



Marie Ellenrieder, The Baptism of Lydia, 1861, oil on paper, 35 x 47 cm, Alte Nationalgalerie, Berlin. Image via Wikimedia Commons.

ACTS 16–21

PAUL'S SECOND AND THIRD MISSIONS

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Introduction

In this section of Acts, we complete Paul's second and third apostolic missions to the Gentiles. The chapters are filled with travel details and Paul's passionate testimony. Paul traveled with three companions, Silas, Timothy, and Luke, in the second mission and Aquilla and Priscilla on his third mission. The mission headquarters for Paul's second and third gentile missions were Corinth and Ephesus. In both mission accounts, Luke included

- a sermon given (Act 17:22–31; 20:18–36)
- the Spirit's gifts poured out on Paul
- a report given in Jerusalem to Church leaders after each mission

Table 1. Overview of Paul's second gentile mission

Location	Companion	Initial purpose ¹
Syria	Silas	Ministering to the converts
Cilicia	Luke	Sharing the news from the Jerusalem Council on circumcision
Greece	Timothy	Teaching the gospel of Christ in Macedonia, per Paul's vision

Paul's second gentile mission (AD 49–52)—Act 15:40–18:21

This was Paul's largest mission in geographical terms, covering from Antioch to Greece (including northern Macedonia and southern Achaia). We still have the correspondence from Paul to three of the five cities he visited that year (Thessalonica, Philippi, and Corinth). He felt inspired to spend the majority of his mission, about eighteen months, in Corinth (Act 18:11).

Paul's second mission is dated between AD 49–52 thanks to two historical dates in the text: AD 49, in which Claudius Caesar issued his edict for all Jews (and Christians by association) to leave Rome, and AD 51 to 52, when Gallio reigned over southern Greece.

Acts 16

Timothy—Act 16:1–5

Act 16:1 (BSB). *“Paul came to Derbe and then to Lystra.”* Paul takes a new companion, Silas, with him to visit the recent converts in Galatia. The missionaries are on assignment to share the report from the Jerusalem Council on the four laws of Moses that are still applicable for gentile converts. The early Saints needed ministering, but it required courage to return to the towns where Paul had been chased out and even stoned a year or two before (Act 14).

Act 16:1 (BSB). *“where he found a disciple named Timothy.”* In Lystra, Paul and Silas met a dynamic young Jewish Christian named Timothy. He became one of Paul's closest companions and an adopted “son in the faith” (1 Tim 1:2). This verse implies that Timothy converted after Paul's last visit.

Act 16:1 (BSB). *“the son of a believing Jewish woman and a Greek father.”* Timothy's mother was a convert named Eunice. Both Timothy and Eunice have Greek names, and we learn Timothy's father was a Greek Gentile. Marriages outside of the covenant were illegal under the law of Moses (Deu 7:3), but in the diaspora they were more common. We also learn that Timothy's grandmother Lois joined the Saints. Later Paul praised both Eunice and Lois as women of faith who knew and taught their scriptures well (2 Tim 1:5, 3:15). They are two of the thirty named female disciples in the New Testament.

Act 16:3. *“circumcised him because of the Jews.”* Timothy's circumcision at this time is ironic as Paul had just fought during the Jerusalem Council for gentile converts to not be bound by the law of

Table 2. Approximate time line of the Apostle Paul's life according to scripture and historical events*

Dates	References	Events
~5–25	Act 22:3, 28; Rom 11:1; Gal 1:14; Phlm 3:5	Paul is born in Tarsus as an Israelite from the tribe of Benjamin and as a Roman citizen. He is educated by Gamaliel I.
30–33		Ministry, death, and Resurrection of Jesus the Christ
~33 or 34	Act 7:58; 8:1; 22:4; 26:9–11; 1 Cor 15:9; Phlm 3:6	Paul witnesses Stephen's stoning and persecutes Christians.
~33 or 34	Act 9:1–10, 19; 22:6–11; 26:12–18; Gal 1:15–16	Paul is converted, called, and commissioned on the way to Damascus, where he stays for a time.
~33 or 34	Act 9:20–24; 2 Cor 11:32–33; Gal 1:17	Paul escapes from Damascus through city wall.
~34 or 35	Act 9:26–30; Gal 1:18, 21	Paul visits Jerusalem, meets with Peter and James, and flees to Tarsus.
37–44	Act 11:25–26	Paul ministers in hometown, Tarsus, then joins Barnabas's mission in Antioch of Syria.
41–44	Act 12	King Herod Agrippa I reigns; has Apostle James killed and imprisons Peter for second time in Jerusalem.
41–54		Claudius Caesar reigns over the Roman Empire.
~44	Act 11:27–30; Gal 2:1–10	Paul and Barnabas bring tithes and donations for Judean famine during Claudius's reign.
45–47	Acts 13:4–14:26	Paul's first mission to Gentiles. Paul ministers in Galatia with Barnabas and John Mark.
48–49?	Act 15:1–21, 30–41; Gal 2:1	Paul returns to Jerusalem fourteen years after first meeting with Peter. Questions on circumcision arise, and the Jerusalem Council takes place to address them. Paul receives a new mission call; there is a companionship dispute—Paul takes Silas to Galatia.
49		Claudius's edict removes all Jews (and Christians, by extension) from Rome
49–52	Act 15:36–18:22 (esp. 17:10–15; 18:11); 2 Cor 11:7–9; Phlp 4:15–16; 1 Thes 2:2, 21; 3:1	Paul's second missionary journey , which possibly lasts two and a half years. Paul and Silas serve in Galatia and Asia Minor—specifically, in Philippi, Thessalonica, Berea, Athens, and Corinth (where they stayed for a year and a half). Paul writes 1 and 2 Thessalonians.
51–52	Act 18:12–17, 22	Gallio reigns in Achaia. Paul speaks with Gallio and then report mission in Jerusalem along with his companions.
52–57	Act 18:23–21:17	Paul's third missionary journey , which possibly lasts five years. Paul stays in Antioch for a time, then travels through Galatia to Phrygia.

Table 2 (continued)

Dates	References	Events
52–55	Act 19:1; 20:31; 1 Cor 16:8; 2 Cor 2:3–4; 7:8–16	Paul arrives in Ephesus and serves there for three years. Paul writes to the Corinthians.
55–56	Act 20:1; 2 Cor 2:12–13	Paul travels to Macedonia, meets Titus, and writes 2 Corinthians.
57 or 58	Act 20:2–3; 2 Cor 9:4	Paul winters in Corinth and writes Romans.
57–59	Act 24:27–36	Paul travels to Jerusalem and is arrested. He is transferred as a Roman citizen to Caesarea, where he stays for two years.
~60	Act 28:11	Paul sails to Rome, and the boat is shipwrecked. Paul spends three months on Malta before he finally arrives in Rome, where he is placed under house arrest.
~62	Act 28:30–31	While in prison in Rome, Paul writes Ephesians, Philippians, Colossians, Philemon.
62–67		Paul is released from Roman house arrest and travels, possibly, to Spain, where he writes 1 Timothy and Titus. Paul is placed in Roman prison for the second time and writes 2 Timothy.

*This table is adapted from “Major Events in the Life of the Apostle Paul,” Resources, ESV.org, <https://esv.org/resources/esv-global-study-bible/chart-44-06/#chart-44-06-star-1>.

circumcision (Act 15:24–29; Gal 2:1–3). Even though Paul advocated that circumcision was not needed for salvation, it was advantageous when preaching to the Jews. As Paul’s new junior companion, Timothy would be more effective in the Jewish synagogues if he were circumcised. This is consistent with Paul’s strategy: “Unto the Jews I became as a Jew . . . that I might gain them” (1 Cor 9:20).

Act 16:4. “they delivered them the decrees.” Paul helped deliver the leadership decisions from the Jerusalem Council throughout his missions. These tangible efforts to unify the teachings of the Church came through the leaders, and spiritual unity (that is, the Saints’ willingness to follow these teachings) came through the Spirit.

Act 16:5. “increased in number daily.” The growth of the early Church was amazingly successful because the people were “established in the faith” of Jesus Christ.

Paul’s vision in Troas—Act 16:6–10

Act 16:6. “forbidden of the Holy Ghost to preach the word in Asia.” Paul’s group traveled through the provinces in central and northern Asia Minor (or Turkey). They traveled on three major

Roman roads, running through limestone gorges that were covered with evergreen cedar and pine trees and that opened into green plains. As a missionary, Paul prayed for guidance, and the Spirit inspired him where *not* to go. He had hoped to visit Ephesus, but the time was not right. Instead, Paul trusted the Lord and went to Troas. (Ephesus was prepared for him by his next mission [see Act 19:1]). The Spirit's time-sensitive revelation required flexibility. Paul learned that inspiration "often shines a small light in the dark before the whole problem is illuminated."²

Act 16:9. "[In] a vision . . . There stood a man . . . saying, *Come over into Macedonia, and help us.*" Acts records five of Paul's night visions. This one opened the door for Christianity in Europe through Greece.

Act 16:10. "*Immediately we endeavored to go into Macedonia.*" Luke's use of *we* tracks when Luke joined Paul's travels. This is strong evidence that the author was a missionary companion of Paul. Luke joined Paul in Troas and continued with him through Philippi (Act 16:12, 16–17). Then seven years later, he joined Paul again in Philippi—the *we* appears in the storyline again.³

Mission in Macedonia—Act 16:11–17:13

Act 16:11–13 (NIV). "*From Troas we put out to sea and sailed . . . to Philippi. . . . On the Sabbath we went . . . to the river, where we expected to find a place of prayer.*" The missionaries set sail with a good wind and made their voyage across the Aegean Sea in only two days (while their return trip took five days [Act 20:6]). They arrived in Philippi by the Jewish Sabbath. There were not enough Jews to have a synagogue or house of prayer, but Paul knew the habits of the Jews well enough to look by the riverbank for a gathering of Jews on the Sabbath. (Jews often met on a seashore or river for the frequent Jewish ritual washings at an open-air *proseucha*, a circular enclosure).⁴ Luke describes women only. Since most ancient women were married, we assume these women were widowed, divorced, or married to Gentiles.⁵

Philippi was the capital city of Macedonia, founded by Alexander the Great's father, Philip, as his frontier fortress. Nearby gold mines helped make him rich. It was a military and agricultural center when it became a Roman colony. At the time of the New Testament, the city was home to few Jews if any, but Paul called the strong Christian congregation in Philippi "my joy and crown" (Phlp 4:1–3).

