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Lessons on

The Book of Acts

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Sabbath-School Lessons on the

BOOK OF ACTS

LESSON I.— The Gospel Sent to Ethiopia

APRIL 1, 1911

LESSON SCRIPTURE: Acts 8: 26-40.
LESSON HELP: The *Sabbath School Worker.*
PLACES: Road from Jerusalem to Gaza; Azotus; Cæsarea.
PERSONS: Philip; a man of Ethiopia.

Questions

1. Where was Philip commanded to go? Acts 8: 26. Note 1.

2. Whom did he find traveling the desert road? What was the Ethiopian doing? Verses 27, 28. Note 2.

3. What second command was given to Philip? Verse 29.

4. How quickly did he obey? How did he introduce himself to the eunuch? Verse 30.

5. What reply did the eunuch make? What request did he make of Philip? Verse 31.

6. What scripture was the eunuch reading? Verses 32, 33.

7. What questions did he ask Philip regarding this scripture? Verse 34.

8. What was the subject of Philip's sermon, and what scripture did he take for his text? Verse 35. Note 3.

9. While listening to Philip, what duty was made

plain to the eunuch? What request did he make? Verse 36.

10. What was Philip's reply? What confession did the eunuch make? Verse 37.

11. Describe the baptismal service. Verse 38.

12. Of what is baptism a memorial? Of what is it a pledge? Rom. 6: 3-5.

13. What occurred after the baptism? In what spirit did the eunuch go on his way? Acts 8: 39.

14. Where did Philip continue his work? Verse 40. Note 4.

Notes

1. Gaza, earlier called Azzah, was the most southern city in Palestine, about fifty miles southwest of Jerusalem, on the shore route between Palestine and Egypt. It was a very ancient city. Throughout Bible times it was generally held by the Philistines. See Judges 16: 21-30.

"The epithet 'desert' as applied to the region between Jerusalem and Gaza, did not necessarily mean that it was all sand and bare rock. Sections might be suitable for olive-trees and grain crops, but there were no large springs or brooks for irrigation and the nourishment of flocks and herds, and therefore there could be few or no villages in which the evangelist could preach. It seemed an unreasonable command, and one that involved a waste of time, but 'he arose and went.' "

2. The name "Ethiopia" (Hebrew, *Kush*, country of burnt faces) is doubtless here used to refer to a kingdom south of Egypt, including part of modern Nubia and the Egyptian Sudan. It was governed by queens, whose dynastic name was Candace. The inhabitants were dark-skinned, but were probably not Negroes. The eunuch was no doubt a native of the region.

3. A careful study of ~~Acts 8: 26-35~~ 18-39 reveals the secret of successful missionary work. Notwithstanding the fact that the Lord sent Philip into a desert to wait by the roadside, he obeyed at once. If he had delayed one day, or even a few hours, he would have missed meeting the Ethiopian. When Philip saw the chariot, again the Spirit said, "Go." If Philip had delayed, the chariot would soon have passed; but he *ran*, and thus joined the chariot.

Philip met the man where he was. He did not introduce a new subject, but was familiar enough with the Scriptures to preach the full gospel message, including baptism, from the verses the eunuch was reading.

4. Azotus, the ancient Ashdod, was about fifteen miles north of Gaza, and near the coast. It was the seat of the worship of Dagon. See 1 Sam. 5: 1-9. Cæsarea, on the coast, was about seventy miles northwest of Jerusalem, and about the same distance north of Azotus. Unlike Gaza and Azotus, it was then a modern city, built by Herod the Great about twenty-two years before the birth of Christ.

LESSON II.—Saul of Tarsus Converted

April 8, 1911

Lesson Scripture: Acts 9: 1-22.

Lesson Helps: "Testimonies for the Church," volume 3, pages 429-432; the *Sabbath School Worker.*

Places: Jerusalem; Damascus, the most ancient city still existing, a hundred and thirty-three miles northeast of Jerusalem.

Persons: Saul and the men journeying with him; Ananias, disciples, and Jews.

Questions

1. In connection with what events is Saul first spoken of in the book of Acts? Acts 7:58; 8:1, 3. In what way did Saul continue his persecutions? Acts 9:1.

2. To whom did he go, and for what reason? What was the object of his journey to Damascus? Verses 1, 2.

3. What occurred as he neared Damascus? How bright was this light? Verse 3; Acts 26:13. Note 1.

4. How was Saul affected by what he saw? What did he hear? Acts 9:4.

5. What reply did he make? What did the Lord say? Verse 5. Note 2.

6. When Saul found out that Jesus was the Lord, how was he affected? By what question did he show immediate and full faith in Jesus? Verse 6. Note 3.

