

LESSON III—July 18th, 1897.

Paul at Thessalonica and Berea. ACTS 17: 1-12.

BIBLE SEARCH LIGHTS.

What message did the jailer receive in the morning? What did Paul say? What was the effect of his words upon the magistrates? What did they do? Where did Paul and Silas go?

1. Why did they not preach in Amphipolis and Apollonia? What do you infer from the use of the pronoun "they" instead of "we?"

2. What does Paul say about these three days preaching? (1 Thess. 1: 5; 2: 7). We can gather some of the substance of his sermons from 1 Thess. 1: 5; 2: 1, 2, 5, 10, 11; 3: 3, 4; 4: 1, 6; 5: 2; 2 Thess. 2: 15. Did he preach elsewhere than in the synagogue? (1 Thess. 1: 9). How was he supported and why did he take this course? (1 Thess. 2: 9; 4: 11; 2 Thess. 3: 6-15).

3. Who first proved the same truth? (Luke 24: 26, 46).

4. It is interesting to note the influence of the synagogue upon earnest-minded gentiles (ch. 17: 12; 10: 2; 11: 21; 13: 48; 14: 1 &c). Luke specially notices female piety (Acts 16: 13; 17: 12, 34).

5. What warnings against envy? (Prov. 14: 30; 27: 4; Ecc. 4: 4; 1 John 3: 12; Gen. 37: 4, 11; Rom. 13: 13; 1 Cor. 3: 3; 13: 4; Gal. 5: 21; Jas. 3: 14, 16; 1 Pet. 2: 1). Jason was at Corinth with Paul afterwards (Rom. 16: 21).

6. What was the charge made at Philippi? (16: 20, 21). Had Christ predicted these troubles? (Matt. 10: 34; Luke 12: 53).

7. Is there anything in the epistles to the Thessalonians to indicate that Paul dwelt upon the doctrine of the Kingdom of Christ? (1 Thess. 2: 12; 2 Thess. 1: 5). Did intelligent Romans give any heed to this charge? (John 19: 12, 15). Does christianity inculcate loyalty? (Matt. 22: 21; 1 Pet. 2: 13, 17; Prov. 24: 21; Rom. 13: 1-7; Titus 3: 1).

9. This bond may have been the obstacle interposed by Satan to Paul's return (1 Thess. 2: 17, 18; 3: 10).

10. Mention another similar night adventure of Paul's (Acts. 9: 25).

11. Wherein did the "searching" of the Bereans differ from that of the scribes? (John 5: 39).

LESSON IV—July 25th, 1897.

Paul Preaching in Athens. ACTS 17: 22-34.

BIBLE SEARCH LIGHTS.

Why was Paul compelled to leave Berea? By what route did he proceed to Athens? Whom did he leave behind? How did he spend the time at Athens while waiting for them? With what philosophers did he dispute? Before what assembly was Paul invited to speak?

22, 23. How did the heathen come to be ignorant of God? (Rom. 1: 28). What witness to himself did God leave with them? (Acts 14: 17; Rom. 2: 15). What was really the being worshipped instead of God? (1 Cor. 10: 20). What was the moral effect of such worship? (Rom. 1: 21-32; Eph. 4: 17-19; 1 Pet. 4: 3, 4).

24. When did Paul use similar language? (Acts 14: 15). From whose speech does Paul seem to be quoting? (ch. 7: 48; Isa. 66: 1, 2; 1 Kings 8: 27).

25. The same ideas occur in Ps. 50: 8-13; Job. 35: 6-8; Ps. 16: 2; Isa. 40: 14-18.

26. The unity of the race is asserted in Luke 3: 38; Isa. 64: 8; 1 Cor. 15: 45, 47; Rom. 5: 12, 17-19. God in the history of nations is referred to in Job 12: 23; and his appointment of their countries in Deut. 32: 8.

27. What is the aim of God's goodness? (Rom. 2: 4). What prevents anyone from finding God? (Isa. 59: 2). For God's omnipresence see Jer. 23: 24; Ps. 139: 7-12.

28. When does Paul again quote a heathen poet? (Titus 1: 12).

29. In what does man resemble God? (Col. 3: 10; Eph. 4: 24). Can these attributes be represented in material forms?

30. Why did God overlook the guilty ignorance of the heathen? (2 Pet. 3: 9; Gal. 4: 4; Rom. 3: 25; Luke 24: 46, 47).

31. Where is Christ declared to be the final Judge? (Matt. 25: 31; John 5: 27; Rom. 2: 16; 14: 10). How does the resurrection of Christ assure us that God's appointment of him as judge will be carried out?