



“The Lord Had Called Us for to Preach the Gospel”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions:

Part 1:

How do we stay humble as well as be bold when proclaiming the gospel of Jesus Christ? Dr. Susan Easton Black examines the four missions of Paul and how the Spirit aids in the growth of the Church.

Part 2:

Dr. Susan Easton Black continues to explore how Paul bears his testimony of the Atonement of Jesus Christ through the rise in persecution and the importance of baptisms by immersion and receiving the gift of the Holy Ghost.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Susan Easton Black
- 00:35 Introduction of Dr. Susan Easton Black
- 03:30 Background to Paul
- 08:51 Paul and Timothy
- 11:47 Paul heads to Macedonia and meets Lydia
- 14:50 Paul preaches with the Spirit
- 15:32 Lydia and a “damsel”
- 17:53 Paul and Silas imprisoned
- 21:09 Evil cannot testify
- 24:16 Elder Uchtdorf shares missionary story
- 27:18 Paul travels to Thessalonica
- 30:03 Paul visits synagogues first in each city
- 31:45 Paul preaches on Mars Hill
- 35:09 Paul preaches out of Psalms
- 37:05 We are the offspring of God
- 39:16 We build temples to make covenants
- 40:44 God isn’t in idols
- 43:19 Paul becomes a tent maker
- 45:41 Paul no longer goes to the synagogues first
- 47:52 End of Part 1–Dr. Susan Easton Black

Part 2

- 00:00 Part II–Dr. Susan Easton Black
- 00:07 Paul has a vision of encouragement
- 02:31 Paul’s Third Mission
- 03:40 Paul spends three years in Ephesus
- 05:28 The Great Day of Healing
- 07:30 Silversmiths of Ephesus lose customers
- 11:26 Protests against Paul in the amphitheater
- 15:46 Paul heads to Macedonia and onto Jerusalem
- 16:38 A young boy falls to his death
- 18:45 Susan and George Durrant’s novel *Wesley: An Eye for an Eye*
- 20:05 Paul bids farewell to friends in Ephesus
- 24:17 Joy in service and missionary work
- 25:36 Paul receives a blessing and warning in Caesarea
- 27:04 Paul’s mission report in Jerusalem
- 33:17 Paul-type missionaries in recent Church History

- 36:49 Reflections on Paul's call
- 39:25 Word amidst opposition
- 40:35 Paul's statement of courage
- 43:03 Valuing Paul's sacrifice
- 45:05 End of Part II—Dr. Susan Easton Black

References:

Black, Susan Easton, and Richard O. Cowan. "Half a Century of Teaching." *Half a Century of Teaching* . Accessed July 6, 2023. <https://rsc.byu.edu/vol-11-no-3-2010/half-century-teaching>.

Black, Susan Easton. "400 Questions and Answers About the Life and Times of Jesus Christ." Amazon, 2011. https://www.amazon.com/Questions-Answers-About-Times-Christ/dp/1608610616/ref=sr_1_12?crid=1Z1R9VOWCJHTT&keywords=susan%2Beaston%2Bblack%2Bbooks&qid=1688666574&srefix=susan%2Beaston%2Bblack%2Caps%2C164&sr=8-12.

Black, Susan Easton. "Banner of the Gospel: Wilford Woodruff." *Banner of the Gospel: Wilford Woodruff* . Accessed July 6, 2023. <https://rsc.byu.edu/book/banner-gospel-wilford-woodruff>.

Black, Susan Easton. "Glorious Truths About Mother Eve." Amazon, 2018. https://www.amazon.com/Glorious-Truths-about-Mother-Eve/dp/152440599X/ref=sr_1_1?crid=1Z1R9VOWCJHTT&keywords=susan%2Beaston%2Bblack%2Bbooks&qid=1688666574&srefix=susan%2Beaston%2Bblack%2Caps%2C164&sr=8-1.

Black, Susan Easton. "Glorious Truths About Women of the Restoration." Amazon, 2021. https://www.amazon.com/Glorious-Truths-about-Women-Restoration/dp/1524418226/ref=sr_1_5?crid=1Z1R9VOWCJHTT&keywords=susan%2Beaston%2Bblack%2Bbooks&qid=1688666574&srefix=susan%2Beaston%2Bblack%2Caps%2C164&sr=8-5.

Black, Susan Easton. *Joseph Smith: The Prophet, the Man*. Accessed July 6, 2023. <https://rsc.byu.edu/book/joseph-smith-prophet-man>.

Blummell, Lincoln H., ed. "New Testament History, Culture, and Society." *New Testament History, Culture, and Society* | Religious Studies Center. Accessed July 6, 2023. <https://rsc.byu.edu/book/new-testament-history-culture-society>.

Elder Dieter F. Uchtdorf of the Quorum of the Twelve Apostles. "Missionary Work: Sharing What Is in Your Heart." *The Church of Jesus Christ of Latter-day Saints*, April 1, 2019. <https://www.churchofjesuschrist.org/study/general-conference/2019/04/14uchtdorf?lang=eng>.

Ellison, Mark D. "Family, Marriage, and Celibacy in the New Testament." *Family, Marriage, and Celibacy in the New Testament* . Accessed July 6, 2023. <https://rsc.byu.edu/new-testament-history-culture-society/family-marriage-celibacy-new-testament>.

Frederick, Nicholas J. "The Life of the Apostle Paul: Religious Studies Center." *The Life of the Apostle Paul* | Religious Studies Center. Accessed July 6, 2023. <https://rsc.byu.edu/new-testament-history-culture-society/life-apostle-paul>.

Hilton, John. "Peter as a Learner and Teacher." Peter as a Learner and Teacher . Accessed July 6, 2023. <https://rsc.byu.edu/vol-20-no-2-2019/peter-learner-teacher>.

Judd, Frank F. "The Epistles of the Apostle Paul." The Epistles of the Apostle Paul | Religious Studies Center. Accessed July 6, 2023. <https://rsc.byu.edu/new-testament-history-culture-society/epistles-apostle-paul>.

Judd, Frank F. "The Jerusalem Conference: The First Council of the Christian Church: Religious Studies Center." The Jerusalem Conference: The First Council of the Christian Church . Accessed July 6, 2023. <https://rsc.byu.edu/vol-12-no-1-2011/jerusalem-conference-first-council-christian-church>.

"July 24–30. Acts 16–21: 'The Lord Had Called Us for to Preach the Gospel.'" July 24–30. Acts 16–21: "The Lord Had Called Us for to Preach the Gospel," January 1, 2022. <https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-new-testament-2023/31?lang=eng>.

Matthew, Robert J. "The Jerusalem Council." The Jerusalem Council . Accessed July 6, 2023. <https://rsc.byu.edu/sperry-symposium-classics-new-testament/jerusalem-council>.

Matthews, Robert J. "The Jerusalem Council." The Jerusalem Council . Accessed July 6, 2023. <https://rsc.byu.edu/sperry-symposium-classics-new-testament/jerusalem-council>.

"September, 1846." September, 1846 | Religious Studies Center. Accessed July 6, 2023. <https://rsc.byu.edu/prophet-jubilee/september-1846>.

Wayment, Thomas A. "Peter, Cornelius, and Cultural Boundaries." Peter, Cornelius, and Cultural Boundaries . Accessed July 6, 2023. <https://rsc.byu.edu/ministry-peter-chief-apostle/peter-cornelius-cultural-boundaries>.

Biographical Information:



Dr. Susan Easton Black joined the faculty of Brigham Young University in 1978, where she is currently a professor of Church history and doctrine. She is also past associate dean of General Education and Honors and director of Church History in the Religious Studies Center.

The recipient of numerous academic awards, she received the Karl G. Maeser Distinguished Faculty Lecturer Award in 2000, the highest award given a professor on the BYU Provo campus. Dr. Black has authored, edited, and compiled more than 100 books and 250 articles.

Fair Use Notice:

The Follow Him Podcast with Hank Smith and John Bytheway may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a “fair use” and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for “fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:

www.copyright.gov/fls/fl102.html.

Note:

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.



Hank Smith:	00:03	Hello my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm here with the incredible John Bytheway. Welcome John.
John Bytheway:	00:10	Good to be back.
Hank Smith:	00:12	Yep, always good to be here. John, in the four gospels we read about Jesus and his 12 apostles. If you're a first-time reader, you don't really see what's coming in the book of Acts, do you? There's this character that shows up on the scene, kind of a second generation character. I've heard it said before that Jesus is the message and Paul is the messenger. Do you think we, as a church, John, do you think we really grasp how big Paul is to the rise of Christianity?
John Bytheway:	00:43	Maybe not. That's why we're here. I mean, how many adjectives can you use, apostle to the Gentiles, or how many descriptions, a chosen vessel? And the more I read this, the more I'm just amazed that he was put in place for this exact time. As you said, post gospels, now what? And here comes this amazing Paul.
Hank Smith:	01:05	Yeah, here comes this fuel for the fire, I think I've called him before. John, we're joined this week by an amazing scriptorian, Susan Easton Black. Susan, what do you think about Paul? Do we grasp the gravity of Paul's life?
Dr. Susan Black:	01:20	Well, I'm not sure that we do, but if you really looked at the book of Acts, you've got half of the chapters are literally about him. I mean, Luke just goes, let me tell you about other apostles and now he's kind of like the apostle to Europe. He moves the message.
Hank Smith:	01:42	It seems that the church goes from local to global when Paul enters the scene. Hey John, why don't you introduce Susan to our listeners. She's been here before.
John Bytheway:	01:51	Yes, she has. And my wife had a class from Dr. Black many moons ago at BYU and for so long I'd always thought of Susan as just a walking encyclopedia of knowledge about Joseph Smith,

but she has written about so many things and, like you said, scription, great gospel scholar. I have, I think, one of the latest, this is Elder Ballard's biography and because our listeners know her a little bit, there's a nice short little paragraph in the back about Susan Easton Black. She is an emeritus professor of Brigham Young University where she taught for more than 30 years. She's a passed Eliza R. Snow Fellow, Associate Dean of General Education and Honors, Director of Church History in the Religious Study Center. She's written, edited, and compiled more than 130 books and 300 articles. And I'm just so excited that you're here again with us. So welcome, we're really excited to learn from you today.

