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Sabbath-School Lessons on the

BOOK OF ACTS

For the Fourth Quarter, 1911

INTRODUCTORY NOTE.— In this quarter's lessons are narrated the arrest of Paul at Jerusalem, the various scenes of his trial, his appeal to Cæsar, and his journey to Rome. Nearly one quarter of the book of Acts is devoted by Luke to these events. Paul's undaunted courage and sacrifice for Christ, and his noble defense made on different occasions before his persecutors, are sublime, and should stir our hearts to renewed zeal and consecration, and deepen our determination to maintain greater faithfulness in the work of God committed to our hands.

LESSON I — Paul's Third Missionary Journey Concluded; Miletus to Jerusalem

OCTOBER 7, 1911

LESSON SCRIPTURE: Acts 21:1-17.

LESSON HELP: *Sabbath School Worker.*

PLACES: Coos; Rhodes; Patara; Phenicia; Tyre; Ptolemais; Cæsarea; Jerusalem.

PERSONS: Paul and his company, including Luke; Philip and his four daughters; the prophet Agabus; disciples at Cæsarea; Mnason.

Questions

1. Where did we leave Paul at the close of last quarter's lessons? Toward what city was he traveling? Why did he wish to go there?

2. Describe Paul's course from Miletus. What important places were passed between Miletus and Tyre? Acts 21:1-3. Note 1.

3. Whom did Paul find at Tyre? How long did he and his companions tarry there? What counsel was given by the brethren at Tyre? Verse 4. Note 2.

4. Upon his leaving Tyre, what proof did the church give of their devotion to Paul? How far did the people go with them? What scene was enacted on the seashore? Having taken leave of one another, what did each company do? Verses 5, 6.

5. What was the next place at which the apostles stopped? How long did they remain? Verse 7.

6. To what place did they go the following day? With whom did they lodge? Who was this Philip? What is said of his family? Verses 8, 9. Note 3.

7. How long did Paul and his companions remain at Philip's house? Who came down from Jerusalem? Verse 10.

8. What did Agabus do? What did he say his action signified? Verse 11. Note 4.

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

10. How did Paul express his devotion to Christ? Verse 13. Note 5.

11. What caused the brethren to cease their appeals? What did they say? Verse 14.

12. After this what did Paul and his company proceed to do? Verse 15.

13. Who accompanied them to Jerusalem? Verse 16.

14. How were they received when they arrived at Jerusalem? Verse 17. Note 6.

Notes

1. Coos was a small island in the Grecian Archipelago about forty miles south of Miletus. It was celebrated for its manufactories of silk, ointments, wines, etc. Rhodes was also an

island in the Grecian Archipelago. On the island was a city of the same name, which was principally distinguished for its brazen Colossus one hundred feet high. The Colossus stood astride the mouth of the harbor, and was so high that vessels could pass beneath. It stood for fifty-six years, and had been destroyed by an earthquake 244 B.C., long before Paul's visit. It was reckoned as one of the seven wonders of the world.

2. "The Holy Spirit had revealed to these brethren something of the dangers which awaited Paul at Jerusalem, and they endeavored to dissuade him from his purpose. But the same Spirit which had warned him of afflictions, bonds, and imprisonment, still urged him forward, a willing captive."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 203.*

Tyre was about three hundred and fifty miles from Patara. It was one of the greatest and most famous cities of the ancient world. Hiram, king of Tyre, aided Solomon in building the temple, B.C. 1000. 1 Kings 9.

3. "Philip the evangelist was bound to Paul by ties of the deepest sympathy. A man of clear discernment and sterling integrity, Philip had been the first to break away from the bondage of Jewish prejudice, and thus had helped prepare the way for the apostle's work. It was Philip who preached the gospel to the Samaritans: it was Philip who had the courage to baptize the Ethiopian eunuch."—*Id., page 204.*

4. It was common for the prophets to perform actions emblematic of the events they predicted. The design was to make the prediction more forcible and impressive by representing it to the eye. Thus Jeremiah was directed to bury his girdle by the Euphrates, to denote the approaching captivity of the Jews. Jer. 13:4. He was directed to make bands and yokes, and to put them around his neck, as a sign to Edom and Moab. Jer. 27:2, 3.

5. "The apostle was deeply moved by the entreaties of his beloved brethren. To human judgment he had sufficient reason to relinquish his plan as unwise. But he felt that he was moving in obedience to the will of God, and he could not be deterred by the voice of friends, or even the warning of the prophet. He would not swerve from the path of duty to the right hand nor to the left. He must follow Christ, if need be, to prison and to death. His tears fell not for himself, but in sympathy with his brethren, upon whom his determination had brought so great sorrow."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 205.*

6. "This was Paul's last visit to Jerusalem. The school of Gamaliel, the synagogue of the Libertines, the house where the high priest had given him his commission to Damascus, the spot

where the reddened grass had drunk the blood of Stephen, must have stirred painful memories. But never had he trod the street of the holy city with so deep a sadness as now that he entered it, avoiding notice as much as possible, in the little caravan of Cæsarean pilgrims and Gentile converts. He was going to a city where friends were few, and where well-nigh every one of the myriads among whom he moved was an actual or potential enemy.''—*F. W. Farrar, quoted in ''Tarbell's Teachers' Guide,'' 1909, page 328.*

LESSON II—Paul Arrested in the Temple

OCTOBER 14, 1911

LESSON SCRIPTURE: Acts 21:18-40.
LESSON HELP: *Sabbath School Worker.*
PLACE: Jerusalem.
PERSONS: Paul and his company; James and the elders; the Jews; four men having a vow; the chief captain and his soldiers.

Questions

1. With whom did Paul and others meet the next day after his arrival at Jerusalem? Describe the interview. Acts 21:18, 19. Note 1.

2. How was his report received by the elders? What did they say concerning the number of believing Jews in Jerusalem? For what were they zealous? Verse 20. Note 2.

3. What had these Jews been told about Paul? What did the elders advise him to do to allay prejudice? Verses 21-24. Note 3.

4. What did they say of the Gentile believers? Verse 25.

5. What did Paul, in harmony with their advice, proceed to do? Verse 26. Note 4.

6. How long a time was to be occupied in this ceremony? What happened near the close? Who were the instigators in the riot? Verse 27.

7. Upon whom did they call for assistance? With what words did they stir up the rage of the Jews? Verse 28.

8. Upon what trivial circumstance was this charge based? Verse 29.

9. How did their outcry affect the people? What did the mob do? Verse 30.

10. What was their purpose? Who received news of the uproar? Verse 31. Note 5.

11. What did the chief captain do? How was the mob affected by the presence of the soldiers? Verse 32.

12. What did the chief captain command concerning Paul? What inquiries did he make? Verse 33.

13. How is the confusion described? Where did the chief captain command that Paul be taken? Verse 34. Note 6.

14. What was necessary in order to protect Paul from the violence of the people? Verse 35.

15. What did the mob cry out as they pressed around him? Verse 36.

16. As Paul was taken into the castle, what did he say to the captain? At what did the captain express surprise? Verse 37.

17. Who did he suppose Paul was? Verse 38. Note 7.

18. What was Paul's reply? What request did he make? Verse 39.

19. When permitted to speak, what did Paul do? What followed? In what language did Paul speak? Verse 40.

Notes

1. "On the day following Paul's arrival, the elders of the church, with James at their head, assembled to receive him and his fellow travelers as messengers from the Gentile churches. Paul's first act was to present the contributions with which he had been entrusted. He had been careful to guard against the least occasion for suspicion in the administration of his trust by causing delegates to be elected by the several churches to accompany him as joint trustees of the funds collected. These brethren were now called forward, and one by one they laid at the feet of James the offering which the Gentile churches had freely given, although often from their deepest poverty."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, pages 208, 209.*

2. The elders warned Paul that there were some in the church who were still striving to maintain the old ceremonies and customs which had passed away. "The elders of the church had been at fault in allowing themselves to be influenced by the enemies of the apostle. But when they heard from his own lips an account of the work he had been doing, it assumed a different aspect. They could not condemn his manner of labor: they were convinced that it bore the signet of heaven. The liberal contributions from the new churches he had raised up testified to the power of the truth. They saw that they had been held in bondage by the Jewish customs and traditions, and that the work of the gospel had been greatly hindered by their efforts to maintain the middle wall of partition between Jew and Gentile."—*Id., page 211.*

3. "But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent with that decision, which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice."