Lydia—Act 16:14–15

Act 16:14. "*And a certain woman named Lydia . . . which worshipped God.*" Luke introduces Lydia, a great woman who became a leader in the New Testament Church. She met with the Jews on their

Sabbath, but we assume she was a convert since the phrase “worshipped God” here designates converts to Judaism (like the term *God-fearer*). Lydia was a rich businesswoman (possibly a Greek widow) who sold purple, an expensive fabric associated with royal or rich garb. Those living in Syria and Phoenicia had a monopoly on the purple dye, which was extracted from shellfish that lived along their sea coast.⁶

Act 16:15 (BSB). “*when she and her household had been baptized, she urged us . . . ‘come and stay at my house.’*” Lydia opened her mind, heart, and home to the truths spoken by Paul. She and her household (family and servants) were baptized. The question arises, were slaves or servants able to choose to join their master’s religion? In the case of the first Christians, agency was a foundational doctrine (Mt 26:39; Jn 5:30). Jesus never compelled believers to follow Him, but He encouraged them to “come and see” (Jn 1:39). We assume all converts had the freedom to choose baptism. Lydia’s generosity prevailed, and at least four missionaries (Paul, Silas, Timothy, Luke, and anyone else that “us” referred to) stayed with her. Initially, the Apostles traveled without funds.⁷

Paul heals a possessed damsel—Act 16:16–19

Act 16:16. “*a certain damsel possessed with a spirit of divination.*” The girl was probably a slave who either was taught to become a soothsayer or was possessed by a devil. Divination refers to forecasting the future through cards, horoscopes, charms, Ouija boards, séances, crystal balls, and the like. It was forbidden under the law of Moses (Deu 18:9–14; Jos 13:22).

Act 16:17. “*followed . . . us, . . . saying, These men are the servants of the most high God, which shew unto us the way of salvation.*” The Gospels described evil spirits testifying of Jesus’s divinity (Mk 1:34). With its many days of wailing, this devil unnerved the group so that Paul called on the name of the Lord to cast it out. However, the girl’s masters begrudged the loss of their potential income and plotted against Paul.

Paul’s imprisonment and miraculous release—Act 16:20–40

Act 16:20. “*These . . . Jews, do exceedingly trouble our city.*” Paul and Silas are identified as Jews, not Romans nor Christians. The Jewish faith was one of the ten legally protected religions under Roman law. The prosecutors did not convict Paul and Silas for teaching non-Roman customs.

Act 16:23–24. “*laid many stripes upon them, they cast them into . . . inner prison, and made their feet fast in the stocks.*” As this was a Roman and not a Jewish court, the scourging Paul and Silas received would not have been limited to thirty-nine lashes. Roman beatings included stripping the victims, tying their hands to a whipping post, and then lashing them with a leather whip embedded with pieces of rocks, bones, and shells at the ends of each leather strip to cut and tear open the skin. By his third mission, Paul reported that he had endured five whippings (2 Cor 11:24–25). It was illegal for Paul as a Roman citizen to be whipped without a trial, but none is mentioned.

Act 16:25–26. “*at midnight Paul and Silas prayed, and sang praises unto God. . . . And suddenly there was a great earthquake.*” Singing psalms probably brought the Spirit, which would help the missionaries endure their pain. The fact that the timing of their imprisonment and singing corresponded with an earthquake was nothing short of miraculous. More often than not, the Lord uses natural laws to perform His miracles. The timing shows His divine work. With the prison foundations shaking, Luke highlights the parallels of divine intervention that loosened both Peter’s and Paul’s bands (Act 12:6–7).

Act 16:27. “*the keeper of the prison . . . would have killed himself, supposing that the prisoners had . . . fled.*” The jailer was about to attempt suicide. Under Roman law, jailers and soldiers who did not guard their prisoners would be killed. Also, in Philippi at the time, dying by suicide in such a situation was heroic. Yet Paul knew God’s commandment against suicide and assured the jailer they had not fled.

Act 16:30. “*what must I do to be saved?*” We do not know the trembling jailer’s frame of mind—he may have been asking how he could be physically spared from Roman torture or death, or perhaps he had heard Paul’s singing or preaching and wanted to learn more. In either case, his question has a spiritual element that each Bible reader can personally ask God. Regardless of the jailer’s intent, Paul jumped at the chance to use this question as a missionary opportunity.

Act 16:31. “*Believe on the Lord Jesus Christ, and thou shalt be saved.*” Paul added the teachings of the Lord to his discussion and then offered the ordinance of baptism to the jailer and his multigenerational family and slaves or servants. The real miracle of deliverance was not the prison doors opening but the jailer’s family opening their hearts to the message of salvation through Jesus. Belief was “the beginning, not the end of the requirements for salvation.”⁸ The jailer believed and washed the missionaries’ wounds. Then the Lord washed him and his household with the first saving ordinance of baptism.

Act 16:35. “*when it was day . . . the serjeants, saying, Let those men go.*” Sergeants are “police” (RSV) or “officers” (NEB) or magistrates. Luke does not explain why the prisoners were released in the morning. Perhaps the previously possessed girl’s master was not there. Paul did not accept their release and demanded a full apology, claiming his rights as a Roman citizen. He spoke with great confidence in the protection guaranteed by Roman law. Did he tell his prosecutors that he was a Roman citizen the day before in order to stop his beating? Paul probably dressed as a humble missionary, not in his official Roman toga.⁹

Act 16:39–40. “*desired them to depart out of the city . . . entered into the house of Lydia . . . seen the brethren . . . and departed.*” Even though Paul and Silas were pardoned, they still respected the magistrates’ request to leave the city. However, they did not leave the young converts alone; Luke remained in Philippi to build the kingdom. This became one of the faithful strongholds of Christianity. The Epistle to the Philippians includes the detail that Paul’s wife possibly moved to this branch, as Paul wrote: “True yokefellow, help those women which labored with me in the gospel” (Phlp 4:3).

Thessalonica was the largest city in northern Greece, a center of wealth and influence. In 315 BC it was named after the half-sister of Alexander the Great. It became a Roman province in 146 BC and was then declared a “Free City” (free from taxation, military occupation, and Roman governance). The major highway across northern Greece, Via Egnatia, ran through Thessalonica. Paul’s oldest-known epistle was written to the Saints there a few months after he left.

Acts 17

Paul and Silas visit Thessalonica—Act 17:1–9

Act 17:1–3. “*they came to Thessalonica . . . synagogue of the Jews . . . reasoned with them out of the scriptures . . . that Christ . . . suffered, and risen.*” Luke describes Paul’s pattern of preaching at the synagogue and focusing on Jesus as the Christ.¹⁰ Paul addressed the Jews’ false expectation that their Messiah would come to conquer and reign. For three Sabbaths, he found biblical prophecies “explaining and proving” that their Messiah, Jesus, first needed to suffer and then be resurrected (Act 17:3 RSV).

Act 17:4. “*some of them believed . . . devout Greeks a great multitude, and of the chief women not a few.*” Paul consistently started his preaching at the synagogue, and his results were consistent as well. Those that flocked to Christianity were often monotheistic Gentiles (also called “devout Greeks” or “God-fearers”).¹¹ Women also flocked to the fold in part because they were valued in Christianity. Luke highlights this shocking cultural change for Christian women in both his Gospel and the Acts. It was an abrupt and radical change from the religious practices of the day. The Apostolic Church followed the example of the Lord, honoring women and encouraging them to participate, worship, and serve. (For the few statements that discourage women’s worship, see the specific epistles.¹²) The KJV “consorted” means “joined.”

Act 17:5. “*the Jews which believed not, moved with envy.*” The unbelieving Jews hired a gang to attack the Christian missionaries, which “set all the city on an uproar.” In their search for Paul and his companions, the gang attacked “the house of Jason,” where Paul probably stayed or possibly where the Christians met for church. Jason must have been a property-owning convert (Rom 16:21 calls him a companion of Paul). The mob searched in vain as the missionaries hid and then escaped.

Act 17:7. “*these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.*” The mob charged Jason and his supporters with attacking Caesar, the Roman law, and the peace. The list resembled the charges against Jesus in Lk 23:2 (as this list is only found in Luke, it appears that Luke added it to bolster his theological message that the Apostolic Church followed Jesus’s example). The rulers required Jason to post bond in order to calm down the mob (compare 1 Thes 2).

The political background sheds light on why the Thessalonian council was keenly worried about the animosity between Jews and Christians. At about this same time, in AD 49, Claudius Caesar expelled Jews from Rome due to a conflict with one of their factions, Christianity. These movements were probably historically linked to the resurgence of Zealots after King Agrippa I's death in Palestine.

Paul and Silas visit Berea—Act 17:10–13

Act 17:10. “*sent away Paul and Silas by night unto Berea.*” Paul and Silas escaped in the dark to another Greek city forty miles away.

Act 17:11. “*they received the word with all readiness . . . and searched the scriptures daily.*” Perhaps the synagogue members in Berea were more receptive because they studied their scriptures daily. This studying was most likely done in a group since individuals rarely had the means to own sacred scrolls. Most villages and towns shared a copy of the Torah and the Psalms. Larger cities also had a copy of Isaiah, and only a few large synagogues had the majority of the scrolls.