7. Why did the Lord stop Saul in his work while other persecutors went on unchecked? 1 Tim. 1:13.

8. What did the Lord tell Saul to do? Acts 9:6. Note 4.

9. Could Saul's companions understand the conversation between Jesus and Saul? Verse 7; Acts 22:9. Note 5.

10. What was Saul's condition when he stood upon his feet? Acts 9:8. Note 6.

11. What had caused the blindness? Acts 22:11.

12. How long did Saul remain in this condition? Acts 9:9.

13. To whom did the Lord appear in a vision? Verse 10.

14. What instruction was given Ananias? Why was he sent to Saul? Verse 11.

15. How had the Lord prepared Saul for Ananias's visit? Verse 12.

16. What reason did Ananias give for not wanting to visit Saul? Verses 13, 14.

17. What reasons did the Lord give why Ananias should visit Saul? Verses 15, 16.

18. How did Ananias address Saul when he met him? By what remark did he show that he knew of Saul's recent experience? For what two reasons had Jesus sent Ananias to Saul? Verse 17.

19. How was the vision of the twelfth verse fulfilled? Verse 18.

20. What did Ananias say the Lord had revealed to him in regard to Saul's future work? Acts 22: 13-16.

21. How did Saul show his faith in the death and resurrection of Christ? Acts 9: 18, last clause.

22. Where did Saul remain for a time? What work did he immediately commence? Verses 19, 20.

23. What was said by those who heard him? Verse 21.

24. What is said of Saul's work in Damascus? Verse 22.

Notes

1. "Saul's 'threatening and slaughter' came from inside; the bright light of heaven came from outside. The inner light of a man is not worth much as a guide to duty; it is light from outside that every man needs. Saul was following conscience when he started on a life and death hunt for Damascus Christians. If his conscience had not been enlightened from heaven, Saul would have kept on the threatening and slaughter track to the end of his life. We need light from heaven to show us our duty toward our fellows, and also the safe road toward heaven."—*Sunday School Times, 1909.*

2. "To kick against the pricks."—A figure of speech derived from the custom of driving oxen with a goad. If the ox resisted and kicked against it, he wounded himself severely. Thus Jesus shows Saul how useless and how injurious to himself is his fighting against God.

3. The conversion of Saul is narrated three times in the book of Acts. Paul relates it himself in chapters 22: 3-16; 26: 9-18; and it is alluded to several times in his epistles.

4. "Many have the idea that they are responsible to Christ alone for their light and experience, independent of His acknowledged followers in the world. But this is condemned by Jesus in His teachings, and in the examples, the facts, which He has given for our instruction. Here was Paul, one whom Christ was to fit for a most important work, one who was to be a chosen vessel unto Him, brought directly into the presence of Christ; yet He does not teach him the lessons of truth. He arrests his course and convicts him; and when he asks, 'What wilt Thou have me to do?' the Saviour does not tell him directly, but places him in connection with His church. They will tell thee what thou must do. Jesus is the sinner's friend, His heart is ever open,

ever touched with human wo; He has all power, both in heaven and upon earth; but He respects the means which He has ordained for the enlightenment and salvation of men. He directs Saul to the church, thus acknowledging the power that He has invested in it as a channel of light to the world. It is Christ's organized body upon the earth, and respect is required to be paid to His ordinances."—"*Testimonies for the Church,*" *volume 3, page 433.*

5. "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 imagining himself to be zealously serving God in persecuting the followers of Christ, he had in reality been doing the work of Satan."—"*Sketches from the Life of Paul,*" *page 22.*

6. "How different from what he [Saul] had anticipated was his entrance into that city! In proud satisfaction he had neared Damascus, expecting on his arrival to be greeted with ostentation and applause because of the honor conferred upon him by the high priest, and the great zeal and penetration he had manifested in searching out the believers to carry them as captives to Jerusalem, there to be condemned, and punished without mercy. He had determined that his journey should be crowned with success; and his courageous and persevering spirit quailed at no difficulties or dangers in the pursuance of his object. He had determined that no Christian should escape his vigilance; he would inquire of men, women, and children concerning their faith, and

that of those with whom they were connected; he would enter houses, with power to seize their inmates, and to send them as prisoners to Jerusalem.

