

Sabbath School Lesson QUARTERLY

No. 87

Mountain View, Cal., January, 1917

5 Cents

*Entered as second-class matter October 13, 1904, at the Post Office in
Mountain View, Cal., under the Act of Congress of March 3, 1879*

PACIFIC PRESS PUBLISHING ASSOCIATION



Lessons on the Book of Acts

SENIOR DIVISION

First Quarter, January to March, 1917

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Lessons on the Book of Acts

SENIOR DIVISION
FIRST QUARTER

1917

Introductory Note

As we begin the third quarter's lessons on the book of Acts, it will be helpful to take a brief survey of this remarkable book.

1. The writer of the book is Luke. Compare Acts 1:1 with Luke 1:1-4.

2. It is supposed to have been written about A. D. 65.

3. The time covered is about thirty-three years, or about the length of time that Christ was upon earth.

4. The important geographical centers are the three cities, Jerusalem, Antioch, and Rome. Jerusalem was the center of Judaism, Rome of gentile^dom, and Antioch, it seems, the center of gentile Christianity. It will be helpful to locate these places on the map.

5. In the first section of the book, chapters 1-12, the apostle Peter seems to be the most important character, beginning especially at Pentecost. In the remainder of the book, the leading character is the apostle Paul. Peter's message seemed to be more especially to the Jews, while Paul's was to the gentiles.

6. Throughout the record of chapters 13-20 Paul is at liberty, and during this time made three missionary tours, and raised up and established a number of churches. From chapters 21-28 he is in bonds.

The book of Acts, as one writer says, "records the advent and the activities of the Holy Spirit."

The importance of this quarter's lessons is emphasized when we consider that two of the wonderful missionary tours of the apostle Paul are to be studied. We should constantly keep in mind that the great work which is here recorded was done in the years immediately following Pentecost, or the time of the "former rain." Then the gospel was carried to all the world in one short generation (Col. 1: 23). Under the ministration of the Spirit in the "latter rain" the gospel of the last message will again be carried to all the world in one generation.

Lesson 1 — The Council at Jerusalem

JANUARY 6, 1917

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Delegates sent to settle controversy in Jerusalem; visiting believers.....	Ques. 1-4
	"Acts of the Apostles," pp. 188-190.	
Monday	Cause of contention; meeting the apostles and elders.....	Ques. 5, 6
	"Acts of the Apostles," pp. 190-192.	
Tuesday	Peter reasoning with them.....	Ques. 7-11
	"Acts of the Apostles," pp. 192-194.	
Wednesday ..	Paul and Barnabas speaking.....	Ques. 12-16
Thursday ...	Lessons for us.	
Friday	Review the lesson.	

LESSON SCRIPTURE: Acts 15: 1-21.

MEMORY VERSE: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15: 11.

The Narrative

1. Who visited Antioch while Paul and Barnabas were there? From what place did they come? What did they teach? Acts 15: 1. Note 1.

2. What was the attitude of Paul and Barnabas in reference to what was taught? What did the brethren finally decide to do? Verse 2. Note 2.

3. Through what region did they pass on their way to Jerusalem? What did they declare? What was the effect of their message on the believers? Verse 3.

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

5. Who offered objections? What did they teach? Verse 5. Note 3.

6. In view of the contention, what did the apostles and the elders do? Verse 6. Note 4.

7. What spirit characterized the meeting in the beginning? Who finally spoke? To what did he refer? Verse 7.

8. What gift had been bestowed upon the believing gentiles? Verse 8. Note 5.

9. How are all regarded by the Lord? How is the heart purified? Verse 9.

10. What question did Peter put to the Judaizing teachers? Verse 10. Note 6.

11. What did Peter set forth as the only means of salvation? Verse 11.

12. Who then spoke to the council? What experience did they rehearse? Verse 12.

13. Who next spoke to the assembly? Verse 13. Note 7.

14. To whose speech did James refer? Memorize the quotation from the prophet. Verses 14-18. Note 8.

15. What sentence did James give concerning the matter? What were they to write to all the churches? Verses 19, 20.

16. Why was it thought unnecessary to give all the details? Verse 21.

Lessons for Us

1. The question at Jerusalem involved the whole question of salvation,—whether we have something to do to win salvation, or whether it is a free gift.

2. We should lay perplexing questions involving principle before the brethren for counsel. Verse 2.

3. Delegates were chosen to represent the various churches, and the decisions arrived at were to be respected by all. Note 9.

4. We should report what the Lord is doing in different fields, and how churches are being established through the gospel message. Verse 3.

5. The fact that James was the presiding officer would indicate that Peter did not understand that he was a pope and head of all the churches. Verse 13.

Notes

1. This council was held at a time between the first and second missionary tours of the apostle Paul in Asia Minor. While there is a difference of opinion as to the year, it probably was about A. D. 48.

2. The history of the church records difficulties, controversies, and corruptions. There was a Judas among the apostles, and Ananias and Sapphira in the church following Pentecost, the misunderstandings and murmurings of the Grecians and Hebrews, etc. But none of these things indicate that

the gospel preached was not the truth. It is worthy of note that these "false brethren" then found their field of activities in the church, creating dissension and confusion, instead of pushing out into a lost world, bringing souls to Christ and establishing a work of their own. The work of the "false brethren" was to destroy and not build up. It is the same now as in the early church.

3. "The Pharisees had been the companions of St. Paul's younger days. Death had made many changes in the course of fifteen years; but some must have been there who had studied with him 'at the feet of Gamaliel.' Their opposition was doubtless embittered by remembering what he had been before his conversion."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, People's Edition, page 189.

4. "Far more was involved than any mere opposition, however factious, to individual missionaries, or than the severity of any conditions imposed on individual converts. The question of liberty or bondage for all future ages was to be decided; and a convention of the whole church at Jerusalem was evidently called for."—*Id.*, page 189.

5. "Peter related the plain interpretation of these words, which was given him almost immediately in his summons to go to the centurion and instruct him in the faith of Christ. This message showed that God was no respecter of persons, but accepted and acknowledged all who feared Him. Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, he witnessed the Holy Spirit taking possession of his hearers, gentiles as well as Jews."—"The Acts of the Apostles," page 193.

6. "This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ."—*Id.*, page 194.

7. "But the opinion of another speaker still remained to be given. This was James, the brother of the Lord, who, from the austere sanctity of his character, was commonly called, both by Jews and Christians, 'James the Just.' No judgment could have such weight with the Judaizing party as his. Not only in the vehement language in which he denounced the sins of the age, but even in garb and appearance, he resembled John the Baptist, or one of the older prophets, rather than the other apostles of the new dispensation."—"Life and Epistles of St. Paul," Conybeare and Howson, pages 191, 192.

8. This allusion to the rebuilding of the house of David that "is fallen," as spoken by Amos, is especially interesting, showing, as it does, that the 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.

9. "The entire body of Christians was 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. Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the men whom God had ordained to teach the gospel message. From the first the church has had such obstacles to meet, and ever will have till the close of time."—"The Acts of the Apostles," pages 196, 197.

Lesson 2 — The Council at Jerusalem

(CONCLUDED)

JANUARY 13, 1917

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Decision of the council.	Ques. 1, 2
	"Acts of the Apostles," pp. 195-200.	
Monday	Judas and Silas at Antioch.	Ques. 3-6
Tuesday	Paul and Barnabas preaching at Antioch; contention between Paul and Barnabas.	Ques. 7-10
	"Acts of the Apostles," pp. 201, 202.	
Wednesday	Paul and Silas visiting the churches in Syria and Cilicia.	Ques. 11, 12
Thursday	Lessons for us.	
Friday	Review the lesson.	

LESSON SCRIPTURE: Acts 15: 22-41.

MEMORY VERSE: "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

The Narrative

1. The controversy being settled, what did the council decide to do? Who was chosen to accompany Paul and Barnabas? Acts 15:22. Note 1.