- | | | |
|------------------|-------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. Susan Black: | 02:52 | Hey, thank you. It's a delight for me to be back, actually. |
| Hank Smith: | 02:56 | We love having you here, Susan, and we haven't had you, I don't think, since our Doctrine & Covenants here. I would encourage everyone to go back if you want to hear more from Susan's Doctrine & Covenants episodes. They were just out of this world, fantastic. Let me read a little bit from the manual here, Susan. Then we'll turn it over to you. Among the Lord's final words to his apostles was the commandment, go ye therefore and teach all nations, baptizing them in the name of the Father and the son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. While the apostles didn't quite make it to all nations, Acts 16 through 21 does show that Paul and his companions did make remarkable progress in establishing the church. So we'll hand it over to you, Susan. You want to give us some background on Paul and where he came from, who he is? |
| Dr. Susan Black: | 03:42 | Sure. We know that Paul, like John has said, he's got lots of names such as Saul of Tarsus, Saul, Paul the Apostle, even St. Paul. We know that he comes from a place called Tarsus and it was one of the largest centers of trade there in the Mediterranean coast at the time, actually renowned because it had a university. From this most influential city in Asia Minor, here he comes and he says of himself, he says he's of the tribe of Benjamin. He describes himself as a Hebrew of Hebrew and as it relates to the law, he is a Pharisee, but we also know that he claims he has Roman citizenship by birth. All along the way, any title you look at him, he's pretty impressive. And his education actually the same coming there in Jerusalem. |
| Hank Smith: | 04:36 | Fantastic. He calls himself a Pharisee. |
| Dr. Susan Black: | 04:39 | We see with that kind of background, in spite of it, we know that prior to his conversion, he's persecuting the Christians and |

it's described as beyond major. So what is that? Talk about a mean guy. And then he is actually at the scene with the martyrdom of Stephen and you're like, what are you doing? But then for him, has an amazing experience on the road to Damascus. I think perhaps we all remember this. He has his vision, he hears the words Saul, why has thou persecuted me and wants to know, hey, by the way, who are you? And he learns it's Christ. What I think is so impressive is that he has one experience and he never forgets it. I wonder did he write it down? I think many of us become converted because there's something so amazing that happens in our lives, but as time goes on, it goes from the front burner to the back burner. But in the case of Paul, he's always out there and never forgets, what a wonderful trait.

05:44 We could say about his stature, I think it's so interesting, it's like his stature doesn't necessarily match his grandiose missionary experience, and I think I would even look tall compared to Paul. So we know that Joseph Smith back on January 5th, 1841 had a meeting of what's called the Nauvoo Lyceum, an adult school for instruction, that he began comparing Paul to a man there present named John C. Bennett. He may look like Paul, but obviously not the same integrity. But you'll recall that Joseph said that Paul was five feet high and that he had very dark hair, a dark complexion, dark skin, large Roman nose, sharp face, small black eyes, round shoulders, and even a whiny voice. But when he got reared up and really going, he said he roared like a lion. So I think what we're going to find in these chapters, especially as we now move from his first missionary experience there with Barnabas, and we pick him up in chapter 16, as he heads out, he's roaring like a lion and he's wanting people to really hear him.

Hank Smith: 07:05 Awesome. When we left off, he got into a bit of a, it says a sharp contention with Barnabas and they decided to part ways.

Dr. Susan Black: 07:15 Right, it's kind of like you look at your missionary companions, I myself have had a few, and the disagreements can become pretty interesting and apparently this one pretty stormy as they're trying to decide, not necessarily so where are we going to travel this time? But it's like who are we going to take with us? Barnabas is big on John Mark, but in the case of Paul he's saying, no way, he left us last time and he went home, so I'm going to choose Silas.

Hank Smith: 07:47 And he doesn't even go this time.

Dr. Susan Black:	07:48	Yeah, he doesn't get to go. My take is as they have this disagreement and they decide to go separate ways, although I'm sure Barnabas and John Mark had probably an amazing mission, we have no idea because Luke now only centers on Paul.
Hank Smith:	08:07	Where do they end up going? Is that where we go next, in 16?
Dr. Susan Black:	08:11	In their first mission, it's like they're in a circular route, always ending up back at Antioch. And it's like you just did a three-day cruise to Mexico and you're coming out of a port in Long Beach or somewhere and you end up right back there. But now this next one is going to be longer, and then of course the third mission, we'll talk about today, the longest of all, probably around 3,500 miles of travel.
Hank Smith:	08:41	On foot.
Dr. Susan Black:	08:43	Foot, boat.
Hank Smith:	08:44	I've done that in an airplane before.
John Bytheway:	08:47	Or on some dangerous boats, yeah.
Hank Smith:	08:49	Should we jump into chapter 16?
Dr. Susan Black:	08:51	Sure. Chapter 16 as it goes forward, then it just features this amazing ministry of Paul. He has just been in a Jerusalem council in which they've discussed I'm sure many things, but the decision was made about circumcision, that no longer do you have to be circumcised to be then part of Christianity. And so Paul's got a message and he's anxious to head out and he's going to head out with Silas and his purpose is to strengthen some of the branches that he had visited earlier on the mission one to share the news from the council that he's just attended and also to collect donations for the poor there in Jerusalem.
	09:42	So as we pick up in the first verse as he's heading out, the first person that they encounter that we get a name on will then be Timothy, whose mother is Jewish and his father then is Greek. And the big question is what do we do with Timothy? He's trusted, he's a friend, he's a constant. And yet, for Paul on his ministries going out, he always seems to hit first the synagogues. And at that time in the history of then the known world, especially along the coastline of the Mediterranean, you've got pockets of Jewish people all along that coastline. And

so the question is, will they accept Timothy as one who's sharing the same news that Paul wants to share?

- John Bytheway: 10:39 Yeah. One of the things that I should have realized is that the Jews had spread out pockets of them, like you said, around the Mediterranean, and he goes to these places that are clearly Greek, in culture anyway, part of the Roman Empire I guess, but they have synagogues there. So now he's got to take Timothy with him to these synagogues.
- Dr. Susan Black: 10:58 Right. So before he does so, and you wonder tradition not to offend the Jewish people, Paul will actually circumcise then Timothy and off they go. You look at the sacrifice Timothy is making to be able to spread the word with Paul about Jesus and the resurrection. But as they go forward, now you've got Paul, Silas, and Timothy and they'd made plans to go to Asia Minor, which is Turkey today, and to preach the gospel. But at night Paul has a vision and he sees a man of Macedonia, like a Greek, standing and begging him to go to Macedonia to help the people there.
- 11:47 And I guess, what I like about Paul is that although he'd made plans, can you see flight plans, you got a group following you, they're impressed with what you had to say, and we know where we're going the next day, and suddenly Paul says, nope, we're changing the whole scene and we're heading to Macedonia. Then modern day Greece. Particularly, they're going to head to Philippi, a main city in Macedonia and it will be there that you get your first European convert. Why do I like it's a woman, don't you think that's the best?
- Hank Smith: 12:25 Yeah.
- Dr. Susan Black: 12:26 And her name is Lydia. I look at this vision and the Lord knows who's prepared to receive the gospel, and even though they're missionaries and they'd made plans to go somewhere else, the Lord kind of stops Paul in his track and says, go where the people are prepared. For Lydia, we know that she was a business woman and she wasn't just the housewife in the home or a mother or anything else. She is a business woman and obviously has some wealth because what she is a worker of and a seller of is purple dye. And purple dye, if you looked at all the colors, whether you're looking at a rainbow or you're just looking at colors generally, it was the most expensive of the time period because it's made out of shells. Anything purple at that time was always associated with royalty or saintliness. So the next time you guys wear that purple tie, your job is to think of Lydia and our first known convert there in Europe.

Hank Smith:	13:40	I remember in Jesus' parable of Lazarus and the rich man, there was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day. She is selling the first century Lululemon, right?
Dr. Susan Black:	13:58	That's true. Could be it. But I think what's interesting, she not only has the faith to believe Paul and about Jesus and his resurrection and to repent and whatever she needs to do, but she is baptized. And so you get a really strong idea that what's the missionary's message at this time, it's to share news, faith, but baptism needs to be a part of it. And then of course, she invites Paul and Silas, Timothy to stay in her home, all her home, join the church. It becomes a strong branch there in Philippi.
Hank Smith:	14:37	Pretty incredible, Paul's willingness to follow that vision, that prompting, because you've got your plan in place. I'm the kind of guy who likes having a plan in place, right?
Dr. Susan Black:	14:49	Me too.
Hank Smith:	14:50	And we're going to follow the plan and for him to say, okay, we're up and moving. The Come, Follow Me manual says, the prophet Joseph Smith declared, no man can preach the gospel without the Holy Ghost. Note instances in which the spirit aided Paul and his companions, what blessings came as they followed the spirit. And then we can ask ourselves, when have you felt the spirit prompting you in your efforts to share the gospel? This reminds me, this whole chapter, Susan, reminds me of the stories President Monson used to tell about the Holy Ghost said, go to the hospital right now.
Dr. Susan Black:	15:21	Yeah, go to the hospital.
Hank Smith:	15:24	Yeah, go to this woman's house right now. And he would just, it seemed like he'd just turn the wheel and go. He was directed by the spirit.
Dr. Susan Black:	15:32	Good. Then we contrast Lydia with a woman called a damsel, and you always think the damsel in distress, this beauty, but here comes an opposite kind of Lydia, and she possessed a spirit in which she believed she could tell people's futures, soothsayer. All of a sudden she starts following Paul and his companions around and she's now crying, can you hear this loud voice, probably an irritant, saying these men are the servants of the most high God, which show us unto the way of salvation. I mean the message is right, but can you imagine,

here's Paul gathering a group and you've got this woman out there screaming just like a pest, hey, these men are servants of the most high God. And finally, Paul is grieved. I'd probably say he's had it, and he turns and he commands that this evil spirit which is in her come out and notice he does it in the name of Jesus Christ.