"But how changed was the scene from that which he had anticipated! Instead of wielding power and receiving honor, he was himself virtually a prisoner, being deprived of sight, and dependent upon the guidance of his companions. Helpless, and tortured by remorse, he felt himself to be under sentence of death, and knew not what further disposition the Lord would make of him.

"He was taken to the house of the disciple Judas, and there he remained, in solitude, studying upon the strange revelation that had broken up all his plans, and changed the entire current of his life."—"*Sketches from the Life of Paul,*" *pages 25, 26.*

LESSON III.—Ministry of Paul and Peter

April 15, 1911

Lesson Scripture: Acts 9: 23-43.

Lesson Help: The *Sabbath School Worker.*

Places: Damascus, Jerusalem, Cæsarea, Tarsus, Lydda, Joppa, and the chief divisions of Palestine.

Persons: Saul, Barnabas, disciples, Peter, Æneas, Dorcas, messengers, Simon.

Questions

1. What did the Jews of Damascus decide to do? Where had Paul found refuge in the meantime? Acts 9: 23. Note 1.

2. How did they seek to accomplish their evil design? Verse 24.

3. How was Saul delivered out of their hands? Verse 25.

4. With whom did Saul seek to unite in Jerusalem? Why did they reject him? Verse 26.

5. How did Barnabas break down the barrier between Saul and the apostles? Verse 27. Note 2.

6. What is said of Saul's work in Jerusalem? Who attempted to slay him? Verses 28, 29.

7. How was he delivered? Verse 30.

8. What was the experience of the churches at this time? Verse 31.

9. Who was doing general work among all the churches? What place is mentioned as being visited? Verse 32. Note 3.

10. In what condition did Peter find Æneas? Verse 33.

11. What did Peter say to him? With what result? Verse 34.

12. What was accomplished by this miracle? Verse 35.

13. What woman disciple lived at Joppa? What is said of her character? Verse 36.

14. What befell Dorcas? Verse 37.

15. Who were sent to Lydda, and with what message? Verse 38.

16. How did Peter respond to the call? What scene greeted him at the home of Dorcas? Verse 39.

17. What did Peter do? Verse 40.

18. What did Peter say to the dead body? What followed? Verses 40, 41.

19. What was the result of this mighty miracle? Verse 42.

20. Who remained to follow up the interest created by this miracle? With whom did he stay? Verse 43.

Notes

1. "After that many days were fulfilled."—This period of "many days" evidently covers the time Saul spent in Arabia,

shortly after his conversion, before he went to Jerusalem. See Gal. 1: 17, 18.

"Paul's life was in peril, and he 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.

"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."—"*Sketches from the Life of Paul,*" *pages 33, 34.*

2. "He [Paul] now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter. He was very anxious to meet the Galilean fishermen who had lived, and prayed, and conversed with Christ upon earth. It was with a yearning heart that he desired to meet the chief of apostles. . . . 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. . . . 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. . . .

"The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. Here the two grand characters of the new faith met — Peter, one of the chosen companions of Christ while He was upon earth, and Paul, a Pharisee, who, since the ascension of Jesus, had met Him face to face, and had talked with Him, and had also seen Him in vision, and the nature of His work in heaven."—"*Sketches from the Life of Paul,*" *pages 35, 36.*

It seems from Gal. 1: 18, 19 that Paul only remained in Jerusalem fifteen days at this time.

3. "*Lydda,* in the Old Testament Lud, a small town in the fertile plain of Sharon (verse 35) which was situated between the mountains and seacoast of northern Judea, now called Ludd, and the first principal station on the railway from Jaffa [Joppa] to Jerusalem."—*Riddle.*

LESSON IV.— The Vision of Peter

April 22, 1911

Lesson Scripture: Acts 10: 1-23.

Lesson Help: The *Sabbath School Worker.*

Persons and Places: Cornelius and his household in Cæsarea; Peter at the home of Simon in Joppa; messengers, and certain brethren.

Questions

1. What Roman officer dwelt at Cæsarea? What position did he hold? Acts 10: 1. Note 1.

2. What was the character of Cornelius? Verse 2.

3. Who appeared to him one afternoon? Verse 3.

4. How was he affected? What did he say? What comforting assurance was given him in reply? Verse 4.

5. What did the angel tell Cornelius to do? What five facts did the angel mention in regard to Peter and his whereabouts? Verses 5, 6.