2. What was sent by these brethren? What was the substance of the letter? Verses 23-29. Note 2.

3. How was the message received by the church? Verses 30, 31.

4. What high position did Judas and Silas have in the church? What did they do? Verse 32.

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

6. Who remained behind? What did they do? Verses 34, 35. Note 3.

7. After remaining in Antioch for a time, what did Paul propose to his companion in labor? Verse 36. Note 4.

8. What did Barnabas propose to do at this time? Verse 37.

9. What view did Paul take of this matter? Why? Verse 38.

10. What was the result of this contention? Verse 39. Note 5.

11. Whom did Paul choose as his companion in his second missionary tour? Verse 40. Note 6.

12. Where did they go? What did they do? Verse 41.

Lessons for Us

1. We should receive the news from the council of God's people with joy. Verse 31.

2. The presiding presence of the Holy Spirit should be recognized in the deliberations of the church. "It seemed good to the *Holy Ghost*, and to *us*,"—the Holy Spirit first. Verse 28.

3. It is well at times to revisit churches which have been established and see how they do.

4. The account of Paul's second missionary journey is covered in Acts 15: 36 to 18: 22.

5. Those leading out in the work may conscientiously differ in judgment. Acts 15: 39.

Notes

1. "They carried with them the decree which was to give peace to the consciences that had been troubled by the Judaizing agitators; and the two companions, Judas and Silas, who traveled with them, were empowered to accredit their commission and character. It seems also that Mark was another companion of Paul and Barnabas on this journey; for the last time we had occasion to mention his name was when he withdrew from Pamphylia to Jerusalem (page 144), and presently we see him once more with his kinsman at Antioch."—Acts 15: 37. "Life and Epistles of the Apostle Paul," Conybeare and Howson, page 196.

2. Notice the expression in verse 28: "It seemed good to the Holy Ghost, and to us." The Holy Spirit is recognized as the One who presided in the council, and equally responsible in formulating the decrees. The presiding presence of this third person of the Godhead in our assemblies and councils is too often overlooked.

3. "These two disciples remained some short time at Antioch. They were possessed of that power of 'prophecy' which was one of the forms in which the Holy Spirit made His presence known; and the Syrian Christians were 'exhorted and confirmed' by the exercise of this miraculous gift. The minds of all were in great tranquillity when the time came for the return of these messengers 'to the apostles' at Jerusalem. Silas, however, either remained at Antioch, or soon came back thither. He was destined, as we shall see, to become the companion of St. Paul, and to be at the beginning of the second missionary journey what Barnabas had been at the beginning of the first."—*Id.*, pages 197, 198.

4. Gospel workers may learn a lesson from the watchfulness of the apostle Paul over those whom he had brought to Christ through his ministry. Having seen the baneful fruit of apostasy, and the distracting influence of false teachers, who, not by open antagonism, but rather by clandestine intrigue, came spying around the church to pull down what he by hard labor had built up, he bent all his energies to save the flock from being deceived. He warned "every one night and day with tears" in order that he might "present every man perfect in Christ Jesus."

5. "How could Paul consent to take with him a companion who would really prove an embarrassment and a hindrance? Such a task as that of spreading the gospel of God in a hostile world needs a resolute will and an undaunted courage. And the work is too sacred to be put in jeopardy by any experiments. Mark had been tried once and found wanting. . . . And Barnabas would not be without strong arguments to defend the justice of his claims. It was hard to expect him to resign his interest in one who had cost him much anxiety and many prayers. His dearest wish was to see his young kinsman approving himself as a missionary of Christ."—*Id.*, page 217.

6. We see here the great apostle with Silas as his companion starting on his second great missionary journey, beginning about A. D. 51 and continuing till about A. D. 54.

This second tour seems to have originated in a desire expressed to Barnabas, that they should revisit all the cities where they had preached the gospel, and founded churches.

Lesson 3 — Paul and Silas at Derbe, Lystra, and Philippi

JANUARY 20, 1917

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Paul chooses Timothy.	Ques. 1-3
	“Acts of the Apostles,” pp. 203-205.	
Monday	Paul and Timothy preaching in the cities	Ques. 4-8
	“Acts of the Apostles,” pp. 206-210.	
Tuesday	Paul has a vision.	Ques. 9-12
	“Acts of the Apostles,” pp. 211, 212.	
Wednesday	Conversion of Lydia.	Ques. 13, 14
Thursday	Lessons for us.	
Friday	Review the lesson.	

LESSON SCRIPTURE: Acts 16: 1-15.

MEMORY VERSE: “Come over into Macedonia, and help us.”
Acts 16: 9.

The Narrative

1. What young man did Paul find at Lystra? What is said concerning his parentage? Acts 16: 1.
2. What report was given of him by the brethren? Verse 2. Note 1.
3. What requirement did Paul make concerning Timothy? Why did he do this? Verse 3. Note 2.
4. What did the apostles do as they went through the cities? Verse 4.
5. How were the churches affected? Verse 5.
6. What regions are mentioned as being visited by the apostle? How is the presence of the Holy Spirit indicated? Verse 6.
7. Being restrained by the Spirit from preaching the gospel in Asia, what further evidence is given of the Spirit's guidance? Verse 7. Note 3.
8. To what place did they finally come? Verse 8.
9. What appeared to Paul in the night seasons? Verse 9.
10. What did they conclude from the vision? Verse 10.
11. What places did they touch in sailing to Macedonia? Verses 11, 12. Note 4.
12. What did they do on the Sabbath? Verse 13.

13. What woman is especially mentioned as among the first to accept the gospel? Verse 14.

14. How is her thorough conversion indicated? Verse

15. Note 5.

Lessons for Us

1. The youth should be taught the Scriptures from a child, as Timothy was. 2 Tim. 1: 3-5; 3: 14, 15. Note 6.

2. Where no principle of right is at stake it is wise to give consideration to what others may think. Paul circumcised Timothy "because of the Jews that were in those parts." Acts 16: 3, A. R. V.

3. We should pray for, and expect the guidance of, the Holy Spirit in our work. Verses 7-9.

4. We may win by being found where "prayer was wont to be made." Verse 13.

Notes

1. Timothy was doubtless one who accepted the gospel under the labors of Paul on his first missionary tour. That he was a genuine convert is evidenced by the good report which the church gave of him.

2. "The expression in the original means, 'he was a born Greek.' The most natural inference is, that his father was living, and most probably not a proselyte of righteousness, if a proselyte at all."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 229, note.

"As a precautionary measure, Paul wisely advised Timothy to be circumcised — not that God required it, but in order to remove from the minds of the Jews that which might be an objection to Timothy's ministration."—"The Acts of the Apostles," page 204.

3. "Here again we are taught a new and vital lesson. The Holy Spirit is shown to us in another of His acts of administration: the double guidance of the apostle and his companion; on the one hand *prohibition and restraint*, on the other *permission and constraint*. They are forbidden in one direction, invited in another; one way the Spirit says, 'Go not;' the other He calls, 'Come'— not into Bithynia, where they assayed to go, but into Macedonia, where He had a mission for them to accomplish in introducing the gospel into Europe."—"The Acts of the Holy Spirit," pages 120, 121.

4. 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* 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 that he was one of the company, having evidently joined Paul and Silas at Troas.

5. "Lydia, being convinced that Jesus was the Messiah, and having made a profession of her faith, was forthwith baptized. The place of her baptism was doubtless the stream which flowed by the *proseucha* [place of prayer]."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 255, People's Edition.

6. "From a child, Timothy knew the Scriptures; and this knowledge was a safeguard to him against the evil influences surrounding him, and the temptation to choose pleasure and selfish gratification before duty. Such a safeguard all our children need; and it should be a part of the work of parents and of Christ's ambassadors to see that the children are properly instructed in the word of God."—"Testimonies for the Church," volume 4, page 398.