16:42 And the scripture tells us in chapter 16:18, and he came out to the same hour. So he'd say, okay Paul, how strong are you and your priesthood? Are you a priesthood man? I go, oh, well, he sees visions, he casts out spirits. But ultimately that action, which is the right action, has what appears to be a very negative experience that will follow, is that Paul and Silas are now taken by the masters of this woman, this damsel. They were making money off of her, "talent", and they see that she has it no more. And they take Paul and Silas, they take him into the marketplace and take one to the ruler. So it's a real public thing. And they say that, what they're doing, they're troubling our city. They're teaching customs which are not lawful for us to receive, and the multitude now rises up. The magistrates rend their clothes, meaning they rip them down eight inches. I mean, they're just showing we're very upset with what this man's done.

17:53 And they commanded that Paul and Silas be beaten. Do you think that Paul had a reason to wonder, should I have just let this woman keep ranting and raving? I didn't know it was going to lead to beating. And then of course it leads to their imprisonment and being put in stocks, but then comes the most amazing part. You'd say, if I had been beaten and put in stocks, what do you think I'd be doing at midnight? I think I'd still be bawling my eyes out, right?

Hank Smith: 18:31 Me too. Yeah.

Dr. Susan Black: 18:33 Yeah. Okay. But for Paul and Silas, they're praying, they're singing praises to God, and they're singing loud enough so all the prisoners can hear, any other prisoner can hear them. And suddenly there's this great earthquake, you'll find in verse 26, the foundations of the prison are shaking, the doors are open, all their bands are loose, and you go, we could get out of here. The keeper of the prison, he awakes from his sleep with all the commotion, he sees the prison door is open, suddenly he draws his sword. He's about to take his own life and he's supposing, hey, the prisoners have fled. I know what happens in a case like that, I'm going to be beaten. I'm going to go through what Paul and Silas have gone through. And then Paul cries out with a loud

		voice, do thyself no harm for we are all here. That's just an amazing line.
Hank Smith:	19:29	Yeah, what a beautiful story.
Dr. Susan Black:	19:31	So then you get this jailer then falls down before Paul and Silas, says, sirs, what must I do to be saved? He then becomes another person that they can teach the gospel to. You just wonder what are all the different places that we can teach the gospel? The most unlikely. They said, believe on Jesus Christ, I shall be saved in thy house, and then of course they need to be baptized. But the jailer will take Paul and Silas to the magistrates and the magistrates hear all that has happened and they say to them, go in peace. And Paul says, no way. He wants justice.
	20:12	So you realize you're looking at the scale of mercy and justice, but he wants justice. He says, they've beaten us openly, they've condemned us before all these people in the marketplace and announced that basically we are Romans. And you cast us into prison and now you want us to just leave privily, meaning just get out of here quietly, and they go, no way. And at this point you see Paul and Silas then returning to the house of Lydia. And don't you think the jailers and the magistrates and everybody, there's not going to be anyone that's going to want to mess with those guys, and so suddenly the church grows really big, becomes one of the strongest branches there in Philippi during the early days of the church.
Hank Smith:	21:04	What a great story.
Dr. Susan Black:	21:06	I think it is one of the great stories.
John Bytheway:	21:09	Can we just talk a little bit about why they silenced this woman? Because what she was saying was true, but why would they want her to be silenced? And I think I've heard Elder McConkie talk about the answer, but might be interesting for our listeners to know why they would want somebody who is saying the truth to be silenced.
Dr. Susan Black:	21:30	Evil can't testify. Testimony that's edifying, that's lasting, that pierces the heart, you're not going to get it from a soothsayer.
Hank Smith:	21:40	Yeah, I think so too, Susan. It's the commotion that this woman is causing, this evil spirit within this woman is causing that would just be so, would be so, I don't know, as a teacher that's really hard to teach when you got someone screaming at you.

Dr. Susan Black:	21:59	Yes. I like how in this chapter it's kind of like, well, I don't know if you'd call it a chiasmus, but it starts with Lydia and it comes back to Lydia. And then in between you get the damsel, the soothsayer, and you get the jailing experience and the drama of it all and then eventually back and you get this amazingly strong branch.
	22:26	I think it's interesting with Paul, after he's had just on that road to Damascus and then he becomes this vigilant person, you've got people saying, well, isn't this the guy that used to be the following? In other words, I think sometimes we don't give the people the benefit of the doubt that their hearts have been changed, they are a changed person, and they've moved in the direction. But maybe the best from church history that might come out of this is, remember when we talked about that Paul and Silas are dead set they're heading into the southwest part of Asia Minor? You remember the story of Wilford Woodruff? He's over there in England thinking all is good and the Lord tells him to get over there to Herefordshire. So he drops everything he heads over and 36 days after he had arrived in England, he's already baptized 600 people including two spies from the Church of England, a constable that came to arrest him.
	23:33	If you remember that the Lord is in charge and the Lord has prepared the people and that the Holy Ghost, if you're in tune, in the case of Paul it directs him by vision and then directs him to stop that woman trying to testify of him because it's not a legitimate testimony, and then the earthquake, everything. It's kind of like we are in the hands of the Lord and he will guide us, we just have to have the courage like a Paul to go forward and to be beaten and to sing at the end of the day. Not everybody can do that, but perhaps we should.
Hank Smith:	24:16	There's a great story told by, I bet both of you will recognize this, told by Elder Uchtdorf, he talks about having faith, being humble, diligent, and enduring. He says, "this truth is illustrated in the experience of two young missionaries serving in Europe, in an area where there had been few convert baptisms. I suppose it would've been understandable for them to think that what they did wouldn't make much of a difference. But these two missionaries had faith and they were committed. They had the attitude that if no one listened to their message, it would not be because they had not given their best effort. One day they had the feeling to approach the residents of a well-kept four-story apartment building. They started on the first floor and knocked on each door presenting their saving message of Jesus Christ and the restoration of his church.

	25:03	No one on the first floor would listen. How easy it would've been to say we tried, let's stop right here, let's go to another building. But these two missionaries had faith and they were willing to work. So they knocked on every door on the second floor. Again, no one would listen. The third floor was the same and so is the fourth. That is until they knocked on the last door of the fourth floor. When that door opened, a young girl smiled at them and asked them to wait while she spoke with her mother, her mother was only 36 years old, had recently lost her husband and was in no mood to talk with Mormon missionaries. She told her daughter to send them away, but the daughter pleaded with her. These young men were so nice, she said, and it will only take a few minutes.
	25:43	The mother agreed, the missionaries delivered their message and handed a book for the mother to read, the Book of Mormon. After they left, the mother decided she would read at least a few pages. She finished the entire book within a few days. Not long after, this wonderful single parent family entered the waters of baptism. When the small family attended their local branch in Germany, a young deacon noticed the beauty of one of the daughters and thought to himself, these missionaries are doing a great job. That young deacon's name was Dieter Uchtdorf, and the charming young woman, the one who had pleaded with her mother to listen to the missionaries, has the beautiful name of Harriet. She's loved by all who meet her as she accompanies me in my travels, she has blessed the lives of many people through her love for the gospel and her sparkling personality. She truly is the sunshine of my life. He says, how grateful I am for two missionaries who did not stop on the first floor." What a great story.
John Bytheway:	26:46	I just like what you said, Susan, about the Lord directing the work. And this is the impression we've had over and over is, and it's in the manual, that the book of Acts of the apostles is more like the Acts of Jesus Christ through the apostles and he's directing them and he's directing them where to go. Having people appear to Paul in dreams and everything, he knows where these initial, these pioneers are in starting the gospel. It's fun to see that he's still very actively directing missionary work after he's gone.
Hank Smith:	27:18	So Susan, what happens next on this missionary journey?
Dr. Susan Black:	27:21	Well, as we move on to chapter 17, we find that it starts with Paul and his companions being in Thessalonica. And of course, as he arrives, where does he want to speak? He's heading into a synagogue of the Jewish people. So he speaks there for three

Sabbaths. He speaks from the scriptures, but he has an amazing message to add. And the message is Jesus Christ had died but he's been resurrected. Well, his message didn't fall on dead ears, but it fell on ears of people that wouldn't believe it, and literally set the city in an uproar. And people began to say, this is contrary to the decrees of Caesar because Paul is saying there's another king and it is Jesus who is resurrected. And although there are some believers and Paul will send letters back to them, we now have in Thessalonica one and two, right? But Paul and Silas need to escape from this community, by night they head on to Berea, and once again, where do they go? It's kind of like they never figure it out. They always go to the synagogue.

28:46 In other words, it's the first place to let everybody know they're trying to tell the Jewish people, we've got a message here, and it is dramatically different in the next town. They received their words and they all had this readiness of mind, and the reason was they had been searching the scriptures daily. Sometimes you think, do we just read it every day even though it's a couple of verses or a few minutes here or there? But if you want to see the dramatic difference between two places where Paul's teaching in a synagogue and then the second place they believed, and you'd say, who believes? And it's the Jewish people they spoke to, honorable women, the Greeks, and men not a few. But when the Jews of Thessalonica received knowledge that, hey, we know where Paul and Silas have gone, they come there to stir up the people saying, wait a minute, you're forgetting, at this point you see Paul heading away from his companions and he heads to Athens.

Hank Smith: 29:57 Yeah. Are they just trying to get out of Dodge?

Dr. Susan Black: 29:59 I think they're trying to get out of Dodge.

