



ACTS 16–21

PAUL'S 2ND AND 3RD MISSIONS

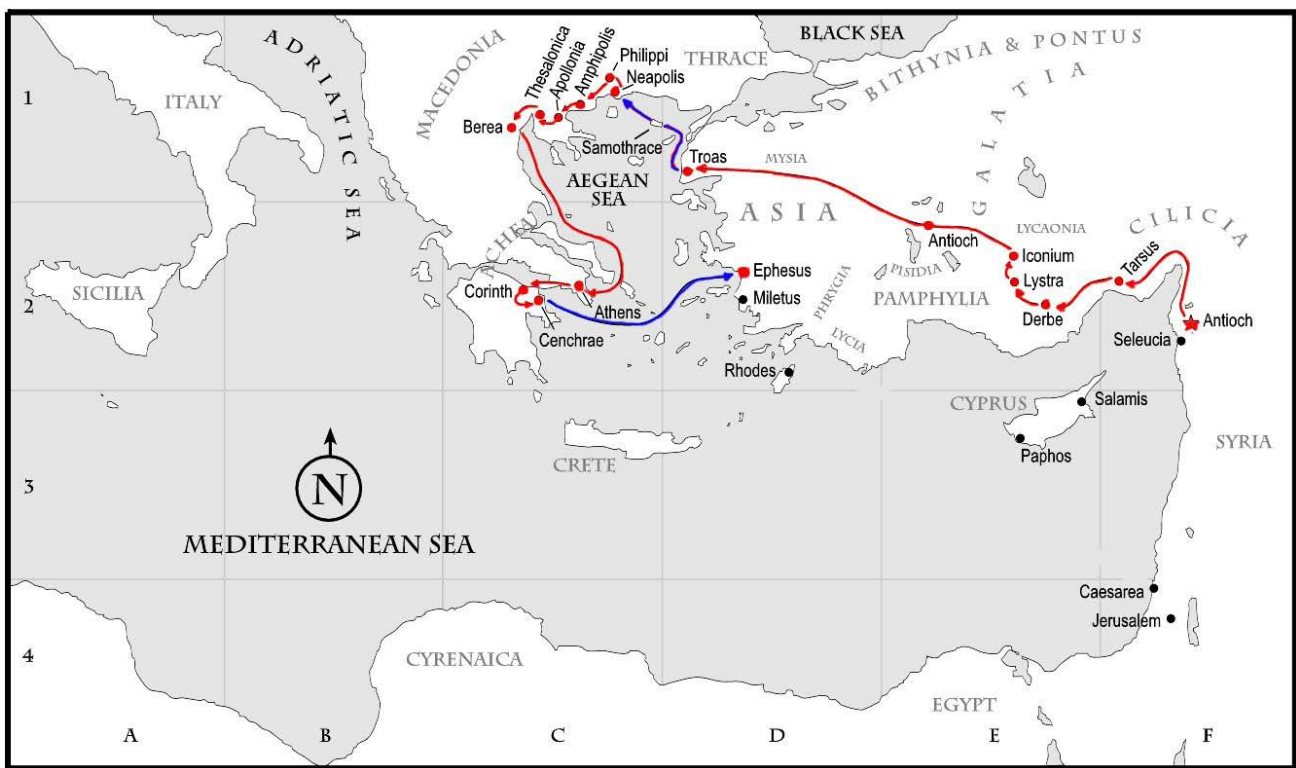
INTRODUCTION

In this section of Acts, we complete Paul's second and third apostolic missions to the Gentiles. (For a timeline of Paul's Life see Acts 21:26). They are filled with his passionate testimony in action. He traveled with three companions in the second mission with Corinth as his home base. But in the third mission, Luke mentions no companion until Paul links up with friends Priscilla and Aquila at the mission home base, Ephesus. Then three years later, on his return trip back to Jerusalem, seven traveling companions join him. In both mission accounts, Luke included: 1) one sermon, 2) several stories when the gifts of the Spirit were poured out on Paul (paralleling his recounting the same for Peter and the Lord), 3) examples of administering the saving ordinances, and 4) a Jerusalem report to the leaders after each mission. To add more perspective to Luke's travel log, follow his text with a map of the Roman Empire. Like the missionary travel logs in the Book of Mormon, Paul, Alma, and the sons of Mosiah are passionate about proclaiming that Jesus is *the* Way, the Promised Messiah, and Son of God.

Paul's Second Gentile Mission

ca. AD 49-52; Acts 15:40-18:21

LOCATION	COMPANIONS	HOW IT BEGAN ¹
Syria	Silas	Paul and Silas set off from Antioch to minister to the young converts.
Cilicia	Luke	They wanted to share the news from the Jerusalem Council on circumcision.
Greece	Timothy	Paul had a vision to “come over into Macedonia and help us” (Acts 16:9)



This was Paul's largest mission covering the most geographical space, from Jerusalem to Greece (including northern Macedonia and southern Achaia). We still have the correspondence from Paul to three of the five cities he visited that first year. Luke's record includes one sermon for each mission, this one from Athens. Corinth became his headquarters for one and a half years. There Paul wrote his first canonized Epistle to the Thessalonians. Luke's record also gives us two historical events from this mission that are attached to specific dates, Claudius Caesar's edict against the Jews in Rome in AD 49, and Gallio's reign over Achaia in AD 51, which gives historical context to Paul's travels.

ACTS 16

Timothy

Acts 16:1–5

Acts 16:1 “Paul came to Derbe and then to Lystra” (BSB) Paul returned to Galatia to visit his new converts (including the healed lame man) and to share the news from the Jerusalem Council. The saints no doubt needed his ministering, but it would have required courage and a witness from the Spirit for him to return to the towns where he had been chased out and stoned a year or two before (Acts 14).

“where he found a disciple named Timothy” (BSB) In Lystra, Paul and Silas meet a dynamic young convert, Timothy. He became one of Paul’s closest companions and an adopted “son in the faith” (1 Timothy 1:2). This verse sounds as though Paul was meeting Timothy for the first time, which suggests that Timothy had joined the fold through the missionary work of the local saints after Paul’s last visit.

“the son of a believing Jewish woman and a Greek father” Timothy’s mom was Eunice, a Jewess with a Greek name (suggesting she had previous Gentile associations) and his dad was a Gentile. Marriages outside of the covenant were illegal in the Law of Moses (Deuteronomy 7:3) but were more common in the Diaspora at this time. Paul praised both Timothy’s mother Eunice and his grandmother Lois, as women of faith who knew and taught the scriptures (2 Timothy 1:5, 3:15). They are two of the forty-five named women in the New Testament.

Acts 16:3 “circumcised him because of the Jews” For Paul to bring Timothy along as a junior companion and be more effective in the Jewish synagogues, Paul felt that Timothy should be circumcised. This was ironic as Paul had just fought in the Jerusalem Council for his new Gentile converts to not be bound by the Law of Circumcision (Acts 15:24–29 and Galatians 2:1–3). Paul’s point was still the same—circumcision was not needed for salvation. Yet, circumcision was a big bonus when preaching to the Jews. Later Paul wrote, “to the Jews I became as a Jew . . . that I might gain them (1 Corinthians 9:20).

Acts 16:4 “They delivered . . . the decrees” The leadership of the church in Jerusalem communicated through the missions passing on the ordained information from the Jerusalem Council. These tangible efforts to unify the teachings of the church came through the leaders, but spiritual unity came through the Spirit.

Acts 16:5 “increased in number daily” The spread of the early church was amazingly successful because they were “established in the faith” of Jesus Christ.



Vision at Troas (to go to Macedonia),
Luigi Cochet. Image via Hermit's Door.

Paul's Vision in Troas

Acts 16:6-10

Acts 16:6-8 “forbidden of the Holy Ghost to preach the word in Asia” Paul’s group traveled through the provinces in central and northern Asia Minor (modern-day Turkey). The three major routes traversed green pine and cedar filled narrow gorges and plains, under limestone cliffs. Paul prayed for guidance and the Spirit inspired him where *not to go*. Interestingly, that is exactly where Paul was inspired to go later (Acts 19:1). Following the Spirit requires flexibility as well as repeatedly asking. The Spirit’s inspiration is often time-sensitive, especially in daily guidance. Personal “revelation often shines a small light in the dark before the whole problem is illuminated.”² Paul trusted the Lord and went to Troas.

Acts 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 to enter Europe through northern Greece.

Acts 16:10 “immediately we endeavored to go into Macedonia”

Watch Luke’s use of “we” to track when he joins Paul’s travels. This is one of the strong pieces of evidence that the author of Acts was a missionary companion of Paul. “We” began in Troas and continued through Philippi (Acts 16:12, 16–17). Then seven years later, from approximately AD 50–57, when Paul returned to Philippi, the “we” pronoun joined the storyline again (Acts 20:6).³

Mission in Macedonia

Acts 16:11-17:13

Acts 16:11-13 “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” (NIV) 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, Acts 20:6). By the Jewish Sabbath, they were in Philippi, but it appears there were not enough Jews to have a synagogue or house of prayer. Yet Paul knew the habits of the Jews well enough to look by the river bank for an open-air *proseucha* (a circular shaped enclosure, built on a seashore or river, for the frequent Jewish washings which their worship required).⁴ They gathered outside of the city gate to the banks of the river where the battle was fought 94 years before when Augustus conquered Cassius, for Rome. Luke describes only women there (perhaps like Eunice and Lois, they were married to Gentiles or they were widows).

PHILIPPI

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 NT, the city had few to no Jews, but Paul called the strong Christian congregation in Philippi "my joy and crown" (Philippians 4:1-3).

Below: Philippi's forum and basilica B seen from the acropolis. Photography taken on 12/11/2000 by Marsyas. Image via Wikimedia Commons.