6. Who were called, and upon what errand were they sent? Verses 7, 8.

7. About noon the following day, as they drew near Joppa, what was Peter doing? Verse 9.

8. While Peter was waiting for food, what experience did he have? Verse 10. Note 2.

9. Relate the vision. Verses 11-15. Note 3.

10. How many times was it repeated? Verse 16.

11. What was the significance of the vision's being repeated? Gen. 41:32.

12. Did Peter understand the vision? Acts 10:17. Note 4.

13. Who then stood at the gate? Verses 17, 18.

14. What word did Peter receive? What did the Spirit bid him do? Verses 19, 20.

15. How did Peter introduce himself to the men from Cæsarea? Verse 21.

16. How did they present their request from Cornelius? Verse 22.

17. How did Peter show a Christian spirit toward the Gentile messengers? Who went with him to Cæsarea? Verse 23.

Notes

1. The "band" means a Roman cohort. The Roman army was divided into legions, each legion into ten cohorts, each cohort into three maniples, and each maniple into two centuries. A centurion was the officer in command of a century, which consisted of a hundred men. Originally the members were recruited in Italy.

2. The visions given to Cornelius and Peter, like those given to Saul and Ananias, found recorded in Acts 9, show very clearly how God plans and directs events so as to instruct and save those who love truth and righteousness, and sincerely desire a knowledge of God.

3. The Jew considered the touch of the Greek as defiling, "his food was an abomination to the devout Israelite, and his religion blasphemy." Peter "knew that the Gentile was to be saved. The Old Testament declared it on every page. The Lord Jesus confirmed it. But how should it be accomplished? It was accomplished. The prejudices and the convictions of the ages gave way. . . . And he who knows what human nature is must admit that no earthly power could have solved the problem in a single generation. Only God could."—*Abbreviated from J. M. Stiffler, "The Acts."*

4. It was hard for Peter, with all his Jewish prejudices, to understand the vision. God was preparing his mind for the messengers who were on the road from Cæsarea. If Peter had fully accepted this call from God to labor among the Gentiles, his life-work might have equaled Paul's. The vision was not given to sanction the eating of flesh of unclean animals, but to teach Peter that he "should not call *any man* common or unclean,"—that the Gentiles were as precious in God's sight as the Jews. Acts 10: 28.

LESSON V.—The Gospel to the Gentiles

April 29, 1911

Lesson Scripture: Acts 10: 24-43.

Lesson Help: The *Sabbath School Worker.*

Persons: Cornelius, his household, friends, and relatives; Peter and those who came with him.

Place: The home of Cornelius.

Questions

1. Who were gathered together to welcome the brethren from Joppa? Acts 10:24. Note 1.

2. How did Cornelius receive Peter? Verse 25. Note 2.

3. Why would Peter not receive such homage? Verse 26.

4. Cite an example of an angel refusing the worship of men. Rev. 22:8, 9.

5. With what remarks did Peter introduce himself to the company in the home of Cornelius? Acts 10:28, 29.

6. What question did he ask Cornelius? Verse 29.

7. In reply, what experience did Cornelius relate? Verse 30.

8. What two things had moved Heaven in behalf of Cornelius? Will the same things prevail in behalf of man to-day? Verse 31.

9. By whose authority did Cornelius say he had sent for Peter? Verses 30-32.

10. Whom did he recognize in it all, and from whom did he expect to receive instruction? Verse 33. Note 3.

11. As Peter listened to Cornelius relate the vision, with what truth was he forcibly impressed? Verse 34. Note 4.

12. Was this a truth of recent revelation? Gen. 18:18.

13. Who did Peter say was accepted of God? Acts 10:35.

14. With what words did Peter begin his discourse? Verses 36, 37.

15. How was Jesus enabled to do His great work? Verse 38.

16. Of what were the disciples witnesses? How did Peter speak of Christ's death? Verse 39.

17. What did he say of the resurrection? Verse 40.

18. What did Peter say of Christ's appearance publicly after His resurrection? Who chose the disciples as witnesses? What conclusive evidence did they have? Verse 41.

