



From
Damascus
to Rome

A Bible Study on the
Journeys of Paul

A Spirit of Prophecy Compilation

From Damascus to Rome

Bible Study Guide

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Saul the Persecutor - 1

This chapter is based on Acts 7:58

From among the most bitter and relentless persecutors of the church of Christ arose the ablest defender and most successful herald of the gospel. With the apostolic brotherhood of the chosen twelve, who had companied with Christ from his baptism even to his ascension was numbered one who had heard his name uttered only in unbelief and contempt. But beneath the blindness and bigotry of the zealot and the Pharisee, Infinite Wisdom discerned a heart loyal to truth and duty. (LP 9.1)

(1) HOW DOES PAUL DESCRIBE HIS BACKGROUND?

Philippians 3:5, 6

Related texts: Romans 9:3, 4; 11:1; Acts 22:3

His (Paul's) father was a man of reputation. He was a Cilician, but still a Roman citizen; for Paul declares that he was freeborn. Others obtained this freedom with a great sum, but Paul was freeborn. Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi, and a statesman. He was a member of the Sanhedrin. (MS 95, 1899)

Saul of Tarsus was a Jew, not only by descent, but by the stronger ties of lifelong training, patriotic devotion, and religious faith. Though a Roman citizen, born in a Gentile city, he was educated in Jerusalem by the most eminent of the rabbis and diligently instructed in all the laws and traditions of the Fathers... He declares himself to have been "a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is by the law, blameless. (LP 10.1)

(2) WHAT WAS PAUL'S PART IN PERSECUTING STEPHEN, THE FIRST CHRISTIAN MARTYR?

Acts 22:20

Related texts: Acts 8:1; 7:58

In common with his nation, Saul had cherished the hope of a Messiah who should reign as a temporal prince, to break from the neck of Israel the Roman yoke, and exalt her to the throne of universal empire. He had no personal knowledge of Jesus of Nazareth or of his mission, but he readily imbibed the scorn and hatred of the rabbis toward one who was so far from fulfilling their ambitious hopes; and after the death of Christ, he eagerly joined with priests and rulers in the persecution of his followers as a proscribed and hated sect. (LP 10.2)

The priests and rulers... seized Stephen and brought him before the Sanhedrin council for trial. {NP} Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the accused. Saul was also present, and took a leading part against Stephen. {NP} Stephen was questioned as to the truth of the charges against him, and took up his defense in a clear, thrilling voice that rang through the council hall... When he connected Jesus Christ with the prophecies, and spoke of the temple as he did, the priest, affecting to be horror-stricken, rent his robe. This act was to Stephen a signal that his voice would soon be silenced forever... The scene about him faded from his vision; the gates of Heaven were ajar, and Stephen, looking in, saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready

to sustain his servant, who was about to suffer martyrdom for his name. When Stephen proclaimed the glorious scene opened before him, it was more than his persecutors could endure... “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” The witnesses who had accused him were required to cast the first stones. These persons laid down their clothes at the feet of Saul, who had taken an active part in the disputation, and had consented to the prisoner’s death. (LP 16.1, 17.3, 18.1, 19.1)

(3) HOW DID PAUL THEN HELP THE WORDS OF THE CHRIST HE HATED IN JOHN 16:2 TO BE FULFILLED?

Acts 8:1-3

Related texts: Acts 22:4; 9:21; 1 Corinthians 15:9; Acts 26:9-11

Saul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons and putting them to death. Although his hand did not do the work of murder, yet he had a voice in the decisions and zealously sustained them. He prepared the way, and gave up the believers of the gospel into hands that took their lives. In reference to his zeal Paul himself says, I was “exceedingly mad against them.” “I persecuted this way unto the death, binding and delivering into prisons both men and women.” (MS 142, 1897)

Saul seemed to be imbued with a frenzied zeal at the scene of Stephen’s trial and death. He seemed to be angered at his own secret convictions that Stephen was honored of God at the very period when he was dishonored of men. He continued to persecute the church of God, hunting them down, seizing them in their houses, and

delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward the persecution was a terror to the Christians in Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews in order to conciliate them, and to secure their favor.

Saul was greatly esteemed by the Jews for his zeal in persecuting the believers. After the death of Stephen, he was elected a member of the Sanhedrin council, in consideration of the part he had acted on that occasion. This learned and zealous rabbi was a mighty instrument in the hand of Satan to carry out his rebellion against the Son of God; but he was soon to be employed to build up the church he was now tearing down. A Mightier that Satan had selected Saul to take the place of the martyred Stephen, to preach and suffer for his name, and to spread far and wide the glad tidings of salvation through His blood. (LP 20.1, 2)

(4) WHAT PROMISE DID CHRIST GIVE TO HIS DISCIPLES THAT ENCOURAGED THEM TO FACE PERSECUTION?

Matthew 5:10-12

Related texts: Romans 8:28; 2 Corinthians 12:9; Jeremiah 1:8

As if enshrouded in a cloud of heavenly brightness, Christ pronounced from the mount of beatitudes His benedictions. The words spoken by Him were of an entirely different character from those which had fallen from the lips of the scribes and Pharisees. The ones whom He pronounced blessed were the very ones they would have denounced as cursed of God. To that large concourse of people He declared that He could dispense the treasures of eternity to whomsoever He willed. Although His divinity was clothed with

humanity, He thought it not robbery to be equal with God. In this public manner He described the attributes of those who were to share the eternal rewards pointed out in particular those who would suffer persecution for His name's sake. They were to be richly blessed, becoming heirs of God and joint-heirs with Jesus Christ. Great would be their reward in heaven. (MS 72, 1901)

(5) WHEN PETER AND THE OTHER APOSTLES WERE BEATEN FOR PREACHING IN CHRIST'S NAME, HOW DID THEY OBEY THE SAVIOUR'S WORDS IN MATTHEW 5:12?

Acts 5:41

Related text: Genesis 50:20

The record left by Peter and John is as heroic as any in the gospel dispensation. As they stood for the second time before the men who seemed bent on their destruction, no fear or hesitation could be discerned in their words or attitude. And when the high priest said, "Did we not straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us," Peter answered, "We ought to obey God rather than men"...Very reluctantly, after beating the disciples and charging them again at the peril of their lives to preach no more in the name of Jesus, they released them. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. (AA 81.4-82.1, 83.2)

(6) AFTER STEPHEN'S MARTYRDOM, WHAT BLESSING DID GREAT PERSECUTION BRING TO THE REGIONS OF JUDAEA AND SAMARIA?

Acts 8:1, 4

Related texts: 2 Corinthians 13:8; Philippians 1:15, 16, 18

In every age God's chosen messengers have been reviled and persecuted, yet through their affliction the knowledge of God has been spread abroad...How often this result has been seen in the history of God's messengers! When the noble and eloquent Stephen was stoned to death at the instigation of the Sanhedrin council, there was no loss to the cause of the gospel. The light of heaven that glorified his face, the divine compassion breathed in his dying prayer, were as a sharp arrow of conviction to the bigoted Sanhedrist who stood by, and Saul, the persecuting Pharisee, became a chosen vessel to bear the name of Christ before Gentiles and kings and the children of Israel...

Great is the reward in heaven of those who are witnessed for Christ through persecution and reproach. While the people are looking for earthly good, Jesus points them to a heavenly reward. But He does not place it all in the future life; it begins here. The Lord appeared of old time to Abraham and said, "I am thy shield, and thy exceeding great reward." Genesis 15:1 (MB 33.2, 3- 34.1, 2)

Those who were driven from Jerusalem in this persecution "went everywhere preaching the word." Acts 8:4. Among the cities to which they went was Damascus, where the new faith gained new converts. (AA 113.2)

(7) WHY ARE THE PROMISES OF CHRIST REGARDING PERSECUTION NEEDED BY CHRISTIANS TODAY AS MUCH AS THE DISCIPLES OF OLD?

The Damascus Road Conversion - 2

This chapter is based on Acts 9:3-6

(1) WHAT WARNING OF CHRIST TO THE TWELVE WAS FULFILLED BY SAUL'S PERSECUTIONS?

John 16:1, 2

Related texts: John 15:18-21; Matthew 5:10-12; Psalm 37:12; Mark 10:29, 30; Luke 6:22; Acts 9:1

“Yet breathing out threatenings and slaughter against the disciples of the Lord”, Saul went, not to the lower, ignorant class, but to the highest religionists in the world, the men who acted a part in putting Christ to death, the men who possessed the spirit and sentiment of Caiaphas and his confederacy. These great men, thought Saul, if they had religious, determined helpers, could certainly put down this handful of fanatical men. So to the high priest Saul went, “and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.” Christ permitted this, and many, very many lost their lives for their belief in Him.

Paul honestly thought that he was persecuting a weak, ignorant, fanatical sect. He did not realize that he himself was the one deluded and deceived, and following ignorantly under the banner of the prince of darkness. (MS 142, 1897)

(2) AS SAUL AND HIS COMPANIONS NEARED DAMASCUS, WHAT SHONE ABOUT THEM AND ARRESTED THEIR PROGRESS?

Acts 9:3

Related texts: 1 Timothy 6:16; Acts 22:6; 26:13

As the weary travelers neared Damascus, the eyes of Saul rested with pleasure upon the fertile land, the beautiful gardens, the fruitful orchards, and the cool streams that ran murmuring amid the fresh green shrubbery. It was very refreshing to look upon such a scene after a long, wearisome journey over a desolate waste. While Saul, with his companions, was gazing and admiring, suddenly a light above the brightness of the sun shone round about him, “and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.”

The scene was one of the greatest confusion. The companions of Saul were stricken with terror, and almost blinded by the intensity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God. One look upon that glorious Being, imprinted his image forever upon the soul of the stricken Jew. The words struck home to his heart with appalling force. A flood of light poured in upon the darkened chambers of his mind, revealing his ignorance and error. He saw that while imaging himself to be zealously serving God in persecuting the followers of Christ, he had in reality been doing the work of Satan. (LP 22.1, 2).

(3) REGARDING THE PERSECUTION OF CHRISTIANS, WHAT WORDS OF JE-

SUS CHRIST TO SAUL IN ACTS 9:5 RE-ENFORCED THE TRUTH OF MATTHEW 25:40?

Acts 9:5

Related texts: Acts 5:39; Proverbs 14:31; Zechariah 2:8; Hebrews 2:11

Now Christ had spoken to Saul with his own voice: “Saul, Saul, why persecutest thou me?” And the question, “Who art thou, Lord?” was answered by the same voice, I am Jesus, whom thou persecutest.” Here Christ identifies himself with his suffering people. Saul, in persecuting the followers of Jesus, had struck directly against the Lord of Heaven. Jesus declares that in afflicting his brethren upon earth, Saul had struck against their Head and Representative in Heaven. In falsely accusing and testifying against them, he had falsely accused and testified against the Saviour of the world. Here it is plainly seen that Christ suffers in the person of his saints. (LP 25.1)

(4) WHAT QUESTION ESCAPED SAUL’S TREMBLING LIPS WHICH REVEALED HIS CONVICTION, CONVERSION, AND SUBMISSION?

Acts 9:6

Related texts: Acts 22:10; Joshua 5:15; Jeremiah 1:7; Luke 1:38; Acts 26: 9

“And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do.” No doubt entered the mind of Saul that this was Jesus of Naz-

areth who spoke to him, and that he was indeed the long-looked for Messiah, the Consolation and Redeemer of Israel. (LP 23.2-24)

The mind that resists the truth will see everything in a perverted light. It will be fastened in the sure toils of the enemy, and view things in the light of the enemy.

Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but the sayings of the rabbis, the words of men, were preferred. In his own wisdom, Saul knew not God nor Jesus Christ, whom He had sent. Afterward in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension, and Jesus arrested him in his career and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted from infidelity to faith in Christ. (MS 9, 1898)

(5) WHAT EFFECT DID THE GLORIOUS LIGHT OF CHRIST HAVE ON SAUL’S VISION?

Acts 9:8

Related texts: Acts 22:11; 2 Corinthians 12:7-9; Galatians 6:17

When the effulgent glory was withdrawn, and Saul arose from the earth, he found himself totally deprived of sight. The brightness of Christ’s glory had been too intense for his mortal sight, and when it was removed, the blackness of night settled upon his vision. He believed that his blindness was the punishment of God for his cruel persecution of the followers of Jesus. He groped about in fear and amazement, led by the hand into Damascus. (LP 25.2)

(6) IN WHOSE HOUSE IN DAMASCUS DID PAUL SPEND THREE DAYS IN BLINDNESS WITH REFLECTION, REPENTANCE, AND EARNEST PRAYER?

Acts 9:11

Related texts: Psalm 51:1-3; 1 Kings 18:36, 37; Daniel 9:20

He was taken to the house of the disciple Judas, and there he remained, solitary and alone, studying upon the strange revelation, that had broken up all his plans and changed the entire current of his life. He passed three days in perfect blindness, occupying that terrible time with reflection, repentance, and earnest prayer, neither eating nor drinking during that entire period... Those three days were like three years to the blind and conscience-smitten Jew. He was no novice in the Scriptures, and in his darkness and solitude he recalled the passages which referred to the Messiah, and traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind... All now seemed plain to him, and he knew that it was prejudice and unbelief which had clouded his perceptions and prevented him from discerning in Jesus of Nazareth the Messiah of prophecy... The faith of Saul was severely tested during the three days of fasting and prayer at the house of Judas, in Damascus. He was totally blind, and in utter darkness of mind as to what was required of him. He had been directed to go to Damascus, where it would be told him what he was to do. In his uncertainty and distress he cried earnestly to God. (3 SP 311.2, 312.1, 314.1)

(7) WHAT DID ANANIAS SAY ABOUT SAUL WHEN JESUS TOLD HIM TO GO AND MINISTER TO HIM?

Acts 9:13, 14

Related texts: Matthew 5:44, 45; Luke 6:27-28; Acts 7:60, Luke 23:33, 34

“And there was a certain disciple of Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.”

Ananias could hardly credit the words of the angel messenger, for Saul’s bitter persecution of the saints at Jerusalem had spread far and near. He presumed to expostulate; said he, “Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call upon thy name.” (LP 29.2, 3)

(8) WHAT WAS THE LORD’S RESPONSE TO ANANIAS’ OBJECTION?

Acts 9:15, 16

(9) WHAT DID ANANIAS DO TO MINISTER TO SAUL?

Acts 9:17, 18

Related texts: 1 Samuel 16:1, 9, 12; Jeremiah 1:9-10; John 6:70; Esther 2:15-17; Matthew 9:29-30

“But the command to Ananias was imperative: “Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”

The disciple, obedient to the direction of the angel, sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus. He addressed him: “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost; and immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized.” (LP 29.3, 30.1)

(10) HOW DID PAUL LATER DESCRIBE HIS CONDITION BEFORE AND AFTER HIS CONSCIENCE WAS AWAKENED TO THE SPIRITUAL CHARACTER OF THE LAW?

Romans 7:9

Related texts: Romans 7:7, 8, 10, 11; Philippians 3:6

Paul says that “as touching the law”-as far as outward acts were concerned-he was “blameless”, but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God’s law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, “I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

For I was alive without the law once: but when the commandment came, sin revived, and I died.” (RH July 22, 1890)

The apostle Paul, in relating his experience, presents an important truth concerning the work to be wrought in conversion. He says “I was alive without the law once-”he felt no condemnation; “but when the commandment came,” when the law of God was urged upon his conscience, “sin revived, and I died.” Then he saw himself a sinner, condemned by the divine law. Mark, it was Paul, and not the law, that died. He says further, “...The commandment which was ordained to life, I found to be unto death.” The law which promised life to the obedient, pronounced death upon the transgressor. “Wherefore,” he says, “the law is holy, and the commandment holy, and just, and good.”

How wide the contrast between these words of Paul and those that come from many of the pulpits of today. The people are taught that obedience to God’s law is not necessary to salvation; that they have only to believe in Jesus, and they are safe. Without the law, men have no conviction of sin, and feel no need of repentance. Not seeing their condition as violators of God’s law, they do not feel their need of the atoning blood of Christ as their only hope of salvation.

The law of God is an agent in every genuine conversion. There can be no true repentance without conviction of sin. The Scriptures declare “that sin is the transgression of the law” (1 John 3:4) and that “by the law is the knowledge of sin” (Romans 3:20). In order to see his guilt, the sinner must test his character by God’s great standard of righteousness. To discover his defects, he must look into the mirror of the divine statutes. But while the law reveals his sins, it provides no remedy. The gospel of Christ alone can offer pardon. In order to stand forgiven, the sinner must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Without true repentance, there can be no true conversion. Many are deceived here, and too often their entire experience proves to be a deception. This is why so many who are joined to the church have never been joined to Christ. (4SP 297.1-298)

Paul Begins His Ministry - 3

This chapter is based on Acts 9:20

(1) AFTER HIS BAPTISM, HOW DID SAUL SHOW THAT HE WAS IN HARMONY WITH THE WORDS OF PETER AND JOHN IN ACTS 4:20?

Acts 9:20

Related texts: Acts 5:29; 1:8; John 15:16; Luke 4:43-44; Mark 1:39; Philippians 1:27; 1 Peter 3:8

Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus to the believers in the city, the very ones whom he had set out from Jerusalem with the purpose of destroying. He also taught in the synagogues that Jesus who had been put to death was indeed the Son of God...

The Jews were thoroughly surprised and confounded by the conversion of Paul. They were aware of his position at Jerusalem, and knew what was his principal errand to Damascus, and that he was armed with a commission from the high priest, that authorized him to take the believers in Jesus, and send them as prisoners to Jerusalem: yet now they beheld him preaching the gospel of Jesus, strengthening those who were already its disciples, and continually making new converts to the faith he had once so zealously opposed. (LP 32.2-33.1)

(2) UPON WITNESSING PAUL PREACH IN THE SYNAGOGUES, WHAT WORDS DID ALL WHO HEARD PROCLAIM?

Acts 9:21

Related texts: Galatians 6:7

As he labored in the synagogues his faith grew stronger; his zeal in maintaining that Jesus was the Son of God increased, in the face of the fierce opposition of the Jews. He could not remain long in Damascus, for after the Jews had recovered from their surprise at his wonderful conversion, and subsequent labors, they turned resolutely from the overwhelming evidence thus brought to bear in favor of the doctrine of Christ. Their astonishment at the conversion of Paul was changed into an intense hatred of him like unto that which they had manifested against Jesus. (3SP 318.1)

(3) WITH PAUL'S LIFE WAS NOW IN PERIL, AS HE HAD IMPERILED OTHER BELIEVERS. WHERE DID HE NOW GO FROM DAMASCUS?

Galatians 1:17

Related texts: Galatians 1:18; 1:1; Ephesians 1:1; 2 Corinthians 1:2; 1 Corinthians 1:1

Paul's life was in peril, and received a commission from God to leave Damascus for a time. He went into Arabia; and there, in comparative solitude, he had ample opportunity for communion with God, and for contemplation. He wished to be alone with God, to search his own heart, to deepen his repentance, and to prepare himself by prayer and study to engage in a work which appeared to him too great and too important for him

to undertake. He was an apostle, not chosen of men, but chosen of God, and his work was plainly stated to be among the Gentiles.

While in Arabia he did not communicate with the apostles; he sought God earnestly with all his heart, determining not to rest till he knew for a certainty that his repentance was accepted, and his great sin pardoned. He would not give up the conflict until he had the assurance that Jesus would be with him in his coming ministry. He was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light, and he desired also to bear with him constantly the assurance of Christ's sustaining grace. Paul came in close connection with Heaven, and Jesus communed with him, and established him in his faith, bestowing upon him His wisdom and grace. (LP 33.3-34.2)

(4) AFTER PREACHING IN DAMASCUS, HOW DID PAUL ESCAPE THE MURDEROUS JEWS?

Acts 9:25

Related texts: Luke 4:28-30; Matthew 10:23

Paul now returned to Damascus, and preached boldly in the name of Jesus. The Jews could not withstand the wisdom of his arguments, and they therefore counseled together to silence his voice by force- the only argument left to a sinking cause. They decided to assassinate him. The apostle was made acquainted with their purpose. The gates of the city were vigilantly guarded, day and night, to cut off his escape. The anxiety of the disciples drew them to God in prayer; there was little sleeping among them, as they were busy in devising ways and means for the escape of the chosen apostle. Finally they conceived a plan by which he was let down from a window and lowered over the wall in a basket at night. In this humiliating manner Paul made his escape from Damascus. (LP 34.2)

(5) HOW WAS PAUL RECEIVED WHEN HE ATTEMPTED TO JOIN THE DISCIPLES IN JERUSALEM?

Acts 9:26

Related texts: Acts 26:20; Galatians 1:18, 19; Acts 9:27, 28; Jeremiah 37: 13, 14; 1 Samuel 28:7-9

He now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter...As Paul entered Jerusalem, he regarded with changed views the city and the temple. He now knew that the retributive judgment of God was hanging over them.

He attempted to join himself to his brethren, the disciples; but great was his grief and disappointment when he found that they would not receive him as one of their number. They remembered his former persecutions, and suspected him of acting a part to deceive and destroy them. True, they had heard of his wonderful conversion, but as he had immediately retired into Arabia, and they had heard nothing definite of him farther, they had not credited the rumor of his great change. (LP 35.1.3-36)

(6) WHO WAS THE FIRST DISCIPLE TO ACCEPT PAUL AND ADVOCATE THAT HE WAS TRULY CONVERTED?

Acts 9:27

Related texts: 1 Samuel 19:4-6; Exodus 4:14-16; Esther 7:3-6; 2 Corinthians 5:18-20; Matthew 5:9

Barnabas, who had liberally contributed of his means to sustain the cause of Christ, and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. He now came forward and renewed that acquaintance, heard the testimony of Paul in regard to his miraculous conversion, and his experience from that time. He fully believed and received Paul, took him by the hand, and led him into the presence of the apostles. He related his experience which he had just heard, that Jesus had personally appeared to Paul while on his way to Damascus; that he had talked with him; that Paul had recovered his sight in answer to the prayers of Ananias, and had afterward maintained in the synagogues of the city, that Jesus was the Son of God.

The apostles no longer hesitated; they could not withstand God. Peter and John, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. (LP 36.1, 2)

(7) AFTER SAUL HAD SPOKEN BOLDLY FOR JESUS AND DISPUTED WITH THE GRECIANS IN JERUSALEM, HOW DID THE JEWS REACT?