Lydia

Acts 16:14-15

Acts 16:14 "A certain woman, named Lydia . . . which worshiped God" Luke introduces a great woman who became a leader in the New Testament church. She met with the Jews on their Sabbath, but the phrase, "*worships God*" (similar to a "God-fearer"), designated her as a believer, but not fully converted to Judaism. She was a rich

businesswoman (probably a widow) who sold “purple,” an expensive fabric associated with royal or rich garb. Those living in Syria and Phoenicia had a monopoly on the dye, which was extracted from shellfish that lived along their sea coast.⁵

Acts 16:15 “when she and her household had been baptized, she urged us . . . ‘come and stay at my house” (NIV) Lydia’s heart was opened to the truths spoken by Paul, “and her household” (which referred to her servants/slaves and family). The question arises, did slaves or servants have a personal choice to join their master’s religion? In the case of the first Christians, agency was a foundational doctrine (Matthew 26:39; John 5:30). Jesus never compelled believers to follow Him, but encouraged, “come and see” (John 1:39); we assume that they also had the freedom to choose baptism. Lydia’s generosity prevailed and the four missionaries stayed with her (Paul, Silas, Timothy, and Luke—or to whomever this “us” referred). Initially, the apostles traveled without purse or scrip, but it is unclear if that was the case on this mission (Matthew 10:10; Luke 9:3; 22:36).

Possessed Damsel

Acts 16:16–19

Acts 16:16 “a certain damsel possessed with a spirit of divination . . .” The girl was probably a slave girl who had been possessed by a devil or taught to become a soothsayer. Divination is the act of determining the future through cards, horoscopes, charms, Ouija boards, séances, crystal balls, etc. It was forbidden in the Law of Moses (Deuteronomy 18:9–14 and Joshua 13:22).

Acts 16:17–19 “followed . . . us . . . saying **These men are the servants of the most high God . . . the way of salvation**” Evil spirits often testified of Jesus’ divinity in the Gospels as well (Mark 1:34). After many days of this “crying,” it innerved the group so much that Paul cast out the devil. As servants of God, in order to teach the way of salvation, they had to cast out the evil. However, by so doing, the soothsayer’s masters were furious with the loss of their potential money supply through her and devised a legal plan against Paul and Silas.

Paul’s Imprisonment and Miraculous Release

Acts 16:20–40

Acts 16:20–21 “**These . . . Jews, do exceedingly trouble our city**” Paul and Silas were called Jews, not Romans (nor Christians). The Jewish faith was one of the ten legally protected religions under Roman law, but the prosecutors did not convict Paul and Silas for their worship. It was the teaching of non-Roman customs that convicted them.

Acts 16:22–24 “. . . laid many strips upon them, they cast them into . . . inner prison . . . their feet fast in the stocks” As this was a Roman not a Jewish court, there would have been no limit of 39 lashes for Paul and Silas. Beatings included stripping the victims, tying their hands to a whipping post, and then lashing them with a whip

of leather thongs with pieces of rocks, bones, and shells embedded at the ends to cut and tear open the skin. Paul endured five whippings (2 Corinthians 11:24–25 lists the physical abuses Paul endured). Luke includes the extra security requirements that Paul and Silas were kept in the inner prison for greater protection.

Acts 16:25 “At midnight, Paul and Silas prayed, and sang praises unto God . . . and suddenly there was a great earthquake” Singing Psalms probably helped the missionaries endure their pain by bringing the Spirit of the Lord to their cell, or at least it buoyed up their spirits. 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—but His timing shows His divine work. As the prison foundations shook, the prisoners’ bands were loosed, paralleling the miraculous loosening of Peter’s prison bands in Acts 12:6–7.

Acts 16:27–28 “The keeper of the prison . . . would have killed himself, supposing that the prisoners had . . . fled” We assume the jailer was about to attempt suicide because if a Roman jailer or soldier did not guard their prisoners, their lives were taken. Also, in Philippi at the time, committing suicide for such a situation was heroic. Paul did not want any harm to come to anyone and assured the jailer that they had not fled.

Acts 16: 29–30 “What must I do to be saved?” We do not know the frame of mind of the trembling jailer’s question—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 to it that each Bible reader can ask God. Regardless of the jailer’s intent, Paul jumped at the chance to use his question as a missionary opportunity.

Acts 16:31–34 “Believe on the Lord Jesus Christ, and thou shalt be saved . . .” Paul added the teachings of the “word of the Lord” to his discussion, and then offered the ordinance of baptism for the jailer and his multi-generation family and slaves/servants. Belief was “the beginning, not the end of the requirements for salvation.”⁶ The real deliverance-miracle was not the prison doors opening, but the jailer’s family opening their hearts to the message of salvation through Jesus. The jailer washed the missionaries’ wounds and was then washed with the Lord’s first saving ordinance of baptism.

Acts 16:35–39a “When it was day . . . the sergeants [said] Let those men go” Sergeants are police (RSV) or officers (NEB). Luke does not tell why the “magistrates/*praetors*,” released the prisoners 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 the Roman law. He was bold that morning, but I wonder why he did not tell his prosecutors that he was a Roman citizen the day before in order to stop his beating? Paul must not have been dressed in the official white wool Roman toga, which identified citizens.⁷ He must have dressed as a Hebrew.

Acts 16:39b–40 “desired them to depart out of the city . . . entered into the house of Lydia . . . seen the brethren . . . and departed” Even though he had been pardoned, Paul respected the magistrate’s request for him to leave. He did not leave the young saints alone though; Luke remained in Philippi to build the kingdom. This became one of the faithful strongholds of Christianity. In his Epistle to them, there is evidence that Paul moved his wife to this branch as well, “my true yokefellow, help those women which labored with me in the gospel” (Philippians 4:3).

ACTS 17

Paul and Silas Visit Thessalonica

Acts 17:1–9

Acts 17:1–3 “. . . they came to Thessalonica . . . synagogue of the Jews . . . reasoned with them out of the scriptures . . . that Christ . . . suffered and risen” Paul’s pattern of preaching at the synagogue emphasized that he focused on the most important message, that Jesus is the Messiah/Christ.⁸ He addressed the Jews’ false expectation that their Messiah would come to conquer and reign. For three Sabbaths, he found Old Testament prophecies that explained that Christ first needed to suffer and then be resurrected. “Explaining and proving” (RSV) that Jesus was their Promised Messiah.

THESSALONICA

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 Engnatia” ran through Thessalonica. Paul’s oldest known Epistle was to them written a few months after he left.



Right: The Arch of Galerius in Thessaloniki, Greece. Image by Dimitris Vetsikas via Pixabay.

Acts 17:4 “Some believed . . . devout Greeks a multitude, and of the chief women” Not only was Paul’s practice of synagogue teaching consistent, so were his results. Those that flocked to Christianity were often monotheistic believing gentiles (also called “devout Greeks” or “God fearing”⁹) and many women who had been investigating Judaism. Women flocked to the fold because women were valued in Christianity. The Apostolic Church honored women and encouraged their worship across most of the New Testament (the few statements that discourage it may not belong to the original text¹⁰). This was an abrupt and radical change from the religious practices of the day. The KJV translation, “*consorted*” means, “joined.”

Acts 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 where the Christians met for church. Jason must have been a property-owning Christian convert. (Romans 16:21 calls him a companion of Paul.) But, the missionaries were not there and went into hiding.

Acts 17:6–9 “These . . . do contrary to the decrees of Caesar, saying that there is another king” The mob charged Jason and his supporters with attacking Caesar, the law, and the peace. The list resembled the charges against Jesus in Luke 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’ example). The rulers required Jason to post some type of bond in order to calm down the mob (for more on this story, see 1 Thessalonians 2).

The political background sheds light on why the Thessalonian Council was keenly worried about the animosity between Jews and Christians. 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 linked with the resurgence of Zealots after King Agrippa I’s death in Palestine.

Paul and Silas Visit Berea

Acts 17:10–13

Acts 17:10–12 “. . . sent away Paul and Silas by night unto Berea” Immediately after this, Paul and Silas escaped under the cover of the dark. They traveled forty miles to another Greek city, Berea.

“they received the word with all readiness . . . and searched the scriptures daily” Perhaps these synagogue members were more receptive because they studied their scriptures together. Rarely did an individual have the means to own their own set of sacred scrolls. Each village or town shared a copy of the Torah, and then if they had the means, the next most commonly owned scroll was Psalms followed by Isaiah.

“many of them believed; also of honourable women which were Greeks” Luke continues to point out the numerous female converts in nearly every town (the eleventh time). I think he does this because it was out of the ordinary or even shocking for their culture. It not only meant 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 was lacking in their society.¹¹

Acts 17:13 “Jews of Thessalonica . . . came . . . and stirred up the people” The regular hounding of God’s servants in every town, by a previous town, has been repeated in other dispensations. Satan uses the same attack to try to stop the spreading of God’s kingdom. Ironically, the persecution often unifies those who are attacked, and the attention they raise builds curiosity that often results in more interest and conversion (D&C 99:8; Alma 24:26; etc.).

Paul and Silas Visit Athens

Acts 17:14–21

Acts 17:14–15 “the brethren sent away Paul . . . unto Athens” Paul left Silas in Berea, sent Timothy back to Thessalonica (see 1 Thessalonians 3:1–2), and then sailed 200 miles to Athens. Once there, Paul decided to have them join him as quickly as they could.

ATHENS

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. It 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 600,000 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.



The Acropolis of Athens viewed from the Hill of the Muses. Photo by Carole Raddato. Image via Wikimedia Commons.

Acts 17:16 “Paul[’s] . . . spirit was stirred in him when he saw the city wholly given to idolatry” The ancient joke was, “It is easier to find a god in Athens than the person you are looking for.”¹² Hugh Nibley’s broad definition of idolatry fits both the ancient world and our own: “Idols give you what you want. We are an idolatrous people when we want what we want not what God wants.”