Lesson 4 — Paul and Silas in Prison

JANUARY 27, 1917

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture.	
Sunday	..... Casting out the evil spirit.....	Ques. 1-3
Monday	..... Paul and Silas before the magistrates	Ques. 4-7
	..... "Acts of the Apostles," pp. 212-215.	
Tuesday	..... Prison doors opened; conversion of the jailer and his house.....	Ques. 8-13
	..... "Acts of the Apostles," pp. 215-220.	
Wednesday	.. Paul and Silas given their freedom...	Ques. 14-18
Thursday	... Lessons for us.	
Friday	..... Review the lesson.	

LESSON SCRIPTURE: Acts 16: 16-40.

MEMORY VERSE: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

The Narrative

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

2. How did Paul rebuke the wicked spirit? What was the result? Verse 18. Note 2.

3. What did the owners of the slave girl do to Paul and Silas? What charge did they make against them? Verses 19-21.

4. Who joined with them in the attack against Paul and Silas? What did the magistrates do? Verse 22.

5. What did they do to the apostles? What charge was given the jailer? Verse 23.

6. In view of the charge given him, what did the jailer do? Verse 24. Note 3.

7. Though cruelly treated, what did Paul and Silas do? Who heard them? What time of night was it? Verse 25. Note 4.

8. How was the power of God manifested? What was the effect of the earthquake? How was the jailer affected? Verses 26, 27. Note 5.

9. What did Paul say to him? Verse 28.

10. What did the jailer do? What great question did he ask the apostles? Verses 29, 30. Note 6.

11. By what words was the jailer's mind directed to the Saviour? Verse 31.

12. To whom did they speak the word of God? Who believed besides the jailer? What gospel ordinance was administered? Verses 32, 33.

13. What did the gospel bring into their hearts? Verse 34.

14. What request did the magistrates make? Verses 35, 36.

15. What reply did Paul make to this request? Verse 37. Note 7.

16. How did his request affect the rulers? Verse 38.

17. What did they do? Verse 39.

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

Lessons for Us

1. The things that sometimes seem to hinder the work are really advancing it. Phil. 1:12.

2. It is our privilege to rejoice in the Lord under the most unfavorable circumstances. Acts 16:25.

3. Prayer brings deliverance to those who believe.

4. The power which loosens "every one's bands" is the same that caused the earth to quake.

5. Though suffering persecution and trial, we can comfort others. Verse 40.

6. It is sometimes proper to take advantage of our citizenship in time of persecution. Verse 37. Note 8.

Notes

1. "This woman was a special agent of Satan, and had brought to her masters much gain by soothsaying. Her influence had helped to strengthen idolatry. Satan knew that his kingdom was being invaded, and he resorted to this means of opposing the work of God, hoping to mingle his sophistry with the truths taught by those who were proclaiming the gospel message."—"The Acts of the Apostles," page 212.

2. The rebuking and subjugating of the demoniacal spirit with which this woman was possessed was a manifestation of the power of the gospel over the forces of evil. The words of the Saviour are: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10: 19. This same power should attend the gospel now.

3. "The jailer fulfilled the directions of the magistrates with rigorous and conscientious cruelty. Not content with placing the apostles among such other offenders against the law as were in custody at Philippi, he 'thrust them into the inner prison,' and then forced their limbs, lacerated as they were, and bleeding from the rod, into a painful and constrained posture, by means of an instrument employed to confine and torture the bodies of the worst malefactors."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 262.

4. These inner prisons of the ancient world were such as that into which Jeremiah was let down with cords, and where he sank "in the mire." Jer. 38: 6. In these damp, dark, pestilential cells the chains are said to have rusted on the limbs of the prisoners. The legs, arms, and neck of offenders were confined and stretched in the stocks, producing excruciating torture. In such a place, their bodies lacerated and bleeding, the apostles were heard singing a duet of praise and thanksgiving to God. No murmuring or complaining. What a beautiful lesson of trust in God 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," Stiffler, pages 157, 158.

6. "Philippi is famous in the annals of suicide. Here Cassius, unable to survive defeat, covered his face in the empty tent, and ordered his freedmen to strike the blow. His

messenger Titinius held it to be a 'Roman's part' to follow the stern example. Here Brutus bade adieu to his friends, exclaiming, 'Certainly we must fly, yet not with feet, but with the hands;' and many, whose names have never reached us, ended their last struggle for the republic by self-inflicted death. Here, too, another despairing man would have committed the same crime, had not his hand been arrested by an apostle's voice. Instead of a sudden and hopeless death, the jailer received at the hands of his prisoner the gift both of temporal and spiritual life."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, pages 265, 266.

7. The law of Rome made it a crime to scourge a Roman citizen or deprive him of liberty without a fair trial. The apostles, knowing this, stood upon their rights as citizens.

8. "In Paul's time, Roman citizenship conferred freedom from corporal punishment, the right of appeal to the emperor against the sentences of magistrates, the right to hold office, and exemption from direct taxation."—"Teachers' Testament," Nelson, note.

Lesson 5 — Paul at Thessalonica and Berea

FEBRUARY 3, 1917

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Paul preaching at Thessalonica.	..... Ques. 1-4
		"Acts of the Apostles," pp. 221-229.	
Monday	.....	The effect of the gospel on the un-	
		believing Jews	..... Ques. 5-7
		"Acts of the Apostles," pp. 229, 230.	
Tuesday	.....	Paul and Silas in Berea	..... Ques. 8-10
Wednesday	..	Paul goes to Athens	..... Ques. 11, 12
		"Acts of the Apostles," pp. 231-233.	
Thursday	...	Lessons for us.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Acts 17:1-15.

MEMORY VERSE: "They received the word with all readiness of mind, and searched the Scriptures daily." Acts 17:11.

The Narrative

1. What seaport of Macedonia was next visited by Paul and those laboring with him? Acts 17:1. Note 1.
2. What custom did Paul follow here? Out of what did he reason? Verse 2. Note 2.
3. What great truth did he allege from the Scriptures? Verse 3. Note 3.
4. What was the result of his preaching the Word? Verse 4.

5. How did the success of the apostles affect the unbelieving Jews? What did they do? Verse 5.

6. With what did the mob charge the apostles? Verses 6-8.

7. What disposition was finally made of them? Verse 9.

8. To what place did the brethren send Paul and Silas? On arriving at Berea, what did they do? Verse 10.

9. What was the attitude of the Bereans toward the Word which was spoken to them? Verse 11. Note 4.

10. How did the enemy seek to hinder the work at Berea? Verse 13.

11. What steps did the brethren take to protect Paul? Who remained behind to instruct further the believers? Verse 14.

12. To what city was Paul brought? What message did he send to Silas and Timothy? Verse 15.

Lessons for Us

1. Power attends the word of God when spoken in faith. 1 Thess. 1:5.

2. Much trial and affliction are sometimes experienced in establishing the work of the gospel. 1 Thess. 1:6; 2:2.

3. Those who are Christians should give the light to others. 1 Thess. 1:7, 8. Note 5.

4. Those who preach the gospel may sometimes be looked upon as traitors. This was involved in the charge that the apostles claimed another king than Cæsar. Acts 17:7.

5. It is sometimes wise when persecution is manifested in one place to go quietly to another. Verse 10.

6. The Word is the standard by which to test what is being taught. Verses 11, 12.

Notes

1. "Thessalonica.—A city of Macedonia, now called Salonica."—"Twentieth Century Dictionary."

Notice the words, "they had passed." (Compare Acts 17:1 and 16:10-13, 16, 17.) It is evident from this that Luke is not with them and writes as a historian and not as an eyewitness. This perhaps explains why the narrative of events at Thessalonica is quite general, while that of Philippi

is more in detail. Luke does not appear to be with Paul again until the time of his second visit to Macedonia on his third missionary tour. See Acts 20: 4-6. Timotheus however seems to have rejoined Paul and Silas either at Thessalonica or Berea.

