SABBATH SCHOOL LESSON QUARTERLY

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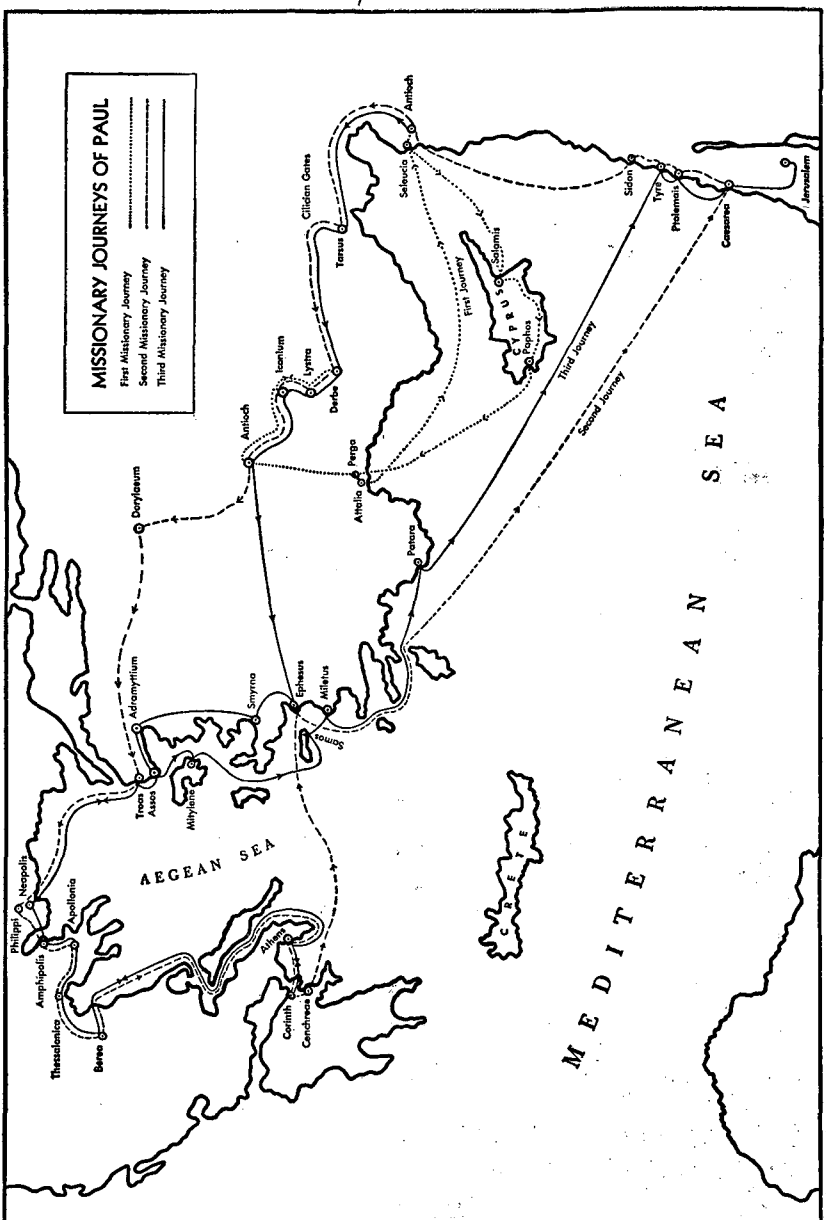
LESSONS FROM THE ACTS OF THE APOSTLES—II

SENIOR DIVISION, No. 249, THIRD QUARTER, 1957

F. Yost



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Sabbath School Lesson Quarterly

LESSONS FROM THE ACTS OF THE APOSTLES—II

Lesson 1, for July 6, 1957

Paul's First Missionary Journey; Cyprus and Pisidia

LESSON SCRIPTURE: Acts 13:1-50.

MEMORY VERSE: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:3.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 160-176; Lesson Help in "Review and Herald" of June 20; "The Seventh-day Adventist Bible Commentary," Acts, chapter 13.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 13-16.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 4-9.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 10-12.	☐		

PURPOSE OF THE LESSON: To observe how the apostles, under the guidance of the Holy Spirit, carried on a systematic and successful evangelistic campaign among heathen people.

Lesson Outline:

The Setting of the Lesson

I. Saul and Barnabas Selected

1. The prophets and teachers of Antioch. Acts 13:1.
2. Instruction from the Holy Spirit. Acts 13:2.
3. The missionaries appointed. Acts 13:3, 4, first part; 5, last part.

II. The Gospel to Cyprus

4. The arrival on Cyprus. Acts 13:4, last part, 5, first part.
5. In the Jewish synagogue. Acts 13:5.
6. The gospel to the governor. Acts 13:7.

III. Resistance and Acceptance

7. Serious opposition by a sorcerer. Acts 13:6, 8-11.
8. The governor converted. Acts 13:12.

9. Saul of Tarsus becomes Paul the apostle. Acts 13:9.

IV. Evangelism in Antioch of Pisidia

10. The defection of John Mark. Acts 13:13.
11. The first Sabbath in Antioch. Acts 13:14, 16, 42.
12. Christ the center of the gospel. Acts 13:22, 23, 27-37.
13. Blessing to those who believed. Acts 13:38, 39.

V. A Church Established

14. The second Sabbath in Antioch. Acts 13:42, 44.
15. Opposition to the gospel. Acts 13:45-50.
16. The gospel to the Gentiles. Acts 13:46.

THE LESSON

The Setting of the Lesson

Introduction: Devout prophets and teachers in Antioch were directed by the Holy Spirit to ordain Saul and Barnabas to go forth as missionaries to the Gentiles. Their first point of call was the island of Cyprus, where God gave them victory over satanic opposition, and the governor of the island as a convert. From there they went to the mainland, evangelizing both Jews and Gentiles in Antioch of Pisidia, and going on to cities in the province of Lycaonia. Churches were organized and church officers elected.

Places: Antioch in Syria; Seleucia its seaport; Salamis and Paphos in Cyprus; Perga in Pamphyllia; Antioch in Pisidia.

Persons: Saul, Barnabas, Simeon, Niger, Lucius, and Manaen, prophets and teachers of Antioch; John Mark, Barnabas's nephew; Elymas, the Cypriote sorcerer; the governor of Cyprus, Sergius Paulus; Jews in the synagogue; Gentiles of the cities.

Interesting Terms: "Deputy." The original word should be translated "Proconsul," the title of the governor of a province, serving under the political control of the Roman senate, rather than under the emperor.

"Minister." John Mark as a "minister" was the servant or attendant of the missionaries.

Saul and Barnabas Selected

1. Who were the leading gospel workers in the church of Antioch in Syria? Acts 13:1.

NOTE.—The men named were "prophets" and "teachers." Prophecy and teaching were gifts of the Spirit (1 Cor. 12:8, 10; Eph. 4:11), and these men were "spiritual" men (Gal. 6:1), men possessed of spiritual gifts for the upbuilding of the church.

2. What instruction did the Holy Spirit give? Acts 13:2.

3. By what ceremony and for what work were Saul and Barnabas set aside? Who else was in the missionary party? Acts 13:3, 4, first part, 5, last part. Compare Acts 12:25.

NOTE.—"Both Paul and Barnabas had been laboring as ministers of Christ, and God had abundantly blessed their efforts; but neither of them had previously been formally ordained to the gospel ministry by prayer and the laying on of hands. They were now authorized by the church, not only to teach the truth, but to baptize, and to organize churches, being invested with full ecclesiastical authority. . . .

"The ceremony of the laying on of hands added no new grace or virtual qualification. It was merely setting the seal of the church upon the work of God—an acknowledged form of designation to an appointed office.

"This form was a significant one to the Jews. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. Therefore, when the ministers of Antioch laid their hands upon the apostles, they, by that action, asked God to bestow His blessing upon them, in

their devotion to the specific work which God had chosen them to do."—E. G. White, *Sketches From the Life of Paul,* pages 42-44.

The word "apostle" comes from a Greek word meaning "sent." Our word "missionary" comes from a Latin word having the same meaning. The words meant originally the same thing, and Saul and Barnabas now became "apostles" in the strict meaning of the word, men "sent," or "missionaries."

The Gospel to Cyprus

4. Where did the newly ordained missionaries first go, and why? Acts 13:4, last part, 5, first part.

NOTE.—Barnabas was from Cyprus. Acts 4:36. The island was not far from the missionaries' point of sailing. Copper mines held a busy working population on the island, including many Jews. The paganism was of a morally degrading character.

5. To whom did Saul and Barnabas first preach? Acts 13:5.

NOTE.—It was the invariable practice of the apostle to the Gentiles to preach to the Jews, usually as part of his endeavors in a new place. See also Acts 17:1, 2; 18:1, 4; 19:1, 8.

6. At Paphos who was especially eager to hear the gospel? Acts 13:7.

Resistance and Acceptance

7. What particular resistance to the gospel was met at Paphos? Acts 13:6, 8-11.

8. What blessing came to Sergius Paulus? Acts 13:12.

9. What change of name came to Saul about this time? Acts 13:9.

NOTE.—The name Saul meant "asked" (Hebrew), and Paul meant "little" (Latin). Various theories have been put forward to explain the change of name: (1) That "Paul" was a "nickname" from his early youth; (2) that it was conferred upon him by the Roman governor of Cyprus, Sergius Paulus, Paul's first influential convert; (3) that since he was starting on a preaching tour in distant lands among the Gentiles, he adopted a Roman name. The last seems the most reasonable explanation.

Evangelism in Antioch of Pisidia

10. What occurred at Perga? Acts 13:13.

NOTE.—"It was here that 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 apos-

tles advanced, and still greater difficulties were apprehended, Mark was intimidated, and losing all courage, refused to go farther, and returned to Jerusalem."—E. G. White, *Acts of the Apostles,* pages 169, 170.

11. Where in Antioch did the missionaries start preaching? To whom? Acts 13:14, 16, 42.

NOTE.—In the synagogue were "men of Israel," that is, Jews, and "ye that fear God." The "God fearers" were evidently proselytes to Judaism from paganism, who had received circumcision and been admitted to synagogue worship. They were thus farther advanced into the Jewish faith than the "devout" ones.

Antioch was an important city in Pisidia and was called the "little Damascus." The populace was cosmopolitan and included, besides natives, Greeks, Romans, and a large Jewish segment.

12. Concerning whom did Paul preach? Acts 13:22, 23, 27-37. Compare Acts 8:35.

NOTE.—Christ was always the center of Paul's preaching, and also of his writing. There is scarcely one whole sentence in Paul's recorded sermons, or in the admonitions of his epistles, which does not contain a loving and instructive reference to Jesus. Paul's life and work was Christ-centered, as ours should be.

"Before his conversion, Paul was a bitter persecutor of the followers of Christ. But at the gate of Damascus a voice spoke to him, light from heaven shone into his soul, and in the revelation that there came to him, of the Crucified One, he beheld that which changed the whole current of his life. Henceforth love for the Lord of glory, whom he had so relentlessly persecuted in the person of His saints, came before all else. To him had been given the ministry of making known 'the mystery' which had been 'kept secret since the world began.' 'He is a chosen vessel unto Me,' declared the Angel who appeared to Ananias, 'to bear My name before the Gentiles, and kings, and the children of Israel.'

"And throughout his long term of service, Paul never faltered in his allegiance to his Saviour."—E. G. White, *Gospel Workers,* page 58.

13. What blessing did Paul say the Lord would bring to those who believed in Him? Acts 13:38, 39. Compare Acts 2:38 and 3:19.

A Church Established

14. When did Paul again preach in the synagogue, and to whom? Acts 13:44.

15. What bitter opposition arose against the apostle? Acts 13:45-50.

16. When the Jews rejected the gospel message, to whom did Paul turn? Acts 13:46.

Lesson 2, for July 13, 1957

The Apostles in Conflict With Heathenism

LESSON SCRIPTURE: Acts 13:51 to 14:28.

MEMORY VERSE: "Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 177-187; Lesson Help in "Review and Herald" of June 27; "The Seventh-day Adventist Bible Commentary," Acts, chapter 14.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 5-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

PURPOSE OF THE LESSON: To learn how the Holy Spirit succeeded in converting opposing Jews and unregenerate heathen through the instrumentality of courageous and determined men.

Lesson Outline:

The Setting of the Lesson

I. Success in Iconium

1. The apostles move to Iconium. Acts 13:51.
2. The believers filled with the Holy Spirit. Acts 13:52.
3. The gospel to Jews and Gentiles. Acts 14:1-3.
4. The opposition of persecutors. Acts 14:4, 5.

II. Dangers in Lystra

5. A miracle of healing. Acts 14:8-10; 16:1, 2; 2 Tim. 3:10, 11.
6. An attempt to worship the missionaries. Acts 14:11-13.
7. Paul resists honors. Acts 14:14, 15, first part.
8. The true God identified. Acts 14:15-18.
9. Would-be worshipers become enemies. Acts 14:19.
10. Paul goes to Derbe. Acts 14:20.

III. Organizing New Churches

11. The converts confirmed. Acts 14:21, 22.
12. Elders elected. Acts 14:23.
13. The return to Antioch in Syria. Acts 14:26, 27.
14. God's grace to the Gentiles. Acts 14:27, last part.

THE LESSON

The Setting of the Lesson

Introduction: When Paul and Barnabas left Antioch in Pisidia they entered a more remote and less cultured area. There were communities of Jews in Iconium and Lystra which furnished both converts to, and bitter opponents of, the gospel. Many of the heathen were converted. It is undoubtedly to dangers in this region to which Paul referred in 2 Corinthians 11:26.

Places: The cities of Iconium, Lystra, and Derbe in the province of Lycaonia, in the south-central part of modern Turkey. Iconium is now called Konya.