Acts 17:17 “Disputed he in the synagogue. . . and in the market daily” In most Greek cities, but especially in Athens, debate, speeches, or forensics occurred regularly in public and private gatherings. Groups gathered in the markets to exchange ideas. The love of speech had become second nature. “They were a nation of talkers. They were almost slaves of cultivated expression.”¹³

Acts 17:18 “Certain philosophers . . . said, ‘what will this babbler say?’” Paul’s audience saw his message of Jesus’ resurrection as a new strange 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 Greek beliefs and concepts that would have related to his audience. Luke mentions two different philosophical camps among his audience:

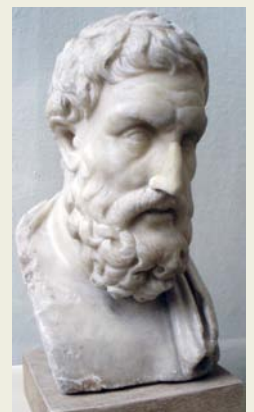
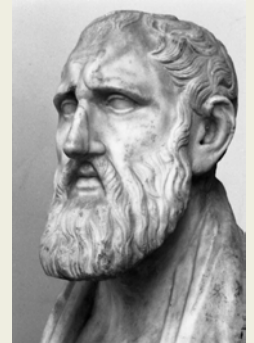
Right top: Zeno of Citium. Photo by Paolo Monti, 1969. Image via Wikimedia Commons.

Right bottom: Epicurus. Photo by Keith Schengili-Roberts. Image via Wikimedia Commons.

PHILOSOPHIES

Stoicism was founded by Zeno from Cyprus (334–262 BC). For him the greatest achievement in life was **reason**, and knowledge which arose from it. Stoics believed in a Great Spirit. All matter, including humans, was part of the supreme, and 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. They 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 fine. After death every spirit became part of the Supreme Being.

Epicureanism was founded by Epicurus of Greece (341–270 BC), who authored over 300 books. He taught that life was about simple pleasures, and 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. 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.



Acts 17:19–21 “The Athenians . . . spent their time in nothing else, but either to tell or to hear some new thing” Paul probably spoke to the Athenian governing body, which then met at the Areopagus and Mars Hill (the market place). 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, sophisticated Athenians who were used to the most intelligent gifted public speakers. Paul also knew that the Lord would magnify, with the power of the Spirit, anything he could offer. A few years later, Paul modestly introduced himself in an Epistle, “I came not with excellency of speech or of wisdom” (1 Corinthians 2:1). Yet this invitation to speak before the civil council on Mars Hill suggests that he must have been a fabulous orator.

Paul knew his audience and so should we. The most important principle to the Greek civilization was the virtue, “wisdom/*sophy*.” It stemmed from developing one’s rational mind not one’s emotions. This led to the glorification of the intellect, through philosophies and religions. For centuries the Greeks strove and failed to find answers. By Paul’s time, there was an atmosphere of doubt. We see this with the increase of different religions with their powerless gods, and the decrease of philosophy.

Paul’s Speech on Mars Hill

Acts 17:22–34

Acts 17: 22 “Paul stood in the midst of Mar’s Hill . . . I perceive that . . . ye are too superstitious” Luke recorded Paul’s sermon in quality Greek with philosophical and poetic quotations that offered a cultured approach to his missionary message. Luke only recorded this sermon from Paul’s second mission. He began by attacking ignorant pagan superstitions—which were also attacked by both the Stoics and Epicureans.¹⁴

Acts 17:23, “TO THE UNKNOWN GOD . . . declare I unto you” Paul’s second sentence is more complementary, as he praised the Greek’s “devotions” or “objects of your worship” (RSV), or “sacred monuments” (JB). Repeatedly, the pagan Greeks had a monument to an “unknown god” to make sure all deities were placated.¹⁵

Acts 17:24–26 “God that made the world . . . of one blood all nations” Paul addressed the beliefs of the Stoics (god is creator) and denounced the Epicureans (god does not exist). He described the plan of salvation including the unity of humanity having the same source, God, and blood from Adam and Eve, through Noah and his wife.

“their appointed times” (NAS) God’s plan of salvation was set from the beginning with times and bounds set for everything. Paul opened the possibility of pre-mortality in this definition of the creation.

Acts 17:27 “if they are willing to find him, for he is not far from every one of us” (JST) Paul reasoned that finding God requires a willing mind, a willing heart, and effort. It also requires the Spirit’s inspiration as a wit-

ness of truth. Paul diagnosed the shortcomings of intellectualism: To learn the things of God, we must learn His language and listen to Him. It requires seeking even though He is not far.

Acts 17:28–29 “In him we live and move and have our being” Paul quoted a Stoic philosopher that was from his own hometown, Tarsus. Assuming the Apostle Paul actually said what Luke wrote, we are left with enormous admiration for his memory, his breadth of knowledge of the Greek poets, and his ability to weave together specific lines from different poets. The first poem is called, “Hymn to Zeus” written by Cleanthus.

“We are the offspring of God” Paul also cited a line from the poet, Aratus a Sicilian’s, “Phaendmena.”¹⁶ Using the poem as a spring board, Paul taught that God was actually our Heavenly Father; we are begotten sons and daughters unto Him. However, many Christian scholars do not interpret this as Paul’s doctrine, but only evidence of a shared interest in their poetry.

Acts 17:30–32 “. . . commandeth all men everywhere to repent” God may have delayed His punishment in mortality for some sins (see the footnote for “God winked” as “overlooked” or “disregard”), but in the future, “He will judge the world in righteousness.” Unlike most Greek religions that did not stress personal accountability, Paul taught that we must ultimately face justice. In conjunction with repentance and the judgement, God promised to raise all in a resurrection. Some Greek philosophers taught that when one dies, they are at last free from the punishment of the physical body. Paul fascinated his audience enough for some to say, “we will hear thee again of this matter.”

Acts 17:33–34 “Paul departed from among them . . . and others” A few women and men believed the message of Christianity (specifically, Dionysius and Damaris) and joined Paul on his next journey to Corinth.

ACTS 18

Paul Completes His 2nd Apostolic Mission to the Gentiles in Corinth

Acts 18:1–22

Acts 18:1 “Paul . . . came to Corinth” It sounds as though Paul does not wait for Silas and Timothy, but left Athens and headed due west 40 miles to Corinth. Paul reviews this visit in 1 Corinthians 2:1–5. He made at least two return visits to Corinth and wrote at least four letters to them (two of which we have). While in Corinth the first time, he wrote his epistle to 1 Thessalonians.

CORINTH

Corinth was a double port city, controlling the isthmus between mainland Greece and the Peloponnesus. This facilitated its commerce and cosmopolitan population. The ancient city was founded by Dorian Greeks in the 10th century BC, at the foot of Acrocorinth, a rocky summit of 1,886 feet. They crowned the top with a temple to Aphrodite. Between 625–585 BC a five-foot-wide canal track was cut through the rock to connect the ports on the Aegean and Adriatic Seas. They wheeled ships across the isthmus rather than sailing around. Corinth was sacked by the Roman in 146 BC. Julius Caesar re-founded the city in 44 BC and populated it with freed Italian men. In 27 BC Corinth was named the capital of the senatorial province of Achaia, seat of the ruling proconsul. Archeologists found a broken lintel with four words engraved in the stone: “Synagogue of the Hebrews.” The city was also well known for its sexual promiscuity. At the time, the nick-name for a prostitute was a “Corinthian girl,” and to practice fornication was “to Corinthianize.” It should not be surprising to find Paul denouncing sexual sins in the new church in 1 Corinthians.

Right: Map of Corinth.

Below: Ancient Corinth. Photo by Chris Oxford.

Image via Wikimedia Commons.



Acts 18:2 “. . . found a certain Jew named Aquila . . . and 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” which was a region of Asia Minor east of Galatia, north of Syria, and associated with the Black Sea. Aquila and Priscilla may have already been Christians when they fled Rome as members of a “Jewish splinter group” (Acts 2:10). When Paul arrived in Corinth, they immediately invited him to live with them. They became great missionaries and lifelong friends of Paul. We will read more of them throughout the Epistles (Romans 16:3; 1 Corinthians 16:19; Acts 18:18).

“. . . because that Claudius had commanded all Jews to depart from Rome” Claudius Caesar was the fourth Roman Emperor who 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 49.¹⁷ A short time later, Claudius modified his edict because of the great number of Jews in Rome, to simply prohibit Jews from holding meetings. We have evidence that Christians returned to Rome by ca. AD 57 when Paul writes his epistle to the Romans. Even with Claudius’ attempts to calm down the Jewish / Christian arguments, Christianity still took a firm hold in the Mediterranean world during his reign.¹⁸

Acts 18:3 “he abode with them . . . [as] tentmakers” Luke explains that Paul moved in with Aquilla and Priscilla because both men shared the same profession: tentmaker. (All three became full-time missionaries directly afterward.) Paul had been trained, but since he came from a wealthy family he probably only needed to work occasionally (or possibly more after he became a Christian, depending on how his family accepted his faith).¹⁹

All Jewish boys were encouraged to earn a living. Here’s the *Mishnah’s* guidelines, 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.²⁰ 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 this verse (2 Thessalonians 3:8–10; 2 Corinthians 11:9). Paul’s example of working emphasizes that he was on the Lord’s errand of helping people spiritually not profiting from them financially. Paul’s home district of Cilicia exported goat’s hair for making tents. By connecting the information of Paul’s being both Jewish and a free-born Roman citizen (Acts 22:28)—a unique position—one could deduce that his father gained his Roman citizenship and wealth by providing tents for a Roman army.

