurator ever to have his decisions appealed to Caesar, but to have his first administrative decision thus appealed was to prejudice the imperial government against him. But after conferring with the Council, composed of administrative legal advisers, Festus decided that Paul's appeal was a valid one. He turned to the Apostle and said, 'Hast thou appealed unto Caesar? unto Caesar shalt thou go.' (Acts 25:12)" (Sidney B. Sperry, Paul's Life and Letters [Salt Lake City: Bookcraft, 1955], 221.)</p>	
Acts 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.	Now after an interval of some days, Agrippa the king and Bernice arrived at Caesarea to pay their respects to Festus [to welcome him and wish him well]. (AMP)
<p>King Agrippa is also known as Herod Agrippa II. He is the son of Herod Agrippa I whose demise is recorded in Acts 12:20-23. He is the last of the Herodian line, and is accompanied by Bernice, his sister. He is intrigued by Paul, but not enough to do what's right.</p>	
Acts 25:14 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:	And while they remained there for many days, Festus acquainted the king with Paul's case, telling him, There is a man left a prisoner in chains by Felix; (AMP)
Acts 25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed [me], desiring [to have] judgment against him.	And when I was at Jerusalem, the chief priests and the elders of the Jews informed me about him, petitioning for a judicial hearing and condemnation of him. (AMP)
Acts 25:16 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.	But I replied to them that it was not the custom of the Romans to give up freely any man for punishment before the accused had met the accusers face to face and had opportunity to defend himself concerning the charge brought against him. (AMP)
Acts 25:17 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.	So when they came here together, I did not delay, but on the morrow took my place on the judgment seat and ordered that the man be brought before me. (AMP)
Acts 25:18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:	[But] when the accusers stood up, they brought forward no accusation [in his case] of any such misconduct as I was expecting. (AMP)
Acts 25:19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.	Instead they had some points of controversy with him about their own religion or superstition and concerning one Jesus, Who had died but Whom

	Paul kept asserting [over and over] to be alive. (AMP)
Acts 25:20 And because I doubted of such manner of questions, I asked [him] whether he would go to Jerusalem, and there be judged of these matters.	And I, being puzzled to know how to make inquiries into such questions, asked whether he would be willing to go to Jerusalem and there be tried regarding them. (AMP)
Acts 25:21 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 Caesar.	But when Paul had appealed to have his case retained for examination and decision by the emperor, I ordered that he be detained until I could send him to Caesar. (AMP)
Acts 25:22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.	Then Agrippa said to Festus, I also desire to hear the man myself. Tomorrow, [Festus] replied, you shall hear him. (AMP)
Acts 25:23 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.	So the next day Agrippa and Bernice approached with great display, and they went into the audience hall accompanied by the military commandants and the prominent citizens of the city. At the order of Festus Paul was brought in. (AMP)
Acts 25:24 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.	Then Festus said, King Agrippa and all the men present with us, you see this man about whom the whole Jewish people came to me and complained, both at Jerusalem and here, insisting and shouting that he ought not to live any longer. (AMP)
Acts 25:25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus [actually Nero], I have determined to send him.	But I found nothing that he had done deserving of death. Still, as he himself appealed to the emperor, I determined to send him to Rome. (AMP)
"Now Paul was in Rome under house arrest, awaiting the outcome of his 'appeal unto Caesar.' (Acts 25:11.) Nero was that Caesar; he had ruled since A.D. 54 and would commit suicide in 68, about six years hence. Paul would precede him in a martyr's death by a year or two." (Rodney Turner, Studies in Scripture, Vol. 6: Acts to Revelation, edited by Robert L. Millet, 107.)	
Acts 25:26 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.	[However] I have nothing in particular and definite to write to my lord concerning him. So I have brought him before all of you, and especially before you, King Agrippa, so that after [further] examination has been made, I may have something to put in writing. (AMP)
Acts 25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes [laid] against him.	For it seems to me senseless and absurd to send a prisoner and not state the accusations against him. (AMP)
Acts 26:1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:	THEN AGRIPPA said to Paul, You are permitted to speak on your own behalf. At that Paul stretched forth his hand and made his defense [as follows]: (AMP)
Paul begins his defense before King Agrippa. The outstretched hand is the sign of a servant of the Lord.	

Acts 26:2 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:	I consider myself fortunate, King Agrippa, that it is before you that I am to make my defense today in regard to all the charges brought against me by [the] Jews, (AMP)
Acts 26:3 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.	[Especially] because you are so fully and unusually conversant with all the Jewish customs and controversies; therefore, I beg you to hear me patiently. (AMP)
Acts 26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;	My behavior and manner of living from my youth up is known by all the Jews; [they are aware] that from [its] commencement my youth was spent among my own race in Jerusalem. (AMP)
Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.	They have had knowledge of me for a long time, if they are willing to testify to it, that in accordance with the strictest sect of our religion I have lived as a Pharisee. (AMP)
<p>" [Paul] defended himself as 'a Pharisee, the son of a Pharisee' (Acts 23:6) and called the Pharisees the 'strictest' party in Judaism (Acts 26:5, NKJB). Recent committee translations agree on that term, which means 'most exact' or 'most careful' in this context. The Mishnah, the Jewish law written down about A.D. 200, preserves the thinking of the Pharisees, whose fundamental tradition was, 'Be deliberate in judgment, raise up many disciples, and make a fence around the Law.' Thus, Paul walked in the path of his father and of the fathers of his people, who sought to protect the Mosaic code, which was the central 'Law.' Josephus, a young Pharisee who lived at the time of Paul, explains, 'The Pharisees had passed on to the people certain regulations handed down by former generations and not recorded in the Laws of Moses.' The Mishnah summarizes these rules about rules, condensing and compacting them into some eight hundred pages in the standard English translation...For Jesus Christ, the process had gone too far, as he accused the Pharisees of cluttering the meaning of God's greatest commandments: 'Ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do. . . . Ye reject the commandment of God, that ye may keep your own tradition' (Mark 7:8-9)." (Richard Lloyd Anderson, Understanding Paul, 22 - 23.)</p> <p>"The main characteristics of the Pharisees were their legalism and their legalistic inflexibility. They were known for their strict accuracy in the interpretation of the law and their scrupulous adherence to living the law in every minute detail. . . .</p> <p>"Paul was a Pharisee, the son of a Pharisee, and he was educated by Gamaliel, a Pharisee. On three different occasions he declared himself to be a member of the sect. . . . This training as a Pharisee made him an extremist in his devotion to the Jewish law, which answers the question as to why he was such a zealous persecutor of the Christians prior to his experience on Damascus Road." Howard W. Hunter ("Paul: Persecutor Becomes a Follower", LDS Church News, 1991, 06/29/91)</p>	
Acts 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers:	And now I stand here on trial [to be judged on the ground] of the hope of that promise made to our forefathers by God, (AMP)
<p>"An eternal inheritance in an eternal promised land was the hope of Israel. Paul, who found himself persecuted and in chains 'for the hope of Israel' (Acts 28:20), said to King Agrippa: 'I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope [in a day yet future] to come. For which hope's sake,</p>	

king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?' (Acts 26:6-8.)

