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SABBATH SCHOOL LESSON QUARTERLY

No. 183 ◆ FIRST QUARTER, 1941

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PETER DELIVERED FROM PRISON

THE ACTS OF THE APOSTLES--II

Sabbath School Lesson Quarterly

THE ACTS OF THE APOSTLES—II

(From the Ministry of Saul and Peter to the End of Paul's Second Missionary Journey)

Lesson 1, for January 4, 1941

Saul Leaves Damascus; Peter's Ministry

SCRIPTURE: Acts 9:23-43.

MEMORY VERSE: "He which persecuted us in times past now preacheth the faith which once he destroyed." Gal. 1:23.

STUDY HELP: "The Acts of the Apostles," pages 123-132.

PLACES: Damascus; Jerusalem; Caesarea; Tarsus; Lydda; Joppa; and the chief divisions of Palestine.

PERSONS: Saul; Barnabas; enemy Jews; disciples; Peter; Aeneas; Dorcas; messengers; Simon a tanner.

Setting of the Lesson

"After that many days were fulfilled," introduces an experience in Saul's life that is not mentioned in the Acts. The period "many days" evidently refers to the time, about three years, which Saul spent in Arabia after his conversion. When opposition to his work in Damascus became very bitter, "a messenger from heaven bade him leave for a time; and he 'went into Arabia,' [Gal. 1:17] where he found a safe retreat. Here, in the solitude of the desert, Paul [Saul] had ample opportunity for quiet study and meditation. He calmly reviewed his past experience, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. He emptied his soul of the prejudices and traditions that had hitherto shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace."—*The Acts of the Apostles,* pages 125, 126.

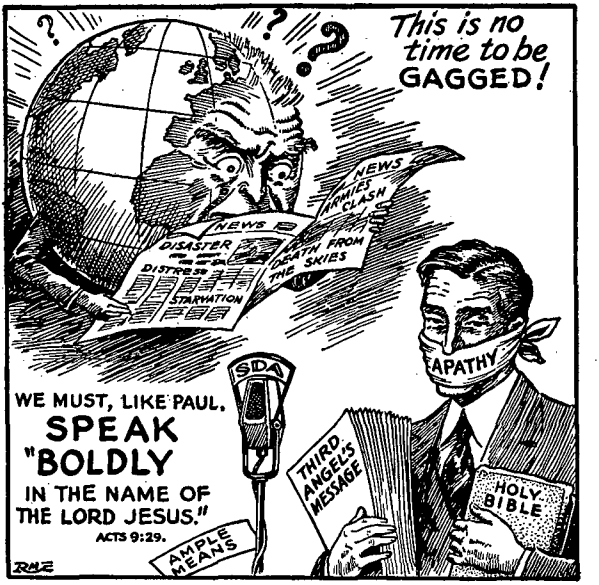
"From Arabia Paul 'returned again unto Damascus,' and 'preached boldly . . . in the name of Jesus.' Unable to withstand the wisdom of his arguments, 'the Jews took counsel to kill him.'"—*Id.,* page 128.

Saul Escapes From Damascus

1. On Saul's returning to Damascus, what did the opposing Jews seek to do? Acts 9:23.

2. How persistent were the enemies of Saul in their plans for his destruction? Verse 24.

Sabbath School Lesson Quarterly, No. 183, January, 1941. 20 cents a year. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.



NOTE.—In 2 Corinthians 11:32 Paul states that the governor of Damascus kept the city with a garrison of soldiers, and desired to arrest him. It seems strange that it should take so many soldiers to hunt down one humble Christian; but Saul had Jesus and all the angels on his side, and escaped the trap laid for him.

3. To what means did the disciples resort to rescue Saul from his enemies? Acts 9:25.

NOTE.—"From an unguarded part of the wall, in the darkness of the night, probably where some overhanging houses, as is usual in Eastern cities, opened upon the outer country, they let him down from the window in a basket."—*Life and Epistles of the Apostle Paul,* Conybeare and Howson, page 100.

Saul Unites With the Brethren in Jerusalem

4. To what city did Saul go? With whom did he seek to unite in Jerusalem? Why did he not succeed? Verse 26.

NOTE.—"It was difficult for them [the disciples] to believe that so bigoted a Pharisee, and one who had done so much to destroy the church, could become a sincere follower of Jesus."—*The Acts of the Apostles,* page 129.

5. How were the disciples at Jerusalem assured of the genuineness of Saul's conversion? Verses 27, 28.

NOTE.—"Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. Here the two grand characters of the new faith met—

Peter, one of the chosen companions of Christ while He was upon earth, and Paul, a Pharisee, who, since the ascension of Jesus, had met Him face to face, and had talked with Him."—*The Spirit of Prophecy*, vol. 3, page 321.

6. What further evidence did Paul give of the change that had taken place in him since he had lived in Jerusalem? What danger again threatened him? Verse 29.

7. How deep was Saul's love for those who were seeking his life? Rom. 9:1-3.

NOTE.—"Sorrow filled his [Saul's] heart. He would willingly have yielded up his life, if by that means he might bring some to a knowledge of the truth. With shame he thought of the active part he had taken in the martyrdom of Stephen; and now in his anxiety to wipe out the stain resting upon one so falsely accused, he sought to vindicate the truth for which Stephen had given his life."—*The Acts of the Apostles*, page 129.

8. How was Saul delivered from the further plottings of his enemies? Acts 9:30.

NOTE.—Tarsus was Saul's birthplace. It was located at the northeast corner of the Mediterranean Sea, and he once referred to it as "no mean city." Acts 21:39. Sir William Mitchell Ramsay, a learned writer, says that it is now "a wretched town of the Turkish style, retaining not a trace of its former splendor."

9. What was the experience of the churches at this time? Acts 9:31.

NOTE.—The churches did not rest from witnessing for Jesus, but they had rest from persecution; the members could labor freely, and their numbers multiplied.

Peter at Lydda and Joppa

10. During Peter's preaching tour, to what city did he come? What afflicted man did he find there? Verses 32, 33.

11. In what manner was the sick man healed? What was the effect of Peter's work at Lydda? Verses 34, 35.

12. What city is next mentioned? What is said of one disciple who lived there? Verses 36, 37.

NOTE.—Lydda, in the rich plain of Sharon, was a city of considerable size, about twenty-five miles from Jerusalem. Joppa was nine or ten miles north of Lydda.

13. What message was sent Peter at Lydda? Verse 38.

14. What scene greeted Peter at the home of Dorcas? Verse 39.

15. What further manifestation of power attended Peter's ministry at Joppa? With what result? Verses 40-42.

16. As Peter remained there for a time, with whom did he stay? Verse 43.

Think on These Things

Human need leads men to seek Jesus.
Who is truly great in the sight of Heaven?
The worth of your soul to Jesus. To you.
The effect of fear.
"Danger tests devotion."

Lesson 2, for January 11, 1941

Cornelius, the Gentile; Peter, the Jew

SCRIPTURE: Acts 10:1-23.

MEMORY VERSE: "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4.

STUDY HELPS: "The Acts of the Apostles," pages 132-137; "The Ministry of Healing," pages 209-216.

PLACES: Caesarea; home of Simon in Joppa.

PERSONS: Cornelius and his household; angel messenger; Simon the tanner; Simon Peter and six brethren from Joppa.

Setting of the Lesson

Caesarea, on the shore of the Mediterranean, was about thirty miles north of Joppa. It was a Gentile city, and the political capital of Judea. Joppa, now called Jaffa, is still an important town in Palestine. To understand all the circumstances of this lesson, one must remember the deep-seated feelings of the Jew against the Gentile. No pious Jew would go to the home of a Gentile, or enter into any social relationship with one of them. One of the great questions the early church had to settle was the admission of the Gentiles to the privileges of the gospel.

God Calls a Centurion

1. What person of note is introduced in the first verse of this lesson? Acts 10:1.

NOTE.—A centurion in Roman armies was somewhat similar in rank to a captain in modern armies. Cornelius "was a man of wealth and noble birth, and his position was one of trust and honor. A heathen by birth, training, and education, through contact with the Jews he had gained a knowledge of God. . . . Though Cornelius believed the prophecies, and was looking for the Messiah to come, he had not a knowledge of the gospel as revealed in the life and death of Christ."—*The Acts of the Apostles,* pages 132, 133.

2. What four things are said of Cornelius? Verse 2.

3. What experience did Cornelius have one afternoon at the ninth hour (the hour of prayer)? Verse 3.

4. How was Cornelius affected by the vision of the angel? What question did he ask? What did the angel say was remembered in heaven? Verse 4.

5. To whom did the angel direct Cornelius for further light and instruction? How explicit were the directions given? Verses 5, 6.

NOTE.—The first six verses of this chapter reveal the intimate knowledge that Heaven has of the names, abode, occupation, and heart longings of men. Here in the case of the Roman officer in the chief Roman city of Palestine, and of the humble tanner in Joppa, the Lord took knowledge of all their circumstances, and gave specific directions to each, even to the location of Simon's house. Truly "the eyes of the Lord are upon the righteous," and "the Lord knoweth them that are His."

6. How did Cornelius respond to the instruction of the angel? Verses 7, 8.

Peter in Vision in Simon's House

7. When did the servants reach Joppa? What was Peter doing at that time? Verse 9.

NOTE.—"The sixth hour [noon] was a set time of devotion with pious Jews."—*Cunningham Geikie.*

8. What experience did Peter have while dinner was being prepared? Verse 10.

9. What did Peter see while in the trance? What words did he hear? How did he reply? Verses 11-14.

10. What did the voice then say? How many times was this message spoken? Verses 15, 16.

11. What was Peter's state of mind as to the meaning of the vision? What visitors were even then at the gate? For whom did they make inquiry? Verses 17, 18.

NOTE.—"This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God,—that by the death of Christ the Gentiles should be made fellow heirs with the Jews to the blessings of salvation. As yet none of the disciples had preached the gospel to the Gentiles. In their minds, the middle wall of partition, broken down by the death of Christ, still existed, and their labors had been confined to the Jews; for they had looked upon the Gentiles as excluded from the blessings of the gospel. Now the Lord was seeking to teach Peter the world-wide extent of the divine plan. Many of the Gentiles had been interested listeners to the preaching of Peter and the other apostles, and many of the Greek Jews had become believers in Christ, but the conversion of Cornelius was to be the first of importance among the Gentiles." —*The Acts of the Apostles,* pages 135, 136.

"Some have urged that this vision was to signify that God had removed His prohibition from the use of the flesh of animals which He had formerly pronounced unclean; and that therefore swines' flesh was fit for food. This is a very narrow, and altogether erroneous, interpretation, and is plainly contradicted in the scriptural account of the vision and its consequences."—*The Spirit of Prophecy,* vol. 3, pp. 327, 328.