Act 17:12. “*many of them believed; also of honourable women which were Greeks.*” This is the ninth of ten times that Luke points out the numerous female converts in nearly every town.¹³ This meant not only that the women were receptive to the truth of the message and of the witness of the Spirit but also that the new faith had something for women that their society at large lacked.¹⁴

Act 17:13. “*Jews of Thessalonica . . . came . . . and stirred up the people.*” The regular hounding of God's servants in every town by people from a previously visited town has also been repeated in other dispensations. Satan uses this attack to try to stop God's kingdom from spreading. Ironically, the persecution often unifies those who are attacked, and the attention they raise builds curiosity that often results in more interest and conversions (see D&C 99:8; Alm 24:26).

Paul and Silas visit Athens—Act 17:14–21

Act 17:14–15. “*the brethren sent away Paul . . . unto Athens.*” Paul left Silas in Berea, sent Timothy back to Thessalonica (see 1 Thes 3:1–2), and then sailed two hundred miles alone to Athens. Once there, Paul invited his companions to join him as quickly as they could.

Athens was a wonder of the ancient world. It was one of the three largest cities in the Roman Empire. At the time of the New Testament, Rome was the political capital, but Athens was the educational capital. Athens was the center of culture, philosophy, and art. It had an extensive influence on western culture. A Greek education was fostered by libraries that contained as many as six hundred thousand books. The most popular Greek subjects were rhetoric and philosophy. Most of the male population of Greece spoke with skill, and many were literate. Romans often completed their formal schooling at one of the two universities in Athens. At that time Athens provided the equivalent of postgraduate study.

Act 17:16. “Paul[’s] spirit was stirred in him, when he saw the city wholly given to idolatry.” An ancient Athenian joke read, “It is easier to find a god in Athens than the person you are looking for.”¹⁵ I like a broad definition of idolatry: idols give you what you want. We are an idolatrous people when we want what we want instead of what God wants.

Act 17:17. “disputed he in the synagogue . . . and in the market daily.” In most Greek cities, but especially in Athens, debates and speeches (or forensics) occurred regularly in public and private gatherings. Both Jewish and Greek groups gathered in the synagogues or markets to exchange ideas.

Act 17:18. “certain philosophers . . . said, What will this babbler say?” The audience saw Paul’s message of Jesus’s Resurrection as a strange new god. They wanted to be convinced through persuasive rhetoric or logic, not revelation or feelings. As Paul taught them, he skillfully used some of their philosophers’ beliefs and teachings. Luke mentions two different philosophical camps among his audience: Stoicism and Epicureanism.

Act 17:21. “the Athenians . . . spent their time in nothing else, but either to tell, or to hear some new thing.” The love of speech had become second nature in Athens. “They were a nation of talkers. They were almost slaves of cultivated expression.”¹⁶ Paul knew his audience. The most important virtue to the Greek civilization was wisdom, or *sophy*. It stemmed from developing one’s rational mind, not one’s emotions. This led to the glorification of the intellect through philosophies. For centuries the Greeks strove to find answers to life’s most difficult questions. But by Paul’s time, there was an atmosphere of doubt. Over time, their different religions increased and their philosophy decreased.

Stoicism was founded by Zeno from Cyprus (334–262 BC). For him the greatest achievement in life was reason and the knowledge that arose from it. Stoics believed in a Great Spirit. All matter, including humans, was part of the supreme and was thereby divine. All order and law within the world were the Great Spirit’s mind and will. All was predetermined. If any evil came to a good man, it was only temporary, and in the grand scheme of things it would not be considered evil. Stoics shunned luxury and thought all things done in virtue would bring joy. They found joy in horses, hunting, parties, and falling in love. Death was everyone’s fate, so suicide was acceptable. After death every spirit became part of the Great Spirit.

Epicureanism was founded by Epicurus of Greece (341–270 BC), who authored over three hundred books. He taught that life was about simple pleasures and that its greatest achievement was wisdom. Epicureans rejected religion and taught that all reason must be confined to the sensual experience as the final test of truth. Thus, knowledge arose out of the senses. They believed that humanity began spontaneously and that death was the end. Sensual pleasures that freed the body from pain and the soul from disturbance were legitimate, and wisdom found room for them.

Paul's speech on Mars Hill—Act 17:22–34

Act 17:22. “*Paul stood in the midst of Mars' Hill, and said, . . . I perceive that . . . ye are too superstitious.*” Paul may have spoken to the Athenian governing body, which then met at the Areopagus and Mars Hill (the marketplace). Paul's life and early education in Tarsus (where the universities specialized in philosophy and literature) and with Gamaliel in Jerusalem (who was a master of the law of Moses) prepared him to testify to the educated Athenians who were accustomed to the most intelligent, gifted public speakers. Paul also knew that the Lord through the Spirit would magnify anything he could offer. A few years later, Paul modestly introduced himself in an epistle thus: “I came . . . not with excellency of speech or of wisdom” (1 Cor 2:1). Yet this invitation to speak before the civil council on Mars Hill suggests that he must have been a powerful orator.

This sermon on Mars Hill is the only sermon Luke records from this mission. It includes quality Greek and philosophical and poetic citations that added a cultured element to Paul's missionary message. Paul began by attacking superstitions—which were also attacked by both the Stoics and Epicureans.¹⁷

Act 17:23. “*TO THE UNKNOWN GOD . . . declare I unto you.*” Paul's second sentence sprang from one of the “objects of your worship” (RSV) or “sacred monuments” (JB). In addition to their large Greek pantheon, cities often had a monument to an unknown god to ensure that all deities were placated.¹⁸

Act 17:24–26. “*God that made the world . . . and hath made of one blood all nations.*” Paul addressed the beliefs of the Stoics (that God is Creator) and denounced those of the Epicureans (that God does not exist). He described the plan of salvation, including that humanity shares the same Creator God as well as a familial source from Adam and Eve through Noah and his wife.

Act 17:26 (NASB). “*their appointed times.*” God's plan of salvation was set from the beginning, with times and bounds set for everything. Paul refers to a premortality in this definition of the Creation.

Act 17:27 (JST). “*if they are willing to find him, for he is not far from every one of us.*” Paul reasoned that finding God requires a willing mind, a willing heart, and effort. It also requires the Spirit's inspiration as a witness of truth. Paul diagnosed the shortcomings of intellectualism and taught the people that in order to learn the things of God, they must meekly listen and learn by humbly seeking God with faith.

Act 17:28. “*In him we live, and move, and have our being.*” Paul quoted a Stoic philosopher and poet from his hometown, Tarsus (“Hymn to Zeus,” by Cleanthes). Assuming Paul said this, this reference speaks highly of his education. Either Paul or later Luke wove lines from different poets together beautifully in this address.

Act 17:29. “*we are the offspring of God.*” Paul also cited a line from Aratus's poem “Phaenomena.”¹⁹ Using the poem as a springboard, Paul further taught that God is our Heavenly Father and that we are His begotten sons and daughters. However, many scholars miss this and only see Paul's interest in poetry.

Act 17:30. “*commandeth all men every where to repent.*” Contrary to most Greek religions, Paul emphasized the need for personal accountability and taught that all humans will ultimately face God

in a righteous judgment. Some Greek philosophers taught that death freed one from the punishment of the physical body. On the contrary, Paul promised a physical and spiritual resurrection. He fascinated some in his audience, who replied, “We will hear thee again of this matter,” but no more is recorded.

Act 17:33–34. “*Paul departed from among them . . . and others [believed].*” We know that at least a few women and men believed—notably, Dionysius and Damaris joined Paul on his next journey to Corinth.

Acts 18

Paul completes his second apostolic mission to the Gentiles, in Corinth—Act 18:1–22

Act 18:1. “*Paul . . . came to Corinth.*” Paul did not wait for Silas and Timothy in Athens but headed due west forty miles to Corinth (1 Cor 2:1–5). He made at least one or two return visits to Corinth and wrote at least four letters to them (two of which we have). It appears this is when he wrote 1 Thessalonians.

Act 18:2. “*found a certain Jew named Aquila . . . with his wife Priscilla.*” Luke introduces us to two future leaders in early Christianity. They were Jewish refugees who had fled Rome. Aquila was from Pontus, a region of Asia Minor east of Galatia and north of Syria toward the Black Sea. Aquila and Priscilla may have already been Christians when they fled Rome as members of a Jewish splinter group (Act 2:10). Aquila and Priscilla immediately invited Paul to live with them in Corinth. They became great missionaries and lifelong friends of Paul. We will read more of them throughout the Epistles.²⁰

Corinth was a double port city, controlling the isthmus between mainland Greece and the Peloponnesus. This facilitated commerce and drew in a cosmopolitan population. The ancient city was founded by Dorian Greeks in the tenth century BC at the foot of Acro Corinth, a rocky summit of 1,886 feet. The people crowned the summit with a temple to Aphrodite. Between 625 and 585 BC a five-foot-wide canal track was cut through the rock to connect the ports on the Aegean and Adriatic Seas. This allowed people to wheel ships across the isthmus rather than sail around it. Corinth was sacked by the Romans in 146 BC, and in 44 BC Julius Caesar repopulated it with freed Italian men. In 27 BC Corinth was named the capital of the senatorial province of Achaia, the seat of the ruling proconsul. Archeologists found a broken lintel with four words engraved in the stone: “Synagogue of the Hebrews.” The city was well known for its sexual promiscuity. At the time, prostitutes were often referred to as “Corinthian girls,” and to practice fornication was “to Corinthianize.” It should not be surprising to find Paul denouncing sexual sins to the new Church members in 1 Corinthians.