"His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part."—*Id., pages 212, 214.*

4. "It was customary among the Jews, for those who had received deliverance from any great peril or who from other causes desired publicly to testify their dedication to God, to take upon themselves the vow of a Nazarite, the regulations of which are prescribed in the sixth chapter of the book of Numbers. In that book no rule is laid down as to the time during which this life of ascetic rigor was to continue, but we learn from the Talmud and Josephus that thirty days was at least a customary period.

During this time the Nazarite was bound to abstain from wine and to suffer his hair to grow uncut. At the termination of the period he was bound to present himself in the temple with certain offerings, and his hair was then cut off and burnt upon the altar. The offerings required were beyond the means of the very poor, and consequently it was thought an act of piety for a rich man to pay the necessary expenses and thus enable his poorer countrymen to complete their vow."—"*Life and Epistles of the Apostle Paul," Conybeare and Howson, page 545.*

5. "The celebration of the festival had attracted multitudes to the holy city, and the temple was thronged with worshipers from every land; and amongst these were some of those Asiatic Jews who had been defeated by his arguments in the synagogue of Ephesus, and irritated against him during the last few years daily more and more by the continual growth of a Christian church in that city, formed in great part of converts from among the Jewish proselytes. These men, whom a zealous feeling of nationality had attracted from their distant home to the metropolis of their faith, now beheld, where they least expected to find him, the apostate Israelite who had opposed their teaching and seduced their converts. An opportunity of revenge which they could not have hoped for in the Gentile city where they dwelt had suddenly presented itself."—*Id., page 546.*

6. "This cohort of soldiers formed the garrison of Castle Antonia, at the northwest corner of the temple area, so built as to overlook the temple and its courts. The castle was named after Mark Anthony. This fortress communicated with the temple cloisters by means of two flights of steps."—"*Peloubet's Notes," 1909, page 288.*

7. "The 'Egyptian' whom the chief captain took Paul to be, is mentioned by Josephus. A short time before this he had gathered a large body of discontented Jews on Mount Olivet, whom he had deluded into the belief that he was the Messiah, declaring that the walls of Jerusalem would fall down at his word. Felix marched out against the insurgents and dispersed them, but the Egyptian escaped."—*Id., page 289.*

LESSON III — Paul's Address on the Castle Stairs

OCTOBER 21, 1911

LESSON SCRIPTURE: Acts 22:1-22.
LESSON HELP: *Sabbath School Worker.*
PLACE: Jerusalem, the stairs in the Castle of Antonia.
PERSONS: Paul; the mob.

Questions

1. With what words did Paul, standing on the castle stairs, begin his speech? Acts 22:1.

2. What was the effect of his using the Hebrew language? Verse 2. Note 1.

3. What did Paul say concerning his birth and training? How had he been taught? What about his zeal? What did he say as to the zeal of his persecutors? Verse 3. Compare Phil. 3:4-6.

4. How did he say he had manifested his zeal in times past? Acts 22:4. Compare Gal. 1:13, 14.

5. To what witness did he appeal as to his zeal as a persecutor of Christians? What did he then proceed to tell? Acts 22:5.

6. Relate again the story of Paul's conversion. Verses 6-13.

7. How does he describe the glory which shone around him? Verses 6, 11.

8. What does he say concerning the reputation of Ananias? Verses 12, 13.

9. For what did this devout Jew say God had chosen Paul? Verse 14.

10. What did he say Paul would be? Verse 15. Compare Acts 10:15.

11. Repeat the exhortation of Ananias to Paul. Acts 22:16.

12. What came to pass when Paul had returned from Damascus to Jerusalem? Verse 17. Compare Gal. 1:17, 18.

13. What instruction did the Lord give him while

in this trance in the temple? Why was he to leave Jerusalem? Acts 22:18.

14. What plea did Paul urge as a reason why he should stay and preach in Jerusalem? Verses 19, 20.

15. Nevertheless, what did the Lord say to him? Verse 21.

16. What word in Paul's speech was the signal for an uproar among the Jews? What did they cry out? Verse 22. Note 2.

Notes

1. "Had he [Paul] spoken in Greek, the majority of those who heard him would have understood his words. But the sound of the holy tongue in that holy place fell like a calm on the troubled waters. The silence became universal and breathless." —"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, page 555.*

2. "But when his mission to the Gentiles was announced — though the words quoted were the words of Jehovah spoken in the temple itself, even as the Lord had once spoken to Samuel — one outburst of frantic indignation rose from the temple area and silenced the speaker on the stairs. Their national pride bore down every argument which could influence their reason or their reverence. They could not bear the thought of uncircumcised heathens being made equal to the sons of Abraham. They cried out that such a wretch ought not to pollute the earth with his presence — that it was a shame to have preserved his life; and in their rage and impatience they tossed off their outer garments (as on that other occasion when the garments were laid at the feet of Saul himself), and threw up dust into the air with frantic violence."—*Id., pages 556, 557.*

LESSON IV — Paul Before the Council; a Division

OCTOBER 28, 1911

LESSON SCRIPTURE: Acts 22:23 to 23:11.
LESSON HELP: *Sabbath School Worker.*
PLACE: Jerusalem, the Castle of Antonia.
PERSONS: Paul; the chief captain; the centurion; the Sanhedrin.

Questions

1. How did the Jews give vent to their rage at Paul's speech? What did the chief captain command concerning him? For what purpose? Acts 22:23, 24. Note 1.

2. What did the soldiers at once proceed to do? What did Paul ask the centurion? Verse 25.

3. What was the effect of this question? Verse 26.

4. Describe the interview that followed between Paul and the chief captain. Verses 27, 28. Note 2.

5. What was the result of Paul's statement that he was a Roman citizen? Verse 29.

6. What did the chief captain do with Paul the next day? Why? Before what assembly did he bring Paul? Verse 30.

7. How did Paul begin his address before the Sanhedrin? Acts 23:1.

8. Upon hearing this statement, what did Ananias, the high priest, do? Verse 2. Note 3.

9. In what language did Paul denounce this act of injustice? Verse 3. Note 4.

10. How did those who stood by reprove him for using the language he did? Verse 4.

11. How did Paul excuse himself? What words did he quote to show his respect for the law? Where are these words found? Verse 5. Compare Ex. 22:28.

12. What division did Paul perceive in the council? What advantage did he take of this? What did he declare to be the cause of his persecution? Acts 23:6. Note 5.

13. What was the result of his words? Verse 7.

14. What was the point of difference and contention between the Pharisees and the Sadducees? Verse 8.

15. As a result of Paul's declaration, what did the Pharisees cry out? Verse 9.

16. What scene ensued in the council? How fierce was the strife concerning Paul? What did the chief captain do? Verse 10.

17. Who visited Paul the night following? What assurance and comfort were given? Verse 11.

Notes

1. "This commotion threw Lysias into new perplexity. He had not been able to understand the apostle's Hebrew speech, and when he saw its results he concluded that his prisoner must be guilty of some enormous crime. He ordered him therefore to be taken immediately from the stairs into the barracks, and to be examined by torture in order to elicit a confession of his guilt." —"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, page 557.*

2. "Tarsus had received great benefits both from Julius Cæsar and Augustus, but the father of Paul was not on that account a Roman citizen. This privilege had been granted to him or had descended to him as an individual right; he might have purchased it for a 'large sum' of money; but it is more probable that it came to him as the reward of services rendered during the civil wars to some influential Roman. . . . The family of Paul were in the same position at Tarsus as those who were Jews of Asia Minor and yet citizens of Rome at Ephesus; and thus it came to pass that while many of his contemporaries were willing to expend a 'large sum' in the purchase of 'this freedom,' the apostle himself was 'free-born.'"—*Id., page 52.*

3. "The apostle's bearing was calm and firm. The peace of Christ, ruling in his heart, was expressed upon his countenance. But his look of conscious innocence offended his accusers, and when he fearlessly addressed them, 'Men and brethren, I have lived in all good conscience before God until this day,' their hatred was kindled afresh, and the high priest ordered him to

be smitten upon the mouth."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, pages 221, 222.*

4. "These words were not an outburst of passion. Under the influence of the Holy Spirit, Paul uttered a prophetic denunciation similar to that which Christ had uttered in rebuking the hypocrisy of the Jews."—*Id., page 222.*

5. "This exclamation produced an instantaneous effect on the assembly. It was the watchword which marshaled the opposing forces in antagonism to each other. The Pharisees felt a momentary hope that they might use their ancient partizan as a new weapon against their rivals."—"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, page 559.*

LESSON V — The Conspiracy; Paul a Prisoner in Cæsarea

NOVEMBER 4, 1911

LESSON SCRIPTURE: Acts 23:12-35.