Hank Smith: 30:02 Yeah.

Dr. Susan Black: 30:02 And sometimes you just have to do that. They head out and when they say they're going to Athens, well, Athens is one of the wonders of the ancient world. And although at the time of Paul, it's in a state of decline. I remember formerly it was considered the intellectual capital, the philosophical wisdom, architectural splendor of any of the ancient cities. As they head there or as Paul heads there, he sends word to Silas and Timothy, hey, at all speed, come and join me. And you'd say, well, where's Paul going to speak? You guys want to take a guess? He's going to the synagogues, right?

John Bytheway:	30:49	Always does.
Dr. Susan Black:	30:52	Always hits the synagogues first. But then he speaks in the marketplace daily. And the chief men of Athens, they gather in that marketplace every day to hear the debates, to conduct business, to learn something new. So Paul's message is new. I think anytime you've got something new to say and especially if you're hearing it from a man who sounds like he's whining, but suddenly he's roaring like a lion, you'd probably want to listen to him. And his new message now attracts listeners. Some say, what will this babbler say? Others say, he seemeth to be setting forth something about a strange god. As it goes forward, people are upset. As they become more and more upset what he is saying that contradicts with their beliefs, they now take Paul up to the famous Mars Hill, where he is going to appear before a chief judicial council.
	31:56	In other words, you'd say, can a man be offended for the word? And I go, this is it. These Greeks now take Paul up to Mars Hill. He's sitting before the chief judicial council. They want to know what is this new doctrine whereof thou speaketh? And Paul then in verse 22, he's standing in the midst of Mars Hill. And I've been at Mars Hill, there's too much graffiti, too much trash. I'm like, are you kidding me? This is Mars Hill, I've come from a long ways to see this. But he's standing in the midst of Mars Hill, and I like the line, he says, ye men of Athens, he knows who he is talking to, I perceive that in all things you're too superstitious. But then he indicates, I found an altar with this inscription to the unknown God. As the Greeks were believing in many gods from Zeus to others, they wanted to make sure they didn't offend any God or leave anybody out, so they'd built an altar to this unknown God.
	33:10	And then Paul goes on to give an amazing treatise about, I want to tell you about the God that you people don't know about, ye men of Athens. And he shares about the true nature of God, a man's responsibility to God, the resurrection of Jesus Christ, all doctrines that are contrary to the tenants of Greek philosophies and religion. So there we have it. But when they heard of this resurrection of the dead, some of those men of Athens, they mocked, and others said, we will hear thee again of this matter. And then you get Paul departs from them. But in his departure, we know that he leaves at least one convert that was part of that judicial council that he was speaking before. This man, do you remember his name?
John Bytheway:	34:10	Dionysius.

Dr. Susan Black:	34:12	Yeah, Dionysius.
Hank Smith:	34:13	Yeah.
Dr. Susan Black:	34:14	Tradition suggests, and it's always tradition, that this one convert kind of like the Alma the Younger, right? This one convert, he becomes a bishop in Athens, and even today when you go up there, you can see that they've got a small building in memory of him.
John Bytheway:	34:35	I love that he would go to the synagogue first and that is the pattern. And we know that there, what would he be doing? He'd probably be, as a Pharisee, he knew the law, he knew the scriptures, probably showing them through Isaiah and the Psalms and the prophecies that this Jesus is the Messiah, he is the Christ. You know how we sometimes say, I want to be an instrument in the hands of the Lord. Paul's like a Swiss Army Knife, because he can go anywhere.
Hank Smith:	35:03	Yeah.
John Bytheway:	35:03	And he can do anything.
Dr. Susan Black:	35:06	He's got the right heritage credentials, yeah.
John Bytheway:	35:09	Yeah, he can leave the synagogue. And he's not going to open Isaiah on Mars Hill. He's not going to go to the Psalms. But he's going to talk about, he talks the Epicureans, the Stoics are there, he knows what they believe. He knows what their philosophies are, because he grew up in Tarsus. And as you said, there's a university there, so Paul was just amazingly fitted for all of this. And then I love the phrase that they were spent their time either to tell or hear some new thing, and I put in my margin, maybe they've got too much time on their hands. You must have a high standard of [inaudible 00:35:45].
Hank Smith:	35:44	Just sit around. Yeah.
John Bytheway:	35:45	They can just go down to the agora and just gab about stuff. So maybe they're not growing their own food anymore. They've got servants or something. But I put in my margin some of the things which must have been different from all of the pantheon of Greek gods that they had and all the different things that, different theories about which god created this or that, or which god created man. Verse 24, God made the world and all things therein. I wonder if that was a contrast with what they had heard. God is the creator. Verse 25, he giveth to all life and

breath and all things. Oh, it's God. This God that I'm talking about is the sustainer.

36:26 Verse 26, hath made of one blood. I think the NIV says, made of one man, Adam, all nations. That wasn't according to some of the Greek myths. Some of them created this and some created that. And he's determined the times before appointed and their bounds of their habitation. Oh, God placed us here. And he knew where and when he placed us. And verse 27, that they should seek the Lord, if happily they might feel after him and find him, though he'd be not far from every one of us. I mean, when you read Greek mythology in high school, the gods seemed kind of indifferent to lowly mortals.

Dr. Susan Black: 37:05 Right.

John Bytheway: 37:05 And he's saying this God is accessible, and I love what the JST adds, if they are willing to find him, for he is not far from every one of us. So God is accessible. And then verse 28, we also are his offspring. Whoa, God is our father. Verse 30, that at times of this ignorance God winked at, now he commandeth all men everywhere to repent. Oh, God cares about what we do. He's our ruler. Verse 31, God hath appointed a day in which he will judge the world in righteousness by that man, he mentioned Adam, who's this man? This man that he has raised from the dead. Paul doesn't even mention crucifixion here with the Greeks. Verse 32, when they had heard of the resurrection, some mocked, which is just foolishness to the Greeks. I don't know, it's just fun to look at how he would talk to a Greek audience as opposed to what he probably would've said in the synagogue.

Hank Smith: 38:03 Yeah. Fantastic. Let's look at a few of these phrases before we move on. I like how he starts with them, he says, you're very religious people. He kind of pays them a compliment in verse 22. The King James says, in all things, you're too superstitious, but I think that's better translated as you are very religious.

John Bytheway: 38:22 Yeah. Footnote 22A says Greek most religious, so too superstitious. Yeah, that sounds a little strange, but you're most religious. You're trying to be so careful, like Susan said, we better cover all our bases, let's make an altar to the unknown god, since we may not have got the name right or something.

Dr. Susan Black: 38:40 Right.

Hank Smith:	38:43	Right. And he doesn't come in saying, you're wrong. Right? You're wrong about everything you believe. He says, I saw an altar to the unknown god, you're worshiping him, but you just don't know who he is. So let me tell you who he is. I just like that strategy of, I don't know, is it how to win friends and influence people. Don't come in and tell people how wrong they are. Come in and maybe start with some commonalities. Paul makes an interesting comment in verse 24, he says that he is the Lord of heaven and earth and he dwells not in temples made with hands.
	39:16	To a Latter-day Saint, that might sound curious, but remember these people, they have the idea that you can only worship God in a temple, that you can only worship Athena in Athena's temple, you can only worship Zeus in Zeus's temple. And remember, Paul loves and reveres the temple in Jerusalem. So I don't think Paul here is saying, you don't need temples at all, because he is still returning to the temple for feasts and things. I think what he's saying is this idea that you can only worship God in a temple that's dedicated to that specific God, that's not the way it works. We don't build a temple to kind of imprison God there.
John Bytheway:	40:01	Yeah, I think that's a good question to throw out there because we say this is the house of the Lord. We know he visits there. We know he visits there. We know he's been to places, but he's not confined. That's the word I like to think in my mind, he's not confined to temples made with hands. And so that helps me to make sense of it.
Hank Smith:	40:21	As Latter-day Saints, we don't build temples to find God, we build temples to enter into covenants with God, right?
John Bytheway:	40:29	Well put.
Hank Smith:	40:30	And then to me that sounds different than what the Greeks were doing.
John Bytheway:	40:32	Yeah. And we'll see as we go on that they're making little statues and everything and basically idols. And that's another thing. He's not confined to the form of an idol, perhaps we could say too.
Hank Smith:	40:44	Yeah, that's from verse 29, we ought not to think that God is like unto a gold or silver or stone. That's not God. It always surprises my students when I explain in the ancient world the statue is God. It's not an image of God, the statue is God. Like

someone can come to your village and steal your God and take it to their village and you got to go steal your God back. It's kind of a hard thing to comprehend, but once they do, these verses start to make more sense.

- Dr. Susan Black: 41:12 One thought I've had is that Rome is ruling the known world, and Rome has made a conscious decision that people can worship basically what they might, right? And so try and imagine all of the gods that are worshiped in the Roman world. There's just got to be, there's plethora. There's just no end to the number of gods, but nowhere is it seen more than in Greek mythology. And that's the one that has survived even to today, as you look at movies and things about Zeus and Pegasus, and we know those names where we may not know all the names of the various gods throughout the part of Africa that was part of the Roman Empire.
- Hank Smith: 42:04 Yeah, the Greek gods are still, if you, I've read Percy Jackson to my kids and we know our Greek gods because of those books.
- John Bytheway: 42:13 Look at the days of the week, who are we still acknowledging in the days of the week. We're mentioning the sun and the moon and Mercury and Saturn, Saturday. But what I think is kind of, can you imagine this challenge for Paul because every region of the world has their own gods. And here's Paul that comes out and says, well, actually Israel's God is the God of the whole world.
- Dr. Susan Black: 42:42 When you look at the various goddesses, even you could look at Palmyra was a Syrian goddess. We think of Palmyra, New York, we think Joseph Smith, you can find them literally still existing all over the world, although not perhaps clearly defined as they were during the time of Rome.
- Hank Smith: 43:03 Athens wasn't on Paul's itinerary, it doesn't seem like. He just took advantage of the chance to teach since he had been kind of run out of town. So he's like, well, since I'm here, I might as well give a big speech here up on Mars Hill. He doesn't come back, right?
- Dr. Susan Black: 43:19 He's not going back. In fact, as we move on to chapter 18, we move on to Corinth and he's going to be there about 18 months. So Athens was just kind of a stopgap. It's a stop on your tour where you get off, you see, and you come back. It doesn't seem like he faced any great punishment there. So we are now moving on to a new town, and it will be here that we see Paul begins to work his trade. And you'd say, well, did he pick up stuff at Lydia's house? Did he learn how to make purple dye?