Act 18:2. “because that Claudius had commanded all Jews to depart from Rome.” Claudius Caesar was the fourth Roman emperor and reigned from AD 41 to 54. He was conciliatory toward the Jews most of the time, but when rioting broke out between the Jews and Christians, he expelled some of them from Rome in AD 49.²¹ A short time later and because of the great number of Jews in Rome, Claudius modified his edict to simply prohibit Jews from holding meetings. We have evidence that after Claudius’s death, Christians returned to Rome in about AD 57, when Paul wrote the Epistle to the Romans. Even with Claudius’s attempts to calm down the Jewish-Christian arguments, Christianity still took a firm hold in the Mediterranean world during Claudius’s reign.²²

Act 18:3. “he abode with them . . . [as] tentmakers.” Luke explains that Paul moved in with Aquila and Priscilla because they shared the same profession—tentmaking (all three became full-time missionaries directly afterward). Paul had been trained in tentmaking and worked to support himself (we also have evidence that he came from a wealthy family).²³

All Jewish boys were encouraged to earn a living. Shortly after the time of the New Testament, the Mishnah outlined different ideal stages in Jewish boys’ lives, starting with learning to read and write at age five: “at five to Scripture, ten to Mishnah, thirteen to religious duties, fifteen to Talmud, eighteen to the wedding canopy, at twenty to acquire riches, at thirty strength, at forty prudence, fifty to the council,” and so on.²⁴ Later in Paul’s letters he tells us that he supported himself and did not ask the Saints for financial aid, which is consistent with Act 18:3 (see 2 Thes 3:8–10; 2 Cor 11:9). Paul’s example of working emphasizes that he was on the Lord’s errand to help people spiritually and was not profiting from them financially. Paul’s home district of Cilicia exported goat hair for making tents. By connecting the information of Paul’s being both Jewish and a free-born Roman citizen (Act 22:28)—a unique position—one could deduce that his father gained his Roman citizenship and wealth by providing tents for a Roman army.

Act 18:5. “when Silas and Timotheus were come . . . Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.” When Paul’s companions arrived from northern Greece, they joined the synagogue services and added their spiritual witnesses to Paul’s (Act 17:14; 1 Thes 3:1–2). They again focused on the message that Jesus fulfilled the law as their promised Messiah.

Act 18:6. “when they opposed . . . Your blood be upon your own heads . . . I will go unto the Gentiles.” The Corinthian Jews at the synagogue rejected Christianity, so Paul “shook his raiment” against them and felt justified to move on, freed from the responsibility of preaching to the Jews (Rom 2:9–10). We learn more of this practice as it was used by early missionaries in Restoration scripture.²⁵

Act 18:7. “and entered into a certain man’s house, named Justus.” Justus was a “God fearing gentile” who converted to Christianity, and probably met Paul in the Jewish synagogue (Act 16:14). He lived next door to the synagogue, an ideal place for Paul to teach for a time.

Act 18:8. “Crispus, the chief ruler of the synagogue . . . and many of the Corinthians . . . believed, and were baptized.” Crispus was one of the few people that Paul personally baptized (1 Cor 1:14–16). This verse also reinforces the key Christian doctrine that baptism is an essential step in

Table 3. Paul's visions as recorded in the New Testament

Number	Reference	Vision	Message
1	Act 9; 22; 26	Christ near Damascus	Paul's conversion and direction to visit a man in Damascus
2	Act 16:9–10	Man from Macedonia praying	Direction to preach in northern Greece
3	Act 18:9–10	Lord's voice in Corinth	Direction to remain in southern Greece
4	2 Cor 12:1–4	Third heaven	Comfort in persecutions; inspiration to understand afterlife
5	Act 22:17–21	Christ in temple	Direction to leave Jerusalem for gentile areas
6	Act 23:11	Christ in Jerusalem fortress	Comfort in imprisonment and direction for Rome
7	Act 27:23–24	Angel of God	Promises of safety in shipwreck and preparation to stand before Caesar

the process of conversion, as Jesus Himself taught (Jn 3:3, 5). Perhaps the Jews did not violently retaliate against the missionaries because their leader Crispus converted to Christianity.

Act 18:9–10 (BSB). *“One night the Lord spoke to Paul in a vision: ‘Do not be afraid; keep on speaking. . . . I am with you.’”* This message is a great missionary motto. This is Paul's third of

Gallio. Lucius Junius Gallio Annaeus was the son of the Roman rhetorician Seneca the Elder and the brother of the philosopher Seneca the Younger. Gallio governed Achaia, the province of southern Greece. His brother said of him, “No mortal is so agreeable to any one person as this man is to everybody.” Evidence for Gallio's judgment seat as proconsul in Achaia was discovered in old Corinth. Also, an inscription in Delphi mentioned a date of Gallio's term of office, which established the dates of Paul in Corinth (July 1, AD 51). Gallio's place of judgment, or tribunal, was a six-foot-high platform with a large chair for the governor.

seven visions recorded in the New Testament. In the past, Paul was chased out of each city by Jewish persecution, but in Corinth he stayed for a year and a half (Act 18:11). The vision gave him the courage to endure and to know that his sacrifices were not in vain. Each of Paul's seven visions shows God directing his work.

*Gallio*²⁶—Act 18:12–17

Act 18:12 (NIV). *“The Jews of Corinth made a united attack on Paul and brought him to the place of judgment.”* The local Jews took Paul before the Roman governor, or proconsul, Gallio. As a Roman ruler, Gallio would not deal with religious issues, so the people must have charged Paul with breaking a Roman law (like propagating an illegal religion).

Act 18:14–15 (BSB). “*Gallio told the Jews, . . . ‘since it is a dispute about words and names and your own law, settle it yourselves. I refuse to be a judge of such things.’*” Gallio’s ruling became the authoritative precedent for other magistrates, guaranteeing Paul’s freedom to preach for years to come. An adverse verdict could have silenced Paul and other Christian missionaries for years.

Act 18:17 (BSB). “*the crowd seized Sosthenes the synagogue leader and beat him.*” Was Sosthenes the new ruler of the synagogue after Crispus? Or was this a different synagogue? We find another reference to someone named Sosthenes who is a companion of Paul in 1 Cor 1:1. We do not know whether this is the same person. Luke includes the story to show how Gallio ignored social affairs: “None of this was of any concern to Gallio” (Act 18:17 BSB).

Paul’s return trip from second mission—Act 18:18–22

Act 18:18 (NIV). “*Paul . . . left the brothers and sisters and sailed . . . his hair cut off at Cenchreae because of a vow.*” Before embarking at the eastern seaport of Corinth, Luke mentions Paul’s haircut. Because Luke usually includes important details, we assume this may have been part of a temporary Nazarite vow.²⁷ Paul’s vision or mission service may have induced a vow. In addition to the haircut, a Nazarite vow required a “thank-offering” (sacrifice) in the temple. The seas were only opened for travel after the winter storms, so Paul waited until the spring of AD 52 to travel.

Act 18:19–21 (NIV). “*arrived at Ephesus, where Paul left Priscilla and Aquila.*” Paul sent Aquila and Priscilla to serve in Ephesus (across the Aegean Sea to the west coast of Turkey) with hopes of eventually returning himself. Even though his stay in Ephesus was short, the synagogue was his starting point for missionary work on his third mission.

Act 18:21. “*bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem.*” Passover fell at the beginning of April in AD 52, and navigation did not begin until about March 10, so this could explain Paul’s haste.²⁸ The Greek text used in the translation of the KJV, *Textus Receptus*, adds the phrase indicating that Paul hurried home to spend the Passover at the temple (Num 15; 30; Lev 22, 27), but it is not found in most other English translations.

Act 18:22 (NIV). “*he went up to Jerusalem and greeted the church and then went down to Antioch.*” Paul’s ship sailed from Ephesus to the Palestinian coast. In biblical times, one always went “up” to the holy city of Jerusalem, regardless of direction and altitude. The temple made Jerusalem the most sacred place in the world to a Jew.²⁹ And when one left the high and holy city, one went “down.” Paul ended his second gentile mission by giving a mission report to the leaders in Jerusalem and then returning to his mission base in Antioch of Syria. (This was the practice in the latter days as well. Until the mid-twentieth century, returning missionaries reported to a general authority in Utah.)

Paul's third gentile mission, ca. AD 53–58—Act 18:23–22:16

After Paul reported his second mission to the leaders in Jerusalem and in Antioch, Syria, he accepted the Ephesians' request for a visit.³⁰ On his third gentile mission, Paul spent a year or more in Antioch and then three years in Ephesus (western Turkey) along with his missionary companions Priscilla, Aquila, Gaius, Timothy, and Titus.

This was Paul's longest mission—it lasted four to five years.³¹ Ephesus became Paul's headquarters. There he wrote several letters, four to six of which we have canonized as epistles (Philippians, Philemon, Corinthians, Romans, and possibly Galatians). The New Testament suggests that Ephesians as well as the book of Revelation were written to the local Saints in that region (Rev 1–2). Tradition holds that Ephesus was also where John the Beloved settled with Mary the mother of the Lord. (Yet the New Testament does not say that the two Apostles overlapped in Ephesus.)

Apollos—Act 18:23–18:28

Act 18:23 (BSB). “*After Paul had spent some time in Antioch, he traveled . . . strengthening all the disciples.*” Paul probably spent a year or two in Antioch and then returned to visit and strengthen the new converts from his previous missions (probably Lystra, Iconium, Derby, and the other Antioch, in Pisidian) before setting out to Ephesus.

Act 18:24. “*Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.*” Luke introduces the brilliant, well-versed Apollos from Alexandria.³² In one version of the Greek text, we learn that Apollos converted in Alexandria, “in his home city,” and moved to Ephesus.³³

Alexandria, Egypt, lay on the northern Nile delta and was the Egyptian capital for three hundred years before Rome took it over in 48 BC. It became one of the most populated cities in the Roman Empire (approximately one hundred thousand people) and had the largest Jewish population outside of Palestine (20 percent of the total population). The Alexandrian Jews translated the Hebrew scriptures into the Greek Septuagint.

Act 18:25 (BSB). “[Apollos] had been instructed in the way of the Lord and was fervent . . . and taught accurately about Jesus, though he knew only the baptism of John.” Apollos knew of Jesus's teachings and taught them passionately—even though he knew only the baptism of John and nothing about the Resurrection or the gift of the Holy Ghost. This indicates that followers of John the Baptist and other Jews who learned of Jesus during His ministry while visiting Jerusalem had taken a portion of the good news back to their homes and shared the word, independently of the Twelve and the Apostolic Church.