19. By whom was Peter commissioned to preach? What important fact was he commanded to preach? Verse 42.

20. What wonderful truth is proclaimed by all the prophets? Verse 43.

Notes

1. "It was nearly two days before the journey was ended and Cornelius had the glad privilege of opening his doors to a gospel minister, who according to the assurance of God, should teach him and his house how they might be saved. While the messengers were upon their errand, the centurion had gathered together as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words."—*"Spirit of Prophecy," volume 3, page 329.*

2. "As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of Heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children to bow before their parents who are honored with positions of trust. But Cornelius, overwhelmed with reverence for the apostle who had been delegated by God, fell at his feet and worshiped him. Peter shrank with horror from this act of the centurion, and lifted him to his feet, saying, 'Stand up; I myself also am a man.' He then commenced to converse with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him."—*"Spirit of Prophecy," volume 3, pages 329, 330.*

3. "This chapter [Acts 10] has much precious counsel in it for us, and we should study it with humble attention. When the Lord has His appointed agencies whereby He gives help to souls, and men disrespect these agencies, and refuse to receive help from them, and decide that they will be directly taught of God, the Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel would have left him to himself."—*Mrs. E. G. White, in "Review and Herald," No. 40, 1893.*

4. The disciples of Christ must not be respecters of persons. Neither nationality, nor social rank, nor poverty, nor riches must influence our interest in the salvation of souls. "If ye have respect of persons, ye commit sin." James 2: 9.

LESSON VI.—The Spirit Poured Out upon the Gentiles; Peter Rehearses His Experiences

MAY 6, 1911

LESSON SCRIPTURE: Acts 10: 44 to 11: 18.
PLACES: The Home of Cornelius, and Jerusalem.
PERSONS: Same as last lesson, and the apostles and brethren in Judea.

Questions

1. What occurred while Peter was yet speaking to Cornelius and those with him? Acts 10: 44. Note 1.

2. Who were greatly astonished at this? Why were they astonished? Verse 45.

3. What evidence did they have that the Holy Spirit was really poured out upon the Gentiles? Verse 46.

4. What question did Peter ask the company? Verse 47. Note 2.

5. What command did he give? What did they ask Peter to do? Verse 48.

6. What message was carried to the brethren in Judea? Acts 11:1.

7. How did they show their displeasure when Peter visited them? Verse 2.

8. What accusation did they bring against him? Verse 3.

9. How did he answer them? Verse 4.

10. Relate Peter's vision. Verses 5-10.

11. For what did the vision prepare him? Verse 11.

12. Who directed Peter to go with the men from Cæsarea? How many of the brethren from Joppa accompanied him? Verse 12.

13. Who had directed Cornelius to send men for Peter? Verse 13. Note 3.

14. What did the angel say of the words Peter would speak? Verse 14.

15. In what manner did the Holy Spirit fall upon the Gentiles in the home of Cornelius? Verse 15.

16. What words of Christ were brought to mind by the descent of the Holy Ghost upon the Gentiles? Verse 16.

17. How did Peter conclude his remarks? Verse 17.

18. What effect did the rehearsal of his experience have upon the brethren at Jerusalem? To what conclusion did they come in regard to God's dealings with the Gentiles? Verse 18.

Notes

1. "Peter preached Jesus to that company of attentive hearers; His life, ministry, miracles, betrayal, crucifixion, resurrection,

and ascension, and His work in heaven, as man's Representative and Advocate, to plead in the sinner's behalf. As the apostle spoke, his heart glowed with the Spirit of God's truth which he was presenting to the people. His hearers were charmed by the doctrine they heard, for their hearts had been prepared to receive the truth. The apostle was interrupted by the descent of the Holy Ghost, as was manifested on the day of Pentecost."—*"Spirit of Prophecy," volume 3, pages 331, 332.*

2. Peter's sermon:

The Gospel of Christ	*The Gospel for All Men*
1. Jesus Christ, its Author and basis. Acts 10: 36.	1. It is no respecter of persons. Verses 34, 35.
2. Anointed with power. Verse 38.	2. It makes character the test. Verse 35.
3. His death. Verse 39.	3. It offers salvation through faith. Verse 43.
4. His resurrection. Verse 40.	4. It bestows the Holy Spirit. Verses 44-46.
5. His judgment. Verse 42.	5. That Spirit baptizes into one body. Verses 47, 48.

3. Peter and Cornelius worked out in the Lord's way a difficult problem. By the same process we must solve the latter-day problems. They were men of prayer. They did their immediate duty without concern for what lay farther ahead. They did what the Lord asked them to do *now,* without inquiry as to what He would ask of them another day or another year. If we are not doing His will at this moment, we shall never be sure of knowing His will later.

LESSON VII.—The Gospel at Antioch; a New Center Open for Missionary Work

MAY 13, 1911

LESSON SCRIPTURE: Acts 11: 19-30.
LESSON HELP: The *Sabbath School Worker.*
PLACES: Antioch, Phenicia, Cyprus, Cyrene, Tarsus.
PERSONS: Scattered Christians, Grecians, Barnabas, Saul, Agabus, Claudius Cæsar.