Acts 9:29

Related texts: John 7:19; Numbers 14:6-10; Jeremiah 26: 7, 8, 11; Luke 11:49-51; Matthew 23:34, 35

The future apostle to the Gentiles was now in the city where many of his former associates lived, and to these Jewish leaders he longed to make plain the prophecies concerning the Messiah, which had been fulfilled by the advent of the Saviour. Paul felt sure that these teachers in Israel, with whom he had once been so well acquainted,

were as sincere and honest as he had been. But he had miscalculated the spirit of his Jewish brethren, and in the hope of their speedy conversion he was doomed to bitter disappointment. Although “he spake boldly in the name of the Lord Jesus, and disputed against the Grecians,” those who stood at the head of the Jewish church refused to believe, but “went about to slay him.” Sorrow filled his heart. He would willingly have yielded up his life if by that means he might bring some to a knowledge of the truth. With shame he thought of the active part he had taken in the martyrdom of Stephen, and now in his anxiety to wipe out the stain resting upon one so falsely accused, he sought to vindicate the truth for which Stephen had given his life. (AA 129.2)

(8) WHILE HE WAS STILL IN JERUSALEM, WHAT MESSAGE FROM JESUS DASHED PAUL’S HOPES ABOUT HIS FORMER BRETHREN RECEIVING CHRIST AS THE MESSIAH?

Acts 22:18

Related texts: John 9: 40-41; 7:48; 14:10, 11

The grief and anger of the Jews because of the conversion of Paul knew no bounds. But he was firm as a rock, and flattered himself that when he related his wonderful experience to his friends, they would change their faith as he had done, and believe on Jesus...He now fully believed that when his friends and former associates heard the circumstances of his marvelous conversion, and saw how changed he was from the proud Pharisee who persecuted and delivered unto death those who believed in Jesus as the Son of God, they would also become convicted of their error, and join the ranks of the believers. (LP 35.2)

Soon the voice which had so earnestly disputed with Stephen, was heard in the same synagogue fearlessly proclaiming that Jesus was the

Son of God...He related his own wonderful experience, and with a heart filled with yearning for his brethren and former associates, presented the evidences from prophecy, as Stephen had done, that Jesus, who had been crucified, was the Son of God.

But Paul had miscalculated the spirit of his Jewish brethren. The same fury that had burst forth upon Stephen was visited upon himself. He saw that he must separate from his brethren, and sorrow filled his heart...The Jews began to lay plans to take his life...but he lingered, unwilling to leave... and anxious to labor a little longer for his Jewish brethren.

While Paul...was praying earnestly to God in the temple, the Saviour appeared to him in vision, saying, "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." (LP 37. 1-3)

(9) SINCE THE JEWS REFUSED TO BELIEVE, TO WHOM WOULD JESUS SEND HIM TO TEACH HIS TRUTH?

Acts 22:21

Related texts: Galatians 2:7-9; Romans 11:13; 15:16-19; Isaiah 49:6; Acts13:46, 47; Isaiah 42:6, 7

Paul even then hesitated to leave Jerusalem without convincing the obstinate Jews of the truth of his faith; he thought that, even if his life should be sacrificed for the truth, it would not more than settle the fearful account which he held against himself for the death of Stephen. He answered, "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." But the reply was more decided than be-

fore: "Depart: for I will send thee far hence unto the Gentiles." (LP 37.2)

(10) WHERE DID THE BRETHERN BRING HIM AND WHERE DID SAUL GO?

Acts 9:30

Related texts: Matthew 10:23; 1 Samuel 19: 22-20:1; Matthew 21:41-43

Upon learning of this vision, the brethren hastened Paul's secret escape from Jerusalem, for fear of his assassination. "They brought him down to Caesarea, and sent him forth to Tarsus." The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers. (AA 130.3)

When the brethren learned of the vision of Paul, and the care which God had over him, their anxiety on his behalf increased. They hastened his secret escape from Jerusalem, for fear of his assassination by the Jews. The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers. (LP 38.1)

(11) WHAT DOES JESUS CHRIST CALL ALL TRUE BELIEVERS TO BE IN THESE LAST DAYS OF EARTH'S HISTORY?

Philippians 2:15

Related Texts: 1 Peter 2:5, 9

The Church at Antioch - 4

This lesson is based on Acts 11:22, 26

(1) WHO PREACHED TO ONLY THE JEWS AT PHENICE, CYPRUS AND ANTIOCH?

Acts 11:19

Related texts: Matthew 10:5, 6; Acts 10:38, 39; 10:28

After the disciples had been driven from Jerusalem by persecution, the gospel message spread rapidly through the regions lying beyond the limits of Palestine ; and many small companies of believers were formed in important centers. Some of the disciples “traveled as far as Phenice, and Cyprus , and Antioch , preaching the word.” Their labors were usually confined to the Hebrew and Greek Jews, large colonies of whom were at this time to be found in nearly all the cities of the world.

Among the places mentioned where the gospel was gladly received is Antioch , at that time the metropolis of Syria . The extensive commerce carried on from that populous center brought to the city many people of various nationalities. Besides, Antioch was favorably known as a resort for lovers of ease and pleasure, because of its healthful situation, its beautiful surroundings, and the wealth, culture, and refinement to be found there. In the days of the apostles it had become a city of luxury and vice. (AA 155.1, 2-156)

(2) WHAT WAS THE RESULT OF THEIR PREACHING?

Acts 11:21

Related texts: Acts 2:41; Genesis 12:5

The gospel was publicly taught in Antioch by certain disciples from Cyprus and Cyrene , who came “preaching the Lord Jesus.” “The hand of the Lord was with them,” and their earnest labors were productive of fruit. “A great number believed, and turned unto the Lord.” (AA 156.1)

The apostles and disciples who left Jerusalem during the fierce persecution that raged there after the martyrdom of Stephen, preached Christ in the cities round about, confining their labors to the Hebrew and Greek Jews.”And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.” (LP 40.1)

(3) WHO DID THE CHURCH IN JERUSALEM SEND TO THE NEW CHURCH IN ANTIOCH AND HOW IS HE DESCRIBED IN SCRIPTURE?

Acts 11:22, 24

Related texts: 1 Samuel 3:19, 20; Esther 2:7; Numbers 14:24

“Tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch .” Upon arrival in his new field of labor, Barnabas saw the work that had already been accomplished by divine grace, and he “was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.” (AA 156.2)

When the believers in Jerusalem heard the good tidings, they rejoiced; and Barnabas, “a good man, and full of the Holy Ghost and of faith,” was sent to Antioch, the metropolis of Syria, to help the church there. He labored there with great success. (LP 40.1)

4. WHO DID BARNABAS SEEK TO LABOR WITH HIM?

Acts 11:25

Related texts: Ruth 1:16; Jeremiah 36:4; Matthew 10:1-5

As the work developed, Barnabas felt the need of suitable help in order to advance in the opening providences of God, and he went to Tarsus to seek for Paul, who, after his departure from Jerusalem some time before, had been laboring in “the regions of Syria and Cilicia “proclaiming “the faith which once he destroyed.” Galatians 1:21, 23. Barnabas was successful in finding Paul and in persuading him to return with him as a companion in ministry.

In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a powerful influence over the inhabitants and frequenters of that city of culture; and he proved just the help that Barnabas needed. For a year the two disciples labored unitedly in faithful ministry, bringing to many a saving knowledge of Jesus of Nazareth, the world’s Redeemer. (AA 156.3-157.1).

(5) WHAT NEW NAME WERE THE DISCIPLES CALLED IN ANTIOCH?

Acts 11:26

Related texts: Isaiah 65:15; Genesis 32:27, 28; John 15:13, 14

It was here that the disciples were first called Christians. This name was given them because Christ was the main theme of their preaching, teaching, and conversation. They were continually recounting the incidents of his life during the time in which his disciples were blessed with his personal company. They dwelt untiringly upon his teachings, his miracles of healing the sick, casting out devils, and raising the dead to life. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the Godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in Heaven as a Mediator for fallen man, were joyful topics with them. The heathen might well call them Christian, since they preached of Christ, and addressed their prayers to God through him. (LP 40.3- 41)

It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ. It was of this name that James wrote later, “Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? James 2:6, 7. And Peter declared, “If any man suffer as a Christian, let him not be ashamed; but let hem glorify God on this behalf.” “If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you.” 1 Peter 4:16, 14. (AA 157.2)

(6) WHO WERE THE PROPHETS AND TEACHERS FASTING AND MINISTERING FOR THE LORD AT ANTIOCH?

Acts 13:1, 2

Related texts: Ephesians 4:11; 1 Corinthians 12:28, 29

“There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen...and Saul.” (AA 160.2)

(7) OF THIS GROUP, WHICH TWO WERE CHOSEN BY THE HOLY SPIRIT--THE THIRD PERSON OF THE GODHEAD--FOR A SPECIAL WORK?

Acts 13:2

Related texts: 1 Samuel 10:1; 16:13; Matthew 10:1; 1 Timothy 4:14

God communicated with the devout prophets and teachers in the church at Antioch. “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” These apostles were therefore dedicated to God in a most solemn manner by fasting and prayer and the laying on of hands; and they were sent forth to their field of labor among the Gentiles.

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. This was an important era for the church. Though the middle wall of partition between Jew and Gentile had been broken down by the death of Christ, letting the Gentiles into the full privileges of the gospel, still the vail had not yet been torn from the eyes of many of the believing Jews, and they could not clearly discern to the end of that which was abolished by the Son of God. The work was now to be prosecuted with vigor among the Gentiles, and was to result in strengthening the church by a great ingathering of souls. (LP 42.1, 2-43)

(8) WHO WILL GOD ACCEPT INTO THE CHRISTIAN CHURCH TODAY?

Acts 10:35

Revelation 22:17

(9) WHAT COMMISSION IS GIVEN TO EVERY CHRISTIAN?

Matthew 28:19, 20

Like the believers at Jerusalem, I desire to aid new believers in Jesus Christ in learning the gospel message of the world's Redeemer.

Circle: Yes Undecided

Following the faithful example of Barnabas, I am willing to minister wherever God calls me.

Circle: Yes Undecided

As Paul was willing to help Barnabas minister in Antioch, I stand will to aid God's faithful workers in any way I can in the providence of the Lord.

Circle: Yes Undecided

As others may be chosen to go to minister for God instead of me, I pray to be humble, by His grace, and labor for God in my home sphere without envy or jealousy of those who are sent out.

Circle: Yes Undecided

Paul and Barnabas' First Missionary Journey - 5

This chapter is based on Acts 13:2

(1) WHAT PLACE DID BARNABAS AND SAUL PASS THROUGH BEFORE REACHING SALAMIS, ON THE ISLAND OF CYPRUS ?

Acts 13:4

Related Texts: Luke 10:1

“Sent forth by the Holy Ghost,” Paul and Barnabas, after their ordination by the brethren in Antioch, “departed unto Seleucia; and from thence they sailed to Cyprus.” Thus the apostles began their first missionary journey.

(2) WHAT WAS THE MISSION OF BARNABAS AND SAUL, FOR WHICH THEY HAD BEEN SENT BY THE HOLY GHOST?

Acts 13:5

Cyprus was one of the places to which the believers had fled from Jerusalem because of the persecution following the death of Stephen. It was from Cyprus that certain men had journeyed to Antioch, “preaching the Lord Jesus.” Acts 11:20. Barnabas himself was “of the country of Cyprus.” (Acts 4:36) (AA 166. 1, 2)

Arriving at Salamis, the apostles “preached the word of God in the synagogue of the Jews...” (AA 167.1)

(3) WHO ACCOMPANIED THEM ON THIS JOURNEY?

Acts 12:25

Related Texts: Exodus 4:20; Genesis 46: 2, 3, 26; Acts 13:5

The apostles started out upon their mission, taking with them Mark. (LP 44.2)

The mother of Mark was a convert to the Christian religion, and her home was an asylum for the disciples. There they were always sure of a welcome, and a season of rest, in which they could rally from the effect of the fierce persecutions that everywhere assailed them in their labors.

It was during one of these visits of the apostles to his mother’s that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He had witnessed the wonderful power attending their ministry; he had felt the favor of God in his own heart; he had seen the faith of his mother tested and tried without wavering; he had witnessed the miracles performed by the apostles, and which set the seal of God upon their work; he had himself preached the Christian faith, and had longed to devote himself entirely to the work. (LP 47. 1, 2)

(4) AT PAPHOS, ON THE ISLAND OF CYPRUS, WHO DID THEY ENCOUNTER?

Acts 13:6

Related Texts: 2 Timothy 3:8; Acts 7:51; Exodus 7:14

“And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus; which was with the deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.”

The deputy being a man of repute and influence, the sorcerer Elymas, who was under the control of Satan, sought by false reports and various specious deceptions to turn him against the apostles and destroy their influence over him. As the magicians in Pharaoh’s court withstood Moses and Aaron, so did this sorcerer withstand the apostles...This agent of Satan greatly hindered the work of the apostles. Thus does the fallen foe ever work in a special manner to prevent persons of influence, who could be of great service to the cause, from embracing the truth of God. (LP 44. 2- 45)

(5) BEING FILLED WITH THE HOLY GHOST, WHAT TWO NAMES DID PAUL CALL BARJESUS, AND WHAT PUNISHMENT WAS CALLED DOWN UPON HIM?

Acts 13:10-11

Related texts: Jeremiah 28:15, 16; 2 Chronicles 19:1, 2

The sorcerer had closed his eyes to the evidences of truth, and the light of the gospel, therefore the Lord, in his righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of God whom he had so offended. The confusion into which this man was brought, with all his boasted power, made of none effect all his subtle arts against the doctrine of Christ. The fact of his being obliged to grope about in blindness, proved to all beholders that

the miracles which the apostles had performed, and which Elymas had denounced as being produced by sleight of hand, were in truth wrought by the power of God. (LP 45.2-46.0)

(6) WHERE DID PAUL AND BARNABAS GO NEXT?

Acts 13:13

(7) AT THIS POINT IN THE JOURNEY, WHAT DID JOHN MARK DO THAT CAUSED PAUL TO JUDGE HIM UNFAVORABLY?

Acts 13:13

Related texts: Ruth 1:15; Judges 7: 3

Paul and his company now continued their journey, going into Perga, in Pamphylia. Their way was toilsome, they encountered hardships and privations, and were beset by dangers on every side, which intimidated Mark, who was unused to hardships. As still greater difficulties were apprehended, he became disheartened, and refused to go farther, just at the time when his services were most needed. He accordingly returned to Jerusalem and to the peace and comfort of his home.

Mark did not apostatize from the faith of Christianity; but, like many young ministers, he shrank from hardships, and preferred the comfort and safety of home to the travels, labors, and dangers of the missionary field. This desertion caused Paul to judge him unfavorably and severely for a long time. He distrusted his steadiness of character, and his devotion to the cause of Christ. (LP 46.2- 47)

(8) ON ARRIVAL IN PISIDIA, WHERE DID PAUL AND BARNABAS GO THAT PROVIDED AN OPPORTUNITY FOR THEM TO SHARE GLAD TIDINGS THAT BROUGHT HOPE AND JOY TO MANY? Acts 13:14

Acts 13:14

Related texts: Luke 4:16; 13:10; Mark 1: 21, 22

After the departure of Mark, Paul and Barnabas visited Antioch in Pisidia, and on the Sabbath went into the synagogue, and sat down; “and after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.” Being thus invited to speak, “Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.” He then proceeded to give a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and how a Saviour had been promised of the seed of David. He then preached Jesus as the Saviour of men, the Messiah of prophecy. (LP 48.2)

The Spirit of God accompanied the words that were spoken, and hearts were touched. The apostle’s appeal to Old Testament prophecies, and his declaration that these had been fulfilled in the ministry of Jesus of Nazareth, carried conviction to many a soul longing for the advent of the promised Messiah. And the speaker’s words of assurance that the “glad tidings” of salvation were for Jew and Gentile alike, brought hope and joy to those who had not been numbered among the children of Abraham according to the flesh. (AA 172.3-173)

(9) WHAT REQUEST DID THE GENTILES MAKE OF THE APOSTLES?

Acts 13:42

Related texts: Luke 4:16-21; Acts 17:2

“When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.” The congregation having finally broken up, “many of the Jews and religious proselytes,” who had accepted the glad tidings borne to them that day, “followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God”. (AA 173.1)

(10) WHAT HAPPENED THE NEXT SABBATH DAY THAT FILLED THE JEWS WITH ENVY, AND LED THEM TO OPPOSE THE APOSTLES?

Acts 13:44

Related texts: John 11:47, 48; Luke 19:38, 39

The interest to hear the words of the apostles was so great that the whole city came together on the next Sabbath day. But now, as in the days of Christ, when the Jewish priests and rulers saw the multitudes that had assembled to hear the new doctrine, they were moved by envy and jealousy, and contradicted the words of the apostles with blasphemy. Their old bigotry and prejudice were also aroused, when they perceived great numbers of Gentiles mingling with the Jews in the congregation. They could not endure that the Gentiles should enjoy religious privileges on an equality with themselves, but clung tenaciously to the idea that the blessing of God was reserved exclusively for them. This had ever been the great sin of the Jews, which Christ, on several occasions, had

rebuked... When they learned that the Messiah preached by the apostles was to be a light to the Gentiles, as well as the glory of his people Israel, they were beside themselves with rage, and used the most insulting language to the apostles. (LP 49-50)

(11) PAUL’S PREACHING IN THE SYNAGOGUE ON THE SABBATH SO LONG AFTER THE DEATH OF CHRIST, AGREES WITH WHAT WORDS, SPOKEN BY JESUS, THE LORD OF THE SABBATH, IN MATTHEW 24:20?

Matthew 24:20

Related texts: Mark 2:27, 28; Psalm 111:7, 8; Exodus 20:8-11; Nehemiah 13:15-22; Luke 6:5

“Pray ye that your flight be not in the winter, neither on the Sabbath day,” Christ said. He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day. (DA 630. 4)

In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and believing that His law is immutable, they zealously guarded the sacredness of its precepts. (GC 52.2)

(12) WHAT BOLD WORDS DID PAUL AND BARNABAS DECLARE TO THE UNBELIEVING JEWS?

Acts 13:46

Related texts: Matthew 7:6; Romans 10:20, 21; Isaiah 65:1

When Paul and Barnabas turned from the Jews who derided them, they addressed them boldly, saying, “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. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”

This gathering in of the Gentiles to the church of God had been traced by the pen of inspiration, but had been but faintly understood. Hosea had said, “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.” And again, “I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy: and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.” (LP 50.2, 3- 51)

(13) WHAT DID THE JEWS RAISE AGAINST PAUL AND BARNABAS THAT CAUSED THEM TO LEAVE ANTIOCH IN PISIDIA?

Acts 13:50

Related texts: Matthew 10:14, 23; Luke 4:29, 30

The Jews, however, were not satisfied with closing their synagogues against the apostles, but desired to banish them from that region. To affect this purpose, they sought to prejudice certain devout and honorable women, who had great influence with the government, and also

men of influence. This they accomplished by subtle arts, and false reports. These persons of good repute complained to the authorities against the apostles, and they were accordingly expelled from that district.

On this occasion the apostles followed the instruction of Christ: "Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of Judgment, that for that city." The apostles were not discouraged by this expulsion: they remembered the words of their Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you." (LP 51.2, 3-52)

(14) NEXT THEY VISITED ICONIUM. WHAT SIMILAR OPPOSITION DID THEY FACE THERE FROM THE JEWS?

Acts 14:2

Related texts: John 16:2; 15:20, 21

The apostles next visited Iconium. This place was a great resort for pleasure-seekers, and persons who had no particular object in life. The population was composed of Romans, Greeks, and Jews. The apostles here, as at Antioch, first commenced their labors in the synagogues for their own people, the Jews. They met with marked success; numbers of both Jews and Greeks accepted the gospel of Christ. But here, as in former places where the apostles had labored, the unbelieving Jews commenced an unreasonable opposition to those who accepted the true faith, and as far as lay in their power, influenced the Gentiles against them. (LP 52.1)

(15) TO WHAT LEVEL OF VIOLENCE DID THEIR OPPOSITION RISE THAT CAUSED THE APOSTLES TO FLEE AGAIN?

Acts 14:5

Related texts: 1 Samuel 18:10, 11; 1 Kings 19:2; 2 Chronicles 16:10

The Jews perceived that their efforts to thwart the work of the apostles were unavailing, and only resulted in adding greater numbers to the new faith. 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. (LP 54.1)

Friends of the apostles, though unbelievers, warned them of the malicious designs of the Jews and urged them not to expose themselves needlessly to the fury of the mob, but to escape for their lives. Paul and Barnabas accordingly departed in secret from Iconium, leaving the believers to carry on the work alone for a time. But they by no means took final leave; they purposed to return after the excitement had abated, and complete the work begun. (AA 179.1)

(16) WHAT MIRACLE OCCURRED AT LYSTRA WHERE THE APOSTLES NEXT PREACHED THE GOSPEL?

Acts 14:8-10

Related texts: Acts 3:4-8; Matthew 11:4, 5; John 5: 5-9

As Paul recounted the works of Christ in healing the afflicted, he perceived a cripple whose eyes were fastened upon him, and who received and believed his words. Paul's heart went out in sympathy toward the afflicted man, whose faith he discerned; and he eagerly grasped the hope that he might be healed by that Saviour, who, although he had ascended to Heaven, was still man's Friend and Physician, having more power even than when he was upon earth.

In the presence of that idolatrous assembly, Paul commanded the cripple to stand upright upon his feet. Hitherto he had only been able to take a sitting posture; but now he grasped with faith the words of Paul, and instantly obeyed his command, and stood on his feet for the first time in his life. Strength came with this effort of faith; and he who had been a cripple walked and leaped as though he had never experienced an infirmity. (LP 56.2-57)

(17) AS A RESULT OF THIS MIRACLE, WHAT DID THE IDOLATROUS CROWD ASSUME THE APOSTLES TO BE?

Acts 14:11-13

Related texts: Revelation 22:8, 9; Acts 10:25-26; Revelation 19:10

The Lycaonians were convinced that supernatural power attended the labors of the apostles, and they cried out with great enthusiasm that the gods had come down to them from Heaven in the likeness of men... They conceived the idea that the

great heathen deities, Jupiter and Mercury, were in their midst in the persons of Paul and Barnabas... The news of the miraculous cure of the cripple was soon noised throughout all that region, until a general excitement was aroused, and priests from the temple of the gods prepared to do the apostles honor, as visitants from the courts of Heaven, to sacrifice beasts to them, and to bring offerings of garlands and precious things.