Ephesus, Asia, was a port city that had joined the East and the West since the tenth century BC. It became a center of transportation and commerce. At its height in the first two centuries AD, it was the one of the largest four cities in the Roman Empire. Cicero described it thus: “Asia indeed is as wealthy as it is fertile, so it easily exceeds all lands in the richness of soil, in the variety of products, in the extent of pastures, and in the number of its exports.” The population estimate ranges from 33,000 to 250,000.³⁴

Act 18:26 (ESV). “[Apollos] began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.” A year or two earlier at the end of his second mission, Paul asked his friends Aquila and Priscilla from Corinth to proselytize in Ephesus. These two missionaries attended the same synagogue in Ephesus and heard Apollos’s testimony. Apollos was humble enough and close enough to the Spirit to know that he could trust the new information taught by Aquila and Priscilla. All this happened before Paul arrived on his third mission.

Act 18:27 (NIV). “When Apollos wanted to go to Achaia, the brothers and sisters encouraged him.” Apollos wanted to preach in southern Greece, specifically in Corinth (Act 19:1). Aquila and Priscilla were probably included with those disciples who gave him recommendations to the church in Corinth. He supported the Saints there, who “believed through grace,” which referred to the grace of Jesus or what Paul preached as “law-free,” meaning free from the confines of the Pharisaic oral laws.

Act 18:27–28 (NIV). “When he arrived, . . . he vigorously refuted his Jewish opponents in public debate, proving from the Scriptures that Jesus was the Messiah.” Apollos “mightily convinced” the Jews in Corinth. His knowledge of the scriptures and his debate skills were a huge asset to his missionary work. We have evidence that Apollos made a strong impact on the Corinthian Saints.³⁵ Paul later records that Apollos became his friend and companion, but the Corinthian Saints were divided in their discipleship. Over time, some of the Corinthian Saints formed factions: “One of you says, ‘I follow Paul’; another, ‘I follow Apollos,’” which Paul discouraged (1 Cor 1:12 NIV).

Acts 19

Paul arrives in Ephesus—Act 19:1–12

Act 19:1–2 (NIV). “Paul . . . arrived at Ephesus . . . and asked them, ‘Did you receive the Holy Spirit when you believed?’” The opening scene synthesizes the missionary message in a nutshell. Paul’s arrival in Ephesus is an example of the miracle of the Lord’s timing. In Act 16:6–7, Paul was told not to teach there, but now the timing was right (Act 18:21). He found people who had been prepared by

John's baptism who were ready to learn and receive the gift of the Spirit. Paul's trust in the Lord's timing and seeking for more inspiration opened the door for this miracle.

Act 19:3–4. *“Unto what then were ye baptized? . . . they should believe on . . . Christ Jesus.”* Disciples of John the Baptist spread the prophet's message across the empire. These twelve disciples may have been taught by Apollos (Acts 19:1). Once Paul arrived, he built on that foundation, teaching that John the Baptist prepared the way for the Messiah. The people needed to accept Jesus and receive saving ordinances in His name. Luke includes dialogue to emphasize the importance of the saving ordinances following belief. Ephesus was so large that there may have been several groups of Jews or disciples who did not know of the others or their teachings.

The corollary of Paul's question is that belief is a prerequisite for receiving the gift of the Holy Ghost. But these early disciples had not even heard of it. Even though John the Baptist addressed the baptism of fire, it was not given until after the Lord's Resurrection (Mt 3:38; Lk 3:16).

Act 19:6. *“when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”* As an Apostle, Paul held the higher priesthood authority to administer the ordinance of confirmation. In the Gospels, the Lord gives this gift of the Holy Ghost to the Apostles, and in the book of Acts we find one example each of Peter and Paul giving the same ordinance to believing, baptized Saints through the laying on of hands. Luke leaves a clear picture of the first saving ordinances, with at least two witnesses to each example, as seen in the chart below.

Table 4. Saving ordinances in Acts

Ordinance	Instances witnessed by first Apostles	Instances witnessed by Paul
Baptism	<p>Lk 3:21; Jn 1:29–42 John the Baptist baptized John, Andrew, and Jesus</p> <p>Act 2:38 Jews at Pentecost</p> <p>Act 8:12 Samaritans</p> <p>Act 8:38 Eunuch</p> <p>Act 10:48 First Gentiles</p>	<p>Act 9:18 Paul baptized by Ananias</p> <p>Act 16:15 Lydia and her household</p> <p>Act 16:33 Jailer and household</p> <p>Act 18:8 Corinthian disciples</p> <p>Act 19:5 Twelve disciples</p>
Confirmation, or gift of the Holy Ghost	<p>Act 8:17 Samaritans</p>	<p>Act 19:6 Twelve disciples</p>
Ordination and setting apart	<p>Act 6:1–7 The seven</p>	<p>Act 13:1–3 Paul and Barnabas</p>
Sacrament	<p>Act 2:42, 46 Jerusalem church</p>	<p>Act 20:7, 11 Churches at Troas</p>

Act 19:8. “he went into the synagogue, and spake boldly for the space of three months.”

This is the longest recorded span that a Jewish community allowed Paul to teach in its synagogue.

Act 19:9 (NIV). “some of them became obstinate; they refused to believe.” The RSV begins this verse, “Some were stubborn.” Those that believed had already followed the missionaries, but the more hardened Jews only disputed with the missionaries’ reasoning.

Act 19:9 (NIV). “publicly maligned the Way. So Paul left them.” The people not only disbelieved but also attacked the early Church. “The Way” is the first name of the Church and is used many times in Acts. It harks back to Jesus’s statement that He is the way and to the Garden of Eden account, in which the way to the tree of life is blocked until the Messiah can atone for our sins and prepare a way for humans to enter back into the presence of the Lord. The hardened Jews rejected the good news, so Paul stopped meeting at the synagogue and began worshipping at the school, or “lecture hall of Tyrannus” (BSB). This public hall may have been owned by a fellow Saint since it became Paul’s daily forum and mission headquarters for two years while the missionaries taught in the outlying communities (possibly even in Colossae, one hundred miles to the east).

Act 19:11–12 (CEV). “God gave Paul the power to work great miracles. People even took handkerchiefs and aprons that had touched Paul’s body, and . . . all of the sick people were healed.” Luke carefully gave God credit for the extraordinary miracles that Paul performed and chose to record the similar miracles that both Peter and Jesus had previously performed as a witness of Jesus’s power continuing on. Luke illustrated how the power of the Spirit unified God’s work from one leader to another.

A similar healing experience with a handkerchief happened in Nauvoo when Joseph Smith received the gift of healing and healed hundreds, if not thousands, in one day.³⁶

The sons of Sceva—Act 19:13–20

Act 19:13 (BLB). “some of the itinerant Jews, exorcists, also attempted to invoke the name . . . saying, ‘I adjure you by Jesus, whom Paul proclaims.’” A group of strolling (NEB) Jews found out about Paul casting out devils in the name of Jesus and tried to duplicate it by performing exorcisms. Earlier, in Jesus’s ministry, when others used His name to cast out demons, Jesus responded, “He that is not against us is for us” (Lk 9:49–50). But this experience is different.

Act 19:14 (BLB). “seven sons of Sceva, a Jewish high priest.” The father and sons not only were Jewish but also claimed to be from a high priestly family, or to be direct descendants of Aaron. This begs the question, why would someone with that lineage not be near Jerusalem to serve in the temple? His lineage claim discredits Sceva as he was not living near or serving in the temple—so he could not be a high priest.

A type of folklore spread throughout the Near East about using the name of God in magic. People claimed that one who knew this high priestly secret could command God’s name with enormous power over the spirit world.³⁷ Luke’s inclusion of this story shares the local folklore. The sons of Sceva learned

Table 5. Jesus’s promise of miracles fulfilled by Peter and Paul*

Jesus’s promises	Fulfillments through Peter	Fulfillments through Paul
Mk 16:17: “In my name shall they cast out devils”	Act 5:16: “Sick folks . . . vexed with unclean spirits: and they were healed”	Act 13:6–11: Blinded the magician Elymas Act 16:16–18: Cast out evil spirit from girl Act 19:12: Cast out evil spirit in Ephesus
Mk 16:17: “They shall speak with new tongues”	Act 2:11: “We do hear them speak in our tongues the wonderful works of God”	Act 19:6: “Holy Ghost came . . . and they spake with tongues” 1 Cor 14:18: “I speak with tongues more than ye all”
Mk 16:18: “They shall take up serpents . . . any deadly thing, it shall not hurt”		Act 28:3–6: Experienced “no harm” from viper bite but Paul “should have swollen, or fallen down dead suddenly”
Mk 16:18: “They shall lay hands on the sick, and they shall recover”	Act 3:6: “Peter said, . . . rise up and walk,” healing a cripple Act 4:30: “By stretching forth thine hand to heal” Act 5:15: “They brought ... the sick into the streets, . . . that at least the shadow of Peter passing might overshadow some of them”	Act 14:8–10: Healed a cripple in Lystra Act 19:11–12: Healed diseases in Ephesus Act 28:8: Healed Publius’s father when Paul “prayed and laid his hands on him” Act 28:9: Healed others “which had diseases in the island”

*Adapted from Richard L. Anderson, *Understanding Paul* (Salt Lake City, UT: Deseret Book, 1983), 56.

of Paul’s ability to heal the sick in the name of Jesus and wanted to adopt it into their magical practice. However, when they tried to use it, it backfired.

Act 19:15–16 (BSB). “*Jesus I know, and I know about Paul, but you, who are you?*” . . . **the evil spirit jumped on them.**” Luke uses this story as a second witness of the importance of authority (Act 19: 4–5). The Prophet Joseph Smith taught that only through God’s power of the gift of discernment can false or true spirits be discerned.³⁸ Joseph often spoke of priesthood power using the larger definition of it as all God’s power that is available to all believing disciples. Jesus similarly taught that all with pure

faith in His name could receive the gifts of the Spirit to bless others, including to cast out evil spirits, even if some “goeth not out but by prayer and fasting” (Mt 17:21). It is necessary to be on guard, for evil spirits are still functioning and can harm one both spiritually and physically. Even those who do not live their higher covenants are under Satan’s power.