		And you go, I don't think so, unless he's now going to start using it in his tents, right?
Hank Smith:	44:06	Right.
Dr. Susan Black:	44:09	But he becomes a tent maker. Yep. He makes two great friends there, Priscilla and her companion, who I think it's interesting that you'd say both of them had lately come from Italy, and they were then commanded by the Emperor Claudius who commanded all Jews were to depart from Rome. And you go, wait a minute, I thought there could be Jews everywhere. We could have pockets of them all around the Mediterranean, the known world, but suddenly the Jews are being kicked out of Rome. So here Paul comes again and you'd say, well, where does he go to teach? And he always goes to the synagogue.
Hank Smith:	44:56	He goes to the synagogue.
John Bytheway:	44:57	Sure. Yeah.
Dr. Susan Black:	45:00	And it was kind of like that with early missionaries in the church. It used to be in any small town, as missionaries would go from place to place they'd always speak at the schoolhouse because the schoolhouse on Sunday, that's where the churches met. Maybe the Presbyterians are there for one hour, and then here come the Congregationalists and others. But in the case of Paul, he's showing up at the synagogue, and at this point he speaks and speaks, it says every Sabbath. And then finally, as they continue to oppose him, Paul has had it.
Hank Smith:	45:37	Yeah.
John Bytheway:	45:37	Yeah, I'm done.
Dr. Susan Black:	45:41	It's like, I've been beaten, I've been put in prison, I've been taken before the council up on Mars Hill. Now I come to you. I think everything's going to be good. I'm making my own living as a tent maker. And suddenly he sees them saying, he's blaspheming. He shakes his raiment, which means your blood be on your own heads. He goes, I'm clean. And then he says, from henceforth, I will go unto the Gentiles. Meaning, hey you Jewish people, you're no longer my top priority. I may still show up in synagogues on occasion, but I'm spreading my wings. I'm going to give other people a chance. I don't think they're going to treat me like you've been treating me.

Hank Smith:	46:30	That's interesting. I can't do this anymore. I cannot argue with Jews about Jesus anymore.
John Bytheway:	46:42	Please join us for part two of this podcast.



John Bytheway:	00:00	Welcome to part two with Dr. Susan Black. Acts chapter 16 through 21.
Dr. Susan Black:	00:07	And so then you get by verse nine, Paul has a vision in the night, so here we go again. But in the vision, he is told, "Be not afraid, but speak. Hold not thy peace." In other words, don't give up Paul. You know he thought, "Hey, I'm done with you guys." And now it's like, hey, maybe you could look at family. Where you go, "Okay, kids, what could I have done more?" I'm now shaking my raiment at you. I'm clean from henceforth, I'm going to go to somebody else. But you go, "Wow, the Lord's not through with the Jewish people, the Lord's not through with your family, your children. And it's be not afraid. Continue to speak. Hold not thy peace." In other words, Paul, you know who you are and I'm working with these guys too as I work with you.
Hank Smith:	00:59	And the Lord's not upset with him. It's not like, "Paul, why do you get so angry?" Or, "Why do you get so frustrated?" He says, "I get it."
Dr. Susan Black:	01:10	Don't have a meltdown.
Hank Smith:	01:10	"I get it, Paul, you're frustrated. Don't be afraid." That's the Lord's stepping in and kind of calming the situation, saying, "It's okay."
Dr. Susan Black:	01:19	And notice the next verse, verse 10 in chapter 18. "For I am with thee." How would you like to hear that? You're out there as a missionary, you're frustrated, you've tried your best, or even as a parent and the Lord's saying, "Hey, I'm with thee, and no man shall set on thee to hurt thee." And then he's told, Hey, guess what Paul? I've got a lot of people in this city that want to hear from you. Don't be discouraged. Just get out there.
	01:48	And although he ultimately is going to be accused of wrong doing, even taken again to a Roman official, he is going to continue. Sometimes when you get that personal revelation where you're so confident the Lord is with you, and that there are many people in the city, it's like, don't give up, keep going.

That then in Corinth becomes the end of his second journey, his second mission. He's done a pretty great mission, don't you think?

Hank Smith: 02:21 Yeah. Isn't Luke interesting where he just covers a year and a half in one verse and he was there 18 months teaching the word of God. And you're like, "What happened?" Yeah.

Dr. Susan Black: 02:31 Then we move on to his third mission. So, this is then the longest one, perhaps three to four years, he's going to journey that 3,500 miles. He's going to visit congregations he's been to before. That's kind of his mode of operation. He goes, "Wherever I've been, I'm coming back." And so it's kind of like you wonder the missionaries, do they just come home and forget, or do they keep in contact? Do they make an effort to remember those they've shared the gospel with? And I think Paul really sets the example that on each of his journeys, he's heading back to the same places to make sure, hey, everybody still got this? You know what I know? Christ is resurrected.

Hank Smith: 03:16 He's writing to them as well.

Dr. Susan Black: 03:18 Yes, he's writing to them. And we think that on this third mission is when perhaps he writes Romans, he writes first and second Corinthians and perhaps other epistles. But on the third mission, if you were to say, "Where does he stay the longest?" And some historians will say, "Stays the longest in Ephesus." Some say even three years. Now you'd go, "Can I get a transfer?" And he'd go, "Nope."

Hank Smith: 03:48 Three years.

Dr. Susan Black: 03:49 You're going to be there, Paul, for three years. It's then in Ephesus as we move to chapter 19, he finds people not only prepared for the gospel, but remember how the Jewish people have spread all over. Well, some of those who were baptized with the baptism of John the Baptist, who had not known Christ, and he then finds a pocket of them. Notice in Ephesus, we're not seeing him going into the synagogues. And you'd say, "Oh, for sure this great city, there had to be synagogues." Well, he's got a new plan. I'm going to visit everybody else now. I've seen them. I find people, they've got John's baptism and I'm going to teach them about Christ and I'm going to re-baptize him and I'm going to give them the gift of the Holy Ghost.

04:43 And then you start to see all kinds of miracles that come from Paul on this occasion while he is in Ephesus. You get he casts

out demons, perhaps he even organizes additional missionary activity. But I think one of the great was he's saying, "Hey, you have sick among you, I've got handkerchiefs or aprons. You take it, touch it, whatever it is, and the diseases will depart from them." Verse 12. And even evil spirits are going out. You'd say, such is the faith and power of Paul.

- Hank Smith: 05:23 Yeah.
- John Bytheway: 05:25 Isn't there a story from church history?
- Dr. Susan Black: 05:28 Wilford Woodruff, July 22nd, 1839, it's always called the Great Day of Healing. And Joseph has healed those in his household, his house by that point, almost like a hospital, as he and Emma and family have moved into a tent in their front yard. And Joseph walks along what we call Water Street today in Nauvoo, and then crosses over the Mississippi River to a small town in Montrose, Iowa. He is healing all the great, Elijah Fordham and others. And a man comes to him that has two twin children that are about five months old, and he claims that his children are lying sick.
- 06:12 They're nigh on to death and they're about two miles away from Montrose. And the prophet Joseph thinks he'll go, and then he says, "No." He goes, "I'm not going to go." He says, "I'll send a man to go with you to heal your children." Joseph will take out of his pocket a red silk handkerchief and give it to Wilford Woodruff. And Wilford said, "Joseph told me to wipe their faces with the handkerchief when I had ministered to them and they should be healed. I went with the man and did as the prophet commanded me, and the children were healed." Perhaps much like the time of Paul in Ephesus, we have a more modern account of healing.
- John Bytheway: 06:58 Yeah.
- Hank Smith: 06:59 So, Paul comes into Ephesus, and it sounds like this Apollos, this other missionary, had come in preaching John's baptism, but had not taught them about Christ. And Paul's like, "Well-
- John Bytheway: 07:14 Unto what were you baptized? Yeah.
- Hank Smith: 07:16 Yeah. You've got to have both parts here. And then with all this special miracles, it says in verse 11, with the handkerchiefs and people being healed from disease, is Ephesus going to kind of blow up with converts?