When these ministers of God ascertained... this...excitement, they were filled with indignation and horror...Paul, in a loud, ringing voice that rose above the noise of the multitude, demanded their attention; and as the tumult was suddenly quelled, he inquired,-

“Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in time past suffered all nations to walk in their own ways. 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.” (LP 57.1- 58.2)

(18) STIRRED UP BY THE OPPOSING JEWS FROM ANTIOCH, WHAT VIOLENCE DID THE REBUKED LYSTRIANS DO TO THE APOSTLES?

Acts 14:19

Related texts: Acts 7:57-59

The Lystrians rushed upon the apostles with great rage and fury. They hurled stones violently; and Paul, bruised, battered, and fainting, felt that his end had come. The martyrdom of Stephen was brought vividly to his mind, and the cruel part he had acted on that occasion. He fell to the ground apparently dead, and the infuriated mob dragged his insensible body through the gates of the city, and threw it beneath the walls. The apostle men-

tions this occurrence in the subsequent enumeration of his sufferings for the truth's sake: "Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren."

The disciples stood around the body of Paul, lamenting over him whom they supposed to be dead, when he suddenly lifted his head, and arose to his feet with the praise of God upon his lips. To the disciples this seemed like a resurrection from the dead, a miracle of God to preserve the life of his faithful servant. They rejoiced with inexpressible gladness over his restoration, and praised God with renewed faith in the doctrine preached by the apostles. (LP 60.3- 61.1)

(19) WHAT CITIES DID THE APOSTLES REVISIT TO STRENGTHEN AND ENCOURAGE THEIR BRETHREN BEFORE RETURNING TO ANTIOCH IN SYRIA?

Acts 14:21

Related texts: Matthew 4:23; Luke 4:42-43; Exodus 4:18-20

The next day after the stoning of Paul, the apostles left the city, according to the direction of Christ: "When they persecute you in this city, flee ye into another." They departed for Derbe, where their labors were blessed, and many souls were led to embrace the truth. But both Paul and Barnabas returned again to visit Antioch, Iconium, and Lystra, the fields of labor where they had met such opposition and persecution. In all these places were many that believed the truth; and the apostles felt it their duty to strengthen and encourage their brethren who were exposed to reproach and bitter opposition. They were determined to securely bind off the work which they had done, that it might not ravel out. Churches were orga-

nized in the places mentioned, elders appointed in each church, and the proper order established there. (LP 62.2-63)

The first missionary journey was fast drawing to a close. Commending the newly organized churches to the Lord, the apostles went to Pamphylia, "and when they had preached the word in Perga, they went down into Attalia, and thence sailed to Antioch ." (AA 187.1)

(20) WHAT PROMISES HAS GOD GIVEN TO ENCOURAGE US AS WE SEEK TO WITNESS TO OTHERS?

Proverbs 11:25

Isaiah 41:10

I yield myself more and more to God, I am fully confident that He will increase and direct my ministry, as He did for Paul and Barnabas.

Circle: *Yes* *Undecided*

I pray that I may be so connected with God, that He can bless others through me, as the cripple was made whole in Lystra by Paul.

Circle: *Yes* *Undecided*

When faced with false doctrine, I desire to stand firmly on God's eternal truth, without compromise, as did Paul and Barnabas.

Circle: *Yes* *Undecided*

I earnestly desire that God will so strengthen my faith, that even under the fiercest persecution, I will not turn back forsaking my Lord.

Circle: *Yes* *Undecided*

Jew and Gentile - 6

This chapter is based on Acts 15:1

(1) WHAT MISGUIDED DOCTRINE DID CERTAIN JEWISH MEN TEACH THE BELIEVERS IN ANTIOCH IN SYRIA?

Acts 15:1

Related texts: Galatians 5:2, 6; 1 Corinthians 7:18, 19

Paul and Barnabas soon after returned to Antioch in Syria, where they again labored for some time: and many Gentiles there embraced the doctrine of Christ. But 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. (LP 63.1)

Paul and Barnabas met this false doctrine with promptness and opposed the introduction of the subject to the Gentiles. On the other hand, many of the believing Jews of Antioch favored the position of the brethren recently come from Judea. (AA 189.2)

(2) WHAT PREJUDICE OF THE JEWISH BELIEVERS WAS INVOLVED IN THE GOSPEL GOING TO THE GENTILES?

Acts 10:28

Related texts: 2 Corinthians 3:13, 14; 11:2, 3

The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles as a condition of church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message.

The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding. (AA 189.2, 3)

In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance. God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter. (AA 190.1)

(3) WHO DID THE CHURCH AT ANTIOCH DECIDE TO SEND TO JERUSALEM UNTO THE APOSTLES AND ELDERS ABOUT THE QUESTION OF CIRCUMCISION?

Acts 15:2

Related texts: 2 Kings 22:13, 18; 1 Kings 14:1-3

The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease until a final decision should be made by the responsible men of the church. This decision was then to be universally accepted by the various churches throughout the country. (LP 63.2)

(4) WHAT MESSAGE FROM PAUL AND BARNABAS CAUSED GREAT JOY TO BRETHEN IN PHENICE AND SAMARIA?

Acts 15:3

Related texts: Esther 8:13-16; Nehemiah 8:10; Philippians 4:4

The apostles, in making their way to Jerusalem, called upon the brethren of the cities through which they passed, and encouraged them by relating their experience in the work of

God, and the conversion of the Gentiles to the faith. (LP 63.3-64)

(5) AT JERUSALEM, WHAT DID PAUL AND BARNABAS, WITH THE OTHER DELEGATES, TELL THE CHURCH?

Acts 15:4

Related texts: Acts 21:17-19

Upon arriving at Jerusalem, the delegates from Antioch related before the assembly of churches the success that had attended the ministry with them, and the confusion that had resulted from the fact that certain converted Pharisees declared that the Gentile converts must be circumcised and keep the law of Moses in order to be saved. (LP 64.0)

(6) HOW DID THE APOSTLES AND ELDERS DISCUSS THE MATTER OF CIRCUMCISION?

Acts 15:6, 7

Related texts: Acts 21:20-21; Galatians 6: 12-13

This question was warmly discussed in the assembly. Intimately connected with the question of circumcision were several others demanding careful study. One was the problem as to what attitude should be taken towards the use of meats offered to idols. Many of the Gentile converts were living among ignorant and superstitious people who made frequent sacrifices and offerings to idols...and the Jews feared that the Gentiles converts would bring Christianity into disrepute by purchasing that which had been offered

to idols, thereby sanctioning, in some measure, idolatrous customs.

Again, the Gentiles were accustomed to eat the flesh of animals that had been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin.

The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter. (AA 191.2-192.1)

(7) WHO THEN STOOD UP TO SHARE HOW GOD HAD USED HIM TO WITNESS TO THE GENTILES?

Acts 15:7

Related texts: Matthew 8:5-10; John 4:7, 19, 25-26; Mark 7:25-30

“When there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.” He reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews.

Once before, Peter had reasoned with his

brethren concerning the conversion of Cornelius and his friends, and his fellowship with them. As he on that occasion related how the Holy Spirit fell on the Gentiles he declared, “Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” Acts 11:17. Now, with equal fervor and force, he said: “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. (AA 192.4, 193.2-194)

(8) BESIDES “YOKE”, WHAT OTHER NAMES ARE USED IN SCRIPTURE TO REFER TO THE LAW OF CEREMONIES (THE CEREMONIAL LAW)?

(a) Hebrews 10:1

(b) Colossians 2:14

(c) Ephesians 2:14

(d) Ephesians 2:15

(e) Ephesians 2:16

God’s people, whom He calls His peculiar treasure, were privileged with a two-fold system of law: the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man’s transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other.

From the creation the moral law was an essential part of God’s divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose in Christ’s plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern Him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical service was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah’s law. (RH May 6, 1875)

(9) AFTER PETER SPOKE, WHAT DID BARNABAS AND PAUL SHARE WITH THE AUDIENCE GATHERED IN JERUSALEM?

Acts 15:12

Related texts: Judges 5:1, 24-27; 2 Kings 6:14, 18-23; 5:1

This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles. “Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.” (LP 68.1)

(10) WHO GAVE THE FINAL SENTENCE OF THE ASSEMBLY, AND WHAT WAS IT?

Acts 15:13, 19

Related texts: Amos 9:11, 12; Isaiah 14:1; 49:6

James also bore his testimony with decision, declaring that it was God’s purpose to bestow upon the Gentiles the same privileges and blessings that had been granted to the Jews.

The Holy Spirit saw good not to impose the ceremonial law on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God. James presided at the council, and his final decision was, “Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.” (AA 194.2, 3)

(11) WHAT FOUR NECESSARY THINGS DID THE APOSTLES AND ELDERS TELL THE GENTILES TO STAY AWAY FROM?

meet from the first, and will ever have them to the close of time. (LP 70.2-71)

After the decision of the council at Jerusalem concerning this question, many were still of this opinion, but did not then push their opposition any farther. The council had, on that occasion, decided that the converts from the Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles. The opposing class now took advantage of this, to urge a distinction between the observers of the ceremonial law and those who did not observe it, holding that the latter were farther from God than the former.

Paul's indignation was stirred. His voice was raised in stern rebuke: "If ye be circumcised, Christ shall profit you nothing." The party maintaining that Christianity was valueless without circumcision arrayed themselves against the apostle, and he had to meet them in every church which he founded or visited: in Jerusalem, Antioch, Galatia, Corinth, Ephesus, and Rome. God urged him out to the great work of preaching Christ, and Him crucified; circumcision or uncircumcision was nothing. The Judaizing party looked upon Paul as an apostate, bent upon breaking down the partition wall which God had established between the Israelites and the world...These divisions in regard to the ceremonial law, and the relative merits of the different ministers teaching the doctrine of Christ, caused the apostle much anxiety and hard labor. (LP 121.4-122.2)

(13) WHAT HAPPENED AT THE DEATH OF CHRIST WHICH SHOWS THAT THE TEMPLE SERVICES AND RELATED CEREMONIAL LAWS WERE ENDED?

Matthew 27:50, 51

(14) WHO IS OUR PASSOVER LAMB NOW?

Acts 15:28, 29

Related texts: Acts 21:25; Leviticus 17:13, 14; Revelation 2:14; 1 Samuel 14:32, 33

The Gentiles, however, were to take no course which should materially conflict with the views of their Jewish brethren, or which would create prejudice in their minds against them. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were required to keep the commandments, and to lead holy lives. The Gentiles were assured that the men who had urged circumcision upon them were not authorized to do so by the apostles. (LP 69.3)

(12) AFTERWARD, WHAT COULD PAUL TELL THE GENTILE CONVERTS IN GALATIA THAT OTHERS DESIRED CONCERNING THEM, THAT SHOWS THIS DECISION WAS NOT ACCEPTED BY ALL BELIEVERS?

Galatians 6:12, 13

Related texts: Galatians 5:1-6; Acts 16:3

All were not pleased, however, with this decision; there was a faction of false brethren who assumed to engage in a work on their own responsibility. They indulged in murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the experienced men whom God had ordained to teach the doctrines of Christ. The church has had such obstacles to

Paul's Second Missionary Journey Begins - 7

This lesson is based on Acts 15:36-41

(1) WHAT SUGGESTION DID PAUL MAKE TO BARNABAS AS THEY PREACHED AND TAUGHT IN ANTIOCH?

Acts 15:36

Related text: Exodus 4:18

After spending some time in ministry in Antioch, Paul proposed to his fellow worker that they set forth on another missionary journey. "Let us go again," he said to Barnabas, "and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

Both Paul and Barnabas had a tender regard for those who had recently accepted the gospel message under their ministry, and they longed to see them once more. Their solicitude Paul never lost. Even when in distant mission fields, far from the scene of his earlier labors, he continued to bear upon his heart the burden of urging these converts to remain faithful, "perfecting holiness in the fear of God." 2 Corinthians 7:1. (AA 201.1, 2)

(2) WHAT CONTENTION AROSE BETWEEN PAUL AND BARNABAS OVER JOHN MARK?

Acts 15:37-38

(3) WHAT RESULTED FROM THIS DISPUTE?

Acts 15:39-40

Barnabas was ready to go with Paul, but wished to take with them Mark, who had again decided to devote himself to the ministry. To this Paul objected. He "thought not good to take...with them" one who during their first missionary journey had left them in a time of need. He was not inclined to excuse Mark's weakness in deserting the work for the safety and comforts of home. He urged that one with so little stamina was unfitted for a work requiring patience, self-denial, bravery, devotion, faith, and a willingness to sacrifice, if need be, even life itself. So sharp was the contention that Paul and Barnabas separated, the latter following his convictions and taking Mark with him, "So Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." (AA 202.1)

(4) WHO ALSO JOINED PAUL ON THIS MISSIONARY JOURNEY, AND WAS CIRCUMCISED, SO AS NOT TO HINDER THE GOSPEL AMONG THE JEWS?

Acts 16:1-3

Related text: Galatians 2:3, 4

Paul found that Timothy was closely bound to him by the ties of Christian union. This man had been instructed in the Holy Scriptures from his childhood, and educated for a strictly religious life. He had witnessed the sufferings of Paul upon his former visit to Lystra, and the bonds of Christian sympathy had knit his heart firmly to that of the apostle. Paul accordingly thought best to take Timothy with him to assist in his labors.

Paul, with his usual good judgment, caused Timothy to be circumcised; not that God required it, but in order to remove from the minds of the Jews an obstacle to Timothy's ministrations. Paul was to labor from place to place in the synagogues, and there to preach Christ. If his companion should be known as an uncircumcised heathen, the work of both would be greatly hindered by the prejudice and bigotry of the people. The apostle everywhere met a storm of persecution. He desired to bring the Jews to Christianity, and sought, as far as was consistent with the faith, to remove every pretext for opposition. Yet while he conceded this much to Jewish prejudice, his faith and teachings declared that circumcision or uncircumcision was nothing, but the gospel of Christ was everything. (LP 72.4-73, 73.2)

(5) WHAT DID PAUL AND HIS COMPANIONS DELIVER TO THE CHURCHES, ESTABLISHING THEM IN THE FAITH?

Acts 16:4, 5

Related texts: Acts 14:21, 22

Before pressing forward into new territory, Paul and his companions visited the churches that had been established in Pisidia and the regions round about. "As they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."

The apostle Paul felt a deep responsibility

for those converted under his labors. Above all things, he longed that they should be faithful, "that I may rejoice in the day of Christ," he said, "that I have not run in vain, neither labored in vain." Philippians 2:16...Every true minister feels a heavy responsibility for the spiritual advancement of the believers entrusted to his care, a longing desire that they shall be laborers together with God...Earnestly and untiringly he seeks to inspire the believers with a desire to win souls for Christ, remembering that every addition to the church should be one more agency for the carrying out of the plan of redemption. (AA 205.4-206.1, 207.1)

(6) WHAT VISION DID GOD GIVE PAUL WHILE THEY WERE IN TROAS?

Acts 16:9

Related texts: Matthew 9:37, 38

The time had come for the gospel to be proclaimed beyond the confines of Asia Minor. The way was preparing for Paul and his fellow workers to cross over into Europe. At Troas, on the borders of the Mediterranean Sea, "a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

The call was imperative, admitting of no delay. "After he had seen the vision," declares Luke, who accompanied Paul and Silas and Timothy on the journey across to Europe, "immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony." (AA 211. 1, 2)

(7) ON THE HOLY SABBATH, WHERE DID THEY GO, EVEN THOUGH THERE WAS NO SYNAGOGUE IN PHILIPPI?

(10) WHAT DID PAUL FINALLY COMMAND THE DEMON TO DO IN THE NAME OF JESUS?

Acts 16:18

Related texts: Mark 5: 15-17; Matthew 8: 33, 34

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

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

(11) WHAT SPIRITUALISTIC PRACTICES ARE FORBIDDEN BY GOD IN SCRIPTURE?

Acts 16:13

Related texts: Leviticus 23:3. Exodus 16:29, 30

"On the Sabbath," Luke continues, "we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened. (AA 212.1)

(8) AFTER HER BAPTISM, WHAT GRACIOUS INVITATION DID LYDIA GIVE TO THE APOSTLES?

Acts 16:15

Related texts: Luke 10:7; Matthew 10:11

Lydia received the truth gladly. She and her household were converted and baptized, and she entreated the apostles to make her house their home. (AA 212.1)

(9) A CERTAIN DAMSEL POSSESSED WITH THE SPIRIT OF DIVINATION, FOLLOWED THE APOSTLES FOR MANY DAYS. WHAT DID SHE SAY?

Acts 16:16-18

Deuteronomy 18:9-12

Related Texts: Exodus 22:18; 1 Samuel 28:3, 9

(12) WHAT RETALIATION DID HER MASTERS BRING AGAINST THE APOSTLES, NOW THAT THEIR MEANS OF GAIN WAS GONE?

Acts 16:19-23

Related texts: Acts 5:40, 41; Matthew 23: 34

When the woman was dispossessed of the spirit of the devil, and restored to herself, her masters were alarmed for their craft. They saw that all hope of receiving money from her divination and soothsayings was at an end...They brought Paul and Silas before the magistrates with the charge that “these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.”

Satan stirred up a frenzy among the people. A mob spirit prevailed, and was sanctioned by the authorities, who, with their official hands, tore the clothes from the apostles, and commanded them to be scourged. “And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.” (LP 74.3, 75.1, 2)

(13) PAUL AND SILAS PRAYED AND SANG PRAISES TO GOD IN SPITE OF THEIR PAIN AND DISCOMFORT. HOW DID GOD ANSWER THEIR PRAYERS?

Acts 16:25, 26

Related texts: Acts 5:18, 19; 12:11

There in the pitchy darkness and desolation of the dungeon, Paul and Silas prayed, and sung songs of praise to God. The other prisoners heard with astonishment the voice of prayer and praise issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking at night upon the silence of the prison; but they had never before heard the words of prayer and praise ascending from that gloomy cell. The guards and prisoners marveled who were these men who, cold, hungry, and tortured, could still rejoice and converse cheerfully with each other. (LP 76.1)

An angel was sent from Heaven to release the apostles. As he neared the Roman prison, the earth trembled beneath his feet, the whole city was shaken by the earthquake, and the prison walls reeled like a reed in the wind. The heavily bolted doors flew open; the chains and fetters fell from the hands and feet of every prisoner. (LP 77)

(14) HOW DID THE KEEPER OF THE PRISON FIRST RESPOND TO THE EARTHQUAKE?

Acts 16:27

(15) WHAT DID PAUL TELL HIM THAT SHOWED THE LOVE OF GOD?

He saw his own deplorable condition in contrast with that of the disciples, and with deep humility and reverence asked them to show him the way of life. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." The jailer then washed the wounds of the apostles, and ministered unto them; and was baptized by them." (LP 77.3, 78.2)

(17) WHAT FAITHFUL EXAMPLE OF ZEAL AND DEVOTION DID PAUL AND SILAS SET FOR THE BELIEVERS IN PHILIPPI?

Philippians 1:1, 29

Related Texts: 2 Corinthians 11: 24-27; Philippians 3:8-10; Acts 16:29-32

Paul's labors at Philippi resulted in the establishment of a church there, whose numbers steadily increased. His example of zeal and devotion, above all, his willingness to suffer for Christ's sake, exerted a deep and lasting influence upon the converts to the faith. They highly prized the precious truths for which the apostle had sacrificed so much and they gave themselves, with wholehearted devotion, to the cause of their Redeemer.

This church did not escape persecution. Says Paul, in his Epistle to the Philippians: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me." Yet such was their steadfastness in the faith that he declares: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." (LP 81.1, 2)

(18) WHAT POWERFUL PROMISE CAN WE CLAIM TODAY THAT WAS DEMON-

Acts 16: 28

Related texts: Matthew 5:44; 1 Samuel 24:16, 17

Upon awakening he saw all the prison doors open, and his first thought was that the prisoners had escaped. He remembered with what an explicit charge the prisoners had been entrusted to his care the night before, and he felt sure that death would be the penalty of his apparent unfaithfulness. He cried out in the bitterness of his spirit that it was better for him to die by his own hand than to submit to a disgraceful execution. He was about to kill himself, when Paul cried out with a loud voice, "Do thyself no harm; for we are all here." (LP 77.2)

(16) AS THE LOVE OF CHRIST BEGAN TO DAWN ON HIS MIND, WHAT URGENT QUESTION DID THE JAILER ASK THE SUFFERING APOSTLES?

Acts 16:29, 30

Related texts: Matthew 19:16; Acts 2:37; 9:6

The severity with which the jailer had treated the apostles had not roused their resentment, or they would have allowed him to commit suicide. But their hearts were filled with the love of Christ, and they held no malice against their persecutors. The jailer dropped his sword, and called for a light. He hastened into the inner dungeon, and fell down before Paul and Silas, begging their forgiveness. He then brought them into the open court, and inquired of them, "Sirs, what must I do to be saved?"

Paul at Thessalonica, Berea and Athens - 8

This chapter is based on Acts 17:1

(1) CONTINUING THEIR SECOND MISSIONARY JOURNEY, PAUL AND COMPANIONS MADE THEIR WAY TO WHAT CITY?

Acts 17:1

Related text: Luke 4:43, 44

After leaving Philippi, Paul and Silas made their way to Thessalonica. They were there privileged to address a large concourse of people in the synagogue, with good effect. Their appearance bore evidence of their recent shameful treatment, and necessitated an explanation of what they had endured. This they made without exalting themselves, but magnified the grace of God, which had wrought their deliverance. The apostles, however, felt that they had no time to dwell upon their own afflictions. They were burdened with the message of Christ, and deeply in earnest in his work. (LP 81.3-82)

(2) WHAT WAS THE THEME OF PAUL'S PREACHING IN THE JEWS' SYNAGOGUE ON THE HOLY SABBATH DAY?

Acts 17:3

Related texts: Acts 13:15, 23, 35; 18:28

In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies con-

cerning the Messiah. Christ in His ministry had opened the minds of His disciples to these prophecies; "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. Peter in preaching Christ had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets he clearly proved the identity of Jesus of Nazareth with the Messiah and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets. (AA 221.1-222)

Thus Paul preached to the Thessalonians three successive Sabbaths, reasoning with them from the Scriptures, upon the life, death, and resurrection of Christ...He declared that Christ would come a second time in power and great glory, and establish his kingdom upon the earth, subduing all authority, and ruling over all nations. Paul was an Adventist; he presented the important event of the second coming of Christ with such power and reasoning that a deep impression, which never wore away, was made upon the minds of the Thessalonians. (LP 83.1, 2)

(3) WHO BELIEVED THE MESSAGE AND JOINED WITH PAUL AND SILAS?