Acts 18:4–5 “when Silas and Timotheus were come . . . Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ” Paul’s companions finally arrived from Berea and Thessalonica. Having three missionaries to testify in the synagogues added strength to their witness (Ac17:14; 1 Thessalonians 3:1–2). They again focused on the most important message—Jesus fulfilled the law as their promised Messiah.

Acts 18:6 “when they opposed . . . **Your blood be upon your own heads . . . I will go unto the Gentiles**” Paul had tried to teach the restored truth to the Jews at the synagogue in Corinth, but they rejected it. As a sign, he “shook his raiment” against them and felt justified to move on, freed from the responsibility of preaching to the Jews first (Romans 2:9–10). This ordinance was restored in this dispensation, but only to be used when God commands it (D&C 24:15; 60:15).

Acts 18:7 “and entered into a certain man’s house named **Justus**” Justus was a “God fearing gentile” (see Acts 16:14), who Paul probably met in the Jewish synagogue and he appears to have converted to Christianity. Because he lived exactly next door to the synagogue, Paul would have felt safe at that close distance to teach there or possibly move in with Justus for a period. Perhaps the Jews did not violently retaliate against the missionaries because their leader believed their message.

Acts 18:8 “**Crispus, the chief ruler of the synagogue . . . and many of the Corinthians believed and were baptized**” We learn later that Crispus was one of the few people that Paul personally baptized (1 Corinthians 1:14–16). This verse also reinforces a key Christian doctrine that Jesus taught (John 3:3, 5), which was that baptism is an essential step in the conversion process.

Acts 18:9–11 “**One night the Lord spoke to Paul in a vision: ‘Do not be afraid; keep on speaking . . . I am with you and’**” (BSB) This is Paul’s third of seven visions recorded in Acts (Acts 9:3–6; 16:9). In the past, Paul had left each city when Jewish persecution arose, but in Corinth he stayed for eighteen months. The vision gave him the courage to endure and to know that his sacrifices were not in vain. The heavenly message is a great missionary motto. We can see God’s inspiration directing Paul’s work in all seven recorded visions:

PAUL’S VISIONS AS RECORDED IN THE NEW TESTAMENT

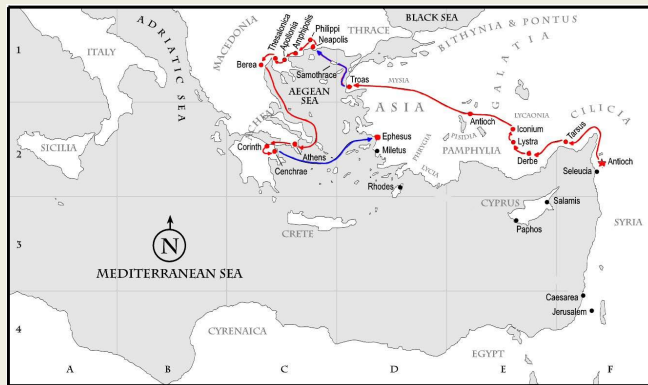
1	Acts 9, 22, 26	Christ near Damascus	Paul’s conversion and direction to visit man in Damascus
2	Acts 16:9–10	Man praying from Macedonian	Direction to preach in northern Greece
3	Acts 18: 9–10	Lord encourages in Corinth	Direction to remain in southern Greece
4	2 Cor 12:1–4	Saw Third Heaven	Comfort in persecutions; inspiration to understand afterlife
5	Acts 22:17–21	Christ in Temple	Direction to leave Jerusalem for Gentile areas
6	Acts 23:11	Christ in Jerusalem fortress	Comfort in imprisonment and direction for Rome
7	Acts 27:23–24	Angel of God	Promises safety in shipwreck and preparation to stand before

Gallio²¹

Acts 18:12–17

Acts 18:12–13 “The Jews of Corinth made a united attack on Paul and brought him to the place of judgment” (NIV) The local Jews took Paul before Roman governor/proconsul, “Gallio.”

LUCIUS JUNIUS GALLIO ANNAEUS



Lucius Junius Gallio Annaeus was the son of the Roman rhetorician Seneca, and brother of the philosopher Seneca. His brother recorded 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 the old city of Corinth. Also an inscription in Delphi mentioned a Gallio in Claudius’ reign, during the 26th accolade (July 1, 51). This establishes the dating of Paul in Corinth.

He governed the province of southern Greece known as “Achaia.” Paul’s prosecutors would have known that a Roman ruler would not deal with religious issues, so they must have charged Paul with breaking a Roman law (i.e. propagating an illegal religion—implicating that Paul was not teaching Judaism which was protected by Roman law). The place of judgement, or Tribunal, was a six-foot-high platform with a large chair for the governor. Gallio’s jurisdiction in this area dates to AD 51.

Acts 18:14–15 “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 thing’” (BSB) 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.

Acts 18:17 “the crowd seized Sosthenes the synagogue leader and beat him” (BSB) Is Sosthenes the new ruler of the synagogue after Crispus? Or is it a different synagogue? There is another reference to someone named Sosthenes who is a companion of Paul in 1 Corinthians 1:1. We do not know if it is the same person. Luke includes the story to show how Gallio ignored social needs, “none of this was of any concern to Gallio” (BSB).

Paul's Return Trip from Second Mission

Acts 18:18-22

Acts 18:18 “Paul . . . left the brothers and sisters and sailed . . . his hair cut off at Cenchreae because of a vow . . .” (NIV). The seas were only opened for travel after the winter storms, so Paul waited until the seas were opened to travel in the spring of AD 52. Before embarking at Cenchreae, the eastern seaport of Corinth, he cut his hair, which he had allowed him to grow it long for his vow. This sounds like it was a temporary Nazirite vow as outlined in Numbers 6.²² (Did Paul's vision promising protection and great missionary success induce the vow?) Full discharge of the vow called for a “thank-offering” (sacrifice) in the Temple.

Acts 18:19–21 arrived at Ephesus, where Paul left Priscilla and Aquila” (NIV) Paul took Aquila and Priscilla to serve in Ephesus (across the Aegean Sea to the west coast of Turkey) with hopes of returning himself. Even though his stay in Ephesus was short, the synagogue was his starting point for missionary work. Paul continued to honor the Israelites with the “first,” chance to hear the gospel.

“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.²³ The Greek text used for the KJV, *Textus Receptus*, adds this phrase that Paul hurried home to spend the Passover at the Temple (Numbers 15, 30; Lev22, 27), but it is not found in most other English translations.

Acts 18:22 “he went up to Jerusalem and greeted the church and then went down to Antioch” (NIV) Paul's ship sailed from Ephesus to the Palestinian coast. He ended his second mission by giving a mission report to the leaders in Jerusalem, and then he returned to his “home base” of Antioch in Syria. (This was the practice in the latter-days as well. Until the mid-twentieth century, missionaries reported to a General Authority in SLC.) In biblical times, when anyone went to Jerusalem, no matter from which direction or height, one “went up” to the holy city. And when one left the high and holy city, it was always down. The Temple is the most sacred place in the world to a Jew.²⁴

Paul's Third Gentile Mission

ca. AD 53/54–58; Acts 18:23–22:16

LOCATION

Western
Asia minor,
Ephesus

COMPANIONS

Priscilla
Aquila
Gaius
Timothy
Titus

HOW IT BEGAN²⁵

After Paul gave his mission report to the leaders in Jerusalem and Antioch, he accepted the Ephesian Jews' request for Paul to visit.

This was Paul's longest mission—four years. Ephesus became his headquarters for three of those years. In Ephesus he wrote several letters, four to six of which we have canonized as Epistles to the Galatians, Philippians, Philemon, 1 Corinthians, possibly Romans, and 2 Corinthians. Tradition holds that Ephesus was also where John the Beloved settled with Mary, the mother of the Lord. The New Testament suggests that Ephesians as well as the Book of Revelation were written to the Ephesian saints and to six other nearby churches. The New Testament does not say that the two apostles overlapped in Ephesus, but they may have.



Apollos

*Acts 18:23–18:28*²⁶

Acts 18:23 “After Paul had spent some time in Antioch, he traveled . . . strengthening all the disciples” (BSB) Paul began what is traditionally called his “third” mission (but actually would have been his 5th or 6th mission since his conversion). He probably spent a year or two in Antioch, and then returned to visit and strengthen his new converts from his previous missions (probably Lystra, Iconium, Derby, and the other Antioch in Pisidian), before setting out to Ephesus (in what they called Asia, and we call western Turkey).

Acts 18:24 “Apollos born at Alexandria . . . an eloquent man, and mighty in the scriptures came to Ephesus” Luke introduces the brilliant, well-versed-in-Jewish-scripture, Apollos from Alexandria. In one version of the Greek text, it states that Apollos was taught the Christian message “in his home city” (Western Text). He moved to Ephesus.²⁷

Acts 18:25 “[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” (BSB) Apollos knew of Jesus’ 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 John the Baptist followers and/or other Jews who learned of Jesus while visiting Jerusalem or Palestine during His ministry, had taken what they learned back to their homes and shared the word, independent of the Twelve or the Apostolic Church.

ALEXANDRIA AND EPHESUS

Alexandria, Egypt on the Nile delta was an Egyptian capital for 300 years before Rome took it over in 48 BC. It became one of the most populated cities in the Roman Empire (with approximately 100,000 people), and had the largest Jewish population outside of Palestine. The Alexandrian Jews were created of the Septuagint. Tradition claimed Mark brought Christianity to them.



Ephesus, Asia was a port city that 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 second largest city in the Roman Empire. Cicero described it: “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.”



Right top: Roman amphitheater at Alexandria, Egypt. Photo by Daniel Mayer. Image via Wikimedia Commons.