LESSON HELP: *Sabbath School Worker.*

PLACES: Jerusalem; Antipatris; Cæsarea.

PERSONS: Paul; the conspirators; the Sanhedrin; Paul's nephew; the chief captain; the soldier escort; Claudius Lysias; Felix the Roman governor.

Questions

1. What conspiracy was formed the day after Paul appeared before the Sanhedrin? What did his enemies take oath to do? How many were in the company? Acts 23:12, 13.

2. To whom did the conspirators make known their plans? Verse 14.

3. In what way did they wish the chief priests to aid them? Verse 15.

4. Who learned of the conspiracy? Whom did he tell? Verse 16. Note 1.

5. When Paul learned of the plot, what did he do? Verse 17.

6. What did the centurion do? How did the chief captain receive the young man? What question did he ask him? Verses 18, 19.

7. What statement did the young man make concerning the conspiracy against Paul? Verses 20, 21.

8. What measures did the chief captain take for Paul's safety? How strong an escort was provided? To what place was Paul sent? To whom? Verses 22-24. Note 2.

9. How did Lysias communicate with the governor? How did he begin the letter? Verses 25, 26.

10. What did he say of his own connection with the matter of Paul's seizure? Verse 27.

11. What did he say as to the charges against Paul? What testimony did he give as to his innocence? Verses 28, 29.

12. What commandment did he say he had given to Paul's accusers? Verse 30.

13. How far did the soldiers accompany Paul? Verse 31. Note 3.

14. Who accompanied him to Cæsarea? When they arrived at Cæsarea, what did they do? Verses 32, 33.

15. When Felix had read the captain's letter, what question did he ask? Verse 34.

16. What did he say to Paul? What order did he give concerning him? Verse 35. Note 4.

Notes

1. "When Peter had been made a prisoner and condemned to death, the brethren had offered earnest prayer to God day and night for his deliverance. But no such interest was manifested in behalf of him who was looked upon as an apostate from Moses, a teacher of dangerous doctrines. It was not to the elders whose counsel had brought him into this dangerous position, but to the watchful sympathy of a relative, that Paul owed his escape from a violent death."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 226.*

"This mention of Paul's relative is one of those touches which make the whole world kin. From this we may infer that some, at least, of Paul's family were reconciled to him, and perhaps that they occupied an influential position, within reach of information about the secret policy of the high priest."—"*Acts of the Apostles,*" *Rackham, page 438.*

2. "Lysias gladly improved this opportunity to get Paul off his hands. He was the object of so great animosity, and his presence created so wide-spread an excitement, that a riot might occur among the people at any time, with consequences dangerous to the commandant himself. The Jews as a people were in a state of excitement and irritation, and tumults were of frequent occurrence. A short time previous, a Roman knight of far higher rank than Lysias himself, had been violently taken and dragged by the maddened Jews around the walls of Jerusalem, and finally beheaded, because he received a bribe from the Samaritans. Upon the suspicion of similar crimes, other high officials had been imprisoned and disgraced. Should Paul be murdered, the chief captain might be charged with having been bribed to connive at his death. There was now sufficient reason to send him away secretly, and thus get rid of an embarrassing responsibility."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 227.*

3. "The escort and their prisoner marched all night to Antipatris, a distance of about thirty-five miles. At Antipatris they halted; and, the immediate danger being passed, the foot soldiers returned thence to Jerusalem, leaving the horsemen to conduct Paul the remaining twenty-seven miles to Cæsarea, where they probably arrived on the following day. So within a fortnight Paul was back at Cæsarea, and the apprehensions of the disciples there were fulfilled."—"*Acts of the Apostles,*" *Rackham, page 440.*

4. "After ascertaining the necessary information, Felix determined to hear the case when the accusers should arrive. Meanwhile Paul was to be confined in free custody in Herod's palace, now the residence of the Roman governor, and therefore called by the Romans the pretorium."—*Id.*

LESSON VI — Paul's Defense Before Felix

NOVEMBER 11, 1911

LESSON SCRIPTURE: Acts 24:1-23.
LESSON HELP: *Sabbath School Worker.*
PLACE: Cæsarea.
PERSONS: Paul; Felix; the high priest and the elders; Tertullus the orator.

Questions

1. Who came down to Cæsarea to appear against Paul? Who was their spokesman? Acts 24:1. Note 1.

2. With what words of flattery to the governor did Tertullus begin his accusations against Paul? Verses 2-4. Note 2.

3. What charge did he bring against Paul? How did he refer to Paul's religious connections? Verse 5.

4. What did he say Paul was about to do when they took him? Verse 6.

5. How did he represent that Lysias had interrupted the course of justice? Verse 7.

6. What did Tertullus assert the governor would himself learn by examining Paul? Verse 8.

7. What did the Jews present also say? Verse 9.

8. What permission was then given Paul? How did he begin his defense? Verse 10.

9. How long a time had elapsed since Paul arrived at Jerusalem? What did he say was his purpose in going there? What did he say of his conduct while there? Verses 11, 12.

10. What about the charges preferred against him? Verse 13.

11. What confession did he make? Of whom was he a worshiper? What did he say as to his belief? Verse 14.

12. What hope did he cherish? What did he say was his constant endeavor? Verses 15, 16.

13. After long absence from Jerusalem, what evidence of good will to his people did Paul show? Verse 17.

14. What showed that those Jews had nothing to bring against him? Verses 18, 19.

15. What did Paul demand of the persecuting Jews present? Verse 20.

16. What did Paul say was the only thing that could be truly charged against him? Verse 21.

17. What did Felix propose when he heard these things? What did he say he would do? Verse 22. Note 3.

18. What order did he issue concerning Paul? What favors did he grant him? Verse 23.

Notes

1. Nothing is known of Tertullus except the mention here. "The description of Tertullus here as an orator indicates that he was a paid advocate."—*Abbott.*

2. "Tertullus here descended to bare-faced falsehood. The character of Felix was base and contemptible. It was said that he 'practised all kinds of lust and cruelty with the power of a king and the temper of a slave.' . . . His acts of cruelty and oppression caused him to be universally hated."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 235.*

3. "This reference to Lysias may have been a device for turning away the Jews, an excuse for the temporary dismissal of the case, and need not imply that Felix was in doubt regarding Paul's innocence and was waiting for further light. There is no record that Lysias ever came down to Cæsarea, or that Felix

made any effort to have him come. It is not probable that the Jews waited long in Cæsarea on such an uncertainty. They returned to Jerusalem with the small satisfaction that if Paul was still alive, he at least was not preaching and destroying the influence of Moses. They seem to have attempted nothing further for two years."—"*Student's Life of Paul,*" *Gilbert, page 193.*

LESSON VII — Paul a Prisoner Before Felix

NOVEMBER 18, 1911

LESSON SCRIPTURE: Acts 24:24 to 25:22.
LESSON HELP: *Sabbath School Worker.*
PLACE: Cæsarea, the prison.
PERSONS: Paul; Felix and Drusilla; Porcius Festus; the high priest; Jews from Jerusalem; Agrippa and Bernice.

Questions

1. On what occasion did Paul appear before Felix the second time? Of what did Paul reason? With what result? What did Felix say to Paul? Acts 24:24, 25. Note 1.

2. For what purpose did Felix continue to send for Paul? What alone seemed to stand in the way of his release? Verse 26.

3. How long was he thus unjustly kept a prisoner? Who succeeded Felix as governor? Why was Paul left in bondage? Verse 27. Note 2.

4. What did Festus do soon after coming into office? How was Paul's case brought to his attention while he was at Jerusalem? Acts 25:1, 2.

5. What did the Jews request? What was their object? How did Festus reply? Verses 3, 4.

6. What did he say Paul's adversaries should do? Verse 5.

7. How soon was the opportunity given them? Verse 6.

8. What did the Jews do as soon as Festus opened court? What was lacking in their accusations? Verse 7.

9. How did Paul reply to their charges? Verse 8.

10. What question did Festus ask Paul? What was the object of this question? Verse 9.

11. What did Paul say as to the irregularity of such a procedure? By what statement did he show the injustice of Festus' purpose? Verse 10.