Persons: Paul and Barnabas; the Jews; a lame man; heathen priests; Timothy of Lystra; Gaius of Derbe; many Gentile believers; church elders.

Interesting Terms: "Rent their clothes." A Jewish gesture, in which the outer garment was ripped through the lower hem, in vigorous disapproval of something occurring; usually, as here, an act of irreverence. It was unlawful for the high priest to rend his robe. See Matthew 26:65.

"Ordained . . . elders." The word "elder" comes from two Greek words: (1) *episkopos,* meaning "overseer," whence come the English words "episcopacy" and

"bishop;" and (2) *presbuteros,* whence come the English words "presbyter" (elder) and Presbyterian. The two words describe the same office, as in Acts 20:17, 28 and Titus 1:5-7. In the early Christian church there were no bishops in the modern sense of that term.

Success in Iconium

1. To what place did Paul and Barnabas next go? Acts 13:51.

NOTE.—Shaking off the dust from the sandals was a mark of supreme repudiation for the Jew. Jesus had given instructions that "when they persecute you in this city, flee ye into another." Matt. 10:23.

2. What was the spiritual condition of the believers? Acts 13:52.

3. What two classes listened to the apostles' preaching? What striking signs attended the gospel work? Acts 14:1-3.

NOTE.—"The apostles, however, were not easily turned from their work, for many were daily embracing the doctrine of Christ. They went on faithfully in the face of opposition, envy, and prejudice. Miracles were daily wrought by the disciples through the power of God; and all whose minds were open to evidence were affected by the convincing power of these things.

"This increasing popularity of the doctrine of Christ stirred the unbelieving Jews to fresh opposition. . . . They went to the authorities, and represented their work in the most false and exaggerated light, leading the officers to fear that the entire city was in danger of being incited to insurrection. They stated that great numbers were attaching themselves to the apostles, and suggested that it was for secret and dangerous designs.

"In consequence of these charges, the disciples were repeatedly brought before the authorities; but in every case they so ably

defended themselves before the people, that, although the magistrates were prejudiced against them by the false statements they had heard, they dared not condemn them. They could but acknowledge that the teachings of the apostles were calculated to make men virtuous, law-abiding citizens."—E. G. White, *Sketches From the Life of Paul,* pages 52, 53.

4. What sort of opposition developed? From what threat did the apostles flee? Acts 14:4, 5.

NOTE.—"The rage of the Jews was worked up to such a pitch on this account that they determined to compass their ends in some manner. They stirred up the worst passions of the ignorant, noisy mob, creating a tumult which they attributed to the efforts of the apostles. They then prepared to make a false charge of telling force, and to gain the help of the magistrates in carrying out their purpose. They determined that the apostles should have no opportunity to vindicate themselves; but that mob power should interfere, and put a stop to their labors by stoning them to death.

"Friends of the apostles, although unbelievers, warned them of the designs of the malicious Jews, and urged them not to expose themselves uselessly to their fury, but to escape for their lives. They accordingly departed from Iconium in secret, and left

the faithful and opposing parties to battle for themselves, trusting God to give victory to the doctrine of Christ."—E. G. White, *Sketches From the Life of Paul,* page 54.

Dangers in Lystra

5. What miracle took place in Lystra? Who was a noteworthy convert gained in that city? Acts 14:8-10; 16:1, 2; 2 Tim. 3:10, 11.

6. With whom did the people identify Paul and Barnabas, and with what consequence? Acts 14:11-13.

NOTE.—"These Lycaonians . . . exclaimed that the gods had again visited them in the likeness of men,—that Jupiter and Mercury were again in Lycaonia,—that the persuasive speaker was Mercury and his companion Jupiter. They identified Paul with Mercury, because his eloquence corresponded with one of that divinity's attributes. Paul was the 'chief speaker,' and Mercury was the god of eloquence. And if it be asked why they identified Barnabas with Jupiter, it is evidently a sufficient answer to say that these two divinities were always represented as companions in their terrestrial expeditions."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* page 192.

7. How did Paul disclaim proffered honors? Acts 14:14, 15, first part.

8. In what terms did Paul identify the one true God? Acts 14:15-18.

NOTE.—Paul presented the God of heaven as a God who is the ruler of all nature, and who supplies men's needs through nature's operations, personally supplying each of His creatures, whether or not they are serving Him. Compare Matt. 5:45.

9. Into what contrary course did enemy Jews from other cities lead the people? Acts 14:19.

10. To what city did Paul and Barnabas next go? Acts 14:20.

Organizing New Churches

11. As the apostles traveled back the way they had come, how was the faith of the believers strengthened? Acts 14:21, 22.

NOTE.—"This is one great typical lesson taught us here by St. Paul's return journey through Lystra, Iconium, and Antioch of Pisidia. Preaching and evangelistic work are important; but pastoral work and Church consolidation and Church order are equally important, if any permanent fruits are to be garnered and preserved."—G. T. Stokes, *The Acts of the Apostles,* vol. 2, in *The Expositor's Bible* series, page 217.

12. What was done to establish the work already begun? Acts 14:23.

NOTE.—"Churches were duly organized in the places before mentioned, elders appointed in each church, and the proper order and system established there."—E. G. White, *The Spirit of Prophecy,* vol. 3, p. 368.

13. How did the apostles testify in Antioch concerning the work of the Lord? Acts 14:26, 27.

14. To what class especially had God extended His grace? Acts 14:27, last part.

Lesson 3, for July 20, 1957

The Council of Jerusalem Brings Harmony

LESSON SCRIPTURE: Acts 15:1-31.

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

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 188-200; Lesson Help in "Review and Herald" of July 4; "The Seventh-day Adventist Bible Commentary," Acts, chapter 15.

DAILY STUDY ASSIGNMENT AND RECORD

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Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 4, 5.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 6-10.	☐		

PURPOSE OF THE LESSON: To see how the church, through the deliberations of a council of its delegates, and through the influence of the Holy Spirit, could settle a serious point of difference: as to what elements of the Mosaic ritual should be required of those converted to Jesus Christ from heathenism.

Lesson Outline:

The Setting of the Lesson

I. Controversy Over Observances

1. The erroneous teaching of some Jewish Christians. Acts 15:1.
2. The plea for the Gentiles. Acts 15:2.
3. A good report to the churches en route. Acts 15:3.

II. A Church Council Convened

4. Paul's testimony of the work of God. Acts 15:4, 6; Gal. 2:2.
5. James, the council president. Acts 15:13.

III. The Elements of the Controversy

6. Insistence on ritual. Acts 15:5.
7. Peter's position. Acts 15:7, 8.
8. The purification of the Gentiles. Acts 15:9.
9. Freedom for the Gentiles. Acts 15:10.
10. Salvation by grace. Acts 15:11.

IV. Minimum Requirements Defined

11. Gentile Christian not obligated by Hebrew ritual. Acts 15:24, 20, 29.
12. The Holy Spirit's instructions. Acts 15:28.
13. The decision sent to the churches. Acts 15:22, 23, 27.
14. Rejoicing among the Gentile converts. Acts 15:31.

THE LESSON

The Setting of the Lesson

Introduction: Many converted Pharisees, often called Judaizers, wanted the converted heathen to observe certain rules concerning circumcision and other rituals of the Mosaic law, as necessary to salvation. Paul and Barnabas considered that the Gen-

tiles, saved by the grace of Christ, should not be thus burdened. James, the presiding officer of the council, and Simon Peter stood with the missionaries and gained victory on the side of freedom in Christ, although Peter later wavered. Gal. 2:11-21.

Places: Cities in Phoenicia and Samaria where there were churches; Jerusalem; Antioch in Syria.

Persons: Saul; Barnabas; Simon Peter; James the brother of Jesus, and president of the council of Jerusalem; church elders; the believers; Judas Barsabas; Silas.

Controversy Over Observances

1. What did certain Jewish Christians from Judea teach? Acts 15:1.

NOTE.—"Certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted with great assurance, that none could be saved without being circumcised and keeping the entire ceremonial law.

"This was an important question, and one which affected the church in a very great degree. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles. They were opposed in this by the believing Jews of Antioch, who favored the position of those from Judea. The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, to lay the matter before the apostles and elders."—E. G. White, *Sketches From the Life of Paul,* page 63.

2. In the controversy over the ceremonial law what relief did the apostles seek? Acts 15:2.

NOTE.—"There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

"But notice here that obedience is not a mere outward compliance, but the service of love."—E. G. White, *Steps to Christ,* pages 64, 65.

3. How did the churches of Phoenicia and Samaria respond to the apostles' testimony? Acts 15:3.

A Church Council Convened

4. To what groups did Paul report when he reached Jerusalem? Acts 15:4, 6; Gal. 2:2.

NOTE.—Paul reported (1) to the church at Jerusalem; (2) to certain leading apostles privately (Gal. 2:2); (3) to the apostles and elders in council.

5. Who presided at the council? Acts 15:13.

NOTE.—In chapter 12 is the record of the martyrdom of James the son of Zebedee. The James who presided at the council was a brother of Jesus, and doubtless the author of the Epistle of James.

"The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies from Antioch, were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but

moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will."—E. G. White, *The Spirit of Prophecy,* vol. 3, p. 376.

The Elements of the Controversy

6. What was insisted upon by one faction among the Christian Jews? Acts 15:5.

7. How did Peter defend the work of Paul and Barnabas, and upon the basis of what experience? Acts 15: 7, 8.

8. How does the gospel affect the relationship and standing of Christian Jews and Gentiles? Acts 15:9.

NOTE.—"Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, he witnessed the Holy Spirit taking possession of his hearers, Gentiles as well as Jews. The same light and glory that was reflected upon the circumcised Jews shone also upon the faces of the uncircumcised Gentiles. This was God's warning that Peter was not to regard one as inferior to the other; for the blood of Christ could cleanse from all uncleanness."—E. G. White, *The Acts of the Apostles,* page 193.

9. What reasonable appeal did Peter then make? Acts 15:10. Compare Gal. 5:1-4.

10. How only are sinners saved? Acts 15:11. Compare Acts 4:12; Eph. 2:5, 8; Gal. 2:16; Rom. 3:26-28.

NOTE.—"The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. Actual results are to be reached through a belief in Christ as a personal Saviour. Purified by obedience to the law of God, sanctified by a perfect observance of His holy Sabbath, trusting, believing, patiently waiting, and earnestly working out our own salvation with fear and trembling, we shall learn that it is God that worketh in us to will and to do of His good pleasure."—E. G. White, *Evangelism,* pages 289, 290.

Minimum Requirements Defined

11. What was the decision of the council? Acts 15:24, 20, 29.

NOTE.—(1) Foods offered to idols were deemed polluted, even if bought in the bazaars. Compare 1 Cor. 10:19-21. (2) Fornication was a very common sin among the heathen of that time; some classical writers insisted that fornication is not a sin. (3) Things strangled, because the Hebrew law required that the blood be thoroughly drained from any living creature that was to be eaten. (4) Blood, for it was not to be used (Gen. 9:4; Lev. 3:17, etc.); "the life of the flesh is in the blood" (Lev. 17:11). Blood dishes were a favorite food among the pagans.

12. What divine Personality had directed this council's decision? Acts 15:28.

13. What cheering words were sent from the council to the Gentile Christian churches? Acts 15:22, 23, 27.

14. What was the effect of the decree upon the Gentile Christians? Acts 15:31.

NOTE.—"The broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered."—E. G. White, *The Acts of the Apostles*, page 197.

Lesson 4, for July 27, 1957

Paul's Second Missionary Journey

LESSON 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: E. G. White, "The Acts of the Apostles," pages 201-220; "Early Writings," pages 203-205; Lesson Help in "Review and Herald" of July 11; "The Seventh-day Adventist Bible Commentary," Acts, chapters 15, 16.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-15.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 4-9.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 10, 11.	☐		

PURPOSE OF THE LESSON: To see how the gospel triumphs in spite of dissension, ridicule, and even the imprisonment of its ministers.

Lesson Outline:

The Setting of the Lesson

I. Division Among the Missionaries

1. Another missionary journey proposed. Acts 15:36.
2. Paul and Barnabas separate. Acts 15:37-39, first part.
3. Two missionary parties formed. Acts 15:39-41.

II. A Journey Into New Regions

4. An addition to Paul's party. Acts 16:1-3.
5. Ministry to the churches. Acts 15:41, last part; 16:4, 5.
6. Asia and Bithynia closed to Paul. Acts 16:6, 7.
7. Same territory open to Peter. 1 Peter 1:1.
8. Another addition to Paul's party. Acts 16:8, 10.
9. The Macedonian call. Acts 16:9-11.

III. The Gospel to Philippi

10. A Sabbath at Philippi. Acts 16:12-15.
11. Interference with the gospel. Acts 16:16-18.

IV. In Prison and Out

12. Accusations against the missionaries. Acts 16:19-24.
13. Divine intervention. Acts 16:25-28.
14. The jailer and his household. Acts 16:29-34.
15. The release of the missionaries. Acts 16:35-40.

THE LESSON

The Setting of the Lesson

Introduction: Paul did not meet opposition in retracing his steps over the ground of the first journey. But the restraint of the Holy Spirit, keeping him from entering the provinces of Asia and Bithynia, brought some perplexity. The Macedonian call, however, offered new fields in Europe. Imprisonment, scourging, and an earthquake gave the setting for the founding of a new church in Philippi. This was the first church to be established in Europe, except for places like Rome, where the church was evidently started by converted Jews returning from the Pentecostal experience in Jerusalem. Acts 2:10.

Places: Antioch in Syria; Cyprus; Cilicia; Lystra; Iconium; Troas, Neapolis; Philippi.

Persons: Paul; Silas; Barnabas; John Mark; Judas Barsabas; Timothy, and Eunice his mother; Luke, the Gentile, and Paul's "beloved physician" (Col. 4:14), and author of the book of Acts, personally present in the story wherever the pronoun "we" is used; Lydia of Thyatira; a girl with an evil spirit; her exploiters; a jailer; the prison guards; the city police; the magistrates.