"The hope of Israel, from olden days and through all her generations, was that the house and people and nation of Israel would be eternal, that through the resurrection they would inherit their promised land forever. (Acts 23:6; 24:15, 21.) Abraham, Israel's father, was promised the land of Canaan for himself and his posterity forever (Gen. 12:1-10), but during his lifetime Abraham never actually received his inheritance. (Acts 7.) The hope of Israel was that Abraham and his posterity would yet enter into their promised inheritance.

"David kept Israel in remembrance of their future hope by saying: 'Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.' (Ps. 37:9-11.) Our Lord renewed this same promise during his mortal ministry. (Matt. 5:5.) Isaiah recorded the words of the Lord Jehovah, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' (Isa. 26:19.)

"The Lord set Ezekiel 'down in the midst of the valley which was full of bones,' and had him foretell in detail relative to the resurrection. 'Son of man,' the Lord then said to him, 'these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.' (Ezek. 37:1-14.)

"Paul said of Abraham and the prophets that they 'looked for a city which hath foundations, whose builder and maker is God,' but that 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country,... a better country, that is, an heavenly.' (Heb. 11:8-16.)

"The triumph and hope of Israel is yet future. In part it will be realized during the millennial era, but the final inheritance, the fulfillment of the hope in the eternal sense, will come after this earth becomes a celestial sphere, for in that day 'the poor and the meek of the earth shall inherit it.' (D. & C. 88:17.)
Bruce R. McConkie (Mormon Doctrine, 2d ed., 367.)

Acts 26:7 Unto which [promise] our twelve tribes, instantly serving [God] day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.	Which hope [of the Messiah and the resurrection] our twelve tribes confidently expect to realize as they fervently worship [without ceasing] night and day. And for that hope, O king, I am accused by Jews and considered a criminal! (AMP)
Acts 26:8 Why should it be thought a thing incredible with you, that God should raise the dead?	Why is it thought incredible by any of you that God raises the dead? (AMP)

"...as Paul testified of the resurrection, Festus interrupted him and 'said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad' (Acts 26:24).

"As the above passages illustrate, the doctrine of the resurrection, concerning which the prophets have taught and testified, is simply not congruent with the learning and the philosophies of the world. The resurrection is something to which the world cannot relate empirically; it has to be understood by faith and by the Holy Ghost. Consequently, it is not readily accepted or believed in the world. Paul's magnificent statement about the resurrection recorded in 1 Cor. 15 apparently was written to convince the intellectuals of his day, those who trusted in reason, that the resurrection was logical, scriptural, and necessary. He said that his knowledge of the resurrection came by revelation but that the doctrine was reasonable even so. The testimony of the scriptures and of the Holy Spirit is that the resurrection of Jesus, and eventually of all mankind, is literal, historical, and factual truth. It really did happen to Jesus, it has already happened to many, and it will yet happen to many more." (Robert J. Matthews, *A Bible! A Bible!*, 199.)

<p>Acts 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.</p>	<p>I myself indeed was [once] persuaded that it was my duty to do many things contrary to and in defiance of the name of Jesus of Nazareth. (AMP)</p>
<p>"The reader of the book of Acts is left to ponder why Paul, who earlier had sought 'to do many things contrary to the name of Jesus' (Acts 26:9), received so great a blessing in a seemingly unsolicited way. Paul's experience can reasonably be seen as an outgrowth of his premortal life. Elder Bruce R. McConkie explained: 'Truly, as the scripture saith, 'the gifts and calling of God are without repentance' (Romans 11:29), meaning the Lord takes a Paul, an Alma, or a Matthew, as he chooses, because that called servant was prepared and foreordained from the premortal eternities to perform the labors to which the call extends. Manifestly all such do repent and make themselves worthy in all respects for the divine labor that is then theirs.'</p>	
<p>"Concerning the connection between the premortal existence and the divine allocation of spiritual gifts, Elder Neal A. Maxwell wrote, 'Each mortal is 'endowed' genetically, environmentally, but also premortally. In this respect, Paul joined other valiant sons and daughters of God as a beneficiary, in the mortal sphere, of righteous choices made in the premortal councils.' (Robert C. Freeman, <i>The Apostle Paul, His Life and His Testimony: The 23d Annual Sidney B. Sperry Symposium</i> [Salt Lake City: Deseret Book Co., 1994], 37.)</p>	
<p>Acts 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against [them].</p>	<p>And that is what I did in Jerusalem; I [not only] locked up many of the [faithful] saints (holy ones) in prison by virtue of authority received from the chief priests, but when they were being condemned to death, I cast my vote against them. (AMP)</p>
<p>Acts 26:11 And I punished them oft in every synagogue, and compelled [them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities.</p>	<p>And frequently I punished them in all the synagogues to make them blaspheme; and in my bitter fury against them, I harassed (troubled, molested, persecuted) and pursued them even to foreign cities. (AMP)</p>
<p>Acts 26:12 Whereupon as I went to Damascus with authority and commission from the chief priests,</p>	<p>Thus engaged I proceeded to Damascus with the authority and orders of the chief priests, (AMP)</p>
<p>Paul rehearses his conversion. (Compare Acts 9:3-18, Acts 22:6-16, and Acts 26:12-19).</p> <p>"Critics love to dwell on supposed inconsistencies in Joseph Smith's spontaneous accounts of his first vision. But people normally give shorter and longer accounts of their own vivid experiences when</p>	

retelling them more than once. Joseph Smith was cautious about public explanations of his sacred experiences until the Church grew strong and could properly publicize what God had given him. Thus, his most detailed first vision account came after several others-when he began his formal history.

