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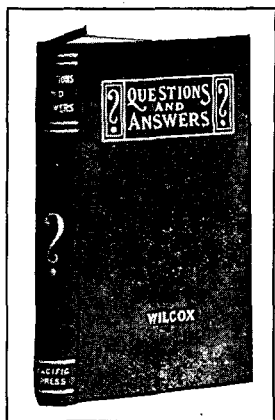
Sabbath = School Lesson Quarterly

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*Lessons on the
Book of Acts
for Senior Division
Third Quarter, 1911 ❁ ❁
July to September*

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Sabbath-School Lessons on the BOOK OF ACTS

For the Third Quarter, 1911

INTRODUCTORY NOTE.—This quarter's lessons are a further study of the missionary labors of the apostle Paul. These lessons should be so faithfully studied that each member of the Sabbath-school will get a clear grasp of the apostle's movements. But of greater value will be the study of the methods of labor employed, the tact shown, the unselfish devotion seen, the dauntless courage manifested, the obstacles surmounted, the victories gained, the special blessing of God that rested upon His servants in their work, and His manifestation of power given as evidence of divine approbation: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." Heb. 2:4.

The travels of Paul and the other evangelists should be carefully traced on the map. Consult Bible dictionaries and atlases for information concerning the places visited. The "Life and Epistles of the Apostle Paul," by Conybeare and Howson, is a recognized authority, and is an excellent help on these lessons. It is a valuable work for the library.

Just a word concerning dates. A few dates are given in the notes in connection with Paul's missionary journeys; also the time suggested when some of his epistles were written. As there is disagreement among reliable authorities as to the date of some of these events, no time should be spent in debate over the matter. The dates given are from what is regarded as good authority, and will be helpful to many in determining at least approximately when certain events occurred.

LESSON I—Labors at Iconium and Lystra

JULY 1, 1911

LESSON SCRIPTURE: Acts 14:1-23.

LESSON HELP: *Sabbath School Worker*.

PLACES: Iconium, Lystra, Derbe.

PERSONS: Paul and Barnabas, believing and unbelieving Jews and Gentiles, the lame man, the priest of Jupiter.

Questions

1. What did Paul and Barnabas do on their arrival

at Iconium? What was the result of their labors? Acts 14:1.

2. What course did the unbelieving Jews take toward these gospel workers? Verse 2.

3. How did the Lord show His approval of their faithfulness in presenting the message in the face of bitter opposition? Verse 3. Compare Heb. 2:2-4.

4. What effect did the preaching of the gospel have on the people? How did the unbelieving element show their hatred of the gospel? Acts 14:4, 5. Compare 2 Cor. 4:4.

5. Because of persecution, where did Paul and Barnabas go? What did they continue to do? Acts 14:6, 7. Compare Matt. 10:23. Note 1.

6. What marvelous case of healing occurred at Lystra? Relate the story. Acts 14:8-10.

7. How did the people of Lystra manifest their darkness and superstition? Verses 11-13.

8. What did the apostles do when they heard of this? Verses 14, 15.

9. What great fundamental truth of the gospel message did they bring to the attention of these heathen people? Verse 15. Compare Rev. 14:6, 7; Acts 17:23, 24.

10. What did they say concerning the Lord's patient dealing with nations in time past? What did He nevertheless not neglect? Acts 14:16, 17. Note 2.

11. How did this presentation of the true God affect the people of Lystra? Verse 18.

12. How did the hatred of the Jews manifest itself again at this place? What reversal of public opinion took place? How severely was Paul treated? Verse 19.

13. In what remarkable manner was the power of God shown in connection with this occurrence? Where did the apostles next go? Verse 20.

14. What did the apostles do at Derbe? To what places did they return? Verse 21. Note 3.

15. What did they do on their return journey? Verse 22.

16. How did they bind off their labors in every church? Verse 23. Note 4.

Notes

1. "Lystra is about six hours S. S. W. from Iconium. The exact site of Lystra is on a hill in the center of the valley. The hill rises about 100 to 150 feet above the plain, and the sides are steep. Few traces of ancient buildings remain above the surface. Situated on this bold hill, Lystra could easily be made a very strong fortress, and must have been well suited for its purpose of keeping in check the tribes of the mountain districts that lie west and south of it."—*Abbreviated from Ramsay's "Church in the Roman Empire," pages 47-50.*

2. "The temple of the Lystrian Jupiter still stood before the gate, and the priest still offered the people's sacrifices to the imaginary protector of the city. Heathenism was invaded, but not yet destroyed. Some votaries had been withdrawn from that polytheistic religion which wrote and sculptured in stone its dim ideas of 'present deities,' crowding its thoroughfares with statues and altars, ascribing to the king of the gods the attributes of beneficent protection and the government of atmospheric changes, and vaguely recognizing Mercury as the dispenser of fruitful seasons and the patron of public happiness."—*"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 226.*

3. "Paul came to Lystra again after the interval of one or two years, and on that occasion we are told that he found a certain Christian there 'whose name was Timotheus, whose mother was a Jewess, while his father was a Greek,' and whose excellent character was highly esteemed by his fellow Christians of Lystra and Iconium. It is distinctly stated that at the time of this second visit Timothy was already a Christian; and since we know from Paul's own expression, 'my own son in the faith,' that he was converted by Paul himself, we must suppose this change to have taken place at the time of the first visit."—*Id., pages 171, 172.*

4. "But both Paul and Barnabas returned again to visit Antioch, Iconium, and Lystra, the fields of labor where they had met such opposition and persecution. In all those places were many that believed the truth; and the apostles felt it their duty to strengthen and encourage their brethren who were exposed to reproach and bitter opposition. They were determined to securely bind off the work which they had done, that it might not ravel out. Churches were duly organized in the places before mentioned, elders appointed in each church, and the proper order and system established there."—"Sketches from the Life of Paul," Mrs. E. G. White, pages 62, 63.

*LESSON II—The First Missionary Journey Ended;
Return to Antioch; the Council at Jerusalem*

JULY 8, 1911

LESSON SCRIPTURE: Acts 14:24 to 15:12.

LESSON HELP: *Sabbath School Worker*.

PLACES: Pamphylia, Antioch, Phenice and Samaria, Jerusalem.

PERSONS: Paul and Barnabas, the church at Antioch, false teachers from Judea, the council.

Questions

1. After laboring in Pisidia, to what place did Paul and his company come? Acts 14:24.

2. What cities in Pamphylia are mentioned as the scene of their labors? What did they preach at these places? Verse 25.

3. For what place did they embark at Attalia? What testimony is given concerning the faithfulness of their labors? Verse 26. Note 1.

4. When they arrived at Antioch, what did they do? What is said concerning their stay at this place? Verses 27, 28.

5. Who came to Antioch when Paul and Barnabas were there? From what place did they come? What did they teach? Acts 15:1. Note 2.

6. How did Paul and Barnabas regard their teaching? What did the brethren finally decide to do? Verse 2. Note 3.

7. What is said of the journey to Jerusalem? Verse 3.

8. On meeting with the church at Jerusalem, what did the apostles do? Verse 4.

9. Who offered objections? What did they say was necessary? Verse 5. Note 4.

10. What did the apostles and elders therefore do? Verse 6.

11. What was the nature of the meeting at first? Who finally spoke? To what did Peter refer? Verse 7. (See Acts 10.)

12. What did he say God had given the believing Gentiles? Verse 8.

13. How does God regard all? How is the heart purified? Verse 9.

14. What question did Peter put to the assembly? Verse 10. Note 5.

15. What did Peter give as the only way of salvation? Verse 11.

16. Who then spoke to the assembly? What did they declare? Verse 12.

Notes

1. We are here brought in our study to the end of Paul's first missionary journey. Barnabas accompanied him on this tour. "They had been absent, as Ramsay calculates, above two years, leaving Antioch in spring and returning in the third summer or autumn following."—*"Dictionary of the Bible"* (Hastings), page 705.

2. "No age, however, of Christianity, not even the earliest, has been without its difficulties, controversies, and corruptions. The presence of Judas among the apostles, and of Ananias and Sapphira among the first disciples, were proofs of the power which moral evil possesses to combine itself with the holiest works. The

misunderstanding of 'the Grecians and Hebrews' in the days of Stephen, the suspicion of the apostles when Paul came from Damascus to Jerusalem, the secession of Mark at the beginning of the first missionary journey, were symptoms of the prejudice, ignorance, and infirmity in the midst of which the gospel was to win its way in the hearts of men. And the arrival of the apostles at Antioch at the close of their journey was presently followed by a troubled controversy which involved the most momentous consequences to all future ages of the church, and which led to that visit to Jerusalem which, next after his conversion, is perhaps the most important passage in Paul's life."—"*Life and Epistles of the Apostle Paul*," Conybeare and Howson, page 177.

3. "The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease until a final decision should be made by the responsible men of the church. This decision was then to be universally accepted by the various churches throughout the country."—"*Sketches from the Life of Paul*," Mrs. E. G. White, page 63.