Act 19:18. “*many that believed came, and confessed, and shewed their deeds.*” Luke includes a threefold process of repentance: (1) having belief in a Savior that motivates one to seek His redemption and join His fold; (2) confessing one’s sins to God, His representatives, and those offended; and (3) showing a changed heart and mind through one’s deeds. This experience illustrates another example of when a trial became a blessing and expanded the kingdom.

Act 19:19. “*them . . . which used curious arts brought their books together, and burned them.*” The magicians or sorcerers of Ephesus who believed were even willing to destroy their livelihood and profession. The cost of the books is recorded as fifty thousand pieces of silver, which was the equivalent of fifty thousand days of labor for a common worker. If we use this figure to determine the number of converts, we find that the group may have totaled five thousand people.³⁹

Act 19:20. “*mightily grew the word of God and prevailed.*” Luke uses this same phrase three times—first with the Christian growth in Jerusalem (Act 6:7), second in Antioch (Act 12:24), and here, suggesting that Ephesus became one of the major centers of Christianity along with Jerusalem and Antioch.

Ephesian worshippers of Diana—Act 19:21–41

Act 19:21. “*Paul purposed in the spirit.*” Paul felt inspired that his future would include returning to Jerusalem and preaching in Rome. In the meantime, he sent two missionaries (Timotheus and Erastus) back to minister in Macedonia and Greece again while he stayed in Ephesus.

Act 19:24. “*a silversmith, which made silver shrines for Diana, brought no small gain.*” Paul’s experience in Ephesus with the Roman goddess Diana (the Greek goddess Artemis) became famous enough to make its way into the book of Acts. Diana was just one of many Roman gods but is the only one named in the Bible. Diana was the mother goddess of the moon, animals, forest, hunting, and women in childbirth. As such, thousands performed fertility rites in her temples.

Act 19:27–29. “*our craft is in danger . . . also . . . the temple of the great goddess Diana should be despised . . . whom all Asia and the world worshippeth. . . . And the whole city was filled with confusion.*” The growth of Christianity threatened the Roman cult. Motivated by the financial losses, a silversmith, Demetrius, egged on a group of irate cult worshippers to create a two-hour-long uproar.

Act 19:35. “*Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?*” A town clerk stopped the riot by assuring everyone that Diana still represented the dominant religion. The locals claimed that Diana’s statue fell from the planet Jupiter.

Paul writes the Corinthian epistles. Simultaneously to his work in Ephesus, Paul communicated with the Saints in areas where he had previously proselytized. Epistles written during this time include 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, and Philippians. Paul addressed the problem of Judaizers undermining his authority.⁴⁰ Corinth especially was bombarded with factionalism. Paul wrote to tell the Saints there that he hoped to personally visit and rectify the situation. First, though, he sent a stinging letter to the offenders. We also know that Titus carried at least one letter from Paul to the Corinthians, but we do not have a copy of it, only a mention of it in 2 Cor 2:3–4; 3:1.

When Paul left Ephesus, he hoped to continue his missionary work en route to Troas, but that had to wait until he received news from the Corinthians (2 Cor 2:12–13). It was too late in the autumn to sail in the Aegean Sea, so Paul traveled by land to Corinth (2 Cor 2:13). He met Titus in Macedonia with the great news that the Corinthian church had responded well to Paul’s letter. Disciplinary action had been taken against the offending party. When Paul heard this happy news, he wrote another letter to the Corinthians from Macedonia, promising them that he would come (2 Cor 10:11). This letter is full of affection and reconciliation, showing Paul’s underlying motives in his ministry.⁴¹

Acts 20 (AD 57–58)

Paul travels from Ephesus to Macedonia and Greece—Act 20:1–6

Act 20:1. “*after the uproar was ceased, Paul called . . . the disciples, and embraced them, and departed.*” Luke records only a brief sketch of Paul’s return trip—as if he were hurrying to discuss Paul in Jerusalem. It helps to look at the historical passages in Paul’s epistles to fill in more details. Luke instead focuses on the onward march of Christianity.

Act 20:3 (BSB). “[*Paul*] *stayed three months . . . when the Jews formed a plot against him.*” Paul and his companions wintered in Corinth and planned to return to Jerusalem in the spring. A Jewish plot changed Paul’s plans, and the Spirit directed him to “return through Macedonia.”⁴² This change turned into a blessing as seven fellow disciples were able to join Paul’s travel to Jerusalem.

The seven traveling companions waited for Paul in Troas. They appear to represent certain areas, carrying tithing or charitable donations to Church headquarters in Jerusalem from their respective regions (Act 24:17; Rom 15:25–27). Paul’s companions include

- Sopater from Berea, who traveled with Paul and is possibly the same person as Sosipater (Rom 16:21)
- Gaius from Derbe, who served with Paul in Asia and was seized at the Ephesus riot (Act 19:29)
- Aristarchus from Thessalonica, who was seized at the Ephesus riot, went to prison in Rome with Paul, and sent greetings with those “of the circumcision”⁴³
- Secundus from Thessalonica, who traveled with Paul (Act 20:4)

- Timothy, Paul’s beloved companion and “son”⁴⁴
- Tychicus, who served as a missionary with Paul in Asia (Col 4:7; 2 Tim 4:12)
- Trophimus, who served as a missionary with Paul in Asia (2 Tim 4:20)

Act 20:6. *“we sailed away from Philippi after the days of unleavened bread.”* The “we” suggests that Luke joined Paul again in Philippi (Act 16:10, 12, 16–17). Paul and his companions celebrated the Passover and the weeklong Feast of Unleavened Bread with his beloved Saints in Philippi. Paul had previously written to them, “You whom I love and long for, my joy and crown” (Phlp 4:1 NIV). After Passover, the group left Philippi and sailed from Neapolis about 130 miles across the Aegean Sea.

Eutychus raised from the dead in Troas—Act 20:7–12

Act 20:7. *“upon the first day of the week, when the disciples came together to break bread.”*

Luke, Paul, and his companions were in Troas for seven days. On Sunday they held a sacrament service. Note that they no longer worshipped on the last day of the week, the Jewish Sabbath, nor did they travel on Sundays. This is the only time Luke mentions the Lord’s Supper in Paul’s missions (see Act 2:42, 46).

Act 20:7. *“Paul preached unto them . . . until midnight.”* The night before Paul and his companions departed from Troas, he spoke to them for the whole night. Sadly, Luke does not include any details of Paul’s message.

Act 20:9. *“there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: . . . and fell down from the third loft, and was taken up dead.”* The church service was held in a packed room on the third floor. The Saints were so eager to spend more time hearing Paul that they brought out their oil lamps, and Paul continued preaching until midnight, when an accident occurred. Sleepy Eutychus, who had been sitting on the windowsill, fell out the window, three flights down to a courtyard likely made of stone. When the group reached him, he was dead. Luke includes the story to report the miracle that followed.

Act 20:10 (CEV). *“Paul went down and bent over Eutychus. He took him in his arms and said, ‘Don’t worry! He’s alive.’”* Paul raised the young man, Eutychus, from the dead. Luke recorded Jesus, Peter, and Paul each receiving God’s power to raise the dead.⁴⁵ The group returned upstairs from this midnight miracle “and had broken the bread and eaten” (NASB), which probably refers to partaking the sacrament together (compare Act 2:42). They continued to talk with Paul until sunrise.

Paul sets sail with one last stop south of Ephesus—Act 20:14–17

Act 20:16 (NIV). *“Paul had decided to sail past Ephesus. . . for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.”* Luke describes Paul walking for a distance before joining a ship for faster travel in hopes of arriving in Jerusalem before the Feast of Pentecost in four or five weeks (Acts 20:13, 16). Luke records several stops, but the most important was almost fifty miles

south of Ephesus in Miletus. Paul intentionally passed Ephesus to save time. Also, the cargo ship he was on probably had a set path that Paul could not control (21:3). But when the ship stopped, Paul made effective use of his layover and called a leadership conference. By sailing past Ephesus, “the elders of the church” had to make a nearly hundred-mile round-trip to and from Miletus for Paul’s meeting.

Paul’s last recorded missionary sermon—Act 20:17–38

Act 20:21 (NIV). “***I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.***” Luke includes four portions of Paul’s last recorded sermon.

1. *Service.* Paul’s example of service is commendable—serve without pay, with humility and sincerity, and work with those you serve.⁴⁶ Paul used shepherd and flock imagery as Jesus and Peter did (1 Pet 5:1–4; Jn 10:11). Paul quoted Jesus, saying, “It is more blessed to give than to receive,” but we do not have this statement in the Gospels (Act 20:35). This is evidence that earlier collections of Jesus’s sayings were circulating in the early Church at that early date.
2. *Repentance and faith.* Stand clean before God through repentance and faith (Act 20:21). Paul exerted his faith to leave his sheep in God’s hands (Act 20:32).
3. *Follow the Spirit.* The Spirit’s inspiration pushed Paul to Jerusalem, even though he was warned repeatedly that prison awaited him there (Act 20:23). By following personal revelation, he fulfilled his missionary service to God—not worrying about his own life or martyrdom.
4. *Apostasy.* This warning overshadowed everything Paul said.⁴⁷ Paul warned that future Church leaders would reverse Christ’s doctrines.⁴⁸ Knowing this, Paul wanted to clear himself from the Saints’ future apostasy, preaching “night and day with tears” (Act 20:31; also 20:25–26, 28–30). Earlier Jesus had also warned disciples of false teachers (Mt 7:15; 24:11). These satanically motivated false teachers captured Jesus’s Church (Act 20:30).