"This, too, parallels Paul's experience. His most detailed account of the vision on the road to Damascus is the last of several recorded. (See Acts 26:9-20.) And this is the only known instance in which he related the detail about the glorified Savior prophesying Paul's work among the Gentiles. (See Acts 26:16-18.) Why would Paul include this previously unmentioned detail only on that occasion? Probably because he was speaking to a Gentile audience, rather than to a group of Jewish Christians. Both Paul and Joseph Smith had reasons for delaying full details of their visions until the proper time and place." (Richard Lloyd Anderson, "Parallel Prophets: Paul and Joseph Smith," Ensign, Apr. 1985, 12)

"On at least four different occasions, Joseph Smith either wrote or dictated to scribes accounts of his sacred experience of 1820...**The four surviving recitals of this theophany were prepared or rendered through different scribes, at different times, from a different perspective, for different purposes and to different audiences. It is not surprising, therefore, that each of them emphasizes different aspects of his experience...In an important way, the existence of these different accounts helps support the integrity of the Latter-day Saint Prophet. It indicates that Joseph did not deliberately create a memorized version which he related to everyone.** In the legal profession, attorneys and judges recognize that if a witness repeats an incident by using precisely the same language, the court might challenge the validity of such a statement.

"...Like Paul, Joseph Smith did not relate all the details of his profound experience of 1820 at any one time. When Paul found that his Gentile ministry was in question, he recalled (years after his vision) how the Lord had outlined his mission to the non-Jewish nations at the time of his first vision." (Milton V. Backman Jr., "Joseph Smith's Recitals of the First Vision," Ensign, Jan. 1985, 8)

Acts 26:13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.	When on the road at midday, O king, I saw a light from heaven surpassing the brightness of the sun, flashing about me and those who were traveling with me. (AMP)
Acts 26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against the pricks.	And when we had all fallen to the ground, I heard a voice in the Hebrew tongue saying to me, Saul, Saul, why do you continue to persecute Me [to harass and trouble and molest Me]? It is dangerous and turns out badly for you to keep kicking against the goads [to keep offering vain and perilous resistance]. (AMP)

"At his first vision, Paul was told that it was hard for him 'to kick against the pricks' (Acts 26:14), the last word referring to the sharp jab of the pointed stick against which balky animals fought. So Paul was resisting spiritual impressions prior to his Damascus vision. He had heard Stephen's testimony before his death: 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God' (Acts 7:56). Saul was prepared not by the mere mechanics of emotional reversal, but by the direct example of Stephen's vision. Not yet digesting the significance of what he had seen, Paul continued 'breathing out threatenings and slaughter' (Acts 9:1)." (Richard Lloyd Anderson, Understanding Paul, 26 - 27.)

Acts 26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.	And I said, Who are You, Lord? And the Lord said, I am Jesus, Whom you are persecuting. (AMP)
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Acts 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;	But arise and stand upon your feet; for I have appeared to you for this purpose, that I might appoint you to serve as [My] minister and to bear witness both to what you have seen of Me and to that in which I will appear to you, (AMP)
Acts 26:17 Delivering thee from the people, and [from] the Gentiles, unto whom now I send thee,	Choosing you out [selecting you for Myself] and delivering you from among this [Jewish] people and the Gentiles to whom I am sending you—AMP)
Acts 26:18 To open their eyes, [and] to turn [them] from darkness to light, 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.	To open their eyes that they may turn from darkness to light and from the power of Satan to God, so that they may thus receive forgiveness and release from their sins and a place and portion among those who are consecrated and purified by faith in Me. (AMP)
Of the three accounts of Paul's conversion, this last account is the only one where he receives a commission from the Lord to go to the Gentiles.	
<p>"Oh, how we need in this day and time men and women who will stand up for decency and truth and honesty and virtue and law and order and all of the other good qualities on which our society is founded. . . .</p>	
<p>"Now, I want to say to you, and I say it with a plea in my heart, get involved. Get involved on the side of righteousness and truth and decency and sobriety and virtue. You, and others like you, are the great hope of this world. God bless you to speak up for truth and decency. I love these marvelous words of Paul to Agrippa when he recounted his experience on the way to Damascus. The Lord spoke unto him and said, when he had fallen to the ground:</p>	
<p>'But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness. . . .</p>	
<p>'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. . . .' (Acts 26:16, 18.)</p>	
<p>"I wish every young man and woman in this church would read and reread those marvelous words from the 26th chapter of Acts—the words of the Lord to Paul who became probably the greatest missionary who ever walked the earth. . . .</p>	
<p>"The problem with most of us is that we are afraid. We want to do the right thing, but we are troubled by fears and we sit back and the world drifts about us." (Teachings of Gordon B. Hinckley, 129)</p>	
Acts 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:	Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision, (AMP)
<p>"There are some who see but do not believe. One needs to be only a bystander to see, but to believe, one must accept wholeheartedly and commit himself to his belief. This requires faith and repentance of old ways. Paul had been raised in the belief his family had held for generations. He had been trained in that faith, and it is fair to say that he understood it, but it was not until that day on Damascus Road when Jesus spoke to him that the object of his life was changed. There are persons in every church who</p>	

see, but some do not believe. Because they have been raised in the beliefs of their fathers, their minds are closed, and they are satisfied to continue. **We wonder why it took Paul so long to see the light and why he so vigorously opposed the teachings of the Savior. The answer is apparent. He was born into a certain belief and followed it until it became a habit. He had a preconceived idea of the law which closed his mind to the truth until that event on Damascus Road.**" (LDS Church News, 1995, 08/12/95)

"Once Paul understood about Jesus' being the Messiah and overcame his narrow and pharisaical view of things, he became an earnest and most effective witness for the Savior; then he had to contend with the same narrowness in his audiences. No wonder Paul preached with such great vigor about how Moses had spoken of the coming of the Messiah and the Christ-'That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.' (Acts 26:23.)

"Paul saw, again and again, how to most Jews Jesus of Nazareth was a 'stumbling block.' Later in his ministry, he saw a dual form of rejection: to most Greeks, Jesus was 'foolishness.' (1 Corinthians 1:23.) Only the meek-then and now-have ears to hear and eyes to see and the courage to receive 'repentance to the acknowledging of the truth.'" Neal A. Maxwell (Meek and Lowly, 36.)