Right bottom: Ancient Ephesus Gate of Mazeus and Mithridates. Image via Wikimedia Commons.

Acts 18:26 “[Apollus] 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” (ESV) A year or two earlier, at the end of Paul’s second mission, he asked his friends from Corinth, Aquila and Priscilla, to proselyte in Ephesus. These two missionaries attended the same synagogue in Ephesus and heard Apollos’ 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.

Acts 18:27 “When Apollos wanted to go to Achaia, the brothers and sisters encouraged him” (NIV) Apol-

los wanted to preach in southern Greece, specifically in Corinth (Acts 19:1). Aquila and Priscilla were probably involved 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 Law of Moses.

Acts 18:27b–28 “When he arrived . . . he vigorously refuted his Jewish opponents in public debate proving from the Scriptures that Jesus was the Messiah” (NIV) 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 (1 Corinthians 3:4–6, 9, 32; 4:1, 6; 16:12; Titus 3:13). Paul later records that Apollos became his friend and companion, but the Corinthian saints were swept into a splintering effect in their discipleship. Over time some of the Corinthian saints formed factions within the church at Corinth: “One of you says, ‘I follow Paul’; another, ‘I follow **Apollos**,” which Paul discouraged (1 Corinthians 1:3, NIV).

ACTS 19

Paul Arrives in Ephesus

Acts 19:1–12

Acts 19:1–2 “Paul . . . arrived at Ephesus . . . and asked them, ‘Did you receive the Holy Spirit when you believed?’” The opening scene synthesizes Paul’s missionary message in a nut shell. In the conversation with a group of twelve disciples, meaning believers, Paul introduced Jesus as the Messiah and the name by which His saving ordinances are performed. Luke includes their dialogue to open the door to understanding the importance of the saving ordinances following belief. True to his pattern, Luke also parallels this message with other examples throughout the Book of Acts.

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. We are not told where Paul met these twelve disciples of either John the Baptist or Jesus’ mortal ministry (Acts 19:7). Perhaps they met at a synagogue, or possibly they were a remnant of Apollos’ early missionary work (as he did not know about the Gift of the Holy Ghost either). John the Baptist had also addressed the baptism of fire in Matthew 3:38 and Luke 3:16, but it was not given until after the Lord’s resurrection. In such a large city (the population estimate includes a broad range from 33,000 to a quarter million²⁸), there may have been several groups of Jews and disciples who did not know of the others.

Paul’s arrival in Ephesus is an example of the miracle of the Lord’s timing. In Acts 16:6–7, Paul was told not to teach there, but now the timing was right (Acts 18:21). He found people who had been prepared by “John’s

baptism,” who were ready to learn and who received the Gift of the Spirit. Paul’s trust in the Lord’s timing and seeking for more inspiration opened the door to this miracle.

Acts 19:6–7 “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 priesthood authority to administer the ordinance of confirmation. In the Gospels, the Lord gives this gift of the Holy Ghost to the Apostles (Acts 2); and in the book of Acts there is one example of Peter and one example of 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. To appreciate Luke’s witness, it helps to see them together.

Saving Ordinances in Acts

ORDINANCE	WITNESSED BY FIRST APOSTLES	WITNESSED BY PAUL
Baptism	<p>Luke 3:21; John 1:35–42 John the Baptist baptized John-Andrew-Jesus</p> <p>Acts 2:38 Jews at Pentecost</p> <p>Acts 8:12 Samaritans</p> <p>Acts 8:38 Eunuch</p> <p>Acts 10:48 First Gentiles</p>	<p>Acts 9:18 Paul baptized by Ananias</p> <p>Acts 16:15 Lydia and her household</p> <p>Acts 16:33 Jailer and household</p> <p>Acts 18:8 Corinthian disciples</p> <p>Acts 19:5 Twelve disciples</p>
Confirmation “Gift of the Holy Ghost”	Acts 8:17 Samaritans	Acts 19:6 Twelve disciples
Ordination & Setting Apart	Acts 6:1–7 “The Seven”	Acts 13:1–3 Paul and Barnabas
Sacrament	Acts 2:42, 46 Jerusalem Church	Acts 20:7, 11 Churches at Troas

Acts 19:8 “he went into the synagogue, and spake boldly for the space of three months” Three months appears as the longest span that a Jewish community allowed Paul to teach in their synagogue.

Acts 19:9–10 “some of them became obstinate; they refused to believe” (NIV) 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.

“and publicly maligned the Way. So Paul left them” Not only did they not believe and follow, but the hardened Jews attacked the early church. “The Way” appears to be the first name of the church. So, Paul and the disciples stopped meeting at the synagogue and began worshiping in the school or “lecture hall of Tyrannus” (BSB). This public hall may have been owned by a fellow saint as it became Paul’s daily forum and mission headquarters for two years as the missionaries taught in the outlying communities (possibly even Colossians 100 miles to the east).

Acts 19:11–12 “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” (CEV) Luke carefully gave God credit for the extraordinary miracles that Paul performed, and choose to include miracles that both Peter and Jesus were connected to as well. He recorded parallel events to show God blessed Peter and Paul with the same powerful witnesses as His Son. By doing this, Luke illustrated how the power of the Spirit unified God’s work from one leader to another. God directed His early church through the Spirit.



The Miracle of Saint Paul by Felice Giani, ca. 1800. Image via Wikimedia Commons.

Jesus' Promise of Miracles Fulfilled by Peter and Paul²⁹

JESUS' PROMISES & POWER

Mark 16:17 "in my name shall they cast out devils"

Mark 16:17 "speak with new

Mark 16:18 "take up serpents . . . any deadly thing, it shall not hurt"

Mark 16:18 "They shall lay hands on the sick, and they shall recover"

MIRACLE THROUGH PETER

Acts 5:16 "vexed with unclean spirits and they were healed

Acts 2:11 "speak in our tongues the wonderful works of God"

Acts 3:6 "Peter said . . . rise up and walk" (healed cripple)

Acts 4:30 "By stretching forth thine hand to heal"

Acts 5:15 "people brought the sick into the streets...so that at least Peter's shadow might ..."

MIRACLE THROUGH PAUL

Acts 13:6–11 Blinding Elymas the magician

Acts 16:16–18 Cast out evil spirit from girl

Acts 19:12 Cast out evil spirit in Ephesus

1 Cor 14:18 "I speak with tongues more than ye all"

Acts 28:3–6 "no harm" from viper bite, but "should have swollen, or fallen down dead suddenly"

Acts 14:8–10 Healing of cripple in Lystra

Acts 19:11–12 Healing diseases in Ephesus

Acts 28:5 Healing of Publius' father when Paul "prayed and laid his hands on him"

Acts 28:9 Healing others "which had diseases in the island"

A similar healing experience with a healing handkerchief happened in Nauvoo when Joseph Smith received the gift of healing, and healed hundreds, if not thousands, in one day July 22, 1839.³⁰

The Sons of Sceva

Acts 19:13–20

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

Acts 19:14 “Seven sons of Sceva, a Jewish chief priest” (BSB) The father and sons’ team was not just made up of run of the mill Jews but claimed to be from a chief priestly family, descendants from Aaron. This brings up the question, what would a chief priest be doing in Ephesus? This claim alone, discredits him. It was known throughout the Near East that the Jew serving as the high priest had access to the name of God and its true pronunciation, as one of his responsibilities was to receive it on the Day of Atonement at the veil (Leviticus 16). A type of folklore spread about this in magical canons, claiming that one who knew this secret could command it with enormous power over the spirit world.³¹

Luke’s inclusion of this story gives a nice flair of local color. These sons of Sceva, learn of Paul’s invocation to heal the sick in the name of Jesus, and want to adopt it into their magical practice. However, when they tried to use it, it backfired.