4. "Some of the 'false brethren' (for such is the name which Paul gives to the Judaizers) went down 'from Judea' to Antioch. The course they adopted in the first instance, was not that of open antagonism to Paul, but rather of clandestine intrigue. They came as 'spies' into an enemy's camp, creeping in 'unawares,' that they might ascertain how far the Jewish law had been relaxed by the Christians at Antioch, their purpose being to bring the whole church, if possible, under the 'bondage' of the Jewish yoke. . . . They did not merely recommend or enjoin, for prudential reasons, the continuance of certain ceremonies in themselves indifferent, but they said, 'Except ye be circumcised after the manner of Moses, ye can not be saved.' Such a doctrine must have been instantly opposed by Paul with his utmost energy. He was always ready to go to the extreme verge of charitable concession when the question was one of peace and mutual understanding; but when the very foundations of Christianity were in danger of being undermined, when the very continuance of 'the truth of the gospel' was in jeopardy, it was impossible that he should 'give place by subjection,' even 'for an hour.'"—"*Life and Epistles of the Apostle Paul*," Conybeare and Howson, page 183.

5. "This yoke was not the law of ten commandments, as

those who oppose the binding claim of the law assert; but Peter referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles. 'Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.'—"*Sketches from the Life of Paul*," Mrs. E. G. White, page 68.

LESSON III—*Decision of the Council*

JULY 15, 1911

LESSON SCRIPTURE: Acts 15:13-35.

LESSON HELP: *Sabbath School Worker*.

PLACE: Jerusalem.

PERSONS: The council; leading men,— Paul, Barnabas, Peter, James, Judas (Barsabas), Silas.

Questions

1. After Paul and Barnabas had spoken, who next addressed the council? Acts 15:13. Note 1.
2. To whose speech did James refer? From what prophet did he quote? Repeat the words of the prophet. Verses 14-18. Note 2.
3. What sentence did James give concerning the matter under discussion? What did he say they would write to the churches? Verses 19-21. Note 3.
4. Why was it unnecessary for them to specify every detail? Verse 21.
5. What did the council decide to do? Who was sent? Verse 22.
6. What did they send by these brethren? Give the substance of the letter. Verses 23-29.
7. What did the letter say of those who had been

teaching circumcision as necessary to salvation? What had been the result of their teaching? Verse 24.

8. What is said of the men by whom the letter was sent? Verse 25.

9. What authority did they give for the decision rendered? Verse 28.

10. How was the message received by the church at Antioch? Verses 30, 31.

11. How did Judas and Silas show their faithfulness as shepherds of the flock? What gift did they have? Verse 32.

12. Having delivered their message, what did these brethren do? Verse 33.

13. Who remained behind? What did they do? Verses 34, 35.

Notes

1. "James presided at the council, and his final decision was, 'Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.' This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church—that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no foundation for their pretensions. Nothing in the life of Peter gives sanction to those pretended claims. If the professed successors of Peter had imitated his example, they would have taken no authoritative position, but one on an equality with that of their brethren."—"*Sketches from the Life of Paul*," Mrs. E. G. White, pages 68, 69.

2. "The substance of what he [James] said was (1) that the conversion of the Gentiles, as rehearsed by Simon (Peter's Hebrew name), was an exact fulfilment of Old Testament prophecy, the particular prediction cited being taken from Amos 9:11, 12; and (2) that, that being so, the conversion of the Gentiles manifestly had a place in the plan and purpose of God, to whom all His works are known from the beginning, so that nothing could occur by accident."—"*Homiletical Commentary*," page 322.

This allusion to the rebuilding of the house of David that "is fallen," as spoken by Amos, is especially interesting, show-

ing, as it does, that the real true house of David, or the true Israel, are those of all nations who become one with Christ by faith. See Gal. 3:29; Eph. 2:11-13; Hosea 2:23; Rom. 9:25, 26.

3. "The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies from Antioch, were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will. They saw that God Himself had decided this question by favoring the Gentiles with the Holy Ghost; and it was left for them to follow the guidance of the Spirit.

"The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches. All were not pleased, however, with this decision; there was a faction of false brethren who assumed to engage in a work on their own responsibility. They indulged in murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the experienced men whom God had ordained to teach the doctrine of Christ. The church has had such obstacles to meet from the first, and will ever have them to the close of time."—"*Sketches from the Life of Paul*," Mrs. E. G. White, pages 70, 71.

The Gentiles worshiped idols, and made sacrifices to them. Their priests then sold the animals that were brought to them as offerings, and the people ate them. They also ate the flesh of animals that had been strangled, and they drank blood, and used it in their food. The Jews had been divinely instructed with regard to the food they should use in order to preserve their health and strength. While merely ceremonial observances were no longer to be followed, it was just as wrong for Gentiles as for Jews to partake of those things which God had declared unclean and unfit for food.

LESSON IV — Paul's Second Missionary Journey Com- menced; Antioch to Philippi

JULY 22, 1911

LESSON SCRIPTURE: Acts 15:36 to 16:15.

LESSON HELP: *Sabbath School Worker*.

PLACES: Cyprus, Syria, Cilicia, Derbe, Lystra, Iconium,

Phrygia, Galatia, Mysia, Troas, Samothracia, Neapolis, Philippi.
 PERSONS: Barnabas, and Mark, Paul, Silas, and Timothy, Lydia
 and her household.

Questions

1. After spending some time in labor at Antioch, what did Paul propose to his companion in labor? Acts 15:36. Note 1.

2. What contention arose between Paul and Barnabas at this time? Verses 37, 38. Note 2.

3. What was the result of this contention? Verse 39.

4. Who became Paul's companion in labor on his second missionary tour? Verse 40. Note 3.

5. Where did they go? Verse 41.

6. What young man did Paul find at Lystra? What is said of Timothy's parentage? Acts 16:1.

7. What report did the church give concerning him? Verse 2. What is said concerning his early training? 2 Tim. 1:3-5; 3:14, 15. Note 4.

8. What requirement in Timothy's case showed the tactfulness of the great apostle? Verse 3. Note 5.

9. When they went through the cities, what did they do? With what result? Verses 4, 5.

10. What region is especially mentioned as visited by the apostles on this tour? Verse 6.

11. How were they especially directed in their labors? Verses 6, 7.

12. To what place did they come? Verse 8. Note 6.

13. What appeared to Paul in the night? Verse 9.

14. After this vision what did Paul and his companions set out to do? Of what were they assured? Verse 10.

15. By what course did they sail to Macedonia?

- What important city did they first visit? Verses 11, 12.
16. What did they do on the Sabbath? Verse 13.
17. Who is mentioned as first accepting the gospel message at Philippi? Verses 14, 15. Note 7.
18. What indicates that this was a case of thorough conversion? Verse 15. Note 8.

Notes

1. One striking characteristic of Paul's labors was his watchfulness over those whom he brought to Christ by his ministry. Not content with having raised up a church, or secured converts to the faith, he "ceased not to warn every one night and day with tears" so that he might "present every man perfect in Christ Jesus." See Acts 20:31; Col. 1:28; 2 Cor. 11:2. Gospel workers now may very profitably reflect on the diligence of this great evangelist.

2. "There was a sharp contention between Paul and Barnabas concerning Mark, who was still anxious to devote himself to the work of the ministry. This contention caused Paul and Barnabas to separate, the latter following out his convictions, and taking Mark with him in his work. Paul could not, at that time, excuse in any degree the weakness of Mark in deserting them [in Pamphylia — see Acts 13:13] and the work upon which they had entered, for the ease and quiet of home; and he urged that one with so little stamina was unfit for the gospel ministry, which required patience, self-denial, bravery, and faith, with a willingness to sacrifice even life if need be. Barnabas, on the other hand, was inclined to excuse Mark, who was his nephew, because of his inexperience. He felt anxious that he should not abandon the ministry, for he saw in him qualifications for a useful laborer in the cause of Christ. Paul was afterward reconciled to Mark, and received him as a fellow laborer."—"Sketches from the Life of Paul," Mrs. E. G. White, pages 47, 48.

3. "If Silas had not returned to Jerusalem, but had remained in Antioch, he had doubtless recommended himself to Paul by some special proof of fitness for dealing sympathetically with the relations of the Jewish Christians and the Gentile converts. This sympathy on the part of Silas would be the more marked and significant as he was himself almost certainly a Hebrew; otherwise we can not account for his high position in the Jerusalem church, although his Roman citizenship is implied in Acts 16:37."—"Expositor's Greek Testament," Knowling, column 2, page 331.

4. Timothy no doubt accepted the gospel under Paul's min-

istry on his first missionary journey, and probably was an eyewitness of his persecution at these places. In the interim between the first and second visits he had become favorably known in the regions about his home as a consistent adherent to the Christian faith. Paul "did not venture to accept Timothy, an untried youth, without diligent inquiry with regard to his life and character. After fully satisfying himself on these points, Paul received Timothy as his fellow laborer and son in the gospel."—*Sketches from the Life of Paul*, Mrs. E. G. White, page 73.