12. In what words did he show he was willing to suffer any just punishment? By what statement did he put an end to the trial? Verse 11. Note 3.

13. What did Festus then do and say? Verse 12.

14. Who came to visit Festus some time afterward? Verse 13. Note 4.

15. How did Festus bring Paul's case before Agrippa? What did he say of the demand of the Jews and of his reply? Verses 14-16.

16. What surprised Festus when the case came up for trial? Verses 17, 18.

17. In what words did he state the whole of the real case of the Jews against Paul? Verse 19.

18. For what purpose did he say he was now keeping Paul? Verses 20, 21.

19. What wish did Agrippa express? When, did Festus say, should his curiosity be satisfied? Verse 22.

Notes

1. "Felix, who had never before listened to the truth, was deeply agitated as the Spirit of God sent conviction to his soul. Conscience, now aroused, made her voice heard. He felt that

Paul's words were true. Memory went back over the guilty past. With terrible distinctness came up before him the secrets of his early life of lust and bloodshed, and the black record of his later years,— licentious, cruel, rapacious, unjust, steeped with the blood of private murders and public massacres. Never before had the truth been thus brought home to his heart. Never before had his soul been thus filled with terror. The thought that all the secrets of his career of crime were open before the eye of God, and that he must be judged according to his deeds, caused him to tremble with guilty dread.''—''*Sketches from the Life of Paul,'' Mrs. E. G. White, page 243.*

2. ''No change seems to have taken place in the outward circumstances of the apostle when Festus came to take command of the province. He was still in confinement as before. But immediately on the accession of the new governor the unsleeping hatred of the Jews made a fresh attempt upon his life, and the course of their proceedings presently changed the whole aspect of his case and led to unexpected results.''—''*Life and Epistles of the Apostle Paul,'' Conybeare and Howson, page 578.*

3. ''Festus was probably surprised by this termination of the proceedings, but no choice was open to him. Paul had urged his prerogative as a Roman citizen to be tried not by the Jewish but by the Roman law — a claim which, indeed, was already admitted by the words of Festus, who only proposed to transfer him to the jurisdiction of the Sanhedrin with his own consent. He ended by availing himself of one of the most important privileges of Roman citizenship, the right of appeal. By the mere pronunciation of those potent words, 'I appeal unto Cæsar,' he instantly removed his cause from the jurisdiction of the magistrate before whom he stood, and transferred it to the supreme tribunal of the emperor at Rome.''—*Id., pages 579, 580.*

4. ''King Herod Agrippa made a visit of congratulation to Governor Festus. With him came the beautiful and fascinating Bernice, who was both his sister and his illegal wife. She was also sister of Drusilla the wife of Felix, and as dissolute.''—''*Peloubet's Notes,'' 1909.*

LESSON VIII — Paul Before Agrippa

NOVEMBER 25, 1911

LESSON SCRIPTURE: Acts 25:23 to 26:23.
LESSON HELP: *Sabbath School Worker.*
PLACE: Cæsarea.

PERSONS: Paul; Agrippa and Bernice; Festus; chief captains and principal men of Cæsarea.

GENERAL NOTE.—In this lesson we begin a study of the twenty-sixth chapter of Acts. This chapter "is one of the twenty-six chapters of the Bible which Ruskin's mother had him commit to memory, whereby, as Ruskin says, she established his soul in righteousness. It is well worth being learned by heart, for it contains the finest address in the Acts, the best account we have of the great apostle's relation to his mission, and in its dignity, sincerity, skill, and persuasiveness it proves the power of the gospel to 'turn from darkness to light, and from the power of Satan unto God.' It is called Paul's *apologia pro vita sua,* his defense of his life, but the apostle is not pleading in fear for his life; he shows, indeed, that he has done nothing worthy of death, but he does so in defending Christianity as being, not contrary to earlier divine revelation, but a fulfilment of that revelation, a culmination of all past promises."—"*Tarbell's Teachers' Guide,*" *1909.*

Questions

1. What is said of the assembly before whom Paul appealed on this occasion? Acts 25:23. Note 1.

2. How did Festus introduce Paul to them? What had the Jews declared? What had he himself found? Verses 24, 25.

3. What did Festus, therefore, wish to gain by the present examination before those dignities? Verses 26, 27.

4. What permission was given Paul? By whom? Whom did Paul address? How did Paul regard this privilege? Why? Acts 26:1-3. Note 2.

5. At what point did Paul begin his narrative? What did he say concerning his manner of life from his youth up? By whom could this be proved? For what did he say he was now judged? Verses 4-6.

6. What did he say was the relation of the twelve

tribes to this promise? By whom, however, was he accused on account of that same hope? Verse 7.

7. What question did he propound to Agrippa? Verse 8.

8. What did Paul say he himself had thought? Verse 9.

9. What did he do to the saints in Jerusalem? How did he stand related to their death? Verse 10.

10. How vigorously did he carry on persecution? How did he feel toward them? How did he show his enmity? Verse 11.

11. What further shows that it was not because he had been prejudiced in favor of Christianity that he accepted it? Verse 12.

12. What details does the apostle again relate of his experience on the way to Damascus? Verses 13-15. How many times has the story of Paul's conversion been told?

13. From this narrative what do we learn was the work for which the Lord chose Paul? Verse 16.

14. What did Jesus say He would do for Paul? To whom had he been sent? For what purpose? What was he to bring to the Gentiles? Verses 17, 18.

15. What did he do on receiving this vision from heaven? Verse 19.

16. In what successive fields did he say he had labored? What did he instruct all to do? Verse 20.

17. For what cause had the Jews sought to kill him? By what means had he been able to continue preaching so long? To what class of people had he

testified? To what had he confined his testimony? Verses 21, 22.

18. What had Moses and the prophets said should come? What had they said Christ would do through the resurrection from the dead? Verse 23.

Notes

1. "In all the pomp and splendor of royalty, Agrippa and Bernice went to the audience-room, attended by a train of followers in the costly apparel of Eastern display. Proudly the haughty ruler with his beautiful sister swept through the assembly, and seated himself by the procurator's side. At his command, Paul, still manacled as a prisoner, was led in, and the king gazed with cold curiosity upon him, now bowed and pale from sickness, long imprisonment, and continual anxiety.

"What a contrast was there presented! Agrippa and Bernice were destitute of the traits of character which God esteems. They were transgressors of His law, corrupt in heart and in life. God and angels abhorred their course of sin. But because they possessed, in a limited degree, power and position, they were the favorites of the world. That aged prisoner, standing chained to his soldier guard, presented nothing imposing or attractive in his dress or appearance, that the world should pay him homage. Yet this man, apparently without friends or wealth or position, had an escort that worldlings could not see. Angels of heaven were his attendants. Had the glory of one of those shining messengers flashed forth, the pomp and pride of royalty would have paled before it; king and courtiers would have been stricken to the earth, as were the Roman guards at the sepulcher of Christ."—*"Sketches from the Life of Paul," Mrs. E. G. White, pages 253, 254.*

2. "Herod Agrippa II, ruler of some principalities in northern Palestine, with the title of king; son of Herod Agrippa I, who slew James the son of Zebedee; great-nephew of Herod Antipas, who beheaded John the Baptist; great-grandson of Herod the Great, who massacred the innocents in his attempts to kill the infant Jesus. He was made supervisor of the temple at Jerusalem, and had the privilege of appointing its high priest. When the last Jewish war broke out with the Romans, he received into his territory and protected those who fled before the siege of Titus began."—*"Tarbell's Teachers' Guide," 1909, page 272.*

"Stretching forth his manacled right hand, he [Paul] said:

'I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.'

"Did the mind of Agrippa at these words revert to the past history of his family, and their fruitless efforts against Him whom Paul was preaching? Did he think of his great-grandfather Herod, and the massacre of the innocent children of Bethlehem? of his great-uncle Antipas, and the murder of John the Baptist? of his own father, Agrippa I, and the martyrdom of the apostle James? Did he see in the disasters which speedily befell these kings an evidence of the displeasure of God in consequence of their crimes against His servants? Did the pomp and display of that day remind Agrippa of the time when his own father, a monarch more powerful than he, stood in that same city, attired in glittering robes, while the people shouted that he was a god? Had he forgotten how, even before the admiring shouts had died away, vengeance, swift and terrible, had befallen the vainglorious king? Something of all this flitted across Agrippa's memory; but his vanity was flattered by the brilliant scene before him, and pride and self-importance banished all nobler thoughts."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, pages 255, 256.*

LESSON IX—Paul Starts on the Journey to Rome

DECEMBER 2, 1911

LESSON SCRIPTURE: Acts 26:24 to 27:26.
LESSON HELP: *Sabbath School Worker.*
PLACES: Cæsarea; the Mediterranean Sea.
PERSONS: Paul; Festus; Agrippa and Bernice; the chief captains and leading men of the city; Luke; Aristarchus; Julius; the soldiers; the prisoners; the ship's crew.