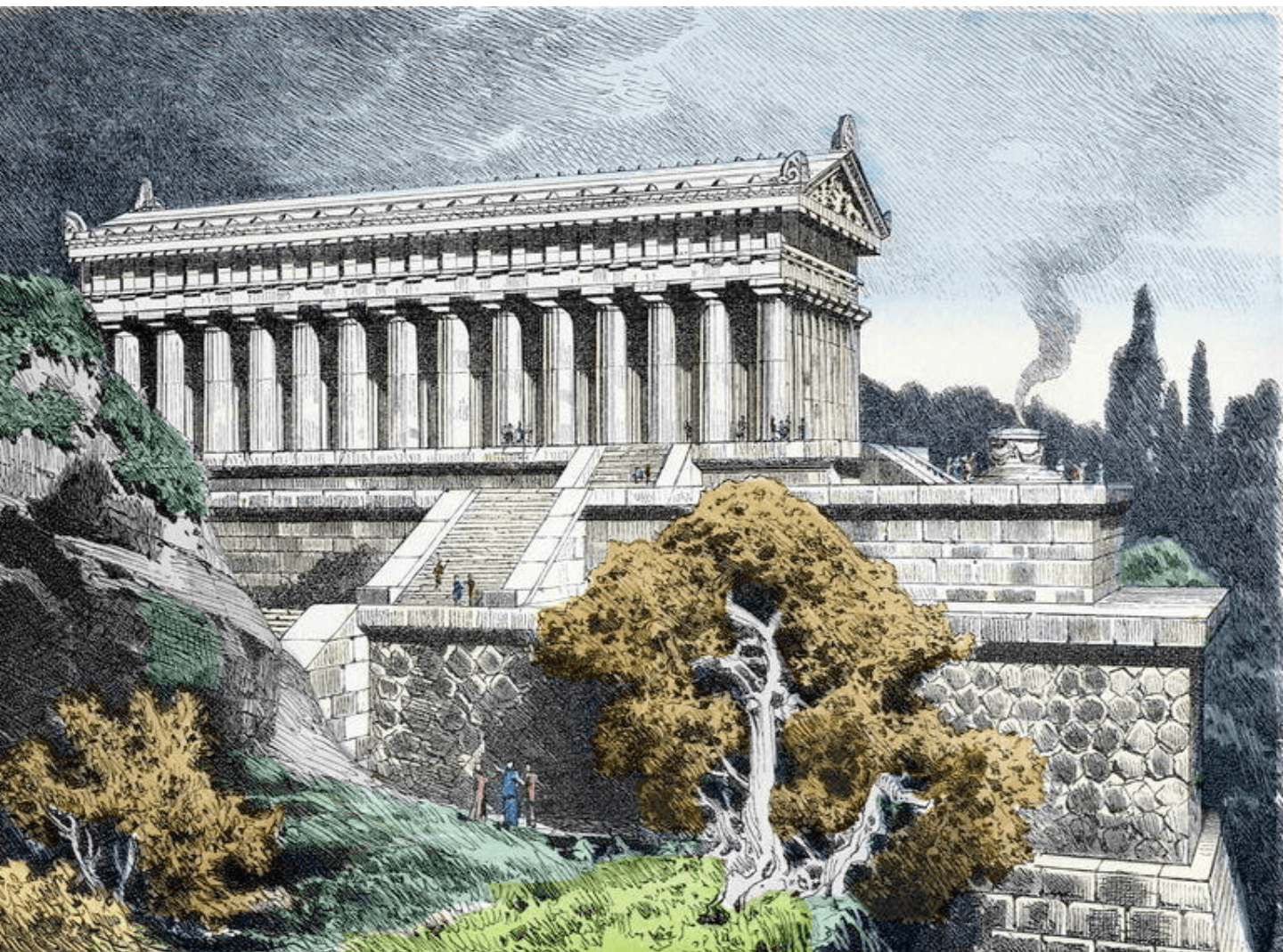
Acts 19:15–16 “Jesus I know, and I know about Paul, but you, who are you? . . . the evil spirit jumped on them” (BSB) Luke uses this story as a second witness on the importance of authority (Acts 19: 4–5). The Prophet Joseph Smith taught that only through God’s power of the gift of discernment could false or true spirits be discerned.³² Joseph often spoke of priesthood power, using the larger definition of all of God’s power that was available to all believing disciples. Jesus taught the same thing, that all with pure faith in His Name could cast out an evil spirit or perform the gifts of the Spirit, though some “goeth not out but by prayer and fasting” (Matthew 17:21). It is helpful to be on guard, for evil spirits are still functioning and can harm one spiritually and physically.

Acts 19:17–18 “Many that believed came, and confessed , and shewed their deeds” Luke includes a threefold process of repentance—1) Belief in a Savior that motivates one to seek His redemption, 2) Confess one’s sins to God, His representatives, and those offended, 3) Show a changed heart and mind through one’s deeds. This experience illustrates another example of when a trial became a blessing, and even grew the kingdom.

Acts 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 profession. The cost of the books is included as “50,000 pieces of silver,” which was the equivalent of 50,000 days of labor for a common worker. Using this number to determine the number of converts, it may have represented 5,000 people who converted because of this experience.³³

Acts 19:20 “Mightily grew the word of God and prevailed” Luke uses this same phrase three times—first with the Christian growth in Jerusalem (Acts 6:7), second in Antioch (Acts 12:24), and here—suggesting that Ephesus became one of the major centers of Christianity, along with Jerusalem and Antioch. Tradition states that John the Beloved and Mary, the mother of the Lord, lived there for many years.

The Temple of Artemis (Diana) at Ephesus by Ferdinand Knab., 1886. Image via Wikimedia Commons.



Ephesian Worshipers of Diana

Acts 19:21–41

Acts 19:21–22 “Paul purposed in the spirit . . .” Paul felt inspired that his future would include returning to Jerusalem and preaching in Rome. (Luke includes others who confirmed this prophecy.) In the meantime, he sent two missionaries (Timotheus and Erastus) back to minister in Macedonia and Greece again, while he stayed in Ephesus.

Acts 19:23 “there arose no small stir about that Way” The early saints still referred to the church as the “Way” (see comments in Acts 9:2).

Acts 19:24–26 “A silversmith, which made shrines for Diana, brought no small gain” Paul’s experience in Ephesus with the Roman goddess Diana (or the Greek goddess, Artemis) became famous enough to make its way into the book of Acts. Diana was just one of many gods in the state religion, but the only one that made it into the New Testament by name. Diana was the goddess of the moon, animals, forest, hunting, and women in childbirth.

Acts 19:27–34 “our craft is in danger . . . also . . . the Temple of the great goddess Diana should be despised . . . whom all Asia and the world worshipping . . . the whole city was filled with confusion” The growth of Christianity threatened the Roman cult. An Ephesian silversmith egged on irate cult worshipers.

Acts 19:35–41 “. . . Ephesians is a worshiper 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 dominate religion. “In some places her worshipers preformed fertility rites as she also represented the mother goddess.

Paul Writes the Corinthian Epistles at this Time

Simultaneous to Paul’s work in Ephesus, it appears that he communicated with the saints from the areas in which he had proselytized and hoped to visit: 1 and 2 Corinthians, Galatians, and Romans. He addressed the problem of Judaizers undermining Paul’s authority (Galatian 2:14).³⁴ Corinth especially was bombarded with factionalism. Paul wrote to tell them that he hoped to personally visit and rectify the situation. First, though, he sent a stinging letter to the Corinthian church, like a verbal spanking to the offenders. Titus carried that letter, but we do not have a copy of it, only a mention of it in 2 Corinthians 2:3–4; 3:1.

When Paul left Ephesus, he hoped to do missionary work in route to Troas, but that had to wait until he received news from the Corinthians (2 Corinthians 2:12–13). It appears that when the Aegean Sea closed for sailing during the winter months, Paul realized that Titus was not coming that along the route, so Paul traveled overland to Corinth (2 Corinthians 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 Corinthians 10:11). This letter is full of affection and reconciliation showing Paul's underlying motive in his apostolic ministry (2 Corinthians 2:8–10).³⁵

ACTS 20

AD 57–58

Paul Travels from Ephesus to Macedonia and Greece

Acts 20:1–6

Acts 20:1–2 “After the uproar was ceased, Paul called . . . the disciples, and embraced them, and departed”

Luke only records a brief sketch of Paul's return trip—as if he were hurrying to discuss Paul in Jerusalem. It helps to look at a map to follow how he traveled. Luke does not leave many details, but focuses the onward march of Christianity, not the development of church communities.

Acts 20:3–5 “[Paul] stayed three months . . . when the Jews formed a plot against him” (BSB) Paul and his companions wintered in Corinth with plans to return to Jerusalem in the spring. But, a Jewish plot and the Spirit's inspiration changed his plans to “return through Macedonia.”³⁶ This again turned out to be a blessing in disguise as seven fellow disciples joined Paul traveling 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 (Acts 24:17; Romans 15:25–27). To get to know these great men, here is a list:

1. Sopater from Berea, traveler with Paul, and possibly the fellow worker, Sosipater (Romans 16:21)
2. Gaius from Derbe, worker with Paul in Asia (Acts 19:29), seized at the Diana riot in Ephesus (Acts 19:29)
3. Aristarchus from Thessalonica, seized at the Ephesus riot (Acts 19:29), goes to prison in Rome with
4. Paul (Acts 27:2), and sent greetings with those “of the circumcision” (Colossians 4:10–11; Philemon 1:24)
5. Secundus from Thessalonica, traveler with Paul
6. Timothy, Paul's beloved companion and “son” (Acts 16:1–3; 1 & 2 Tim, 2 Corinthians 11:1; Rom 16:21)
7. Tychicus, a fellow missionary with Paul in Asia (Colossians 4:7; 2 Timothy 4:12)
8. Trophimus, a fellow missionary with Paul in Asia (2 Timothy 4:20)

Acts 20:6 “we sailed away from Philippi after the days of unleavened bread” The “we” suggests that Luke joined Paul again in Philippi (Acts 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, of whom he wrote, “I love and long for, my joy and crown” (Philippians 4:1, NIV). The group all left Philippi and sailed from Neapolis about 130 miles across the Aegean Sea.