5. "Paul, with his usual good judgment, caused Timothy to be circumcised; not that God required it, but in order to remove from the minds of the Jews an obstacle to Timothy's ministration. Paul was to labor from place to place, in the synagogues, and there to preach Christ. If his companion should be known as an uncircumcised heathen, the work of both would be greatly hindered by the prejudice and bigotry of the people. The apostle everywhere met a storm of persecution. He desired to bring the Jews to Christianity, and sought as far as was consistent with the faith to remove every pretext for opposition."—*Id.*, page 73.

6. In verses 4, 6, 7, Luke, the writer of the Acts, speaks of Paul and those who were with him in the third person, "They went through the cities," "When they had gone," "After they were come." This would indicate that Luke was not one of the company. In verse 11 he changes to the first person, "We came with a straight course," etc., which would indicate he was one of the company, having evidently joined Paul and Silas at Troas.

7. "The luxurious extravagance of the age created a large demand for purple in the market of Rome, and Lydia found room for her profitable trade among the citizens of Philippi."—*Farrar's "Life of St. Paul"*, page 276.

8. We have other examples of baptism following immediately after the acceptance of Christ. See the case of the jailer in the next lesson, and of the eunuch in chapter 8. Baptism is an inseparable part of the commission to the gospel ministry. It was evidently set forth plainly as an obligation upon their hearers by these early apostles. See Matt. 28: 19, 20.

LESSON V—*Labors of Paul and Silas at Philippi; Conversion of the Jailer*

JULY 29, 1911

LESSON SCRIPTURE: Acts 16:16-40.

LESSON HELP: *Sabbath School Worker*.

PLACE: Philippi, the market-place and the prison.

PERSONS: Paul and Silas, Luke, the damsel possessed of an evil spirit, Jews and rulers, the jailer and his household.

Questions

1. In what way did the enemy seek to bring the work of the apostles into disrepute at Philippi? Acts 16: 16, 17. Note 1.

2. How was the superior power attending the gospel demonstrated? Verse 18. Note 2.

3. What did the slave-girl's owners then do? Why were they angry? What complaint did they make against Paul and Silas? Verses 19-21. Note 3.

4. Who joined with them in the attack on Paul and Silas? In what way did they manifest their revengeful spirit? Verse 22.

5. Having beaten the apostles, what did they then do? What charge was given the jailer? Verses 23, 24.

6. What did Paul and Silas do? Who heard them? What time of night was it? Verse 25. Note 4.

7. What remarkable manifestation of God's power was seen? What was the effect of the earthquake? What did the jailer do? Verses 26, 27. Note 5.

8. How was the jailer prevented from doing himself harm? Verse 28.

9. When he saw the prisoners had not escaped, what did he do? What did he say to Paul and Silas? Verses 29, 30. Note 6.

10. How did they answer his inquiry? What did they teach the jailer and his household? Verses 31, 32.

11. Who besides the jailer believed? What gospel ordinance was administered? Verse 33. Note 7.

12. What did the gospel bring into their hearts?

Verse 34. What did the magistrates then do? Verses 35, 36.

13. When their request was brought to Paul what did he say? Verse 37. -

14. Why were the magistrates filled with alarm? Verse 38.

15. In what way did they acknowledge Paul's claims to his personal rights? Verse 39. Note 8.

16. When released from prison, where did the apostles go? Verse 40.

17. What effect had the fortitude and devotion of these apostles upon the Philippian church in later years? Phil. 1: 28-30.

Notes

1. "Day after day, as they went to their devotions, a woman with the spirit of divination followed them, crying, 'These men are the servants of the most high God, which show unto us the way of salvation.' This woman was a special agent of Satan; and, as the devils were troubled by the presence of Christ, so the evil spirit which possessed her was ill at ease in the presence of the apostles. . . . The words of recommendation uttered by this woman were an injury to the cause, distracting the minds of the people from the truths presented to them, and throwing disrepute upon the work by causing people to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan."—"*Sketches from the Life of Paul*," Mrs. E. G. White, page 74.

2. When Jesus sent His servants to preach the gospel to all nations, He said: "All power is given unto Me in heaven and in earth. Go ye therefore;" and He said further, "Lo, I am with you alway." So these heralds of the gospel, acting under the great commission, worked in the name of Him who had promised to give them power for every crisis. Matt. 28:18-20; 16:18.

3. "The apostles endured this opposition for several days; then Paul, under inspiration of the Spirit of God, commanded the evil spirit to leave the woman. Satan was thus met and rebuked. The immediate and continued silence of the woman testified that the apostles were the servants of God, and that the demon had acknowledged them to be such, and had obeyed their command."—*Id.*, page 74.

4. What a duet was this! These Roman prisons "were pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners." Here, tortured by stocks, lacerated and bleeding from their terrible scourging, instead of murmuring or complaining, they prayed and sang songs of thanksgiving to God. What a beautiful lesson of trust is here presented!

5. "The earthquake was not a mere coincidence. There was more here. Earthquakes do not throw all bolted doors open, and unclasp fetters and chains. God was here. He was breaking a way for His gospel to the heart of heathendom. But His mercy followed close in the heavy steps of His power. The jailer, like a true Roman, was about to execute himself for the loss of his prisoners, as he supposed. Paul arrests the attempt. The marvelous story of his conversion follows."—"Introduction to the Book of Acts," *Stifler, pages 157, 158.*

6. The jailer "had trembled because of the wrath of God expressed in the earthquake. . . . He saw his own deplorable condition in contrast with that of the disciples, and with deep humility and reverence asked them to show him the way of life."—"Sketches from the Life of Paul," *Mrs. E. G. White, page 78.*

7. The following note is a valuable testimony from a recognized Episcopalian authority. However, the suggestion which he makes, that there might have been "exceptional cases," we know to be unwarranted by the Scriptures:

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism . . . has rendered obscure to popular apprehension some very important passages of Scripture."—"Life and Epistles of the Apostle Paul," *Conybeare and Howson, page 361.*

8. "Paul and Silas felt that to maintain the dignity of Christ's church, they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman save for the most flagrant crime, or to deprive him of his liberty without a fair trial and condemnation. . . . When this word was brought to the authorities, they were alarmed for fear the apostles would make complaint of their unlawful treatment to the emperor, and cause the magistrates to lose their positions. They accordingly visited the prison, apologized to the apostles for their injustice and cruelty, and themselves conducted them out of the prison, and entreated

them to depart out of the city. Thus the Lord wrought for His servants in their extremity.”—“*Sketches from the Life of Paul,*” Mrs. E. G. White, page 79.

LESSON VI—*The Gospel Preached at Thessalonica and Berea*

AUGUST 5, 1911

LESSON SCRIPTURE: Acts 17:1-15.

LESSON HELP: *The Sabbath School Worker.*

PLACES: Thessalonica, Berea, Athens.

PERSONS: Paul, Silas, Timothy, Jason, the mob, Gentile believers.

Questions

1. What important Macedonian city was next visited by the missionary company? Acts 17:1. Note 1.

2. What indicates that Luke did not accompany Paul and Silas from Philippi? Compare Acts 17:1 and 16:10-13, 16, 17. Note 2.

3. What custom had Paul which he here followed? Out of what did he reason? Acts 17:2.

4. What did he affirm from the Scriptures? Verse 3. Note 3.

5. State the results which followed the preaching concerning Christ in this city. Verse 4.

6. In writing his first epistle to this church, how does Paul speak of his manner of labor among them? 1 Thess. 1:5; 2:3-9, 13.

7. What shows that the church raised up at this place was largely composed of converts from the Gentiles? 1 Thess. 1:9; 2:14.

8. What did the unbelieving Jews do? What charge

did the mob lay against the apostles? What did the rulers do with Jason and the other brethren? Acts 17:5-9.

9. To what place were Paul and Silas sent by the brethren? What did they do on arriving at Berea? Verse 10.

10. How did the Berean Jews show their unprejudiced state of mind? Verse 11.

11. What was the result of this investigation? Verse 12.

12. What promise is made to those who will search the Scriptures with a sincere purpose? John 7:17; 8:32.

13. How was the work hindered at Berea? Acts 17:13.

14. What precaution was taken in behalf of Paul? Who was left to further establish the believers? Verse 14. Note 4.

15. To what place was Paul brought? On arriving at Athens, what special message did he send back to Silas and Timothy? Verse 15.

Notes

1. Thessalonica was "a maritime city of Macedonia; originally named Therma, and situated on the Thermaic Gulf, now a gulf of Salonica. The city rose in importance with the decay of Greek nationality. Cassander, the son of Antipater, rebuilt and enlarged it, and named it after his wife Thessalonica, the sister of Alexander the Great, whose name commemorated in Greek a victory over the Thessalians which her father (Philip I), obtained on the day when he heard of her birth. . . . The name, ever since, under very slight modifications, has been continuous, and the city has never ceased to be eminent. It is now known as *Saloniki* or *Salonica*, and is still the most important town of European Turkey, next after Constantinople."—"Smith's Dictionary of the Bible," article *Thessalonica*.