Acts 17:4

Related texts: Acts 2:44; Romans 4:3

As the truths of the gospel were thus proclaimed in Thessalonica with mighty power, the attention of large congregations was arrested.

“Some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.” (AA 229.2)

(4) AS IN DAMASCUS, JERUSALEM, ANTIOCH IN PISIDIA AND ICONIUM, WHO WAS THE MAIN GROUP WHO REFUSED TO BELIEVE THAT JESUS WAS THE CHRIST?

Acts 17:5

Related texts: Acts 13:45; 14:2

When the Jews saw that the apostles were successful in obtaining large congregations; that many were accepting their doctrines-among them the leading women of the city, and multitudes of Gentiles-they were filled with envy and jealousy. These Jews were not then in favor with the Roman power, because they had raised an insurrection in the metropolis not long previous to this time. They were regarded with suspicion, and their liberty was, in a measure, restricted. They now saw an opportunity to take advantage of circumstances to re-establish themselves in favor, and at the same time, to throw reproach upon the apostles and the converts to Christianity. (LP 84.2)

(5) WHAT DID THEIR UNBELIEF AND ENVY LEAD THEM TO DO?

Acts 17:5

Related text: Acts 21:27

This they set about doing by representing that the leaders in the new doctrine were raising a tu-

mult among the people. They accordingly excited the passions of the worthless mob by cunningly devised falsehoods, and incited them to make an uproarious assault upon the house of Jason, the temporary home of the apostles. This they did with a fury more like that of wild beasts than of men. They had been instructed by the Jews to bring out Paul and Silas, and drag them to the authorities, accusing them of creating all this uproar, and of raising an insurrection. (LP 84.3-85)

(6) WHEN WE FOLLOW CHRIST WHAT TYPE OF TREATMENT DID HE WARN US TO EXPECT?

John 15:20

(7) WHO DID THE MOB UPHOLD AS KING INSTEAD OF JESUS?

Acts 17:7

Related text: John 19:12, 15

In the hope of finding the apostles, they “assaulted the house of Jason;” but they could find neither Paul nor Silas. And “when they found them not,” the mob in their mad disappointment “drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.”

As Paul and Silas were not to be found, the magistrates put the accused believers under bonds to keep the peace. Fearing further violence, “the brethren immediately sent away Paul and Silas by night unto Berea.” (AA 229.3-230)

(8) HOW ARE THOSE WHO HEARD THE APOSTLES IN BEREIA DESCRIBED AND WHY?

Acts 17:11

Related texts: Psalm 18:44; John 5:39

At Berea Paul found Jews who were willing to investigate the truths he taught. Luke’s record declares of them: “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. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.”

The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles. They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah. Daily they searched the inspired records, and as they compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts. (AA 231.1, 2)

If the people of our time would follow the example of the noble Bereans, in searching the Scriptures daily, and in comparing the messages brought to them with what is there recorded, there would be thousands loyal to God’s law where there is one today. But many who profess to love God have no desire to change from error to truth, and they cling to the pleasing fables of the last days. Error blinds the mind and leads from God; but truth gives light to the mind and life to the soul. (LP 88.1)

(9) WHAT FURTHER TROUBLE DID THE JEWS OF THESSALONICA CAUSE FOR THE APOSTLES IN BEREIA?

Acts 17:13

Related text: Mark 12:12, 13

The unbelieving Jews of Thessalonica, filled with jealousy and hatred of the apostles, and not content with having driven them from their labors among the Thessalonians, followed them to Berea, and again stirred up the excitable passions of the lower class to do them violence. The teachers of the truth were again driven from their field of labor. Persecution followed them from city to city. This hasty retreat from Berea deprived Paul of the opportunity he had anticipated of again visiting the brethren at Thessalonica...

God in his providence, permitted Satan to hinder Paul from returning to the Thessalonians. Yet the faithful apostle steadily pressed on through opposition, conflict, and persecution, to carry out the purpose of God as revealed to him in the vision at Jerusalem: “I will send thee far hence unto the Gentiles.” (LP 88.2, 3-89)

(10) TO WHAT CITY DID THE BROTHERS CONDUCT PAUL?

Acts 17:15

Related texts: Acts 1:8, 1 Thessalonians 3:1, 2

From Berea Paul went to Athens. He was accompanied on his journey by some of the Bereans who had been newly brought into the faith, and who were desirous of learning more from him of the way of life. When the apostle arrived at Athens, he sent these men back with a message

to Silas and Timothy to join him immediately in that city. Timothy had come to Berea previously to Paul's departure, and with Silas had remained to carry on the work so well begun there, and to instruct the new converts in the principles of their holy faith.

The city of Athens was the metropolis of heathendom. Paul did not here meet with an ignorant, credulous populace, as at Lystra; but he encountered a people famous for their intelligence and education. Statues of their gods and the deified heroes of history and poetry met the eye in every direction; while magnificent architecture and paintings also represented the national glory and the popular worship of heathen deities. (LP 89. 1, 2)

(11) AS PAUL WAITED FOR SILAS AND TIMOTHY TO JOIN HIM IN ATHENS, WHAT DID HIS AGITATED SPIRIT LEAD HIM TO DO?

Acts 17:16, 17

Related texts: Psalm 115:4-8; 135:15-18

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. (AA 234.1)

While waiting for Silas and Timothy, Paul was not idle. He "disputed...in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." But his principal work in Athens was to bear the tidings of salvation to those who had no intelligent conception of God and of his purpose in behalf of the fall-

en race. The apostle was soon to meet paganism in its most subtle, alluring form. (AA 234.4-235)

(12) WHAT DID THE CULTURED ATHENIANS DESIRE OF HIM?

Acts 17:19, 20

Related texts: Jeremiah 38:14; Zechariah 8:23; 2 Kings 22:13-14

The great men of Athens were not long in finding out this singular teacher, who presented to the people doctrines so new and strange.... The Stoics and Epicureans encountered him; but they, and all others who came in contact with him, soon saw that he had a store of knowledge even greater than their own....They accordingly conducted him to Mars' Hill. This was the most sacred spot in all Athens, and its recollections and associations were such as to cause it to be regarded with superstitious dread....Here, away from the noise and bustle of crowded thoroughfares, and the tumult of promiscuous discussion, the apostle could be heard without interruption; for the frivolous, thoughtless class of society did not care to follow him to this place of highest reverence. Around him here were gathered poets, artists, and philosophers,-the scholars and sages of Athens,-who thus addressed him: "May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears; we would know, therefore, what these things mean." (LP 91.2; 92. 1, 2; 93.1)

(13) WHAT TRUTH ABOUT JESUS DID PAUL PREACH TO THE ATHENIANS, AS HE HAD DECLARED TO THOSE IN THESSALONICA, AND STIMULATED A CONTROVERSIAL DEBATE?

Acts 17:31, 32

Related texts: Acts 17:3; 13:34, 37

Some who prided themselves upon the extent of their intellectual culture entered into conversation with him. Some were prepared to ridicule the apostle as one far beneath them, socially and intellectually, and said jeeringly among themselves, "What will this babbling say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection." (LP 91.3-92)

(14) AS CHRISTIAN WITNESSES TODAY, WHAT SHOULD BE THE THEME OF OUR MESSAGE TO A DYING WORLD?

1 Corinthians 2:2

Romans 8:34

(15) WHEN WE LIVE AND ARE PERSECUTED FOR THE SAKE OF CHRIST, WHAT WONDERFUL PROMISE MAY WE CLAIM?

Matthew 10:18-20

Matthew 10:19-20

I believe that both the Old and New Testaments declare the truths concerning Jesus Christ.

Circle: Yes Undecided

I desire to fully accept the doctrines of Christ as presented in the entire Bible, regardless of who may oppose them.

Circle: Yes Undecided.

I wholeheartedly desire to be right with God, and therefore commit, by the power of Christ, to searching His Word daily, that it may give light to my mind and life to my soul.

Circle: Yes Undecided

I understand that in the resurrection of Christ from the dead, God has given all believers in Him assurance of eternal life.

Circle: Yes Undecided

Paul and Apollos at Corinth - 9

This chapter is based on Acts 18:1

(1) WITHOUT WAITING FOR SILAS AND TIMOTHY, PAUL LEFT ATHENS FOR WHAT CITY?

Acts 18:1

Related texts: Acts 13:14; 14:6; 17:1

Paul did not wait at Athens for his brethren, Silas and Timothy, but leaving word for them to follow him, went at once to Corinth. Here he entered upon a different field of labor from that which he had left. Instead of the curious and critical disciples of schools of philosophy, he came in contact with the busy, changing population of a great center of commerce. Greeks, Jews, and Romans, with travelers from every land, mingled in its crowded streets, eagerly intent on business and pleasure, and having little thought or care beyond the affairs of the present life. (LP 98.1)

(2) WHAT HUSBAND AND WIFE TEAM OF TENTMAKERS DID PAUL JOIN IN CORINTH, BEING OF THE SAME CRAFT?

Acts 18:2, 3

Related texts: Acts 20:34; 1 Corinthians 4:12; 2 Thessalonians 3:8-10

Among the Jews who took up their residence here were many who were innocent of the wrongs

that prevailed among them as a people. Of this class were Aquila and Priscilla, who afterward became distinguished as believers in Christ. Paul, becoming acquainted with the character of these excellent persons, abode with them; and having in his youth learned their trade of making tents, which were much used in that warm climate, he worked at this business for his own support.

The Hebrews had been instructed of God, by his servant Moses, to train up their children to industrious habits. That people were thus led to look upon indolence as a great sin, and their children were all required to learn some trade by which, if necessary, they could gain a livelihood. Those who neglected to do this were regarded as departing from the instruction of the Lord. Labor was considered elevating in its nature, and the children were taught to combine religion and business. In the time of Christ, Jews, though wealthy, still followed their ancient custom. (LP 99.3-110.2)

(3) AS HE HAD DONE IN ANTIOCH IN PISIDIA, AND THESSALONICA, WHAT DID PAUL DO IN THE SYNAGOGUE ON THE SABBATH? Acts 18:4

Acts 18:4

Related texts: Acts 13:42, 44; 17:1, 2

Behold the apostle preaching in the synagogue at Corinth, reasoning from the writings of Moses and the prophets, and bringing his hearers down to the advent of the promised Messiah. Listen as he makes plain the work of the Redeemer as the great high priest of mankind-the One who through the sacrifice of His own life was to make

atonement for sin once for all, and was then to take up His ministry in the heavenly sanctuary. Paul's hearers were made to understand that the Messiah for whose advent they had been longing, had already come; that His death was the antitype of all the sacrificial offerings, and that His ministry in the sanctuary in heaven was the great object that cast its shadow backward and made clear the ministry of the Jewish priesthood.

Paul "testified to the Jews that Jesus was Christ." From the Old Testament Scriptures he showed that according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and of David; then he traced the descent of Jesus from the patriarch Abraham through the royal psalmist. He read the testimony of the prophets regarding the character and work of the promised Messiah, and His reception and treatment on the earth; then he showed that all these predictions had been fulfilled in the life, ministry, and death of Jesus of Nazareth. (AA 246.2- 247.1)

Paul had purposely presented the gospel to the Corinthians in its veriest simplicity. Disappointed with the results of his labors at Athens, where he had brought his learning and eloquence to bear upon his hearers, he determined to pursue an entirely different course at Corinth. He presented there the plain, simple truth, unadorned with worldly wisdom, and studiously dwelt upon Christ, and his mission to the world. (LP 120.1)

(4) WHAT DECLARATION DID PAUL MAKE AFTER THE JEWS REJECTED JESUS AS CHRIST?

Acts 18:5, 6

Related texts: Mark 16:16; Acts 13:46; 22:21

But the Jews of Corinth closed their eyes to all the evidence so clearly presented by the apostle, and refused to listen to his appeals. The same spir-

it which had led them to reject Christ, filled them with wrath and fury against Paul. They would have put an end to his life, had not God guarded his servant, that he might do his work, and bear the gospel message to the Gentiles.

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue." Silas and Timothy had joined Paul, and together they now labored for the Gentiles. (LP 104.2-105)

(5) WHO BELIEVED THE MESSAGE OF PAUL AND WAS BAPTIZED?

Acts 18:8

Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been made in the death of the Son of God. The age of clearer light and knowledge had now come....He preached the cross of Christ, not with labored eloquence of speech, but with the grace and power of God; and his words moved the people. "And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians, hearing, believed and were baptized."

(6) WHAT ENCOURAGEMENT DID THE LORD GIVE PAUL IN A VISION, LEADING HIM TO STAY IN CORINTH FOR A YEAR AND A HALF?

Acts 18:9-11

Related texts: 1 Kings 19:18; 1 Corinthians 2:2.

Though Paul had a measure of success, yet he became very weary of the sight of his eyes and the hearing of his ears in the corrupt city of Corinth.... He considered Corinth a very questionable field of labor, and determined to leave it....As he was contemplating leaving the city for a more promising field, and feeling very anxious to understand his duty in the case, the Lord appeared to him in a vision of the night, and said, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." Paul understood this to be a command to remain in Corinth, and a guarantee that the Lord would give increase to the seed sown. Strengthened and encouraged, he continued to labor there with great zeal and perseverance for one year and six months. A large church was enrolled under the banner of Jesus Christ. Some came from among the most dissipated of the Gentiles; and many of this class were true converts, and become monuments of God's mercy and the efficacy of the blood of Christ to cleanse from sin. (LP 105.1, 2; 106.3; 107.1)

(7) WHAT CHARGE DID THE JEWS BRING AGAINST PAUL, SIMILAR TO THE ACCUSATION OF THE PHILIPPIANS?

Acts 18:12, 13

Related text: Acts 16:19-21

The increased success that Paul had in presenting Christ, roused the unbelieving Jews to more determined opposition. They rose in a body

and "made insurrection with one accord against Paul, and brought him to the judgment seat of Gallio, who was then proconsul of Achaia. They expected that the authorities, as on former occasions, would side with them; and with loud, angry voices they uttered their complaints against the apostle, saying, "This fellow persuadeth men to worship God contrary to the law." (AA 252.2)

(8) WHAT REASON DID GALLIO GIVE FOR HIS REFUSAL TO CONDEMN AN INNOCENT MAN?

Acts 18:14-15

Related texts: John 19:4, 15-16; 1 Samuel 19:4, 5

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. Then, turning to the angry accusers, he said, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment-seat." (LP 107.3-108)

Gallio was a man of integrity, and would not become the dupe of the jealous and intriguing Jews. Unlike Pilate, he refused to do injustice to one whom he knew to be an innocent man. (LP 108.2)

(9) A WHILE AFTER THIS INCIDENT PAUL WENT THROUGH SYRIA TO EPHESUS. WHO ACCOMPANIED HIM?

ecies, and an able expounder of the Scriptures, publicly proclaiming his faith in Christ, as far as he himself had received the light. (LP 119.1)

(11) AFTER HEARING HIM PREACH IN THE SYNAGOGUE, WHO TAUGHT APOLLOS MORE PERFECTLY THE WAY OF GOD?

Acts 18:26

Related texts: Luke 24:25-27, 44-46; Acts 8:29-35

While at Ephesus, Apollos “began to speak boldly in the synagogue.” Among his hearers were Aquila and Priscilla, who, perceiving that he had not yet received the full light of the gospel, “took him unto them, and expounded unto him the way of God more perfectly.” (AA 270.1)

Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of the mission of Christ, his resurrection and ascension, and of the work of his Spirit, the Comforter which he sent down to remain with his people during his absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church. Thus a thorough scholar and brilliant orator learned the way of the Lord more perfectly from the teachings of a Christian man and woman whose humble employment was that of tent making. (LP 119.2)

(12) APOLLOS NEXT WENT TO THE CITY OF CORINTH, IN THE REGION OF ACHAIA. (ACTS 18:27; 19:1). HOW DOES THIS VERSE DESCRIBE HIS PUBLIC EFFORT TO PERSUADE THE JEWS THAT JESUS WAS CHRIST?

Acts 18:18, 19

Related texts: Mark 6:7; Acts 13:2, 4

After leaving Corinth, Paul’s next scene of labor was at Ephesus. He was on his way to Jerusalem to celebrate the approaching festival; and his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and produced so favorable an impression that he was entreated to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying; but he promised to labor with them on his return. He had been accompanied to Ephesus by Aquila and Priscilla, and now he left them to carry forward the good work which he had begun. (LP 118.1-119)

(10) AFTER PAUL DEPARTED, WHO VISITED EPHESUS AND WHAT DID HE PREACH?

Acts 18:24, 25

Related texts: 1 Corinthians 1:12; 3:5, 6, 21, 22

It was at this time that “a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.” He had heard the preaching of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet had not been in vain. The Scripture record of Apollos is that he “was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.” (AA 269.2-270)

Apollos was a thorough student of the proph-

CHURCH IS NOT TO BE ENCOURAGED OR EXPRESSED?

John 17:21

Related Texts: Psalm 133:1; Ephesians 4:3; John 17:23

I understand that indolence (laziness) is a great sin, and there is dignity in labor, even for a minister of the gospel.

Circle: Yes Undecided

I desire to share with others the Old Testament prophecies concerning the Messiah and their New Testament fulfillment, showing Jesus to be the Redeemer of the world.

Circle: Yes Undecided

I pray for courage to be like Gallio and not condemn the innocent believer in Jesus, even though pressure is brought to bear against me.

Circle: Yes Undecided

By the grace of God, I desire to seek to be a peacemaker in His church, understanding that there should not be any rivalry among His disciples.

Circle: Yes Undecided

Acts 18:28

Related texts: Acts 18:5; 17:3; 9:22

Apollos, having become better acquainted with the doctrine of Christ, now felt anxious to visit Corinth and the Ephesian brethren wrote to the Corinthians to receive him as a teacher in full harmony with the church of Christ. He accordingly went to Corinth, and labored with the very Jews who had rejected the truth as preached to them by Paul. He reasoned with them from house to house, both publicly and privately, showing them Christ in prophecy; that he was Jesus whom Paul had preached, and that their expectations of another Messiah to come were in vain. Thus Paul planted the seed of truth, and Apollos watered it; and the fact that Apollos supported the mission of Paul gave character to the past labors of the great apostle among them.

His success in preaching the gospel led some of the church to exalt his labors above those of Paul, while he himself was working in harmony with Paul for the advancement of the cause. This rival spirit threatened to greatly hinder the progress of truth. (LP 119.3-120.1)

Many declared themselves to be under the leadership of Apollos, while others preferred the labors of Paul. Satan came in to take advantage of these imaginary differences in the Corinthian church, tempting them to hold these Christian ministers in contrast. Some claimed Apollos as their leader, some Paul, and some Peter. Thus Paul, in his efforts to establish Christianity, met with conflicts and trials in the church as well as outside of it. (LP 120.2)

(13) WHAT PRAYER DID CHRIST PRAY FOR HIS FOLLOWERS THAT SHOWS THAT A SPIRIT OF RIVALRY IN THE

Paul's Letters to the Churches - 10

This chapter is based on 1 Thessalonians 3:6; 1 Corinthians 1:11; Ephesians 2:20; Galatians 1:7

(1) WHAT NEWS OF THE THESSALONIANS DID TIMOTHY BRING TO PAUL WHILE HE WAS AT CORINTH?

1 Thessalonians 3:6

Related texts: Proverbs 25:25

Paul had sent Timothy to revisit the places of his former labors, and to confirm and establish the church at Thessalonica. Timothy's report was encouraging, and refreshed the spirit of Paul. He was thus prompted to write to these beloved brethren. His first and second epistles to the church are given us. His heart was drawn out in love to those who had embraced the doctrine of Christ, which subjected them to reproach and persecution heretofore unknown to them. (LP 110.1)

(2) WHAT IGNORANCE OF THE THESSALONIAN BELIEVERS DID PAUL SEEK TO CORRECT IN HIS FIRST LETTER TO THEM?

1 Thessalonians 4:13

Related texts: Revelation 14:13; John 11: 24, 25

There was still another reason for Paul's communication to these brethren. Some who were

newly brought into the faith had fallen into errors in regard to those who had died since their conversion. They had hoped that all would witness the second coming of Christ; but they were in great sorrow as one after another of the believers fell under the power of death, making it impossible for them to behold that desirable event,-the coming of Christ in the clouds of heaven. (LP 110.2)

The Thessalonians had eagerly grasped the idea that Christ was coming to change the faithful who were alive, and take them to himself. They had carefully guarded the lives of their friends, lest they should die, and lose the blessing which they anticipated at the coming of their Lord. But, one after another, death had laid their loved ones low; and they had buried them from their sight with fear and trembling. All their ancestors had thus been buried, and with anguish the Thessalonians looked upon the faces of their dead for the last time, never expecting to meet them again in a future life. (LP 112.1)

(3) WHAT COMFORTING ASSURANCE DID PAUL GIVE THEM CONCERNING THEIR DEAD LOVED ONES?

1 Thessalonians 4:16

Related texts: John 5:28, 29; 6:39-40, 44

Paul then endeavored to inform his Thessalonian brethren concerning the true state of the dead. He speaks of them as asleep,-in a state of unconsciousness: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep

in Jesus will God bring with him....For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.” (LP 111.3)

Paul wrote, “Even so, them also which sleep in Jesus will God bring with him.” Many interpret this passage to mean that the sleeping ones are brought with Christ from Heaven; but Paul designed to be understood that in like manner as Christ was raised from the dead, so will God bring up the sleeping saints with him from their graves, and take them with him to Heaven. Precious consolation! glorious hope! not only to the church of Thessalonica, but to all true Christians who live upon the earth. (LP 113.3-114)

(4) HOW MUCH DO THE DEAD KNOW AND WHERE DO THEY REST UNTIL THE COMING OF THE LORD?

Ecclesiastes 9:5

Related texts: Psalm 146:4; Job 14:12, 13; Isaiah 38:18

(5) SOME WERE TEACHING THE THESSALONIAN BELIEVERS CHRIST WAS SOON TO COME. WHO DID PAUL SAY MUST BE REVEALED BEFORE THAT EVENT?