Acts 26:20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and [then] to the Gentiles, that they should repent and turn to God, and do works meet for repentance.	But made known openly first of all to those at Damascus, then at Jerusalem and throughout the whole land of Judea, and also among the Gentiles, that they should repent and turn to God, and do works and live lives consistent with and worthy of their repentance. (AMP)
Acts 26:21 For these causes the Jews caught me in the temple, and went about to kill [me].	Because of these things the Jews seized me in the temple [enclosure] and tried to do away with me. (AMP)
Acts 26:22 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 prophets and Moses did say should come:	[But] to this day I have had the help which comes from God [as my ally], and so I stand here testifying to small and great alike, asserting nothing beyond what the prophets and Moses declared would come to pass-- (AMP)
Acts 26:23 That Christ should suffer, [and] that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.	That the Christ (the Anointed One) must suffer and that He, by being the first to rise from the dead, would declare and show light both to the [Jewish] people and to the Gentiles. (AMP)
Acts 26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.	And as he thus proceeded with his defense, Festus called out loudly, Paul, you are mad! Your great learning is driving you insane! (AMP)

A line worthy of Shakespeare,

"As always, the adversary manages to have it both ways. Educated and articulate Paul, learned by worldly standards, gave a great discourse before King Agrippa, yet Agrippa turned Paul's learning against that prophet by saying, 'Much learning doth make thee mad' (Acts 26:24).

"Prophets can be dismissed or discounted in many ways. If their faults can be focused upon, their message can be dismissed. Or, if they can be labeled, they need not be listened to (winebibber, Sabbath

<p>breaker, unlearned, ignorant, and so forth). Or, if they can be denigrated in some other way, their message can be discounted." Neal A. Maxwell (Sermons Not Spoken, 46.)</p> <p>But, notice, it's usually an attack on the messenger, himself, not the message. Educated, ignorant, homeless, elite, etc.</p>	
Acts 26:25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.	But Paul replied, I am not mad, most noble Festus, but I am uttering the straight, sound truth. (AMP)
Acts 26:26 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.	For the king understands about these things well enough, and [therefore] to him I speak with bold frankness and confidence. I am convinced that not one of these things has escaped his notice, for all this did not take place in a corner [in secret]. (AMP)
Acts 26:27 King Agrippa, believest thou the prophets? I know that thou believest.	King Agrippa, do you believe the prophets? [Do you give credence to God's messengers and their words?] I perceive and know that you do believe. (AMP)
Acts 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.	Then Agrippa said to Paul, You think it a small task to make a Christian of me [just offhand to induce me with little ado and persuasion, at very short notice]. (AMP)
Acts 26:29 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.	And Paul replied, Whether short or long, I would to God that not only you, but also all who are listening to me today, might become such as I am, except for these chains. (AMP)
Acts 26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:	Then the king arose, and the governor and Bernice and all those who were seated with them; (AMP)
Acts 26:31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.	And after they had gone out, they said to one another, This man is doing nothing deserving of death or [even] of imprisonment. (AMP)
Acts 26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.	And Agrippa said to Festus, This man could have been set at liberty if he had not appealed to Caesar. (AMP)
<p>Paul was safer in the custody of the Romans than free among the Jews, who wanted to kill him</p>	
Acts 27:1 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.	NOW WHEN it was determined that we [including Luke] should sail for Italy, they turned Paul and some other prisoners over to a centurion of the imperial regiment named Julius. (AMP)
<p>It was Paul, Luke, and Aristarchus on this journey to Rome.</p> <p>"During the Apostle's subsequent long journey to Jerusalem, Aristarchus was to be found by his side (Acts 20:4). It is reasonable to suppose that this faithful friend remained in Palestine during Paul's two years' imprisonment there, for we find him again accompanying the Apostle when the latter shipped for Rome as a prisoner in [the] charge of the centurion Julius (Acts 27:2)...He had been so long faithful to his friend the Apostle that it would rather appear as if he had thrown in his lot with him altogether and had</p>	

no intention of forsaking him at all, and this view is strengthened by the fact that we find him sharing Paul's imprisonment throughout the two years during which the latter dwelt in his own hired house in Rome (Col. 4:10 and Philemon 24). So far as one can gather from the few instances in which his name is mentioned, he was always near the Apostle, ready to render him service and to work with and for him in the cause of the gospel from the time that he was converted in Thessalonica in A. D. 53 up to the close of Paul's first Roman imprisonment in A. D. 64. This friendship was therefore one of several years' standing, and must have been a source of considerable comfort and consolation to the aged Apostle in the trying circumstances of his later life, and during his weary and lengthy imprisonments both in Palestine and in Imperial Rome." (St. Paul's Companions in Rome. by Col. R. M. Bryce-Thomas, Improvement Era, 1909, Vol. XII. August, 1909. No. 10)

Acts 27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [one] Aristarchus, a Macedonian of Thessalonica, being with us.	And going aboard a ship from Adramyttium which was about to sail for the ports along the coast of [the province of] Asia, we put out to sea; and Aristarchus, a Macedonian from Thessalonica, accompanied us. (AMP)
Acts 27:3 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.	The following day we landed at Sidon, and Julius treated Paul in a loving way, with much consideration (kindness and care), permitting him to go to his friends [there] and be refreshed and be cared for. (AMP)
Acts 27:4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.	After putting to sea from there we passed to the leeward (south side) of Cyprus [for protection], for the winds were contrary to us. (AMP)
Acts 27:5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, [a city] of Lycia.	And when we had sailed over [the whole length] of sea which lies off Cilicia and Pamphylia, we reached Myra in Lycia. (AMP)
Acts 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.	There the centurion found an Alexandrian ship bound for Italy, and he transferred us to it. (AMP)
Acts 27:7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;	For a number of days we made slow progress and arrived with difficulty off Cnidus; then, as the wind did not permit us to proceed, we went under the lee (shelter) of Crete off Salmone, (AMP)
Acts 27:8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city [of] Lasea.	And coasting along it with difficulty, we arrived at a place called Fair Havens, near which is located the town of Lasea. (AMP)
Acts 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished [them],	But as [the season was well advanced, for] much time had been lost and navigation was already dangerous, for the time for the Fast [the Day of Atonement, about the beginning of October] had already gone by, Paul warned and advised them, (AMP)
Acts 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.	Saying, Sirs, I perceive [after careful observation] that this voyage will be attended with disaster and much heavy loss, not only of the cargo and the ship but of our lives also. (AMP)
It was October and the weather started to turn bad. Paul warned the centurion, who paid no attention.	