Questions

1. While Paul was speaking, by whom was he interrupted? What did Festus say? What was Paul's reply? Acts 26:24, 25.

2. To whom did Paul appeal to substantiate his

statements? What did he say as to the openness of all these things? Verse 26.

3. What personal appeal did Paul then make to Agrippa? How did Agrippa receive this personal address? Verses 27, 28. Note 1.

4. Repeat Paul's reply. What brought the interview to an end? Verses 29, 30.

5. When they went out, what did they say as to Paul's innocence? What was Agrippa's verdict? Verses 31, 32. Note 2.

6. To whom was Paul delivered for conveyance to Rome? Acts 27:1. Note 3.

7. Who accompanied him? Verse 2. Note 4.

8. Where did they first stop? How was Paul treated by the centurion? Verse 3.

9. What was their course from Sidon? What trouble did they experience? At what place did they change to another ship? Verses 4-6.

10. What kind of voyage did they have from this place? What was their course? To what place did they at last come? Verses 7, 8. Note 5.

11. What is said of the sailing? What "fast" is referred to? Verse 9, margin.

12. What warning did Paul give? Why was it not heeded? Verses 10, 11. Note 6.

13. What else induced the master of the ship to continue the voyage? To what place did they hope to come? Verse 12.

14. By what were they deceived? What soon followed? Verses 13, 14.

15. What were they obliged to do? Of what did they take advantage to secure their boat? Having secured it, what did they do? In what danger were they now? Verses 16, 17.

16. What did they do the next day? What the day following? Verses 18, 19. Note 7.

17. What was the state of the weather for many days? Under these circumstances, was there hope of escape? Verse 20.

18. When all hope was given up, what did Paul do? What did he say was the cause of their trouble? Yet what exhortation and assurance did he give them? Verses 21, 22.

19. What authority did he have for this statement? What did he say of his personal relation to God? What had the angel said to Paul? Verses 23, 24.

20. To what did Paul therefore exhort them? Why was he so confident? Nevertheless, what did he say must take place? Verses 25, 26. Note 8.

Notes

1. "The Jewish king had been instructed in the law and the prophets, and he had learned from credible witnesses some of the facts of which Paul had spoken. Hence, the arguments which were so new and strange to Festus, were clear and convincing to Agrippa. And he could but be affected by the burning zeal which neither stripes nor imprisonment could quench. For a time he forgot the dignity of his position, lost sight of his surroundings, and, conscious only of the truths which he had heard, seeing only the humble prisoner standing as God's ambassador, he answered involuntarily, 'Almost thou persuadest me to be a Christian.'

"With solemn earnestness, the apostle made answer: 'I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am,' adding, as he

raised his fettered hands, 'except these bonds.' All who heard him were convinced that Paul was no common prisoner. One who could speak as he had spoken, and present the arguments that he had presented, who was so filled with the exaltation of an inspiring faith, so enriched by the grace of Christ, so calm in the consciousness of peace with God and man; one who could wish that all those princely and distinguished people might have the same hope and confidence and faith that sustained him, but who, without the least desire for revenge, could pray that they might be spared the conflicts, sorrows, and afflictions which he had experienced,— such a man could not be an impostor.''—''*Sketches from the Life of Paul,'' Mrs. E. G. White, pages 259, 260.*

2. ''Thus, however grudgingly conceded, the whole process of two years and more, at Jerusalem and Cæsarea, ended in a public and decisive acquittal of St. Paul. Claudius Lysias, Festus, and Agrippa, had each declared him innocent; three times was it publicly announced of the apostle, as of the Lord, that he had done nothing worthy of death.''—''*Acts of the Apostles,'' Rackham, page 474.*

3. ''When St. Paul was despatched to the judgment-seat of Cæsar from the port of Cæsarea, he had arrived at the middle of his long captivity. Broadly speaking he was five years a prisoner from the day of his arrest at Jerusalem till his release by the decision of Nero. He was a prisoner for more than two years when Festus sent him to Rome, and then at Rome he spent two more years in captivity, while his voyage occupied fully six months. Let us now first of all look at that captivity, and strive to discover those purposes of good therein which God hides amidst all His dispensations and chastisements.

''We do not always realize what a length of time was consumed in the imprisonments of St. Paul. He must have spent from the middle of 58 to the beginning of 63 as a prisoner, cut off from many of those various activities in which he had previously labored so profitably for God's cause. That must have seemed to himself and to many others a terrible loss to the gospel; and yet now, as we look back from our vantage-point, we can see many reasons why the guidance of his heavenly Father may have led directly to this imprisonment, which proved exceedingly useful for himself and his own soul's health, for the past guidance and for the perpetual edification of the church of Christ.''—''*Expositor's Bible'' (Acts), G. T. Stokes, volume 2, pages 450, 451.*

4. ''The season of safe navigation was already far advanced, before the apostle's ship left Cæsarea, and the time was fast approaching when travel by sea would be closed for the year.

Every day's delay increased the peril of the voyage. But the journey which would be difficult and dangerous to the ordinary traveler, would be doubly trying to the apostle as a prisoner. Roman soldiers were held responsible with their own lives for the security of their prisoners, and this had led to the custom of chaining prisoners by the right wrist to the left wrist of soldiers, who relieved each other in turn. Thus not only could the apostle have no movement free, but he was placed in close and constant connection with men of the most uncongenial and absolutely repulsive character; men who were not only uneducated and unrefined, but who, from the demoralizing influence of their surroundings, had become brutal and degraded. This custom, however, was less rigidly observed on shipboard than when the prisoners were ashore. One circumstance greatly lightened the hardships of his lot. He was permitted to enjoy the companionship of his brethren, Luke and Aristarchus. In his letter to the Colossians, he speaks of the latter as his 'fellow prisoner.' But it was as an act of choice, because of his affection for Paul, that Aristarchus shared his bondage, and ministered to him in his affliction."—*"Sketches from the Life of Paul," Mrs. E. G. White, page 262.*

5. "The Greeks and Romans were ignorant of the use of the compass; the instruments with which they took observations must have been rude compared with our modern quadrants and sextants; and we have no reason to believe that their vessels were provided with nautical charts; and thus, when 'neither sun nor stars appeared,' and the sky gave indications of danger, they hesitated to try the open sea."—*"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 586.*

6. "The centurion decided to follow the judgment of the majority. Accordingly, 'when the south wind blew softly,' they set sail from Fair Havens, with the flattering prospect that a few hours would bring them to the desired harbor. All were now rejoicing that they had not followed the advice of Paul: but their hopes were destined to be speedily disappointed. They had not proceeded far, when a tempestuous wind, such as in that latitude often succeeds the blowing of the south wind, burst upon them with merciless fury. From the first moment that the wind struck the vessel, its condition was hopeless. So sudden was the blow, that the sailors had not a moment in which to prepare, and they could only leave the ship to the mercy of the tempest."—*"Sketches from the Life of Paul," Mrs. E. G. White, page 264.*

7. "'The third day,' says Luke, 'we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope

that we should be saved was then taken away.' A gloomy apathy settled upon those three hundred souls, as for fourteen days they drifted, helpless and hopeless, under a sunless and starless heaven. They had no means of cooking; no fire could be lighted, the utensils had been washed overboard, and most of the provisions were water-soaked and spoiled. In fact while their good ship was wrestling with the tempest, and the waves talked with death, no one desired food.''—*Id., pages 265, 266.*

8. ''In the midst of that terrible scene, the apostle retained his calmness and courage. Notwithstanding he was physically the greatest sufferer of them all, he had words of hope for the darkest hour, a helping hand in every emergency. In this time of trial, he grasped by faith the arm of infinite power, his heart was stayed upon God, and amid the surrounding gloom his courage and nobility of soul shone forth with the brightest luster. While all around were looking only for swift destruction, this man of God, in the serenity of a blameless conscience, was pouring forth his earnest supplication in their behalf.