2. "Timotheus seems to have rejoined Paul and Silas, if not at Thessalonica, at least at Berea (Acts 17:14). But we do not see Luke again in the apostle's company till the third missionary journey and the second visit to Macedonia (Acts 20:4-6). At this exact point of separation we observe that he drops the style of an eye-witness and resumes that of a historian until the second time of meeting, after which he writes as an eye-witness till the arrival at Rome and the very close of the Acts. To explain and justify the remark here made, we need only ask the reader to contrast the detailed narrative of events at Philippi with the more general account of what happened at Thessalonica."—"Life and Epistles of the Apostle Paul," *Conybeare and Howson*, page 262.

3. The question at that time, which pre-eminently involved man's eternal destiny, was whether the One who had attracted so much attention in Galilee was indeed the Messiah foretold by the holy prophets. To make clear to the people that the man of Nazareth was indeed the Christ, was the first effort of the apostles.

4. "The result [of Paul's work in Berea] was that many Jews believed, as well as Greeks — men and women of the more respectable classes. They [the apostles] must have spent some weeks of calm among these open-minded Bereans. . . . But it would have been too much to hope that all should be thus open to conviction, and the news was soon unfavorably reported to the synagogue at Thessalonica. The hated name of Paul acted like a spark on their inflammable rage, and they instantly despatched emissaries to stir up storms among the mob of Berea. . . . It was impossible to face this persistent and organized outburst of hatred which was now pursuing him from city to city. And since it was clear that Paul, and not Silas, was the main object of persecution, it was arranged that, while Paul made good his escape, Silas and Timothy . . . should stay to set in order all that was wanting, and water the good seed which had begun to spring."—*Farrar's "Life of St. Paul,"* pages 293, 294.

LESSON VII — Paul Preaching at Athens

AUGUST 12, 1911

LESSON SCRIPTURE: Acts 17:16-34.

LESSON HELP: *The Sabbath School Worker*.

PLACE: Athens, the market and Mars' Hill.

PERSONS: Paul and the Greek philosophers.

Questions

1. While Paul waited at Athens for the arrival of

Silas and Timothy, what attracted his attention? How did these sights of heathen idolatry affect him? Acts 17:16. Note 1.

2. What did he therefore do? Verse 17.

3. Whose attention was attracted by his zealous labors from day to day? How did these philosophers regard him? In what light did they view his teaching? Verse 18. Note 2.

4. To what place did they take him? Why? Verse 19. Note 3.

5. What reason did these people give for asking about the new doctrine? In what way did they spend their time? Verses 20, 21.

6. How did Paul begin his discourse on Mars' Hill? What did he say he had come to disclose? Verses 22, 23. Note 4.

7. In unfolding the true God to them, what great fundamental truth did he set forth? What did he say of God's dwelling-place? Verse 24. Note 5.

8. How can He not be worshiped? Why? Verse 25.

9. What has He made? Where has He placed men to dwell? What has God appointed? Why has He done this? Verses 26, 27.

10. How near is the Lord to us? In what way did Paul show the foolishness of idol worship? Verses 28, 29. Compare Isa. 45:20, 21; 40:18-26.

11. What is the wisdom of this world called where the knowledge of God is lacking? What does God nevertheless command all men to do? Acts 17:30. Compare 1 Cor. 1:19-25; 3:19; Rom. 1:21-23.

12. In view of what solemn fact did the apostle ap-

peal to the Athenians to turn to God? How will God judge the world? By whom? Acts 17:31. Compare chapter 24:25; 2 Tim. 4:1, 2.

13. Is there a definite time set for the judgment? Acts 17:31. Compare Rev. 14:6, 7. Note 6.

14. What was the attitude of the philosophers to the teaching of Paul? Acts 17:32.

15. What did Paul do? Whom did he leave behind as believers? Verses 33, 34. Note 7.

Notes

1. Driven from Berea, Paul came to Athens in Greece. The city of Athens was famed for its architecture and art, and for the education and intelligence of its people. But the darkness of heathenism enshrouded all. Statues of gods and deified heroes of history and poetry were to be seen in every direction. The city was filled with altars and idols, and there were costly temples and sanctuaries on every hand. The Athenians boasted of their religion; but it was of no value, because they knew nothing of the true God. It did not satisfy the needs of their soul; and one altar in the city was dedicated "to the unknown God." The great men of the place delighted to engage in discussion, that they might display their wisdom and oratory.

"Philosophers of the Epicureans" were disciples of Epicurus, a famous teacher. They believed that the true object in life should be to obtain pleasure, enjoyment, the indulgence of the senses and appetite.

The Stoics were indifferent alike to pain and pleasure. They condemned the worship of images, and believed that the many heathen gods were partial developments of the great "world-god." They believed that deity and man alike were subjects of fate.

2. "The great men of the city seemed hungering for subjects of discussion, in which they would have opportunity to display their wisdom and oratory. While waiting for Silas and Timothy to meet him, Paul was not idle. 'He disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.' The great men of Athens were not long in finding out this singular teacher, who presented to the people doctrines so new and strange."—*"Sketches from the Life of Paul," Mrs. E. G. White, page 91.*

3. The Areopagus "was a famous meeting place in Athens,

and gave its name to the great council of the city which met there. It was situated west of the Acropolis and on a ridge of reddish limestone rock sloping downward on the west, but abrupt on the east, north, and south. A short flight of sixteen steps cut in the rock led to the quadrangle on the top, about twenty-four paces north and south and sixty paces east and west. There were benches cut in the stone on three sides of this square place, which was rudely divided into two or three smaller compartments. From this point the apostle could see the temple of Theseus on the north, the Acropolis on the east with the great Parthenon, and the statues, temples, and altars on every side of him. The Areopagus refers to the place rather than to the court held there." — *Abbreviated from "People's Commentary," Rice, "Acts," pages 225, 226.*

4. Instead of the word "superstitious," the Revised Version gives "religious" in the margin. "Conybeare and Howson" so translate the text, and in a foot-note add: "The mistranslation of this verse in the Authorized Version is much to be regretted, because it entirely destroys the graceful courtesy of St. Paul's opening address, and represents him as beginning his speech by offending his audience."

5. The relation of Jehovah to all things, as Creator, and His exalted character and holiness, should engage the thought of those who profess to worship Him, far more than it does, thus leading to a worship that is "in spirit and in truth." The object of the Sabbath institution is to inculcate the highest ideals of our Maker and to foster reverence for Him. The great truth preached to the Athenians is a primary truth in the "everlasting gospel" now, as it always has been. Rev. 14:6, 7.

6. This appeal to men everywhere to repent is now more solemn than in the past, in view of the fact that the judgment "IS COME." The tendency of men is to lapse into recklessness, and to abandon themselves to sin. See Eccl. 8:11. So the gospel herald must urge upon the world the great restraining truth that judgment is certain. This is one office of the Holy Spirit. 2 Cor. 5:10; John 16:7, 8.

7. Hales, in his chronology, speaking concerning the darkening of the sun at the cross, makes the following interesting statement concerning Dionysius:

"This obscuration of the sun must have been preternatural, in its extent, duration, and opposition of the moon at full to the sun. It was observed at Heliopolis, in Egypt, by Dionysius, the Areopagite, afterwards the illustrious convert of Paul at Athens (Acts 17:34), who, in a letter to the martyr Polycarp, describes his own and his companion's—the sophist Apollonides—astonishment at the phenomenon, when they saw the darkness commence at the eastern brink of the sun, and proceed to

the western, till the whole was eclipsed; and then retrograde, from the western to the eastern, till his light was fully restored; which they attributed to the miraculous passage of the moon across the sun's disk. Apollophanes exclaimed, as if divining the cause, 'These, O good Dionysius, are the vicissitudes of divine events!' Dionysius answered, 'Either the *Deity* suffers, or He sympathizes with the *sufferer*.' And that sufferer, according to tradition recorded by Michael Syncellus, of Jerusalem, he declared to be 'the Unknowable God,' for whose sufferings all nature was darkened and convulsed."—"Hales," volume 2, page 897, quoted in "Sacred Chronology," page 183. ↗

*LESSON VIII — Close of Paul's Second Missionary
Journey; the Gospel at Corinth*

AUGUST 19, 1911

LESSON SCRIPTURE: Acts 18:1-22.

LESSON HELP: *Sabbath School Worker*.

PLACES: Corinth, Ephesus, Cæsarea, Antioch.

PERSONS: Paul, Aquila and Priscilla, Silas, Timothy, Justus, Crispus, Gallio, Sosthenes.

Questions

1. To what important city did Paul go on leaving Athens? Acts 18:1. Note 1.

2. Whom did he find here? Verse 2. Note 2.

3. With whom did he abide while here? What occupation did they follow? What did the apostle do? Verse 3. Note 3.

4. In writing to the Corinthians later, what reason does he give for not accepting support from them? 1 Cor. 9:15. What confession does he make later? 2 Cor. 12:12, 13.