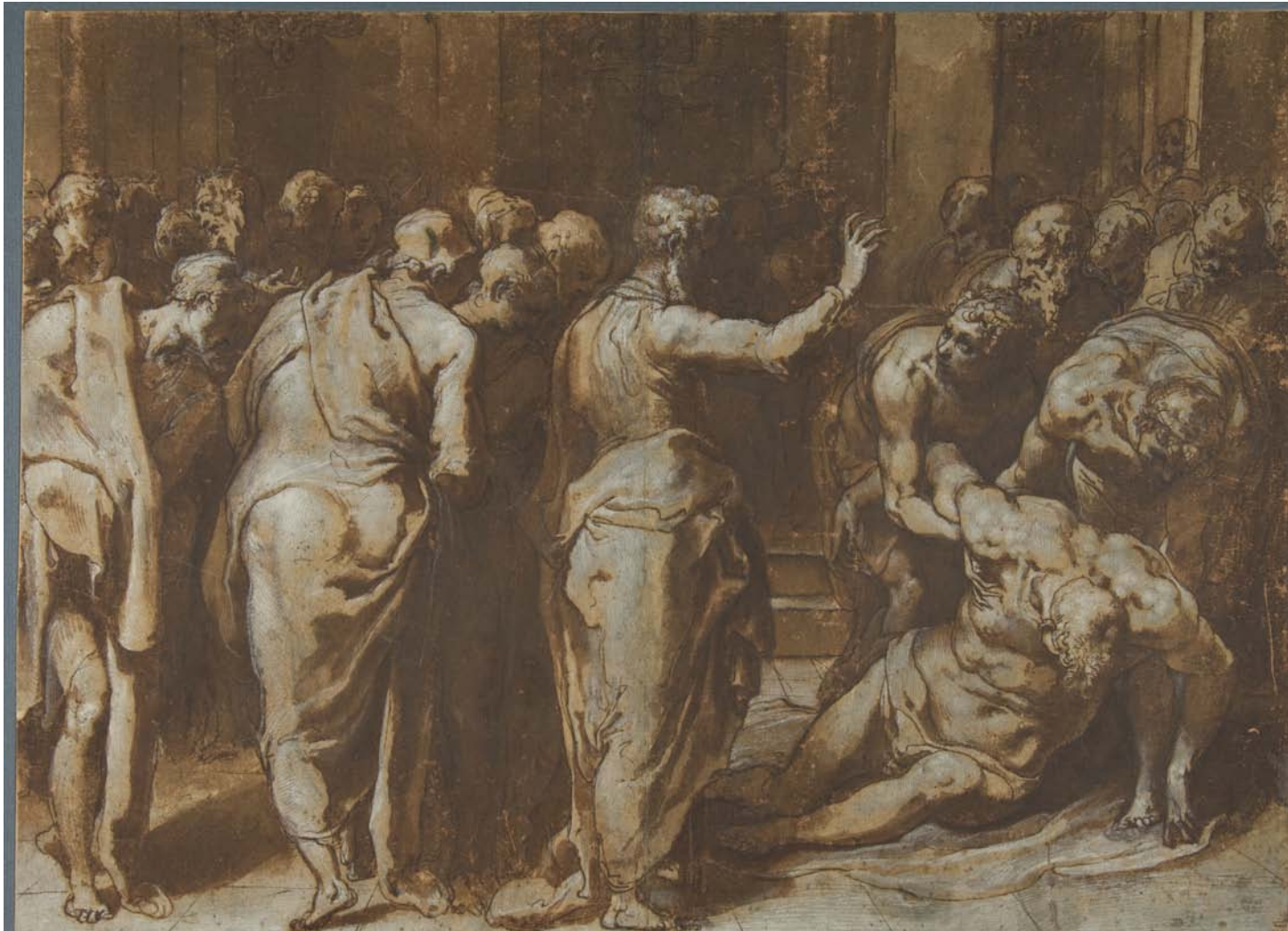
In Troas, Eutychus Raised from the Dead

Acts 20:7–12

Acts 20:7 “upon the first *day* of the week, when the disciples came together to break bread” During Paul’s week in Troas, he joined the Saints for a Sunday Sacrament service. Note they no longer worshipped on the last day of the week, the Jewish Sabbath, nor do they travel on their Sabbath. This is the only time Luke includes a sacrament of the Lord’s Supper in Paul’s missions (paralleling Acts 2:42, 46).

“Paul preached unto them . . . until midnight” The night before Paul and his companions departed from Troas, he spoke to them for several hours. Sadly, Luke does not include any details about his message.

Saint Paul Restoring Eutychus to Life by Taddeo Zuccaro, ca. 1529. Image via The Metropolitan Museum of Art.



Acts 20:8–9 “there sat in a window a certain young man named Eutychus . . . sunk down with 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. One person was even sitting in a window sill, openings in the stone or brick walls. The saints were so eager to spend more time hearing Paul, that they brought out their oil lamps and he continued until midnight, when an accident occurred.

Sleepy Eutychus fell out the window, three flights down to probably a stone courtyard. When the group reached him, he was dead. Luke includes the story not only to tell the miracle that followed, but also to teach that it was not enough to be in the right place at the right time; we must listen to learn.

Acts 20:10–12 “Paul went down and bent over Eutychus. He took him in his arms and said, ‘Don’t worry! He’s alive!’” (CEV) Paul raised the young man, Eutychus, from the dead. Luke included Jesus, Peter, and Paul each receiving God’s power to raise the dead (Luke 7:22; Acts 9:36–42; also, in John 11:38–44 Jesus raised Lazarus). The gathering returned from this midnight miracle, to upstairs “and had broken the bread and eaten” (NASB), which probably refers to partaking of the sacrament together (compare Acts 2:42). They continued to talk with Paul until sunrise when the travelers left.

Paul Sets Sail with one last stop south of Ephesus

Acts 20:14–17

Acts 20:14–17 “Paul had decided to sail past Ephesus to avoid spending time . . . for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost” (NIV) Luke describes how Paul had walked for a distance (Acts 20:13), and then joined him in a ship to travel more quickly in hopes of arriving in Jerusalem before the pilgrimage “Feast of Pentecost” in four or five weeks (Acts 20:16). 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 (Acts 21:3) probably had a set path that Paul could not control. But when the ship stopped, Paul made effective use of his “layover” time. After having ministered in Miletus for over two years, he would have been gone from them about four to six months at this time, and he feared the time and energy it would take to update the saints and then say goodbye again to so many friends. However, a result of stopping in Miletus rather than Ephesus meant “the elders of the church” had to make a nearly one-hundred-mile round trip journey for their leadership conference with Paul.

Paul’s Last Recorded Missionary Sermon

Acts 20:17–38

Acts 20:17–32 “I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus” (NIV) Luke records portions of Paul’s last recorded sermon. He emphasizes four things.

1. **Service:** Paul's example of service should be ours—serve without pay, with humility, sincerity, and work with those you serve (Acts 20:19–20, 31, 33–35).³⁷ Paul used the shepherd and flock imagery as Jesus and Peter did (1 Peter 5:1–4; John 10:11). Paul also quoted Jesus, “it is more blessed to give than to receive,” but we do not have this statement in the Gospels (Acts 20:35). This is evidence that there were earlier collections of Jesus' sayings circulating in the early church that preceded the Gospels.
2. **Repentance and Faith:** Stand clean toward God by repentance and increase our faith (Acts 20:21). Paul exerted his faith to leave his sheep in God's hands (Acts 20:32).
3. **Follow the Spirit:** The Spirit's inspiration pushed Paul to Jerusalem, even though he was warned repeatedly that prison awaited him (Acts 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 (as he did in his last letter too, 2 Timothy 1:15; 2:18; 3:5; 4:4, etc.). Paul warned that future church leaders would reverse Christ's doctrines (Acts 20:30).³⁸ Knowing of this, Paul wanted to clear himself from the saints' future apostasy, preaching “night and day with tears” (Acts 20:31, also 20:25–26, 28–30). Jesus also warned disciples of false teachers (Matthew 7:15; 24:11). Jesus' church would not disappear, but be captured by the enemy, Satan (Acts 20:30).

Acts 20:36 “When he had thus spoken, he kneeled down, and prayed with them” Paul's example as a leader closing the meetings with prayer and having a prayer before departure on bended knees was also part of the practice and living truths taught in the Restored Church. Luke does not share the words he prayed. I presume it was not filled with small talk nor vain repetitions, but that his words were directed by the Spirit and filled with heart-felt concerns about what mattered most.

Acts 20:37–38 “They all wept openly as they embraced Paul and kissed him” (BSB) It sounds as if Paul were more upset about the saints falling away, while the Ephesian leaders were most upset about not seeing Paul again. Paul loved his converts and God's work more than his life.



ACTS 21

Paul Returns to Jerusalem to Report Third Apostolic Mission

Lesson on Personal Revelation learned in Tyre

Acts 21:1–6

Acts 21:1–3 “we sailed directly to . . . and landed at Tyre, where the ship was to unload its cargo” (BSB). Luke’s presence is seen with four references to “we” in three verses, as well as extra details about their voyage.³⁹ After weeks at sea, the missionaries stayed in Tyre for a week.

Acts 21:4 “We sought out the disciples in Tyre . . . through the Spirit they kept telling Paul not to go up to Jerusalem”⁴⁰ The local disciples interpreted their inspiration about the dangers that lay ahead for Paul, as reason for him to stay away. This brings up an important point. We may correctly receive inspiration, but we can interpret it through our own lens or filters in the wrong way. Rarely does personal revelation come as a clear guidebook, but more often like the angel guiding Nephi through his dream, requires personal discernment. The local saints’ inspiration that danger lay ahead for Paul was correct, but they misunderstood that he was still supposed to go. Fortunately, Paul held firm to his own inspiration back in Ephesus and he continued on his way to Jerusalem (Acts 19:21).

TYRE

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 Samuel 5:11). In 332 BC, Alexander the Great built a cause-way to connect it to the mainland. Jesus also had followers from Tyre (Mark 3:8).

Acts 21:5–6 “They all brought us on our way, with wives and children . . . and we knelt down on the shore, and prayed” We can see the sincerity of the local Tyre saints as after only a week with Paul and his companions, they come out as whole families to see them off with kneeling prayer on the beach.



Acts 21:7–9 “We reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven” (NIV) After another 70 miles at sea, Paul’s company visit’s Philip (Acts 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 who the early church honored (as the Book of Mormon did, see Alma 32:23).

Acts 21:10–12 “a prophet named Agabus . . . took Paul’s belt, bound his own . . . and said, ‘The Holy Spirit says: ‘In this way the Jews of Jerusalem will bind the owner of this belt’” (BSB) As Paul and the companions rest in Caesarea for “many days” an inspired man, Agabus prophesied one last time about Paul’s future imprisonment.⁴¹ Paul by now is well forewarned that trials lay ahead. But he carried on following his earlier promptings from the Spirit (Acts 19:21).

Acts 21:13–14 “Why are you weeping . . . ? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord” (BSB) It was difficult for Paul’s companions to see the wisdom in this, but they said, “the will of the Lord be done” (Acts 21:14), Like Job’s friends, Paul’s comforters also misunderstood the Lord’s plan. Disciples who trust in the Lord can provide help to do hard things.