Interesting Terms: "Market place." The forum, or town square, where the magistrates sat to hear the people's pleas.

"Stocks." An instrument for locking the hands and feet of prisoners into recesses between heavy beams.

"Sergeants." The "rod bearers" or lictors, to be seen in every Roman town and colony. They were chief police officers.

Division Among the Missionaries

1. What suggestion was made by Paul to Barnabas in Antioch? Acts 15:36.

2. What caused a sharp "contention" to arise between the brethren? Acts 15:37-39, first part.

3. How were the missionary forces divided, and in what directions did the gospel teams go? Acts 15:39-41.

A Journey Into New Regions

4. Who joined Paul at Lystra? What rite was administered and why? Acts 16:1-3.

NOTE.—Timothy's mixed parentage led Paul to take the step indicated in Acts 16:3. To the Jews, Timothy was a Gentile; to the Gentiles he was regarded as practically a Jew because he was brought up in his mother's religion. Paul carefully regularized Timothy's standing, and thus avoided prejudice and hindrance to God's work.

Timothy became a very successful minister. He was with Paul throughout the second missionary journey, and also at Rome during Paul's first imprisonment there, when Paul wrote the epistles to the Philippians and Colossians. Phil. 1:1; Col. 1:1. Timothy was overseer of the important church of Ephesus when Paul addressed to him from Rome, during his second imprisonment, the First and Second Epistles to Timothy. Paul refers to an arrest and release of Timothy in Hebrews 13:23.

5. How did Paul and his associates minister to the churches? Acts 15:41, last part; 16:4, 5.

6. Into what regions was Paul forbidden to enter, and by whom? Acts 16:6, 7.

7. Who preached in these very regions closed to Paul? 1 Peter 1:1. Compare Rom. 15:20.

NOTE.—It is possible that when Paul was on the borders of Asia and Bithynia, Peter was approaching or entering the same regions. Paul was doing pioneer work, not laboring where others were assigned. Certainly the Holy Spirit, for His own good reasons, wished Paul to move on promptly to Macedonia.

8. Who joined the missionary company at Troas? Acts 16:8, 10.

NOTE.—Troas was a busy seaport on the Aegean Sea, near the ancient Troy of Homer's epic poems. It was from here that Paul launched his bold, Spirit-led attack upon the heathenism of the Europe of his day.

Luke became a fourth member in the party, joining Paul, and Silas, and Timothy. "That new companion, 'Luke the beloved Physician,' who, whether by prearrangement, or by a providential meeting, . . . now joined the mission, of which he afterwards wrote the history."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* vol. 1, p. 284. From here on, wherever the pronoun "we" is used, the reader of Luke's record may know that the author of Acts is with Paul.

9. What striking challenge now came to Paul, and how did he act upon it? Acts 16:9-11.

The Gospel to Philippi

10. In what city of Europe did Paul first preach? How did he observe Sabbath there? Acts 16:12-15.

NOTE.—"Whatever the relative proportion of Greeks and Romans at Philippi may have been, the number of Jews was small.

WE CAN WIN SOULS FOR CHRIST IN UNEXPECTED WAYS AND STRANGE PLACES.

This is sufficiently accounted for, when we remember that it was a military, and not a mercantile, city. There was no synagogue in Philippi, but only one of those buildings called *Proseuchae* [places of prayer], which were distinguished from the regular places of Jewish worship by being of a more slight and temporary structure, and frequently open to the sky. For the sake of greater quietness, and freedom from interruption, this place of prayer was 'outside the gate.' "—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* vol. 1, pp. 294, 295.

11. What annoyance arose that became the occasion for a manifestation of the power of the gospel? Acts 16:16-18.

In Prison and Out

12. What accusations were made against the apostles, and with what result? Acts 16:19-24.

13. How did the apostles react to their troubles? How did God intervene? Acts 16:25-28.

14. What blessed certainty did the apostles bring to the terrified jailer, and what then took place? Acts 16: 29-34.

NOTE.—The glorious fact of salvation by grace through faith is nowhere in Scripture more clearly and simply stated than in this story of the conversion of the Philippian jailer. The certainty of salvation as a gift of God, unearned by man's own works, can come to every believer as it came to Paul himself. 1 Tim. 1:12.

"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.' There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are."—E. G. White, *Steps to Christ,* pages 35, 36.

15. Under what striking circumstances were the apostles released from prison? Acts 16:35-40.

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." —E. G. White, *The Acts of the Apostles,* page 217.

Lesson 5, for August 3, 1957

The Gospel in Macedonia and Greece

LESSON SCRIPTURE: Acts 17.

MEMORY VERSE: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 221-242, 255-268; Lesson Help in "Review and Herald" of July 18; "The Seventh-day Adventist Bible Commentary," Acts, chapter 17.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-15.	☐
Sunday: Questions 1-6.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 7, 8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

PURPOSE OF THE LESSON: To observe how the gospel is presented successfully, in the Spirit, to men and women of influence and learning.

Lesson Outline:

The Setting of the Lesson

I. Paul at Thessalonica

1. Three Sabbaths in the synagogue. Acts 17:1, 2.
2. Weekday labors. 2 Thess. 3:8.

II. The Gospel to the Thessalonians

3. Some Jews and influential Greeks believe. Acts 17:4, 5.
4. Jewish opposition brings persecution. Acts 17:5-7.
5. The kingship of Jesus. Acts 17:7-9.
6. The second advent taught in Thessalonica. 1 Thess. 4:13-18; 2 Thess. 2:1-12.

III. The Work in Berea

7. The more noble Jews. Acts 17:10-12.
8. Opposition from Thessalonica. Acts 17:13-15.

IV. Revelation Versus Philosophy at Athens

9. Paul's distress of spirit. Acts 17:16-18, first part.
10. Questioned by the Athenians. Acts 17:18-21.
11. The true God identified. Acts 17:23-25, 28, first part.

V. Man's Need of God

12. The oneness of the human race. Acts 17:26, 28.
13. The basic falsity of heathenism. Acts 17:29.
14. God's appeal to men. Acts 17:27, 30, 31.
15. The results in Athens. Acts 17:34.

THE LESSON

The Setting of the Lesson

Introduction: The impact of the gospel at the hands of Paul and his helpers upon the culture, the philosophy, and the cool indifference and cynicism of old pagan Europe must always be of deep interest. Paul was led by the Holy Spirit to go into Macedonia. The group was well equipped for the task: (1) they were Spirit-filled and Spirit-empowered men; (2) they were all either Roman citizens or by blood Gentile or part Gentile; (3) they were equipped by language to meet the people; (4) they represented an aggregate of years of experience in the gospel, with Luke and Timothy full of fresh enthusiasm. On this journey Paul began to write his epistles, sending out First and Second Thessalonians from Athens, about A.D. 52.

Places: Amphipolis and Apollonia, through which Paul passed without stopping; Thessalonica, important Macedonian city on the north coast of the Aegean Sea, now the busy city of Salonika; Berea; Athens, the ancient cultural capital of Western civilization and thought, and now the political capital of the kingdom of Greece.

Persons: Paul and Silas, missionaries and Roman citizens; Timothy, half Jew and half Greek, and zealous worker; Jason, a Jewish convert, who stood security for Paul; Paul's escort to Athens; city officials; believing Jews; opposing Jews; Athenian philosophers; the Athenian converts, Dionysius, a member of high court of Athens, and a woman, Damaris. Luke remains at Philippi, and Silas and Timothy at Berea, while Paul is at Athens.

Interesting Terms: "Lewd fellows." literally, "loungers in the market place."

"Rulers." Literally, "city officials," but the original is in a form used only in Thessalonica, illustrating Luke's remarkable accuracy as a historian.

"Security." Jason and others were required to go on the bond of Paul and his companions, to guarantee that they would keep the peace, the charges against them being very serious.

"Epicureans" and "Stoics." These represented schools of philosophy. See note to question 10.

"Areopagus." Ares was the Greek god of war, corresponding to the Roman Mars. Hence the term appears also as Mars' Hill. Acts 17:19, 22. It describes a rocky hill directly adjoining the Acropolis or citadel of Athens, upon which met the highest court of the Athenian government.

Paul at Thessalonica

1. What custom did Paul follow at Thessalonica? Acts 17:1, 2.

2. How did Paul spend many of the weekdays? 2 Thess. 3:8.

NOTE.—Paul sometimes labored with his hands to pay expenses in several cities where he preached: here at Thessalonica; at Corinth, Acts 18:1-3; at Ephesus, Acts 20:33, 34.

The Gospel to the Thessalonians

3. What classes of persons believed? Acts 17:4, 5.

4. What charge did unbelieving Jews bring against the believers? Acts 17:5-7.

5. Why was the charge concerning Christian belief in the kingship of Jesus so serious? Acts 17:7-9. Compare John 18:36, 37 and Rev. 19:11, 15, 16.

NOTE.—The early Christians were frequently in trouble, as some modern Christians have been, because they preached Christ as the coming universal king. The Roman emperors were rulers of the whole world, and it was traitorous to talk of another king who might rival their power. The Jewish leaders at Christ's trial had blasphemously declared, in their pretended political loyalty, that they had no king but Casear. John 19:12, 15.

"The charge brought against Paul was subtly conceived and most dangerous. The very suggestion of treason against the Emperors often proved fatal to the accused; and it compelled the politarchs to take steps, for, if they failed to do so, they became exposed to a charge of treason, as having taken too little care for the honour of the Emperor. Many a man was ruined by such a charge under the earlier Emperors."—W. M. Ramsay, *St. Paul the Traveller and the Roman Citizen,* pages 229, 230.

6. What vital theme was emphasized in proclaiming the gospel at Thessalonica? 1 Thess. 4:13-18. Compare 2 Thess. 2:1-12.

NOTE.—The general theme running through the Thessalonian letters is that of the second advent of Christ. Paul emphasized:

(1) The certainty of the second coming;

(2) Salvation through Christ, to prepare for the advent;

(3) Orderly and industrious Christian living on the part of those looking for their Lord.

The Work in Berea

7. What attitude toward the Scriptures distinguished the Jews in Berea? What is said of those who accepted the gospel there? Acts 17:10-12.

8. Why did Paul leave Berea? Acts 17:13-15.

NOTE.—As the Jews of Pisidian Antioch and Iconium had followed the apostles to stir up trouble at Lystra on an earlier missionary tour, so now the Jews of Thessalonica sent a deputation to Berea, to repeat a hostile course of action that had been somewhat effective in Thessalonica.

Revelation Versus Philosophy at Athens

9. What stirred Paul's spirit at Athens? To whom did he address himself? Acts 17:16-18, first part.

NOTE.—"As Paul looked upon the beauty and grandeur surrounding him, and saw the city wholly given to idolatry, his spirit was stirred with jealousy for God, whom he saw dishonored on every side; and his heart was drawn out in pity for the people of Athens, who, notwithstanding their intellectual culture, were ignorant of the true God."—E. G. White, *The Acts of the Apostles,* page 234.

10. How was the thinking of the Athenians indicated? Acts 17:18-21.

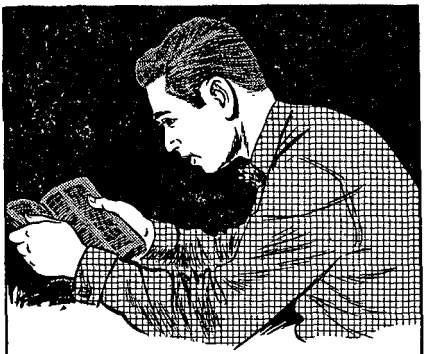
NOTE.—The Epicureans believed in the "good life" as a pursuit of pleasure and personal happiness, often leading to self-indulgence and fleshly gratification. The Stoics believed in the "good life" to be achieved through doing one's duty. Some efficient Roman emperors of the second century were Stoics. Like many others, these philosophers were always looking for "some new thing," but never finding satisfaction.

11. How did Paul identify the true God to the philosophers? Acts 17:23-25, 28, first part.

Man's Need of God

12. How did the apostle express the close kinship of all men and their relationship to God? Acts 17:26, 28, last part.

NOTE.—" 'The method of St. Paul's teaching is one from which modern preachers might well learn a lesson. He does not begin by telling men that they have thought too highly of themselves, that they are vile worms, creatures of the dust, children of the devil. The fault which he finds in them is that they have taken too low an estimate of their position. They too had forgotten that they were God's offspring, and had counted themselves, even as the unbelieving Jews had done (ch. xiii. 46), "unworthy of eternal life." ' The truth set before us in the text is that of the fatherly relation of God to all men, and the answering child-relation of all men to God."—A. C. Hervey, *The Pulpit Commentary,* The Acts of the Apostles, vol. 2, p. 86.



NOBILITY OF CHARACTER CAN BE DEVELOPED TODAY, AS IN THE BEREANS, AS GOD'S WORD PENETRATES THE LIFE. HWM 3097-5

13. What did Paul point out as the basic falsity of heathenism? Acts 17:29. Compare Isa. 44:6-20.

NOTE.—"The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped; but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded."—*Patriarchs and Prophets,* page 306.

14. What appeal does God make to all men? What impending event makes this divine invitation urgent? Acts 17:27, 30, 31.

15. What were the direct results of Paul's preaching in Athens? Acts 17:34. Compare 1 Cor. 1:20-30.

NOTE.—"The labors of Paul in Athens were not wholly in vain. Dionysius, one of the most prominent citizens, and some others, became converts to Christianity, and joined themselves to him. The words of the apostle, and the description of his attitude and surroundings, as traced by the pen of inspiration, were to be handed down through all coming generations, bearing witness of his unshaken confidence, his courage in loneliness and adversity, and the victory he gained for Christianity, even in the very heart of paganism. . . .