2 Thessalonians 2:3

Related texts: 2 Thessalonians 2:2; Daniel 7:24, 25

In this First Epistle to the Thessalonians, Paul’s teachings concerning the second coming of Christ were in perfect harmony with his former instructions to the church. Yet his words were misapprehended by some of the Thessalonian brethren. They understood him to express the hope that he himself would live to witness the Saviour’s advent. This belief served to increase their enthusiasm and excitement. Those who had previously neglected their cares and duties, now considered themselves sustained by the apostle; hence they became more persistent than before in urging their erroneous views. (LP 116.2)

In his second letter to this church, Paul seeks to correct their misapprehensions, and to set before them his true position....He then showed that great events were to transpire in the future, as foretold in prophecy, before Christ should come. Said the apostle: “Be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed.” The papal power, so clearly described by the prophet Daniel, was yet to rise, and wage war against God’s people and trample upon his law. Until this power should have performed its deadly and blasphemous work, it would be in vain for the church to look for the coming of their Lord. (LP 116.3-117; 117.1)

(6) WHAT DISTURBING NEWS DID PAUL HEAR FROM THE HOUSE OF CHLOE ABOUT THE BELIEVERS AT CORINTH?

1 Corinthians 1:11

Related texts: 1 Corinthians 1:10; 2 Corinthians 13:11

Paul was free to mention how and by whom he had been informed of the divisions in the

church: "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." Though Paul was an inspired apostle, the Lord did not reveal to him at all times just the condition of his people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received, he was prepared to judge of the character of these developments. Because the Lord had not given him a new revelation for that special time, those who were really seeking light did not cast aside his message as only a common letter. The Lord had shown him the difficulties and dangers which would arise in the churches, that when they should develop, he might know how to treat them. He was set for the defense of the church; he was to watch for souls as one who must render account to God; and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written as much under the inspiration of the Spirit of God as were any of his epistles. (LP 152.3-153)

(7) ONE DIVISION THAT PAUL ADDRESSED WAS EXALTING ONE MINISTER ABOVE ANOTHER. HOW DOES PAUL DESCRIBE THE COOPERATION BETWEEN HIMSELF AND APOLLOS?

1 Corinthians 3:6

Related texts: 1 Corinthians 3:7, 8

Paul sought to impress upon his Corinthian brethren the fact that he himself, and the ministers associated with him, were only men, commissioned of God to teach the truth; that they were individually engaged in the same work, which was given them by their Heavenly Father; and that they were all dependent upon him for the

success which attended their labors. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. (LP 126.1)

Paul says: "So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building." The teacher of Christ's truth must be near the cross himself, in order to bring sinners to it. His word should be to preach Christ, and studiously to avoid calling attention to himself, and thus encumbering the sacred truth, lest he hinder its saving power. (LP 126.3-127)

(8) WHO IS THE ONLY TRUE FOUNDATION FOR THE CHURCH OF GOD TO BE BUILT UPON?

1 Corinthians 3:11

Related texts: Matthew 16:16, 18; 21:42, 44

The apostle made no mention of the false teachers who were seeking to destroy the fruit of his labor. Because of the darkness and division in the church, he wisely forbore to irritate them by such references, for fear of turning some entirely from the truth. But he called the attention of the Corinthians to his own work among them, saying: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (LP 153.1)

Paul had now been working in the Gentile quarry, to bring out valuable stones to lay upon the foundation, which was Jesus Christ, that by coming in contact with that living stone, they might also become living stones. (LP 154.3)

(9) THOUGH NOT READILY DETECTED BY THE HUMAN EYE, WHAT DOES PAUL SAY WILL HAPPEN TO EVERY PERSON'S WORK (CHARACTER) ON THE DAY OF JUDGMENT?

1 Corinthians 3:12, 13

Related texts: 1 Peter 2:4. 5

In his letter to the Corinthians, he writes, further: "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it." Some ministers, through their labors, furnish the most precious material, gold, silver, and precious stones, which represent true moral worth in those gained to the cause by them. The false material, gilded to imitate the true, - that is, a carnal mind, and unsanctified character, glossed over with seeming righteousness, - may not be readily detected by mortal eye; but the day of God will test the material.

The precious stones represent the most perfect Christians, who have been refined and polished by the grace of God, and by affliction which they have endured with much prayer and patience. Their obedience and love resemble those of the great Pattern. Their lives are beautified and ennobled by self-sacrifice. They will endure the test of the burning day, for they are living stones. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (LP 155.2, 3)

(10) TO THE CHURCH AT EPHESUS, WHO DID PAUL DESCRIBE AS BEING

THE CHIEF CORNERSTONE THAT THE CHURCH IS BUILT UPON?

Ephesians 2:19, 20

Related texts: Psalm 118:22, 23

In writing to the Ephesians, he says: "Now, therefore, ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God." (LP 154.3-155)

Christ himself, the foundation and the crowning glory of God's temple, became "a rock of offense to them that stumble at the word." Yet that chief foundation stone, "disallowed indeed of men," was "chosen of God and precious." Though rejected by the Jewish builders, it became the head of the corner. Christ was put to death; but the work of building did not cease. He was honored in Heaven and by the faithful on earth as the true foundation. (LP 158.2)

(11) IN HIS EPISTLE TO THE ROMANS, WHO DOES PAUL DECLARE MAY BE JUSTIFIED THROUGH FAITH, THUS ESTABLISHING GOD'S HOLY LAW?

Romans 3:29

Related texts: Ephesians 2:11-13; Romans 4:11, 17

In his Epistle to the Romans, Paul set forth the great principles of the gospel which he hoped to present in person. He stated his position on the questions which were agitating the Jewish and Gentile churches, and showed that the hopes and promises which once belonged especially to the Jews were now offered to the Gentiles. With great clearness and power he presented the doctrines of justification by faith in Christ. While addressing the Roman Christians, Paul designed to instruct other churches also; but how little could he foresee the far-reaching influence of his words! The great truth of justification by faith, as set forth in this epistle, has stood through all the ages as a mighty beacon to guide the repentant sinner into the way of life. This light scattered the darkness which enveloped Luther's mind, and revealed to him the power of the blood of Christ to cleanse from sin. It has guided thousands of sin-burdened souls to the same source of pardon and peace. Every Christian has reason to thank God for that epistle to the church at Rome. (LP 187.1-188)

(12) WHAT DID FALSE TEACHERS DO IN THE CHURCHES OF GALATIA THAT PAUL STRONGLY REBUKED?

Galatians 1:6, 7

Related texts: Galatians 2:4, 5; 5:1-4

In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foot-hold in the churches. It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from

him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of Ten Commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. (LP 188.2)

In the introduction to his epistle, he asserted his own position as an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." He had been commissioned by the highest authority, not of earth, but in Heaven. After giving his salutation to the church, he pointedly addresses them: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another." The doctrines which the Galatians had received, could not in any sense be called the gospel; they were the teachings of men, and were directly opposed to the doctrines taught by Christ.

The apostle continues: "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (LP 189.2, 3)

(13) WHAT FOUR PROFITABLE BENEFITS DID PAUL GIVE THE CHURCHES THROUGH HIS WRITINGS, WHICH FORM A PART OF THE HOLY SCRIPTURES, TO HELP THEM GROW IN CHRIST?

2 Timothy 3:16

Related texts: Hebrews 12:6-8; Psalm 119:105

Paul's Third Missionary Journey -11

This chapter is based on Acts 19:1

(1) WHAT PROMISE DID PAUL MAKE TO THE BELIEVERS AT EPHESUS THAT HE KEPT ON HIS THIRD MISSIONARY JOURNEY? Acts 18:21

Acts 18:21

Related texts: Acts 20:16

While Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had spent some time at Antioch, the scene of his early labors. Thence he had traveled through Asia Minor, visiting the churches which he had himself established, and strengthening the faith of the disciples.

The city of Ephesus was the capital of the province of Asia*, and the great commercial center of Asia Minor. Its harbor was crowded with shipping from all parts of the known world, and its streets thronged with the people of every country. It therefore presented, like Corinth, a favorable missionary field. (LP 129.2, 3-129)

*"Asia", as used in the New Testament, does not apply to the continent of Asia, but to a Roman province which embraced the western part of Asia Minor, and of which Ephesus was the capital. (LP 128- margin)

(2) WHO DID PAUL FIND AT EPHESUS, WHO NEEDED A FULLER KNOWLEDGE OF SALVATION AND THE GIFT OF THE HOLY GHOST? Acts 19:1

Acts 19:1

Related texts: Acts 10:44-46; 2:4; 18:26

(3) WHAT GIFTS FROM THE HOLY GHOST DID THEY RECEIVE AFTER THEY WERE BAPTIZED WITH THE HOLY GHOST?

Acts 19:6

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained an imperfect knowledge of the life and mission of Christ. They had not the ability of Apollos, by with the same sincerity and faith they were seeking to spread the light which they had received.

These disciples were ignorant of the mission of the Holy Spirit, that Jesus promised to his believing people, to be the life and power of the church. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." Paul inquired, "Unto what then were ye baptized?" and they said, "Unto John's baptism." The apostle then proceeded to set before them the great truths which are the foundation of the Christian's hope. (LP 129.2, 3)

With deep interest, and grateful, wondering joy, the disciples listened to the words of Paul. By faith they grasped the atoning sacrifice of Christ, and acknowledged him as their Redeemer. They were then baptized "in the name of Jesus;" and as Paul laid his hands upon them, they received also the baptism of the Holy Spirit.

it, by which they were enabled to speak the languages of other nations and to prophesy. Thus these men were qualified to act as missionaries in the important field of Ephesus and its vicinity, and also from this center to spread the gospel of Christ in Asia Minor. (LP 130.1)

(4) AS HIS CUSTOM WAS, WHERE DID PAUL GO TO TEACH?

Acts 19:8

(5) WHEN UNBELIEF WAS DISPLAYED BY THE PEOPLE, WHAT DID PAUL DO WITH THE DISCIPLES, AS HE CONTINUED THE WORK FOR TWO YEARS?

Acts 19:9, 10

Related texts: Acts 18:6; Psalm 95:8; Acts 7:51

As was his custom, Paul had begun his work at Ephesus by teaching in the synagogue of the Jews. He continued to labor there for three months, “disputing and persuading the things concerning the kingdom of God.” He at first met with a favorable reception; but as in other fields of labor, he was soon violently opposed by the unbelieving Jews. As they persisted in their rejection of the gospel, the apostle ceased preaching in the synagogue... Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated the disciples as a distinct body, and himself continued his public instructions in the school of one Tyrannus, a teacher of some note. (LP 133.3-134.1)

(6) WHAT DID GOD WORK THROUGH THE HANDS OF PAUL, THAT BLESSED THE SICK?

Acts 19:11, 12

Related texts: Mark 5:29, 30; Matthew 8:16

As Paul was brought in direct contact with the idolatrous inhabitants of Ephesus, the power of God was strikingly displayed through him. The apostles were not always able to work miracles at will. The Lord granted his servant this special power as the progress of his cause or the honor of his name required. Like Moses and Aaron at the court of Pharaoh, the apostle had now to maintain the truth against the lying wonders of the magicians; hence the miracles he wrought were of a different character from those which he had heretofore performed. As the hem of Christ’s garment had communicated healing power to her who sought relief by the touch of faith, so on this occasion garments were made the means of cure to all that believed; “diseases departed from them, and evil spirits went out of them.” Yet these miracles gave no encouragement to blind superstition. When Jesus felt the touch of the suffering woman, he exclaimed, “Virtue is gone out of me.” So the scripture declares that the Lord wrought miracles by the hand of Paul, and that the name of the Lord Jesus was magnified, and not the name of Paul.

The manifestations of supernatural power which accompanied the apostle’s work, were calculated to make a deep impression upon a people given to sorcery, and priding themselves upon their intercourse with invisible beings. The miracles of Paul were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the enchantments of the sorcerer. Thus the Lord exalted his servant, even in the estimation of the idolaters themselves, immeasurably above the most favored and powerful of the magicians. (LP 135. 1, 2 - 136)

(7) THE SEVEN SONS OF THE JEWISH PRIEST SCEVA TRIED TO CAST OUT DEMONS AS DID PAUL. WHAT WAS THE RESULT?

Acts 19:16

Related texts: Luke 8:29; Matthew 17:15, 18

Sorcery had been prohibited in the Mosaic law, on pain of death, yet from time to time it had been secretly practiced by apostate Jews. At the time of Paul's visit to Ephesus, there were in the city certain Jewish exorcists, who seeing the wonders wrought by him, claimed to possess equal power. Believing that the name of Jesus acted as a charm, they determined to cast out evil spirits by the same means which the apostle had employed.

An attempt was made by seven brothers, the sons of one Sceva, a Jewish priest. Finding a man possessed with a demon, they addressed him, "We adjure thee by Jesus, whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know, but who are ye?" and the one possessed sprang on them with frantic violence and beat and bruised them, so that they fled out of the house, naked and wounded. (LP 136.1, 2)

(8) WHAT POSSESSIONS DID THE BELIEVERS DESTROY THAT SHOWED HOW POWERFULLY THE LORD HAD IMPRESSED THEIR MINDS WITH THE TRUTH?

Acts 19:19

(9) HOW MUCH WAS THE VALUE OF THE PROPERTY DESTROYED? Acts 19:19

Acts 19:19

Related texts: Isaiah 8:19; Acts 13:6, 8

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.

The influence of these events was more widespread than even Paul then realized. The manifestation of the power of Christ was a grand victory for Christianity in the very stronghold of superstition. From Ephesus the news was widely circulated, and a strong impetus was given to the cause of Christ. These scenes in the ministry of Paul lived in the memory of men, and were the means of converting many to the gospel, long after the apostle himself had finished his course. (LP 137.1 - 138)

(10) AFTER THESE THINGS, WHO DID PAUL SEND AHEAD OF HIM INTO MACEDONIA, THROUGH WHICH HE WAS TO PASS BEFORE GOING TO ROME?

These who were interested in this branch of industry found their gains diminishing. All united in attributing the unwelcome change to Paul's labors. Demetrius, a manufacturer of silver shrines, called together the workmen of his craft, and by a violent appeal endeavored to stir up their indignation against Paul. He represented that their traffic was endangered, and pointed out the great loss which they would sustain if the apostle were allowed to turn the people from their ancient worship. He then appealed to their ruling superstition, saying: "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul had persuaded and turned away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and here magnificence should be destroyed, whom all Asia and the world worshipeth." This speech acted as fire to the stubble. The excited passions of the people were roused, and burst forth in the cry, "Great is Diana of the Ephesians!" (LP 142.1, 2- 143)

(12) WHAT WAS DEMETRIUS' FIRST AND REAL CONCERN?

Acts 19:27

Related texts: 1 Timothy 6:5, 9

In his speech Demetrius had said, "This our craft is in danger." These words reveal the real cause of the tumult at Ephesus, and also the cause of much of the persecution which followed the apostles in their work. Demetrius and his fellow craftsmen saw that by the teaching and spread of the gospel the business of image making was endangered. The income of pagan priests and artisans was at stake, and for this reason they aroused against Paul the most bitter opposition. (AA 295.1)

Acts 19: 22

Related texts: Acts 19:21; Titus 1:4, 5; 1 Timothy 1:3

The apostle had now for some time been contemplating another missionary journey. He "purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." In harmony with this plan "he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;" but feeling that the cause in Ephesus still demanded his presence, he decided to remain until after Pentecost. An event soon occurred, however, which hastened his departure. (LP 291.1)

(11) WHO BROUGHT A CHARGE AGAINST PAUL AND "THAT WAY" (CHRISTIANITY)?

Acts 19:23, 24

Related texts: Acts 19:25-26; Luke 23:5; Mark 15:1-3; Daniel 6:5

Portable statues were modeled after the great image of Diana, and were widely circulated in the countries along the shores of the Mediterranean. Models of the temple which enshrined the idol were also eagerly sought. Both were regarded as objects of worship, and were carried at the head of processions, and on journeys and military expeditions. An extensive and profitable business had grown up at Ephesus from the manufacture and sale of these shrines and images.

(13) WHEN THE PEOPLE HEARD THESE CHARGES, WHAT DID THEIR WRATH LEAD THEM TO DO?

Acts 19:28

(14) WHO DID THE CROWD CATCH AND TAKE INTO THE THEATER?

Acts 19:29

Related texts: Luke 4:28, 29; 1 Samuel 23:15

A report of the speech was rapidly circulated. "The whole city was filled with confusion." Search was made for Paul, but the apostle was not to be found. His brethren, receiving an intimation of the danger, had hurried him from the place. Angels of God had been sent to guard the apostle; his time to die a martyr's death had not yet come.

Failing to find the object of their wrath, the mob seized "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel" and with these "they rushed with one accord into the theater."

Paul's place of concealment was not far distant, and he soon learned of the peril of his beloved brethren. Forgetful of his own safety, he desired to go at once to the theater to address the rioters. But "the disciples suffered him not." Gaius and Aristarchus were not the prey the people sought; not serious harm to them was apprehended. But should the apostle's pale, careworn face be seen, it would arouse at once the worse passions of the mob and there would not be the least human possibility of saving his life. (AA 293.1, 2, 3)

(15) WHO DID THE JEWS PUT FORWARD AS THEIR SPOKESMAN, DISTANCING THEMSELVES FROM PAUL?

Acts 19:33

(16) WHAT DID THE CROWD CRY OUT IN PROTEST FOR TWO HOURS AFTER THEY KNEW HE WAS A JEW? Acts 19:34

Acts 19:34

Related texts: Daniel 3:12

The tumult in the theater was continually increasing. "Some...cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together." The fact that Paul and some of his companions were of Hebrew extraction made the Jews anxious to show plainly that they were not sympathizers with him and his work. They therefore brought forward one of their own number to set the matter before the people. The speaker chosen was Alexander, one of the craftsmen, a coppersmith, to whom Paul afterward referred as having done him much evil. 2 Timothy 4:14. Alexander was a man of considerable ability, and he bent all his energies to direct the wrath of the people exclusively against Paul and his companions. But the crowd, seeing that Alexander was a Jew, thrust him aside, and "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." (AA 294.1)

(17) WHO DEFENDED GAIUS AND ARISTARCHUS, AS NEITHER ROBBERS OF CHURCHES, NOR BLASPHEMERS OF THE GODDESS DIANA?

(19) IN HIS LIFE ON EARTH, HOW DID JESUS SHOW HIS DISCIPLES TO DEAL WITH OPPOSITION AND PERSECUTION?

Matthew 12:14, 15

Related texts: Matthew 8:34, 9:1

By the grace of God, I desire to fulfill any promises I have made, being faithful and honest in my speech.

Circle: Yes Undecided

To those who have an imperfect knowledge of God's plan of salvation, I desire to share the great truths which are the foundation of the Christian's hope.

Circle: Yes Undecided

I understand that God does not cooperate with those who willingly despise and profane His Holy Word by disobedience.

Circle: Yes Undecided

Because I have accepted Jesus Christ as my personal Saviour, I desire to renounce all "heathen superstitions" He calls me to give up, no matter how costly they are.

Circle: Yes Undecided

Acts 19:35-37

(18) HOW DID THE TOWN CLERK SAY THE MATTER OF DEMETRIUS AND THE OTHER CRAFTSMEN SHOULD BE SETTLED? Acts 19:38

Acts 19:38

Related texts: Deuteronomy 17:8, 9; 1 Corinthians 6:1

At last, from sheer exhaustion, they ceased, and there was a momentary silence. Then the recorder of the city arrested the attention of the crowd, and by virtue of his office obtained a hearing. He met the people on their own ground and showed that there was no cause for the present tumult. He appealed to their reason. "Ye men of Ephesus," he said, "what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called into question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly. (AA 294.2-295)

Paul's Last Journey to Jerusalem - 12

This chapter is based on Acts 20:1; 21:33

(1) AFTER THE UPROAR ABOUT DIANA OF THE EPHESIANS, WHERE DID PAUL GO NEXT, CONTINUING HIS THIRD MISSIONARY JOURNEY?

Acts 20:1

Related texts: Acts 16:9, 10

Paul parted from his children in the faith with an affectionate farewell. He set out on his journey to Macedonia, designing on the way thither to visit Troas. He was accompanied by Tychicus and Trophimus, both Ephesians, who remained his faithful companions and fellow-laborers to the close of his life. (LP 146.3)

(2) LEAVING MACEDONIA, PAUL CAME INTO GREECE, STAYING THERE THREE MONTHS. WHO AGAIN DEMONSTRATED HATRED TOWARD HIM, LAYING WAIT FOR HIM AS HE WAS ABOUT TO SAIL?

Acts 20:3

Related texts: Acts 23:12; 25:3

Paul greatly desired to reach Jerusalem before the Passover as he would thus have an op-

portunity to meet those who should come from all parts of the world to attend the feast. Ever he cherished the hope that in some way he might be instrumental in removing the prejudice of his unbelieving countrymen, so that they might be led to accept the precious light of the gospel. He also desired to meet the church at Jerusalem and bear to them the gifts sent by the Gentile churches to the poor brethren in Judea. And by this visit he hoped to bring about a former union between the Jewish and the Gentile converts to the faith.

Having completed his work at Corinth, he determined to sail directly for one of the ports on the coasts of Palestine. All the arrangements had been made, and he was about to step on board the ship, when he was told of a plot laid by the Jews to take his life. In the past these opposers of the faith had been foiled in all their efforts to put an end to the apostle's work.

The success attending the preaching of the gospel aroused the anger of the Jews anew. From every quarter were coming accounts of the spread of the new doctrine by which Jews were released from the observance of the rites of the ceremonial law and Gentiles were admitted to equal privileges with the Jews as children of Abraham. Paul, in his preaching at Corinth, presented the same arguments which he urged so forcibly in his epistles. His emphatic statement, "There is neither Greek nor Jew, circumcision nor uncircumcision" (Colossians 3:11), was regarded by his enemies as daring blasphemy, and they determined that his voice should be silenced. (AA 389.1-390.1)

(3) PAUL CHANGED HIS PLANS, AND PURPOSED TO RETURN THROUGH MACEDONIA. WHO ACCOMPANIED HIM?

Acts 20:4

Related texts: Acts 15:40

Upon receiving warning of the plot, Paul decided to go around by way of Macedonia. His plan to reach Jerusalem in time for the Passover services had to be given up, but he hoped to be there at Pentecost.