Act 20:36. “***when he had thus spoken, he kneeled down, and prayed with them all.***” Paul’s example of closing meetings by kneeling in prayer was also part of the practice and living truths taught in the Restored Church. Luke does not share the words Paul prayed, but in looking at the outcome, we see that Paul was directed by the Spirit to pray for what mattered most.

Act 20:37 (BSB). “***They all wept openly as they embraced Paul and kissed him.***” Paul sounds more upset about the Saints falling away, while the Ephesian leaders were most upset about not seeing Paul again.

Acts 21—Paul Returns to Jerusalem to Report Third Apostolic Mission

Lesson on personal revelation learned in Tyre
—Act 21:1–6

Act 21:1–3 (BSB). *“we sailed directly . . . and landed at Tyre, where the ship was to unload its cargo.”* Luke shares more details about the voyages he made with Paul.⁴⁹ After weeks at sea, the missionaries stayed in Tyre for a week.

Act 21:4 (BSB). *“We sought out the disciples in Tyre. . . . Through the Spirit they kept telling Paul not to go up to Jerusalem.”*⁵⁰ The local disciples felt inspired about the dangers that lay ahead for Paul in Jerusalem. This brings up an important point. We may misinterpret inspiration, understanding it through our own lens or filter. Rarely does personal revelation come as a clear guidebook; instead, more often it requires personal discernment. However, the local Saints’ inspiration was correct, but Paul knew from his revelation that he still should go to Jerusalem (Act 19:21).

Act 21:5. *“they all brought us on our way, with wives and children, . . . and we kneeled down on the shore, and prayed.”* The local Tyre Saints supported the Apostle and his missionary companions. Whole families came to see the eight travelers off and kneeled in prayer together on the beach.

Act 21:8 (NIV). *“we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven.”* After another seventy miles at sea, Paul’s company visited Philip (Act 6:1–6). Luke remembers that Philip had four daughters who were virgins and prophetesses. This is another scriptural example of valiant New Testament women whom the early Church honored (compare Alm 32:23).

Act 21:10–11 (BSB). *“a prophet named Agabus . . . took Paul’s belt, bound his own feet and hands and said, ‘The Holy Spirit says: “In this way the Jews of Jerusalem will bind the owner of this belt.”’”* As Paul and his companions rested in Caesarea for “many days,” an inspired man, Agabus, prophesied one more time about Paul’s future imprisonment.⁵¹ Paul by now was well forewarned that trials lay ahead. But he carried on, following his earlier promptings from the Spirit (Act 19:21).

Act 21:13 (BSB). *“Why are you weeping . . . ? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord.”* It was difficult for Paul’s companions to see the wisdom in his willingness to face imprisonment and possible death in Jerusalem, but they said, “The will of the Lord be done” (Act 21:14). Like Job’s friends, Paul’s comforters misunderstood the Lord’s plan.

Tyre, a small island off the coast of southern Lebanon, has been populated since 3000 BC. In ca. 1000 BC, King Hiram of Tyre supplied David and Solomon with wood, gold, and craftsmen for their temple (2 Sam 5:11). In 332 BC, Alexander the Great built a causeway to connect it to the mainland. Jesus also had followers from Tyre (Mk 3:8).

Paul's arrival in Jerusalem—Act 21:15–26

Act 21:17–18 (BSB). “*When we arrived in Jerusalem, . . . welcomed us joyfully . . . went in . . . to see James, and all the elders.*” Luke is included in Paul’s companions who walked the last sixty miles to Jerusalem. The KJV “carriage” is actually a verb that meant “prepared for the journey” or “packed the baggage” (INT). Paul gave the elders a “detailed” (NIV) report of his mission.⁵² James the brother of the Lord served as a local leader. A general leadership meeting may have taken place in conjunction with Pentecost. (This is the last time the pronouns “us” and “we” are used until Act 27:1, in Caesarea again.)

Act 21:20 (NIV). “*You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.*” After praising God for the missionaries’ success, the elders apprised the missionaries of the challenges arising from the thousands of Jewish converts who still loved the law of Moses. The Jerusalem Council had occurred nearly ten years ago, and Paul had been gone for most of those years.⁵³ Peter and the other Church leaders had announced that the gentile Christians only needed to obey Jesus’s higher law and four commandments from the Torah (Act 15:19–20). However, nothing had been determined as guidelines for Jewish Christians. Many of them were still living the whole law of Moses after baptism. Doctrinally, Christianity taught that the law of Moses was fulfilled in Jesus’s sacrifice. This conflict became a battle between cultural traditions and prophetic revelation.⁵⁴

Act 21:23. “*Do therefore this that we say to thee: We have four men which have a vow.*” The elders suggested a prudent plan for Paul to appease the feelings of the zealous Jews. As Paul had lived among the Gentiles, he needed to purify himself with ritual *mikvaot* baths before going to the temple. At the same time, four Christian converts had fulfilled a short-term Nazarite vow (Num 6:1–13). They still needed to cut their hair (just as Paul had in Act 18:18) and make a thanksgiving offering.

As a former Pharisee, Paul knew how important these vows were to the Jews and accepted James’s advice. If Paul joined the converts and “[paid] their expenses” (RSV, NIV, JB), it would demonstrate his mindfulness of the law. This also gave Paul an opportunity to render an account of his stewardship in the temple. Twenty years earlier, the Lord had appeared to him in a vision that sent him “far away to the Gentiles” (Act 22:21 NIV).

Act 21:25. “*we have written and concluded that they observe no such thing, save only.*” The group of elders acknowledged the letters from the Jerusalem Council a decade earlier and their injunctions to live Christ’s laws and abstain from idolatry, immorality, and eating blood and things strangled (Lev 17:10–16; Act 15:20).

Paul's arrest in Jerusalem—Act 21:26–40

Act 21:26 (BSB). “*So the next day Paul took the men and purified himself along with them. Then he entered the temple.*” The purification probably included entering a mikvah bath as well as performing other rites. (A Nazarite vow included separation from blood, grapes, and wine [Num 6:6].) At

the time, paying for the thank offerings of another was considered pious.⁵⁵ We do not know the price that Paul paid for the four men's temple offerings because the price fluctuated dramatically according to the whim of the chief priest who acted as treasurer.⁵⁶

Act 21:27 (BSB). *“Jews from the province of Asia saw Paul at the temple.”* To enter the treasury, Paul would have first walked across the Court of the Gentiles and through a doorway into the Court of Women. A wall between the two courtyards acted as a barrier to demarcate a holier space. Along the perimeter of the courtyard was the treasury, with its thirteen trumpet-shaped chests to collect money for different offerings.

The Jews took the ritual purity of their sacred area very seriously. Archeologists found two portions of a sign forbidding trespassing, which was engraved and painted with red letters: “No foreigner may enter within the balustrade around the sanctuary and the enclosure. Whoever is caught, on himself shall he put blame for the death which will ensue.”⁵⁷ Josephus says this sign was posted in Greek and Latin.⁵⁸

Act 21:28 (NASB 1995). *“This is the man who preaches . . . against our people and the Law . . . and has defiled this holy place.”* Some Jews from Asia recognized Paul (possibly from his debates in Ephesus). They jumped to the conclusion that Paul had not been purified and that he brought one of his gentile companions into the sacred space. A riot broke out.

Act 21:30–32 (BSB). *“They seized Paul and dragged him out of the temple, and at once the gates were shut.”* Luke's account of angry Jews attacking Paul comes to a climax in the Court of the Women. He includes the ironic and symbolic closing of the temple gates. The mob planned to kill Paul immediately, but the Roman tribunal overhead the uproar. The chief captain, Claudius Lysias, took charge. The Roman guards stationed in the Antonian Fortress, on the northwest corner of the Court of the Gentiles, came in to settle the dispute (Act 23:26).

Act 21:32–36 (NIV). *“When the rioters saw the commander and his soldiers, they stopped beating Paul. The commander . . . arrested him and ordered him to be bound.”* The captain tried to find out what happened but could not get the facts straight, so he had the soldiers carry Paul up the stairs into “the castle” (KJV), or fortress, with the angry crowd yelling behind. This is recounted with Luke's dramatic flair.

Act 21:37–40 (CSB). *“Paul said . . . ‘Am I allowed to say something to you?’ He replied, ‘You know how to speak Greek?’* On the stairs, away from the mob, Paul asked the captain if he

The Tower of Antonia was a Roman fortress built on the northwest corner of the temple mount for the Roman police forces to keep peace. Josephus described it as “a tower with other towers at each of the four corners; three of these turrets were fifty cubits high . . . the [forth] rose to seventy cubits and so commanded a view of the whole area of the temple.”⁵⁹ In the first century BC Herod the Great rebuilt it luxuriously.

could have a word. Claudius Lysias was shocked by Paul's perfect Greek (having assumed that he was an Egyptian terrorist). Paul identified himself as a citizen from the esteemed city of Tarsus. This was a game changer. Claudius quieted the crowd and allowed Paul to speak. Paul spoke to the crowd in their own tongue—some translations say that was Aramaic (NIV, ABPE), others say Hebrew (BLB, ESV). The chapter ends right before we hear Paul's speech.

Notes

1 Richard L. Anderson, *Understanding Paul* (Salt Lake City, UT: Deseret Book, 1983), 43.

2 Anderson, *Understanding Paul*, 54.

3 Act 20:6. The complete *we* passages are Act 16:10, 12, 17 (all between Troas and Philippi); Act 20:5–15 and 21:1–18 (at the end of the third mission from Philippi to Jerusalem); and Act 27:1–28:16 (when Paul is a prisoner from Caesarea to Rome). Luke also was with Paul during his first and second imprisonments (Col 4:14; 1 Tim 4:11).