Three Men Seek Peter

12. What further instruction did Peter receive while still reflecting on the vision? Verses 19, 20.

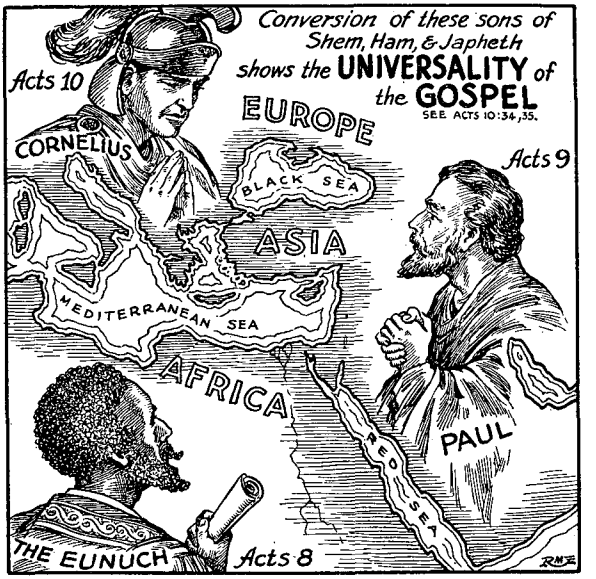
13. What did Peter then do? What question did he ask? How did the messengers present the request from Cornelius? Verses 21, 22.

14. What Christian hospitality did Peter then extend to these Gentile men? Verse 23.

Think on These Things

How the Lord's plans always fit.
How might His plan, revealed in this lesson, have been spoiled?

"Say not, 'I love the Lord,' unless you find
Within you, welling up by day and night
A love, strong, full, and deep, for all mankind."



Lesson 3, for January 18, 1941

Cornelius, the Gentile; Peter, the Jew (Concluded)

SCRIPTURE: Acts 10:24-48.

MEMORY VERSE: "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:35.

STUDY HELP: "The Acts of the Apostles," pages 137-142.

PLACE: Home of Cornelius in Caesarea.

PERSONS: Cornelius, his household, friends, relatives; Peter, and six men from Joppa.

Setting of the Lesson

In response to the earnest entreaty of the messengers from Cornelius, and the direction of the Holy Spirit, Peter had left Joppa and journeyed to Caesarea. Six Jewish brethren from Joppa accompanied him. Cornelius had gathered his relatives and friends at his house, and when Peter arrived all were eagerly waiting to listen to his message.

In the Centurion's Home

1. When did Peter and those who were with him arrive in Caesarea? What preparation had Cornelius made in view of Peter's expected arrival? Acts 10:24.

NOTE.—Peter and Cornelius were both chosen of God to lead out in the giving of the gospel to the Gentiles. Peter was a Jew by birth and training, thoroughly possessed by the strongest of prejudices against all men "of another nation." Before the "middle wall of partition" could be broken down racially between the Jews and Gentiles, it must be broken down in Peter himself, God's chosen vessel to bear the gospel first beyond the bounds of Judaism. Acts 15:7. The journey to Caesarea and the experience at the house of Cornelius were to help Peter as much as Cornelius and his friends.

2. How did Cornelius receive Peter? How did Peter respond to the homage paid to him by Cornelius? Acts 10:25, 26.

NOTE.—"As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of Heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children to bow before their parents; but Cornelius, overwhelmed with reverence for the one sent by God to teach him, fell at the apostle's feet, and worshiped him. Peter was horror-stricken, and he lifted the centurion up, saying, 'Stand up; I myself also am a man.'"—*The Acts of the Apostles,* page 137.

3. How did Peter explain his coming to the home of a Gentile? What question did he ask? Verses 27-29.

NOTE.—The presence of Peter in the house of Cornelius marks a new era in the spread of the gospel. Jesus had said to the disciples before His ascension that they should be witnesses unto Him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Witness had been borne in the first three places named, and now the fourth move is about to be made. It is true Saul had preached in Damascus of Syria already, and was now doing likewise in Cilicia; but Saul had preached to the Jews largely, and so had Peter and others until this hour. See Acts 11:19. Peter is now about to preach the first Christian sermon to a Gentile audience, the beginning of a distinctive world-wide movement. What wonder that he felt it expedient to take six Jewish brethren with him for witnesses!

4. In reply, how did Cornelius explain why he had sent for Peter? Acts 10:30-33.

5. As Peter listened to the experience of Cornelius, what clear vision of a truth was given him? What did he say of the people in every nation? Verses 34, 35.

Peter Presents the Gospel Message

6. Whom did Peter then preach? Where did he say the gospel of Jesus had been preached? What mention did he make of John the Baptist? Verses 36, 37.

NOTE.—"Then to that company of attentive hearers the apostle preached Christ,—His life, His miracles, His betrayal and crucifixion, His resurrection and ascension, and His work in heaven as man's representative and advocate. As Peter pointed those present to Jesus as the sinner's only hope, he himself understood more fully the meaning of the vision he had seen, and his heart glowed with the spirit of the truth that he was presenting."—*The Acts of the Apostles,* pages 138, 139.

7. With what had Jesus been anointed? What did He do while on earth? Who was with Him? Verse 38.

8. Who were witnesses of all that He did? What did Peter say further of Jesus? Verses 39, 40.

9. What proof of His resurrection had been given to Peter and other witnesses? Verse 41.

10. To what great truth were Peter and other witnesses commanded to testify? Verse 42.

11. What similar witness had been borne, and by whom? Verse 43.

The Assembly Honored With God's Spirit

12. What came to pass while Peter was preaching? Verse 44.

13. How were those who came with Peter affected by this? What did they hear? Verses 45, 46.

14. What question did Peter boldly ask? What command did he then give? What did the believers in Caesarea ask Peter to do? Verses 47, 48.

Think on These Things

Christian courtesy between races or classes.
God recognizes no racial barriers in the pouring out of His Holy Spirit.

Lesson 4, for January 25, 1941

Peter Rehearses His Experience; The Gospel Reaches Antioch

SCRIPTURE: Acts 11.

MEMORY VERSE: "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11:21.

STUDY HELP: "The Acts of the Apostles," pages 141, 142, 155-159.

PLACES: Jerusalem; Joppa; Antioch; Phenice; Cyprus; Cyrene; Tarsus; Judea.

PERSONS: Peter and six Jewish brethren; faultfinders at Jerusalem; scattered believers; Grecians; Barnabas; Saul; Agabus and other prophets from Jerusalem; Claudius Caesar.

Setting of the Lesson

A stir among the believers in Judea. Strange reports had reached their ears concerning the conduct of Peter. They had heard that he had actually been preaching the gospel to Gentiles. The prejudice of the Jewish believers against the idea of Gentile participation in the gospel led them to contend with Peter, and afforded occasion for him to rehearse his experiences in detail, when he returned to Jerusalem.

Some years had passed since Pentecost, and the preaching of Jesus as a crucified and risen Saviour had been going on steadily ever since. But heretofore He had been made to appear not as the Saviour of mankind, but rather as the son of a Jew, and the Saviour of the Jews. Now the experience at Caesarea, and the acceptance of it by the church at Jerusalem, gives a new meaning to the preaching of the Lord Jesus, and the apostles enter upon a new stage of carrying the gospel "into all the world," "for a witness unto all nations."

The center of activity in spreading the gospel shifts in this lesson from Jerusalem to Antioch, capital of Syria. This was an important city commercially, "the common mart where East and West met," sixteen miles from the Mediterranean Sea and about three hundred miles north of Jerusalem.

Peter Reports God's Leadings

1. What report was brought to the brethren in Judea concerning the work of Peter in the home of Cornelius, a Gentile? Acts 11:1.

2. When Peter came to Jerusalem, what fault was found with him? Verses 2, 3.

3. In defense, what did Peter rehearse? Verses 4-14.

4. What divine power did Peter tell them accompanied his sermon preached in the house of Cornelius? Verse 15.

5. What words of Jesus did Peter then remember? Verse 16.

6. What appeal did he then make to his brethren? Verse 17.

The Church Accepts and Rejoices

7. How did the believers in Jerusalem show that they were convinced of the truth of Peter's conclusion? Verse 18.

NOTE.—"On hearing this account, the brethren were silenced. Convinced that Peter's course was in direct fulfillment of the plan of God, and that their prejudices and exclusiveness were utterly contrary to the spirit of the gospel, they glorified God. . . . Thus, without controversy, prejudice was broken down, the exclusiveness established by the custom of ages was abandoned, and the way was opened for the gospel to be proclaimed to the Gentiles."—*The Acts of the Apostles,* page 142.

8. When Jesus first sent out the disciples, where were they commanded to go? Where were they not to go? Matt. 10:5, 6.

NOTE.—In Daniel's prophecy (Dan. 9:24), 70 weeks, or 490 years, were allotted to the Jews. This period began in the autumn of 457 B. C., and terminated in the autumn of 34 A. D. The gospel call was, therefore, in God's own plan limited to the Jews until that date. Paul and Barnabas, speaking to the Jews, said, "It was necessary that the word of God should first have been spoken to you." In that very year, 34 A. D., occurred the great persecution in which Stephen, the first Christian martyr, was put to death. Stephen's murder by the Jewish Sanhedrin marked the formal rejection of the gospel.

9. Following the death of Stephen, what marked change took place in the gospel program? Acts 8:4, 5.

10. When the church was thus scattered abroad, to whom did they at first confine their preaching? What other group heard the gospel in Antioch? Acts 11:19-21.

NOTE.—"Hand of the Lord." "The hand is a symbol of power and of work. Willing Christians are God's hands. Through them God can easily accomplish what would be impossible by their unaided efforts. Here were a little group of refugees, poor, despised, pursued. Here was one of the world's proudest, mightiest, richest, wickedest cities."—*Peloubet's Select Notes*. Yet God wrought such a work that this very city became the center of missionary work for all the known world at that time.

Barnabas and Paul Become Colaborers

11. Whom did the church at Jerusalem send to build up the work in this newly opened center of light? How did Barnabas exhort the new converts? Verses 22, 23.

12. What character is ascribed to Barnabas? Whom did he seek as a colaborer? Verses 24, 25.

NOTE.—It is quite probable that the work among the Gentiles at Caesarea, and among the Grecians at Antioch, reminded Barnabas of what the Lord had declared concerning Saul, "He is a chosen vessel unto Me, to bear My name before the Gentiles." Acts 9:15.

13. For how long a time did Barnabas and Saul labor together at Antioch? What new name was given to the believers there? Acts 11:26.

NOTE.—"It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ."—*The Acts of the Apostles,* page 157.

14. Who came to Antioch from Jerusalem at that time? What was the name of one of the prophets? What did he prophesy? What noted event took place in fulfillment of the prophecy? Verses 27, 28.

15. What did Christians in Antioch do to relieve the great need in Judea? Verses 29, 30.

NOTE.—The believers in Antioch were not rich, but the Christians in Jerusalem, oppressed by persecution, were poorer than they. They gave "every man according to his ability," which is still the test of duty. By this gift the givers were blessed, for all giving enriches the one who gives. This act would also serve to knit more closely the two nationalities, Jew and Gentile. The need for unselfish giving was never greater than today. In verse 30, the first mention is made of "elders" in the New Testament.

Think on These Things

God is no respecter of persons.
He makes character the test.
Things that seem to hinder the work may be really advancing it.
Giving enriches the giver.

Lesson 5, for February 1, 1941

Death of James; Peter Delivered From Prison

SCRIPTURE: Acts 12.

MEMORY VERSE: "We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

STUDY HELPS: "The Acts of the Apostles," pages 143-154; "Testimonies," vol. 5, pp. 748, 749.