Accompanying Paul and Luke were “Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.” Paul had with him a large sum of money from the Gentile churches, which he purposed to place in the hands of the brethren in charge of the work in Judea; and because of this he made arrangements for these representative brethren from various contributing churches, to accompany him to Jerusalem. (AA 390.2, 3)

(4) WHAT JEWISH FEAST DID PAUL KEEP AT PHILIPPI, BEFORE CATCHING UP WITH THE REST OF HIS COMPANY AT TROAS?

Acts 20:5, 6

Related texts: Acts 18:21

At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing onto Troas to await him there. The Philippians were the most loving and truehearted of the apostle’s converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them.

Sailing from Philippi, Paul and Luke reached their companions at Troas five days later, and remained for seven days with the believers in that place. (AA 390. 4-391.1)

(5) UPON THE LAST EVENING OF PAUL’S STAY AT TROAS, WHAT MIRACLE DID GOD WORK THROUGH HIM?

Acts 20:7, 9, 10, 12

Related texts: 19:11, 12; 10:36-41

Upon the last evening of his stay the brethren “came together to break bread.” The fact that their beloved teacher was about to depart, had called together a larger company than usual. They assembled in an “upper chamber” on the third story. There in the fervency of his love and solicitude for them, the apostle preached until midnight.

In one of the open windows sat a youth named Eutychus. In this perilous position he went to sleep and fell to the court below. At once all was alarm and confusion. The youth was taken up dead, and many gathered about him with cries and mourning. But Paul, passing through the frightened company, embraced him and offered up an earnest prayer that God would restore the dead to life. His petition was granted. Above the sound of mourning and lamentation the apostle’s voice was heard, saying, “Trouble not yourselves; for his life is in him.” With rejoicing the believers again assembled in the upper chamber. They partook of the Communion, and then Paul “talked a long while, even till break of day.” (AA 391.2, 3)

(6) FROM TROAS, ON SUNDAY MORNING, TO WHAT CITY DID PAUL WALK, PLANNING TO MEET HIS COMPANIONS WHO HAD SET SAIL?

Acts 20:13, 14

Related texts: Matthew 28:7, 10, 16

The ship on which Paul and his companions were to continue their journey, was about to set sail, and the brethren hastened on board. The apostle himself, however, chose to take the nearer route by land between Troas and Assos, meeting his companions at the latter city. This gave him a short season for meditation and prayer. The difficulties and dangers connected with his coming visit to Jerusalem, the attitude of the church there toward him and his work, as well as the condition of the churches and the interests of the gospel work in other fields, were subjects of earnest, anxious thought, and he took advantage of this special opportunity to seek God for strength and guidance. (AA 391.4-392)

*"Paul walked about 35 mi., doubtless on a paved Roman road, across a point of land from the city of Troas to Assos." SDA Bible Commentary, vol. 6, p. 389

(7) SAILING FROM ASSOS, THEY PASSED BY EPHESUS. HOWEVER, AT MILETUS, WHO DID PAUL SEND FROM THE EPHESIAN CHURCH?

Acts 20:16, 17

Related texts: Acts 19:1, 8; 2 Timothy 4:11, 13

As the travelers sailed southward from Assos, they passed the city of Ephesus, so long the scene of the apostle's labors. Paul had greatly desired to visit the church there, for he had important instruction and counsel to give them. But upon consideration he determined to hasten on, for he desired, "if it were possible for him, to be at Jerusalem the Day of Pentecost." On arriving at Miletus, however, about thirty miles from Ephesus, he learned that it might be possible to com-

municate with the church before the ship should sail. He therefore immediately sent a message to the elders, urging them to hasten to Miletus, that he might see them before continuing his journey. (AA 392.1)

(8) WHEN THE ELDERS CAME TO HIM AT MILETUS, HOW DID PAUL DESCRIBE HIS MINISTRY AMONG THEM?

Acts 20:19, 20, 25, 27

Related texts: Ephesians 2:10-13; 3:5, 6

In answer to his call they came, and he spoke to them strong, touching words of admonition and farewell. "Ye know," he said, "from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Paul had ever exalted the divine law. He had shown that in the law there is no power to save men from the penalty of disobedience. Wrongdoers must repent of their sins and humble themselves before God, whose just wrath they have incurred by breaking His law, and they must also exercise faith in the blood of Christ as their only means of pardon....By repentance and faith they might be freed from the condemnation of sin and through the grace of Christ be enabled henceforth to render obedience to the law of God.

"And now, behold," Paul continued, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that

bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.” (AA 392.2- 393.2)

(9) AFTER PAUL HAD FINISHED HIS FAREWELL TALK, HOW DID THE EPHESIAN ELDERS RESPOND?

Acts 20:37, 38

Related texts: Genesis 45:14; 46:29

“And now, brethren,” he continued, “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. I have coveted no man’s silver, or gold, or apparel.” Some of the Ephesian brethren were wealthy, but Paul had never sought personal benefit from them. It was no part of his message to call attention to his own wants. “These hands,” he declared, “have ministered unto my necessities, and to them that were with me.” Amidst his arduous labors and extensive journeys for the cause of Christ, he was able, not only to supply his own wants, by to spare something for the support of his fellow laborers and the relief of the worthy poor. This he accomplished only by unremitting diligence and the closest economy. Well might he point to his own example as he said, “I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

“And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul’s neck, and kissed

him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.” (AA 395.2-396.1)

(10) FROM MILETUS, THEY SAILED INTO TYRE. HOW LONG DID PAUL STAY WITH SOME DISCIPLES THERE?

Acts 21:4

(11) WHAT MESSAGE DID THEY GIVE PAUL, BEING IMPRESSED BY THE HOLY SPIRIT?

Acts 21:4

Related texts: Acts 16:6, 7

From Miletus the travelers sailed in “a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara, “on the southwest shore of Asia Minor, where, “finding a ship sailing over unto Phoenicia,” they “went aboard, and set forth.” At Tyre, where the ship was unloaded, they found a few disciples, with whom they were permitted to tarry seven days. Through the Holy Spirit these disciples were warned of the perils awaiting Paul at Jerusalem, and they urged him “that he should not go up to Jerusalem.” But the apostle allowed not the fear of affliction and imprisonment to turn him from his purpose. (AA 396.2)

(12) COMING TO CAESAREA, THEY STAYED WITH PHILIP THE EVANGE-

LIST. WHOM MET PAUL THERE AND TOLD HIM OF HIS COMING BONDAGE?

Acts 21:10, 11

Related texts: John 18:28, 29; Genesis 37:27, 28

Pursuing their journey southward, the travelers arrived at Caesarea, “and entered into the house of Philip the evangelist, which was one of the seven, and abode with him.” Here Paul tarried until the very eve of the feast. These few peaceful, happy days were the last days of perfect freedom which he was for a long time to enjoy. Before he should enter upon the stormy scenes that awaited him at Jerusalem, the Lord graciously refreshed his spirit with this season of rest and happy communion. (LP 203.3-204)

Soon after the apostle’s arrival at Caesarea, the prophet Agabus came down from Judea. He had been warned by the Holy Spirit, of the fate which awaited Paul, and in the symbolic manner of the ancient prophets he loosened the apostle’s girdle, and with it bound his own hands and feet, saying, “So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.” The companions of Paul had been aware that his visit to Jerusalem would be attended with great peril; but they had not foreseen the full extent of the danger. Now apprehension had become certainty; and to the perils to be encountered from the Jews were added the horrors of a Roman imprisonment. They earnestly entreated Paul to stay where he was, and to permit them to go to Jerusalem to deliver the contributions from the Gentile churches. The brethren at Caesarea also united their prayers and tears with those of his companions: Why should he face this great peril? Why expose his precious life to the malice of the Jews? Would it not be presumptuous to go, after receiving definite warning from the Spirit of God?

The apostle was deeply moved by the entreaties of his beloved brethren....But he felt that he was moving in obedience to the will of God, and he could not be deferred by the voice of friends, or even the warning of the prophet. He would not swerve from the path of duty to the right hand nor to the left. He must follow Christ, if need be, to prison and to death. (LP 204.2-205)

(13) WHAT BIBLICAL PRINCIPLE OUTLINED IN THIS VERSE GAVE PAUL COURAGE TO FACE HIS COMING PERSECUTION?

1 John 4:18

I understand that the success God give His true disciples in sharing the gospel will arouse hatred in their enemies, for “all that will live godly in Christ Jesus shall suffer persecution.”

Circle: Yes Undecided

I am thankful and much encouraged by the fact that God is still healing in answer to prayer by His faithful, obedient servants.

Circle: Yes Undecided

I believe that by repentance and faith in Christ, wrongdoers can be freed from the guilt and penalty of sin, and through the power of Christ’s grace, be enabled to keep His Ten Commandments.

Circle: Yes Undecided

I pray for the courage of perfect love, so that I can follow Christ in all circumstances, even to prison and death, even as the faithful apostle Paul would not be turned aside by fear.

Circle: Yes Undecided

Trial and Appeal to Caesar - 13

This chapter is based on Acts 21:13; 25:11

(1) ARRIVING AT JERUSALEM, WHAT DID PAUL TELL THE ELDERS THERE?

Acts 21:19

Related texts: Acts 15:4, 12

“When we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present.”

On this occasion, Paul and his companions formally presented to the leaders of the work at Jerusalem the contributions forwarded by the Gentile churches for the support of the poor among their Jewish brethren. The gathering of these contributions had cost the apostle and his fellow workers much time, anxious thought and wearisome labor. The sum, which far exceeded the expectations of the elders at Jerusalem, represented many sacrifices and even severe privations on the part of the Gentile believers. (AA 399.1, 2)

After the presentation of the gifts, Paul “declared particularly what things God had wrought among the Gentiles by his ministry.” This recital of facts brought to the hearts of all, even of those who had been doubting, the conviction, that the blessing of heaven had accompanied his labors. “When they heard it, they glorified the Lord.” They felt that the methods of labor pursued by the apostle bore the signet of Heaven. The liberal contributions lying before them added weight to the testimony of the apostle concerning the faithfulness of the new churches established among

the Gentiles. The men, who, while numbered among those who were in charge of the work at Jerusalem, had urged that arbitrary measures of control be adopted, saw Paul’s ministry in a new light and were convinced that their own course had been wrong, that they had been held in bondage by Jewish custom and traditions, and that the work of the gospel had been greatly hindered by their failure to recognize that the wall of partition between Jew and Gentile had been broken down by the death of Christ. (AA 402.3-403)

(2) AT JERUSALEM, WHAT ILL-ADVISED COUNSEL DID THE ELDERS GIVE PAUL, SO HE COULD APPEASE THE JEWS?

Acts 21:23, 24

Related texts: Acts 15:4, 5; Ephesians 2:14, 15; Galatians 2:14

This was the golden opportunity for all the leading brethren to confess frankly that God had wrought through Paul, and that at times they had erred in permitting the reports of his enemies to arouse their jealousy and prejudice. But instead of uniting in an effort to do justice to the one who had been injured, they gave him counsel which showed that they still cherished a feeling that Paul should be held largely responsible for the existing prejudice. They did not stand nobly in his defense, endeavoring to show the disaffected ones where they were wrong, but sought to effect a compromise by counseling him to pursue a course which in their opinion would remove all cause for misapprehension.

“Thou seest, brother,” they said, in response to his testimony, “how many thousands of Jews

there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.”

The brethren hoped that Paul, by following the course suggested, might give a decisive contradiction to the false reports concerning him. They assured him that the decision of the former council concerning the Gentile converts and the ceremonial law, still held good. But the advice now given was not consistent with that decision. The Spirit of God did not prompt this instruction; it was the fruit of cowardice. The leaders of the church at Jerusalem knew that by non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the Jews and expose themselves to persecution. (AA 403.1-404.1)

(3) PAUL JOINED IN WITH THE FOUR MEN ENDING THEIR NAZARITE VOWS AT THE TEMPLE. WHAT VIOLENCE AND FALSE CHARGE CAME AGAINST HIM BECAUSE OF THIS COMPROMISE WITH ERROR?

Acts 21:27-29

Related texts: Isaiah 39:4, 7; John 4:44

On the following day Paul began to carry out the counsel of the elders. The four men who were under the Nazarite vow (Numbers 6), the term of which had nearly expired, were taken by Paul into the temple, “to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.” Certain costly sacrifices for purification were yet to be offered.

Those who advised Paul to take this step had not fully considered the great peril to which he would thus be exposed. At this season, Jerusalem was filled with worshipers from many lands. As, in fulfillment of the commission given him by God, Paul had borne the gospel to the Gentiles, he had visited many of the world’s largest cities, and he was well known to thousands who from foreign parts had come to Jerusalem to attend the feast. Among these were men whose hearts were filled with bitter hatred for Paul, and for him to enter the temple on a public occasion was to risk his life. For several days he passed in and out among the worshipers apparently unnoticed; but before the close of the specified period, as he was talking with a priest concerning the sacrifices to be offered, he was recognized by some of the Jews from Asia.

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. (AA 406.1-407.1)

That an apostate from Israel should presume to profane the temple at the very time when thousands had come there from all parts of the world

to worship, excited the fiercest passions of the mob. "They took Paul, and drew him out of the temple: and forthwith the doors were shut."

"As they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar." (AA 407.2, 3)

(4) WHO TOOK PAUL OUT OF THE JEWS' HANDS AND BOUND HIM IN CHAINS?

Acts 21:33

Related texts: Acts 21:11; 20:22, 23

Claudius Lysias well knew the turbulent elements with which he had to deal, and he "immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul." Ignorant of the cause of the tumult, by seeing that the rage of the multitude was directed against Paul, the Roman captain concluded that he must be a certain Egyptian rebel of whom he had heard, who had thus far escaped capture. He therefore "took him, commanded him to be bound with two chains; and demanded who he was, and what he had done." At once many voices were raised in loud and angry accusation; "some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him." (AA 407.3-408)

(5) WHEN THE CHIEF CAPTAIN GAVE PAUL LICENSE TO SPEAK TO THE PEOPLE, THEY LISTENED FOR A TIME. WHAT WORD DISTURBED THEM INTO AN UPROAR AGAIN?

Acts 22:21, 22

Related texts: John 4:9, 27; Acts 11: 1-3; Luke 9: 52-56

He then endeavored to show that his work among the Gentiles had not been entered upon from choice. He had desired to labor for his own nation; but in that very temple the voice of God had spoken to him in holy vision, directing his course "far hence unto the Gentiles."

Hitherto the people had listened with close attention, but when Paul reached the point in his history where he was appointed Christ's ambassador to the Gentiles, their fury broke forth anew. Accustomed to look upon themselves as the only people favored by God, they were unwilling to permit the despised Gentiles to share the privileges which had hitherto been regarded as exclusively their own. Lifting their voices above the voice of the speaker, they cried, "Away with such a fellow from the earth: for it is not fit that he should live." (AA 409.2, 3-410)

(6) UPON HEARING THE JEWS CRY, THE CHIEF CAPTAIN COMMANDED PAUL TO BE WHIPPED. WHAT FACT ABOUT PAUL'S BACKGROUND SAVED HIM FROM THAT CRUEL PUNISHMENT?

Acts 22:29

Related texts: Acts 16:37, 38

"As they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle,

and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

“And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was freeborn. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew he was a Roman, and because he had bound him. (AA 410. 1, 2)

(7) THE NEXT DAY, PAUL WAS BROUGHT BEFORE THE SANHEDRIN COUNCIL. WHAT DID HE SAY THAT CAUSED A DIVISION AMONG THEM?

Acts 23:6

Related texts: Acts 23:8; Mark 14:55, 56

The apostle was now to be tried by the same tribunal of which he himself had been a member before his conversion. As he stood before the Jewish rulers, his bearing was calm, and his countenance revealed the peace of Christ....”But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

“And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.” The two

parties began to dispute between themselves, and thus the strength of their opposition against Paul was broken. “The scribes that were of the Pharisees’ part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.” (AA 410.4-411; 411.1, 2)

(8) AS CONCERNS AND DOUBTS AROSE IN PAUL’S MIND, WHAT ENCOURAGEMENT DID JESUS GIVE HIM IN THE NIGHT SEASON?

Acts 23:11

Related texts: Acts 22:21; 9:15, 16

Later, while reflecting on the trying experiences of the day, Paul began to fear that his course might not have been pleasing to God. Could it be that he had made a mistake after all in visiting Jerusalem? Had his great desire to be in union with his brethren led to this disastrous result? (AA 412.2)

And now he was in prison, and he knew that his enemies, in their desperate malice, would resort to any means to put him to death....The cause of Christ was very near to Paul’s heart, and with deep anxiety he thought of the perils of the scattered churches, exposed as they were to the persecutions of just such men as he had encountered in the Sanhedrin council. In distress and discouragement he wept and prayed.

In this dark hour the Lord was not unmindful of His servant. He had guarded him from the murderous throng in the temple courts; He had been with him before the Sanhedrin council; He was with him in the fortress; and He revealed Himself to His faithful witness in response to the earnest prayers of the apostle for guidance. “The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.” (AA 412.3- 413.1)

(9) WHAT MURDEROUS FAST DID THE JEWS DECLARE AGAINST PAUL?

Acts 23:12, 13

(10) WHO WARNED THE CHIEF CAPTAIN ABOUT THEIR DESIRE TO KILL PAUL?

Acts 23:16, 19

Related texts: 1 Kings 19:2

While the Lord encouraged His servant, Paul’s enemies were eagerly plotting his destruction. “And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy.” Here was a fast such as the Lord through Isaiah had condemned- a fast “for strife and debate, and to smite with the fist of wickedness.” Isaiah 58:4 (AA 413.3)

But God interposed to save the life of His servant. Paul’s sister’s son, hearing of the “lying in wait” of the assassins, “went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.”

Claudius Lysias received the youth kindly,

and taking him aside, asked, “What is that thou hast to tell me?” The youth replied: “The Jews had agreed to desire thee that thou wouldst bring down Paul tomorrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.” (AA 414.2, 3)

(11) CLAUDIUS LYSIAS AT ONCE DECIDED TO TRANSFER PAUL TO THE JURISDICTION OF FELIX THE GOVERNOR, WITH 470 MEN TO GUARD HIM. WHAT DID HE WRITE IN A LETTER TO FELIX ABOUT PAUL, DECLARING HIS INNOCENCE?

Acts 23:29

Related texts: Acts 23:25, 26; John 19:4, 6; Daniel 6:4; Matthew 27:19

“Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid in wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.” (AA 415.4-416)

(12) AT CAESAREA, FELIX KEPT PAUL IN HEROD'S JUDGMENT HALL DECLARING HE WOULD HEAR HIM, WHEN HIS ACCUSERS WERE ALSO PRESENT?

Acts 23:35

Related texts: Job 1: 9-11; Revelation 12:10

After reading the communication, Felix inquired to what province the prisoner belonged, and being informed that he was of Cilicia, said: "I will hear thee...when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall."

The case of Paul was not the first in which a servant of God had found among the heathen an asylum from the malice of the professed people of Jehovah. In their rage against Paul the Jews had added another crime to the dark catalogue which marked the history of that people. They had still further hardened their hearts against the truth and had rendered their doom more certain. (AA 416.1, 2)

(13) AFTER WAITING FIVE DAYS, WHO CAME TO INFORM GOVERNOR FELIX AGAINST PAUL?

Acts 24:1

(14) WHAT DID HE FALSELY DECLARE THAT PAUL HAD DONE AGAINST THE TEMPLE?

Acts 24:6

Related texts: Luke 23:5; Mark 15:3, 4; Matthew 27:37; John 19:7

Five days after Paul's arrival at Caesarea his accusers came from Jerusalem, accompanied by Tertullus, an orator whom they had engaged as their counsel. The case was granted a speedy hearing. Paul was brought before the assembly, and Tertullus "began to accuse him." (AA 419)

In his speech, Tertullus charged Paul with crimes which, if proved, would have resulted in his conviction for high treason against the government. "We have found this man a pestilent fellow," declared the orator, "and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple." Tertullus then stated that Lysias, the commandant of the garrison at Jerusalem, had violently taken Paul from the Jews when they were about to judge him by their ecclesiastical law, and had thus forced them to bring the matter before Felix. These statements were made with the design of inducing the procurator to deliver Paul over to the Jewish Court. All the charges were vehemently supported by the Jews present, who made no effort to conceal their hatred of the prisoner. (AA 420.1)

(15) AFTER PAUL HAD STATED THE TRUTH THAT THE CHARGES AGAINST HIM WERE FALSE (VS. 13), WHAT DID FELIX DECIDE?

Acts 24:22

Related texts: 1 Samuel 10:8; 13:8, 11, 12

The apostle spoke with earnestness and evident sincerity, and his words carried with them

a weight of conviction. Claudius Lysias, in his letter to Felix, had borne a similar testimony in regard to Paul's conduct. Moreover, Felix himself had a better knowledge of the Jewish religion that many supposed. Paul's plain statement of the facts in the case enabled Felix to understand still more clearly the motives by which the Jews were governed in attempting to convict the apostle of sedition and treasonable conduct. The governor would not gratify them by unjustly condemning a Roman citizen, neither would he give him up to them to be put to death without a fair trial. Yet Felix knew no higher motive than self-interest, and he was controlled by love of praise and a desire for promotion. Fear of offending the Jews held him back from doing full justice to a man whom he knew to be innocent. He therefore decided to suspend the trial until Lysias should be present, saying, "When Lysias the chief captain shall come down, I will know the uttermost of your matter." (AA 421.3-422)

(16) AFTER FELIX WAS REMOVED FROM OFFICE, AND SUCCEEDED BY PORCIUS FESTUS, WHERE DID FESTUS SUGGEST TO PAUL HIS TRIAL SHOULD BE HELD?

Acts 25:9

(17) TO WHOM DID PAUL APPEAL AS WAS HIS RIGHT AS A ROMAN CITIZEN?

Acts 25:10, 11

Related texts: Acts 6:12; Luke 22:66; Acts 25:21, 25

Festus discerned that the question in dispute related wholly to Jewish doctrines, and that rightly understood, there was nothing in the charges against Paul, could they be proved, that would render him subject to sentence of death, or even to imprisonment. Yet he saw clearly the storm of rage that would be created if Paul were not condemned or delivered into their hands. And so, "willing to do the Jews a pleasure," Festus turned to Paul, and asked if he was willing to go to Jerusalem under his protection, to be tried by the Sanhedrin. (AA 429.3-430)

The apostle knew that he could not look for justice from the people who by their crimes were bringing down upon themselves the wrath of God. He knew that, like the prophet Elijah, he would be safer among the heathen than with those who had rejected light from heaven and hardened their hearts against the gospel. Weary of strife, his active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. He therefore decided to exercise his privilege, as a Roman citizen, of appealing to Caesar.