''Paul had no fears for himself; he felt assured that he would not be swallowed up by the hungry waters. God would preserve his life, that he might witness for the truth at Rome. But his human heart yearned with pity for the poor souls around him. Sinful and degraded as they were, they were unprepared to die, and he earnestly pleaded with God to spare their lives. It was revealed to him that his prayer was granted.''—*Id., page 266.*

LESSON X — Shipwrecked and Saved

DECEMBER 9, 1911

LESSON SCRIPTURE: Acts 27:27 to 28:6.
LESSON HELP: *Sabbath School Worker.*
PLACES: The Mediterranean Sea; Melita Island.
PERSONS: Paul and his companions; the soldiers; the prisoners; the ship's crew.

Questions

1. On the fourteenth night, what discovery did the sailors make? Acts 27:27.

2. What did they do? Verse 28.

3. What measures did they take for safety? Verse 29. Note 1.

4. What cowardly act did the sailors attempt? How was their plan frustrated? What counsel did Paul give? Verses 30-32.

5. As the day dawned, what did Paul desire all to do? How long had they fasted? Verse 33.

6. What assurance did he again give them? For what did he have thought? Verse 34. Note 2.

7. Having said this, what did he do? What was the effect of his example and words? Verses 35, 36. Note 3.

8. How many persons were on board the ship? How did they further lighten the ship? Verses 37, 38.

9. What did they discover as soon as it was day? What did they try to do? Verse 39.

10. How did they proceed? What was the result? Verses 40, 41.

11. What did the soldiers advise? Verse 42.

12. Who kept them from their purpose? Why? What orders did the centurion give? What was the result? Verses 43, 44. Note 4.

13. When they reached shore, what place did they find it to be? Acts 28:1. Note 5.

14. How were they treated by the people of the island? Verse 2.

15. How did Paul busy himself? What happened to him as he worked? Verse 3.

16. How did the people of the island regard this? What did Paul do? Verses 4, 5.

17. What did the barbarians expect to see? When they saw no harm followed, what did they conclude? Verse 6. Note 6.

Notes

1. "It was the fourteenth night that they had been tossed up and down on the black, heaving billows, when, amid the sound of the storm, the sailors distinguished the roar of breakers, and reported that they were near some land. They 'sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.' They were now threatened by a new danger, of having their ship driven upon some rock-bound coast. They immediately cast out four anchors, which was the only thing that could be done. All through the remaining hours of that night they waited, knowing that any moment might be their last. The leak was constantly increasing, and the ship might sink at any time, even if the anchors held."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 267.*

2. "A slight effort of imagination suffices to bring before us an impressive spectacle as we think of the dim light just showing the haggard faces of the two hundred and seventy-six persons clustered on the deck and holding on by the bulwarks of the sinking vessel. In this hour of anxiety the apostle stands forward to give them courage. He reminds them that they had 'eaten nothing' for fourteen days, and exhorts them now to partake of a hearty meal, pointing out to them that this was indeed essential to their safety, and encouraging them by the assurance that 'not a hair of their head' should perish. So speaking, he set the example of the cheerful use of God's gifts and grateful acknowledgment of the Giver by taking bread, 'giving thanks to God before all,' and beginning to eat. Thus encouraged by his calm and religious example, they felt their spirits revive, and 'they also partook of food,' and made themselves ready for the labor which awaited them."—"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, page 610.*

3. "Whether one is ready for the hour of opportunity or emergency depends on the whole previous life, and the real testing time is not the critical moment itself, but all the apparently unimportant moments which precede it. The hour reveals, but does not make, the man. David was able to save the armies of Israel because he had learned to use his sling in his shepherd life. It was General Charles James Napier who said, 'The smith who has to look for his hammer when the iron is red strikes when it is too late; the hammer should be uplifted to fall like a thunderbolt while the white heat is in the metal.'

"The greatness of Paul as a man and as a leader is shown on this voyage to Rome. His brave endurance of hardship, his presence of mind in time of danger, his tireless activity, his unselfishness, his practical wisdom, his sympathy for others, his good cheer,

and above all, his perfect trust in God, are brought out by the exciting scenes of peril. But all these qualities have been shown again and again in the record of his life given in the Acts, and in his own self-revelation in his letters. He was the foremost man on that ship, because he had lived the noblest life and had attained to the greatest character."—"*Tarbell's Teachers' Guide,*" *1909.*

4. "Julius the centurion knew that Paul had been instrumental in saving the lives of all on board, and he felt that it would be the basest ingratitude to allow him to be put to death; and more, he felt convinced that the Lord was with Paul, and he feared to do him harm. He therefore gave orders to spare the lives of the prisoners, and directed that all who could swim should cast themselves into the sea and get to land. The rest seized hold of planks and other fragments of the wreck, and were carried landward by the waves."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 270.*

5. Melita is the island that is now called Malta, in the Mediterranean Sea, one hundred fifty miles southwest of the most southern point of Italy. "Malta is seventeen miles long by nine miles wide at its greatest breadth. Its area is ninety-five square miles. One of the greatest sieges of history took place here in 1565. Since 1800 it has belonged to the English."—"*Peloubet's Notes,*" *1909.*

6. "The whole scene is brought very vividly before us in the sacred narrative. One incident has become a picture in Paul's life with which every Christian child is familiar. The apostle had gathered with his own hands a heap of sticks and placed them on the fire, when a viper came 'out of the heat' and fastened on his hand. The poor superstitious people when they saw this said to one another, 'This man must be a murderer: he has escaped from the sea, but still vengeance suffers him not to live.' But Paul threw off the animal into the fire and suffered no harm. Then they watched him, expecting that his body would become swollen or that he would suddenly fall down dead. At length, after they had watched for a long time in vain and saw nothing happen to him, their feelings changed as violently as those of the Lystrians had done in an opposite direction, and they said that he was a god. We are not told of the results to which this occurrence led, but we can not doubt that while Paul repudiated, as formerly at Lystra, all the homage which idolatry would pay him, he would make use of the influence acquired by this miracle for making the Saviour known to his uncivilized benefactors."—"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, pages 613, 614.*

LESSON XI — Preaching the Gospel in Rome

DECEMBER 16, 1911

LESSON SCRIPTURE: Acts 28:7-31.

LESSON HELP: *Sabbath School Worker.*

PLACES: Melita Island; the Mediterranean Sea; Appian Road; Rome.

PERSONS: Paul; the soldiers; prisoners and crew; the brethren at Rome; the captain of the guard.

GENERAL NOTE.— In this lesson "we are about to trace the apostle's footsteps along that road which was at once the oldest and most frequented in Italy, and which was called, in comparison with all others, the 'queen of roads.' We are no longer following the narrow line of compact pavement across Macedonian plains and mountains or through the varied scenery in the interior of Asia Minor, but we are on the most crowded approach to the metropolis of the world."—"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, page 621.*

Questions

1. Who was the chief man of the island of Melita? How did he treat Paul's company? Acts 28:7.

2. How was Paul able to reward him? What did this lead others to do? Verses 8, 9.

3. How did the people show their appreciation? Verse 10.

4. How long a time did they who were shipwrecked remain on the island? On what ship did they sail? Verse 11.

5. Where was their first landing-place? From there what was their course to the mainland of Italy? Verses 12, 13. Note 1.

6. Whom did they find on landing in Italy? How long did they remain with them? Verse 14.

7. When the brethren in Rome heard of Paul's coming, what did they do? How far did they go?

What effect did the sight of these brethren coming to meet them have on Paul? Verse 15. Note 2.

8. What was done with the prisoners on their arrival in Rome? What special privilege was granted to Paul? Verse 16. Note 3.

9. What did he do after three days? What statement did he make to the Jews as to his conduct? What had the Romans not found? Verses 17, 18. Note 4.

10. Notwithstanding all that the Jews had done to him, what did Paul say? What did he say was the cause of his present bondage? Verses 19, 20. Note 5.

11. What did the Jews say they had not heard? What did they desire? What was the only thing they knew of the sect to which Paul belonged? Verses 21, 22.