PLACES: The famous prison, the fortress of Antonia in Jerusalem; city streets through which Peter passed; the home of Mary, the mother of Mark.

PERSONS: King Herod, grandson of Herod the Great; James, the brother of John, both apostles; Peter, an apostle; soldier guards; the angel of the Lord; a damsel named Rhoda, a maid in the household of Mary; John Mark; keepers of the prison; Blastus, the king's chamberlain, an officer high in the king's confidence; Barnabas and Saul.

Setting of the Lesson

For a time the churches in Judea, Galilee, and Samaria had enjoyed freedom from persecution. Acts 9:31. The Jews again turned against the rapidly increasing Christian church and used their influence with the king to stop its

progress by persecution. Barnabas and Saul came to Jerusalem, bringing the relief that had been provided by the church at Antioch.

Persecution Renewed at Jerusalem

1. What Christian believer became the first victim of the renewed efforts to persecute the followers of Jesus? Acts 12:1, 2.

NOTE.—James, the brother of John, had been a prominent apostle. He was one of the favored three admitted to the death chamber of Jairus's daughter (Mark 5:37), and to the mount of transfiguration (Matt. 17:1). He also had witnessed the agony of Jesus in Gethsemane (Matt. 26:37).

2. What seems to have been the chief motive prompting Herod in this cruel persecution? Verse 3.

NOTE.—The Passover season was called "the days of unleavened bread." The Jews would have been offended if Herod had shed the blood of Peter during that festival, and he therefore put him in prison till after the Passover. Four modes of execution were lawful among the Jews—stoning, beheading, burning, and strangling.

Several Herods are mentioned in New Testament history.

a. Herod the Great, the founder of the family, was the murderer of the children in his efforts to put the infant Jesus to death. Matt. 2:16.

b. Herod Antipas, his son, was the Herod who put John the Baptist to death.

c. Herod Agrippa I, grandson of Herod the Great, was the king who killed the apostle James with the sword, as recorded in this lesson. Acts 12:2.

d. Herod Agrippa II, great grandson of Herod the Great, was the Herod who, with his sister Bernice, later heard Paul make his noted defense. Acts 26:1, 2.

The name Herod is said to mean "herolike." What a travesty upon the name this line of Herods proved to be!

3. What did Herod purpose concerning Peter? Verse 4.

NOTE.—"Remembering the former escape of the apostles from prison, Herod on this occasion had taken double precautions. To prevent all possibility of release, Peter had been put under the charge of sixteen soldiers, who, in different watches, guarded him day and night. In his cell, he was placed between two soldiers, and was bound by two chains, each chain being fastened to the wrist of one of the soldiers. He was unable to move without their knowledge. With the prison doors securely fastened, and a strong guard before them, all chance of rescue or escape through human means was cut off."—*The Acts of the Apostles,* pages 145, 146.

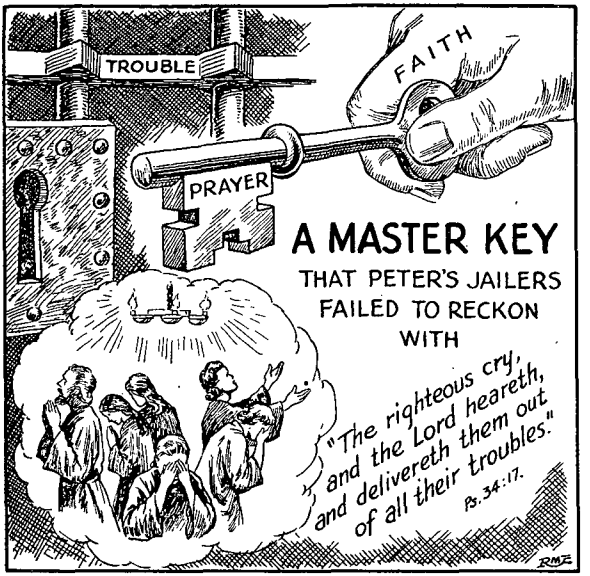
"The Greek word for Passover is wrongly translated Easter."—*Tarbell's Teachers' Guide.*

Peter in Prison—The Church Seeks God

4. While Peter was in prison, how did the church remember him? Verse 5.

5. How was the prisoner guarded the night before he was to be put to death? What evidence is given which shows that Peter was not worrying? Verse 6.

NOTE.—"Peter was confined in a rock-hewn cell, the doors of which were strongly bolted and barred; and the soldiers on guard were made answerable for the safekeeping of the prisoner. But the bolts and bars and the Roman



guard, which effectually cut off all possibility of human aid, were but to make more complete the triumph of God in the deliverance of Peter."—*The Acts of the Apostles,* page 146.

An Angel Delivers Peter

6. Who visited the prison that night? How was Peter awakened? What command showed that the heavenly visitor had regard for Peter's comfort? Verses 7, 8.

NOTE.—"It is the last night before the proposed execution. A mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and the gates close noiselessly behind him. He enters the cell, and there lies Peter, sleeping the peaceful sleep of perfect trust.

"The light that surrounds the angel fills the cell, but does not rouse the apostle. Not until he feels the touch of the angel's hand, and hears a voice saying, 'Arise up quickly,' does he awaken sufficiently to see his cell illuminated by the light of heaven, and an angel of great glory standing before him. Mechanically he obeys the word spoken to him, and as in rising he lifts his hands, he is dimly conscious that the chains have fallen from his wrists."—*The Acts of the Apostles,* pages 146, 147.

7. How did this sudden awakening out of sleep and that which followed impress Peter? How was he enabled to pass through the prison gates? Verses 9, 10.

8. After the angel had departed, what did the apostle say to himself? Where did he go? Verses 11, 12.

NOTE.—Peter "now realized that he was free, in a familiar part of the city. . . . The apostle made his way at once to the house where his brethren were assembled, and where they were at that moment engaged in earnest prayer for him."—*The Acts of the Apostles,* page 148.

9. What was Peter's experience in gaining admission to the house of his friend? What did he tell those assembled there? Verses 13-17.

NOTE.—How was Peter received? No doubt he was welcomed with such an outburst of exclamation and questions that he could only raise his hand in admonition to be silent while he told the story of his deliverance and sent the message to the other James, one of the leaders of the church in Jerusalem, and to the brethren. He then sought safety elsewhere.

10. What took place in the morning? What very unreasonable command did Herod give concerning the soldier guard? To what place did he then go for a time? Verses 18, 19.

NOTE.—"Herod knew that no human power had rescued Peter, but he was determined not to acknowledge that a divine power had frustrated his design, and he set himself in bold defiance against God."—*The Acts of the Apostles,* page 149.

The Persecutor Stricken

11. How was a quarrel settled between Herod and the people of Tyre and Sidon? Verse 20.

12. What took place upon a special day? Verses 21-23.

NOTE.—"Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry of the people as his due. . . . But suddenly a terrible change came over him. His face became pallid as death, and distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then turning his blanched and livid face to his horror-stricken friends, he cried in hollow, despairing tones, He whom you have exalted as a god is stricken with death. Suffering the most excruciating anguish, he was borne from the scene of revelry and display."—*The Acts of the Apostles,* page 151.

"The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod."—*Id.,* page 152.

13. How was the work of the gospel affected by the persecution at the hand of Herod and by the deliverance of Peter? What mission had been fulfilled by Barnabas and Saul during the time of the events recorded in this lesson? Verses 24, 25.

NOTE.—These brethren had come to Jerusalem to bring the help provided by the church at Antioch. The famine was on the increase. History tells us it began in 43 A. D., and continued until 45 A. D.

Think on These Things

The Christian's power is in prayer.

"Today, as verily as in the days of the apostles, heavenly messengers are passing through the length and breadth of the land, seeking to comfort the sorrowing, to protect the impenitent, to win the hearts of men to Christ."—*The Acts of the Apostles,* pages 152, 153.

"When you begin to pray, let faith set the door of expectation open."

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Lesson 6, for February 8, 1941

Beginning of Paul's First Missionary Journey

SCRIPTURE: Acts 13:1-15.

MEMORY VERSE: "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Ps. 1:6.

STUDY HELP: "The Acts of the Apostles," pages 160-171.

PLACES: Antioch in Syria; Seleucia; Salamis and Paphos on the island of Cyprus; Perga in Pamphylia; Antioch in Pisidia.

PERSONS: Saul, hereafter called Paul; Barnabas, Simeon, called Niger, Lucius of Cyrene, and Manaen, prophets and teachers at Antioch; John Mark, a worker with the apostles; Jews and Gentiles.

Setting of the Lesson

When Saul was converted, the Lord said, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." Acts 9:15. Paul waited, working as he had opportunity, until the Lord Himself opened the way for a larger work. He labored with Barnabas at Antioch, in Syria, about one year, but neither of them had been formally ordained to the gospel ministry. This first missionary journey seems to have required about one thousand miles of traveling.

Paul and Barnabas Set Apart

1. Name some of the prophets and teachers in the church at Antioch. While these devout men were seeking the Lord, what message came to them from the Holy Spirit? Acts 13:1, 2.

NOTE.—It is worthy of note that Manaen was brought up with Herod (Antipas) the tetrarch. Barnes says that Herod's father doubtless educated Manaen with his own son, they being about the same age. Manaen, therefore, must have been a man of rank in Israel. The gospel was not confined entirely in its influence to the poor, but had reached the influential classes in Israel.

2. What three things were done by those who followed the instruction to "separate" Barnabas and Saul for this special work? Verse 3.

NOTE.—"Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his lifework. It was from this time that he afterward dated the beginning of his apostleship in the Christian church."—*The Acts of the Apostles,* pages 164, 165.

3. Who really sent these consecrated workers on their mission? Where did they first go? Verse 4.

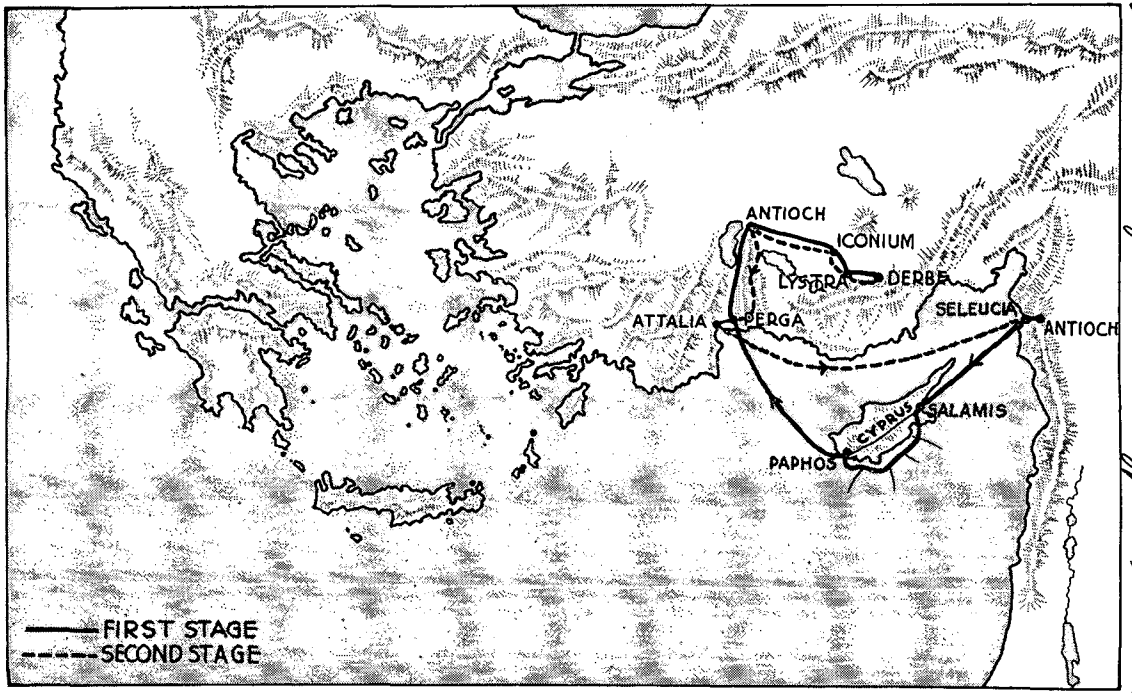
NOTE.—Why did they first go to Cyprus? Some of the probable reasons are thus listed:

"Because Barnabas was a native of that island and would have an opening there among relatives and acquaintances.