2. While it might be inferred from Paul's statement that he preached "three Sabbath days," that his stay was limited to this time, many Bible writers think that he remained a longer time.

3. Paul, as a great gospel preacher, did not dwell upon the social and ethical questions of his time, but proclaimed with power the vital truth of Christianity from the Scriptures. He preached in verity the word of God.

4. "The length of St. Paul's stay in the city is quite uncertain. From the fact that the Bereans were occupied 'daily' in searching the Scriptures for arguments to establish or confute the apostle's doctrine, we conclude that he remained there several days at least. From his own assertion in his first letter to the Thessalonians, that, at the time when he had been recently taken away from them, he was very anxious, and used every effort to revisit them, we cannot doubt that he lingered as long as possible in the neighborhood of Thessalonica."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 294.

5. Thessalonica was a seaport of great commercial importance at that time. As news from there would be carried throughout a wide area, it is quite probable that the disorderly demonstrations, as well as the miraculous demonstration in the deliverance of Paul and Silas, were very widely known.

Lesson 6 — Paul at Athens

FEBRUARY 10, 1917

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Paul in the synagogue at Athens.	..... Ques. 1-3
Monday	.....	Questioned by the philosophers of Athens	..... Ques. 4-6
		"Acts of the Apostles," pp. 234-236.	
Tuesday	.....	Paul's sermon on Mars' Hill.	..... Ques. 7-13
		"Acts of the Apostles," pp. 237-242.	
Wednesday	..	Closing his labors at Athens.	..... Ques. 14-16
Thursday	...	Lessons for us.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Acts 17: 16-34.

MEMORY VERSE: "He giveth to all life, and breath, and all things." Acts 17: 25.

The Narrative

1. What stirred the spirit of Paul while he was waiting in Athens for Silas and Timothy? How did the idolatry of the people affect him? Acts 17: 16. Note 1.

2. What did he do? Verse 17.

3. As he continued his daily disputations, whose attention was attracted by his labors? How did these philosophers regard him? What view did they take of his teaching? Verse 18. Note 2.

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

5. What reason did they assign for their inquiry concerning the new doctrine? Verse 20.

6. What was the chief occupation of the Athenians? Verse 21.

7. With what statement did Paul begin his discourse on Mars' Hill? Verses 22, 23. Note 4.

8. What great fundamental truth did he set forth in unfolding to them the unknown God? What did he say of God's dwelling place? Verse 24.

9. How did he say God could not be worshiped? Verse 25.

10. What is God's purpose concerning the nations? What has He appointed? Why has He done this? Verses 26, 27.

11. What did he say concerning God's nearness to us? Verse 28. Note 5.

12. By what statement did he show the foolishness of idol worship? Verse 29. Compare Isa. 45: 20, 21.

13. What does Paul call the wisdom of the world? What are all men commanded to do? Acts 17: 30. Compare 1 Cor. 1: 19-25.

14. In view of what solemn event did the apostle appeal to the Athenians to repent? How will God judge the world? By whom? Acts 17: 31.

15. What attitude did the philosophers assume toward the teaching of Paul? Verse 32. Compare chapter 24: 25.

16. What did Paul do? Whom did he leave behind as believers? Acts 17: 33, 34. Note 6.

Lessons for Us

1. We may be well versed in the wisdom of this world and not know the true God. Verse 23.

2. The gospel must be made known to the learned as well as the unlearned. Verse 19.

3. The Lord is very near to all, even to those who may not know Him. Verses 27, 28.

4. We are responsible for the light that has come to us. Verse 30.

5. Later Paul at Corinth said he "determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. Does this not imply that his course at Athens in meeting logic with logic, and philosophy with philosophy, was not the wisest way?

6. Honest souls may be found among those who mock. Acts 17:34. Note 7.

Notes

1. The city of Athens was famed for its architecture and art, and for the education and intelligence of its people. But it was nevertheless shrouded in heathenism. Statues of gods and deified heroes were to be seen in every direction. Temples and sanctuaries with their altars and filled with idols were on every hand. There were the sculptured forms of Minerva, Jupiter, Apollo, and a sanctuary to Bacchus. There were statues of the great men of Athens, such as Solon and Demosthenes. There were deified heroes of mythology. "Thus, every god in Olympus found a place in the Agora. But the religiousness of the Athenians went even further. For every public place and building was likewise a sanctuary. The Record House was a temple of the mother of the gods. The Council House held statues of Apollo and Jupiter, with an altar of Vesta. The theater at the base of the Acropolis, into which the Athenians crowded to hear the words of their great tragedians, was consecrated to Bacchus." But with all this "vast composition of architecture and sculpture, dedicated to the national glory and to the worship of the gods," the true God was to them unknown. What a commentary on the worthlessness of an education outside of Christ!

2. "Among those who encountered Paul in the market place were 'certain philosophers of the Epicureans, and of the Stoics;' but they, and all others who came in contact with him, soon saw that he had a store of knowledge even greater than their own. His intellectual power commanded the respect of the learned; while his earnest, logical reasoning and the

power of his oratory held the attention of all in the audience. His hearers recognized the fact that he was no novice, but was able to meet all classes with convincing arguments in support of the doctrines he taught. Thus the apostle stood undaunted, meeting his opposers on their own ground, matching logic with logic, philosophy with philosophy, eloquence with eloquence."—"The Acts of the Apostles," pages 235, 236.

3. Areopagus was "a rocky eminence at Athens, near the Acropolis, upon which a sovereign criminal court held its sittings. The judges were called Areopagites, and through a long period were greatly respected." ("Twentieth Century Dictionary.")

4. The word "superstitious" in this text seems an unfortunate translation. The Revised Version gives "religious." Conybeare and Howson translates the text, "I bear witness to your carefulness in religion," and in a footnote adds, "The mistranslation of this verse in the Authorized Version is much to be regretted, because it entirely destroys the graceful courtesy of Paul's opening address, and represents him as beginning his speech by offending his audience."

5. "The quotation [in this verse] is from Aratus, a Greek poet, who was a native of Cilicia; a circumstance which would, perhaps, account for St. Paul's familiarity with his writings."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 328, note.

6. Hales, in his chronology, speaking concerning the darkening of the sun at the cross, makes the following interesting statement concerning Dionysius; assuming that it is the same 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 Apollophanes'—astonishment at the phenomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then backward 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 unknown God,' for whose sufferings all nature was darkened and convulsed." ("Hales," volume 3, page 230.)

7. No one under sixty years of age could be a member of the court of the Areopagites. "The court had jurisdiction in criminal and political cases, as well as those affecting public morals." (See Nelson's "Teachers' Testament," note.)

Lesson 7 — Paul at Corinth

FEBRUARY 17, 1917

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Paul preaching at Corinth; Timothy and Silas join him.	Ques. 1-5
		"Acts of the Apostles," pp. 243-250.	
Monday	.....	Preaching to the gentiles; before the governor.	Ques. 6-11
		"Acts of the Apostles," pp. 251-254.	
Tuesday	.....	Paul goes from city to city visiting the believers.	Ques. 12-15
		"Acts of the Apostles," pp. 255-268.	
Wednesday	..	Apollos, Aquila, and Priscilla.	Ques. 16-18
		"Acts of the Apostles," pp. 269-280.	
Thursday	...	Lessons for us.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Acts 18: 1-28.

MEMORY VERSE: "I am with thee, and no man shall set on thee to hurt thee." Acts 18: 10.