5. What did he do every Sabbath while at Corinth? Acts 18:4, 11.

6. How does he speak of his feelings while there? 1 Cor. 2:3.

7. Who came to strengthen Paul in his labors at this time? What was the burden of Paul's message? Acts 18:5. Compare chapter 17:15.

8. What results followed the preaching of Christ to the Jews at Corinth, as in other places? How did Paul reply to their opposition? What did he say he would henceforth do? Acts 18:6. Compare chapters 13:46; 28:27, 28.

9. From what source did many of the converts in the church at Corinth come? 1 Cor. 12:2.

10. In what place in Corinth did Paul meet with the Gentiles? Acts 18:7.

11. What results from his labor were soon seen? Verse 8.

12. How was he encouraged to continue his labors in the face of opposition? Give the exact words of the Lord. Verses 9, 10.

13. Before what governor was Paul brought? What charge was laid against him? Verses 12, 13. Note 4.

14. What did the governor say about the case? How did he treat Paul's accusers? Verses 14-16.

15. How did the Greeks treat Sosthenes? How did the governor regard this? Verse 17.

16. What did Paul do? Where did he go? Who accompanied him? Where did he land? What did he do while there? Verses 18, 19.

17. Where did Paul go from here? What promise did he make to the church at Ephesus before leaving for Cæsarea? Verses 20, 21.

18. After saluting the church at Cæsarea, where did he go? Verse 22.

Notes

1. "Corinth, the capital of Achaia, was one of the most famous cities of Greece. It was beautifully situated on an isthmus, which connects the peninsula of Morea with the Greek mainland. In the rear of the city was a rocky mountain, called Acro-Corinth, rising abruptly to the height of 2,000 feet, upon the summit of which was a temple of Venus. Corinth had two seaports, Cenchrea, on the Gulf of Ægina, and Lechæum, on the Gulf of Corinth. Through these important commercial routes it gained great wealth and influence, but its immorality was notorious, even in the heathen world. Destroyed by the Romans, B. C. 146, it was restored and rebuilt by Julius Cæsar, and regained much of its former splendor and prosperity. Paul visited Corinth three times. About A. D. 53 he spent a year and a half here, during which time he probably wrote the two epistles to the Thessalonians (Acts 18:11); then between 54 and 57 (1 Cor. 16:7; 2 Cor. 12:13, 14; 13:1), and the three winter months from 57 to 58, during which he wrote the epistle to the Romans. (Acts 20:2, 3; comp. 1 Cor. 16:6; Rom. 16:1.) He wrote two epistles to the Christians at Corinth. The site of this once proud and dissolute city is now occupied by the miserable little village of Gortho."—*Cyclopædia of Religious Knowledge*, page 218.

"Corinth gave birth to painting; the most elaborate order of architecture received from her its name, the finest bronze was the 'Corinthian brass,' although none of her sons are mentioned among the illustrious writers of Greece."—*Quoted in "Peloubet's Notes," 1897.*

2. Aquila and Priscilla were refugees from Rome, having fled from Italy to the Grecian metropolis after the decree of Claudius in A. D. 52, expelling all the Jews from Rome. These two persons accepted the gospel message from Paul, and on his leaving Corinth when returning to Syria, they accompanied him as far as Ephesus. We find them at this place when Paul wrote his first letter to the Corinthian church (see 1 Cor. 16:19); but from Paul's letter to the Romans, chapter 16:3, we see that they later returned to Rome, where their house was a place of meeting for the company of believers. Their devotion to the gospel is indicated by verse 4,—"Who have for my life laid down their own necks."

3. "Paul was highly educated, and was admired for his genius and eloquence. He was chosen by his countrymen as a member of the Sanhedrin, and was a rabbi of distinguished ability; yet his education had not been considered complete, until he had served an apprenticeship at some useful trade. He rejoiced that he was able to support himself by manual labor, and frequently declared that his own hands had ministered to his necessities. While in a

city of strangers, he would not be chargeable to any one. When his means had been expended to advance the cause of Christ, he resorted to his trade in order to gain a livelihood."—*“Sketches from the Life of Paul,” Mrs. E. G. White, page 100.*

“There were certain circumstances at Thessalonica, and above all at Corinth, which made St. Paul waive his just claim, and even cramp, limit, and confine his exertions, by imposing on himself the work of earning his daily food. Thessalonica and Corinth had immense Jewish populations. The Jews were notorious in that age as furnishing the greatest number of impostors, quack magicians and every other kind of agency which traded upon human credulity for the purposes of gain. St. Paul was determined that neither Jew nor Gentile in either place should be able to hinder the work of the gospel by accusing him of self-seeking or covetous purposes. For this purpose he united with Aquila and Priscilla in working at their common trade as tent-makers.”—*“The Expositor’s Bible” (Acts), by Stokes, volume 2, pages 323, 324.*

4. “One of the proconsuls who were sent out to govern the province of Achaia in the course of Paul’s second missionary journey was Gallio. His original name was Annæus Novatus, and he was the brother of Annæus Seneca the philosopher. The name under which he is known to us in sacred and secular history was due to his adoption into the family of Junius Gallio the rhetorician.”—*“Life and Epistles of the Apostle Paul,” Conybeare and Howson, page 342.*

LESSON IX — Paul Begins His Third Missionary Journey; Paul and Apollos at Ephesus

AUGUST 26, 1911

LESSON SCRIPTURE: Acts 18:23 to 19:20.

LESSON HELP: *Sabbath School Worker.*

PLACES: Galatia, Phrygia, Corinth, Ephesus.

PERSONS: Paul, Apollos, Aquila and Priscilla, twelve disciples, Tyrannus, vagabond Jews, seven sons of Sceva.

GENERAL NOTE:—In this lesson we begin a study of Paul’s third missionary journey, which covered about four years, A. D. 54 to 58. Some of the early churches were visited. This journey covered “a long residence at Ephesus, where he had spent a brief time on his return from the second journey; probably missionary expeditions from this center into the province of Asia, founding

the seven churches of Asia mentioned in Revelation, and Colossæ up the valley of the Lycus. He also revisited Corinth and the churches of Macedonia during the last year, touching at Miletus as he sailed for Palestine and Jerusalem. His arrest at Jerusalem prevented his returning to the point of his departure,—Antioch in Syria.

“During this journey were written the 1 Corinthians, from Ephesus A. D. 57; 2 Corinthians, probably from Philippi A. D. 58; Galatians, from Corinth A. D. 58; and Romans, from Corinth A. D. 58.”—“*Peloubet's Notes,*” 1897.

Questions

1. Leaving Antioch upon his third missionary tour, what countries did Paul visit? Who came to Ephesus after Paul's short visit there? Where was Apollos born? What is said of his understanding of the Scriptures? Acts 18:23, 24.

2. What did he do? What lack is mentioned in his knowledge of the gospel? Verse 25. Note 1.

3. Who were among his hearers as he taught in the synagogue? How was his knowledge of the gospel perfected? Verse 26.

4. Where did Apollos go? How did the brethren show their confidence in him? What was the result of his work? Verses 27, 28. Note 2.

5. What dangers threatened the work at Corinth from the difference in manner of Paul and Apollos? Compare verse 24; 1 Cor. 2:1-5; 3:1-6. Note 3.

6. When Paul came to Ephesus, whom did he find? What question did he ask? How did the disciples answer him? Acts 19:1, 2.

7. What further question did the apostle ask? How did they reply? Verse 3.

8. What instruction did Paul give them concerning John's baptism? When they heard this, what did they do? Verses 4, 5. Note 4.

9. How did the Lord show His approval of their loyalty? How many men had this experience? Verses 6, 7.

10. How long did Paul labor in the synagogue? In what work did he engage? Verse 8.

11. How did his preaching affect some? What did he therefore do? How long did he continue this work? State the result. Verses 9, 10. Note 5.

12. How did God manifest His power through the great apostle? Verses 11, 12. Note 6.

13. How did the enemy seek to bring reproach upon the name of Jesus? How did these persons proceed? How far was it known? How was the truth advanced? What was the result? Verses 13-17. Note 7.

14. What shows that the power of the gospel took fast hold on the lives of these converts? To what had they been addicted? What did they do? What was the value of the books destroyed? Verses 18, 19. Note 8.

15. What power was it that effected this wonderful change? Verse 20.

16. How did Paul regard the opposition that he encountered at Ephesus? 1 Cor. 16: 8, 9.

Notes

1. "It was at this time that Apollos, an Alexandrian Jew, visited Ephesus. He had received the highest Grecian culture, and was a scholar and an orator. He had heard the teachings of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet was not in vain. Apollos was a thorough student of the prophecies, and an able expounder of the Scriptures, publicly proclaiming his faith in Christ, as far as he himself had received the light.

"Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of the mission of Christ, His resurrection and ascension, and of the work of His Spirit, the Comforter which He sent down to remain

with His people during His absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church.”—“*Sketches from the Life of Paul,*” Mrs. E. G. White, page 119.

2. “This providential meeting with Aquila and Priscilla in Asia became the means of promoting the spread of the gospel in Achaia. Now that Apollos was made fully acquainted with the Christian doctrine, his zeal urged him to go where it had been firmly established by an apostle. . . . The Christians of Ephesus encouraged him in this intention, and gave him ‘letters of commendation’ to their brethren across the Ægean. On his arrival at Corinth, he threw himself at once among those Jews who had rejected Paul, and argued with them publicly and zealously on the ground of their Scriptures, and thus became ‘a valuable support to those who had already believed through the grace of God;’ for he proved with power that Jesus who had been crucified at Jerusalem, and whom Paul was proclaiming throughout the world, was indeed the Christ.”—“*Life and Epistles of the Apostle Paul,*” Congbeare and Howson, page 388.

3. “His success in preaching the gospel led some of the church to exalt his labors above those of Paul, while he himself was working in harmony with Paul for the advancement of the cause. This rival spirit threatened to greatly hinder the progress of truth. Paul had purposely presented the gospel to the Corinthians in its veriest simplicity. Disappointed with the result of his labors at Athens, where he had brought his learning and eloquence to bear upon his hearers, he determined to pursue an entirely different course at Corinth. He presented there the plain, simple truth, unadorned with worldly wisdom, and studiously dwelt upon Christ, and His mission to the world. The eloquent discourses of Apollos, and his manifest learning, were contrasted by his hearers with the purposely simple and unadorned preaching of Paul.”—“*Sketches from the Life of Paul,*” Mrs. E. G. White, page 120.

4. “There are many at the present day who have unwittingly violated one of the precepts of God’s law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. ‘Sin is the transgression of the law,’ and ‘He that shall offend in one point is guilty of all.’ The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God’s word is plain, and Christ has bidden him search the Scriptures. He reveres God’s law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ,

and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That incident was recorded by the Holy Spirit as an instructive lesson for the church."—*Id.*, page 133.

5. "This school 'was probably a lecture-room, which, as the private property of the owner, was lent or let to the apostle.' Ramsay suggests that it was the lecture-room used by the professors of rhetoric and philosophy a part of the day, and Paul at other hours."—"Peloubet's Notes," 1909.

6. "The manifestations of supernatural power which accompanied the apostle's work, were calculated to make a deep impression upon a people given to sorcery, and priding themselves upon their intercourse with invisible beings. The miracles of Paul were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the enchantments of the sorcerer. Thus the Lord exalted His servant, even in the estimation of the idolaters themselves, immeasurably above the most favored and powerful of the magicians."—"Sketches from the Life of Paul," Mrs. E. G. White, pages 135, 136.

7. "The discomfiture and humiliation of those who had profaned the name of Jesus, soon became known throughout Ephesus, by Jews and Gentiles. Unmistakable proof had been given of the sacredness of that name, and the peril which they incurred who should invoke it while they had no faith in Christ's divine mission. Terror seized the minds of many, and the work of the gospel was regarded by all with awe and reverence."—*Id.*, pages 136, 137.

8. "They did not sell them [the books] for others to use, as they might have done, but destroyed the instruments of evil at great cost, reckoned at fifty thousand pieces of silver, Latin, *denarii*, Greek, *drachmas*, worth about 16 cents each, or \$8,000 in all. But in those days a drachma was equivalent to a day's wage, so that the sum was equivalent to \$50,000 to \$100,000 in our time."—"Peloubet's Notes," 1909.

LESSON X — Opposition at Ephesus

SEPTEMBER 2, 1911

LESSON SCRIPTURE: Acts 19:21-41.

LESSON HELP: *Sabbath School Worker*.

PLACE: Ephesus.

PERSONS: -Paul, Timothy, Erastus, Demetrius, Gaius, Aristarchus, Alexander, the town clerk.

Questions

1. What was Paul's plan concerning his work after he left Ephesus? After visiting Jerusalem, where did he intend to go? What steps did he take preparatory to this contemplated journey? Where did he himself remain? Acts 19:21, 22. Compare Rom. 15:24-28. Note 1.

2. What took place at this time? Who was the instigator of the trouble? Whom did he assemble? Acts 19:23-25.

3. What did Demetrius say of the influence of Paul's teaching? What did he say was in danger? What of the worship of Diana? Verses 26, 27.

4. How did the words of Demetrius affect the people? How did they show their religious zeal? How extensive was the agitation? Verses 28, 29.

5. Give a brief description of the goddess Diana and her temple. Note 2.

6. What did Paul seek to do? Verse 30.

7. What indicates that the apostle had a favorable standing with the better people? Verse 31.

8. What was the condition of the mob? Verse 32.

9. Whom did the Jews put forth as their spokesman? Verse 33.

10. What kind of uproar ensued? Verse 34. Note 3.

11. Who quieted the mob? What did the town clerk say? Verse 35.

12. If, as they believed, the worship of Diana was from heaven, what ought they to do? Verse 36.

13. What testimony did he bear concerning Paul and his companions? Verse 37.

14. What did he say was the proper way to settle a real grievance? Verses 38, 39.

15. How did he say they were endangered by such unlawful procedure? Verse 40.

16. What did the town clerk then do? Verse 41.

17. How does Paul refer to this conflict at Ephesus? 1 Cor. 15:32. Note 4.

Notes

1. "The first epistle to the Corinthians was written by the apostle Paul during the latter part of his stay in Ephesus [about 57 A.D.] . . .

"A letter was sent to Paul by the church, revealing nothing of the enormous sins that existed among them. . . . He was, however, forcibly impressed by the Holy Spirit, that the true state of the church had been concealed, and that this letter was an attempt to draw from him statements which the writers could construe to serve their own purposes. There had come to Ephesus about this time several members of the household of Chloe, a Christian family of high repute in Corinth. In answer to the questions of the apostle, these brethren reluctantly gave him a statement of facts as they existed. The church was rent in factions; the dissensions that arose at the time of Apollos' visit had greatly increased. False teachers were leading the brethren to despise the instructions of Paul. The doctrines and the ordinances of the gospel had been perverted. Pride, idolatry, and sensualism were steadily increasing among those who had once been disciples of Christ.

"The apostle's worst fears were more than realized. . . . He sent Titus to Corinth to inform them of his change of plans, and to do what he could to correct the existing evils. Then, summoning all the courage of his nature, and keeping his soul stayed upon God, . . . and throwing his whole soul into the work, he dictated to the faithful Sosthenes one of the richest, most instructive, and most powerful of his letters,—the first extant epistle to the Corinthians."—*Sketches from the Life of Paul*, Mrs. E. G. White, pages 149-151.

2. "The temple of Diana, one of the wonders of the world, and which was 220 years in building, and erected at the joint cost of all Asia, stood without the walls, at some little distance

to the northeast, and being constructed of the purest marble, is said to have gleamed like a meteor to the gaze of the approaching mariner. It was built upon marshy ground, and the foundations were laid at a vast expense. The first superstructure, or basement, was ascended by a grand flight of fourteen steps, and upon this platform was erected the temple, facing the east, 425 feet long, and 220 broad, and supported by columns of Parian marble, 60 feet high, of which 36 were beautifully carved.

“The building was of the Ionic order. Its porticoes consisted each of 32 columns, eight abreast, and four deep, and around the sides were two rows of columns. In the center of the court or hall is the shrine, containing the image of the goddess. We enter, and the roof, which is of cedar, is supported by a row, on each side, of four columns of green jasper. In front of us is the altar, rich with the carvings of Praxiteles, and beyond it hangs from the ceiling the purple embroidered veil screening the image that all the world worshipeth—a wooden image so time-worn that whether the material be pine, or cedar, or ebony, the nearest examination can not discover. Whence it came or by whom it was shaped is a mystery, but the common belief is that it fell from heaven.”—*Abbreviated from “Life of St. Paul,” Lewin, volume 1, pages 323-326.*

3. “The month of May was specially dedicated to the goddess of Ephesus, and was called from her the Artemisian. During the month was held the great fair—called Ephesia—which attracted an immense concourse of people from all parts of Asia, and was kept with all possible splendor and revelry. The gods were personated by chosen representatives, who received throughout the month a sort of mock adoration.