"The words of Paul become a memorial of the occasion, and give a treasure of knowledge to the church. He was in a position where he might easily have spoken that which would irritate his proud listeners, and bring himself into difficulty. Had his oration been a direct attack upon their gods, and the great men of the city who were before him, he would have been in danger of meeting the fate of Socrates. But he carefully drew their minds away from heathen deities, by revealing to them the true God, whom they were endeavoring to worship, but who was to them unknown, as they themselves confessed by a public inscription."—E. G. White, *Sketches From the Life of Paul,* pages 96, 97.

Lesson 6, for August 10, 1957

The Gospel in Corinth; Beginnings in Ephesus

LESSON SCRIPTURE: Acts 18:1 to 19:7.

MEMORY VERSE: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 243-254, 269-290; Lesson Help in "Review and Herald" of July 25; "The Seventh-day Adventist Bible Commentary," Acts, chapters 18, 19.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 4-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9, 10.	☐		

PURPOSE OF THE LESSON: To observe the results of Paul's wisdom, courage, and industry in giving the gospel under adverse conditions and in the face of severe opposition, and to show that similar results always follow when God's people are filled with the grace of the Holy Spirit.

Lesson Outline:

The Setting of the Lesson

I. Paul's Labors at Corinth

1. With fellow workers at Corinth. Acts 18:1-3.
2. A tentmaker and preacher. Preaching and teaching. Acts 18:4, 11.

II. Opposition and Assurance

3. Expelled from the synagogue. Acts 18:5-7.
4. Success in the gospel. Acts 18:8.
5. A vision of the Lord. Acts 18:9, 10.

6. Brought before the governor. Acts 18:12, 13.
7. A wise decision. Acts 18:14-17.

III. The Close of the Second Journey

8. Paul's vow. Acts 18:18, 21.
9. The journey to Jerusalem. Acts 18:19-22.

IV. The Third Journey Begun

10. In Galatia and Phrygia. Acts 18:23.
11. Apollos at Ephesus. Acts 18:24-26.
12. Apollos at Corinth. Acts 18:27, 28.
13. Twelve men instructed. Acts 19:1-3, 7.
14. A rebaptismal service. Acts 19:4-7.

THE LESSON

The Setting of the Lesson

Introduction: The city of Corinth had recovered fully from its destruction by the Romans in 142 B.C., and was now a busy and wealthy seaport. Its sinfulness was commonly known as "Corinthianism." During Paul's eighteen months of ministry there he worked at his trade of tentmaking, and preached on the Sabbaths. A vision of God encouraged him to continue, even in the face of bitter opposition. Here Paul wrote his Epistle to the Romans. At the conclusion of his work he went to Cenchrea, visiting Jerusalem and Antioch, from which place Paul set out on his third missionary journey, spending a long time at Ephesus.

Places: Corinth, the important seaport of southern Greece, Cenchrea, on the eastern side of the Corinthian peninsula; Ephesus; Caesarea; Jerusalem; Antioch in Syria; Galatia and Phrygia.

Persons: Paul, Aquila and Priscilla, Jewish tentmakers from Rome with whom Paul lived; Silas and Timothy arriving from Berea; Justin, a proselyte converted to Christianity, in whose house the infant church worshiped; Crispus, a president of the Jewish synagogue, a convert and one of the few men Paul baptized (1 Cor. 1:14); Gallio, the proconsul, a brother of Seneca, a Roman philosopher and minister of the emperor Nero; opposing Jews; one Sosthenes, a president of the Jewish synagogue; believers; Apollos of Alexandria, a disciple of John the Baptist; twelve men, also disciples of John the Baptist.

Interesting Terms: "Tentmakers." Aquila, Priscilla, and Paul were either tentmakers, or weavers of the cloth from which tents and sails were made. This cloth was of goat's hair, black in color, very tough and sturdy, and was named, after Paul's home province, *cilicium*.

"Vow." The vow Paul made at Cenchrea was probably the temporary vow of the Nazarite (Num. 6:1-21), perhaps in gratitude for God's deliverance from repeated dangers.

Paul's Labors at Corinth

1. Whom did Paul closely associate with himself at Corinth? What basis did this fellowship have? Acts 18:1-3.

NOTE.—Paul arrived at Corinth in the autumn of A.D. 52 and found Aquila and Priscilla very recently arrived there, they having been expelled from Rome with other Jews by the emperor Claudius in the spring of that year. They went with Paul to Ephesus when he left Corinth (Acts 18:18, 19), and remained there. Later they are mentioned as being in Rome again. Rom. 16:3.

2. How did Paul occupy the Sabbath? How long did he labor in Corinth? Acts 18:4, 11.

NOTE.—"He [Paul] brought his hearers down through the types and shadows of the ceremonial law to Christ,—to His crucifixion, His priesthood, and the sanctuary of His ministry,—the great object that had cast its shadow backward into the Jewish age. He, as the Messiah, was the Antitype of all the sacrificial offerings. The apostle showed that according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and David. He then traced His descent from the great patriarch Abraham,

through the royal psalmist. He proved from Scripture what were to have been the character and works of the promised Messiah, and also His reception and treatment on earth, as testified by the holy prophets. He then showed that these predictions also had been fulfilled in the life, ministry, and death of Jesus, and hence that He was indeed the world's Redeemer."—E. G. White, *Sketches From the Life of Paul,* pages 103, 104.

Opposition and Assurance

3. Why was Paul prevented from preaching in the synagogue? Acts 18:5-7.

4. Who are mentioned as having accepted the gospel? Acts 18:8.

5. How did assurance of divine help come to Paul, and what was promised? Acts 18:9, 10.

NOTE.—God had repeated communications with Paul. (1) At his conversion near Damascus, Acts 9:3-7; 22:6-11; 26:13-19; (2) In Arabia, Gal. 1:17; *The Acts of the Apostles,* pages 125, 126; (3) In the temple in Jerusalem, Acts 22:17-21; (4) At Corinth, Acts 18:9, 10; (5) In a vision of Paradise, 2 Cor. 12:1-5; (6) In the tower of Antonias in Jerusalem, Acts 23:11. There was also at least one angel visitation during Paul's first sea voyage to Rome. Acts 27: 23, 24.

6. What charges against Paul were brought before the governor? Acts 18:12, 13.

7. How did Gallio handle the case, and with what result? Acts 18:14-17.

NOTE.—"The proconsul, disgusted with the bigotry and self-righteousness of the

accusing Jews, refused to take notice of the charge. As Paul prepared to speak in self-defense, Gallio informed him that it was not necessary."—E. G. White, *Sketches From the Life of Paul,* page 107.

The Close of the Second Journey

8. What commitment did Paul make in Cenchrea? Acts 18:18, 21.

9. What places did Paul visit on his way to Jerusalem? Acts 18:19-22.

NOTE.—The expression "gone up" in verse 22 refers to the ascent from Caesarea to Jerusalem.

The Third Journey Begun

10. At the beginning of Paul's third missionary tour where did he first go? Acts 18:23.

NOTE.—At the beginning of his second (Acts 16:1) and third (Acts 18:23) missionary journeys, Paul retraced the steps of his first journey (Acts 14:1, 6, 21), but

each time he went farther into new territory.

11. In the meantime what able man had appeared at Ephesus? Who brought to him a full knowledge of the gospel? Acts 18:24-26.

NOTE.—Nothing is known of Apollos except the notation concerning him here, and the references in 1 Corinthians 3:4-6 and 4:6, 7. He was evidently a successful worker for Christ. There is no reason to suppose there was any personal friction between Paul and Apollos.

12. What is said of the ministry of Apollos in Corinth? Acts 18:27, 28.

13. What did Paul learn concerning the religious life of certain disciples at Ephesus? Acts 19:1-3, 7.

14. Into what blessed experience did Paul lead them? Acts 19:4-7.

NOTE.—"When they received baptism at the hand of John, they did not fully comprehend the mission of Jesus as the Sin Bearer. They were holding serious errors. But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus." —E. G. White, *The Acts of the Apostles*, page 285.

Lesson 7, for August 17, 1957

Paul's Three Years at Ephesus

LESSON SCRIPTURE: Acts 19:8 to 20:5.

MEMORY VERSE: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 285-297; 359-371; Lesson Help in "Review and Herald" of July 25; "The Seventh-day Adventist Bible Commentary," Acts, chapter 19.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 13, 14.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 5-9.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 10-12.	☐		

PURPOSE OF THE LESSON: To show the triumph of the gospel over the rulers of the darkness of this world, and against spiritual wickedness in high places.

Lesson Outline:

The Setting of the Lesson

I. From Synagogue to Public Hall

1. A long sojourn. Acts 19:8, 10, 22.
2. Preaching the way of the kingdom. Acts 19:8, 9.
3. The province of Asia evangelized. Acts 19:10.
4. Paul earned his expenses. Acts 20:34.

II. Victory Over Magicians and Sorcerers

5. Miracles of healing. Acts 9:11, 12.
6. Blasphemous demonstrations overcome. Acts 19:13-17, first part.
7. Evildoers conquered. Acts 19:17, 18.
8. The burning of the books. Acts 19:19, 20.
9. Paul's further journeyings. Acts 19:21, 22.
10. The declining worship of Diana. Acts 19:26, 27.

III. The Riot in Ephesus

11. The protest of the silversmiths. Acts 19:23-25, 28.
12. The outbreak in the theater. Acts 19:29-34.
13. The city recorder addresses the people. Acts 19:35-41.
14. Paul's further work. Acts 20:1-5.

THE LESSON

The Setting of the Lesson

Introduction: "One of the two characteristics of the people of Ephesus comes prominently into view. This city was renowned throughout the world for the worship of Diana, and the practice of magic. . . . The enemy which St. Paul had to oppose was not a vaunting philosophy, as at Corinth, but a dark . . . superstition. The worship of Diana and the practice of magic were closely connected together. . . .

"We are not to suppose that the Apostles were always able to work miracles at will. An influx of supernatural power was given to them, at the time, and according to the circumstances that required it. And the character of the miracles was not always the same. They were accommodated to the peculiar forms of sin, superstition, and ignorance they were required to oppose."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* vol. 2, pp. 21, 22.

Places: Ephesus; Macedonia; Greece; Troas.

Persons: Paul, Timothy, and Erastus; Gaius and Aristarchus; Sopater of Berea; Secundus of Thessalonica; Trophimus; Luke; repentant workers of magic; chief men of Asia; the city recorder in Ephesus; Alexander, a Jew; Jewish exorcists; sons of Sceva; Demetrius, a silversmith.

Interesting Terms: "Exorcists." Men who claim to have power over evil spirits.

"Curious arts." The practice of men who claimed to use magic and incantations.

"Diana." The goddess Artemis (Roman name, Diana) was usually pictured as a graceful goddess. "The image may have been intended to represent Diana in one of her customary characters, as the deity of fountains; but it reminds us rather . . . of the religions which love to represent the life of all animated beings as fed and supported by the many breasts of nature. The figure which assumed this emblematic form above was terminated below in a shapeless block. The material was wood. A bar of metal was in each hand. The dress was covered with mystic devices, and the small shrine, where it stood within the temple, was concealed by a curtain in front. Yet, rude as the image was, it was the object of the utmost veneration."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* vol. 2, p. 77.

"Town clerk." The secretary or recorder in the city of Ephesus.

From Synagogue to Public Hall

1. On this tour how long was Paul in Ephesus? Acts 19:8, 10, 22.

NOTE.—There are various periods of time indicated for Paul's stay at Ephesus: (1) the time spent with the twelve men when

Paul first came, Acts 19:1-5; (2) three months in the synagogue, Acts 19:8; (3) two years in the school of Tyrannus, Acts 19:10; (4) a "season" in Asia, Acts 19:22; (5) the time consumed in the trouble with the silversmiths, Acts 19:23-41. The total could not have been less than three years.

2. What great truths did Paul emphasize in his preaching, and what opposition arose? Acts 19:8, 9.

NOTE.—The kingdom of God is mentioned as Paul's theme, along with the "Way" to the kingdom. This is a reminder of the Jews' challenge to Paul for his teaching that Christ is king, Acts 17:6-8, in Thessalonica, where Paul stressed the second coming of Christ.

3. How extensively was the gospel proclaimed in Asia? Acts 19:10.

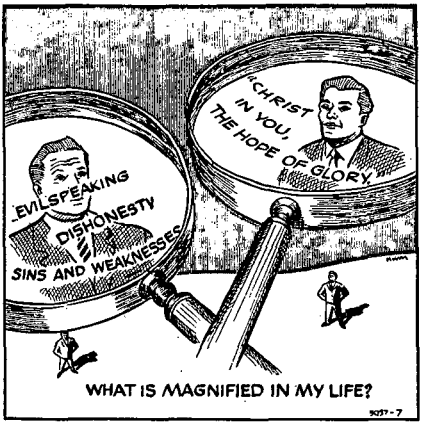
NOTE.—Ephesus was the capital city of the Roman province of Asia, which occupied an important and prosperous area in the western third of what is now Turkey. The gospel was preached not only in Ephesus, but throughout its large and prosperous province.

4. In his ministry at Ephesus, how was Paul supported? Acts 20:34.

Victory Over Magicians and Sorcerers

5. What miracles were wrought at Paul's hands in Ephesus? Acts 19: 11, 12.

NOTE.—The Revised Standard Version renders these verses in this way: "And God did extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them."



On these mighty works of divine power compare Mark 5:27; 6:56; Acts 5:15.

6. What blasphemous use was made of Jesus' name, and with what results? Acts 19:13-17, first part.

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

7. What spiritual results were attained in Ephesus? Acts 19:17, 18.

NOTE.—Confession is a vitally important step in the remission of sins. "True confession is always of a specific character, and acknowledges particular sins."—E. G. White, *Steps to Christ,* page 43. See pages 42-46. See 1 John 1:9.