12. What did they therefore do? What did Paul do when they came to him? For how long? Verse 23. Note 6.

13. What was the result? Verse 24.

14. What did Paul say to them before they departed? Verse 25.

15. From which prophet did he quote? Repeat the words. Verses 26, 27. Where are they found?

16. Of what did Paul assure the Jews? Verse 28.

17. What did the Jews do as they left Paul? Verse 29.

18. How long did Paul remain at Rome this time? Under what circumstances? Verse 30. Note 7.

19. How did he employ the time? How free was he to do this? Verse 31. Note 8.

Notes

1. "In Puteoli, the principal port of southern Italy, where one of the first temples for the worship of Augustus was erected, Paul and his companions were refreshed by the presence of Christian brethren, at whose solicitation they remained a week. Evidently Julius had respect for the wishes of his prisoner, and indeed after the experiences of the past winter he may well have felt that, excepting in the political sense, he was dependent upon Paul rather than Paul upon him. In any case he was willing to grant him special favors, as is proven by the visit in Puteoli." —"*Student's Life of Paul,*" *Gilbert, pages 210, 211.*

2. "Forty-three miles from Rome was the Market of Appius, and ten miles farther on another station called the Three Taverns. Rome, the capital of the empire, is on the Tiber about fifteen miles from its mouth. At this time its population numbered 1,600,000."—"*Tarbell's Teachers' Guide,*" *1909.*

"The travelers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired old man, chained with a group of hardened-looking criminals, receives many a glance of scorn and is made the subject of many a rude, mocking jest. Not one of all he meets bestows upon him a look of pity or sympathy. He meekly wears his chain, and silently, slowly pursues his way.

"Suddenly a cry of joy is heard, and a man springs out from the passing throng and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long-absent father. Again and again is the scene repeated. With eyes made keen by loving expectation, many discern in the chained captive the one who spoke to them the words of life at Corinth, at Philippi, or at Ephesus.

"The whole company is brought to a standstill, as warm-hearted disciples eagerly flock around their father in the gospel. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see the image of Christ reflected. They assure Paul that they have not forgotten him or ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. In the ardor of their love they would bear him upon their shoulders the whole way to the city, could they but have the privilege."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 273.*

3. "Luke, his fellow traveler, remained with him during his bondage; Timotheus, his beloved son in the faith, ministered to him at Rome, as he had done in Asia, in Macedonia, and Achaia.

Tychicus, who had formerly borne him company from Corinth to Ephesus, is now at hand to carry his letters to the shores which they had visited together. But there are two names amongst his Roman companions which excite a peculiar interest, though from opposite reasons — the names of Demas and of Mark. The latter, when last we heard of him, was the unhappy cause of the separation of Barnabas and Paul. He was rejected by Paul as unworthy to attend him, because he had previously abandoned the work of the gospel out of timidity or indolence. It is delightful to find him now ministering obediently to the very apostle who had then repudiated his services; still more, to know that he persevered in this fidelity even to the end, and was sent for by Paul to cheer his dying hours. Demas, on the other hand, is now a faithful 'fellow laborer' of the apostle, but in a few years we shall find that he had 'forsaken' him, 'having loved this present world.' Perhaps we may be allowed to hope that as the fault of Demas was the same with that of Mark, so the repentance of Mark may have been paralleled by that of Demas."—"*Life and Epistles of the Apostle Paul,*" *Conybeare and Howson, pages 639, 640.*

4. "The Jews who had been banished from Rome some years previous, had been tacitly permitted to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival at Rome, therefore, he called together their leading men, and in a simple, direct manner stated the reasons why he had come to Rome as a prisoner."—"*Sketches from the Life of Paul,*" *Mrs. E. G. White, page 275.*

5. "He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel."—*Id., page 275.*

6. "During the long delay of his trial Paul was not reduced, as he had been at Cæsarea, to a forced inactivity. On the contrary, he was permitted the freest intercourse with his friends, and was allowed to reside in a house of sufficient size to accommodate the congregation which flocked together to listen to his teaching. The freest scope was given to his labors consistent with the military custody under which he was placed. We are told in language peculiarly emphatic that his preaching was subjected to no restraint whatever. And that which seemed at first

to impede must really have deepened the impression of his eloquence, for who could see without emotion that venerable form subjected by iron links to the coarse control of the soldier who stood beside him? How often must the tears of the assembly have been called forth by the upraising of that fettered hand and the clanking of the chain which checked its energetic action!" —*"Life and Epistles of the Apostle Paul," Conybeare and Howson, page 639.*

7. "According to Roman law, the trial of Paul could not take place until his accusers should be present in person to state their charges against him. They had not yet come from Palestine, nor was it known at Rome whether they had even started on the long journey. Therefore the trial might be postponed indefinitely. Little regard was shown for the rights of those supposed to have violated the law. It was often the case that an accused person was kept in prison a long time, by the delay of the prosecutors to prefer their charges; or his trial might be deferred by the caprice of those in power. . . . The Jews of Jerusalem were in no haste to present their accusations against Paul. They had been repeatedly thwarted in their designs, and had no desire to risk another defeat. Lysias, Felix, Festus, and Agrippa had all declared their belief in his innocence. His enemies could hope for success only in seeking by intrigue to influence the emperor in their favor. Delay would further their object, as it would afford them time to perfect and execute their plans."—*"Sketches from the Life of Paul," Mrs. E. G. White, page 280.*

8. "The history closes somewhat abruptly. It may have been the intention of the writer to continue his narrative. It is a natural inference that when he closed it the two years had expired, or were on the point of expiring; that he, who had remained with the apostle during his imprisonment, started with him on his eastward journey afterwards; and that some incidents, to us unknown, hindered him from completing the work which he had begun. It is possible, on the other hand, that Theophilus, as an Italian convert, may have known what had passed in Rome during the apostle's first sojourn there, or subsequently, and that St. Luke did not aim at more than setting before his friend the stages by which St. Paul had been brought to the imperial city."—*"Handy Commentary" (Acts), Plumptre, page 437.*

From the writings of Mrs. E. G. White we glean the following information concerning Paul's imprisonment until his martyrdom:

At Paul's examination the charges against him were not sustained, and, contrary to the general expectation, Nero declared the prisoner guiltless. Paul's fetters were struck off and he was

free. He left Rome, and again visited the churches, seeking to establish a firmer union between the Greek and Eastern believers. The Jews fastened upon Paul the crime of instigating the burning of Rome, and at the house of a disciple in Troas, he was seized and hurried to Rome and placed in a loathsome dungeon. Paul's last letter, the second epistle to Timothy, was written in this cell. His persecutors fearing the extent of Paul's influence, he was beheaded privately.

Commentators give the date of his death at about A.D. 66.

Read Paul's own comment upon his life in the closing part of his last letter. 2 Tim. 4:7, 8.

LESSON XII — Review

DECEMBER 23, 1911

LESSON SCRIPTURE: Acts 21 to 28.

Review Outline

Chief Places	*Chief Persons*	*Chief Facts*
I. Cæsarea, Jerusalem	Paul, Philip, Agabus	A great missionary journey ended
II. Jerusalem	Paul, James, chief captain	A great mob
III. Jerusalem	Paul and the mob	A great address
IV. Jerusalem	Paul and the Sanhedrin	A great council
V. Jerusalem, Cæsarea	Paul, the conspirators, Felix	A great conspiracy
VI. Cæsarea	Paul, Felix, Tertullus	A great defense
VII. Cæsarea	Paul, Felix, Festus, and Agrippa	A great avowal
VIII. Cæsarea	Paul, Agrippa, and Bernice	A great conversion
IX. Cæsarea, the sea	Agrippa, Festus, prisoners and crew	A great storm
X. The Mediterranean Sea	Paul and companions on the ship	A great shipwreck
XI. Rome	Paul and the brethren	A great preacher

Questions

1. Trace Paul's route from Miletus to Cæsarea. As Paul was nearing Jerusalem at the close of his third missionary trip, what prophecy was made concerning his future? What did Paul declare he was ready to do? How was he received at Jerusalem? Acts 21:1-17.

2. What had the Jews at Jerusalem heard concerning Paul's teachings? What plan did his friends propose by which to convince the Jews that Paul was loyal to Jewish customs? When the Jews of Asia saw Paul in the temple, what did they do? How was Paul protected from the violence of the Jews? Acts 21:21-40.

3. Describe the circumstances which led Paul to preach a sermon on the castle stairs. What portion of his life did he first relate? What great experience did he review? To what people did he say the Lord had specially sent him? Acts 22:1-21.

4. When Paul referred to the Gentiles in his address, what did the Jews do? What punishment did they start to inflict upon Paul? Why did they not carry out their plans? What question caused dissension? What message of courage did Paul receive? Acts 22:23 to 23:11.