Dr. Susan Black:	07:30	I think enough so that it's going to come to the attention of at least Demetrius and other silversmiths that become very, very concerned about their craft. Because in Ephesus, they have one of the seven wonders of the world. And as the temple to Artemis, which is also called the Temple to Diana, right? Suddenly they're making these little artifacts that John was talking about, artifacts out of hands where people could almost take their little temples into their own houses and then worship and feel like God had come to them, right?
Hank Smith:	08:11	Yeah. Paul is bad for business, sounds like.
Dr. Susan Black:	08:14	Yes, Paul is bad for business, his message.
Hank Smith:	08:19	In verse 19, Susan, it sounds like he teaches this group of people who then get rid of all of their books. Many of them which used curious arts brought their books together, burned them before all men, and counted the price of them. It was 50,000 pieces of silver. I mean, correct me if I'm wrong here, John, you know this stuff more than I do, but that's hundreds of thousands of dollars of their old life that they're giving up for the gospel. And I didn't want to miss that verse that they're, who is it, John, in the Book of Mormon, "I will give up all of my kingdom."
John Bytheway:	08:57	King Lamoni's father, "Give away all my sins to know thee. It's a beautiful verse."
Dr. Susan Black:	09:03	So, Demetrius starts on verse 24. "For a certain man named Demetrius, a silversmith, which had made silver shrines for Diana." That's what John's talking about. "But no small gain unto the craftsmen." So, he calls together all these workers of occupation and he says, Sir, you all know that why we're well-to-do is because of our craft, but now we've got a great problem. And it's one of the seven wonders of the world, this temple to the great goddess Diana. And suddenly it's starting to be despised. In other words, you're taking away our tourism.
Hank Smith:	09:45	Yeah. Everybody's converting.
Dr. Susan Black:	09:47	Yeah, everybody's converting. And what are we going to do with this wonder of the world? And it says, "Magnificent, should it be destroyed?" And it says, "Whom all Asia and the world worshiped. When they heard these sayings, all these people of like craftsmanship," in other words silversmiths, "Cried out saying, 'Great is Diana of the Ephesians.'" So, they had a theater there. I've actually spoken in the theater. They claimed they could seat 24,000 people. The towns folk were gathering in and

in one voice they repeat over and over again for two hours, can you imagine? "Great is Diana of the Ephesians." Saying it over, I could see saying Hosanna being something you'd want to repeat again, again and again, but great is Diana of the Ephesians.

- Hank Smith: 10:39 Two hours, yeah, over and over.
- Dr. Susan Black: 10:42 You'd think you'd get hoarse, it seemed very rote. I think you'd be saying, "Hey mom, when can I go home?"
- Hank Smith: 10:49 Yeah.
- Dr. Susan Black: 10:50 I think I know what's coming next. Finally, it will stop when a towns clerk comes appease the people saying, You men of Ephesus, hey, we know this. Diana's great. Basically, Go home. And it appears that Paul wanted to address the crowd. I mean wouldn't that be the ultimate place? But he was dissuaded by church members, government authorities concerned for his safety. After this, Paul will travel through Greece and Macedonia strengthening church members and will begin to take off.
- Hank Smith: 11:26 John, I know one of your favorite verses is in Acts 19, do you want to read verse 32 for us?
- John Bytheway: 11:32 Yeah, I just feel like this sounds like our world. They all rush into this theater and some cried one thing and some another, the assembly was confused, and the more part of them knew not wherefore they were come together. What are we doing here? I don't know. There was a protest. I thought I'd come. What should we yell today? And I just felt like that kind of is a good description of our world right now. Some cry one thing, some another, some just show up. Well, I heard there was a protest. I don't know why I'm here really.
- Hank Smith: 12:05 Yeah. And the biggest part of them have no idea what's going on.
- John Bytheway: 12:09 Yeah, no idea why I'm here. They just keep yelling, like you said, for two hours. And I think one of the things you mentioned was the fact that not only was it a local business, but people I guess made pilgrimages there. And you guys both know you've been to places, every site it seems has a gift shop.
- Dr. Susan Black: 12:30 Every site has a gift shop, and we could probably buy something pretty similar to what they were selling. Probably not made of silver though, but colored silver.

John Bytheway:	12:42	Yeah. Even today, you could go buy a statue of Diana or Artemis and they still have the gift shops. And I think that phrase being bad for business, when I was there, I thought, What? How is the gospel bad for business? I mean my first thought was word of wisdom, but then I thought anything that is a substitute for God is what we have to be aware of. So, idolatry isn't the same in our day, but having other substitutes for God, things that are of prime importance in our life, boy, that's the danger.
Hank Smith:	13:19	Yeah. This seems to be very parallel to what the early church of Jesus Christ of Latter-day Saints experiences. They move into an area, no one really cares. They're just kind of these odd ducks. They're over doing their own thing, but as soon as they get big enough to start impacting voting or impacting shops, then comes out the hatred.
Dr. Susan Black:	13:42	Correct. I mean you see it time and time again, you'd say Carthage, Warsaw, little towns that looked like they could boom. But when the Saints come in and like you say, it starts out first welcoming, but then they become a threat economically, politically, and the Saints need to move on.
Hank Smith:	14:03	Yeah. And the same thing has happened in Paul. He has great success until it starts to hurt someone's business, and then there's a huge uproar of persecution.
John Bytheway:	14:14	I just think it's wonderful that Paul had friends that were trying to protect him. And you can just imagine, Paul, "I've got to get in there, look at all those people. I could talk to them." "No, you can't go in there. This could be really bad," and protect him from going into that theater. And it's huge right now, but from what I've heard, there's another layer of seats on top of what still remains.
Hank Smith:	14:37	That you can't see.
John Bytheway:	14:39	Yeah. So, like you said, that's more than the Marriott Center of people shouting the same thing for two hours.
Hank Smith:	14:47	And I like this towns clerk of verse 35 where he says, Everybody calm down, everybody knows Ephesus worships Artemis, Diana. That's not going to change. So, we're really getting ourselves into trouble here. Verse 40, "We are in danger to be called into question for this uproar. There's no cause that we've done this." So, if Demetrius has a problem, he can go to the law and work it out.

John Bytheway:	15:14	Right. If our local autonomy gets out of hand, the Romans will come in and do something. That's what I understand. And so he's like, "Everybody, calm down."
Dr. Susan Black:	15:24	Right. He's like a voice of reason.
Hank Smith:	15:27	Yeah.
Dr. Susan Black:	15:28	He's not a voice of faith. He's just a voice of reason to keep them safe.
Hank Smith:	15:34	Reminds me of Alexander Doniphan, not a member, but someone who says, "Let's work this out. Calm down. Everybody calm down."
John Bytheway:	15:43	Gamaliel that we've talked about before.
Hank Smith:	15:46	Yeah, yeah. Gamaliel. Okay, Susan, are we ready for chapter 20?
Dr. Susan Black:	15:51	Chapter 20, you see Paul is on the move again. Finally after probably three years or so in Ephesus, he's heading back to Macedonia or Greece where he is going to stay three months. From there he is ready to continue on to Syria. He'll be kind of back and forth to Macedonia because he thought some of the Jews were plotting against him. Finally, he's talking about heading back to Jerusalem. But along the way, you see he stops, he visits and he is seeing places where he'd been before, even stops in Caesarea.
	16:33	But along the way he gives talks. And the part that I thought was so funny, and perhaps reminds me of some of my talks occurs in verse nine. So, there's seated in a window, a certain young man, he falls into this deep sleep. And why is he falling into sleep is because Paul was preaching so long that he sank down with sleep, and eventually he falls from the third loft and is taken up dead. I think that's so funny. Have you ever had somebody fall asleep when you were just kind of at the apex of this important topic you're trying to shove down their throats, right?
John Bytheway:	17:21	They start snoring.
Dr. Susan Black:	17:23	Oh yeah, that's the worst. That's the worst. So, Paul went down and then adding to his problems, he's already on the floor. And then it says, "And Paul fell on him." And you're like, "Wow, is he having a bad day or what?" And he's listened to a long talk. Although I mean maybe it's a message to all of us, there is a

time limit. Keep on that schedule. So, the kid's fallen down, he is taken to be dead. Paul goes down to see what he's doing, he goes down from the perch where he was speaking, then he falls on him, but then he embraces him and says, "Trouble not yourself, for his life is in him and he does survive." I'm grateful that he survives, but comedy of errors perhaps.

- | | | |
|------------------|-------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Hank Smith: | 18:14 | Yeah, that is a funny story. I've always said, you can make a great talk a not so great talk by going over your time. |
| Dr. Susan Black: | 18:21 | Yes. Yes, the time limit. |
| Hank Smith: | 18:27 | Yeah. |
| John Bytheway: | 18:27 | Who was it that said that a great talk has a good beginning, a good ending, and very little in between? |
| Hank Smith: | 18:36 | Yeah. That's great. |
| Dr. Susan Black: | 18:36 | So, that's for all of us that have given one too many talks. Okay. So, the story of the guy that fell out the window because the talk was boring or at least too long. As a historian, they always say that the reason that you became a historian was because you could only do one darn fact after another. And unfortunately, in speaking, I've shared those one facts after another, right? And I can't remember anybody falling out the window, but we used to have a department chair named Paul Peterson that used to say, "Every true historian has to write one fiction book so they'll know you had a personality and that you were more." And so after all these nonfiction books, I actually teamed up with George Durrant and we just published a fiction book, and it's my first, and I'll probably never do it again, saying it's so much dribble, but it's very funny. And it's called Wesley: An Eye for an Eye. That's my attempt to keep people from falling out of windows as I speak. |
| John Bytheway: | 19:46 | That's great. |
| Hank Smith: | 19:47 | They know you had a personality. |
| Dr. Susan Black: | 19:49 | Yeah. |
| John Bytheway: | 19:50 | Paul Peterson was in my master's program. We were the first cohort of the Master's of Religious Education and really delightful, kind of passed sooner than any of us wanted. But I love that guy. |

Dr. Susan Black:	20:05	Me too. Paul now is pretty emotional. He's going to kind of begin bidding farewell, and obviously part of the various towns he is going to, he is saying goodbye. But the one account we get here in chapter 20 is he's bidding farewell to the friends he's had for so long in Ephesus, and it's emotional on his part. And he talks about, "I neither count on my life dear unto myself." He said, "I just want to finish my course with joy." I've still got things to do. I want to be joyful about it. He testifies of the grace of God. He tries to remind them, it's kind of like he's giving his farewell almost a little bit, but he reminds them he has given a lot of faithful service and now he wants the leadership in Ephesus to feed the church. He even begins to quote words of the Savior that you can't even find in the four gospels.
	21:06	So, the one I liked is, "It is more blessed to give than receive." It's coming here from Paul that he says the words of the Lord Jesus Christ. But in his departing, he becomes one of the first to talk about apostasy. And he says, verse 29, "For I know this, that after my departing, after I've said goodbye to all of you, shall grievous wolves enter in among you not sparing the flock." And this is one of the first passages in the New Testament that foretells, hey, an apostasy is coming. And when he had spoken, he kneeled down, he prayed with everyone. He said, "They all wept sore. They fell on Paul's neck, they kissed him," because they realized they weren't going to see him anymore. And at this point, you get his third mission is now done.
John Bytheway:	22:00	It's a beautiful farewell to read that. And I don't know, I think all of us may be on missions saying goodbye to people that you probably won't see again. It's a beautiful part, I think, the end of Acts chapter 20.
Dr. Susan Black:	22:15	It's kind of like when somebody leaves your house, it takes seven goodbyes to have them really go. But in this case, there are some goodbyes that are just heart rendering because you know you won't see them again. And he's made such an incredible difference in their lives that they no longer are worshipers of idolatry, Diana. No longer rushing to the temple there of Artemis, and suddenly the man that's brought such amazing changes, blessings, miracles to them, is now leaving. But in that leaving is the warning, "Hey, behind me follow the wolves." And you church leaders just don't go off thinking you're having just such a good time. You make sure that you watch over and you care for that flock. Look after the 99, but don't forget the one."