8. What did the new believers do with their books? Acts 19:19, 20.

NOTE.—"Facts which had previously been concealed were now brought to light.

In accepting Christianity, some of the brethren had not fully renounced their heathen superstitions. The practice of magic was still to some extent continued among them. Convinced of their error by the events which had recently occurred, they came and made a full confession to Paul, and publicly acknowledged their secret arts to be deceptive and satanic. Many sorcerers also abjured the practice of magic, and received Christ as their Saviour. They brought together the costly books containing the mysterious 'Ephesian letters,' and the secrets of their art, and burned them in the presence of all the people. When the books had been consumed, they proceeded to reckon up the value of the sacrifice. It was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars." —E. G. White, *Sketches From the Life of Paul,* page 137. The purchasing value in today's terms might well be ten times the sum mentioned.

9. What plans did Paul form concerning his future itinerary? Acts 19: 21, 22. Compare Rom. 15:24, 28; Acts 23:11; 27:24.

10. How was the preaching of the gospel affecting pagan worship? Acts 19:26, 27.

The Riot in Ephesus

11. What protest was lodged by certain craftsmen of Ephesus, and why? Acts 19:23-25, 28.

NOTE.—As at Philippi, when the gospel was applied to receptive hearts with resulting changes in life, business losses activated serious opposition.

12. What resulted from the speeches of the silversmiths? Acts 19: 29-34.

13. What steps were taken to quell the tumult? Acts 19:35-41.

14. In what manner did Paul bid farewell to the believers before setting off on another circuitous journey? Acts 20:1-5.

NOTE.—"Paul's labors in Ephesus were concluded. His ministry there had been a season of incessant labor, of many trials, and of deep anguish. He had taught the people in public and from house to house, with many tears instructing and warning them. Continually he had been opposed by the Jews, who lost no opportunity to stir up the popular feeling against him.

"And while thus battling against opposition, pushing forward with untiring zeal the gospel work, and guarding the interests of a church yet young in the faith, Paul was bearing upon his soul a heavy burden for all the churches."—E. G. White, *The Acts of the Apostles,* page 296.

Lesson 8, for August 24, 1957

Paul's Journey to Jerusalem

LESSON SCRIPTURE: Acts 20:6 to 21:16.

MEMORY VERSE: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 389-398; Lesson Help in "Review and Herald" of August 8; "The Seventh-day Adventist Bible Commentary," Acts, chapters 20, 21.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 10-13.	☐
Sunday: Questions 1, 2.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 3-5.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 6-9.	☐		

PURPOSE OF THE LESSON: This lesson is intended to show Paul's earnestness in preaching the gospel, and the responsibility resting upon church officers, particularly in the face of apostasy.

Lesson Outline:

The Setting of the Lesson

I. The Meeting at Troas

1. Paul's departure from Europe. Acts 20:6.
2. A Saturday night assembly. Acts 20:7, 8, 11.

II. The Journey Resumed

3. A young man restored. Acts 20: 9-12.
4. Paul's departure by land. Acts 20:11, 13.
5. Arrival at Miletus. Acts 20:14, 15.

III. With the Ephesian Elders

6. The need for haste. Acts 20:16.
7. The gathering of the elders. Acts 20:17.
8. Paul's hardships at Ephesus. Acts 20:18, 19; 1 Cor. 15:32.
9. Paul's methods in the gospel. Acts 20:20, 21, 25.

IV. Farewell Admonitions

10. Afflictions awaiting Paul. Acts 20:22-24; 21:10-14.
11. Warnings to the church. Acts 20:28-31.
12. Paul's farewell testimony. Acts 20:32, 35.
13. From Ephesus to Jerusalem. Acts 21:7-9.

THE LESSON

The Setting of the Lesson

Introduction: Paul left Philippi after observing the Feast of Unleavened Bread. At Troas he spent seven days and on the last day of his stay had an informal farewell meeting. It was evidently Saturday night, the dark part of "the first day of the week." Next day Paul went on foot to Assos, where he joined his companions in a ship. At Miletus Paul had a farewell meeting with the elders of Ephesus, warning them of threatening dangers, and then proceeding to Caesarea, where he was warned of dangers threatening him.

Places: Philippi in Macedonia, Europe; Troas in Asia (modern Turkey); Assos; Miletus; the Aegean Islands; Tyre; Ptolemais; Caesarea.

Persons: Paul; Sopater; Aristarchus; Secundus; Gaius; Timothy; Tychicus; Trophimus; Luke; the believers met en route; Eutychus; the elders of Ephesus; Philip the deacon-evangelist; Agabus the prophet.

Interesting Terms: "The days of unleavened bread." This was the first of the annual festivals of the Hebrew religious year. It lasted from the fifteenth day to the twenty-first day of the first month, called Abib or Nisan. The first and last

days of the feast were sabbath days, celebrated annually, regardless of the day of the week upon which they might fall in the rotation of the calendar. The Passover lamb was slain on the fourteenth, just before sunset, and eaten the night which immediately followed, which was the dark part of the fifteenth. The typical significance of the annual Hebrew feasts ceased in succession as the plan of salvation unfolded in history. The necessity of celebrating the feasts ceased at the cross. Col. 2: 14-16. Paul kept the Feast of Unleavened Bread with the beloved Philippian believers. See E. G. White, *The Acts of the Apostles,* page 390.

"To break bread." In connection with the meeting at Troas, this term was applied to the celebration of the Lord's Supper. See *Ibid.,* p. 391.

"Elders," or "presbyters." In New Testament times, these were the same officers as the bishops or overseers. See Acts 20:17, 28; Phil. 1:1; Titus 1:5-7. They were the leading elected officers in the New Testament congregations, corresponding to the presidents in the Jewish synagogues.

"Carriages." An old English expression for "baggage."

The Meeting at Troas

1. At what season did Paul leave Philippi? How long did he remain at Troas? Acts 20:6.

2. On which day, and at what time, did Paul hold his farewell service and breaking of bread? Acts 20:7, 8, 11.

NOTE.—Paul preached until midnight at this informal farewell service, and after midnight had the breaking of bread. He then preached until his departure at dawn. Verses 7, 11. Responsible Bible students who observe Sunday recognize that this informal meeting began when the lights were on, hence, from the evidence, Saturday night.

"On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all His followers."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* vol. 2, p. 206.

PAUL LABORED TIRELESSLY. HE FOLLOWED HIS LORD IN PERSONAL EVANGELISM.

"The meeting was held on what we should call Saturday evening; but we must remember that the Jewish first day began from sundown on Saturday or the Sabbath."—G. T. Stokes, *The Expositor's Bible* series, Acts, vol. 2, p. 393.

"Apparently they met on our Saturday evening, so that the communion loaf was broken before daylight on our Sunday morning."—Stifler, *The Acts of the Apostles,* page 201.

The record of this incident gives no authority for the observance of Sunday, and no precedent for religious services to be held week after week on Sundays.

The Journey Resumed

3. During this all-night meeting, what tragedy occurred? By what means was the young man restored? Acts 20:9-12.

NOTE.—"The youth was taken up dead, and many gathered about him with cries and mourning. But Paul, passing through the affrighted company, clasped him in his arms, and sent up an earnest prayer that

God would restore the dead to life. The prayer was granted."—E. G. White, *Sketches From the Life of Paul*, page 197.

4. When did Paul leave Troas? To what place did he go? Acts 20:11, 13.

NOTE.—Paul walked the twenty miles to Assos, a full day's journey on foot, using for it the daylight hours of that first day of the week, or Sunday.

5. To what town did the ship, which Paul boarded at Assos, bring him and his companions? Acts 20: 14, 15.

With the Ephesian Elders

6. Why did Paul not visit Ephesus at this time? Acts 20:16.

7. Who came to meet with Paul at Miletus? Acts 20:17.

NOTE.—There is no record of how many elders served in the Ephesian congregations. There may have been upward of a dozen. They gladly traveled the necessary distance to hear Paul's farewell admonitions.

8. What did Paul say regarding the trials he endured during the sojourn as a missionary at Ephesus? Acts 20:18, 19; 1 Cor. 15:32.

NOTE.—The wild beasts were evidently the maddened men who had planned to take Paul's life in the theater at Ephesus.

9. What effective methods had Paul used in giving the gospel? Acts 20: 20, 21, 25.

NOTE.—Paul, the tireless evangelist, understood the value of house-to-house labor. While he conducted public meetings for the crowds, he labored also in a personal way for individuals, even as did his Lord. As a faithful watchman he had warned all he could reach, and was "pure from the blood of all men." Acts 20:26. See Ezek. 33:3-6.

Farewell Admonitions

10. What was Paul's attitude toward the afflictions which awaited him? Acts 20:22-24; 21:10-14.

11. What dangers threatened the church, and what were the church elders to do in view of them? Acts 20: 28-31. Compare 2 Thess. 2:7-15; 1 Tim. 4:1-7; 2 Tim. 3:1-14; 4:3, 4.

NOTE.—The dangers of which Paul warned were already present in the church, and soon produced the evils of apostasy. There followed the great apostasy of the 1260 years, so clearly described in Revelation, chapters 17 and 18, and that parent apostasy has produced many daughter apostasies. In the face of these apostasies there have been repeated attempts at reform, including the Great Reformation of the sixteenth century. The movement symbolized by the three angels of Revelation, chapter 14, of which the Seventh-day Adventist work is the organized expression, is God's final endeavor to bring about an effective revival and reformation before the second advent of Christ. Those who know from the Bible what this means in purity of living and resolute evangelism in the face of bitter opposition, dare not fail their Lord.

12. Into what spiritual experiences were the elders of Ephesus to lead their people? Acts 20:32, 35.

13. As he proceeded to Jerusalem, with whom did Paul enjoy blessed fellowship? Acts 21:7-9.

Lesson 9, for August 31, 1957

Paul's Imprisonment

LESSON SCRIPTURE: Acts 21:17 to 23:35.

MEMORY VERSE: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:14.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 399-418; Lesson Help in "Review and Herald" of August 15; "The Seventh-day Adventist Bible Commentary," Acts, chapters 21 to 23.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-13.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 4-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9, 10.	☐		

PURPOSE OF THE LESSON: To show how serious are mistakes among the best of men, and how God can use even opposers of His truth and His cause.

Lesson Outline:

The Setting of the Lesson

I. Interview With the Brethren

1. Paul meets the brethren in Jerusalem. Acts 21:17, 18.
2. The proposal to Paul. Acts 21:19-25.
3. Paul's procedure. Acts 21:26, 27, first part.

II. The Riot

4. Jerusalem in an uproar. Acts 21:27, last part, 28-31.
5. The Romans intervene. Acts 21:32-36.
6. Paul identifies himself. Acts 21:39.
7. Paul addresses the Jews. Acts 21:40 to 22:22.
8. A scourging averted. Acts 22:24.

III. Paul's Defense

9. Paul the Roman citizen. Acts 22:25-29.
10. The doctrine of the resurrection. Acts 22:30 to 23:11.

IV. Removal to Caesarea

11. The Jewish plot. Acts 23:12-22.
12. Safety in a Caesarean prison. Acts 23:23-33, first part.
13. Interviews with Felix. Acts 23:33, last part, 34, 35.

THE LESSON

The Setting of the Lesson

Introduction: At Jerusalem the church leaders erred in persuading Paul to go through a purification ceremony in the temple. He was set upon by Jews from Asia, and a riot resulted, from which Paul was rescued by Roman soldiers. When his life was threatened, the commander had Paul removed to Caesarea, the Roman capital of the province where Felix was governor.

Places: Jerusalem; the temple and the tower of Antonia adjoining it; Antipatris; Caesarea and Herod's judgment hall there.

Persons: Paul; Luke; James, the brother of the Lord; Jewish Christians with a vow; Trophimus; the Jewish multitude; Lysias, the Roman commander of the garrison, and his soldiers; Ananias, the Jewish high priest; Sadducees and Pharisees; Paul's nephew; Jewish plotters; Felix, the Roman governor.

Interesting Terms: "Chief captain of the band." The original word means the commander of a thousand men, the sixth part of a legion, corresponding approximately in rank to a major in a modern army.

"The castle." A stronghold adjoining the temple, built by Herod the Great to keep the restless Jews under guard, and named in honor of Mark Antony.

"Murderers." The word in the original means "dagger men," designating bands of Jews who organized themselves into groups pledged to assassination whenever they thought this might help to break Roman control of Palestine.

"Scourging." A brutal punishment common in the past, and used by the Romans upon non-Roman culprits. The scourge was a whip made of several leather thongs attached to a wooden handle, with bits of iron fastened in the thongs.

"Council." The Jewish Sanhedrin, or senate, numbering approximately seventy men, with the high priest presiding.

Interview With the Brethren

1. To whom did Paul present himself at Jerusalem? Acts 21:17, 18.

2. What did the brethren propose to Paul, and why? Acts 21:19-25.

NOTE.—"The Jewish Christians living within sight of the temple naturally allowed their minds to revert to the peculiar privileges of the Jews as a nation. When they saw the Christian church departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant with Paul as the one who had, in a large measure, caused this change. Even the disciples were not all prepared to accept willingly the decision of the council. Some were zealous for the ceremonial law; and they regarded Paul with disfavor, because they thought that his principles in regard to the obligations of the Jewish law were lax."—E. G. White, *The Acts of the Apostles,* page 197.

3. How did Paul proceed in the ritual of purification? Acts 21:26, 27, first part.

NOTE.—"He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. But he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character. His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part. . . .

"Instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land."—E. G. White, *Sketches From the Life of Paul,* pages 213, 214.