Questions

1. What had caused a scattering among the breth-

ren? How far had they traveled? To what class did they confine their missionary labors? Acts 11:19. Note 1.

2. Who were the first to change this plan of work? With whom did they begin to labor? Verse 20.

3. In what way did God show His approval of their efforts to carry the gospel to the Grecians? Verse 21.

4. When the brethren at Jerusalem heard of the work at Antioch, who was sent to that place? Verse 22.

5. After Barnabas had fully investigated the matter, how did he feel? What did he exhort them to do? Verse 23.

6. What is said of the character of Barnabas? What was the result of his work at Antioch? Verse 24.

7. Why did Barnabas go to Tarsus? Verse 25. Note 2.

8. Where did Barnabas bring Saul? How long did they labor together in Antioch? What name was given the disciples in that place? Verse 26. Note 3.

9. Who visited Antioch at this time? Verse 27.

10. What was the name of one of these prophets? What prophecy did he utter? When was his prophecy fulfilled? Verse 28.

11. How were the brethren in Judea sustained during the great dearth? Verse 29.

12. Who carried their liberality to Jerusalem? Verse 30. Note 4.

Notes

1. Phenicia (Phenice) lay between Galilee and Syria. Cyprus was the nearest large island in the Mediterranean. Cyrene was in Africa. Antioch, the capital of Syria, was situated on the river

Orontes, about sixteen miles from the sea. Tarsus, Saul's native city, was the chief city of Cilicia.

2. It is quite probable that the work among the Gentiles at Cæsarea and the Grecians at Antioch reminded Barnabas of what the Lord had declared concerning Saul, "He is a chosen vessel unto Me, to bear My name before the Gentiles." When Barnabas saw that God was working for the Gentiles, he thought the time had come when Saul should enter upon the work God had called him to do; so he went in search of him.

3. "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 Christians, since they preached of Christ, and addressed their prayers to God through Him."—*"Sketches from the Life of Paul," pages 40, 41.*

4. A list of the prominent characteristics of the church at Antioch is impressive:

1. A church born of persecution. Verse 19.
2. A church of different nationalities. Verses 19, 20.
3. A church of able leadership. Verses 22-26.
4. A church of growing influence. Verses 21, 26.
5. A church of generous givers. Verses 27-30.

LESSON VIII.—Death of James; Peter Delivered from Prison; Death of Herod

MAY 20, 1911

LESSON SCRIPTURE: Acts 12:1-25.

LESSON HELPS: "Testimonies for the Church," volume 5, pages 748, 749; the *Sabbath School Worker.*

PLACES: A prison in Jerusalem, and the house of Mary the mother of Mark.

PERSONS: Herod, James, John, Peter, believers, Mary the mother of Mark, a damsel named Rhoda, soldiers, Barnabas, Saul, John Mark.

Questions

1. What did Herod now begin to do? Acts 12:1. Note 1.

2. What faithful disciple did he put to death? Verse 2.

3. What led Herod to continue in this evil work? What other disciple was arrested? Verse 3.

4. What precautions were taken to prevent Peter's escape? What was Herod's design concerning him? Verse 4. Note 2.

5. What did the church do in his behalf? Verse 5.

6. The night before Peter was to be slain, how securely was he bound? How did he manifest perfect trust in God? Verse 6.

7. Who appeared in the prison that night? When the angel smote Peter and spoke to him, what occurred? Verse 7.

8. What command did the angel give? Verse 8.

9. Where did Peter go? Did he realize that he was actually released from the chains? Verse 9.

10. How did they pass the great iron gate of the prison? Verse 10. Note 3.

11. What did Peter say when he came to himself? Verse 11.

12. Where did he go? What were they doing at this place? Verse 12.

13. Who came to the door in answer to his knocking? What did Rhoda do? Verses 13, 14.

14. How did the praying ones receive the good news? What did they afterward conclude? Verse 15.

15. When they finally opened the door, what did Peter say to them? To whom were they to relate the news of the wonderful deliverance? What precaution did Peter take for his own safety? Verses 16, 17.