"Because Paul was a native of Tarsus, in Cilicia, not far away, and may have known Cyprus people.

"Because some of the disciples driven from Jerusalem by persecution had preached the gospel in Cyprus (Acts 11:19), and some of these had been to Antioch, and doubtless knew Paul and Barnabas.

"Because the inhabitants were generally Greeks, but many Jews had settled there, attracted by rich copper mines. Copper (Greek, *cypros*) derived its name from the island."—*Peloubet's Select Notes,* abbreviated and adapted.



Paul's First Missionary Journey

Line should go across Cyprus, not around

The Beginning of the First Journey

4. At what place did they begin preaching? Who was with them as a helper? Verse 5.

NOTE.—Salamis was a maritime city on the east coast of Cyprus. Jewish residents were evidently numerous, sustaining more than one synagogue.

John, the helper, is John Mark, or Marcus, the writer of one of the four Gospels. From Colossians 4:10 we learn that he was related to Barnabas. It is quite possible that he relates his own experience in Mark 14:51, 52.

5. To what city did they come after passing through the island? Whom did they find there? Acts 13:6.

6. With what prominent man was this sorcerer connected? What did the deputy desire to hear? Why did Elymas oppose the work of the apostles? Verses 7, 8.

NOTE.—Sorcerers, magicians, and false prophets abounded in the East. There was scarcely a Roman family that did not keep or consult its favorite foreteller of the future. Elymas realized that if the Roman official gave heed to the message of Paul and Barnabas, his own occupation and support would cease, therefore he opposed them with all his power.

7. What name is henceforth given to Saul? Verse 9.

The Sorcerer Punished

8. Filled with the Holy Spirit, what did Paul say to Elymas? Of what was he an enemy? Verse 10.

9. What punishment from the Lord did Paul say should come upon him? Verse 11.

NOTE.—"The sorcerer had closed his eyes to the evidences of gospel truth; and the Lord, in righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, that he might be warned to repent, and seek pardon of the God whom he had so grievously offended. The confusion into which he was thus brought, made of no effect his subtle arts against the doctrine of Christ. The fact that he was obliged to grope about in blindness, proved to all that the miracles which the apostles had performed, and which Elymas had denounced as sleight of hand, were wrought by the power of God."—*The Acts of the Apostles*, page 168.

10. How was the deputy affected by the experience of Elymas? Verse 12.

In Pamphylia—Mark Departs

11. To what place did the apostles next go? Verse 13, first part.

12. At Perga, who left the company? Verse 13, last part.

NOTE.—"It was here that [John] Mark, overwhelmed with fear and discouragement, wavered for a time in his purpose to give himself wholeheartedly to the Lord's work. Unused to hardships, he was disheartened by the perils and privations of the way. He had labored with success under favorable circumstances; but now, amidst the opposition and perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross. He had yet to learn to face danger and persecution and adversity with a brave heart. As the apostles advanced, and still greater difficulties were apprehended,

Mark was intimidated, and losing all courage, refused to go farther."—*The Acts of the Apostles,* pages 169, 170.

13. Why need no one fear opposition to the truth of God's word? 2 Cor. 13:8.

NOTE.—S. D. Gordon makes a statement which is in harmony with the experience of every missionary since Paul and Barnabas started on their first missionary tour. He says: "Wherever God goes, Satan goes. Satan always travels on God's roads; he never makes roads; Satan is not a road builder; he is always a thief; he always steals God's pathways. Where the missionary goes with the message of the cross, you will always find the evil one stealing along behind him, hard on his heels, using the road he made. There would be opposition, and sometimes the more we pray, the keener the opposition; but in spite of it the brighter the shining of the sun through the darkening and gathering clouds, and the greater the victory in the midst of the opposition."

14. Leaving Perga, where did Paul and Barnabas go? What did they do on the Sabbath? What invitation did the ruler of the synagogue extend? Acts 13:14, 15.

Trace the Journey

Start at Antioch in Syria, either passing overland, or down the Orontes River by boat, to Seleucia, sixteen miles away.

Thence the route is by boat southwestward to the island of Cyprus, about eighty miles out in the Mediterranean Sea. Paul and his company landed at Salamis on the east end of the island, and then worked across, a distance of about one hundred and ten miles to Paphos, the capital, on the western coast. They then took passage for Perga in Pamphylia, the province which extended along the central part of the southern coast now known as Asia Minor. Perga was several miles from the coast on the River Cestrus, which was then navigable.

From Perga the route was north a hundred miles, perhaps more, crossing the Taurus Mountains to Antioch in Pisidia on the high tableland.

Think on These Things

God calls those who are "set apart" for service.

Necessity of leaving opposition for God to handle.

Lesson 7, for February 15, 1941

Paul Preaches to the Jews; Then to the Gentiles

SCRIPTURE: Acts 13:16-52.

MEMORY VERSE: "When the Gentiles heard this, they were glad, and glorified the word of the Lord." Acts 13:48.

STUDY HELP: "The Acts of the Apostles," pages 171-176.

PLACE: Antioch in Pisidia.

PERSONS: Rulers in the Jewish synagogue; the apostle Paul; Barnabas, Jews and Gentiles.

Setting of the Lesson

Paul and Barnabas were on their first missionary tour. They had reached Antioch in Pisidia. John Mark had left them and returned home. The two apostles went into the Jewish synagogue on the Sabbath and sat down.

Paul Preaches in the Synagogue at Antioch

1. After the opening of the service on the Sabbath in Antioch, Pisidia, what invitation did the rulers extend to the visitors? Acts 13:15.

NOTE.—The scene is described by Dr. David James Burrell as follows: "At the further end of the synagogue stood a desk for the reader. Above that was the women's gallery; their faces could be seen behind the partitions of lattice work. On the side of the room nearest Jerusalem was the chest for the sacred scrolls. Seats for the worshipers were arranged according to station, those for the rabbis being nearest the reader's desk. . . . Among the worshipers on this particular day were two strangers. . . . These two found their way to the rabbinical seats. The service commenced with a prayer recited by the reader or 'Angel of the Assembly.' Then the attendant brought from the ark the sacred scroll, from which was read the scripture for the day. Then they sang from the Psalter, which was the Hebrew hymnbook. After that the service was thrown open, according to custom, to such as occupied rabbinical seats."

A special invitation was given to the strangers. This invitation Paul at once accepted. He did not go into the pulpit, nor seat himself according to the custom of Jewish preachers, but, making with his hand a characteristic gesture for attention, he spoke standing in his place.

2. How did Paul tactfully and wisely introduce his discourse? Verses 16-19.

NOTE.—Paul in the Jewish synagogue, by referring to the early history of the Jews, wisely avoided prejudice and won their interest. He believed their scriptures, in no case overthrowing them, but simply showing how they were fulfilled.

3. How did Paul refer to the four hundred fifty years following the forty years' wandering in the wilderness? Verse 20.

4. What events did he note from the time of the judges to the birth of the Messiah? Verses 21-23.

NOTE.—Paul spoke of King David because the promise was that the Messiah should be his descendant. See Isaiah 11. He thus appealed to the hope dear to the heart of every Jew, for the Jews were looking for the Messiah. He then told them that Jesus was that promised Son of David.

The Messiah That Was to Come

5. What reference did Paul make to the work of John the Baptist? Acts 13:24, 25.

6. What personal appeal did he then make to his hearers? Who did he say fulfilled the prophecies that were then being read every Sabbath day in the synagogues? Verses 26, 27.

7. What salient points in the life of Jesus did Paul set before the congregation? Verses 28-31.

8. What glad tidings did he declare to the people? Verses 32, 33.

9. What clear contrast did Paul make between David and the Holy One? Verses 34-37.

10. How did Paul preach forgiveness and justification at Antioch? What solemn warning was given in this discourse? Verses 38-41.

Results of Paul's Sermon

11. What request did the Gentile hearers now make? What was the further result of Paul's sermon? Verses 42-44.

12. What solemn declaration did the apostle make to those Jews who contradicted and blasphemed? Verses 45-47.

13. How did the Gentiles respond to the gospel message? Verses 48, 49.

14. What opposition followed? What instruction did the disciples carry out? Verses 50-52; Matt. 10:14.

NOTE.—Driven from Antioch, the missionaries traveled about ninety miles southeastward to Iconium, a large and wealthy city of Asia Minor.

Think on These Things

How we may minister to those in our homes.
How we may minister to neighbors, friends, strangers.
How we may minister to those in faraway lands.
What evidence is proof to others that we are disciples of Christ?

Lesson 8, for February 22, 1941

Paul and Barnabas at Iconium, Lystra, and Derbe

SCRIPTURE: Acts 14.

MEMORY VERSE: "Ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15.

STUDY HELPS: "The Acts of the Apostles," pages 177-187; "Early Writings," page 203.

PLACES: Iconium, Lystra, and Derbe, cities of Lycaonia; Antioch in Pisidia; Perga in Pamphylia; Attalia; return journey to Antioch in Syria across the Mediterranean Sea.

PERSONS: Paul and Barnabas; believing and unbelieving Jews and Gentiles; a cripple at Lystra; the priest of Jupiter; Jews from Antioch in Pisidia; the church at Antioch in Syria.

Setting of the Lesson

Paul and Barnabas were on their first missionary journey, having been set apart especially for this work by the church at Antioch, in Syria. This lesson relates their experiences at Iconium, Lystra, and Derbe, and the completion of their trip by the return to Antioch in Syria.

Souls Won in Iconium—Persecution Develops

1. When Paul and Barnabas, being driven from Antioch in Pisidia, reached Iconium, in what courageous way did they begin their work? What was the result? Acts 14:1.

NOTE.—Paul and Barnabas took the Roman military road to the southeast, and after a journey of ninety miles came to Iconium. Situated at the intersection of several important roads, it was a favorable center for the spread of the gospel.

2. How were their experiences in other places repeated here? What did the missionaries continue to do? How did the Lord show His approval of the work of the apostles? Verses 2, 3.