The Riot

4. What happened when Jews from Asia saw Paul in the temple? Acts 21:27, last part, 28-31.

NOTE.—"With the fury of demons they rushed upon him, crying, 'Men of Israel, help! This is the man, that teacheth all men everywhere against the people, and the

law, and this place.' And as the people responded to the call for help, another accusation was added,—'and further brought Greeks also into the temple, and hath polluted this holy place.'

"By the Jewish law, it was a crime punishable with death for an uncircumcised person to enter the inner courts of the sacred edifice. Paul had been seen in the city in company with Trophimus, an Ephesian, and it was conjectured that he had brought him into the temple. This he had not done; and being himself a Jew, his act in entering the temple was no violation of the law. But though the charge was wholly false, it served to arouse the popular prejudice."—E. G. White, *The Acts of the Apostles,* pages 406, 407.

5. How was Paul rescued? Acts 21:32-36.

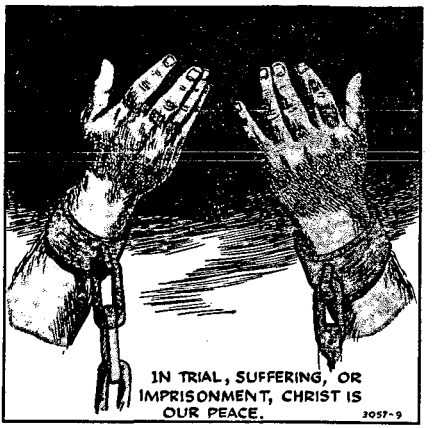
6. How did Paul identify himself? Acts 21:39.

NOTE.—Tarsus was the most important city in all Cilicia. "The boast was quite a legitimate one. In addition to all its fame for culture, the town of Tarsus bore on its coins the word METROPOLIS-AUTONOMOS (Independent)."—C. J. Ellicott, *Commentary,* on Acts 21:39.

7. How did Paul defend himself, and what aroused the Jews to further tumult? Acts 21:40 to 22:22.

NOTE.—Paul's defense was a recital of his wonderful conversion experience, already studied in Acts 9. Additional information in Paul's own account, given to the Jewish crowd, concerns the vision he had in the temple. Acts 22:17-21. Paul probably spoke to the Jews in Aramaic, an important tongue of the Hebrew-Syriac family of languages and used commonly among Palestinian Jews since the return from Babylonian exile.

8. When the Jews cried out further, what did the captain of the guard plan to do with Paul? Acts 22:24.



NOTE.—The "examination" would not be an oral inquiry, but a brutal scourging, to compel Paul to confess to some wrongdoing.

Paul's Defense

9. By what statements of fact did Paul avoid the scourging? Acts 22: 25-29. Compare Acts 16:37-39.

NOTE.—"The magic of the Roman law produced its effect in a moment. The centurion immediately reported the words to his commanding officers, and said significantly, 'Take heed what thou doest: for this man is a Roman citizen.' Lysias was both astonished and alarmed. He knew full well that no man would dare assume the right of citizenship, if it did not really belong to him: and he hastened in person to his prisoner. A hurried dialogue took place, from which it appeared, not only that St. Paul was indeed a Roman citizen, but that he held this privilege under circumstances far more honourable than his interrogator: for while Claudius Lysias had purchased the right for 'a great sum,' Paul was 'freeborn.' Orders were instantly given for the removal of the instruments of torture: and those who had been about to conduct the examination retired."—W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul,* vol. 2, pp. 259, 260.

10. When called before the council, what great gospel truth did Paul assert, and with what result? Acts 22: 30 to 23:11.

NOTE.—The Pharisees believed in the supernatural, in angels, and in a bodily resurrection. The Sadducees rejected these fundamental truths.

Removal to Caesarea

11. What plot was formed against Paul, and who revealed it? Acts 23: 12-22.

NOTE.—There is no information concerning any of Paul's relatives, except this one bare reference to a nephew.

12. To what place was Paul removed, to save his life? Acts 23:23-33, first part.

13. Upon Paul's arrival at Caesarea, what promise did Felix make? Acts 23:33, last part, 34, 35.

NOTE.—Felix was the Roman procurator or governor. He was in office from about A.D. 52 to 60. He was succeeded by Porcius Festus. Acts 24:27. A Roman historian says of Felix, "With all manner of cruelty and lust he exercised royal functions in the spirit of a slave."

"Felix accepted jurisdiction of the case. The accusers did not reach Caesarea until five more days had passed (ch. 24:1)."—*The Seventh-day Adventist Bible Commentary,* vol. 6, p. 419.

Lesson 10, for September 7, 1957

Paul Before Felix and Festus

LESSON SCRIPTURE: Acts 24:1 to 25:12.

MEMORY VERSE: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

STUDY HELPS: E. G .White, "The Acts of the Apostles," pages 419-432; Lesson Help in "Review and Herald" of August 22; "The Seventh-day Adventist Bible Commentary," Acts, chapter 24.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-15.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 4-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-11.	☐		

PURPOSE OF THE LESSON: To show how the gospel message through Paul reached the ruling classes of his day.

Lesson Outline:

The Setting of the Lesson

I. The Charges Against Paul

1. The Jewish accusers. Acts 24: 1, 5-9.
2. Called a Nazarene. Acts 24:5.
3. Paul begins his defense. Acts 24:10-13.

II. Paul's Careful Defense

4. Paul's confession of faith. Acts 24:14.
5. Paul's belief in the resurrection. Acts 24:15, 21.
6. Paul's mission of mercy. Acts 24: 17, 18.
7. His conduct and character. Acts 24:16.

III. Paul Before Felix

8. Paul before Felix and Drusilla. Acts 24:24.
9. A warning to Felix. Acts 24:25, first part.
10. Felix's postponement. Acts 24: 25, 26.
11. Prolonged imprisonment. Acts 24:27.

IV. Paul Appeals to Caesar

12. Festus and the Jews. Acts 25:1-5.
13. Paul's further defense. Acts 25: 8, 10, 11.
14. Paul's appeal to the emperor. Acts 25:10, first part, 11, last part.
15. The governor's decision. Acts 25:12.

THE LESSON

The Setting of the Lesson

Introduction: Before Jewish accusers, come down to Caesarea, Paul defended himself, showing that the gospel he proclaimed was in full accord with Old Testament truth. When a new governor, Festus, took Felix's place, Paul again bore his testimony, and when it looked as though he might be returned to Jerusalem for trial, appealed as a Roman citizen to Caesar in Rome.

Place: Caesarea.

Persons: Paul; Felix the governor; Drusilla, his Jewish wife, a descendant of the famous Jewish royal family of the Hasmonaeans or Maccabees; Porcius Festus, Felix's successor; Ananias, the high priest; the Jewish elders, members of the Sanhedrin; Tertullus, a hired prosecutor.

The Charges Against Paul

1. Of what did members of the Sanhedrin accuse Paul? Acts 24:1, 5-9.

NOTE.—"In his speech against Paul, Tertullus charged that he was a pestilent fellow, who created sedition among the Jews throughout the world, and who was consequently guilty of treason against the emperor; that he was a leader of the sect of Nazarenes, and chargeable with heresy against the law of Moses; and that he had profaned the temple, virtually an offense not only against the Jewish but the Roman law, which protected the Jews in their religious worship."—E. G. White, *Sketches From the Life of Paul,* page 237.

2. Of what movement was Paul called "a ringleader"? Acts 24:5.

NOTE.—Although the word "sect" has a contemptuous flavor, its basic meaning is a group which follows a "choice," and hence a separated party with certain opinions different from others. The word translated "sect" is the same as that translated "heresy" in Acts 24:14. The term "Nazarene" was used for followers of Christ, because Jesus had grown up in Nazareth.

3. How did Paul state his innocence? Acts 24:10-13.

Paul's Careful Defense

4. What authority did Paul have for the "way" in which he was walking? Acts 24:14.

NOTE.—The word "way" occurs often in the book of Acts, and is frequently capitalized by Bible commentators as being as meaningful as the word "Christian." It describes the road walked by those who fellowship with Christ, who is the "Way." John 14:6. It has been no uncommon thing for a man of faith and conscience, who lives according to the law and the prophets, to be called a "heretic."

5. In what hope, shared by some of his accusers, did Paul live? Acts 24: 15, 21. Compare Acts 23:6, 7.

6. In contrast to the accusations against him, for what good purpose had Paul come to Jerusalem? Acts 24:17, 18.

7. What did Paul claim regarding his personal character and conduct? Acts 24:16.

NOTE.—To have a conscience void of offense "means something more than the avoidance of the darker sins and the greater crimes, of those misdeeds which stamp a man as a sinner and a criminal in the eyes of the world. It means (1) righteousness in the sight of the Supreme; the being counted righteous by God, and the attainment of positive righteousness like his own; so that a man is living in a state of abiding acceptance with God, and is also walking before him in uprightness and integrity of heart and life. It means also (2) recognition of the claims of men on our regard, and the consequent shaping of our life in purity, honesty, truthfulness, helpfulness; so that a man has not to reproach himself either with acts of injury or with negligence and inconsiderateness; he has a 'conscience void of offense' toward men as well as toward God."—A. C. Hervey, *The Pulpit Commentary,* The Acts of the Apostles, vol. 2, p. 236.

Paul Before Felix

8. Who now heard Paul's further testimony? Acts 24:24.

NOTE.—Drusilla, a younger sister of King Herod Agrippa II and Bernice, and a great granddaughter of Herod the Great, had been the wife of the king of Emesa. At the age of twenty-two she had deserted her husband to cast her lot with the Roman Felix. "An example of the unbridled licentiousness that stained his [Felix's] character is seen in his alliance with Drusilla, which was consummated about this time. Through the deceptive arts of Simon Magus, a Cyprian sorcerer, Felix had induced this princess to leave her husband and to become his wife."—E. G. White, *Sketches From the Life of Paul,* page 235.

9. Of what did Paul reason with them? Acts 24:25, first part.

10. What was Felix's reaction to this? Acts 24:25 (last part), 26.

NOTE.—Felix preferred bribes to salvation.

11. Who succeeded Felix after two years, and what was done with Paul? Acts 24:27.

Paul Appeals to Caesar

12. How did Festus answer the Jews who asked that Paul be convicted? Acts 25:1-5.

NOTE.—The pagan Roman Festus was fairer and more open to guidance from the Spirit of God than the biased and bitter Jews.

13. In what terms did Paul again insist upon his innocence? Acts 25: 8, 10, 11.

14. What appeal did Paul make, and why? Acts 25:10, first part, 11, last part.

NOTE.—The right of appeal to the emperor's judgment seat belonged to Roman citizenship, and even the most depraved emperor was likely in such cases of appeal to attempt an honorable judgment.

15. What was Festus' decision concerning Paul? Acts 25:12.

Lesson 11, for September 14, 1957

Paul Before King Agrippa

LESSON SCRIPTURE: Acts 25:13 to 26:32.

MEMORY VERSE: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:19.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 433-438; Lesson Help in "Review and Herald" of August 29; "The Seventh-day Adventist Bible Commentary," Acts, chapters 25, 26.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-15.	☐
Sunday: Questions 1-4.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 5-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-11.	☐		

PURPOSE OF THE LESSON: To show the effects of the impact of the gospel upon royal Jewish minds.

Lesson Outline:

The Setting of the Lesson

I. A Royal Interview

1. Arrival of Agrippa and Bernice. Acts 25:13.
2. Festus reviews the case. Acts 25:14-21.
3. A pompous gathering. Acts 25: 22, 23.
4. The expectations of Festus. Acts 25:24-27.

II. Paul's Defense

5. Paul's Jewish heritage. Acts 26:4, 5.
6. The basis of Paul's hope. Acts 26:6, 7.
7. The resurrection doctrine. Acts 26:8, 14, 15.

III. From Persecutor to Gospel Witness

8. Saul the persecutor. Acts 26:9-12.
9. Paul the witness. Acts 26:12-15.
10. The heavenly vision. Acts 26:19.
11. The essence of the gospel. Acts 26:22, 23.

IV. Agrippa's Decision

12. Festus calls Paul mad. Acts 26: 24-27.
13. Agrippa rejects the message. Acts 26:28.
14. Paul's desire for the king. Acts 26:29.
15. The king's judgment. Acts 26:32.

THE LESSON

The Setting of the Lesson

Introduction: Paul was held at Caesarea to be interviewed by King Herod Agrippa II and his sister Bernice. He told his story to Herod, and appealed to the king, though in vain, to accept the gospel. He was ordered to Rome.

Place: Caesarea.

Persons: Paul; Porcius Festus, the governor; King Herod Agrippa II and his sister Bernice, children of King Herod Agrippa I (Acts 12), and great grandchildren of King Herod the Great; the chief men of the Roman garrison and of the city of Caesarea.

A Royal Interview

1. Who now came on a visit of state to Festus? Acts 25:13.

NOTE.—King Herod Agrippa II was the last of the famous Jewish Hasmonaean or Maccabean royal family to exercise rulership.

2. How did Festus explain Paul's case? Acts 25:14-21.

3. Who were present when Paul appeared before the royal visitors? Acts 25:22, 23.

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

4. What did Festus hope would result from this interview? Acts 25: 24-27.

Paul's Defense

5. How did Paul begin his defense? Acts 26:4, 5. Compare Phil. 3:3-5.

6. Upon what solid basis did Paul's spiritual hope rest? Acts 26:6, 7.

NOTE.—Paul insisted always, and truthfully, that his teachings were not new and strange, but in complete harmony with the inspired truths of the Hebrew faith as set forth in the Scriptures. Compare Luke 24: 27, 44. The Christian of today, seeking to obey God as evidence of his love for Him, must be able to point out that he also be-

lieves and practices all that is taught in the Scriptures of truth.