The Narrative

1. What important city did Paul visit on leaving Athens? Acts 18: 1. Note 1.

2. Whom did he find here? With whom did he abide? What was their occupation? What did Paul do? Verses 2, 3. Note 2.

3. While at Corinth, what did Paul do on the Sabbath? How long did he remain there? Verses 4, 11.

4. Who came to assist Paul in his labors at this time? What testimony did Paul bear? Verse 5. Compare chapter 17: 15. Note 3.

5. How did the people receive the preaching of Paul? What solemn reply did he make to the opposers? For whom did he now prepare to labor especially? Acts 18: 6. Compare chapter 13: 46; 28: 27, 28.

6. At whose house in Corinth did Paul meet with the gentiles? Acts 18: 7.

7. Who embraced the truth of the gospel preached by the apostle? Verse 8.

8. What encouragement was given him to continue his labors? Memorize the words of the Lord spoken to him. Verses 9, 10.

9. Before whom was Paul brought? What was the charge made against him? Verses 12, 13. Note 4.

10. What did the governor say about the case? How did he treat Paul's accusers? Verses 14-16. Note 5.

11. How was Sosthenes treated by the Greeks? What was the governor's attitude concerning this matter? Verse 17.

12. Where did Paul now go? Who accompanied him? In what important city did he land? What did he do? Verses 18, 19.

13. Where did Paul go from Ephesus? What cheering promise did he make the church before his departure for Cæsarea? Verses 20, 21.

14. After a short visit with the church at Cæsarea, where did Paul go? Verse 22. Note 6.

15. Leaving Antioch on his third missionary tour, what churches did he visit? Verse 23.

16. What noted man came to Ephesus about this time? Where was Apollos born? What is said of his knowledge of the Scriptures? What baptism only did he know? Verses 24, 25. Note 7.

17. Who is mentioned as among those who heard him speak in the synagogue? What did Aquila and Priscilla do? Verse 26.

18. To what place did Apollos go? How was the confidence of the brethren in him shown? What results attended his work? Verses 27, 28.

Lessons for Us

1. It is honorable to labor with our hands. Verse 3.
2. We should always be ready to lay down our own plans at God's call. Note 8.
3. Open opposition from the enemy may indicate that there are some who are looking for light. Verses 9, 10.
4. Although we may have a good understanding of the Scriptures, there may be more light for us. Verses 24, 25.
5. The greatest qualification of a teacher is to be teach-

able. Apollos is a good example of this. He was willing to receive more light.

6. Any consecrated person in the church, however humble, may be used in bringing additional light to those who may be regarded as great teachers. Verse 26.

Notes

1. Paul visited Corinth three times. About A. D. 53 he spent a year and a half here (Acts 18: 11), during which time he probably wrote the two epistles to the Thessalonians; 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. Compare 1 Cor. 16: 6; Rom. 16: 1.

2. Aquila and Priscilla were refugees from Rome, having fled from Italy to the Grecian metropolis after the decree of Claudius in A. D. 32, expelling all the Jews from Rome.

"He [Paul] 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."—"Cyclopedia of Religious Knowledge," page 218.

3. "The remarkable word which is used to describe the 'pressure' which he experienced at this moment in the course of his teaching at Corinth, is the same which is employed of our Lord Himself in a solemn passage of the Gospels (Luke 12: 50) when He says, 'I have a baptism to be baptized with; and how am I *straitened* till it be accomplished!'"—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 339.

4. Gallio was "the adopted name of Marcus Annæus Novatus, son of M. Annæus Seneca of Cordova in Spain, brother of the philosopher L. Annæus Seneca, and uncle of the poet Lucan. He was a man of fine character and culture, and proconsul of Achaia during Paul's first visit to Corinth (after 49 A. D.) and fell a victim to Nero's cruelty in 66 A. D." (Standard Bible Dictionary.)

5. Gallio doubtless understood the real reasons for their opposition to Paul, and seeing that there was no Roman law violated, he did not see fit to waste time on religious technicalities, so drove them from his court. His act no doubt greatly enraged his accusers.

6. The journey from Cæsarea to Jerusalem is related very briefly indeed. Luke simply says, "He went up and saluted the church." No disputes or contentions are mentioned. We are not informed whether or not he arrived in time for the feast, though it is quite probable that he did.

7. "The work of the believers had been given them by God. By their faithful adherence to the truth they were to give to

others the light which they had received. The apostle bade them not to become weary in well-doing, and pointed them to his own example of diligence in temporal matters while laboring with untiring zeal in the cause of Christ. He reproved those who had given themselves up to sloth and aimless excitement, and directed that 'with quietness they work, and eat their own bread.' He also enjoined upon the church to separate from their fellowship any one who should persist in disregarding the instruction given by God's ministers. 'Yet,' he added, 'count him not as an enemy, but admonish him as a brother.'—"The Acts of the Apostles," pages 267, 268.

8. "As he [Paul] was planning to leave the city for a more promising field, and seeking earnestly to understand his duty, the Lord appeared to him in a vision, and said, 'Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.'"—*Id.*, page 250.

Lesson 8 — Paul at Ephesus

FEBRUARY 24, 1917

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Paul preaching at Ephesus.....	Ques. 1-3
		"Acts of the Apostles," pp. 281-283.	
Monday	.....	The believers receive the Holy Spirit.....	Ques. 4-7
		"Acts of the Apostles," pp. 284, 287.	
Tuesday	.....	Manifestation of divine power; sorcery practiced by apostate Jews.....	Ques. 8-11
		"Acts of the Apostles," pp. 287-290.	
Wednesday	..	The word of God grew mightily.....	Ques. 12-14
Thursday	...	Lessons for us.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Acts 19: 1-20.

MEMORY VERSE: "And many that believed came, and confessed, and showed their deeds." Acts 19: 18.

The Narrative

1. When Paul arrived at Ephesus, whom did he find? What searching question did he ask? What answer did the disciples make? Acts 19: 1, 2. Note 1.

2. What further question did the apostle ask? How did the disciples answer? Verse 3.

3. What explanation did Paul give them concerning the baptism of John? When they understood the matter more fully, what did they do? Verses 4, 5.

4. As they followed the further light set before them by the apostle, how did the Lord manifest His approval? To how many men did this rich experience come? Verses 6, 7.

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

6. How did his preaching affect some? What did Paul therefore do? Verse 9. Note 2.

7. How long did Paul continue his work? What was the result? Verse 10.

8. What manifestation of divine power was seen in the work of the apostle? Verses 11, 12. Note 3.

9. How did the enemy seek to bring reproach upon the name of Jesus? Verses 13, 14. Note 4.

10. How did this opposition result? Verses 15, 16.

11. To what extent was this known? How was the truth advanced? Verse 17. Note 5.

12. How did those who were converted show that the gospel had a deep hold in their lives? Verse 18.

13. To what had they been addicted? What did they do? What was the value of the books destroyed? Verse 19. Note 6.

14. What power wrought this mighty change? Verse 20.

Lessons for Us

1. To know that one has received the Holy Spirit is essential in Christian experience. Verses 1, 2.

2. Baptism and the preparation for it are of the greatest importance. Verses 3-5.

3. Manifestations of a spirit from above and a spirit from beneath are both sometimes witnessed. Verses 11-16.

4. The love for novels and all impure literature is destroyed in the life of a true Christian. Verses 19, 20.

Notes

1. "When John the Baptist was preaching, many, in their visits to Jerusalem at the annual feasts, had gone out to the banks of the Jordan to listen to him. There they had heard Jesus proclaimed as the Promised One, and they had carried the tidings to all parts of the world. Thus had Providence prepared the way for the labors of the apostles.

"On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained some knowledge of the mission of Christ."—"The Acts of the Apostles," pages 281, 282.

2. Tyrannus was a "sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period." ("Popular and Critical Encyclopedia.")

"This school 'was probably a lecture room, which, as the private property of the owner, was lent or let to the apostles.' 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.