Acts 27:11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.	However, the centurion paid greater attention to the pilot and to the owner of the ship than to what Paul said. (AMP)
Acts 27:12 And because the haven was not commodious to winter in, the more part advised to depart thence 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.	And as the harbor was not well situated and so unsuitable to winter in, the majority favored the plan of putting to sea again from there, hoping somehow to reach Phenice, a harbor of Crete facing southwest and northwest, and winter there. (AMP)
Acts 27:13 And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [thence], they sailed close by Crete.	So when the south wind blew softly, supposing they were gaining their object, they weighed anchor and sailed along Crete, hugging the coast. (AMP)
Acts 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.	But soon afterward a violent wind [of the character of a typhoon], called a northeaster, came bursting down from the island. (AMP)
Acts 27:15 And when the ship was caught, and could not bear up into the wind, we let [her] drive.	And when the ship was caught and was unable to head against the wind, we gave up and, letting her drift, were borne along. (AMP)
	Luke provides a detailed account.
Acts 27:16 And running under a certain island which is called Clauda, we had much work to come by the boat:	We ran under the shelter of a small island called Cauda, where we managed with [much] difficulty to draw the [ship's small] boat on deck and secure it. (AMP)
Acts 27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.	After hoisting it on board, they used supports with ropes to undergird and brace the ship; then afraid that they would be driven into the Syrtis [quicksands off the north coast of Africa], they lowered the gear (sails and ropes) and so were driven along. (AMP)
Acts 27:18 And we being exceedingly tossed with a tempest, the next [day] they lightened the ship;	As we were being dangerously tossed about by the violence of the storm, the next day they began to throw the freight overboard; (AMP)
Acts 27:19 And the third [day] we cast out with our own hands the tackling of the ship.	And the third day they threw out with their own hands the ship's equipment (the tackle and the furniture). (AMP)
Acts 27:20 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.	And when neither sun nor stars were visible for many days and no small tempest kept raging about us, all hope of our being saved was finally abandoned. (AMP)
Acts 27:21 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.	Then as they had eaten nothing for a long time, Paul came forward into their midst and said, Men, you should have listened to me, and should not have put to sea from Crete and brought on this disaster and harm and misery and loss. (AMP)

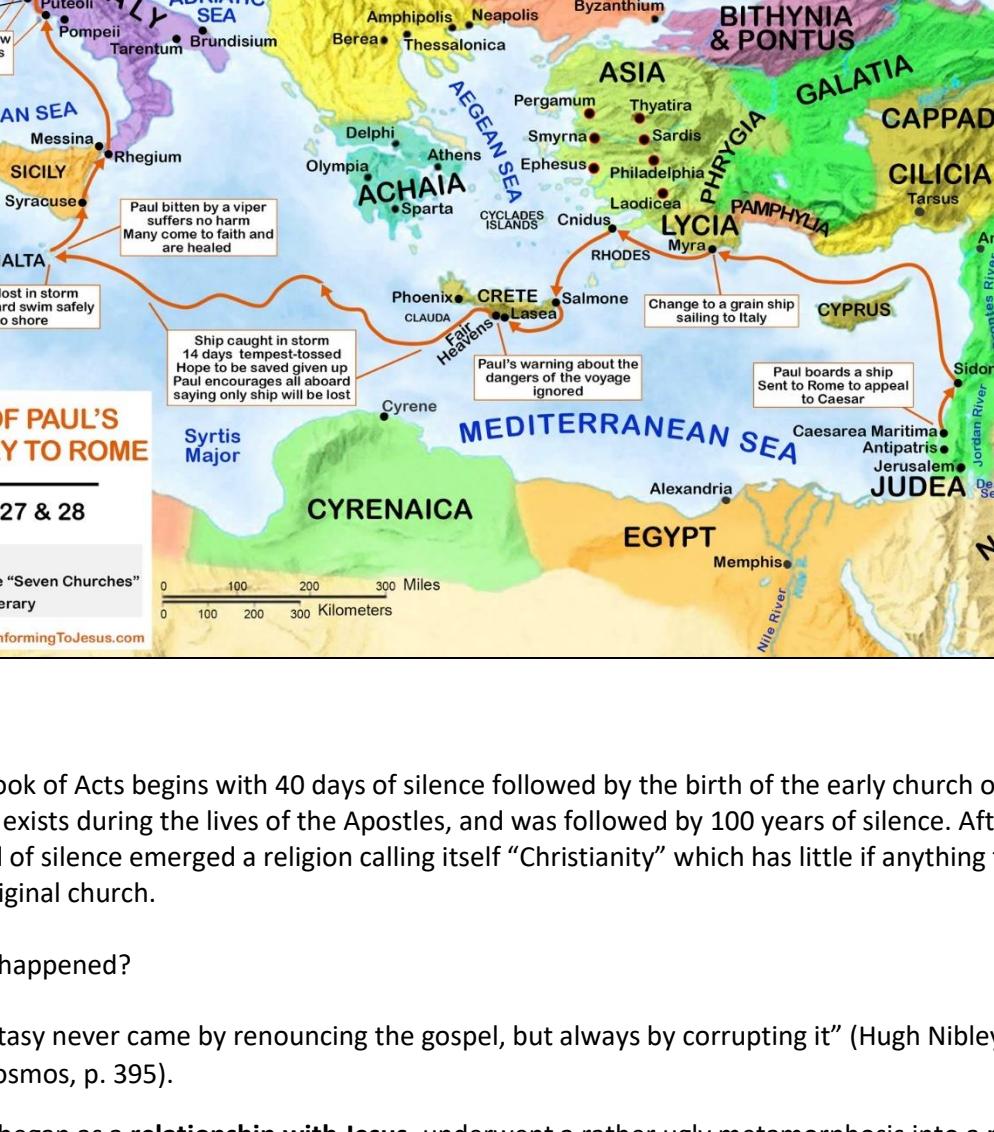
Acts 27:22 And now I exhort you to be of good cheer: for there shall be no loss of [any man's] life among you, but of the ship.	But [even] now I beg you to be in good spirits and take heart, for there will be no loss of life among you but only of the ship. (AMP)
Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,	For this [very] night there stood by my side an angel of the God to Whom I belong and Whom I serve and worship, (AMP)
Acts 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.	And he said, Do not be frightened, Paul! It is necessary for you to stand before Caesar; and behold, God has given you all those who are sailing with you. (AMP)
Acts 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.	So keep up your courage, men, for I have faith (complete confidence) in God that it will be exactly as it was told me; (AMP)
Being comforted by an angel, Paul prophesied that the ship would be destroyed, but the passengers and crew would be safe.	
Acts 27:26 Howbeit we must be cast upon a certain island.	But we shall have to be stranded on some island. (AMP)
Acts 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;	The fourteenth night had come and we were drifting and being driven about in the Adriatic Sea, when about midnight the sailors began to suspect that they were drawing near to some land. (AMP)
Acts 27:28 And sounded, and found [it] twenty fathoms: and when they had gone a little further, they sounded again, and found [it] fifteen fathoms.	So they took soundings and found twenty fathoms, and a little farther on they sounded again and found fifteen fathoms. (AMP)
Acts 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.	Then fearing that we might fall off [our course] onto rocks, they dropped four anchors from the stern and kept wishing for daybreak to come. (AMP)
Acts 27:30 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,	And as the sailors were trying to escape [secretly] from the ship and were lowering the small boat into the sea, pretending that they were going to lay out anchors from the bow, (AMP)
Is this that infamous "Good Ship Zion" speech? I have never heard of this speech until recently. However, many years ago I had a dream That the church was on a ship, but nobody realized it until the ship started moving. When it did, Joseph Smith and all the members jumped overboard.	
"The Lord can readily discern between those with superficial signs of activity and those who are deeply rooted in His Church...Loyalty to the Lord carries an obligation of loyalty to those called by the Lord to lead His Church. He has empowered that men be ordained to speak in His holy name. As they guide His unsinkable boat safely toward the shore of salvation, we would do well to stay on board with them. 'No waters can swallow the ship where lies / The Master of ocean and earth and skies.' (Hymn 105)	
"Nevertheless, some individuals want to jump 'out of the boat' before reaching land. And others, sadly, are persuaded out by companions who insist that they know more about life's perilous journey than do prophets of the Lord. Problems often arise that are not of your own making. Some of you may innocently find yourselves abandoned by one you trusted. But you will never be forsaken by your	