In answer to the governor's question, Paul said: "I stand at Caesar's judgment seat, where I ought to be judge: to the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar." (AA 430.1, 2)

(18) WHAT PREDICTION OF JESUS WAS FULFILLED IN THE ARREST AND IMPRISONMENT OF PAUL, HIS APOSTLE?

John 15:18, 20

Related texts: Acts 9:16

Voyage to Rome and Shipwreck - 14

This chapter is based on Acts 25:13; 27:1, 2

(1) WHO CAME TO CAESAREA TO SALUTE FESTUS AND LEARNED OF PAUL'S CAUSE?

Acts 25:13, 14

Related texts: Acts 23:25-30; 25:1, 2

“After certain days King Agrippa and Bernice came unto Caesarea, to salute Festus.” Knowing that Agrippa was well versed in the laws and customs of the Jews, Festus during this visit called his attention to the case of Paul, as a prisoner left in bonds by Felix. Agrippa’s interest was aroused by the account which Festus gave of the case, and he expressed a desire to see and hear Paul for himself. Accordingly, the next day was fixed upon as the time for such an interview. Paul was not now to defend himself before a new tribunal, but merely to gratify the curiosity of a private audience; to furnish an hour’s entertainment for the procurator’s distinguished guests, and for an invited company representing the wealth and nobility of Caesarea. The chief officers of the army were to be present, and also the leading citizens of the town, and Festus determined to make it an occasion of the most imposing display, in honor of his visitors. (LP 253.1)

(2) AFTER HEARING THE HISTORY OF PAUL'S ACCUSATION BY THE JEWS, WHAT DID KING AGRIPPA SAY?

Acts 25:22

Related texts: Jeremiah 36:14, 15; Esther 5:2, 3

“And when they had been there many days, Festus declared Paul’s cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.” He outlined the circumstances that led to the prisoner’s appeal to Caesar, telling of Paul’s recent trial before him, and saying that the Jews had brought against Paul no accusation such as he had supposed they would bring, but “certain questions... of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.”

As Festus told his story, Agrippa became interested and said, “I would also hear the man myself.” In harmony with his wish, a meeting was arranged for the following day. “And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus’ commandment Paul was brought forth.” (AA 433.1-434.1)

(3) HOW DID FESTUS DESCRIBE HIS CONVICTION CONCERNING THE ACCUSATIONS AGAINST PAUL TO KING AGRIPPA, EVEN THOUGH THE JEWS HAD DESIRED HIS DEATH?

Acts 25:25

Related texts: Acts 25:7; Luke 23:13, 14.

Festus himself presented Paul to the assembly, in these words: "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying that he ought not to live any longer. But when I had found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal signify the crimes laid against him." (LP 254.2-255)

(4) HOW DID PAUL DESCRIBE HIS PREACHING AFTER HIS CONVERSION, FOR WHICH THE JEWS SOUGHT TO KILL HIM?

Acts 26:20, 22, 23

Related texts: 1 Corinthians 1:23; 2:2; Acts 3:25-29

Why, he asked, should it appear incredible that Christ should rise from the dead? It had once been so to himself; by how could he disbelieve what he had himself seen and heard in that noon-day 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 talked with him as verily as had Cephas, James, John, or any other of the disciples. And now 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. (LP 257.2-258)

(5) AS PAUL RELATED HIS TESTIMONY ABOUT HIS CONVERSION AND THE RISEN MESSIAH, JESUS CHRIST, WHAT REMARK DID FESTUS MAKE?

Acts 26:24

(6) HOW DID PAUL REPLY, AND APPEAL TO KING AGRIPPA?

Acts 26:25, 27

(7) WHAT WAS AGRIPPA'S SAD, HALF-PERSUADED ANSWER TO PAUL'S APPEAL?

Acts 26:28

Related texts: Acts 24:25; 1 Kings 18:17, 20

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 for the dead and ascended to Heaven; and who only could forgive sins and lighten the darkness of Jews and Gentiles. The last remark was too much for Festus to credit. He suddenly cried out in an excited manner: "Paul, thou art beside thyself! much learning doth make thee mad."

The apostle replied calmly and courteously: "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly: "King Agrippa, believest thou the prophets? I know that thou believest."

The Jewish king had been instructed in the law and the prophets, and he had learned from credible witnesses some of the facts of which Paul had spoken. Hence, the arguments which were so new and strange to Festus, were clear and convincing to Agrippa. And he could but be affected by that burning zeal which neither stripes nor imprisonment could quench. For a time he forgot the dignity of his position, lost sight of his surroundings, and conscious only of the truths which he had heard, seeing only the humble prisoner standing as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian." (LP 258.2-259.2)

(8) WHAT WAS PAUL'S DESIRE, NOT ONLY FOR THE KING, BUT FOR ALL WHO HEARD HIM THAT DAY?

Acts 26:29

Related texts: Matthew 10:25; 2 Peter 3:9

With solemn earnestness, the apostle made answer: "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am," adding, as he raised his fettered hands, "except these bonds." All who heard him were convinced that Paul was no common prisoner. One who could speak as he had spoken, and present the arguments that he had presented, who was so filled with the exaltation of an inspiring faith, so enriched by the grace of Christ, so calm in the consciousness of peace with God and man; one who could wish that all those princely and distinguished people might have the same hope and confidence and faith that sustained him, but who, without the least desire for revenge, could pray that they might be spared the conflicts, sorrows, and afflictions which he had experienced—such a man could not be an imposter.

Festus, Agrippa, and Bernice were the criminals who should in justice have worn the fetters placed upon the apostle. All were guilty of grievous crimes. These offenders had that day heard the offer of salvation through the name of Christ. One, at least, had been almost persuaded to accept of grace and pardon. But to be almost persuaded, means to put aside the proffered mercy, to be convinced of the right way, but to refuse the cross of a crucified Redeemer. (LP 259.3-260.1)

(9) WHAT WAS KING AGRIPPA'S ASSESSMENT OF PAUL'S CASE THAT AGREED WITH CLAUDIUS LYSIAS, AND FESTUS' CONCLUSIONS?

Acts 26:32

Related texts: Acts 26:30, 31; 1 Samuel 20:1, 32

King Agrippa's curiosity was satisfied, and rising from his seat, he signified that the interview was at an end. 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.

Although 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 to 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. Festus, finding that his own judgment of the case, on grounds of Roman justice, was sustained from a Jewish standpoint by the protector of the temple, sent a letter to the emperor, stating that no legal charge could be found against the prisoner. And Nero, cruel and unscrupulous as he was, dared not put to death a man whom Lysias, Felix, Festus and Agrippa pronounced guiltless, and whom even the Sanhedrin could not condemn. (LP 260.2-261)

(10) WHO WAS PAUL DELIVERED UNTO AS A PRISONER AS THEY SET SAIL INTO ITALY?

Acts 27:1

Related texts: Acts 20:37, 38; 21:2, 3

"And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of

Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us." (LP 261.1)

The season of safe navigation was already far advanced, before the apostle's ship left Caesarea, and the time was fast approaching when travel by sea would be closed for the year. Every day's delay increased the peril of the journey. But the journey which would be difficult and dangerous to the ordinary traveler, would be doubly trying to the apostle as a prisoner. Roman soldiers were held responsible with their own lives for the security of their prisoners, and this had led to the custom of chaining prisoners by the right wrist to the left wrist of soldiers, who relieved each other in turn. Thus not only could the apostle have no movement free, but he was placed in close and constant connection with men of the most uncongenial and absolutely repulsive character; men who were not only uneducated and unrefined, but who, from the demoralizing influence of their surroundings, had become brutal and degraded. This custom, however, was less rigidly observed on ship board than when prisoners were ashore. ... (LP 262.1)

(11) WHAT KINDNESS DID JULIUS SHOW PAUL AT SIDON?

Acts 27:3

Related texts: 2 Timothy 4:11; Acts 24:23; Hebrews 10:34

One circumstance greatly lightened the hardships of his lot. He was permitted to enjoy the companionship of his brethren, Luke and Aristarchus. In his letter to the Colossians, he speaks of the latter as his "fellow-prisoner." But it was as an act of choice, because of his affection for Paul, that Aristarchus shared his bondage, and ministered to him in his afflictions. (LP 262.1)

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. (LP 263.1)

(12) WHAT ADVICE DID PAUL GIVE THE CREW WHEN THEY WERE AT FAIR HAVENS, AND SAILING WAS DANGEROUS?

Acts 27:9, 10

Related texts: Acts 17:22

At Fair Havens they were compelled to remain for some time, waiting for favoring winds. During this time the Jewish season of navigation ended. Gentiles considered it safe to travel until a later date; but there was no hope of completing the voyage. The only question now to be decided was, whether to stay where they were or attempt to reach a more favorable place to spend the winter.

The matter was earnestly discussed, and was finally referred by the centurion to Paul, who had won the respect of both sailors and soldiers. The apostle unhesitatingly advised that they remain where they were. Said he, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But the owner of the ship, who was on

board, and the majority of passengers and crew, were unwilling to accept this counsel. They urged that the harbor of Fair Havens was but imperfectly protected from the wintry winds, and that the neighboring town, being so small, would afford little occupation for three hundred sailors and passengers during a stay of several months. Port Phenice, but thirty-four miles distant, had a well-sheltered harbor, and was in all other respects a far more desirable place in which to winter. (LP 263.3-264.1)

(13) HOWEVER, PAUL'S ADVICE WAS NOT HEEDED. SHORTLY AFTER THEY SET SAIL AGAIN, WHAT AROSE AGAINST THE SHIP?

Acts 27:14

Related texts: John 6:18; Mark 6:48

The centurion decided to follow the judgment of the majority. Accordingly, "when the south wind blew softly," they set sail from Fair Havens, with the flattering prospect that a few hours would bring them to the desired harbor. All were now rejoicing that they had not followed the advice of Paul: but their hopes were destined to be speedily disappointed. They had not proceeded far, when a tempestuous wind, such as in that latitude often succeeds the blowing of the south wind, burst upon them with merciless fury. From the first moment that the wind struck the vessel, its condition was hopeless. So sudden was the blow, that the sailors had not a moment in which to prepare, and they could only leave the ship to the mercy of the tempest. (LP 264.2)

(14) NEAR THE ISLAND OF CLAUDA, HOW DID THE SAILORS DEAL WITH THE LIFEBOAT AND THE PROVISIONS TO PREPARE TO FACE THE TEMPEST?

was then taken away. a gloomy apathy settled upon those three hundred souls, as for fourteen days they drifted, helpless and hopeless, under a sunless and starless heaven. They had no means of cooking; no fire could be lighted, the utensils had been washed overboard, and most of the provisions were water-soaked and spoiled. In fact while their good ship was wrestling with the tempest, and the waves talked with death, no one desired food. (LP 265.1-266)

(15) WHAT CHEERING CONFIDENCE DID PAUL GIVE TO THE PEOPLE ON BOARD SHIP WITH HIM?

Acts 27:23, 24

Related texts: Daniel 6:16; Romans 1:9; Acts 23:11

Paul had no fears for himself; he felt assured that he would not be swallowed up by the hungry waters. God would preserve his life, that he might witness for the truth at Rome. But his human heart yearned with pity for the poor souls around him. Sinful and degraded as they were, they were unprepared to die, and he earnestly pleaded with God to spare their lives. It was revealed to him that his prayer was granted. When there was a lull in the tempest, so that his voice could be heard, he stood forth on the deck and said:-

“Sirs, ye should have hearkened unto me, and not loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man’s life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.” (LP 266.2-267)

Acts 27:16-18

Related texts: Matthew 14: 24; Luke 5:7

After a time they neared the small island of Clauda, and while under its shelter they did all in their power to make ready for the worst. The boat would be their only means of escape, in case the ship should founder; but while in tow it was every moment likely to be dashed in pieces. The first work was to hoist it on board the ship. This was no easy task; for it was with the utmost difficulty that the seamen could perform the simplest duty. All possible precaution was taken to render the ship firm and secure, and then there was nothing left to do but to drift at the mercy of wind and wave. There was no place into which they could run for shelter, the wind was driving them, and even the poor protection afforded by the little island would not avail them long. Such was the disastrous ending of the day which had begun with soft breezes and high hopes.

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. “The third day,” says Luke, “we cast out with our own hands the tackling of the ship; and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved

(16) IN THE DAYLIGHT, THEY ATTEMPTED TO GET CLOSE TO SHORE. WHAT HAPPENED TO THE SHIP?

Acts 27:41

(17) WHAT COUNSEL OF THE SOLDIERS' DID THE CENTURION PREVENT TO SAVE PAUL?

Acts 27:42

(18) HOW DID THE 276 PEOPLE ON BOARD SHIP GET TO SHORE AFTER THE SHIP WAS BROKEN UP?

Acts 27:43, 44

Related texts: Acts 27:22; 16:27, 28

Daylight had now fully come, but they could see no landmarks by which to determine their whereabouts. However, “they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. And falling

into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.”

Paul and the other prisoners were now threatened by a fate more terrible than shipwreck. The soldiers saw that in this crisis it would be impossible for them to keep charge of their prisoners. Every man would have all that he could do to save himself. Yet if any of the prisoners were missing, the lives of those who had them in charge would be forfeited. Hence the soldiers desired to put all the prisoners to death. The Roman law sanctioned this cruel policy, and the proposal would have been executed at once, but for him to whom soldiers and prisoners alike owed their preservation. Julius the centurion knew that Paul had been instrumental in saving the lives of all on board, and he felt that it would be the basest ingratitude to allow him to be put to death; and more, he felt convinced that the Lord was with Paul, and he feared to do him harm. He therefore gave order to spare the lives of the prisoners, and directed that all who could swim should cast themselves into the sea and get to land. The rest seized hold of planks and other fragments of the wreck, and were carried landward by the waves.

When the roll was called, not one was missing. Nearly three hundred souls, sailors, soldiers, passengers, and prisoners, stood that stormy November morning upon the shore of the island of Melita. And there were some that joined with Paul and his brethren in giving thanks to God who had preserved their lives, and brought them safe to land through the perils of the great deep. (LP 269.1-270.1)

(19) WHAT TWO POWERFUL PROMISES IN GOD'S WORD CAN WE, AS DISCIPLES OF CHRIST, CLAIM IN EVERY SITUATION?

Joshua 1:9

Arrival and Sojourn at Rome - 15

This chapter is based on Acts 28:14

“...For God hath caused me to be fruitful in the land of my affliction.” Genesis 41:52

(1) HOW DID THE BARBAROUS PEOPLE OF MELITA TREAT THOSE WHO WERE SHIPWRECKED?

Acts 28:2

(2) WHAT BIT PAUL AS HE LAID STICKS ON THE FIRE THE PEOPLE HAD KINDLED?

Acts 28:3

Related texts: Mark 16:18; Luke 10:19

The shipwrecked crew were kindly received by the barbarous people of Melita. A rain having come on, the whole company were drenched and shivering, and the islanders kindled an immense fire of brushwood, and welcomed them all to its grateful warmth. 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. (LP 270.2)

(3) SEEING THE VIPER ON HIS HAND, AND UNDERSTANDING THAT HE WAS A

PRISONER, WHO DID THE PEOPLE BELIEVE PAUL WAS?

Acts 28:4

(4) WHEN HE SHOOK OFF THE SNAKE INTO THE FIRE, AND SUFFERED NO ILL EFFECTS, WHO DID THEY THEN DECIDE HE WAS?

Acts 28:5, 6

Related texts: Acts 14:11, 12

The bystanders were horrorstruck, 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. (LP 270.2-271)

(5) PUBLIUS RECEIVED PAUL AND HIS COMPANY FOR THREE DAYS. WHICH RELATIVE OF PUBLIUS' DID GOD HEAL THROUGH THE LAYING ON OF PAUL'S HANDS AND PRAYER?

Acts 28:8

Related texts: Acts 14:8-10; 19:11, 12

For three months the ship's company remained at Melita. During this time Paul and his fellow laborers improved every opportunity to preach the gospel. The Lord wrought through them in a remarkable manner, and for Paul's sake the entire company were treated with great kindness; all their wants were supplied, and upon leaving they were liberally provided with everything needful for their journey. The chief incidents of their stay are thus briefly related by Luke:-

"In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed; who also honored us with many honors; and when we departed, they laded us with such things as were necessary." (LP 271.1, 2)

(6) AFTER DEPARTING MELITA ON THE ALEXANDRIAN SHIP, THE CASTOR AND POLLUX, TO WHAT ITALIAN HARBOR DID THEY COME AFTER FIVE DAYS?

Acts 28:13

Related texts: Acts 20:6, 15

With the opening of navigation, the centurion and his prisoners again set out on their journey. An Alexandrian ship, the Castor and Pollux, had wintered at Melita, on her way to Rome, and in this the travelers embarked. Though somewhat delayed by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy. (LP 272.1)

(7) WHO WAS PAUL ALLOWED TO STAY WITH FOR ONE WEEK, WITH HIS COMPANIONS?

Acts 28:14

Related texts: Acts 16:15; 17: 5, 7

There were a few Christians in this place, who entreated the apostle to remain with them seven days, and the privilege was 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. They had little expected to see him in chains as a prisoner, but his sufferings only endeared him to them the more. The distance from Puteoli to Rome being but a hundred and forty miles, and the seaport being in constant communion with the metropolis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him. (LP 272.2)

(8) AS THEY CONTINUED THEIR JOURNEY TO ROME, WHO MET THEM AT AP-

**PII FORUM AND THE THREE TAVERNS,
CAUSING PAUL TO THANK GOD AND
TAKE COURAGE?**

Acts 28:15

Related texts: 1 Samuel 25:32, 33; 10:2, 3

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

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

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

Few realize the significance of those words of Luke, that when Paul saw his brethren, "he thanked God, and took courage." The apostle praised God aloud in the midst of the weeping, sympathizing throng, who were not ashamed of his bonds. The cloud of sadness that had rested upon his spirit had been swept away. He felt that his labors had not been in vain. Although his Christian life had been a succession of trials, sufferings, and disappointments, he felt in that hour abundantly repaid. (LP 273.1, 2, 3 - 274.1)

**(9) WHAT PRIVILEGE DID THE CHIEF
CAPTAIN GIVE PAUL WHEN THEY AR-
RIVED AT ROME?**

Acts 28:16

Related texts: Acts 24:23

At Rome the charge of the centurion Julius ended. Here he delivered up his prisoners to the captain of the emperor's guard. The good account which he gave of Paul, however, together with the letter of Festus, the procurator of Judea, 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. The trial of having constantly to be chained to a soldier was continued; but he was at liberty to receive his friends, and to labor for the advancement of the cause of Christ. (LP 274.2)

**(10) AFTER THREE DAYS, WHO DID
PAUL CALL TO HIM TO EXPLAIN THE
TRUTH OF HIS CASE?**

Related texts: Acts 24:5, 14; Luke 2:34

Acts 28:17

Related texts: Acts 22:1, 30; 25:6-8

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

“Men and brethren,” he said, “though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you and to speak with you; because that for the hope of Israel I am bound with this chain.”

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. (LP 275.1, 2, 3)

(11) IN REPLY, WHAT DID THE LEADING JEWS DESIRE TO HEAR OF PAUL, KNOWING THE HATRED AGAINST THE SECT OF CHRIST?

Acts 28:22

In reply, his hearers stated that they had received no charges against him by letters public or private, and that none of the Jews who had come to Rome had accused him of any crime. They also expressed a strong desire to hear for themselves the reason of his faith in Christ. “For as concerning this sect,” they said, “we know that everywhere it is spoken against.” It was supplanting the religion of their fathers, and causing disputations and dissensions which they considered injurious to the people. (LP 275.4-276)

(12) ON THE APPOINTED DAY, WHAT PORTIONS OF OLD TESTAMENT SCRIPTURE DID PAUL QUOTE, TESTIFYING TO THEM ABOUT JESUS?

Acts 28:23

(13) HOW DID HIS AUDIENCE REACT TO WHAT HE SAID?

Acts 28:24

Related texts: Acts 17:3-5; 18:5, 6; 19:8, 9

Since they themselves desired it, Paul bade them set a day when he could present to them the truths of the gospel. At the time appointed, many came together, “to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophet, from morning till evening.”

He related his own experience, and presented arguments from the Old Testament Scriptures with simplicity, sincerity, and power. Upon some minds, at least, his words made an impression which would never be effaced. All who were honestly seeking for truth were convinced, as Paul spoke of what he knew, and testified of what he had seen.

(14) HOW DOES GOD CALL ON US TO ACCEPT NEW TRUTH THAT HE HAS REVEALED TO US IN HIS WORD?

Psalm 18:44

Related texts: Ephesians 1:12, 13

He showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul. (LP 276.1, 2)

Some of Paul's hearers eagerly received the truth, but others stubbornly refused to be convinced. The testimony of the Scriptures was presented before them by one who was their equal in learning and their superior in mental power, and who had the special illumination of the Holy Spirit. They could not refute his arguments, but refused to accept his conclusions. The prophecies which the rabbis themselves applied to Christ were a great annoyance to these opposing Jews; for the apostle showed that the fulfillment of these very prophecies required them to accept of Christ. His humble entry into Jerusalem, his rejection by his own people, the treachery of Judas, the paltry sum paid for his betrayal, his death as a malefactor, even the bitter, stupefying draughts offered

him in his dying agony, the lots cast upon his garments, his victory over death and the grave by the resurrection on the third day, his final exaltation on the right hand of God,-all these were in direct fulfillment of the words of the prophets. But the more conclusive the arguments presented, the more determined were the Jews in their opposition. Frenzied with malice, they reiterated their assertions that Jesus of Nazareth was a deceiver. (LP 277.2-278)

(15) HOW LONG DID PAUL DWELL IN HIS OWN HOUSE, WITNESSING ABOUT THE LORD JESUS CHRIST?

Acts 28:30, 31

Related texts: Acts 24:24, 27; 4:31; Ephesians 6:19

Many months passed by after Paul's arrival in Rome, before the Jews of Jerusalem appeared in person to present their accusations against the prisoner....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. Thus for two years he continued his labors, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (AA 453.1, 2)

(16) WHAT POWERFUL PROMISES FROM GOD DID PAUL SEE FULFILLED IN THE MIRACULOUS EVENTS ON HIS JOURNEY TO, AND SOJOURN IN, ROME?