16. What occurred the next day? What command did Herod give? Where did Peter go? Verses 18, 19.

17. What trouble did Herod have with the people of Tyre and Sidon, and how was peace secured? Verse 20.

18. What attempt was made to honor Herod? Verses 21, 22.

19. How was the judgment of God visited upon Herod? Verse 23. Note 4.

20. Notwithstanding all the devices of the enemy, what prosperity attended the work of the Lord? Verse 24.

21. Who returned from Jerusalem with Barnabas and Saul? Verse 25.

Notes

1. "Herod the king." Herod Agrippa I, grandson of Herod the Great, now ruled all Palestine under the Romans. Herod the Great died soon after the birth of Jesus. Herod Antipas, the son to whom Galilee and Perea were given, was the Herod who put John the Baptist to death.

2. "Four quaternions of soldiers" Four sets of men, one for each watch, and four men in each set, two of whom were chained to Peter in the cell, and two were on guard outside.

The Greek word "Passover" is wrongly rendered *Easter* in the King James Version. The word "Easter" is of Saxon origin. "Herod purposed putting Peter to death, but as a strict Jew

he would not pollute the festival by shedding blood, and therefore had Peter imprisoned till after the Passover. There were four modes of execution lawful among the Jews, stoning, decapitation, burning, and strangling.''— *Tarbell.*

3. The Lord does not do for us what we can do for ourselves. The angel freed Peter from the chains which bound him to the soldiers, but he did not put the garments on him. Peter was commanded to gird himself, bind on his own sandals, and cast his garment about him. When they came to the great iron gate that Peter was powerless to open, the gate opened by divine power. The angel stayed with Peter until they had gone through ''one street'' and were a safe distance from the prison guards, and when the danger was passed left Peter to go the rest of the way himself. God expects us to use the power we have; and when we have reached the limit of our strength He will supply divine strength.

Van Lennep, in ''Bible Lands,'' thus describes an Oriental city gate to which the prison gate may have been similar: ''The gates are large, massive, and two-leaved, built of heavy timber, plated with iron. A strong iron bar, hooked at one end, hangs from a heavy ring of the same metal, made fast in a strong post, built into the wall behind each fold of the gate. When the gate is closed, the hooks are set into other iron rings, on the back of its folds, enabling the gate to resist a very heavy pressure from without. The lock is massive and of wrought iron, and the long-handled, ponderous key is carried by the keeper of the gate in his belt, or hung from a nail in his little room close by.''

God has opened many doors as firmly fastened as the iron gate which was opened before Peter. It used to be said that the zenanas — the women's quarters — in India could never be entered. ''God swung the doors ajar in answer to fervent and faithful prayer and effort.'' Africa, the ''Dark Continent,'' is now called ''the Continent of Opportunity.'' We are not crying now so much for open doors, as for open hearts to take advantage of opened doors which none can shut.

4. ''Herod knew that he deserved none of this praise and homage; yet he did not rebuke the idolatry of the people, but accepted it as his due. The glow of gratified pride was on his countenance as he heard the shout ascend: It is the voice of a god, and not of man! The same voices which now glorified a vile sinner, had, but a few years before, raised the frenzied cry of, Away with Jesus! Crucify Him, crucify Him! Herod received this flattery and homage with great pleasure, and his heart bounded with triumph; but suddenly a swift and terrible change came over him. His countenance became pallid as death, and distorted with

agony; great drops of sweat started from his pores. He stood a moment as if transfixed with pain and terror, then, turning his blanched and livid face to his horror-stricken friends, he cried in hollow, despairing tones, He whom you have exalted as a god is struck with death!

"He was borne in a state of the most excruciating anguish from the scene of wicked revelry, the mirth, and pomp, and display of which he now loathed in his soul. A moment before, he had been the proud recipient of the praise and worship of that vast throng — now he felt himself in the hands of a Ruler mightier than himself. Remorse seized him; he remembered his cruel command to slay the innocent James; he remembered his relentless persecution of the followers of Christ, and his design to put to death the apostle Peter, whom God had delivered out of his hand; he remembered how, in his mortification and disappointed rage, he had wreaked his unreasoning revenge upon the keepers of the prisoner, and executed them without mercy. He felt that God, who had rescued the apostle from death, was now dealing with him, the relentless persecutor. He found no relief from pain of body or anguish of mind, and he expected none. Herod was acquainted with the law of God, which says, 'Thou shalt have no other gods before Me,' and he knew that in accepting the worship of the people he had filled up the measure of his iniquity, and had brought upon him the just wrath of God.