<p>Redeemer, who said, 'I, the Lord, am bound when ye do what I say.' (DC 82:10)" Russell M. Nelson (Perfection Pending, and Other Favorite Discourses, 130 - 131.)</p>	
Acts 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.	Paul said to the centurion and the soldiers, Unless these men remain in the ship, you cannot be saved. (AMP)
Acts 27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.	Then the soldiers cut away the ropes that held the small boat, and let it fall and drift away. (AMP)
Acts 27:33 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 fasting, having taken nothing.	While they waited until it should become day, Paul entreated them all to take some food, saying, This is the fourteenth day that you have been continually in suspense and on the alert without food, having eaten nothing. (AMP)
Acts 27:34 Wherefore I pray you to take [some] meat: for this is for your health: for there shall not an hair fall from the head of any of you.	So I urge (warn, exhort, encourage, advise) you to take some food [for your safety]- -it will give you strength; for not a hair is to perish from the head of any one of you. (AMP)
Acts 27:35 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.	Having said these words, he took bread and, giving thanks to God before them all, he broke it and began to eat. (AMP)
Acts 27:36 Then were they all of good cheer, and they also took [some] meat.	Then they all became more cheerful and were encouraged and took food themselves. (AMP)
Acts 27:37 And we were in all in the ship two hundred threescore and sixteen souls.	All told there were 276 souls of us in the ship. (AMP)
Acts 27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.	And after they had eaten sufficiently, [they proceeded] to lighten the ship, throwing out the wheat into the sea. (AMP)
Acts 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.	Now when it was day [and they saw the land], they did not recognize it, but they noticed a bay with a beach on which they [taking counsel] purposed to run the ship ashore if they possibly could. (AMP)
Acts 27:40 And when they had taken up the anchors, they committed [themselves] unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.	So they cut the cables and severed the anchors and left them in the sea; at the same time unlashing the ropes that held the rudders and hoisting the foresail to the wind, (AMP) they headed for the beach.
Acts 27:41 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.	But striking a crosscurrent (a place open to two seas) they ran the ship aground. The prow stuck fast and remained immovable, and the stern began to break up under the violent force of the waves. (AMP)
Acts 27:42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.	It was the counsel of the soldiers to kill the prisoners, lest any of them should swim to land and escape; (AMP)
Acts 27:43 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:	But the centurion, wishing to save Paul, prevented their carrying out their purpose. He commanded those who could swim to throw

	themselves overboard first and make for the shore, (AMP)
Acts 27:44 And the rest, some on boards, and some on [broken pieces] of the ship. And so it came to pass, that they escaped all safe to land.	And the rest on heavy boards or pieces of the vessel. And so it was that a (AMP)II escaped safely to land. (AMP)
As Paul predicted, the vessel was destroyed, but the passengers and crew made it safely to land.	
Acts 28:1 And when they were escaped, then they knew that the island was called Melita.	AFTER WE were safe on the island, we knew and recognized that it was called Malta . (AMP)
Acts 28:2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.	And the natives showed us unusual and remarkable kindness, for they kindled a fire and welcomed and received us all, since it had begun to rain and was cold. (AMP)
Acts 28:3 And when Paul had gathered a bundle of sticks, and laid [them] on the fire, there came a viper out of the heat, and fastened on his hand.	Now Paul had gathered a bundle of sticks, and he was laying them on the fire when a viper crawled out because of the heat and fastened itself on his hand. (AMP)
Acts 28:4 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.	When the natives saw the little animal hanging from his hand, they said to one another, Doubtless this man is a murderer, for though he has been saved from the sea, Justice [the goddess of avenging] has not permitted that he should live.
Acts 28:5 And he shook off the beast into the fire, and felt no harm.	Then [Paul simply] shook off the small creature into the fire and suffered no evil effects. (AMP)
Acts 28:6 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 god.	However, they were waiting, expecting him to swell up or suddenly drop dead; but when they had watched him a long time and saw nothing fatal or harmful come to him, they changed their minds and kept saying over and over that he was a god. (AMP)
This was in fulfillment of the promise of Christ that if you have faith and are bitten by a poisonous serpent, you will suffer no harm, and also His promise that Paul would go to Rome.	
Acts 28:7 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 courteously.	In the vicinity of that place there were estates belonging to the head man of the island, named Publius, who accepted and welcomed and entertained us with hearty hospitality for three days. (AMP)
Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.	And it happened that the father of Publius was sick in bed with recurring attacks of fever and dysentery; and Paul went to see him, and after praying and laying his hands on him, he healed him. (AMP)
Acts 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:	After this had occurred, the other people on the island who had diseases also kept coming and were cured. (AMP)
Acts 28:10 Who also honoured us with many honours; and when we departed, they laded [us] with such things as were necessary.	They showed us every respect and presented many gifts to us, honoring us with many honors;