Paul's Last Letter - 16

This chapter is based on 2 Timothy 1:2, 3; 4:6, 7

“If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” Daniel 3:17, 18

(1) WRITING TO TIMOTHY WHEN HE WAS IMPRISONED IN ROME, WHO DID PAUL DESIRE TO COME WITH HIM?

2 Timothy 4:11

But there was one friend for whose sympathy and companionship he longed in those last trying days. That friend was Timothy, to whom he had committed the care of the church at Ephesus, and who had therefore been left behind when he made his last voyage to Rome. The affection between this youthful laborer and the apostle began with Timothy's conversion through the labors of Paul, and the tie had strengthened as they had shared together the hopes and perils and toils of missionary life, until they seemed to be as one. The disparity in their age and the difference in their character made their interest and love for each other more earnest and sacred. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring character of Timothy. The faithful ministrations and tender love of this tried companion had brightened many a dark hour of the apostle's life. All that Melancthon was to Luther, all that a son could be to a loved and honored father, that was the youthful Timothy to the tried and lonely Paul.

And now, sitting day after day in his gloomy cell, knowing that at a word or nod from the tyrant Nero his life may be sacrificed, Paul thinks of Timothy, and determines to send for him. Under the most favorable circumstances, several months must elapse before Timothy can reach Rome from Asia Minor. Paul knows that his own life, for a single day, is uncertain, and he fears that Timothy may arrive too late, or may hesitate through fear of the dangers to be encountered. He has important counsel and instruction for the young man to whom so great responsibility is entrusted, and while urging him to come with delay, he dictates the dying testimony which he may not be spared to utter. His soul is filled with loving solicitude for his son in the gospel, and for the church under his care, and he earnestly seeks to impress upon him the importance of fidelity to his sacred trust. (LP 319.1-320.1)

(2) WHAT DID PAUL EXHORT TIMOTHY TO PREACH?

2 Timothy 4:2

Related texts: 1 Timothy 6:17; 2 Timothy 2:2

The words of Paul to Timothy apply with equal force to all the ministers of Christ, to the close of time: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.”

This solemn charge to one so zealous and faithful as was Timothy, is an emphatic testimony

to the great importance and responsibility of the gospel ministry. The apostle summons Timothy, as it were, before the bar of infinite justice, and in most impressive manner charges him to preach the word; not the customs or saying of men, but the word of God; to preach it as one in earnest,-“instant in season, out of season”-whenever an opportunity was presented; at stated times and occasionally; to large congregations, to private circles; by the way, at the fireside; before friends and enemies; to one as well as to many; whether he could speak with safety or would be exposed to hardship and peril, reproach and loss. (LP 320.2-321)

(3) WHAT DOES PAUL WARN TIMOTHY IN REGARD TO THOSE WHO WILL HEAR HIM, THAT THEY WILL NOT ACCEPT?

2 Timothy 4:3

Related texts: 1 Timothy 1:5-7; 1 Timothy 6:3-5

By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and disrelish for the humbling truths of God’s word, many who profess to be Christians, and who feel competent to teach others, will be led to turn away from the requirements of God. Paul declared to Timothy: “The time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

The apostle does not here refer to the openly irreligious, but to professed Christians who have indulged inclination until they are enslaved by their own ungoverned passions-“led away with divers lusts.” Such desire to hear doctrines that will not interfere with their sinful course, or condemn their pleasure-loving propensities. Hence they are offended by the plain words of the faithful servants of Christ, and choose those teachers

who will praise and flatter them instead of rebuking their sins. These teachers “they heap to themselves” as special favorites. Even among the professed ministers of Christ, there are many who do not preach the word, but the opinions of men. They have turned away their ears from truth. The Lord has spoken to them in his word; but they do not care to hear his voice, because it condemns their practices. (LP 322.3-323.1)

(4) IN THE PERILOUS TIMES OF THE LAST DAYS, WHAT DOES PAUL SAY PEOPLE WILL NOT BE ABLE TO COME TO THE KNOWLEDGE OF, BECAUSE THEY DO NOT TRULY LOVE GOD?

2 Timothy 3:7

Related texts: John 16:13; Psalm 119:142, 151

In his ten holy precepts, God had given a rule for man’s life, a law which Christ declares is not to abate one jot of its claims upon men through all their generations, to the close of time. That law is still the believer’s rule of life, the sinner’s condemnation. That law Christ came to magnify and make honorable. He showed that it is based upon the broad foundation of love to God and man, and that obedience to its precepts comprises the whole duty of man. In his own life he gave men a perfect example of obedience to the law of God. In his sermon on the mount he showed its requirements extend beyond outwards acts, and take cognizance of the thoughts and intents of the heart. That law, obeyed, will lead men to deny ungodliness and worldly lusts, and to live “soberly, righteously and godly, in this present world.”

But the enemy of all righteousness has taken the world captive, and has led them to make void the law of God. As Paul foresaw, the people have turned away from the plain, searching truths of God’s word, and, having itching ears, they have heaped to themselves teachers who present to them the fables they desire. These teachers tram-

ple under their feet the fourth commandment, and instead of the day which God had blessed and sanctified, they honor a day which he has not commanded, and upon which he did not rest. The first day of the week, whose sacredness rests wholly on the authority of the papacy, “the man of sin,” is observed as a holy day by Catholics and Protestants alike, instead of the day which God has set apart, and upon which he has placed his blessing. Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices.

With the growing contempt for God’s holy law, there is an increasing distaste for religion, an increase of pride, love of pleasure, disobedience to parents, and self-indulgence; and thoughtful minds everywhere anxiously inquire, What can be done to correct these alarming evils? The answer is found in Paul’s exhortation to Timothy: “Preach the word.” In that word are the only safe principles of action. (LP 323.2-324.2)

(5) PAUL WAS READY TO BE OFFERED, TO GIVE UP HIS LIFE FOR CHRIST’S SAKE. WHAT WORK DID HE URGE TIMOTHY TO DO, AS HE HAD DONE?

2 Timothy 4:5

Related texts: 1 Timothy 6:11-14; 4:12, 15, 16

Paul continues his charge: “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” Now that Paul is called to finish his course, he would have Timothy supply his place, and guard the churches from the fables and heresies with which Satan and his agents would in various ways endeavor to seduce them from the simplicity of the truth. He therefore admonishes him to shun all temporal pursuits and entanglements which would prevent him from giving himself wholly to this work: to endure with cheerfulness the opposition,

reproach, and persecution to which his faithfulness would expose him; to “make full proof of his ministry,” by employing to the uttermost every means of doing good to the souls of men for whom Christ died.

Paul had never been afraid or ashamed to confess Christ before men. He had stood in no doubtful position, but under all circumstances had unhesitatingly committed himself upon the side of justice and righteousness. His own life was a living illustration of the truths he taught; and herein lay his power with the people. The voice of duty was to him the voice of God. Cherishing in his own soul the principles of truth, he never shrank from maintaining them in full view of the world. His soul was ever pervaded with a deep and abiding sense of his responsibility before God; and he lived in close and constant communion with Him who is the fountain of justice, mercy and truth. He clung to the cross of Christ as the only guarantee of success. The love of Christ was the omnipotent, undying motive which upheld him in his conflicts with self and the power of Satan, in his struggles with spiritual wickedness in high places, in his life-long labors, as he pressed forward against the unfriendliness of the world and the burden of his own infirmities. (LP 325.1-326)

(6) WHAT DID PAUL ENCOURAGE TIMOTHY TO CONTINUE IN, EVEN WHILE MEN AND SEDUCERS GOT WORSE AND WORSE, “DECEIVING AND BEING DECEIVED”?

2 Timothy 3:13, 14

(7) WHAT DID TIMOTHY KNOW FROM CHILDHOOD, AND WHAT ARE THEY ABLE TO DO, BEING INSPIRED OF GOD?

Inspired Commentary on Paul's Martyrdom

Paul was led in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity, even by the scenes of his death. Hence few spectators were allowed to be present. But the hardened soldiers appointed to attend him, listened to his words, and with amazement saw him cheerful and even joyous in prospect of such a death. His spirit of forgiveness toward his murderers, and his unwavering confidence in Christ to the very last, proved a savor of life unto life to some who witnessed his martyrdom. More than one ere long accepted the Saviour whom Paul preached, and fearlessly sealed their faith with their blood....The apostle was looking into the great beyond, not with uncertainty or in dread, but with joyful hope and longing expectation. As he stood at the place of martyrdom, he saw not the gleaming sword of the executioner, or the green earth so soon to receive his blood; he looked up through the calm blue heaven of that summer's day to the throne of the Eternal. His language was, O Lord, thou art my comfort and my portion. When shall I embrace thee? when shall I behold thee for myself, without a dimming veil between? (LP 329.2-330.2; 331.0)

The Captain of our salvation has prepared his servant for the last great conflict. Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that He who has conquered death is able to keep that which is committed to his trust. His mind grasped the Saviour's promise, "I will raise him up at the last day." His thoughts and hope are centered in the second advent of his Lord. And as the sword of the executioner descends, and the shadows of death gather about the martyr's soul, his latest thought springs forward, as will his earliest thought in the great awakening, to meet the Lifegiver who shall welcome him to the joy of the blest. (LP 333.1)

2 Timothy 3: 15-17

*Note- The only scriptures Timothy had to read were the Old Testament Scriptures, the same Holy Scriptures Jesus quoted, lived in harmony with and loved!

I understand that all God's children can "preach the word" in their daily lives by surrendering to Christ, and allowing Him to live in them. I desire therefore by God's grace to "preach the word", by my words and my actions living in full harmony with God's Holy Old and New Testaments.

Circle: Yes Undecided

I love the sound doctrines of God's Holy Word, rightly divided, and refuse to listen unto fables, which are not supported by that Holy Word, no matter who presents them.

Circle: Yes Undecided

I fully understand that God's Holy Word is able to make me wise unto salvation.

Circle: Yes Undecided

I desire to follow Paul's inspired counsel and continue in believing the Holy Scriptures, even while evil men and seducers get worse and worse, deceiving and being deceived.

Circle: Yes Undecided

Answer Key

The wording of your answer may vary with the version of the Bible you use but the basic premise should remain the same.

LESSON 1

(1) Philippians 3:5, 6 = circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

(2) Acts 22:20 = And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.

(3) Acts 8:1-3 = And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

(4) Matthew 5:10-12 = Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(5) Acts 5:41 = And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

(6) Acts 8:1, 4 = And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

(7) 2 Timothy 3:12 = Yea, and all that will live godly in Christ Jesus shall suffer persecution.

LESSON 2

(1) John 16:1, 2 = These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

(2) Acts 9:3 = And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

(3) Acts 9:5 = And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

(4) Acts 9:6 = And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

(5) Acts 9:8 = And Saul arose from the earth; and when his eyes were open, he saw no man: but they led him by the hand, and brought him into Damascus.

(6) Acts 9:11 = And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth.

(7) Acts 9:13, 14 = Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name.

(8) Acts 9:15, 16 = But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: And I will shew him how great things he must suffer for my name's sake.

(9) Acts 9:17, 18 = And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

(10) Romans 7:9 = For I was alive without the law once: but when the commandment came, sin revived, and I died.

LESSON 3

(1) Acts 9:20 = And straightway he preached Christ in the synagogues, that he is the Son of God.

(2) Acts 9:21 = But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

(3) Galatians 1:17 = Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

(4) Acts 9:25 = Then the disciples took him by night, and let him down by the wall in a basket.

(5) Acts 9:26 = And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

(6) Acts 9:27 = But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

(7) Acts 9:29 = And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

(8) Acts 22:18 = And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

(9) Acts 22:21 = And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

(10) Acts 9:30 = Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

(11) Philippians 2:15 = That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

LESSON 4

(1) Acts 11:19 = Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

(2) Acts 11:21 = And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

(3) Acts 11:22, 24 = Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. . . For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

(4) Acts 11:25 = Then departed Barnabas to Tarsus, for to seek Saul.

(5) Acts 11:26 = And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

(6) Acts 13:1,2 = Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

(7) Acts 13:2 = . . . the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

(8) (a) Acts 10:35 = But in every nation he that feareth him, and worketh righteousness, is accepted with him.

(b) Revelation 22:17 = And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(9) Matthew 28:19, 20 = Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

LESSON 5

(1) Acts 13:4 = So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

(2) Acts 13:5 = And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they also had John to their minister.

(3) Acts 12:25 = And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

(4) Acts 13:6 = And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus.

(5) Acts 13:10-11 = And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

(6) Acts 13:13 = Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

(7) Acts 13:13 = Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

(8) Acts 13:14 = But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

(9) Acts 13:42 = And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

(10) Acts 13:44 = And the next sabbath came almost the whole city together to hear the word of God.

(11) Matthew 24:20 = But pray ye that your flight be not in the winter, neither on the sabbath day.

(12) Acts 13:46 = Then Paul and Barnabas waxed bold, and said, 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.

(13) Acts 13:50 = But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

(14) Acts 14:2 = But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

(15) Acts 14:5 = And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them.

(16) Acts 14:8-10 = And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

(17) Acts 14:11-13 = And when the people saw what Paul had done, they lifted up their voices, saying in the speech of the Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

(18) Acts 14:19 = And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

(19) Acts 14:21 = And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

(20) (a) Proverbs 11:25 = The liberal soul shall be made fat: and he that watereth shall be watered also himself.

(b) Isaiah 41:10 = Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

LESSON 6

(1) Acts 15:1 = And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

(2) Acts 10:28 = And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shown me that I should not call any man common or unclean.

(3) Acts 15:2 = When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

(4) Acts 15:3 = And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

(5) Acts 15:4 = And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

(6) Acts 15:6, 7 = And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

(7) Acts 15:7 = And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

(8) (a) Hebrews 10:1 = For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

(b) Colossians 2:14 = Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out the way, nailing it to his cross.

(c) Ephesians 2:14 = For he is our peace, who hath made both one, and hath broken down the

middle wall of partition between us.

(d) Ephesians 2:15 = Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

(e) Ephesians 2:16 = And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

(9) Acts 15:12 = Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

(10) Acts 15:13, 19 = And after they had held their peace, James answered, saying, Men and brethren, hearken unto me...Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.

(11) Acts 15:28, 29 = For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

(12) Galatians 6:12, 13 = As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

(13) Matthew 27:50, 51 = Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

(14) 1 Corinthians 5:7 = Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

LESSON 7

(1) Acts 15:36 = And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

(2) Acts 15:37-38 = And Barnabas determined

to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work

(3) Acts 15:39-40 = And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

(4) Acts 16:1-3 = Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed: but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

(5) Acts 16:4, 5 = And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

(6) Acts 16:9 = And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

(7) Acts 16:13 = And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

(8) Acts 16:15 = And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

(9) Acts 16:16-18 = And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

(10) Acts 16:18 = And this did she many days. But Paul, being grieved, turned and said to the spir-

it, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(11) Deut 18:9-12 = When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

(12) Acts 16:19-23 = And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them, And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.

(13) Acts 16:25, 26 = And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

(14) Acts 16:27 = And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

(15) Acts 16: 28 = But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

(16) Acts 16:29, 30 = Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?

(17) Philippians 1:1, 29 = Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops

and deacons:...For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

(18) Romans 8:28 = And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

LESSON 8

(1) Acts 17:1 = Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

(2) Acts 17:3 = Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

(3) Acts 17:4 = And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

(4) Acts 17:5 = But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

(5) Acts 17:5 = But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

(6) John 15:20 = Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

(7) Acts 17:7 = Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

(8) Acts 17:11 = 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.

(9) Acts 17:13 = But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also,

and stirred up the people.

(10) Acts 17:15 = And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

(11) Acts 17:16, 17 = Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

(12) Acts 17:19, 20 = And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(13) Acts 17:31, 32 = Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

(14) (a) 1 Corinthians 2:2 = For I determined not to know anything among you, save Jesus Christ, and him crucified.

(b) Romans 8:34 = Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(c) Matthew 10:19-20 = But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

LESSON 9

(1) Acts 18:1 = After these things Paul departed from Athens, and came to Corinth.

(2) Acts 18:2, 3 = And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their oc-

cupation they were tentmakers.

(3) Acts 18:4 = And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

(4) Acts 18:5, 6 = And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

(5) Acts 18:8 = And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

(6) Acts 18:9-11 = Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

(7) Acts 18:12, 13 = And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuadeth men to worship God contrary to the law.

(8) Acts 18:14-15 = And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

(9) Acts 18:18, 19 = And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

(10) Acts 18:24, 25 = And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

(11) Acts 18:26 = And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

(12) Acts 18:28 = For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ.

(13) John 17:21 = that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

LESSON 10

(1) 1 Thessalonians 3:6 = But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you.

(2) 1 Thessalonians 4:13 = But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

(3) 1 Thessalonians 4:16 = For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

(4) Ecclesiastes 9:5 = For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

(5) 2 Thessalonians 2:3 = Let no man deceive you by any means: for that day shall not come, expect there come a falling away first, and that the man of sin be revealed, the son of perdition.

(6) 1 Corinthians 1:11 = For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

(7) 1 Corinthians 3:6 = I have planted, Apollos watered; but God gave the increase.

(8) 1 Corinthians 3:11 = For other foundation can no man lay than that is laid, which is Jesus Christ.

(9) 1 Corinthians 3:12, 13 = Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire

shall try every man's work of what sort it is.

(10) Ephesians 2:19, 20 = Now therefore ye are not more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

(11) Rom 3:29 = Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

(12) Galatians 1:6, 7 = I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

(13) 2 Timothy 3:16 = All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

LESSON 11

(1) Acts 18:21 = But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

(2) Acts 19:1 = And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

(3) Acts 19:6 = And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

(4) Acts 19:8 = And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

(5) Acts 19:9, 10 = But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years: so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

(6) Acts 19:11, 12 = And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or

aprons, and the diseases departed from them, and the evil spirits went out of them.

(7) Acts 19:16 = And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

(8) Acts 19:19 = Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

(9) Acts 19:19 = Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

(10) Acts 19: 22 = So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

(11) Acts 19:23, 24 = And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

(12) Acts 19:27 = So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

(13) Acts 19:28 = And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

(14) Acts 19:29 = And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

(15) Acts 19:33 = And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people.

(16) Acts 19: 34 = But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

(17) Acts 19:35-37 = And when the townclerk had appeased the people, he said, Ye men of Ephesus,

what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

(18) Acts 19:38 = Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

(19) Matthew 12:14, 15 = Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

LESSON 12

(1) Acts 20:1 = And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

(2) Acts 20:3 = And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

(3) Acts 20:4 = And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

(4) Acts 20:5, 6 = These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

(5) Acts 20:7, 9, 10, 12 = And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight....And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: an as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him....And they

brought the young man alive, and were not a little comforted.

(6) Acts 20:13, 14 = And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene.

(7) Acts 20:16, 17 = For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus, and called the elders of the church.

(8) Acts 20:19, 20 = Serving the Lord with all humility of mind, and with many tears, and temptation, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, by have shown you, and have taught you publicly, and from house to house.

(9) Acts 20:37, 38 = And they all wept sore, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

(10) Acts 21:4 = And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

(11) Acts 21:4 = And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

(12) Acts 21:10, 11 = And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

(13) 1 John 4:18 = There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

LESSON - 13

(1) Acts 21:19 = And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

(2) Acts 21:23, 24 = Do therefore this that we

say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

(3) Acts 21:27-29 = And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

(4) Acts 21:33 = Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

(5) Acts 22:21, 22 = And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

(6) Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

(7) Acts 23:6 = But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

(8) Acts 23:11 = And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

(9) Acts 23:12, 13 = And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. Ok. Take this sentence out.

(10) Acts 23:16, 19 = And when Paul's sister's son

heard of their lying in wait, he went and entered into the castle, and told Paul....Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

(11) Acts 23:29 = Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

(12) Acts 23:35 = I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

(13) Acts 24:1 = And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

(14) Acts 24:6 = Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

(15) Acts 24:22 = And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

(16) Acts 25:9 = But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

(17) Acts 25:9-11 = For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

(18) John 15:18, 20 = If the world hate you, ye know that it hated me before it hated you....Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

LESSON 14

(1) Acts 25:13, 14 = And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix.

(2) Acts 25:22 = Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said

he, thou shalt hear him.

(3) Acts 25:25 = But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

(4) Acts 26:20, 22, 23 = But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance....Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”

(5) Acts 26:24 = And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

(6) Acts 26:25, 27 = But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness....King Agrippa, believest thou the prophets? I know that thou believest.

(7) Acts 26:28 = Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

(8) Acts 26:29 = And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

(9) Acts 26:32 = Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

(10) Acts 27:1 = And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

(11) Acts 27:3 = And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

(12) Acts 27:9, 10 =...Paul admonished them, And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

(13) Acts 27:14 = But not long after there arose against it a tempestuous wind, called Euroclydon.

(14) Acts 27:16-18 = And running under a certain

island which is called Clauda, we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship.

(15) Acts 27:23, 24 = For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

(16) Acts 27:41 = And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinderpart was broken with the violence of the waves.

(17) Acts 27:42-43 = And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land.

(18) Acts 27:43-44 = But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they all escaped safe to land.

(19) Joshua 1:9 = Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

LESSON 15

(1) Acts 28:2 = And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

(2) Acts 28:3 = And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

(3) Acts 28:4 = And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a mur-

derer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

(4) Acts 28:5-6 = And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

(5) Acts 28:8 = And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

(6) Acts 28:13 = And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli.

(7) Acts 28:14 = Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

(8) Acts 28:15 = And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

(9) Acts 28:16 = And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

(10) Acts 28:17 = And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

(11) Acts 28:22 = But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

(12) Acts 28:23, 24 = And when they had appointed him a day, there came many to him into his lodging; to who he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not.

(13) Acts 28:24 = And some believed the things which were spoken, and some believed not.

(14) Psalm 18:44 = As soon as they hear of me,

they shall obey me...

(15) Acts 28:30, 31 = And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

(16) Hebrews 13:5 = Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

LESSON 16

(1) 2 Timothy 4:11 = Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

(2) 2 Timothy 4:2 = Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

(3) 2 Timothy 4:3 = For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teacher, having itching ears.

(4) 2 Timothy 3:7 = Ever learning, and never able to come to the knowledge of the truth.

(5) 2 Timothy 4:5 = But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

(6) 2 Timothy 3:13-15 = But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

(7) 2 Timothy 3:15-17 = And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.