7. How did Paul's experience at Damascus establish his faith in the resurrection doctrine? Acts 26:8, 14, 15.

NOTE.—"Why, he asked, should it appear incredible that Christ should rise from the dead? It had once been so to himself; but how could he disbelieve what he had himself seen and heard in that noonday vision? He could bear witness to the resurrection of the dead; for he had looked upon the crucified and risen Christ,—the same who walked the streets of Jerusalem, who died on Calvary, who broke the bands of death, and ascended to Heaven from Olivet. He had seen Him and had talked with Him as verily as had Cephas, James, John, or any other of the disciples. And how could he be disobedient when the Voice from Heaven sent him forth to open the eyes of Jews and Gentiles, that they might turn from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them that are sanctified? In Damascus, in Jerusalem, and throughout all Judea, and to the Gentiles, he had preached repentance toward God, faith in Christ, and a life consistent therewith."—E. G. White, *Sketches From the Life of Paul,* pages 257, 258.

From Persecutor to Gospel Witness

8. What facts of his past life did Paul recount? Acts 26:9-12.

9. How was his persecuting career arrested? Acts 26:12-15.

10. To what had Paul immediately give obedience? Acts 26:19.

NOTE.—Whether or not a man has a supernatural vision of his God, he is under

obligation, when God grants him by the Spirit a spiritual perception of truth, to obey as immediately and unselfishly as did Paul when he received his Damascus call.

11. In what striking terms did Paul summarize for King Agrippa the gospel message? Acts 26:22, 23.

NOTE.—"The apostle was dwelling upon his favorite theme, in that solemn, earnest, impassioned manner which had been so powerful an agent in his mission. In the all-absorbing interest of his subject, he lost sight of kings and governors and chief captains, of wealth, rank, and titles. He was bearing the testimony which was the object of his life, and he could speak with the assurance of long familiarity and the fire of intense conviction. None who heard him could doubt his sincerity. But in the full tide of his eloquence he was suddenly stopped short. The facts related were new to Festus, as to nearly all present. The whole audience had listened spellbound to Paul's account of wonderful experiences and visions, of revelations and ancient prophecies, and of a Jewish prophet who had been rejected and crucified, yet who had risen from the dead and ascended to Heaven; and who only could forgive sins and lighten the darkness of Jews and Gentiles."—E. G. White, *Sketches From the Life of Paul,* page 258.

Agrippa's Decision

12. How was Paul interrupted, and how did he respond? Acts 26:24-27.

NOTE.—The original for "much learning" would be better translated "the many writings," as a reference to the sacred writings of the Jews of which Paul was so ardent a student.

13. How was Agrippa affected by Paul's message? Acts 26:28.

NOTE.—"Deeply affected, Agrippa for the moment lost sight of his surroundings and the dignity of his position. Conscious only of the truths which he had heard, seeing only the humble prisoner standing before him as God's ambassador, he answered involuntarily, 'Almost thou persuadest me to be a Christian.' "—E. G. White, *The Acts of the Apostles,* page 438.

14. What experience did Paul desire for the king? Acts 26:29.

15. What was the king's final opinion concerning Paul's case? Acts 26:32.

NOTE.—"As the assembly dispersed, the case of Paul was freely discussed, and all agreed that, while he might be an enthusiast or a fanatic, he could not in any sense be regarded as a legal criminal; he had done nothing worthy of death or imprisonment.

"Though Agrippa was a Jew, he did not share the bigoted zeal and blind prejudice of the Pharisees. He had no desire to see freedom of thought suppressed by violence. 'This man,' he said, 'might have been set at liberty, if he had not appealed unto Caesar.' But now that the case had been referred to that higher tribunal, it was beyond the jurisdiction of Festus or Agrippa. Yet, two years afterward, the result of that day's proceedings saved the life so precious to the cause of God."—E. G. White, *Sketches From the Life of Paul,* pages 260, 261.

Lesson 12, for September 21, 1957

The Journey to Rome

LESSON SCRIPTURE: Acts 27:1 to 28:14.

MEMORY VERSE: "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 439-468; Lesson Help in "Review and Herald" of September 5; "The Seventh-day Adventist Bible Commentary," Acts, chapters 27, 28.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1-3.	☐	Thursday: Read from Study Helps.	☐
Monday: Questions 4-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-10.	☐		

PURPOSE OF THE LESSON: To show how God, in working out His will, can overcome the most adverse circumstances.

Lesson Outline:

The Setting of the Lesson

I. Sailing for Rome

1. The ship's course. Acts 27:1-8.
2. The stormy season. Acts 27:9.
3. Paul's counsel rejected. Acts 27: 10-20.

II. The Effects of the Storm

4. Paul's message of assurance. Acts 27:21-26.
5. The sailors' attempt to escape. Acts 27:27-32.
6. Paul's counsel followed. Acts 27:33-36.
7. A full ship. Acts 27:37.

III. The Landing at Malta

8. Escape from the wreck. Acts 27:38 to 28:1.
9. Paul saved from death. Acts 28:2-6.
10. A courteous reception. Acts 28:7.
11. Miracles of healing. Acts 28:8, 9.

IV. The Departure for Rome

12. Cordial preparations for the voyage. Acts 28:10.
13. The departure. Acts 28:11.
14. Among brethren again. Acts 28:14.

THE LESSON

The Setting of the Lesson

Introduction: The voyage of Paul the prisoner to Rome was fraught with danger. The ship, storm-tossed day after day, finally broke up on the shore of the island of Malta. Paul's courage and endurance had been an example to all on shipboard throughout the voyage, and when the shipwrecked passengers and crew were forced to make their way ashore, Paul's wisdom and heaven-inspired counsel enabled them to land safely. From Malta, Paul eventually reached Rome, where he was held a prisoner under very liberal rules.

Places: Caesarea; Sidon; Myra; Fair Havens in Crete; Malta; Syracuse in Sicily; Reggio, Puteoli, Rome, in Italy.

Persons: Paul; Luke; Aristarchus; Julius a centurion and his soldiers; the ship's passengers and crew; an angel; the people of Malta; Publius the governor and his father; Christian believers in Italy; the Jews of Rome; a Roman army officer and soldiers.

Interesting Terms: "Euroclydon." A northeast wind, a troublesome weather breeder in the east Mediterranean in the winter season.

"The fast." Probably the Feast of Atonement, on the tenth day of the seventh month of the Hebrew religious year, coming in the latter part of October, when based on the barley-harvest reckoning.

"Boat." A lifeboat carried by the larger ship.

"Quicksands." The shores of modern Tunis, in North Africa.

"Adria." The Adriatic Sea, east of Italy.

"Meat." Old English translation of an original word meaning food in general.

Sailing for Rome

1. What course was taken by the ship carrying Paul to Rome? Acts 27:1-8.

NOTE.—"The voyage began prosperously, and the day after they started, they cast anchor in the harbor of Sidon. Here Julius, the centurion who had listened to the apostle's address before Agrippa, and had thus been favorably disposed toward him, 'courteously entreated Paul,' and being informed that there were Christians in the place, he 'gave him liberty to go unto his friends to refresh himself.' The favor was highly appreciated by the apostle, who was in feeble health, and but scantily provided with comforts for the long journey. His brief stay in Sidon was like an oasis in his barren and dreary path, and proved a comfort and encouragement to him during the anxious, storm-tossed weeks upon the sea."—E. G. White, *Sketches From the Life of Paul,* page 263.

2. What was the season of the year? Acts 27:9. Compare verse 12.

3. After Paul's counsel was rejected, in what was the ship caught? Acts 27:10-20.

NOTE.—"All night the tempest raged, and the ship leaked. The next day, all on board—soldiers, sailors, passengers, and prisoners—united in throwing overboard everything that could be spared. Night came again, but the wind did not abate. The storm-beaten ship, with its shattered mast and rent sails, was tossed hither and thither by the fury of the gale. Every moment it seemed that the groaning timbers must give way as the vessel reeled and quivered under the tempest's shock. The leak rapidly increased, and passengers and crew worked constantly at the pumps. There was not a moment's rest for one on board."—E. G. White, *Sketches From the Life of Paul,* page 265.

The Effects of the Storm

4. What assurance was Paul enabled to bring? Acts 27:21-26.

NOTE.—"At these words, hope revived. Passengers and crew roused from their apathy. There was much yet to be done, and every effort within their power must be put forth to avert destruction."—E. G. White, *The Acts of the Apostles,* page 443.

5. What cowardly attempt did some make to escape? Acts 27:27-32.

6. What did Paul urge? Acts 27:33-36.

7. What evidence is there of the size of the vessel? Acts 27:37.

NOTE.—Huge ships sailed the Mediterranean in Paul's day, especially for the grain trade between Egypt and Rome. Ships of lengths up to 200 feet with 50-foot beam are noted, with 150 to 200 oarsmen, and sails to supplement the oars.

The Landing at Malta

8. How was the landing made, and on what island? Acts 27:38 to 28:1.

9. What miracle saved Paul, with what result? Acts 28:2-6. Compare Mark 16:17, 18.

NOTE.—"Paul was among the most active in collecting fuel. As he was placing a bundle of sticks upon the fire, a viper that had been suddenly revived from its torpor by the heat, darted from the fagots and fastened upon his hand. The bystanders were horror-struck, and seeing by his chain that Paul was a prisoner, they said to one another, 'No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.' But Paul shook off the creature into the fire, and suffered no harm. Knowing its venomous nature, they watched him closely for some time, expecting every moment to see him

fall down, writhing in terrible agony. But as no unpleasant results followed, they changed their minds, and, like the people of Lystra, said that he was a god. By this circumstance Paul gained a strong influence over the islanders, and he sought faithfully to employ it in leading them to accept the truths of the gospel."—E. G. White, *Sketches From the Life of Paul,* pages 270, 271.

10. What kind of reception was accorded them on the island, and at whose hands? Acts 28:7.

NOTE.—"The chief [or *first*] man of the island" is probably an official title, for it has been found on Maltese inscriptions. Publius was one of this man's names, no doubt the one most commonly used. His courtesy to strangers brought him in contact with the power of God.

"We are to be courteous toward all men, tenderhearted and sympathetic; for this was the character Christ manifested when on earth. The more closely we are united with Jesus Christ, the more tender and affectionate will be our conduct toward one another."—*Testimonies to Ministers,* page 377.

11. What circumstance led to a miracle of healing in the home of Publius, and with what results? Acts 28:8, 9.

The Departure for Rome

12. What relationship did the people of the island sustain toward Paul and his companions until their departure? Acts 28:10.

13. For how long did they remain on the island, and in what vessel did they depart? Acts 28:11.

14. At what place did Paul enjoy fellowship with brethren? Acts 28:14.

NOTE.—Puteoli (Pozzuoli) was in the Bay of Naples. They had covered some 180 nautical miles in under two days, and were now in the principal port of southern Italy, the great grain emporium for the Alexandrian wheat ships. Jews and Christians were found in this seaport.

"In this place there were a few Christians, and they entreated the apostle to remain with them for seven days, a privilege kindly granted by the centurion. Since receiving Paul's epistle to the Romans, the Christians of Italy had eagerly looked forward to a visit from the apostle."—E. G. White, *The Acts of the Apostles,* page 447.

Lesson 13, for September 28, 1957

Paul's Last Years

LESSON SCRIPTURES: Acts 28:15-31; 2 Tim. 1:12-17; 4:6-8.

MEMORY VERSE: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12, last part.

STUDY HELPS: E. G. White, "The Acts of the Apostles," pages 469-513; Lesson Help in "Review and Herald" of September 12; "The Seventh-day Adventist Bible Commentary," vol. 6, pp. 30, 101, 107.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 11-14.	☐
Sunday: Questions 1, 2.	☐	Thursday: Read from the Study Helps.	☐
Monday: Questions 3-6.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 7-10.	☐		

PURPOSE OF THE LESSON: To witness Paul's faith and activity during imprisonment, and his evangelistic fervor to the end of his long and arduous career for Christ.

Lesson Outline:

The Setting of the Lesson

I. Paul in Rome

1. Courage from companions. Acts 28:15.
2. With a solitary guard. Acts 28:16.
3. Meeting the Jews. Acts 28:17-20, first part.

II. Paul and the Jews in Rome

4. "The hope of Israel." Acts 28:20, second part.
5. The Jews' cautious reply. Acts 28:21, 22.
6. Paul's testimony of Jesus. Acts 28:23, 24.

III. Paul and the Gentile World

7. Paul's final word to the Jews. Acts 28:27.
8. Paul's prophecy of the Gentiles. Acts 28:28.
9. Jewish rejection of the gospel. Acts 13:45.

IV. The Everlasting Gospel to the Whole World

10. Jesus and the Jewish rejection. Matt. 13:14, 15; 21:43.
11. Duration and nature of Paul's imprisonment. Acts 28:30.
12. The courageous spirit of Paul. Acts 28:31.
13. A touching conversion. Philemon 1, 10.
14. Paul's undying courage. 2 Tim. 1:12; 4:6-8.

THE LESSON

The Setting of the Lesson

Introduction: Paul reached the Roman mainland, and a touching meeting is recorded when a deputation of Christians who had traveled forty miles, met him. Though chained to a guard, Paul enjoyed a large measure of freedom and spent two profitable years in meeting Jews and Gentiles, preaching the gospel of the kingdom and writing certain epistles to the churches. Converts were made and the church immensely strengthened under the apostle's courage and care.

Place: Rome.

Persons: Paul; Luke; Timothy; Titus; Demas; Nero.

Paul in Rome

1. What did the Christians of Rome do when they heard of the apostle's approach, and with what result? Acts 28:15.

NOTE.—A group of Christians set out from Rome along the famous military road, the Appian Way, so called because it was planned during the censorship of Claudius Appius, 312 B.C. The Three Taverns was a stopping place about forty miles from Rome, and here the brethren met the apostle.

" 'They came to meet us' . . . was almost a technical term for the official welcome of a visiting dignitary. . . . Compare the same use in Matt. 25:6; 1 Thess. 4:17." —F. F. Bruce, *The Book of the Acts,* page 527.