3. As the preaching of the gospel continued, what division of opinion was created? To what height did the persecution reach? To what other cities did the apostles flee? Verses 4-7.

NOTE.—"Persecution is God's way of bidding His soldiers march." This time it drove Paul and Barnabas to Lystra, about eighteen miles southwest of Iconium, and then to Derbe, twenty miles southeast of Lystra.

Experiences at Lystra

4. Who is specially mentioned at Lystra? What did Paul perceive? What miracle was wrought by the Holy Spirit? Verses 8-10.

NOTE.—"At one time, while Paul was telling the people of Christ's work as a healer of the sick and afflicted, he saw among his hearers a cripple, whose eyes were fastened on him, and who received and believed his words. Paul's heart went out in sympathy toward the afflicted man, in whom he discerned one who 'had faith to be healed.' In the presence of the idolatrous assembly, Paul commanded the cripple to stand upright on his feet. Heretofore the sufferer had been able to take a sitting posture only; but now, he instantly obeyed Paul's command, and for the first time in his life stood on his feet. Strength came with this effort of faith, and he who had been a cripple 'leaped and walked.'"—*The Acts of the Apostles,* page 181.

5. Beholding this miracle, what did the people say? What names did they ascribe to Paul and Barnabas? Verses 11, 12.

NOTE.—"The Egyptians and Greeks believed that the gods often assumed human bodies, and visited the earth to reward the good and punish the evil. . . . Jupiter was their chief god, and Mercury was the messenger of the gods. . . . Mercury is represented as young and active and eloquent; Paul was called Mercury 'because he was the chief speaker.' "—*Tarbell's Teachers' Guide.*

6. How did the priest of Jupiter think to honor the visitors to his city? Who would have joined in this service? Verse 13.

NOTE.—Writers tell us that it was customary to make ropes of red roses and scarlet geranium, entwined with myrtle and bay leaves, and wreathe the glossy bodies, thick necks, and long horns of the oxen with these garlands. Sacrificing the oxen meant to cut their throats, receive the blood in a vessel, and pour it on the altar.

7. What hindered the carrying out of their purpose? What did Paul say of himself and his associates? How did he make this an occasion to reveal to the people the only true and living God? Verses 14, 15.

NOTE.—"The apostles endeavored to impart to these idolaters a knowledge of God the Creator, and of His Son, the Saviour of the human race. They first directed attention to the wonderful works of God,—the sun, the moon, and the stars, the beautiful order of the recurring seasons, the mighty snow-capped mountains, the lofty trees, and other varied wonders of nature, which showed a skill beyond human comprehension. Through these works of the Almighty, the apostles led the minds of the heathen to a contemplation of the great Ruler of the universe."—*The Acts of the Apostles,* page 180.

8. What had God allowed all nations to do? What witness of His love had He constantly given? How did this description of the true God affect the people of Lystra? Verses 16-18.

NOTE.—"His witness is everywhere. Rays of light are refracted through drops of water, and the rainbow hangs in the sky. It is God's witness. The trees of the orchard hang full of ripened fruit, colored and tinted with color combinations no hand can reproduce. It is God's witness. The fields of grain bow in golden waves as the gentle breeze touches them lightly. It is God's witness. The storm king summons his forces, and rushes forth with a fury and menace that strikes fear to the unthinking. It is God's witness, for 'the voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.' Ps. 29:3."—*Practical Commentary.*

9. How was public opinion quickly turned against the apostles? To what extent was this persecution carried? Acts 14:19.

Paul Miraculously Saved

10. How was the power of the Lord shown as the believers stood around the body of Paul? Where did he and Barnabas go the next day? Verse 20.

NOTE.—"Among those who had been converted at Lystra, and who were eyewitnesses of the sufferings of Paul, was one who was afterward to become a prominent worker for Christ, and who was to share with the apostle the trials and the joys of pioneer service in difficult fields. This was a young man named

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Timothy. When Paul was dragged out of the city, this youthful disciple was among the number who took their stand beside his apparently lifeless body, and who saw him arise, bruised and covered with blood, but with praises upon his lips because he had been permitted to suffer for the sake of Christ."—*The Acts of the Apostles,* pages 184, 185.

The stoning of Paul may have been the turning point in the life of Timothy, even as the stoning of Stephen influenced Paul toward the gospel.

11. After preaching in Derbe, what cities did the apostles revisit? How did they encourage the believers? How must we enter the kingdom of God? Verses 21, 22.

Essential Organization Perfected

12. How was the organization of each church perfected? To whom were they commended? Verse 23.

NOTE.—"This was in harmony with the gospel plan of uniting in one body all believers in Christ, and this plan Paul was careful to follow throughout his ministry. Those who in any place were by his labor led to accept Christ as the Saviour, were, at the proper time, organized into a church."—*The Acts of the Apostles,* pages 185, 186.

13. Through what provinces did they now pass? Where did they again preach? From what port did they sail for home? Verses 24-26.

Reporting Results at Antioch in Syria

14. What did they rehearse to the church at Antioch in Syria? What part did they especially emphasize? What is said of their stay in Antioch? Verses 27, 28.

NOTE.—What a remarkable missionary meeting that must have been when Paul and Barnabas returned to Antioch and rehearsed to the believers all that the Lord had done through them, and how churches had been established at different places! The theme of their report was, "How He [God] had opened the door of faith unto the Gentiles." There was no self-glory, no complaint of sufferings, no discouragement on account of opposition. The ever-present help of the Spirit of God was set forth, the truth of the gospel was made plain, and the assurance given of greater fruit in heathen lands. All their victories had been obtained through faith in the name of Christ. The interest of the church at Antioch was extended to Gentile converts in foreign fields. The report at this first missionary meeting at Antioch is given by one writer as follows:

"1. They had been gone probably two years.

"2. They had visited Cyprus, Pamphylia, Pisidia, and Lycaonia, traveling about 1400 miles.

"3. They had preached in the largest cities of these regions, and had founded churches wherever they went, organizing them on a permanent footing.

"4. They had gone first to the synagogues and preached to the Jews, winning many converts and making many bitter enemies.

"5. The force of circumstances as well as the promptings of the Holy Spirit had led them to extend the good news to the Gentiles, many of whom had gladly accepted it. This was the greatest forward step since Christ's ascension.

"6. They had shown how Christians can endure persecution, and thus had set an inspiring example for the church in all ages.

"7. They had won a notable leader, Timothy.

"8. They had set on foot the vast enterprise of foreign missions."

Trace the Journey

Review the journey from place to place as set forth in last week's lesson, continuing the story as given in Acts 14, and landing the apostles back in Antioch, Syria, the place from which they were sent out. This completes the first missionary trip of the apostle Paul.

Think on These Things

The courage necessary to pioneer in new places.
The effect upon others of cheerfully enduring persecution.
God's marvelous power available to His faithful servants.

Lesson 9, for March 1, 1941

The General Council in Jerusalem

SCRIPTURE: Acts 15:1-35.

MEMORY VERSE: "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11:14.

STUDY HELP: "The Acts of the Apostles," pages 188-197.

PLACES: Judea, Jerusalem; Phenice and Samaria; Antioch in Syria.

PERSONS: Men from Judea; reference to Moses; Paul and Barnabas; apostles and elders at Jerusalem; Peter; James; Judas; Silas; greetings to Gentiles.

Setting of the Lesson

In every age the preaching of the gospel has been attended by difficulties. In the days of the early church the errors taught by certain Jewish converts was a great perplexity. These insisted that Jewish laws and ceremonies should be made a part of the Christian religion. They were slow to see that after the death of Christ the rites and ceremonies of the Mosaic dispensation were no longer binding.

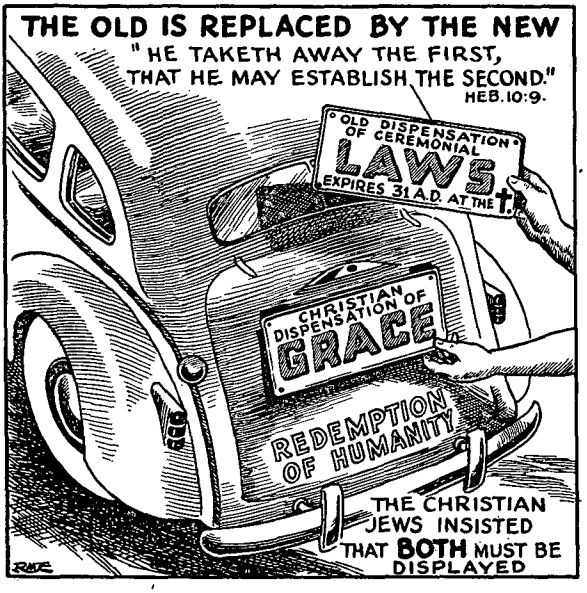
Paul and Barnabas "abode long time" with the church at Antioch in Syria. It was during this time that the dispute arose with which today's lesson has to do. This difficulty between brethren must be settled even though it meant going to Jerusalem, which was three hundred miles away. To talk over matters, to investigate the facts until all understood and were agreed, was the course taken.

False Teaching Stirs Controversy

1. What erroneous teaching caused trouble in the church at Antioch in Syria? Acts 15:1.

NOTE.—"While the apostles united with the ministers and lay members at Antioch in an earnest effort to win many souls to Christ, certain Jewish believers from Judea, 'of the sect of the Pharisees,' succeeded in introducing a question that soon led to widespread controversy in the church, and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised, and must keep the entire ceremonial law."—*The Acts of the Apostles,* pages 188, 189.

2. How did the church decide to have the question settled? As Paul and Barnabas were "brought on their way," what did they declare? Verses 2, 3.



NOTE.—"In the church at Antioch, the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the church, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to Jerusalem to attend the approaching festivals. Meanwhile all controversy was to cease until a final decision should be given in general council. This decision was then to be universally accepted by the different churches throughout the country."—*The Acts of the Apostles,* page 190.

"'Brought on their way.' It was not an uncommon mark of affection or respect that a part of the church at any place should attend its chief teachers for a short way on their journeys. (Compare 20:38; 21:16.) And for the antiquity of the custom among the Jews, see Gen. 18:16."—*The Cambridge Bible.*

At the Council in Jerusalem

3. When Paul and Barnabas reached Jerusalem, by whom were they received? How was the troublesome question introduced? Acts 15:4-6.

4. When Peter arose to speak, what reference did he make to his former experience (Acts 10:9-15)? With what question and statement did he close? Acts 15:7-11.

5. Who were the next speakers? What testimony did they bear? Verse 12.

NOTE.—No doubt Paul and Barnabas told of their experiences among the Gentiles in Antioch and on their journey. There was Elymas, stricken blind on the island of Cyprus for opposing the word of God. There was the cripple at Lystra restored to health by the power of God. There were the "signs and wonders" that the Lord granted "to be done by their hands," of which no details are recorded.

A Decision Is Reached

6. Who next addressed the brethren? To whose words did James refer? Verses 13, 14.

NOTE.—This James, probably the half brother of Jesus, was called by Paul "the Lord's brother." Gal. 1:19. At one time when Jesus was on earth it was said, "Neither did His brethren believe in Him," but the life Jesus lived, and the death He died, won their hearts. Now one of these brothers was the leader in the church at Jerusalem. He was so honest and upright that he was commonly called "James the Just." No one's opinion at that time had greater weight.