Paul’s Arrival in Jerusalem

Acts 21:15–26

Acts 21:15–19 “When we arrived in Jerusalem . . . welcomed us joyfully . . . went in . . . to see James, and all the elders” Paul’s companions walked the last 60 miles (KJV “carriage” is actually a verb that meant prepared for the journey or “packed the baggage” INT), and went to report their mission to the “elders” in Jerusalem.⁴² James was acting as the local leader (not the apostle who was killed, Acts 12:2). There may have been a General Leadership meeting in conjunction with Pentecost. (This is the last time the pronoun “us” or “we” is used until Acts 27:1, in Caesarea again.) Paul gave them a “detailed” (NIV) mission report or account of what happened on his mission.

Acts 21:20–21 “You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law” (NIV). After praising God for the Gentile missionaries’ success, the Elders apprised them that there had also been 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.⁴³ At that time, Peter and the church leaders had announced that the Gentile-Christians only needed to obey Jesus’ higher law, and four things from the 613 Mosaic Laws (Acts 15:19–20). However, nothing had been determined for the newly converted Jewish-Christians. Many of them were still living the Law of Moses after baptism. Christianity taught that the Law of Moses was fulfilled. This conflict was a battle between culture and doctrine.⁴⁴

Acts 21:22–24 “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 Jewish-Christians. Before going to the temple, as Paul had been doing among the Gentiles, he needed to purify himself with ritual baths. The four Christian converts who had made a short-term a Nazarite vow (Numbers 6:1–13), were cutting their hair (just as Paul had done after his 2nd Gentile mission in Acts 18:18) and needed to make their thanksgiving offering.

As a former Pharisee, Paul knew how important these vows were to the Jews, and accepted James’ advice. If Paul joined them, and “pa[id] their expenses” (RSV, NIV, JB), it would demonstrate his mindfulness of the Law. (Historically at the time, it was regarded as a pious action to pay for the thank-offerings of another.)⁴⁵ This also gave Paul an opportunity to render an account of his stewardship in the Temple. Twenty years before, the Lord had appeared to him in the vision that sent him “far away to the Gentiles” (Acts 22:21).

Acts 21:25 “we have written *and* concluded that they observe no such thing, save only . . .” The group of elders acknowledge the letters announcing Jerusalem that were sent a decade earlier in ca. AD 49 (Acts 15:6).

Acts 21:26 “So the next day Paul took the men and purified himself along with them. Then he entered the temple” (BSB) The “days of purification” (KJV) usually referred to forty (Leviticus 12:40). But the Nazarite Vow only required a few days of separation from blood and wines, etc. (Numbers 6:6). 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.”⁴⁶

Paul’s Arrest in Jerusalem

Acts 21:26–40 Paul’s arrest in Jerusalem will be added to next week’s Come Follow Me (Acts 21:26–40) The following timeline covers Paul’s life and ministry.⁴⁷

Header Image: Paul in Athens. Artist unknown. Image via Wikimedia Commons.

ENDNOTES

1. Richard Lloyd Anderson, *Understanding Paul* (SLC, UT: Deseret Book, 1983), 43. Adapted from a chart.
2. *Ibid.*, 54.
3. The complete “we” passages are: Acts 16:10,12, 17 all between, Troas and Philippi; Acts 20:5–15; 21:1–18 (at the end of the third mission from Philippi to Jerusalem); Acts 27:1–28:16 (when Paul is a prisoner from Caesarea to Rome). Luke also was with Paul during his first (Colossians 4:14; Philippians 24) and second imprisonments (1 Timothy 4:11).
4. Anderson, *Understanding Paul*, 54.
5. David Noel Freedman, Allen C. Myers, *Eerdmans Dictionary of the Bible* (Grand Rapids, MI: Wm. B. Eerdmans, 2000), 359. Lydia is the name of a biblical woman and a place, “a producer of textiles and purple dye” (*ibid.*, 832). Purple was referred to as an expensive commodity in: Exodus 25:4; 2 Chronicles 2:7, 14; 3:14; Proverbs 31:22; Song of Solomon 3:10; Mark 15:17–20; John 19:2–5; Revelation 17:4; 18:12, 16.
6. Anderson, *Understanding Paul*, 55.
7. Roman citizens only wore their official togas for special public meetings and certain events. The large oval piece of white wool had a colored stipe along the border. It was not only hot, but also heavy, weighing thirty-five pounds.
8. Josephus, *Against Apion*, 14.216; 16.164; Vit. 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.
9. See previous commentary on Acts 10:2
10. Lynne Hilton Wilson, *Christ’s Emancipation of New Testament Women* (Palo Alto, CA: GP, 2015), chapters 2–4; Appendix 3 includes all 180 women referenced in the New Testament. Also see earlier commentary on Acts 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.
11. Bonnie Thurston, *Women in the New Testament* (NYC, 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. They segregated them into one corner. The same was true of their temple worship. Many Roman state religions allowed women to belong 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.
12. Anderson, *Understanding Paul*, 57.
13. Sperry Symposium Staff, *The New Testament and Latter-Day Saints* (Springville, UT: Cedar Fort, 1987), 30. “Speech and reason were the most specifically human of all accomplishments” (*ibid.*, 29, 23).
14. Anderson, *Understanding Paul*, 58.

15. J. G. Frazer, *Pausanias's Description of Greece* (Macmillan and Co, 1913), 258.
16. Kenneth O. Gangel, Holman, *New Testament Commentary Acts* (Brodman & Holman Publishers, 1998), 290.
17. This decree was quoted from Suetonius in AD 120. Thirty years before, Tiberius Caesar, also expelled Jews from Rome)
18. Frederick F. Bruce, *New Testament History*, 295–304.
19. John W. Welch and John Hall, *Charting the New Testament* (Provo, UT: FARMS, 2002), 15.5, Evidence of Paul's wealth is seen in: well educated in both Tarsus and Jerusalem, the Sanhedrin knew and trusted Saul as a young man, he could afford extensive travel, he had books, hired scribes, and many more.
20. *Mishnah, Avoth* 5:21. One translation summarized an ideal male Jewish life:
 - 5 to Scripture,
 - 10 to Mishnah,
 - 13 to fulfilling commandments,
 - 15 to Talmud,
 - 18 to the bride chamber,
 - 20 to pursuing a career,
 - 30 to authority,
 - 40 to discernment,
 - 50 for the counsel,
 - 60 to be an elder,
 - 70 for grey hairs,
 - 80 for special strength,
 - 90 for bowed back,
 - 100 as a corpse.
21. Paul J. Achtemeier, *Harpers Bible Dictionary* (San Francisco, CA: HarperCollins, 1996), 361. Roman sources record that Gallio also served in Egypt, returned to Rome to take an official position. When his brother conspired against Nero in the early 60s Gallio fell into disgrace and committed suicide.
22. For other Old Testament vows, see Genesis 28:20; 31:13; Numbers 21:1–3; Judges 11:30; 1 Samuel 1:11; John 1:6.
23. Bruce, *Acts*, 378.
24. *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.”

25. Richard Lloyd Anderson, *Understanding Paul* (SLC, UT: Deseret Book, 1983), 43. Adapted from a chart.
26. Apollos is also mentioned in D&C 76:99; 1 Corinthians 1:12; 3:4–6, 22; 4:6; 16:12; and Titus 3:13.
27. Anderson, *Understanding Paul*, 63.
28. Alan Bowman, and Andrew Wilson, eds., *Settlement, Urbanization, and Population: Oxford Studies on the Roman Economy* (Oxford, England: Oxford University Press, 2011), 252–257.
29. Anderson, *Understanding Paul*, 56. (Adapted chart)
30. Wilford Woodruff, *Leaves from my Journal*, 78–79. In the summer of 1839, after spending the entire day healing the saints who were sick the malaria 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.
31. Joseph Fitzmyer, *The Anchor Bible: Acts of the Apostles* (NYC, NY: Doubleday, 1997), 647–650.
32. Joseph Smith, *Teachings of the Prophet Joseph Smith*, 213.
33. Anderson, *Understanding Paul*, 64.
34. For more information on Judaizers see Acts 15:1, 20.
35. Bruce, *New Testament History*, 333–334.
36. The additional information is added by the Western Text.
37. Paul warned of the corrupting influence of money. He advised the elders against the beguiling love of money as they manage the church money (see also 1 Peter 5:2; Time 3:3; Titus 1:7). We find similar warnings in the Book of Mormon against “priestcraft” or preaching for money (Alma 1:12–16).
38. Anderson, *Understanding Paul*, 65.
39. They travel by boat to Coos, Rhodes, Patara, then changing ships they sailed toward Syria. “After sighting” Cyprus, they continued south of it finally landing in the natural harbor of Tyre.
40. Regarding going “up” to Jerusalem, see Footnote 26, and Acts 18:22.
41. The word “prophet” is used differently in the Old Testament than the New Testament, or restoration. See notes on Acts 11:27.
42. Luke uses “elders” not apostles. In the Mishnah outline of ages, sixty is the age for “elder.” If we look in Luke, he 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: The Judaica Press, 1963), 537.
43. For more information on the Jerusalem Council see earlier notes on Acts 15:1–30.
44. Anderson, *Understanding Paul*, 109.

45. Bruce, *New Testament History*, 355. Supposedly when King Herod Agrippa I did paid for someone else's vow, it counted as "righteousness."
46. Alfred Edersheim, *The Temple and its Ministry and Services as they were at the time of Christ* (Grand Rapids, MI: Wm. B. Eerdmans, reprint, 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' the other four for strictly voluntary gifts. Jeremias cited the son of Gamaliel I, who passionately fought to bring the price of the temple offering for the poor, a pair of the turtle doves, down and successfully reduced the fee 99% 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.
47. Welch, Hall, *Charting the New Testament*, 15.2.