“The theater and stadium were densely crowded by festive throngs to listen to the musical contest, to watch the horse-races and the athletic exhibitions, or to look on with thrills of fiercer emotion at the horrible combats of men and beasts. The vast expense of these prolonged festivities and superb spectacles was entirely borne by the ten Asiarchs. They were men of high distinction, chosen annually from the wealthiest citizens of the chief cities of Asia, and it was their duty to preside over the games and to keep order in the theater. Their names were recorded on coins and in public inscriptions, and the garlands and the purple robes which distinguished them during the continuance of the feast were the external marks of the popular gratitude.”—*Abbreviated from Farrar’s “Life of St. Paul,” pages 369, 370.*

4. “Paul informed the Corinthians of his trouble in Asia, where, he says, ‘We were pressed out of measure, above strength, insomuch that we despaired even of life.’ In his first epistle he speaks of fighting with beasts at Ephesus. He thus refers

to the fanatical mob that clamored for his life. They were indeed more like furious wild beasts than men. With gratitude to God, Paul reviews his danger and his deliverance. He had thought when at Ephesus, that his life of usefulness was about to close, that the promise made to him that he should at last die for his faith, was about to be fulfilled. But God had preserved him, and his remarkable deliverance made him hope that his labors were not at an end."—"Sketches from the Life of Paul," Mrs. E. G. White; page 178.

LESSON XI—Paul's Labor in Macedonia

SEPTEMBER 9, 1911

LESSON SCRIPTURE: Acts 20:1-16.

LESSON HELP: *Sabbath School Worker*.

PLACES: Macedonia, Greece, Philippi, Troas, Assos, Miletus.
PERSONS: Paul, Luke, Timothy, six brethren from different churches, Eutychus.

Questions

1. What region did Paul plan to visit on leaving Ephesus? Acts 20:1. Compare 2 Cor. 2:12, 13.

Note 1.

2. Give the brief record of his labors in Macedonia. How far did he extend his labors? Acts 20:2. Note 2.

3. What mention does Paul make of his trials while laboring in this region? How was the apostle comforted in the midst of these afflictions? 2 Cor. 7:5-7.

4. How long did the apostle remain at Corinth? What caused him to alter his route on his return? Acts 20:3.

5. Who accompanied Paul on this return journey to Jerusalem? Having left Paul behind, where did they wait for him? Verses 4, 5. Note 3.

6. At what time did Paul sail from Philippi? How

long did it take for the voyage to Troas? Verse 6. See Acts 16:11. Note 4.

7. On what day of the week was their parting meeting held? What is said of the length of the meeting? Acts 20:7. Note 5.

8. What serious accident occurred when Paul was preaching? What did Paul do and say? Verses 9, 10, 12. Note 6.

9. How did the company spend the rest of the night? What did Paul do at break of day? Verse 11.

10. While Paul was preaching, what had his companions been doing? What were Paul's plans for the journey? Where were they to meet? Verse 13. Note 7.

11. What was their course after they met at Assos? Verses 14, 15.

12. What place did Paul decide not to visit? Why? Verse 16.

13. What gifts was Paul bearing to the believers in Judea? 1 Cor. 16:1-4. Note 8.

Notes

1. "Paul had directed Titus, on his return from Corinth, to rejoin him at Troas, and he awaited the coming of this beloved fellow laborer, hoping to receive some tidings from the Corinthian church. But week after week passed, and Titus came not. The apostle's solicitude became almost unsupportable. He says: 'My spirit found no rest, because of Titus, my brother.' He left Troas, and went to Philippi, where he met Timothy. . . .

"A deep sadness still rested upon the mind and heart of Paul because of his apprehensions concerning the Corinthian church. While at Philippi, he commenced his second epistle to them; for they hung as a heavy weight upon his soul. . . .

"Paul's burden because of the Corinthians did not leave him until he reached Macedonia, where he met Titus. He states: 'Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God that comforteth those that are cast down, comforted us by the coming

of 'Titus.' The report of this faithful messenger greatly relieved the mind of Paul. Titus assured him that the greater part of the church at Corinth had submitted to the injunctions of the apostle, and had given proof of the deepest repentance for the sins that had brought a reproach upon Christianity. . . .

"In his second epistle to the church, the apostle expressed his joy at the good work which had been wrought in them: 'Though I made you sorry with a letter, I do not repent, though I did repent'—when tortured with fear that his words would be despised, and half regretting that he had written so decidedly and severely."—"*Sketches from the Life of Paul*," Mrs. E. G. White, pages 173-177.

2. "From Macedonia, perhaps from Philippi, he wrote the second epistle to the Corinthians, which he soon followed in person. From Corinth he wrote his epistle to the Romans, in order to prepare the brethren of Rome for his personal preaching. Phœbe, the deaconess, was probably the bearer of the letter. But before going to Rome he visits Jerusalem."—"*Concise Cyclopaedia of Religious Knowledge*," page 715.

"In the autumn he [Paul] went to Greece, and spent three months there, chiefly in Corinth, where he had much to do amid sickness and afflictions on every side, 'fightings without and fears within' (2 Cor. 4:7-11; 7:5, 6), in caring for all the churches (2 Cor. 11:28), and correcting wrong conduct (2 Cor. 12:20, 21; 13:1, 2). It was four or five years since he had left them after a stay of a year and a half."—"*Peloubet's Notes*," 1909.

3. "Paul was accompanied to Corinth by a little band of fellow laborers, some of whom had been his companions during the months spent in Macedonia, and his assistants in gathering funds for the church at Jerusalem. He could rely upon these brethren for sympathy and support in the present crisis."—"*Sketches from the Life of Paul*," Mrs. E. G. White, page 186.

4. "The passage from Philippi was hindered by contrary winds, so that five days instead of two, the usual time, were required to reach Troas. Here Paul remained seven days, and as was his custom, improved the opportunity to encourage and strengthen the believers."—*Id.*, page 196.

5. That this was an evening meeting is clear from the fact that there were "many lights in the upper chamber," and that Paul talked "till break of day."

"The labors of the early days of the week that was spent at Troas are not related to us, but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath."—"*Life and Epistles of the Apostle Paul*," Conybeare and Howson, page 520.

“The meeting was held on what we should call Saturday evening; but we must remember that the Jewish first day began from sundown on Saturday or the Sabbath.”—“*The Expositor's Bible*” (*Acts*), volume 2, page 393.

6. “As Jesus had once said of the young maiden who was taken by death from the society of her friends, ‘She is not dead, but sleepeth,’ so the apostle of Jesus received power to restore the dead to life. He went down and fell upon the body like Elisha of old, and, embracing Eutychus, said to the bystanders, ‘Do not lament, for his life is in him.’”—“*Life and Epistles of the Apostle Paul*,” *Conybeare and Howson*, page 521.

7. “But the time came when Paul too must depart. The vessel might arrive at Assos before him, and, whatever influence he might have with the seamen, he could not count on any long delay. . . .

“The discomfort of a crowded ship is unfavorable for devotion, and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour to whose service he was devoted had often prayed in solitude on the mountain and crossed the brook Kedron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.”—*Id.*, pages 521, 522.

8. “That he should wish to reach Jerusalem in time for Pentecost is natural enough, for there was a peculiar fitness in offering his collection to the church at Jerusalem on that occasion. It was the harvest feast, and it brought to Jerusalem a larger number of foreign Jews than any other festival, so that the relation between Palestine and the rest of the world received then special emphasis. Paul might well fear that a visit to Ephesus, where he had so many friends, and very likely enemies as well, would demand more time than he could afford under the circumstances, possibly compelling him to wait for another ship.”—“*The Apostolic Age*,” *McGiffert*, page 339.

LESSON XII — Paul's Farewell Meeting with the Elders at Ephesus

SEPTEMBER 16, 1911

LESSON SCRIPTURE: Acts 20:17-38.

LESSON HELP: *Sabbath School Worker*.

PLACES: Miletus, Ephesus.

PERSONS: Paul and company, Ephesian elders.

Questions

1. While the ship was detained at Miletus, for whom did Paul send? Acts 20:17.

2. When they had come, of what did he remind them? What could he say of his service to the Lord? Verses 18, 19.

3. How faithful had he been in his ministry? Where had he taught? Verse 20.

4. What foundation truths of the gospel had he made prominent? Verse 21.

5. How only can the sinner be justified from sin? Rom. 3:20, 27, 28; Gal. 3:11.

6. What is the only way for sinners to secure pardon and peace? Rom. 3:25, 26; Acts 4:12; Rom. 5:1. Note 1.

7. As Paul looked forward to his visit at Jerusalem, what did he anticipate? What assurance had he of this? Acts 20:22, 23.

8. How did this prospect affect him? How did he hold his life? What was the sole object of his life? Verse 24. Compare 2 Tim. 4:6-8; Rom. 1:13, 15.

9. What did he say as to their meeting again? Acts 20:25. Note 2.

10. From what did he say he was clear? Why? Verses 26, 27. Note 3.

11. What exhortation did Paul give the elders? How is the church designated? What relation do the elders sustain to it? What are they to do? Verse 28.

12. Of what danger did Paul warn them? Verses 29, 30.

13. What admonition did he repeat? What did he

ask them to remember? To what did he commend them? Verses 31, 32.