Paul's long-cherished desire to visit Rome (Rom. 1:9-12) was now gratified, and he took courage on meeting the brethren. Read E. G. White, *The Acts of the Apostles,* pages 448, 449, on this meeting.

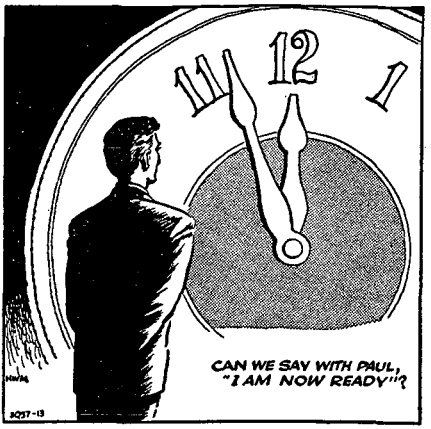
2. What unusual favor was granted to Paul when he arrived in Rome? Acts 28:16.

NOTE.—"The good account which he [Julius] gave of Paul, together with the letter from Festus, caused the apostle to be favorably regarded by the chief captain, and instead of being thrown into prison, he was permitted to live in his own hired house. Although still constantly chained to a soldier, he was at liberty to receive his friends, and to labor for the advancement of the cause of Christ."—E. G. White, *The Acts of the Apostles,* pages 449, 450.

3. What was Paul's first significant recorded action after he arrived in Rome? Acts 28:17-20, first part.

NOTE.—"Many of the Jews who had been banished from Rome some years previously, had been allowed to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival in Rome, therefore, he called together their leading men, and in a simple, direct manner stated why he had come to Rome as a prisoner."—E. G. White, *The Acts of the Apostles,* page 450.

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



Paul and the Jews in Rome

4. What reason did Paul mention for his presence as a prisoner in Rome? Acts 28:20, second part.

NOTE.—Paul was at pains to make it clear that he was in Rome, not to appeal to Rome over the head of the Jewish authorities, but "for the hope of Israel." That would imply the Messianic hope.

"It was a principle with the Jews not to invoke Gentile authority against their own people. Similarly Paul held (1 Cor. vi. 1) that Christians ought not to go to law before heathen tribunals. Hence he was anxious that these Jews should not think that in appealing he had any thought of bringing a charge against his countrymen." —W. M. Furneaux, *The Acts of the Apostles,* pages 410, 411.

5. What were the two main points in the reply of the Jews to Paul's statement? Acts 28:21, 22.

NOTE.—They diplomatically answered that no reports from Judea had preceded him, but they admitted knowledge of the widespread hostility to "this sect." Nero, one of the worst of Roman emperors, scarcely over twenty-five years old, was on

the throne, and he was already feared for his bloodthirstiness. Both Jews and Christians needed to be careful. Perhaps the edict of Acts 18:2 made them still more cautious in discussing Christianity.

6. How did Paul grasp the opportunity to speak to these Jews? Acts 28:23, 24.

NOTE.—"He expounded and testified the kingdom of God," and he persuaded "them concerning Jesus." These things are the basis of all successful preaching. Compare Acts 18:4.

As Paul spoke of what he knew, and testified of what he had seen, concerning Jesus of Nazareth as the hope of Israel, those who were honestly seeking for truth were convinced. Upon some minds, at least, his words made an impression that was never effaced. But others stubbornly refused to accept the plain testimony of the Scriptures, even when presented to them by one who had the special illumination of the Holy Spirit. They could not refute his arguments, but they refused to accept his conclusions."—E. G. White, *The Acts of the Apostles,* pages 452, 453.

Paul and the Gentile World

7. When many would not believe, what was Paul's final word to the Jews? Acts 28:27.

NOTE.—This is the last instance of rejection recorded in the book, and it is fitting to note that Paul's use of Isaiah 6:9 recalls the warning to the newly called Isaiah that he would not meet with a favorable response from his people. Note how Jesus used the same words of Isaiah in Matthew 13:14, et cetera. The Jewish rejection of Jesus was also stated tersely by John: "He came unto His own, and His own received Him not." John 1:11.

8. What prophetic utterance did Paul make to the Jews concerning the Gentiles and the salvation of God? Acts 28:28.

NOTE.—"The narrative reaches a solemn climax—rejection on the one side, unchecked success and hope on the other."—F. H. Chase, *The Credibility of the Book of the Acts of the Apostles,* page 52, quoted in F. F. Bruce, *The Book of the Acts,* page 534.

"The word of Paul in Rome was the final word. Ere very many years had gone, after a period of oppression, tyranny, and suffering, the Roman eagles were carried through Jerusalem, and the nation was swept out. It was the occasion of the last and solemn abandonment of the people, this word spoken by Paul to the Hebrew rulers in that city of Rome, the central city of the world."—G. Campbell Morgan, *The Acts of the Apostles,* page 542.

9. What evidence is there that the Jews definitely rejected the gospel message before the apostles turned to the Gentiles? Acts 13:45. Compare Rom. 11:11.

NOTE.—"Filled with envy, . . . contradicting and blaspheming." Paul and Barnabas waxed bold, despite this rejection, and replied: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Verse 46. They then quoted Isaiah 42:6 as fulfilled in the Christian gospel: "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:47.

The Everlasting Gospel to the Whole World

10. How did Jesus teach both the Jewish rejection of the gospel and its acceptance by Gentiles? Matt. 13:14, 15; 21:43. Compare Matt. 24:14.

NOTE.—In Matthew 13, in the parables of the kingdom, Jesus used the same words of Isaiah as were used by Paul to the Jews in Rome. John quoted the same words

about the unbelieving Jews. John 12:40. Many years later, John wrote: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

11. How long did Paul spend in Rome at this time, and how was his time occupied? Acts 28:30.

NOTE.—"In the providence of God, this delay resulted in the furtherance of the gospel. Through the favor of those who had Paul in charge, he was permitted to dwell in a commodious house, where he could meet freely with his friends, and also present the truth daily to those who came to hear. . . .

"During this time, the churches that he had established in many lands were not forgotten. Realizing the dangers that threatened the converts to the new faith, the apostle sought so far as possible to meet their needs by letters of warning and practical instruction. And from Rome he sent out consecrated workers to labor not only for these churches, but in fields that he himself had not visited. These workers, as wise shepherds strengthened the work so well begun by Paul; and the apostle, kept informed of the condition and dangers of the churches by constant communication with them, was enabled to exercise a wise supervision over all."—E. G. White, *The Acts of the Apostles,* pages 453, 454.

The letters Paul wrote from Rome are known as the "Prison Epistles," and their identity is suggested in Philippians 1:13; Colossians 1:24; Ephesians 3:13; and Philemon 1.

12. How do the closing words of the book of Acts show the courageous spirt of Paul? Acts 28:31.

NOTE.—"Preaching the kingdom of God . . . with all confidence." That is a grand conclusion to events which began in Jerusalem and had now spread abroad to Rome, the center of the world.

13. What touching story of conversion at this time did Paul record? Philemon 1, 10.

NOTE.—"Among those who gave their hearts to God through the labors of Paul in Rome, was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. . . .

"Onesimus endeared himself to Paul by his piety and sincerity, no less than by his tender care for the apostle's comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. . . .

"Paul voluntarily proposed to assume the debt of Onesimus in order that the guilty one might be spared the disgrace of punishment, and might again enjoy the privileges he had forfeited. 'If thou count me therefore a partner,' he wrote to Philemon, 'receive him as myself. If he hath wronged thee, or oweth thee aught, put that on mine account; I Paul have written it with mine own hand, I will repay it.'

"How fitting an illustration of the love of Christ for the repentant sinner!"—E. G. White, *The Acts of the Apostles,* pages 456-458.

14. What do we know about Paul's courage as the end of his life approached? 2 Tim. 1:12; 4:6-8.

NOTE.—After two years' imprisonment Paul was tried and declared guiltless by Nero, and he was again free to visit the churches. But after a time he was imprisoned again, and in his second trial before Nero he was sentenced to be beheaded.

"The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he

sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal. . . .

"Well-nigh a score of centuries have passed since Paul the Aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.' "—E. G. White, *The Acts of the Apostles,* pages 511-513.

THIRTEENTH SABBATH OFFERING

September 28, 1957

The overflow of the Thirteenth Sabbath Offering on September 28 goes to the Southern Asia Division to help in building a new medical center in New Delhi and in rebuilding the East Pakistan Training School. For a long time our people in Southern Asia have felt the need of a medical center in the capital city of New Delhi. It is planned to build a modest but modern well-equipped hospital of about sixty beds.

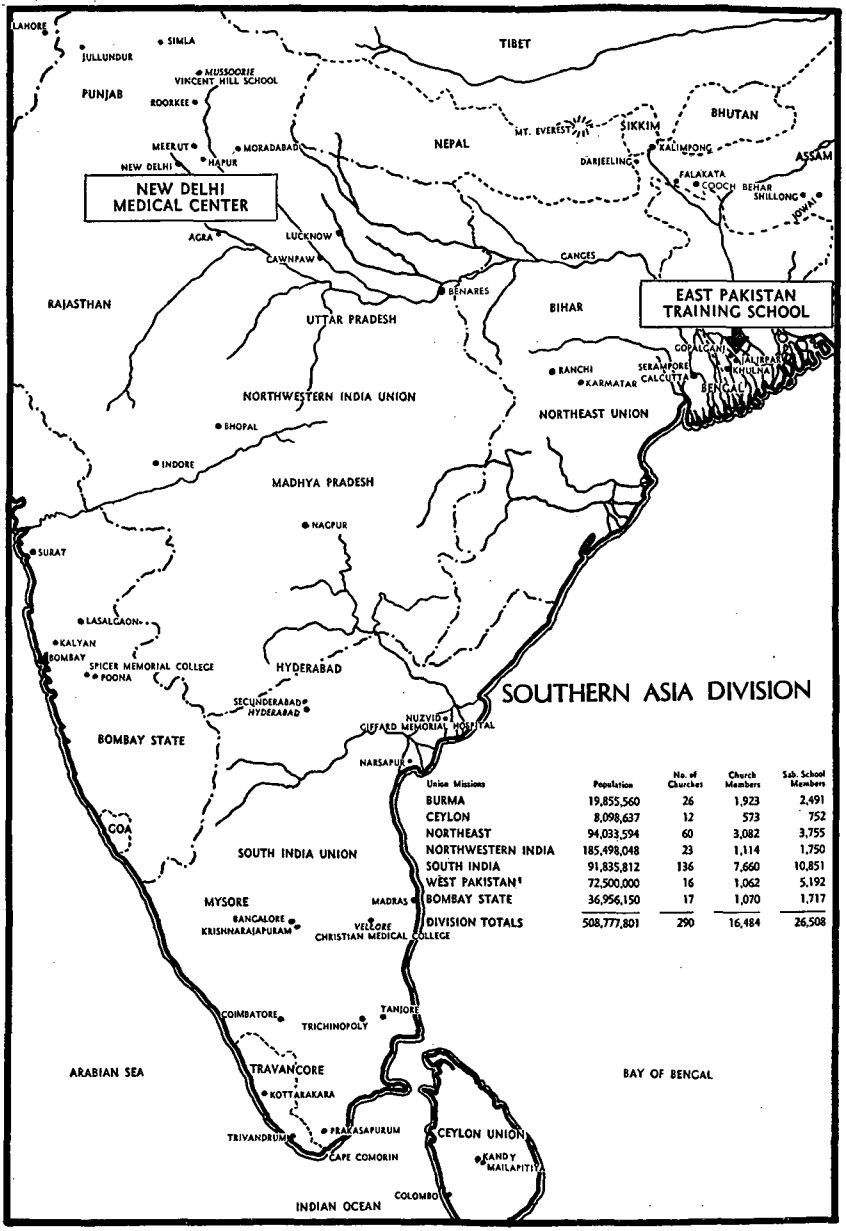
The training school at Jalipar has served a great need for our Bengal-speaking youth, but the school buildings are badly in need of repair, and they need to be raised above flood level, so that every year the students won't have to move to the top floor when the rains come.

Let us give a good offering for India this quarter.

LESSONS FOR THE FOURTH QUARTER, 1957

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the fourth quarter of 1957 will be helped by the following outline in studying the first lesson. The subject of the quarter's lessons is "Lessons From the Lives of Old Testament Prophets." The title of the first lesson is "Abraham, Friend of God." The Memory Verse is Hebrews 11:8. The texts to be studied are:

Ques. 1. Gen. 20:7.
Ques. 2. Gen. 12:1, 2; Joshua 24:2.
Ques. 3. Gen. 12:4, first part; Heb. 11:8.
Ques. 4. Gen. 12:4, last part.
Ques. 5. Gen. 12:5.
Ques. 6. Gen. 12:7, 8; 13:4, 18.
Ques. 7. Gen. 18:19; 26:5.
Ques. 8. Gen. 12:10.
Ques. 9. Gen. 12:11-16.
Ques. 10. Gen. 12:17-20.
Ques. 11. Gen. 20:1-5, 13.
Ques. 12. Gen 13:7-9.
Ques. 13. Rom. 12:10; Phil. 2:4.
Ques. 14. Gen. 14:13, last part.



SOUTHERN ASIA DIVISION

Union Missions	Population	No. of Churches	Church Members	Sab. School Members
BURMA	19,855,560	26	1,923	2,491
CEYLON	8,098,637	12	573	752
NORTHEAST	94,033,594	60	3,082	3,755
NORTHWESTERN INDIA	185,498,048	23	1,114	1,750
SOUTH INDIA	91,835,812	136	7,660	10,851
WEST PAKISTAN[1]	72,500,000	16	1,062	5,192
BOMBAY STATE	36,956,150	17	1,070	1,717
DIVISION TOTALS	508,777,801	290	16,484	26,508