John Bytheway:	23:09	It's interesting to me that they, I don't know if you've ever done this when you're taking a child to the MTC or something, you have a family prayer with him. And I'm reading from verse 36 of Acts 20, "When he had thus spoken, he kneeled down and prayed with them all and they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." And that's how it ends. I mean they walk with him down to the ship, but I love that they had a prayer to kind of say goodbye, kind of a, "God be with you till we meet again," type of moment.
Hank Smith:	23:48	Yeah. He says in verse 24, "Neither count I my life dear unto myself so that I might finish my course with joy." He has dedicated his whole life to this. He says, "For three years," in verse 31, "I have not ceased to warn every one of you night and day with tears." Yeah, he has really given it all there in Macedonia.
John Bytheway:	24:12	That road to Damascus was quite an event, wasn't it? That just turned him.
Dr. Susan Black:	24:17	I think what I like is that although his mission is over, he knows the course of his life is not, and his plan is he wants to still have joy. I mean there's incredible joy in sharing the gospel and seeing converts in our baptismal waters. But it's like this sacred ground he had gained on those three journeys on his mission, he wants to take it with him as he now returns to Jerusalem and he wants to finish his life with joy. Not just where you say endure to the end and blah, blah, you know, just kind of fall off, you're the back row of the church. He wants to finish it with that same sense of I have this inward joy, inward peace that I've done my best.
Hank Smith:	25:05	He really believes it is more blessed to give than to receive. Ever since the road to Damascus, he's just given and given and given.
John Bytheway:	25:13	And suffered prisons. And gosh, what's coming in Acts 21, he's going to go to prison.
Dr. Susan Black:	25:20	Well, for him, he's now taking off. It's going to be a seven-day journey. And he's being told, "Don't go back to Jerusalem." Who can tell you not to go back to the Holy City?
Hank Smith:	25:33	Right.

Dr. Susan Black:	25:36	Tell me not to go to Orem or something, I'm good. But wow, don't go back to Jerusalem. Along the way, he stops in Caesarea, which is pretty Roman looking. He enters the house of Philip, which is one of the seven. He abides with them. And while he is there, a prophet now comes and after he has been there a few days, and the prophet does something pretty tangible. He takes Paul's girdle and he binds his own hands and feet and says, "Thus saith the Holy Ghost," verse 11, "So shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles." In other words, "Hey Paul, I'm giving you like a little patriarchal blessing."
Hank Smith:	26:25	Yeah, it's quite an object lesson, isn't it?
Dr. Susan Black:	26:27	Yeah. Here's a heads-up. I'm going to make it really visual so you're not just talking. I'm showing you this is what's going to happen to you if you keep heading up to Jerusalem. And I like Paul's answer, verse 13, "What may need to weep and to break mine heart, for I'm ready not to be bound only." In other words, so they're going to bind me, so what? Have you seen what else has happened to me? He goes, "For I am ready not to be bound only, but also to die at Jerusalem. And why am I willing to do this? For the name of the Lord Jesus."
	27:04	So, you'd say, "Does he have both feet in the water? Is he totally converted?" And I'd go, "Oh yeah, he is." And even a prophet for telling what will come upon him does not stop him. And he heads up to Jerusalem. And when he gets into Jerusalem, he goes on to James and all the elders when they had saluted him, in other words, welcome. And it's like he's going to tell you, "Well, let me tell you what I've been doing. I've been away for a while. You probably wondered if you heard about me."
Hank Smith:	27:34	Yeah. Gives a mission report.
Dr. Susan Black:	27:36	Mission report. Verse 19. "He declared particularly what things God had wrought among the Gentiles by his ministry." And when they heard it, notice their response. "They glorified the Lord and saith unto him, 'Thou see us, brother,'" and I like they called him brother, of all the names of Paul, Saul, how many thousands of Jews there are, which believe. So, if you were to say, "Well, what's the number of converts that Paul brought into the church?" Although we can only name a few like Lydia, but he says how many thousands of Jews there are which believe, and they are all zealous of the law. In other words, they didn't just enter baptismal waters and then scoot out the door and never to be heard of again. They're still in and they're

zealous. Paul then takes off after the report and he's heading to the temple. He is going to participate in purification rights.

28:38 Because you realize for a Hebrew, a Jew, tribe of Benjamin, you go out and you travel in gentile lands, you've got to purify yourself. And for a Jewish person, I mean that literally means you've got to go under the water. The Jews didn't baptize Jews except for the purification. You've got to go under water. It was very important that you be immersed, because you couldn't have your hands sticking up because you would still have what might have polluted you in those gentile lands. So, he's in there participating in the sacred ordinance, and some of the Jews that have been in Asia and known to Paul, they see him in the temple. They stir up the people, they lay hands on him and they're crying out, "Hey everybody, come help me. Help me get him." And I'm talking about, "What are you talking about? He's five feet tall."

Hank Smith: 29:31 Yeah.

Dr. Susan Black: 29:32 How many men do you need to help? Help me get this man. And remember, his words seem to be much bigger than his stature. They say verse 28, "This is the man that teaches all men everywhere against the people." And I'm like, "What are you talking about?" "And the law in this place and further brought Greeks also into the temple." In other words, perhaps its converts, "And hath polluted this holy place." Well, they take Paul out, they threw him out of the temple and they shut the doors of the temple and you're like, "Wait a minute. Doors of the temple are open. It's not time to close them." Soldiers, centurions come, they bind him with chains. The chief captain demands to know, "Hey, what's going on here?" And then by verse 37, Paul says, "Hey, can I speak to thee?" And then the guy goes, "Well, canst thou speak Greek?"

30:23 And you go, "Well, hey, this guy seems to be, I mean if you're looking for the intellect, the guy that was prepared to be a missionary on so many front, he's like, 'Oh, sure.'" Then verse 39, Paul said, "I am a man which is a Jew of Tarsus. I'm a citizen of no mean city. I beseech thee, suffer me to speak unto the people." He is given license to do so. Paul stands on the stairs. He now beckons the hand unto the people, "Come unto me." There's a great silence. He's going to speak unto them in Hebrew. So, basically what Paul has done, he's about to give his defense, but you're now left on a cliffhanger because you're going to find his defense in chapter 22, which will say to the listening audience, "Don't be left on a cliffhanger. Don't hesitate to read in advance for the next episode."

Hank Smith:	31:19	Yeah, keep reading. Wow. Paul going journey after journey, city after city, speech after speech. He feels tireless. I'm tired just reading it. He just does not stop.
Dr. Susan Black:	31:35	The kid fell out of the loft. He's getting long-winded the older he gets, right?
Hank Smith:	31:42	Yeah.
John Bytheway:	31:43	Can you imagine this report when Paul goes in with James, all the elders that were present, verse 19, when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. So, he's going to tell them everything that happened in Athens. He's going to tell them everything that happened in Corinth and in Ephesus. And their reaction when they heard it, they glorified the Lord.
	32:10	Maybe someday we get to see all this stuff. I want to hear that mission report about how Paul reported to them and how excited they must have been to hear what God has wrought among the Gentiles by his ministry. I just think those were fun verses to me to imagine.
Hank Smith:	32:30	That's awesome.
John Bytheway:	32:31	I like how that is such a cliffhanger. Who decided to divide the chapter there?
Dr. Susan Black:	32:39	Yeah.
John Bytheway:	32:40	That is kind of funny.
Hank Smith:	32:41	And even the come, follow me lesson too, the come, follow me lesson ends at 21.
John Bytheway:	32:45	So, it's so fun to see what Paul's able to do because of his background in education. And I'm just wondering, I'm looking at verse 37, "Canst thou speak Greek?" How many languages do we think that Paul may have spoken?
Dr. Susan Black:	33:00	Well, we know Greek for sure and Hebrew, right? But possibly Aramaic and Latin.
Hank Smith:	33:08	Because he's going to go to Rome. Yeah.
Dr. Susan Black:	33:10	Right. Multi-talented.