7. Of what prophecy does James say the bringing in of the Gentiles is a fulfillment? From which one of the prophets does he quote as an illustration (Amos 9:11, 12)? Acts 15:15-18.

NOTE.—This passage makes clear that the kingdom of God, of which David was the representative, should, after the fall of the nation and its captivity, be restored in the Messiah who, as a descendant of David, was to bring back his royal line to the throne. Then the Gentiles who call upon God in faith, believe in Him, and worship Him, as was the case with the Gentile converts reported by Paul and Barnabas, would be partakers with the Jews.

8. What, therefore, was the decision of James? Verse 19.

9. From what four things were the Gentile converts to be asked to abstain? What reference was made to the writings of Moses? Verses 20, 21.

Representative Brethren Sent to Antioch

10. Accepting the decision of James, what did the council decide to do? Verse 22, first part.

11. Who were named to go to Antioch and report the result of the council? Verse 22, last part.

12. What provision was made to insure the accuracy of the report and decision of the council? Verse 23.

13. What were the salient points in the letter which conveyed the decision of the council? Verses 24-29.

NOTE.—The message sent to the believers in Antioch may be thus briefly summarized:

a. The greeting.
b. Statement of the difficulty.
c. Other workers sent.
d. The decision.
e. Four things from which the Gentiles were asked to abstain.
f. The ending.

14. How were the message and the decision received by the church at Antioch? Verses 30, 31.

NOTE.—"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."—*The Acts of the Apostles,* page 196.

Silas Stays in Antioch

15. What is said of the work of Judas and Silas? Verse 32.

16. Where did the workers each labor for a time? Verses 33-35.

17. What side light to the lesson topic do we have in a later admonition given by Paul to Peter? Gal. 2:11-14. See "The Acts of the Apostles," pages 197-199.

Think on These Things

"A little explained, a little endured,
A little forgiven, the quarrel is cured."
Salvation is a gift, we cannot earn it.

Lesson 10, for March 8, 1941

Paul's Second Missionary Journey; Paul and Silas at Philippi

SCRIPTURE: Acts 15:36 to 16:40.

MEMORY VERSE: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31.

STUDY HELPS: "The Acts of the Apostles," pages 201-220; "Early Writings," pages 203-205.

PLACES: Derbe, Lystra, and Iconium; Cyprus; Galatia and Phrygia; Troas; Philippi; in house of Lydia; in prison.

PERSONS: Paul, Silas, Barnabas, John Mark; Timothy; Luke; Lydia, a seller of purple dye or cloth; a slave girl and her masters; Jews and rulers; prisoners; jailer and household.

Setting of the Lesson

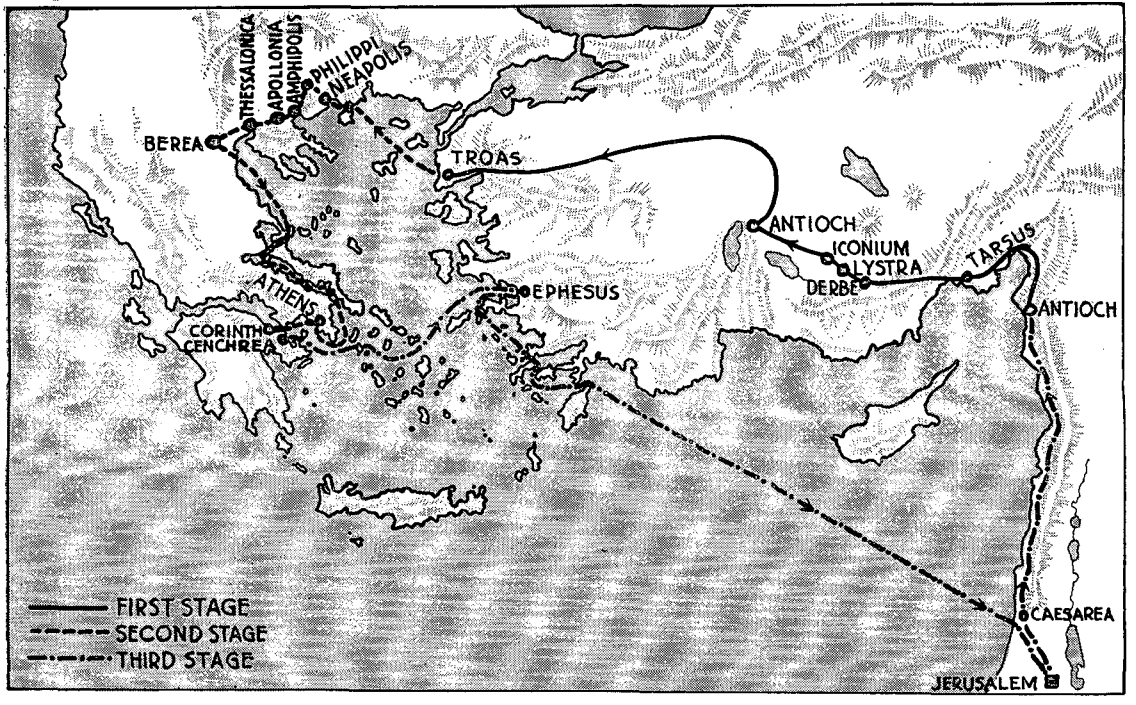
The trip from Antioch in Syria to Jerusalem to attend the council meeting was made between the first and second missionary tours of the apostle Paul.

The second missionary trip starts at Antioch in Syria, passing over the Taurus mountains along dangerous roads infested with robbers and wild beasts, to Derbe, Lystra, and Iconium, through the region of Phrygia and of Galatia—exact route unknown—thence to Troas. From Troas the company traveled by boat to the island of Samothracia, and on to Neapolis in the Roman province of Macedonia. From Neapolis to Philippi was about ten miles.

At Lystra, Paul chose a young man named Timothy to be his helper in place of John Mark. He was converted as the result of Paul's labors on his first journey. 1 Tim. 1:2. Luke, "the beloved physician," joined Paul at Troas, as we learn from the change from "they" to "we" in verse 10.

Paul and Barnabas Separate—Their Spheres of Labor and Their Companions

1. After remaining in Antioch, Syria, for a time, what did Paul propose to Barnabas? Whom did Barnabas desire to take with them? Why was Paul not willing to take John Mark? Acts 15:36-38.



Paul's Second Missionary Journey

Pamphylia

2. As Paul and Barnabas could not agree in this matter, what did they decide to do? Where did each go? Whom did each take with him? Verses 39-41.

NOTE.—In Acts 13:13, we are told that Mark left Paul and Barnabas in ~~Cyprus~~ and returned to Jerusalem. "This desertion caused Paul to judge Mark unfavorably, and even severely, for a time. Barnabas, on the other hand, was inclined to excuse him because of his inexperience. He felt anxious that Mark should not abandon the ministry, for he saw in him qualifications that would fit him to be a useful worker for Christ. . . . Paul was afterward reconciled to Mark, and received him as a fellow laborer."—*The Acts of the Apostles,* page 170.

The influence of Barnabas in the work of the early church is very often overlooked in the more outstanding figure, the apostle Paul. It was he who presented Paul to the apostles, who brought Paul out of seclusion at Antioch and started him toward leadership, who saved John Mark for a life of valuable Christian ministry. He seems to have had a genius for understanding people and, while perhaps not so eloquent or intellectual as Paul or Peter, was one of the most helpful leaders in the early Christian church.

3. What cities did Paul revisit? What young man did Paul find at Lystra? What is said of Timothy's parents? Acts 16:1.

NOTE.—"Timothy or Timotheus, in the Bible (Acts 16:1; 17:14, etc.), a Lycaonian, the son of a Gentile father and a Jewish mother, Eunice (2 Tim. 1:5), was born at Lystra, and was already a member of the Christian church there at the time of Paul's second visit. He took the place formerly occupied by John Mark in Paul's company, and in deference to Jewish feeling was circumcised. He accompanied the apostle on many of his journeys, and was employed by him on important missions (1 Thess. 3:2; 1 Cor. 4:17; 16:10). . . . His name is associated with that of Paul in the opening salutations of both epistles to the Thessalonians, the second epistle to the Corinthians, and those to the Philippians and Colossians. He was, therefore, with Paul at Rome. At a later date he is mentioned in Hebrews 13:23 as having undergone imprisonment, but as having been released."—*The Encyclopedia Britannica,* 11th edition, art. "Timothy."

The secret of Timothy's noble life as a youth is revealed by Paul when he later wrote to him, "From a child thou hast known the Holy Scriptures." 2 Tim. 3:15.

4. What reputation did Timothy bear? What precautionary measure did Paul take lest fault be found with Timothy in his future work? Acts 16:2, 3.

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. In his work Paul was to journey from city to city, in many lands, and often he would have opportunity to preach Christ in Jewish synagogues, as well as in other places of assembly. If it should be known that one of his companions in labor was uncircumcised, his work might be greatly hindered by the prejudice and bigotry of the Jews."—*The Acts of the Apostles,* page 204.

5. As the missionaries visited the churches, what did they give them to keep? How was their work blessed? Verses 4, 5.

6. How was Paul specially guided in his further travels? To what place did they finally come? Verses 6-8.

NOTE.—Troas was an attractive, populous city in Paul's day on the shore of the beautiful Aegean Sea. Straight across the waters was Macedonia. Very brief and simple is the story of the introduction of the gospel into Europe. Yet its very simplicity hides a most glorious chapter in the onward march of the gospel of our Saviour out of Asia into Europe where it took root and grew till Europe became the center of Christian life and thought. From Europe, and through its peoples, the gospel has spread to all the earth. The vision of Paul at Troas, the Spirit's call for advance into new lands and among new peoples, is an outstanding event and decisive date in the history of the Christian church.

Called Into Macedonia

7. What did Paul see in a night vision? Of what did all the company now feel sure? By what route did they sail to Macedonia? Verses 9-12.

8. How did Paul and his company begin their work in Philippi? Who was the first convert? Verses 13, 14.

9. What hospitality did Lydia urge upon the missionaries? Verse 15.

The Enemy Hinders Their Work

10. How did the enemy seek to hinder the work at Philippi? How long did this continue? What did Paul one day say to the evil spirit? With what result? Verses 16-18.

11. What caused the girl's masters to make trouble for Paul and Silas? Of what were they accused before the magistrates? Verses 19-21.

NOTE.—"For some time the apostles endured this opposition; then under the inspiration of the Holy Ghost Paul commanded the evil spirit to leave the woman. Her immediate silence testified that the apostles were the servants of God, and that the demon had acknowledged them to be such and had obeyed their command. Dispossessed of the evil spirit and restored to her right mind, the woman chose to become a follower of Christ. Then her masters were alarmed for their craft."—*The Acts of the Apostles,* pages 212, 213.

12. What did the multitude do? What punishment did Paul and Silas receive? Verses 22-24.

NOTE.— A Roman scourging was a severe ordeal. The clothes of the prisoners were taken off, and they were beaten with flogging sticks until their backs were bruised and bleeding. Faint with suffering, they were then taken to the inner prison which had no windows. The stocks are described as "an instrument of torture as well as of confinement, consisting of a heavy piece of wood with holes, into which the feet were placed in such a manner that they were stretched widely apart so as to cause the sufferer great pain."