14. What did Paul say of his own unselfishness? How had he labored? Verses 33, 34.

15. What had he showed them? What words of Jesus are to be remembered? Verse 35.

16. Describe the parting scene. Verses 36-38. Note 4.

Notes

1. "Paul had ever exalted the divine law. He had presented before the people their great sin in transgressing its precepts, and their duty to repent of such transgression. He had showed them that there was in law no power to save them from the penalty of disobedience. While they should repent of their sins, and humble themselves before God, whose holy law they had broken, and whose just wrath they had thus incurred, they must exercise faith in the blood of Christ as their only ground of pardon. . . . By repentance and faith they might be free from the condemnation of sin, and through the grace of Christ be enabled henceforth to render obedience to the law of God."—*"Sketches from the Life of Paul," Mrs. E. G. White, page 199.*

2. "Paul had not designed to bear this testimony; but while he was speaking the Spirit of inspiration came upon him, confirming his former fears that this would be his last meeting with his Ephesian brethren. He therefore left with them his counsel and admonition as his will and testament to be carried out by them when they should see him no more."—*Id., pages 199, 200.*

3. "Could ministers of the gospel constantly bear in mind that they are dealing with the purchase of the blood of Christ, they would have a deeper sense of the solemn importance of their work. They are to take heed unto themselves and to the flock. Their own example must illustrate and enforce their instructions. Those who teach others the way of life should be careful to give no occasion for the truth to be evil spoken of. As representatives of Christ, they are to maintain the honor of His name. By their devotion, their purity of life, their godly conversation, they should prove themselves worthy of their calling. By right example they may exert an influence which words alone could not have, to encourage faith and holiness, fervent love, devotion, and integrity among those for whom they labor."—*Id., pages 200, 201.*

× 4. "They were gathered together—probably in some solitary spot upon the shore—to listen to his address. This little company formed a singular contrast with the crowds which used

to assemble at the times of public amusement in the theater of Miletus. But that vast theater is now a silent ruin, while the words spoken by a care-worn traveler to a few despised strangers are still living as they were that day, to teach lessons for all time and to make known eternal truths to all who will hear them, while they reveal to us, as though they were merely human words, all the tenderness and the affection of Paul, the individual speaker."—*Life and Epistles of the Apostle Paul*, Conybeare and Howson, page 526. †

"Sadly the disciples followed him to the ship, their hearts filled with anxiety, both for his future and for their own. The apostle's tears flowed freely as he parted from these brethren, and after he had embarked there came to him from the shore the sound of weeping. With heavy hearts the elders turned homeward, knowing that they could expect no further help from him who had felt so deep an interest and labored with so great zeal for them and for the church under their care."—*Sketches from the Life of Paul*, Mrs. E. G. White, pages 202, 203.

LESSON XIII—*Rendering to God His Own in Tithes and Offerings*

SEPTEMBER 23, 1911

Questions

NOT OUR OWN

1. To whom does every man belong? Eze. 18:4.
2. How came God to own man? Gen. 1:27; Isa. 45:12.
3. After man had sold himself into the slavery of sin, in what way did God redeem him? 1 Cor. 6:19, 20.
4. What was the purchase price paid for lost man? 1 Peter 1:18, 19.

STEWARDSHIP

5. What is required of the man who has charge of another's property? 1 Cor. 4:2.

6. What trust did Christ bestow upon His servants before returning to His Father? Mark 13:34.

7. To whom does the Lord look for His tithe and offerings? 1 Cor. 16:2. Note 1.

8. What part of our wages, our increase, is not ours? Lev. 27:30. Note 2.

9. What is to be done with that which is the Lord's? Mark 12:17. Note 3.

COVETOUSNESS

10. Suppose a man proves unfaithful in handling that which belongs to another, how may this affect that which otherwise might have been his own? Luke 16:12.

11. Can it be said that the withholding of the tithe is a small matter? Mal. 3:8; Luke 16:10, 11. Note 4.

LIBERALITY

12. While God's people are intent upon liberally supporting His work, of what may they be assured? Matt. 6:31-33.

13. What promise does God make to the liberal soul? Prov. 11:25; Isa. 32:8; Luke 6:38.

14. Can a man be said to be liberal in using that which belongs to another? Could one be counted liberal, strictly speaking, in returning even a large amount of tithe to the Lord? Therefore to what must the texts cited in question thirteen refer?

15. When the sanctuary was to be built in the wilderness, of whom was Moses to receive an offering? Ex. 35:5.

16. How did the people respond? To what extent? Verse 29; 36:5, 6.

17. With what kind of gifts is the Lord pleased?
2 Cor. 9:6, 7. Note 5.

Notes

1. By this text (1 Cor. 16:2) it will be seen that every disciple has been made a treasurer for God. The Lord places the responsibility upon each believer to render back to Him (1) the tithe—which has never been given man; (2) offerings; both of which are subject to the expression “as God hath prospered him.” To ascertain “how God hath prospered him” requires an examination into his private business affairs. No one can do this for another, as it would require the turning over of personal business matters for examination. Therefore each church-member actually becomes a treasurer for God. This reveals great confidence on the part of God. He voluntarily puts the financial interests of His own kingdom in the earth into our hands. He leaves it to us to count out from our own purses that portion belonging to Him. Surely in a case of this kind it behooves every one to be strictly honest. And it is possible that much more is involved in this than many suppose. Some have proved untrue to this confidence reposed in them by the Lord, and with results quite disastrous. Among these might be mentioned Achan, Ananias and Sapphira, and Judas. Rom. 14:12.

2. “Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which are entrusted to man, God claims a certain portion,—a tithe; but He leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts.”—*“Testimonies for the Church,”* volume 5, page 149.

3. “God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord’s work.”—*Id.*, volume 9, page 247.

4. “The hearts of men become hardened through selfishness, and like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to come up to the rules of tithing. Will a man rob God? Should means flow into the treasury exactly according to God’s plan,—a tenth of all the increase,—there would be abundance to carry forward His work. ‘Well,’

says one, 'the calls keep coming to give to the cause. I am weary of giving.' Are you? Then let me ask, Are you weary of receiving from God's beneficent hand? Not until He ceases to bless you, will you cease to be under bonds to return to Him the portion He claims."—*Id.*, volume 5, page 150. //

5. "Not grudgingly." This spirit in the heart reveals that the giver has lost sight of the essential in the gospel plan of redemption. He fails to view Calvary. The things of earth are become of greater value than the heavenly. God is not glorified by such forced gifts. Such hearts need reconversion. But the cheerful giver reveals a heart overflowing with love for his blessed Redeemer, who gave up a royal home, and for our sakes became poor. "Not grudgingly, or of necessity: for God loveth a cheerful giver."

LESSON XIV — Review

SEPTEMBER 30, 1911

LESSON SCRIPTURE: Acts 14:1 to 20:38.

Questions

1. Name the principal events occurring in connection with the labors of Paul and his fellow workers at Iconium and Lystra. What truth did Paul make prominent while at Lystra? Locate these places on the map. What case of healing at Lystra is recorded? Acts 14:1-20.
2. What was done by the apostles at Derbe? Where did they go from this place? In what places in Pamphylia did they labor? Acts 14:21-28.
3. Why was it necessary for the apostles to go to Jerusalem? Whom did they meet there? What had the false teachers been teaching? Acts 15:1-5.
4. Who especially addressed the council? Who presided at the council? What was his sentence? How was

the decision of the council received by the churches? By what prophets was it confirmed? Acts 15: 6-32.

5. From what place did Paul begin his second missionary journey? Who accompanied him? Why did he separate from Barnabas? What other worker joined them early in the journey? Acts 15: 33 to 16: 5.

6. Why did Paul go into Macedonia? How was he especially directed in his movements? Who joined him at Troas? How was the work introduced into Philippi? Acts 16: 6-15.

7. What caused Paul and Silas to be imprisoned at Philippi? Relate the story of the conversion of the jailer. Acts 16: 16-40.

8. Where did the apostles go from Philippi? How were they received at Thessalonica? What were some of the results of their work? Under what circumstances did they leave? Acts 17: 1-9.

9. What did the people at Berea do? How were many of them affected by the gospel? In what is their example a lesson to us? Acts 17: 10-14.

10. To what important city did Paul now go? State the conditions he found in Athens. Give a brief synopsis of Paul's address on Mars' Hill. Acts 17: 15-34.

11. When Paul left Athens, what important city did he next visit? With whom did Paul abide while there? How long did he remain? What trouble occurred when Gallio was deputy? Acts 18: 1-17.

12. Trace Paul's second missionary journey from Corinth till its close. Acts 18: 18-22.

13. Relate briefly what is stated concerning Apollos and his work. Acts 18: 24-28.

14. What was the result of Paul's work in Ephesus? In what school did he teach? How was his work hindered? What books were destroyed? What is said of their value? Acts 19:1-20.

15. What did Demetrius do? What ensued? How did the town clerk quiet the uproar? Acts 19:21-41.

16. From Ephesus where did Paul go? Who accompanied him? What is said of the voyage to Troas? Acts 20:1-6.

17. What wonderful miracle was performed through Paul at Troas? To what point did he journey on foot? Acts 20:7-14.

18. What meeting was held at Miletus? What did Paul say of his own work? What warning and admonitions did he give? Describe his farewell with these brethren. Acts 20:17-38.

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