4 Anderson, *Understanding Paul*, 54.

5 Lynne Hilton Wilson, *Christ's Emancipation of New Testament Women* (Palo Alto, CA: Good Sound Publishing, 2015), 176.

6 David Noel Freedman and Allen C. Myers, eds., *Eerdmans Dictionary of the Bible* (Grand Rapids, MI: Eerdmans, 2000), 359. Lydia is the name of a biblical woman and a place, “a producer of textiles and purple dye” (p. 832). Purple was referred to as an expensive commodity in Ex 25:4; 2 Chr 2:7, 14; 3:14; Pro 31:22; Song of Solomon 3:10; Mk 15:17–20; Jn 19:2–5; Rev 17:4; 18:12, 16.

7 See Mt 10:10; Lk 9:3; 22:36.

8 Anderson, *Understanding Paul*, 55.

9 Roman citizens wore their official togas only for special public meetings and certain events. The large, oval-shaped piece of white wool had a colored stripe along the border. It was not only hot but also heavy, weighing thirty-five pounds.

10 Josephus, *Against Apion*, 14.216, 16.164; Josephus, *The Life of Flavius Josephus*, 277ff, 290, 295. Josephus repeatedly mentioned synagogues, but they were not always separate buildings but rather any place where Jews gathered for religious discussions, education, and social meetings.

11 See my commentary on Act 10:2.

12 Wilson, *Emancipation of New Testament Women*, chapters 2–4; see appendix 3 for a list of all 180 women referenced in the New Testament. Also see my commentary on Act 14:23. Jesus and His Apostles “restored the sacred nature of the family and marriage by re-establishing a noble image of women and children. In order to appreciate the dramatic change that Jesus made to the role of women and their relationships, we need to place His teachings in the context of His day.” We can find at least twenty verses that praise women's ministering in the Church.

13 Luke highlights female converts or investigators ten times (using the plural of *guné*) in Act 1:14; 5:14; 8:3, 12; 9:2; 13:50; 16:13; 17:4, 12; 22:4.

14 Bonnie Thurston, *Women in the New Testament* (New York, NY: Crossroad Publishing, 1998), 25–26. Jewish synagogue worship did not encourage women to attend, but if they did, it was preferred that they were unheard and unseen. Women were segregated into one corner. The same was true of their temple worship. Many Roman state religions allowed women to worship and exercise leadership, with or without their spouse’s influence. Religious cults were formed around social classes, occupations, and even stages of a woman’s life. William Dunstan, *Ancient Rome* (Lanham, MD: Rowman and Littlefield, 2011), 37.

15 Anderson, *Understanding Paul*, 57.

16 *The New Testament and Latter-Day Saints*, 1987 Sperry Symposium (Springville, UT: Cedar Fort, 1987), 23, 29, 30. “Speech and reason were the most specifically human of all accomplishments.”

17 Anderson, *Understanding Paul*, 58.

18 J. G. Frazer, *Pausanias’s Description of Greece* (London, UK: Macmillan, 1913), 258.

19 Kenneth Gangel, *Holman New Testament Commentary*, 12 vols., ed. Max Anders (Brentwood, TN: Holman, 1998), 290.

20 Rom 16:3; 1 Cor 16:19; Act 18:18.

21 This decree was quoted from Suetonius in AD 120. Thirty years before, Tiberius Caesar also expelled Jews from Rome.

22 F. F. Bruce, *New Testament History* (New York, NY: Penguin Random House, 1973), 295–304.

23 John W. Welch and John Hall, *Charting the New Testament* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2002), chart 15-5. Evidence of Paul’s wealth is seen in the facts that he was educated in both Tarsus and Jerusalem, that the Sanhedrin knew and trusted Saul as a young man, that he could afford extensive travel, that he owned books, that he hired scribes, and many more.

24 Mishnah, *Avoth* 5:21.

25 D&C 24:15; 60:15; Daniel L. Belnap, “‘Those Who Receive You Not’: The Rite of Wiping Dust off the Feet,” in *By Our Rites of Worship: Latter-day Saint Views on Ritual in History, Scripture, and Practice*, ed. Daniel L. Belnap (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City, UT: Deseret Book, 2013), 209–260.

26 Paul J. Achtemeier, *Harpers Bible Dictionary* (San Francisco, CA: HarperCollins, 1996), 361. Roman sources record that Gallio also served in Egypt and returned to Rome to take an official position. When his brother conspired against Nero in the early 60s Gallio fell into disgrace and died by suicide.

27 Num 6. For other Old Testament vows, see Gen 28:20; 31:13; Num 21:1–3; Jdg 11:30; 1 Sam 1:11; Jn 1:6.

28 Bruce, *New Testament History*, 378.

29 Mishnah, *Kelim* 1:6–9, outlines ten degrees of holiness:
The land of Israel is holier than all lands . . .

The cities that are surrounded by a wall are more holy than it . . .
 Within the wall [of Jerusalem] is more holy than they . . .
 The Temple Mount is holier than it . . .
 The rampart is more holy than it . . .
 The Court of the Women is more holy than it . . .
 The Court of Israel is more holy than it . . .
 The Court of the Priests is more holy than it . . .
 [The area] between the porch and the altar is more holy than it . . .
 The sanctuary is more holy than it . . .
 The Holy of Holies is more holy than they.

30 Anderson, *Understanding Paul*, 43.

31 Prior to his three apostolic missions to the Gentiles, Paul proselytized in Damascus, Jerusalem, Tarsus, and Antioch, making a total of six missions mentioned in Acts (Act 9:19–30; 11:25–30; 12:25).

32 Apollos is also mentioned in D&C 76:99; 1 Cor 1:12; 3:4–6, 22; 4:6; 16:12; and Titu 3:13.

33 Anderson, *Understanding Paul*, 63.

34 Alan Bowman and Andrew Wilson, eds., *Settlement, Urbanization, and Population: Oxford Studies on the Roman Economy* (Oxford, UK: Oxford University Press, 2011), 252–257.

35 See 1 Cor 3:4–6, 9, 32; 4:1, 6; 16:12; Titu 3:13.

36 Wilford Woodruff, *Leaves from my Journal* (Salt Lake City, UT: Deseret News, 1909), 78–79. In the summer of 1839, after Joseph had spent the entire day healing the Saints who were sick with malaria and camped in tents among the swamps along both sides of the Mississippi, a father came running in from a distant town begging the Prophet to come heal his ailing infant twins. Even though Joseph was unable to personally administer to them, he had Wilford Woodruff take his handkerchief to wipe the children’s faces, and they were restored to health.

37 Joseph A. Fitzmyer, *The Acts of the Apostles* (New York, NY: Doubleday, 1997), 647–650.

38 D&C 46:23, 27–28; “Discourse, between circa 26 June and circa 4 August 1839–A, as Reported by Willard Richards,” p. 63, The Joseph Smith Papers, <https://josephsmithpapers.org/paper-summary/discourse-between-circa-26-june-and-circa-4-august-1839-a-as-reported-by-willard-richards/1?highlight=discernment>.

39 Anderson, *Understanding Paul*, 64.

40 Gal 2:14. For more information on Judaizers, see Act 15:1, 20.

41 2 Cor 2:8–10; Bruce, *New Testament History*, 333–334.

42 The additional information is added by the Western Text.

43 Act 19:29; 27:2; Col 4:10–11; Phlp 1:24.

44 Act 16:1–3; 1 and 2 Tim, 2 Cor 11:1; Rom 16:21.

45 Lk 7:22; Act 9:36–42; also, in Jn 11:38–44 Jesus raised Lazarus.

46 Act 20:19–20, 31, 33–35. Paul warned of the corrupting influence of money. He advised the elders against the beguiling love of money as they managed the Church’s money (see also 1 Pe 5:2; Tim 3:3; Titu 1:7). We find similar warnings in the Book of Mormon against priestcraft, or preaching for money (Alm 1:12–16).

47 See 2 Tim 1:15; 2:18; 3:5; 4:4.

48 Act 20:30; Anderson, *Understanding Paul*, 65.

49 They traveled by boat to Coos, Rhodes, and Patara, then changed ships and sailed toward Syria. After sighting Cyprus, they continued south, finally landing in the natural harbor of Tyre.

50 Regarding going “up” to Jerusalem, see my notes on Act 18:22.

51 The word *prophet* is used differently in the Old Testament than the in New Testament and Restoration times. See my notes on Act 11:27.

52 Luke uses the word *elders*, not *apostles*. In the Mishnah’s outline of ages, sixty is the age for becoming an elder. In his Gospel, Luke calls the Apostles the Twelve but separates elders. Mishnah, *Avoth* 5:21. Each translation differs slightly. One reads, “Twenty for pursuing a vocation, at the age of thirty for entering into one’s full vigor, at the age of forty for understanding, at the age of fifty for counsel, at age sixty, one attains old age.” Philip Blackman, *Mishnayoth* (New York, NY: Judaica Press, 1963), 537.

53 For more information on the Jerusalem Council, see my earlier notes on Act 15:1–30.

54 Anderson, *Understanding Paul*, 109.

55 Bruce, *New Testament History*, 355. Supposedly when King Herod Agrippa I paid for someone else’s vow, it counted as “righteousness.”

56 Alfred Edersheim, *The Temple and Its Ministry and Services as they were at the time of Christ* (Grand Rapids, MI: Eerdmans, 1987), 196. Each chest or trumpet was carefully marked to identify what it was used for. Nine of the trumpets were for the receipt of what was legally due by worshippers, and the other four were strictly for voluntary gifts. Joachim Jeremias cited the son of Gamaliel I, who passionately fought to bring down the price of the temple offering for the poor to a pair of the turtle doves and successfully reduced the fee 99 percent in one day (from two gold dinar to half a silver dinar). Joachim Jeremias, *Jerusalem in the Time of Jesus* (Philadelphia, PA: Fortress Press, 1969), 33.

57 “No Foreigner Shall Enter . . .,” *Greek Inscription Forbidding Entry to the Temple*, first century BC, limestone, 49 x 31 x 27 cm, Israel Museum, Jerusalem, <https://imj.org.il/en/collections/191538-0>.

58 Josephus, *Jewish Wars*, 5.192.

59 Josephus, *Jewish Wars*, 5.242.