God Intervenes—The Jailer Converted

13. What was heard at midnight? What suddenly took place? Verses 25, 26.

NOTE.—"With astonishment the other prisoners heard the sound of prayer and singing issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking the silence of the night, but never before had they heard words of prayer and praise ascending from that gloomy cell. Guards and prisoners marveled, and asked themselves who these men could be, who, cold, hungry, and tortured, could yet rejoice."—*The Acts of the Apostles,* page 214.

14. What sorely troubled the jailer? Whose voice quieted him? Verses 27, 28.

NOTE.—The jailer was responsible for the safekeeping of the prisoners, and if any of them escaped, he would have killed himself rather than suffer the disgrace of execution, the penalty for allowing prisoners to escape.

15. When he learned that the prisoners were all there, what did he do? What important question did he urgently ask? What was the answer? Verses 29-32.

16. How did he minister unto Paul and Silas? Verses 33, 34.

17. What word did the magistrates send the next day? What reply did Paul make? What caused the magistrates to fear? Verses 35-38.

NOTE.—"The apostles were Roman citizens, and it was unlawful to scourge a Roman, save for the most flagrant crime, or to deprive him of his liberty without a fair trial. Paul and Silas had been publicly imprisoned, and they now refused to be privately released without the proper explanation on the part of the magistrates."—*The Acts of the Apostles,* page 217.

18. What did the magistrates finally do? Whom did the apostles visit before they left the city? Verses 39, 40.

Trace the Journey

See "Setting of the Lesson."

Think on These Things

It is our privilege to rejoice in the Lord under the most unfavorable circumstances.

The knowledge Jesus has of the affairs of men.

The spirit of the world in contrast to the spirit of Christ.

Danger of trusting in self.

Lesson 11, for March 15, 1941

At Thessalonica and Berea

SCRIPTURE: Acts 17:1-15.

MEMORY VERSE: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

STUDY HELPS: "The Acts of the Apostles," pages 221-233; "Education," pages 185-192.

PLACES: Thessalonica; Berea; Athens.

PERSONS: Paul; Silas; Timothy; (Luke apparently remained at Philippi); Greeks; chief women; Jason; the mob; Gentile believers; unbelieving Jews; noble-minded Bereans.

Setting of the Lesson

Paul, Silas, and Timothy traveled southwest from Philippi. Amphipolis was thirty-three miles distant, near the seashore; Apollonia thirty miles farther. Thessalonica was thirty-seven miles still farther, making a journey of about one hundred miles. Thessalonica was a great city in Paul's day. It is now called Salonika and still has quite a large population.

Driven from Thessalonica, Paul and his company went sixty miles farther southwest to Berea.

Paul's Labor in Thessalonica

1. What important city did Paul and his company next visit? Acts 17:1.

NOTE.—"After being thus 'shamefully treated' in Philippi (1 Thess. 2:2), Paul passed on rapidly to Thessalonica, the real capital of the province and an admirable center of influence (cf. 1 Thess. 1:8). In this great seaport there was at least one synagogue; and for three weeks he there discussed from the Scriptures the cardinal points in his message. . . . Some Jews believed, 'and of the God-fearing Greeks' (semi-proselytes) a large number, including not a few of the leading women. There was also successful work among those who turned directly 'from idols, to serve a God living and real' (1 Thess. 1:9)."—*The Encyclopedia Britannica,* 11th edition, art. "Paul."

2. What custom did Paul follow on the Sabbath? Acts 17:2.

3. What was the theme of Paul's preaching at Thessalonica? Verse 3.

NOTE.—Paul called attention to the Old Testament prophecies relating to the Messiah. He showed how those prophecies agreed with the life and teachings of Jesus, making it very clear that Jesus was the Messiah, and that He had risen from the dead as the Scriptures had foretold.

4. What were the visible results of this plain preaching of the Scriptures? Verse 4.

5. How did the success of the apostles affect the unbelieving Jews? In what way did they plan to stop the work? Verse 5.

NOTE.—The Revised Version refers to the "certain lewd fellows" as "certain vile fellows of the rabble," who "gathering a crowd, set the city on an uproar." Tarbell says, "They were men of the market place, a crowd of market loafers; idlers who had no business of their own, and were ready for any excitement or mischief that might turn up."

6. When Paul and Silas were not found, whom did they make the object of their attack? Verse 6.

NOTE.—Jason was a Jewish convert. His person and his goods were interposed to shield the apostles from the rabble. He seems to have been with Paul a few years afterward. Rom. 16:21.

7. What complaint did they make against Jason? How serious was the charge against Paul and the believers? Acts 17:7.

NOTE.—The charge against the apostles had a serious ring, since it involved not only danger to public order but treason against the emperor. These people did not seek to understand how Jesus could be King of their hearts, without being opposed to Caesar, the Roman emperor.

8. How did the people and the rulers feel when they heard these things? What was required of Jason and the others? Verses 8, 9.

NOTE.—Taking "security," no doubt meant the payment of a certain sum of money to be forfeited if anything unlawful should be done by their friends, the missionaries.

Paul and Silas Sent to Berea

9. What did the brethren do at once to protect Paul and Silas? Verse 10.

10. What difference was found between the people of Berea and those of Thessalonica? What was their purpose in searching the Scriptures? Verse 11.

NOTE.—"The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles. . . . If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God's word the messages brought them, there would today be a large number loyal to the precepts of God's law, where now there are comparatively few."—*The Acts of the Apostles,* pages 231, 232.

11. What was the result of this careful study? Verse 12.

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

NOTE.—"The unbelieving Jews of Thessalonica, filled with jealousy and hatred of the apostles, and not content with having driven them from their own city, followed them to Berea, and aroused against them the excitable passions of the lower class. Fearing that violence would be done to Paul if he remained there, the brethren sent him to Athens, accompanied by some of the Bereans who had newly accepted the faith."—*The Acts of the Apostles,* pages 232, 233.

Paul Proceeds to Athens

13. What did the brethren at once do? Who remained in Berea for a time? Verse 14.

14. To what place did Paul go? What message did those who took him to Athens carry back to Berea? Verse 15.

15. What encouragement is in this experience for those who now teach unpopular truth?

Answer.—"Those who today teach unpopular truths need not be discouraged if at times they meet with no more favorable reception, even from those who claim to be Christians, than did Paul and his fellow workers from the people among whom they labored. The messengers of the cross must arm themselves with watchfulness and prayer, and move forward with faith and courage, working always in the name of Jesus."—*The Acts of the Apostles,* page 230.

Think on These Things

Fearlessness of one led of God.
Necessity for using caution and wisdom in carrying out God's program.
Retreat from danger sometimes essential to eventual success.

Lesson 12, for March 22, 1941

Paul at Athens

SCRIPTURE: Acts 17:16-34.

MEMORY VERSE: "Neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." Acts 17:25.

STUDY HELP: "The Acts of the Apostles," pages 233-242.

PLACES: City of Athens—the market, and Areopagus on Mars' Hill.

PERSONS: Paul and the Jews, devout persons; people in the market place, Greek philosophers; Dionysius, the Areopagite, and a woman named Damaris.

Setting of the Lesson

Athens, the capital of Attica, Greece, and the great metropolis of literature and art for the world. It was named from Athena, identified with the Roman goddess Minerva, and was founded about 1556 B.C. Succeeding generations and all civilized nations have acknowledged the intellectual supremacy of Athens.

Paul had been driven from Berea by the Jews who opposed his work at Thessalonica. He was conducted by friends to the renowned city of Athens. It is said that in Athens were more than three thousand public statues, the majority of which were in honor of heathen gods. In one street there stood before every house a square pillar upon the top of which was a statue of the god Hermes, regarded as the herald or messenger of the gods. Every gateway and porch carried its protecting god. A Roman poet ironically said, "In Athens it is easier to find gods than men."

A City of Many Gods

1. While Paul waited in the city of Athens for Silas and Timothy, what stirred his feelings? Acts 17:16.

NOTE.—"In this great city, where God was not worshiped, Paul was oppressed by a feeling of solitude; and he longed for the sympathy and aid of his fellow laborers. So far as human friendship was concerned, he felt himself to be utterly alone. In his epistle to the Thessalonians, he expresses his feelings in the words, 'Left at Athens alone.' Obstacles that were apparently insur-

mountable presented themselves before him, making it seem almost hopeless for him to attempt to reach the hearts of the people."—*The Acts of the Apostles*, page 234.

2. How did Paul improve the opportunity this situation afforded him? Verse 17.

NOTE.—Paul began to preach to the Jews in the synagogue, and talked with any who were willing to listen in the crowded market place. Around the market were grouped the public buildings, shops, and bazaars. "Within the square, beat the heart of the city."

3. Whom did he encounter as he preached "Jesus, and the resurrection"? What did some lightly ask? What did others say? Verse 18.

NOTE.—Paul met the Greek philosophers as he began work in Athens. The Epicureans were disciples of Epicurus, a famous teacher. They were virtually atheists.

The Stoics were a sect of heathen philosophers, believing that the Deity was not the Creator of the universe, but its reason and soul, pervading and organizing all matter.

Paul Led to the Areopagus

4. To what place did these philosophers take Paul? What did they say to him? Verses 19, 20.

NOTE.—On the summit of the rugged, stony hill of Aeropagus, was a temple of Mars, the god of war, and the hilltop was the meeting place of the Athenian Council, which investigated all new teaching.

"After discussing with them for a time, they requested him [Paul] to leave the curious and thronging crowds of the market, which was not a proper arena for discussion; and for the convenience of both parties, and in order to give him a fair hearing, they led him up the steps of the Areopagus, Mars' Hill, to the platform on its summit, where were assembled 'the noblest blood of Athens, the first politicians, the first orators, the first philosophers; a court the most august, not only of Athens, but of Greece, and indeed of the whole world.' It was at this bar that Socrates was arraigned and condemned on the ground of innovating upon the state religion. Here Paul was allowed to speak 'from the tribune of a regular court, where both speaker and audience would be free from disturbance.' "—*Peloubet's Select Notes*.

5. What characteristic of the people of Athens is noted? Verse 21.

6. How did Paul begin his sermon on Mars' Hill? Verse 22.

NOTE.—This text is sometimes translated to read, "Bear witness to your carefulness in religion." The thought seems to be that their devotions were bestowed upon too many objects.

7. What strange inscription had he noticed? What use did he make of it? Verse 23.

NOTE.—The people sacrificed to gods to propitiate them, and keep them from sending trouble upon the people. They built altars to all the gods known among them, and then fearing that some other might punish them for neglect, they erected still another altar to any god of whom they might not have heard.

The Unknown God

8. Who is the God they did not know? Of what is He the Lord? Where does He not dwell? Verse 24.

NOTE.—All through the Bible the true God is distinguished as the Creator of the heavens and the earth. See Jer. 10:10-12; 32:17; 51:15; Ps. 96:5; Acts 4:24; 14:15.

9. Why does the true God need nothing we can give Him? Acts 17:25.

10. How did Paul make known the great truth that all men are brothers? What did he say had been before determined? Verse 26.