	and when we sailed, they provided and put on [board our ship] everything we needed. (AMP)
Acts 28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.	It was after three months' stay there that we set sail in a ship which had wintered in the island, an Alexandrian ship with the Twin Brothers [Castor and Pollux] as its figurehead. (AMP)
Acts 28:12 And landing at Syracuse, we tarried [there] three days.	We landed at Syracuse and remained there three days, (AMP)
Acts 28:13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:	And from there we made a circuit [following the coast] and reached Rhegium; and one day later a south wind sprang up, and the next day we arrived at Puteoli. (AMP)
Acts 28:14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.	There we found some [Christian] brethren and were entreated to stay with them for seven days. And so we came to Rome . (AMP)
Acts 28:15 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 thanked God, and took courage.	And the [Christian] brethren there, having had news of us, came as far as the Forum of Appius and the Three Taverns to meet us. When Paul saw them, he thanked God and received new courage. (AMP)
Acts 28:16 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.	When we arrived at Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was permitted to live by himself with the soldier who guarded him. (AMP)
Acts 28:17 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.	Three days after [our arrival], he called together the leading local Jews; and when they had gathered, he said to them, Brethren, though I have done nothing against the people or against the customs of our forefathers, yet I was turned over as a prisoner from Jerusalem into the hands of the Romans. (AMP)
In Rome itself the Jewish community was organized as in other places...Even where as yet records of their early settlements have not been discovered, we still infer their presence, as we remember the almost incredible extent of Roman commerce, which led to such large settlements in Britain...as in Spain (where St. Paul hoped to preach, no doubt, also to his own countrymen), throughout Gaul, and even in the remotest parts of Germany." (Edersheim, The Life and Times of Jesus the Messiah, p. 48)	
Acts 28:18 Who, when they had examined me, would have let [me] go, because there was no cause of death in me.	After they had examined me, they were ready to release me because I was innocent of any offense deserving the death penalty. (AMP)
Acts 28:19 But when the Jews spake against [it], I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.	But when the Jews protested, I was forced to appeal to Caesar, though it was not because I had any charge to make against my nation. (AMP)
Acts 28:20 For this cause therefore have I called for you, to see [you], and to speak with [you]: because that for the hope of Israel I am bound with this chain.	This is the reason therefore why I have begged to see you and to talk with you, since it is because of the Hope of Israel (the Messiah) that I am bound with this chain. (AMP)

Acts 28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee.	And they answered him, We have not received any letters about you from Judea, and none of the [Jewish] brethren coming here has reported or spoken anything evil about you. (AMP)
Acts 28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.	But we think it fitting and are eager to hear from you what it is that you have in mind and believe and what your opinion is, for with regard to this sect it is known to all of us that it is everywhere denounced. (AMP)
Acts 28:23 And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening.	So when they had set a day with him, they came in large numbers to his lodging. And he fully set forth and explained the matter to them from morning until night, testifying to the kingdom of God and trying to persuade them concerning Jesus both from the Law of Moses and from the Prophets. (AMP)
Acts 28:24 And some believed the things which were spoken, and some believed not.	And some were convinced and believed what he said, and others did not believe. (AMP)
Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,	And as they disagreed among themselves, they began to leave, [but not before] Paul had added one statement [more]: The Holy Spirit was right in saying through Isaiah the prophet to your forefathers: (AMP)
Acts 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:	Go to this people and say to them, You will indeed hear and hear with your ears but will not understand, and you will indeed look and look with your eyes but will not see [not perceive, have knowledge of or become acquainted with what you look at, at all]. (AMP)
Acts 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes 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.	For the heart (the understanding, the soul) of this people has grown dull (stupid, hardened, and calloused), and their ears are heavy and hard of hearing and they have shut tight their eyes, so that they may not perceive and have knowledge and become acquainted with their eyes and hear with their ears and understand with their souls and turn [to Me and be converted], that I may heal them. (AMP)
Acts 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and [that] they will hear it.	So let it be understood by you then that [this message of] the salvation of God has been sent to the Gentiles, and they will listen [to it]! (AMP)
Acts 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.	And when he had said these things, the Jews went away, arguing and disputing among themselves. (AMP)
Paul met with the Jews at Rome and taught them about Christ. Some agree. Some disagreed. But, at least, this got the discussion rolling.	

Acts 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,	After this Paul lived there for two entire years [at his own expense] in his own rented lodging, and he welcomed all who came to him, (AMP)
Acts 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.	Preaching to them the kingdom of God and teaching them about the Lord Jesus Christ with boldness and quite openly, and without being molested or hindered. (AMP)
 <p>MAP OF PAUL'S JOURNEY TO ROME</p> <p>Acts 27 & 28</p> <p>● City ● One of the "Seven Churches" → Paul's Itinerary</p> <p>ConformingToJesus.com</p> <p>The map illustrates Paul's two-year journey to Rome. He traveled from Ephesus through the Aegean Sea, then across the Mediterranean Sea to Italy. Key stops include Rhodes, Crete, Malta, Sicily, and Italy. The map also shows the Roman Empire's provinces: Macedonia, Thrace, Asia, Galatia, Cappadocia, Cilicia, Commagene, Syria, Judea, Nabatea, Egypt, and Cyrenaica. The Black Sea is to the north. The map includes a legend, a scale bar (0-300 Miles/Kilometers), and a compass rose.</p>	

The Name of the Lord

During their lifetimes, the Apostles constantly fought the trend to revert back to salvation by the works of the law of Moses, instead focusing on faith on the Name of Jesus Christ. Not the literal name: “Jesus Christ”, but the Hebraic understanding of a Name being more than just an appellation, but a descriptor of the character, nature, function, role, office, mission, and calling of a person.

Faith

There were many others things lost, too. The Old Testament principle of faithfulness, exemplified by Abraham (belief and trust backed up by action and sustained by loyalty to a covenant), was degenerated by the Law of Moses and other Pharisaic writings into ritual observances with little meaning beyond preserving priestly status and cultural identity. Under the Greek influence, Christian theology further changed *faith* into a set of beliefs – a creed – a test of loyalty to an institution, rather than God. These are the creeds of men which Jesus told Joseph Smith were an abomination. These are the “precepts of men” which Isaiah declared turned men’s hearts away from God and their fear toward God, all the while denying the power of God.

Grace

Grace, taught in the New Testament, and the Book of Mormon, as the manifestations of the Spirit, given as unmerited gifts, showing the favor of God, became nebulously “defined” as the “unmerited favor of God”, while denying that this favor actually took the form of tangible manifestations. Grace is now popularly taught and defined in Mormon circles, as God giving us special leniency which we don’t deserve, but should expect nonetheless. If this were golf, we’d call it a “handicap”.