5. What plot was entered into by forty of the Jews? How was this found out? How was the plan defeated? To what place was Paul taken? Who was the governor? How was Paul's case presented

to him? When would the governor hear his case? Acts 23:12-35.

6. Who journeyed from Jerusalem to Cæsarea to accuse Paul? Who presented the accusation? What three charges were made? How did Paul meet these charges? What was the decision of Felix? Acts 24:1-23.

7. What opportunity did Paul have to present the word of God to Felix? After two years who was appointed to succeed Felix? What occurred when Festus visited Jerusalem? When the Jews accused Paul before Festus, what were their charges? How did Paul reply to them? To whom did Paul appeal? Who visited Festus at that time? What desire did Agrippa express? Acts 24:24 to 25:22.

8. Who were present at Paul's hearing before Agrippa? Why did Festus desire to get an opinion from Agrippa regarding Paul's case? What portions of his life did Paul review? What special work did he show that God had given him to do? Acts 25:23 to 26:23.

9. How did Festus interrupt Paul's speech before Agrippa? What evidence did Agrippa give of being affected by Paul's words? What was concluded concerning Paul? Nevertheless, because he had appealed to Cæsar, where must he be sent? Who was in charge of the prisoners embarking at Cæsarea for Rome? Where did the company change vessels? What serious trouble did they encounter? What assurance was given to Paul? Acts 26:24 to 27:26.

10. After fourteen days of drifting, where did the ship's crew find themselves? How did Paul prevent the desertion of the sailors? What effort did they make to get the ship safely ashore? With what result? How were the ship's passengers saved? Upon what island were they cast? What incident caused attention to be centered upon Paul? Acts 27:27 to 28:6.

11. What help did Paul give the inhabitants of Melita? How long did the ship's company remain there? Trace their route from there to Rome. What special privileges were granted to Paul? How did he spend his time in Rome? How long did he remain there? Acts 28:7-31.

LESSON XIII — Offerings

DECEMBER 30, 1911

Questions

1. To whom are we indebted for every good thing we enjoy? James 1:17; Acts 17:24, 25.

2. What Gift infinitely greater than all these temporal blessings, has God presented to the world? John 3:16; Rom. 8:32.

3. Through Christ Jesus what is promised to His children? Phil. 4:19.

4. Having provided for us so freely in both spiritual and temporal things, what does God expect of us? 1 Peter 4:10; Rom. 12:6-8.

5. What special danger attends temporal prosperity? Deut. 8:13, 14. Note 1.

6. Upon what just basis does God expect gifts from all His people? Luke 12:48; 2 Cor. 8:12-14.

7. What kind of givers does the Lord love? 2 Cor. 9:7. Note 2.

8. With cheerfulness and love lacking, are even large gifts of great value in God's sight? 1 Cor. 13:3. With these qualities of heart mingled with them, how valuable do even small offerings of the poor become? Mark 12:42-44. Note 3.

9. What relationship should exist between receiving blessings and dispensing them? Matt. 10:8; Isa. 32:8; Prov. 11:24.

10. What is God able to do for those who through love render to Him His own in tithes and offerings? 2 Cor. 9:8, 11.

HOARDED TREASURE

11. What fate awaits the hoarded treasures of earth? Isa. 2:20, 21; James 5:2, 3. Note 4.

12. Why is the hoarding of earthly treasure so offensive in the sight of God? Heb. 11:6; Luke 9:16, 17. Note 5.

13. What terrible results follow to the possessor because of selfishly holding to earthly treasures? Matt. 19:16, 20-23. Note 6.

14. What is covetousness? Col. 3:5. While seen in the world, where should it not be found? Eph. 5:3. What is denied every covetous person? Verse 5.

15. How extensively must the followers of Jesus

witness for Him? Acts 1:8. What is involved in reaching the uttermost parts of the earth with the gospel? Rom. 10:13-15. Note 7.

Notes

1. Just before Moses went up into the mountain near Jordan to view the promised land and die before the Lord, he rehearsed in the ears of all the people the great things God had done for them in Egypt and since their deliverance. He looked forward to the time when they should be settled in their goodly land "flowing with milk and honey," and pointed out their greatest danger. They would be very likely to forget the Lord their God and become lifted up, thinking that it was by their own thrift and industry they had acquired riches in increased flocks and herds and silver and gold. Human hearts are the same in all ages. The people of God in our own time, just before entering the promised Heavenly Canaan, are in danger of failing in this same particular. Thus we should be admonished by this same lesson.

2. Selfishness ever stands with outstretched arms to receive and keep. Love receives only to impart. Cheerfulness in giving is therefore a sure test of pure, unselfish love. It is a test of character, and men and women are saved solely upon the worth of character. The poor widow with the two mites is a type of the cheerful givers whom God especially loves, and who reap special blessings. To such "giving is living, and living is giving." Cheerful giving is the spontaneous outburst of a converted heart that appreciates the value of Heaven's Great Gift to us, and stands forth amid the covetousness and greed of the world as a living example of one truly converted to and blessed of God. To such "it is more blessed to give than to receive."

3. "Not all can make large offerings, not all can do great works, magnificent deeds; but all can practise self-denial, all can reveal the unselfishness of the Saviour. Some can bring large gifts to the Lord's treasury; others can bring only mites; but every gift brought in sincerity is accepted by the Lord."—"*Testimonies for the Church,*" *volume 9, pages 54, 55.*

4. It is the rust of the money that witnesses against its possessor. This betrays its nature — hoarded treasure. The money thrown to the moles and bats was one time trusted in to purchase every desirable thing. It has no such power in the day when the Lord Jesus is revealed in flaming fire from heaven. These treasures were potent with great blessing had they been used in feeding the poor and sending the gospel to the perishing millions

of earth. But it is now too late. The halo and charm have forever departed from these treasures of silver and gold, once so precious in the eyes of those possessing them.

5. We have for our God the Creator of the heavens and the earth. In Him we have all. He who could take five small loaves and two fishes, and by His own blessing upon them feed five thousand people and more — can He not provide for His children anywhere, at any time? Did the vast multitude of Israel lack for food, for water, for clothes, during their sojourn in the wilderness for forty years? Can He not provide for us? To hoard up money and trust in this is a direct insult to God, who delights in continuously working to supply the need of His children. Matt. 16: 5-10; Luke 12: 6, 7.

6. Here is an instance where a rich man was directly instructed to go and sell all that he had, and was at the same time invited to come and associate with Jesus in His work. There is no question as to this young man's duty on that day. Had he obeyed Jesus implicitly, Christ could have made of him a valued servant. Jesus loved him, but the young man loved his great possessions more than he loved his Lord, and the precious privilege of being personally connected with Him in His ministry of saving souls. Jesus did not direct everybody to sell all they had, and come and follow Him. He even told some to stay at home. But in this young man He saw qualities He could use in His work. The young man turned sorrowfully away. No wonder; for he turned away from his path of duty, away from his God, away from the light, and went, as did Judas, out where it was dark.

7. "My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul-saving is to know no abating. The church can not abridge her task without denying her Master. Not all can go as missionaries to foreign lands, but all can give of their means for the carrying forward of foreign missions."—*"Testimonies for the Church," volume 9, pages 55, 56.*

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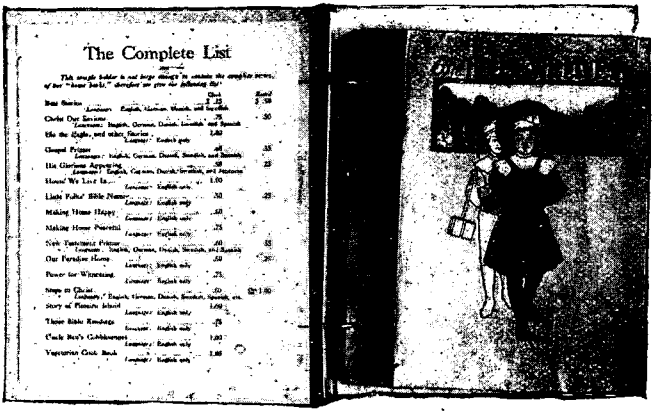

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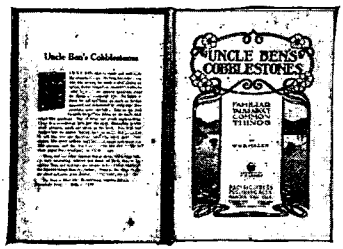

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