3. "These manifestations of supernatural power 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. As these miracles were wrought in the name of Jesus of Nazareth, the people had opportunity to see that the God of heaven was more powerful than the magicians who were worshippers of the goddess Diana. Thus the Lord exalted His servant, even before the idolaters themselves, immeasurably above the most powerful and favored of the magicians."—"The Acts of the Apostles," page 287.

4. Exorcism was a belief in demoniacal possessions. In some instances the gift was regarded as divine. "The epithet applied to these exorcists indicates that they were traveling mountebanks, who, beside skill in medicine, pretended to the knowledge of magic." ("Popular and Critical Encyclopedia.")

5. "And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

"Thus unmistakable proof was given of the sacredness of the name of Christ, and the peril which they incurred who should invoke it without faith in the divinity of the Saviour's mission. 'Fear fell on them all, and the name of the Lord Jesus was magnified.'"—"The Acts of the Apostles," page 288.

6. Would that the gospel to-day might get such a hold in the lives of many as to lead them to destroy the cheaper fiction which is a curse to their homes! "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, reckoning at fifty thousand pieces of silver, Latin, *denarii*; Greek, *drachmas*, worth about sixteen 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 9 — The Gospel Opposed at Ephesus

MARCH 3, 1917

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Paul plans another journey; Timothy and Erastus sent to Macedonia	..... Ques. 1, 2
Monday	.....	Paul's encounter with Demetrius	..... Ques. 3-6
		"Acts of the Apostles," pp. 291-293.	
Tuesday	.....	The whole city of Ephesus in an uproar	..... Ques. 7-10
Wednesday	..	The town clerk meets the citizens on their own ground	..... Ques. 11-16
		"Acts of the Apostles," pp. 294-297.	
Thursday	...	Lessons for us.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Acts 19: 21-41.

MEMORY VERSE: "Thou shalt not make unto thee any graven image." Ex. 20: 4.

The Narrative

1. What place did Paul plan to visit after leaving Ephesus? What was his final destination? After visiting Jerusalem, where did he intend to go? Acts 19: 21.

2. Whom did he send ahead to Macedonia? Where did he himself remain? Verse 22. Compare Rom. 15: 24-28. Note 1.

3. What arose at this time? Who instigated the trouble? What was his occupation? Whom did he gather together? What was the basis of his appeal to them? Acts 19: 23-25. Note 2.

4. How great did Demetrius say was the influence of Paul's teaching? Verse 26.

5. What did he say was in danger? What effect did he say his teaching would have on the worship of Diana? Verse 27. Note 3.

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

7. What did Paul decide to do? How did the disciples and the better class of people restrain him? Verses 30, 31. Note 4.

8. How is the confusion of the mob described? Verse 32.

9. Who was put forth by the Jews as a spokesman? Verse 33. Note 5.

10. What description is given of the uproar that continued? Verse 34.

11. Who quieted the mob? What did he say? Believing, as they claimed, that the image of Diana fell from heaven, what ought they to do? Verses 35, 36.

12. What was the town clerk's testimony concerning Paul and his companions? Verse 37. Note 6.

13. What suggestion did he make as to the proper way to settle a grievance. Verses 38, 39.

14. What danger did he say threatened them for the day's proceedings? Verse 40.

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

16. How does Paul speak of this experience at Ephesus? 1 Cor. 15: 32.

Lessons for Us

1. Interference with a secular, money-making scheme often creates opposition. Acts 19: 23-27.

2. Those who are certain they are right will not employ rash methods. Verse 36. Note 7.

3. The servants of the state frequently see the principle of right more clearly than those blinded by religious prejudices. Verses 38-40.

4. The Lord will protect His servants in the midst of danger and tumult.

Notes

1. "The first epistle of Paul to the Corinthians was written during the apostle's long sojourn in Ephesus (1 Cor. 16: 8, 9, 19; Acts 19), probably early in A. D. 57."—"A Dictionary of the Bible," Davis.

2. Diana was "the Roman goddess of the moon, and of field and woods, and of all forms of life and activity which were supposed to be influenced by the moon. Her image was supposed to have fallen from heaven." (*Id.*) Her worship was nature worship with all its abominations.

3. "The scale on which the temple was erected was magnificently extensive. It was 425 feet in length and 220 in breadth, and the columns were 60 feet high. The number of columns was 127, each of them the gift of a king; and 36 of them were enriched with ornament and color. The folding doors were of cypress wood; the part which was not

open to the sky was roofed over with cedar; and the staircase was formed of the wood of one single vine from the island of Cyprus. The value and fame of the temple were enhanced by its being the treasury where a large portion of the wealth of western Asia was stored up. It is probable there was no religious building in the world in which was concentrated a greater amount of admiration, enthusiasm, and superstition."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, pages 465, 466.

4. The Revised Version reads, "And certain also of the Asiarchs, being his friends." These were the officers having charge of the Roman province of Asia; and their course indicates that the better class of people had no sympathy with the mob, and were really Paul's friends.

5. "The purpose of this was most likely to save the Jews from being mixed up with the Christians in the vengeance of the people. He may or may not have been the same as Alexander the coppersmith."—"Standard Bible Dictionary."

6. "Coins show that in the several cities of Asia Minor the town clerk presided in popular assemblies, and was the virtual, or in some cases the actual, head of the municipal government."—"A Dictionary of the Bible," Davis.

7. If the image of Diana really had a supernatural origin and fell down from Jupiter, how could she be deposed from her magnificence? Could not Jupiter, the king of gods, take care of his own?

Lesson 10 — Paul's Visit to Macedonia

MARCH 10, 1917

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Paul visits Macedonia and Greece....	Ques. 1-4
		"Acts of the Apostles," pp. 389-390.	
Monday	.....	Waiting at Troas for Paul.....	Ques. 5, 6
Tuesday	.....	A farewell meeting.....	Ques. 7-11
		"Acts of the Apostles," pp. 391, 392.	
Wednesday	..	Paul meets his companions.....	Ques. 12-15
Thursday	...	Lessons for us.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Acts 20: 1-16.

MEMORY VERSE: "This is My commandment, that ye love one another, as I have loved you." John 15: 12.

The Narrative

1. To what region did Paul go on leaving Ephesus? Acts 20: 1. Compare 2 Cor. 2: 12, 13. Note 1.
2. What is the brief record of his labors in Mace-

donia? To what country did he then go? Acts 20:2. Note 2.

3. In writing of his labors in this region, what mention does Paul make of his trials? 2 Cor. 7:5-7.

4. How long did the apostle remain at Corinth? For what reason did he change his route on his return? Acts 20:3.

5. Who accompanied him on his return journey to Jerusalem? Having left Paul behind, at what place did they wait for him? Verses 4, 5.

6. At what time did Paul sail from Philippi? How long was he in reaching Troas? Verse 6. Compare Acts 16:11. Note 3.

7. On what day of the week was the farewell meeting held? To what time did Paul continue his speech? Acts 20:7. Note 4.

8. Where was the meeting held? What further evidence have we that this was an evening meeting? Verse 8.

9. While Paul was preaching, what serious accident occurred? Verse 9.

10. What did Paul do? What did he say? Verses 10, 12.

11. How was the rest of the night spent? At daybreak, what did Paul do? Verse 11.

12. What were Paul's companions doing while he was preaching? What was Paul's plan for reaching Assos? Verse 13. Note 5.

13. Leaving Assos, what places did the apostles reach during the next few days? Verses 14, 15.

14. What did Paul determine to do? Why was he in haste? Verse 16.

15. What gifts was Paul bearing to the believers in Judea? 1 Cor. 16:1-4. Note 6.

Lessons for Us

1. The plots of the enemies of the truth are often frustrated. Acts 20:3.

2. We should pay regard to the customs of the people when they do not conflict with right principles. Paul

doubtless regarded some of the feasts as an opportunity to preach to the people a more complete gospel.