Hank Smith:	33:13	Susan, you've done such a great job of walking us through these chapters in Acts. I know you're a church history expert as well. Does anybody stand out to you as a Paul type missionary? Maybe there's nobody who has the type of impact Paul has as a missionary, but does anybody come to mind?
Dr. Susan Black:	33:28	Well, probably several. I mean there was such excitement about they have a new message, the restoration, the gospel is restored, but the one who keeps the best journal account is Wilford Woodruff. 63 years he keeps a journal, and at the end of each year he did a summary page in which he would write down how many he had baptized, whether sea captains, whether kin's folk. And at the end of 63 years, he is close to his death and he asks that all his journals be brought to him. And he just tallies the summary page, much like you do in Excel spreadsheet. And he figures out how many talks he's given, 7,555. And he just kind of goes, "How many is baptized?" And finally at the end he announced, "I made it." And he mathematically announces, "I made it." And then said that when he died, as people would come to the tabernacle, he didn't want anyone to wear black because basically it was a celebration of a life that he had devoted to the Lord.
John Bytheway:	34:40	Just a shout-out to Wilford Woodruff. When I went to get a marriage recommend to marry Kim, I had to see her stake president. He was Kim's next door neighbor. His name is Wilford Bruce Woodruff. That was so fun to go see President Woodruff and to see his full name there on the recommend and to feel like I was being interviewed by him. What a delightful person. And I asked him, "Do you have access to all those journals?" He sure did-
Hank Smith:	35:13	Wow.
John Bytheway:	35:13	... because he was a direct descendant. And remember when we used to do Presidents of the Church for Relief Society and Priesthood meeting? He grew out his beard like Wilford Woodruff later in life and did presentations on that and came to our stake. It was just really fun. I wanted to shout out to President Woodruff for that great memory.
Hank Smith:	35:36	That's fantastic. So, Susan, as I look back over these chapters, I see Paul in Macedonia. They convert Lydia, they get thrown in prison and end up converting the jailer. Then they go to Thessalonica where they teach, and then Paul gets kicked out and he has to go to Athens. And in Athens he gives this beautiful speech at Mars Hill, "We are God's offspring." Then he's

rejected by the Jews in Corinth and he says, "I'm done. I'm not teaching Jews anymore. I'm going to the Gentiles."

36:11 The Lord says, "Calm down, hold not thy peace." Then he spends 18 months in Ephesus and converts and heals all sorts of people. Then he's back in Macedonia. I mean the guy's all over the place. And he heals the kid who fell asleep during his talk and he finally finishes in Jerusalem where he is bound up. My hope for our listeners is that there's just a wow factor here of the guy was nonstop. He was nonstop. What do you think some major takeaways could be from these chapters?

Dr. Susan Black: 36:49 For me on that road to Damascus, he had a square one spiritual experience and he just never forgot it. I mean his theme was Christ wherever he went. And you'd say, if you slowed down on that theme, you might not be beaten, you might not be put in prison, you might not have to escape at night. Through this, I think Paul knew who he was, he knew who his God was. He wasn't about to take a backseat. I really like that about him. I think he was bold when some of us could be quiet, stutter maybe. He didn't hesitate, and that is such a message. I mean the most amazing thing, I mean do you realize we are members of the Church of Jesus Christ of Latter-day Saints? I mean that's phenomenal. And we're learning about the early Christians who Paul never seemed to be, "Look at me."

37:58 He was always pointing a way to the Savior. And his message was the same. I see him as fearless. I think if I had been Luke and I could have chosen any missionary to write about, I mean maybe Luke's up there saying, "I should have given Barnabas a second chance," with John Mark. I just know John Mark was going to stay with him and they were going to have this amazing mission, but Luke couldn't stop writing about Paul. But I think it's so interesting. He never writes about Paul's letters. He's none of that. He just wanted to do the biography of Paul as he did his travels.

38:41 I don't know, as somebody that's been a serial missionary now, as I've gotten older, Paul is just an example. You don't stop. You keep going. You still have a message and you may not always have the forum in which to share it with the crowds and things like Paul wanted to speak to those, perhaps 24,000 there in Ephesus, but it wasn't the time. But you do have neighbors. I mean you can be that number one Christian to the people around you. And when the time is right to tell them about temples and covenants and prophets on the earth. I mean it's a message that any other message we share just pales.

Hank Smith:	39:25	Yeah. I think there's also something to be said for as you look at these chapters, there is going to be opposition. Almost everywhere he goes he has success, and then serious opposition. And we shouldn't be surprised by that.
Dr. Susan Black:	39:38	When you're going to do something good, you probably know you're on the right path when you're getting some opposition along the way. It only comes in the ways that causes the greater pain. To be braced for it, to be able to accept it and still remember who you are and the message you have to share.
John Bytheway:	39:56	We spent some of the early parts of the book of Acts just going, "Wow, what a transformation Peter went through," and the other apostles after the apostles at the end of the gospels, seem suddenly just powerful and transformed.
Hank Smith:	40:12	Invigorated. Yeah.
John Bytheway:	40:13	Yeah, at the beginning. And that's Paul's story too. And what was the big difference? The resurrected Christ appeared to them, changed everything for them, and that's all they wanted to talk about as you just beautifully said. That's all they wanted to testify on, is that he lives again and we saw him, and we're going to point you to Christ regardless of the opposition that comes at us.
Hank Smith:	40:35	That's beautiful, both of you. One of my major takeaways is Acts 21:13, "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." That's an impressive verse. Sometimes we read through scripture and it's black and white for us, but when you put flesh on that type of statement, the courage, and he does, he goes to Jerusalem and he is going to end up dying in the name of the Lord.
John Bytheway:	41:06	It's so fun to see what Paul did, and then we have this whole other way of looking at it, what Paul wrote to these different people. So, in Second Corinthians chapter 11, he kind of gives this quick biography of himself. I'll start in verse 24 of Second Corinthians 11, "Of the Jews five times received I 40 stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of my known countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger, in thirst, in fastings often, in cold and nakedness.

	42:02	Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not? If I must need to glory, I will glory of the things which concern mine infirmities, the God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not." Wow. So, yeah, he's been through everything, but that last testimony, it's all that power he draws from that road to Damascus.
Hank Smith:	42:38	Susan, I should call you Dr. Susan Easton Black. Thank you so much for being with us today. We have loved having you back.
Dr. Susan Black:	42:47	You're welcome. It was such a treat. Same.
Hank Smith:	42:51	Yeah. We've loved having you. And John, the book of Acts to me has become more alive in the last few weeks than ever before. I am really just loving these stories. I was familiar with them before, but now I feel like I'm really getting to know them.
John Bytheway:	43:03	Yeah, and that's why I love this when he goes to report, because you can just imagine the audience, "Whoa, you did what? Oh, you said that? Oh wow. That's great. Then what happened?" "Well, I wanted to go in and they wouldn't let me." "Oh, how many? Oh, two hours?" You can just imagine them listening and glorifying God the way they did, hearing his mission report. And that's why I want to see that one day and see not only what Paul says, but how they reacted when they're hearing this stuff for the first time. So, yeah, book of Acts is coming alive.
Hank Smith:	43:32	Yeah, the work rolls on. We want to thank again Dr. Susan Easton Black for being with us. We want to thank our executive producer, Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen, and we always remember our founder Steve Sorensen. We have one more lesson in the book of Acts coming up next week on followHIM. Today's transcripts, show notes, and additional references are available on our website, followhim.co . And you can watch the podcast on YouTube with additional videos on Facebook and Instagram.
	44:04	All of this is absolutely free, so be sure to share with your family and friends. To reach those who are searching for help with their Come, Follow Me study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you. We have an amazing production crew we want you to know about. David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

WHY IS IT MORE BLESSED TO GIVE THAN RECEIVE?



- Hank Smith: 00:02 Hello my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the incredible John Bytheway. Hello, John.
- John Bytheway: 00:09 Hi Hank.
- Hank Smith: 00:10 John, we're going to take one question from this week's Come, Follow Me lesson. This is Acts 16-21. We're going to look at a single verse and our question comes from Acts 20:35 where Paul says, it is more blessed to give than to receive. At face value that doesn't seem right. I really like receiving gifts, so can you help me out and understand why it's more blessed to give than to receive?
- John Bytheway: 00:35 That's a great verse, and as a kid, I don't think I understood that either. What's interesting about this verse is Paul says the words of the Lord Jesus, how he said, and it's one of those verses that's in Acts that's not in the Gospels, so here's more words of Jesus, but okay, how does that work? Because I always thought it was more blessed to get stuff, and it's been really fun probably for you too, to watch your kids when as they grow and they find something perfect they want to give their sibling, and how that excitement lasts from the time they got the gift until it's wrapped under the tree for a couple of weeks or whatever, and they start to see that a really fun Christmas is when I found the perfect thing for so-and-so. And that's just talking about Christmas. But we all revere people who have given things to us, and usually that means their time or their attention or when we've gone through a hard time, they show up.
- Hank Smith: 01:31 I wrote a book on happiness once. It sold dozens of copies.
- John Bytheway: 01:35 It's a good one.
- Hank Smith: 01:36 I learned something in writing this book. I read a study where they would give random college students \$40 and they would say, you can have this \$40 if you will go spend it in the next two hours on someone you love, and then come back and tell us what you got.

	01:52	And then to the other people, they said, go spend this \$40 on yourself and then come back and tell us what you got. They took their little survey afterwards. The difference in their happiness levels were stark. Those who bought for themselves sometimes felt worse than when before they got the \$40. They said, "No, I regret what I got. I didn't have enough time. I shouldn't have gotten that." And those who bought for others, their happiness levels were much higher. They were excited to give this gift. They wanted to give this gift. And what the researcher said was, it's true. It is more blessed to give than to receive. You're going to end up happier in finding things to give other people than you are in looking for those things in yourself. It's kind of a backwards way of thinking, contradictory to what you might think would happen, but it is true.
John Bytheway:	02:41	Boy, that is a great story. And to back it up with experiences like that, that is great. I'm thinking that, yeah, I should have done this for someone else. That's kind of, because they had that option. Wow.
Hank Smith:	02:54	Those who bought for themselves just said, "I wish this wouldn't have happened to me."
John Bytheway:	02:59	This is the worst thing. It's the worst \$40 that's ever happened to me.
Hank Smith:	03:02	Yeah, I wasted my day and now I'm mad at what I bought. Yeah, so we got to believe Paul here, Jesus himself, it is more blessed to give than to receive.
	03:13	We hope you join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We have a guest joining us this week, Dr. Susan Easton Black. We think you're going to love what she has to say on these chapters, so come find us on followHIM, and then join us next week for another followHIM Favorites.