The Word of God

“... for my works are without end, and also my words, for they never cease.” (Mos. 1:4) What do you suppose this means? What’s the connection between God’s works and God’s words? If you don’t know, your church just might be in apostasy. But you are in good company. Joseph Smith said: “We believe the Bible to be the word of God as far as it is translated correctly.” To this I would add: “Also as far as it is interpreted correctly.” Since the Bible is the basis for all other revealed scripture, how you translate and understand the Bible has everything to do with how you translate and understand all other revelation – including personal revelation from the Lord to you? How do you translate the Bible correctly? There are two ways: (1) Revelation. (2) Going back and studying the original meanings of the Greek and Hebrew words in their original context. Joseph Smith provided much of the revelation, which I have found is very close to the original meanings of ancient writings, which have been recently discovered and more recently researched.

OK, back to works and words. There is a word which is constantly used in the Old Testament: *davar/davarim* (plural). It is variously translated “word”, “work”, “thing”, “situation”, “arrangement”, “matter”, “dream”, “vision”, “revelation”. Words are the creative energy by which God creates all things through faith. Works are the visible manifestations of God and His engagements with man in this world. There is no end to the words and works of God, and there is no end to the number of ways in which this word is used and variously translated in the Old Testament.

I could list them all, but instead of that, you can read a 616-page book mentioned in the Bibliography in the Introduction that lists a number of them.

Since the apostasy, let's call it what it is, the "word of God" has degenerated into meaning "the written word of God as contained in the Bible", and it is worshipped, venerated, and idolized in place of the Living, Revealing God. The Bible writers of both the Old and New Testaments understand "the word of God" and used it in that context. In the New Testament, instead of *dabar*, the equivalent Aramaic word *rhema* is used, particularly in Luke,

Summary

The bottom line to this discussion of the Name, Faith, Grace, and the Word is to show how the meanings of all these important words (and many more) have been clouded, obscured, or removed in order to change "a relationship" into "a religion".

Unlike prophets, churchmen are the product of institutions. In the safety and permanence of institutions they put their trust. They resolutely oppose the prophets, whom they accuse of disturbing their repose and rocking the boat; and they cultivate in opposition a peculiar "spiritual" type of religion, detached, and unworldly, but not in the sense that the primitive Christians were spiritual, detached, and unworldly. You will recall that the earliest critics of the ancient Christians describe them as noisy, unwashed, seditious, uncooperative, overactive, unabashed in their behavior, and crass, coarse, physical, and literal in their doctrines of heaven and their expectations of blessedness. Hugh Nibley, *The World and the Prophets*, p. 175

Along with the loss of relationship comes the loss of revelation: personal and institutional.

"God will consistently challenge your paradigms. Orthodoxy is the antithesis of seeking truth from God. The latter requires a constant search for new facts, new observations, and new theories.

Ironically, orthodoxy is used as the measuring stick for apostasy, when the idea of a closed canon is itself apostate from the idea of truth." Robert Smith ("The Glory of God is Intelligence", p. 127)

Authority

Priesthood, specifically power and authority in the Priesthood derives from our relationship with the Lord. As was the case with all the patriarchs in the Bible, the Apostles, the prophets in the Book of Mormon, and with the latter-day servants, as their relationship grew and developed with the Lord, so did the power and authority in the Priesthood, which He entrusted to them. It naturally follows that in the Great Apostasy, loss of relationship led to loss of Priesthood.

Nobody in the Mormon church explains the apostasy in terms of anything other than authority. Do they care about anything else? Are not the whacky ideas of the early church not evidence of apostasy because of loss of contact with the Holy Spirit. The Spirit is grieved, the heavens withdraw themselves, and Amen to their authority.

If the Catholic Church could lose authority, and if D&C 121 describes how Priesthood power and authority can be lost, why does the Mormon church insist that it can never lose its authority? You can't have it both ways.

Changes in the early church that lead to apostasy

- Forced conversions.
- Strange and unbiblical doctrine.
- Persecution of anybody who did not follow the strong central authority which they established.
- False teachings about the return of Christ.
- Establishment of the parasitic relationship between church and state.
- False ideas about what constituted a church.
- Removal of covenants and plain and precious parts of the Bible.
- Suppressed and destroyed holy records.
- Changed the definitions of many fundamental and important Gospel terms.

Today

Latter-day “saints” claim that Joseph Smith restored the New Testament church, but I have demonstrated throughout the Book of Acts that the church today lacks both the form and the power of the former church. Additionally, Joseph Smith sought to restore the religion of Adam, not just the religion of Paul. Unfortunately, the church fell under condemnation, and like the children of Israel under Moses, the power and authority of Holy Priesthood was taken out of their midst.

I have seen this for myself, first-hand. I was involved in a mini dispensation of Priesthood to a group of people who had been cut off and marginalized from the mother LDS church, and sought the Lord for a way in which they might return to Him and fulfill their covenants. We were blessed by the Lord with Priesthood, both power and authority. We were showered with revelations – almost daily – and not just to one or two individuals, but to groups of people. All this ended in a year and a half, as we collectively craved the power base and hierarchy that come with an institutional church. This was followed by imposing a strict set of rules on the members, with the accompanying loss of the gifts of the Spirit, and an increase in contention and disunity.

After this experience, I had many years to ponder and seek revelation from the Lord about what happened and why we failed. This led to a further search into the LDS church, its auspicious beginning, and its failure to meet its stated goals. I prayed about this for years, but it wasn’t until I came to the hard truth that the church had **failed** that I began to come to an understanding. Knowing **that** we had failed, I wanted to know **how** we had failed, and what made other past efforts, like Enoch’s Zion, succeed where we failed. That search has led me to the point where I am today.

I am finding others who have traveled a different route, but have arrived at the same point today. We are all seeking a relationship with the Lord in order to become empowered to be His servants in the great latter-day work of the Restoration. The Restoration is not complete, but there is more to restore than additional temples, more programs, and the ever-expanding church handbook. Joseph Smith spoke of a future revelation of the fullness of the Priesthood, of a coming Elijah, not an Elijah who had already come. In D&C 77:15, the Lord talks about “in the last days, at the time of the restoration. See also D&C 86:8-10. Joseph Smith only laid the “foundation” (D&C 1:30). The rest of the prophecies in the D&C are yet to come.

This is not a time to sit back and observe. This is a time to step up, come to the Lord, receive your commission from Him and join in this work.