3. We should be very diligent in the work of the Master. Paul sent the boat with his companions on ahead, thus giving him a few hours longer for labor at Troas. Verse 13.

4. The same power should attend the gospel now as in the day of Paul. Verses 9-12. Read Matt. 10: 7, 8; Luke 10: 17-19. Note 7.

Notes

1. "From Ephesus Paul set forth on another missionary tour, during which he hoped to visit once more the scenes of his former labors in Europe. Tarrying for a time at Troas, 'to preach Christ's gospel,' he found some who were ready to listen to his message. 'A door was opened unto me of the Lord,' he afterward declared of his labors in this place. But successful as were his efforts at Troas, he could not remain there long. 'The care of all the churches,' and particularly of the church at Corinth, rested heavily on his heart. He had hoped to meet Titus at Troas, and to learn from him how the words of counsel and reproof sent to the Corinthian brethren had been received; but in this he was disappointed."—"The Acts of the Apostles," page 323.

2. "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.

"After his mention of the affectionate parting between St. Paul and the Christians of Ephesus, St. Luke tells us very little of the apostle's proceedings during a period of nine or ten months;—that is, from the early summer of the year A. D. 57, to the spring of A. D. 58."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 478.

"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 Cyclopedia of Religious Knowledge," page 715.

3. "The voyage seemed to begin unfavorably. The space between Neapolis and Troas could easily be sailed over in

two days with a fair wind; and this was the time occupied when the apostle made the passage on his first coming to Europe. On this occasion the same voyage occupied five days. We have no means of deciding whether the ship's progress was retarded by calms, or by contrary winds."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 591.

4. "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 which succeeded the Jewish Sabbath. On the Sunday minuteness of one of the Gospel histories. It was the evening in the vessel was about to sail."—*Id.*, pages 592, 593.

5. "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 streams of Ida."—*Id.*, page 595.

6. "The Macedonian Christians responded nobly to the appeal which was made to them by St. Paul. . . . The Philippians are in the epistles what that poor woman is in the Gospels, who placed two mites in the treasury. They gave much, because they gave of their poverty; and wherever the gospel is preached throughout the whole world, there shall this liberality be told for a memorial of them."—*Id.*, pages 511, 512.

7. "When as a people our works correspond to our profession, we shall see very much more accomplished than now. When we have men as devoted as Elijah, and possessing the faith which he had, we shall see that God will reveal Himself to us as He did to holy men of old."—"Gospel Workers," page 21, old edition.

Lesson 11 — Paul's Farewell Meeting with the Elders at Ephesus

MARCH 17, 1917

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Paul calls a meeting of the elders of the Ephesus church.	Ques. 1-4
	"Acts of the Apostles," pp. 392, 393.	
Monday	Paul speaks of the trials and afflictions which await him at Jerusalem.	Ques. 5-9
Tuesday	Exhorting the elders to guard the flock of God.	Ques. 10-12
Wednesday	Paul commends the believers to God; parting scene.	Ques. 13-16
	"Acts of the Apostles," pp. 393-396.	
Thursday	Lessons for us.	
Friday	Review the lesson.	

LESSON SCRIPTURE: Acts 20: 17-38.

MEMORY VERSE: "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20: 35.

The Narrative

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

2. Of what did he remind the elders when they came? What did he say of his earnest service to the Lord? Verses 18, 19.

3. What could he say of his faithfulness in the ministry? Where had he taught? Verse 20. Note 2.

4. What great gospel truths did he set forth to both Jews and Greeks? Verse 21. Note 3.

5. What uncertainty did the apostle express concerning the things which awaited him at Jerusalem? What depression of spirit did he seem to express? Verse 22. Note 4.

6. What revelation of trials and afflictions had been given him through the Spirit? Verse 23.

7. How did the prospect of trials and affliction before him affect him? What account did he take of his life? What was his only aim? Verse 24. Compare 2 Tim. 4: 6-8.

8. What prospect did he hold before the elders of seeing them again? Acts 20: 25.

9. From what did he say he was clear? What had he not shunned? Verses 26, 27.

10. What solemn exhortation did Paul give the elders? What relation do elders sustain to the church? By whose appointment? Verse 28.

11. Against what danger did the apostle warn the elders? Verses 29, 30. Note 5.

12. What further admonition does he give? Of what did he remind them? Verse 31. Note 6.

13. To what did he commend them? What is the word of God able to do? Verse 32.

14. What did Paul say he had not coveted? What had he done to secure the necessities of life? Verses 33, 34. Note 7.

15. What example had he given them? What words of Jesus were to be remembered? Verse 35.

16. Describe the parting scene. Verses 36-38. Note 8.

Lessons for Us

1. The gospel seed should be sown in tears. Verse 19.
 2. We should do personal work for sinners. Verse 20.
 3. All, even life itself, should be on the altar. Verses 22-24; Mark 8: 35.

4. The work of those chosen as teachers, or shepherds, is to "*feed the flock.*" Man lives by "every word that proceedeth out of the mouth of God." Matt. 4: 4.

5. We should recognize the presiding presence of the Holy Spirit in the deliberations of the church. Acts 20: 28.

6. False shepherds will arise in the church. Verse 30.

7. We should watch. Mark 13: 35-37.

8. The word of God is our safeguard. Acts 20: 32.

Notes

1. Ephesus was about thirty-six miles north from Miletus. One can well imagine the joy of the elders on receiving a summons to meet the one to whose instruction they had listened in the school of Tyrannus.

2. Paul's work was not alone in speaking to the public congregation, but he combined personal work from house to house. We will do well to emphasize the methods of this great missionary, and practice them in our lives.

3. Conybeare and Howson render this verse, "Testifying both to Jews and gentiles *their* need of repentance towards God, and faith in our Lord Jesus Christ." This would make his work very personal in its application.

4. Conybeare and Howson translate this text, "And now, as for me, behold, I go to Jerusalem, in spirit foredoomed to chains." The aged hero of the cross seemed to see the clouds darkening, and great trials awaiting him. These things, with the burden of all the churches, weighed greatly on his heart.

5. Paul warns the elders against two dangers which threatened the church,—wolves from without that would come in to destroy, and those of their own number who would arise in their midst, who would cast away their former faith, and teach things contrary to the truth. In this way, division in the church would be created, and these false brethren would draw away some of the flock after them. Observe that these disciples are drawn to these "false brethren" instead of to Christ. This danger still threatens the church.

6. "This space of three years may either be used (in the Jewish mode of reckoning) for the two years and upwards which St. Paul spent at Ephesus; or, if we suppose him to speak to the Macedonians and Corinthians also (who were present), it may refer to the whole time (about three years and a half) since he came to reside at Ephesus in the autumn of 54 A. D."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 603, footnote.

7. Paul, writing to the Corinthian church, said, "I myself was not burdensome to you; forgive me this wrong." 2 Cor. 12: 13. It was not best for the churches to be free of all financial burden in this matter, neither could it have been for the apostle, who must to some extent have been hindered in the work of preaching, while earning a living.

8. "Paul knelt down on the shore with all those who had listened to him, and offered up a prayer to that God who was founding His church in the midst of difficulties apparently insuperable; and then followed an outbreak of natural grief, which even Christian faith and resignation were not able to restrain. They fell on the apostle's neck and clung to him, and kissed him again and again, sorrowing most because of his own foreboding announcement, that they should never behold that countenance again, on which they had often gazed with reverence and love. But no long time could be devoted to the grief of separation. The wind was fair, and the vessel must depart. They accompanied the apostle to the edge of the water. The Christian brethren were torn away from the embrace of their friends; and the ship sailed out into the open sea, while the presbyters prepared for their weary and melancholy return to Ephesus."—*Id.*, pages 603, 604.