11. What should this lead all to do? What is said of the Father's nearness to us? Verse 27.

NOTE.—"The Greek word translated 'feel after' denotes the action of the blind person groping after what he desires to find."—Philip Schaff.

12. How dependent are all men upon God? Whom did Paul tactfully quote as authority for his statement? Verse 28.

13. Why can no idol be a god? Verse 29.

NOTE.—Children usually take the form and features of their parents. So the apostle argued that if we are the children of God, it is plainly to be seen that He is not made of wood, gold, silver, or marble, as are images formed by men's hands.

A New Day and Opportunity Opened for Athens

14. What did Paul say of that time of ignorance? But what are all now commanded to do? Verse 30.

NOTE.—God winks at ignorance in the sense that He overlooks it, unless it is willful ignorance. He is so loving and merciful that He bears with the sins of men while He tries to send them the light which would turn them away from their sins.

15. What is one reason why all should repent? What assurance is given to all? Verse 31.

16. As soon as the resurrection was mentioned, what did some do? What did others say? Verse 32.

NOTE.—It is quite probable that the apostle's speech was stopped before it was completed. So long as he confined himself to philosophy, even though it were new, they would listen, but the doctrine of the resurrection was too strange, too personal, too condemning.

17. What was the result of the Mars' Hill sermon where Paul matched argument with argument? Verses 33, 34.

NOTE.—Paul was working against a philosophical background in the minds of these Athenian Stoics and Epicureans, and in consequence found, as would a preacher of Christianity in our day, the philosophic mind closed to simple truth and faith. Under the circumstances the results of his efforts are truly remarkable.

Think on These Things

The value of the wisdom of this world compared with a knowledge of God.

The most comforting thought in the lesson—the Father is "not far from every one of us."

THIRTEENTH SABBATH OFFERING
March 29, 1941
Inter-American Division

Lesson 13, for March 29, 1941

Paul at Corinth; End of His Second Missionary Journey

SCRIPTURE: Acts 18:1-22.

MEMORY VERSE: "Then spake the Lord to Paul in the night by a vision, 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." Acts 18:9, 10.

STUDY HELP: "The Acts of the Apostles," pages 243-254.

PLACES: Corinth; Ephesus; Caesarea; Jerusalem; Antioch in Syria.

PERSONS: Paul; Silas; Timothy; Aquila and Priscilla; Claudius, emperor of Rome; Justus; Crispus; Gallio; Sosthenes; Jews and Greeks.

Setting of the Lesson

"During the first century of the Christian Era, Corinth was one of the leading cities, not only of Greece, but of the world. Greeks, Jews, and Romans, with travelers from every land, thronged its streets, eagerly intent on business and pleasure. A great commercial center, situated within easy access of all parts of the Roman empire, it was an important place in which to establish memorials for God and His truth."—*The Acts of the Apostles,* page 243.

Paul probably made the trip from Athens to Corinth by sea. So completely given over to evil was this commercial city that "as wicked as Corinth" and "to Corinthianize" became proverbs. Paul remained in Corinth a year and a half. He then went to Ephesus, touched at Caesarea, thence to Jerusalem, and back to Antioch in Syria, the place of his ordination. Thus Paul ended his second missionary journey.

Paul Goes to Corinth

1. To what city did Paul go from Athens? Acts 18:1.

2. Whom did Paul find at Corinth? Why had Aquila left Italy? Verse 2.

NOTE.—"Among the Jews who had taken up their residence in Corinth, were Aquila and Priscilla, who afterward became distinguished as earnest workers for Christ. Becoming acquainted with the character of these persons, Paul 'abode with them.'"—*The Acts of the Apostles,* page 243.

3. In what secular business were Paul and Aquila associated? Verse 3.

NOTE.—The Jews taught their sons a trade. Jesus was a carpenter, Paul made tents.

The trade of tentmaking, though poorly paid, is always a useful one in warm countries. The coarse, brownish-black cloth, woven from goat's hair, of which the tents were made, was, when properly sewed together, impervious to the rain. Paul, doubtless, was now out of money, and he used his trade to meet expenses.

4. While at Corinth, what did Paul do on the Sabbath? With whom did he reason? Verse 4.

Fearless Testimony Given for Christ

5. Who now rejoined Paul? What testimony did Paul urgently bear? Verse 5.

6. When he was opposed, what solemn declaration did Paul make? Verse 6.

NOTE.—"The word [opposed] implies very strong opposition, as of a force drawn up in battle array. It was an organized opposition."—*The Cambridge Bible.*

"The more than usually violent opposition of the Jews was no doubt stirred up by the intense earnestness of Paul in his work after the arrival of Silas and Timotheus when he was 'pressed and constrained by the word.' "—Philip Schaff.

7. Leaving the synagogue, where did Paul continue to teach? Verse 7.

NOTE.—Paul departed from the synagogue (verse 4), not from the city or from the house of Aquila.

8. Besides many other Corinthians, what synagogue officer of note embraced the gospel? Verse 8.

NOTE.—"The hatred with which the Jews had always regarded the apostles was now intensified. The conversion and baptism of Crispus had the effect of exasperating instead of convincing these stubborn opposers. They could not bring arguments to disprove Paul's preaching; and for lack of such evidence, they resorted to deception and malignant attack. They blasphemed the gospel and the name of Jesus. . . . Though Paul had a measure of success in Corinth, yet the wickedness that he saw and heard in that corrupt city almost disheartened him. . . . He doubted the wisdom of trying to build up a church from the material that he found there."—*The Acts of the Apostles,* pages 249, 250.

God Speaks to Paul

9. How was Paul encouraged to remain longer in Corinth? How long did he stay there? Verses 9-11.

10. In their violent opposition, what accusation did the Jews make against Paul when Gallio became governor? Verses 12, 13.

NOTE.—The greater success that Paul now had aroused the Jews to very determined opposition, and he was brought before the new governor. History describes him as "the pleasant Gallio."

The Accusers Punished

11. How did this man of integrity dispose of the case, even before Paul had made any defense? Verses 14-16.

NOTE.—"Gallio was a man of integrity, and he refused to become the dupe of the jealous, intriguing Jews. Disgusted with their bigotry and self-righteousness, he would take no notice of the charge. As Paul prepared to speak in self-defense, Gallio told him that it was not necessary."—*The Acts of the Apostles,* page 253.

12. How did the Greeks then treat Sosthenes who was now in the place of the converted Crispus? How was Gallio's favor toward Paul still further shown? Verse 17.

NOTE.—"For the first time during Paul's labors in Europe, the mob turned to his side; under the very eye of the proconsul, and without interference from him, they violently beset the most prominent accusers of the apostle. . . . Thus Christianity obtained a signal victory."—*The Acts of the Apostles,* page 253.

The Second Missionary Journey Ends

13. After spending a year and a half in Corinth, where did Paul go? Who accompanied him to Ephesus? Verses 18, 19.

14. What did the people of Ephesus wish him to do? What reason did he give for not remaining? What promise for the future did he make? Verses 20, 21.

15. After sailing from Ephesus, where did Paul land? What church did he then salute? Answer.—Jerusalem. To what place did he then return, ending his second missionary journey? Verse 22.

Trace the Second Missionary Tour

Starting from Antioch in Syria, Paul went by land over the mountains, visiting the churches in Cilicia and Galatia. Especial mention is made of his second visit to Derbe and Lystra.

While seeking to go northward into Mysia and Bithynia, he was hindered by the Spirit, and finally came to Troas.

At Troas he was given a vision of the man of Macedonia praying for help, and Paul and his friends came to Philippi.

From Philippi he went to Thessalonica, thence to Berea, thence to Athens, thence to Corinth.

From Corinth he went to Ephesus, but would not remain on account of his desire to attend the feast of the Passover at Jerusalem.

Leaving Ephesus, he sailed to Caesarea, then went to Jerusalem and saluted the church, returning to Antioch in Syria.

Think on These Things

To labor with our hands is honorable.

If we are right with God, we need not fear what man can do to harm us, but this knowledge should make us very humble, not proud.

THE ACTS OF THE APOSTLES

is the Sabbath school lesson help being used with all adult lessons from January to June, 1941. The experiences of the apostles have always been a source of great help and encouragement to the people of God. How fitting that we study their lives and work at this time! *The Acts of the Apostles* is also one of the Conflict of the Ages Series. Don't permit even one more week to pass without having this truly wonderful lesson help. Secure your volume *at once.* Available in two bindings.

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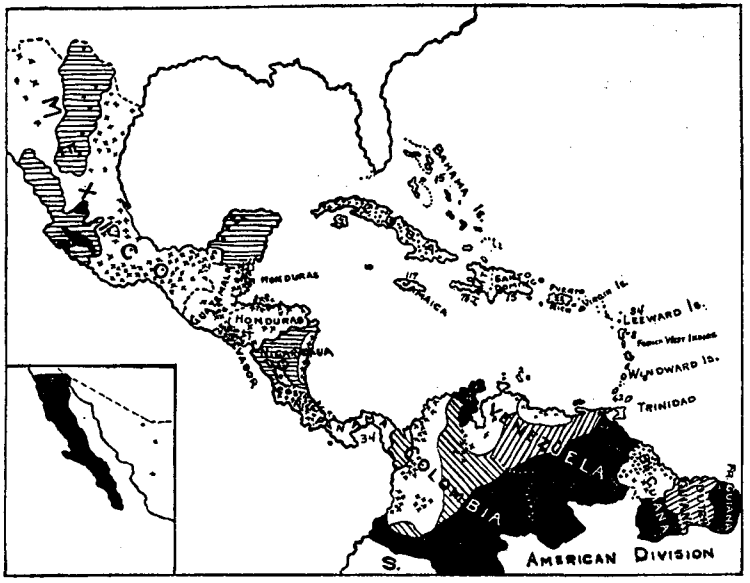

THIRTEENTH SABBATH OFFERING—MARCH 29, 1941

Inter-American Division

On the Thirteenth Sabbath of the third quarter of 1936, when we gave to the Inter-American Division, the overflow amounted to $4,968; the first quarter of 1939, when we also gave to this division, the overflow was somewhat larger, amounting to $6,864.04. On March 29, again we have an opportunity to give to this needy field. The gospel is spreading rapidly in this division, as will be seen by the map. Each cross represents a church. Where room was insufficient to place crosses, the figures tell the number of churches in the island or conference, as Jamaica 117; Panama 34. The unentered sections are in solid black, the shaded portions are entered but not definitely worked.

The president of this division pleads for a larger overflow than ever in the past. When members of this denomination in certain sections of this field make the supreme sacrifice by being martyrs for their faith, should not we who can worship God without persecution, sacrifice of our means to give the gospel to those who, in their ignorance and superstition, persecute and take the lives of His people? The overflow on March 29 will largely be used to furnish greatly needed facilities in buildings and equipment for the two rapidly growing Spanish training schools in Cuba and Colombia. From these schools will go those who will help give the message to the many in darkness in the Inter-American field. Let each one sacrifice to this end on the thirteenth Sabbath.

When the Thirteenth Sabbath Offering reaches $60,000, there is an overflow of $2,000. Our Sabbath school members can make this overflow as large as they wish, for it is increased by 20 per cent of all that is given beyond $60,000.