Lesson 12 — Paul's Further Ministry

MARCH 24, 1917

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture.	
Sunday	..... Paul continues his journey to Jerusalem	..... Ques. 1-4
	..... "Acts of the Apostles," pp. 396-398.	
Monday	..... Paul entertained in the home of Philip; prophecy of Agabus	..... Ques. 5-7
Tuesday	..... His friends besought him not to go to Jerusalem	..... Ques. 8-10
Wednesday	..... Arrives at Jerusalem	..... Ques. 11-13
Thursday	..... Lessons for us.	
Friday	..... Review the lesson.	

LESSON SCRIPTURE: Acts 21: 1-17.

MEMORY VERSE: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14.

The Narrative

1. Having bidden adieu to the brethren and sailed from Miletus, what was Paul's route thereafter? Where did he finally land? What places were passed between Miletus and Tyre? At what place did they change ship? Acts 21: 1-3. Note 1.

2. How long did Paul remain at Tyre? What counsel of the Spirit was given him through some of the believers here? Verse 4. Note 2.

3. Who accompanied Paul as he left Tyre? How far did they go with him? What scene similar to the farewell at Miletus was enacted on the seashore? Having bidden farewell, what did each company do? Verses 5, 6. Note 3.

4. Leaving Tyre, at what place did Paul and his company stop? How long did they remain? Verse 7. Note 4.

5. Leaving Ptolemais, to what place did they go? With whom did they lodge? What was the work of Philip? What is said concerning his family? Verses 8, 9. Note 5.

6. What is said of the time Paul and his companions remained at the home of Philip? What prophet came from Jerusalem? Verse 10. Note 6.

7. In what way did Agabus illustrate his prophecy? What explanation did he make concerning his action? Verse 11. Note 7.

8. On hearing the message of Agabus, what did the companions and friends of Paul do? Verse 12.

9. What was Paul's reply to their entreaties? Verse 13. Note 8.

10. How did his companions and friends finally express their resignation? Why? Verse 14.

11. To what place did Paul and his company now depart? Verse 15.

12. Who accompanied them to Jerusalem? Verse 16. Note 9.

13. On arriving at Jerusalem, how were Paul and his company received? Verse 17. Note 10.

Lessons for Us

1. The Spirit of prophecy is a guide for the church. Verses 4, 11.

2. The times are very uncertain. In parting with friends or brethren, it is well to make a prayer a part of the farewell. Verse 5.

3. An example for the youth. Verse 9. It seems this entire family was devoted to gospel work.

4. Even life itself is none too precious to be given for Christ's sake. Verse 13.

5. There should be submission to the Lord's will in all things. Verse 14.

Notes

1. Coos and Rhodes were both small islands in the Grecian Archipelago. On the island of Rhodes was a city of the same name. "The city was famous for its Colossus, a great lighthouse, said to have been seventy cubits, or about one hundred five feet, high. It was erected between 300 and 228 B. C." This Colossus was reckoned as one of the seven wonders of the world. It was destroyed by an earthquake 244 B. C.

2. The time the ship remained at Tyre was doubtless consumed in taking out and receiving cargo, and perhaps waiting for favorable breezes. Paul improved the opportunity in strengthening and encouraging the believers. A church is said to have been established here at the dispersion consequent upon the death of Stephen. Some of the believers seem to have been endued with the gift of prophecy.

3. The last parting moments here, as at Miletus, were employed in praying to Him who alone can give true comfort and protection. This contains a lesson we all will do well to heed.

4. Ptolemais, under the ancient name of Accho, appears in the book of Judges, chapter 1:31. It was one of the towns of the tribes of Asher. While Tyre, the seaport which formed the "burden of the sublimest prophecies in the last days of the Hebrew monarchy," and Cæsarea, founded by the family of Herod, have both fallen into decay, Ptolemais, older than either; has outlived them both.

5. This is the same Philip who preached the gospel to the Samaritans and baptized the Ethiopian eunuch.

6. It was this same prophet Agabus who prophesied of the famine throughout the world (Acts 11:28). He appears again with a warning of danger to Paul.

7. "His [Agabus's] revelation was made in that dramatic form which impresses the mind with a stronger sense of

reality than mere words can do, and which was made familiar to the Jews of old by the practice of the Hebrew prophets. As Isaiah (chapter 20) loosed the sackcloth from his loins, and put off his shoes from his feet, to declare how the Egyptian captives should be led away into Assyria naked and barefoot, — or as the girdle of Jeremiah (chapter 13), in its strength and its decay, was made a type of the people of Israel in their privilege and their fall,— Agabus, in like manner, using the imagery of action, took the girdle of St. Paul, and fastened it around his own hands and feet, and said, "Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man to whom this girdle belongs, and they shall deliver him into the hands of the gentiles."—"Life and Epistles of the Apostle Paul," Conybeare and Howson, pages 615, 616.

8. Though Paul's heart was moved and almost broken by the tears, sorrow, and entreaties of his companions and friends at the prospect of imprisonment and danger before him, he was unwavering in his purpose, seeing victory through all the hindrances which were before him.

9. "Some of the Christians of Cæsarea went along with them, not merely, as it would seem, to show their respect and sympathy for the apostolic company, but to secure their comfort on arriving, by taking him to the house of Mnason, a native of Cyprus, who had been long ago converted to Christianity, possibly during the life of our Lord Himself, and who may have been one of those Cyprian Jews who first made the gospel known to the Greeks at Antioch."—*Id.*, page 617.

10. This was Paul's last visit to Jerusalem. Doubtless many things here stirred his memory. He moved among comparatively few friends, and many enemies.

Lesson 13 — The Review

MARCH 31, 1917

DAILY STUDY OUTLINE

Sabbath	Acts 15	Tuesday	Acts 18
Sunday	Acts 16	Wednesday	Acts 19
Monday	Acts 17	Thursday	Acts 20
	Friday		Acts 21

LESSON SCRIPTURE: Acts 15: 1 to 21: 17.

MEMORY VERSE: Review the memory verses for the quarter.

The questions here asked on each chapter are for the student's personal study. The teacher will naturally select the main points for class recitation.

Chapter 15

1. At what place were Paul and Silas at the beginning of this quarter's lessons?
2. What question was disturbing the church?
3. Who were present at this council?
4. How was the decision of the council sent to the churches?
5. Where did Paul go on leaving Antioch?
6. What contention arose?
7. Who accompanied Paul on his second missionary tour?

Chapter 16

1. What places are mentioned as being visited by the apostles?
2. How is the guiding presence of the Holy Spirit indicated?
3. What means did the enemy use to hinder the work of the apostles in Macedonia?
4. What happened to Paul and Silas?
5. Describe the deliverance which came to them.
6. From here, where did the apostles go?

Chapter 17

1. What Macedonian seaport was visited?
2. What was the result of the preaching of the Word?
3. What important city did Paul next visit?
4. In what way did Paul make the true God known to them?
5. What was the attitude of the philosophers toward the doctrine set forth by Paul?
6. Who is mentioned as being converted?

Chapter 18

1. Where did Paul go from Athens?
2. Whom did he find here with whom he abode?
3. How was Paul's testimony received at this place?
4. Before whom was he brought?
5. From what place did Paul begin his third missionary tour?

6. What man of note came to Ephesus about the time Paul was there?

Chapter 19

1. What disciples did Paul find at Ephesus?
2. Upon what point did he give them special instruction?
3. How long did Paul remain in Ephesus at this time?
4. What noted place did Paul now intend to visit?
5. What trouble was instigated by Demetrius?

Chapter 20

1. What region did Paul visit on leaving Corinth?
2. Describe the farewell meeting at Troas.
3. Relate the solemn warning given by Paul to the Ephesian elders.
4. Describe the parting scene.

Chapter 21: 1-17

1. What places did Paul visit on his way from Miletus to Jerusalem?
2. How long did he remain at each place?
3. On his arrival at Jerusalem, where did Paul abide?
4. How was he received?

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