"The same angel who had left the royal courts of heaven to rescue Peter from the power of his persecutor, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; but it was with a different stroke that he smote the wicked king, bringing mortal disease upon him. God poured contempt upon Herod's pride, and his person, which he had exhibited decked in shining apparel before the admiring gaze of the people, was eaten by worms, and putrified while yet alive. Herod died in great agony of mind and body, under the retributive justice of God.

"This demonstration of divine judgment had a mighty influence upon the people. While the apostle of Christ had been miraculously delivered from prison and death, his persecutor had been stricken down by the curse of God. The news was borne to all lands, and was the means of bringing many to believe on Christ."—"*Spirit of Prophecy,*" *volume 3, pages 343-345.*

LESSON IX.—Paul's First Missionary Journey Commenced; Ordination of Paul and Barnabas; Elymas the Sorcerer

MAY 27, 1911

LESSON SCRIPTURE: Acts 13: 1-12.
PLACES: Antioch, Cyrene, Seleucia, Cyprus, Salamis, Paphos.
PERSONS: Saul, Barnabas, Simeon, Lucius, Manaen, Sergius Paulus, Elymas.

Questions

1. Name the noted prophets and teachers in the Antioch church. Acts 13: 1. See Note 1 for the geography of the lesson.

2. What special instruction was given them by the Spirit of God? Verse 2.

3. For what special line of work had they been called? Acts 9: 15; 22: 21.

4. What three things were done by those who followed the instruction to ordain Barnabas and Saul? Acts 13: 3.

5. What was the significance of the laying on of hands? Deut. 34: 9; 1 Tim. 4: 14. Note 2.

6. Who sent Barnabas and Saul forth to labor, and where did they first go? Acts 13: 4.

7. Where did they begin preaching? Who accompanied them? Verse 5.

8. What town was next visited? Whom did they find in this place? Verse 6. Note 3.

9. With whom was the sorcerer connected? What is said of the deputy? What did he desire? Verse 7.

10. When Elymas found the deputy wished to hear the word of God, what did he seek to do? Verse 8.

11. How did this affect Saul? What name is hereafter given to Saul? Verse 9. Note 4.

12. How did Paul address the sorcerer? Verse 10.

13. What judgment did he say would come upon the sorcerer? How were his words fulfilled? Verse 11.

14. What effect did this miracle have upon the deputy? Verse 12.

15. Who is the father of sorcerers? Verse 10.

16. What will be the final portion of all sorcerers? Rev. 21:8.

17. What is said of kindred opposition to the gospel in the last days? 2 Tim. 3:1, 8.

Notes

1. "Antioch, the capital of Syria, was very favorably situated for the new outward movement of Christianity. Moreover, Barnabas was a native of Cyprus, the nearest island, and Saul was a native of Cilicia, the neighboring province. Seleucia was about sixteen miles down the river Orontes. Cyprus, about eighty miles southwest of Seleucia, was a triangular island about one hundred fifty miles long and fifty or sixty miles wide. Salamis was the chief city on the eastern coast, and Paphos the capital city, situated on the western coast."— *Sunday School Times.*

2. "We have, in the history of these two apostles, only a simple record of the laying on of hands, and its bearing upon their work. Both Paul and Barnabas had already received their commission from God Himself; and the ceremony of the laying on of hands added no new grace or virtual qualification. It was merely setting the seal of the church upon the work of God — an acknowledged form of designation to an appointed office."— "*Spirit of Prophecy,*" *volume 3, page 349.*

3. "Bar-Jesus,"— that is, "Son of Joshua." "Elymas [verse 8] is from the Arabic, meaning sorcerer or magician; hence the probability that he was an Arabian Jew."— *Riddle.*

4. The leading explanation of the change from "Saul" to "Paul," is that he always had both names, as such a custom was

common especially among Hellenistic Jews, and that his Gentile (or Roman) name is used from this point, because his mission to the Gentiles becomes prominent.

LESSON X.— The Gospel Preached at Antioch in Pisidia

JUNE 3, 1911

LESSON SCRIPTURE: Acts 13: 13-33.
PLACES: Paphos, Perga, a synagogue in Antioch in Pisidia.
PERSONS: Paul and his company, John (Mark), rulers of the synagogue, the people.

Questions

1. After leaving Paphos, where did Paul and his workers go? Who left their party at this place? Acts 13:13. Note 1.

2. After leaving Perga where did they go? Where did they go on the Sabbath? Verse 14.

3. After the customary reading of the law, what invitation was given Paul and his companions? Verse 15. Note 2.

4. Who accepted the invitation to speak? With what words did he open his discourse? Verse 16.

5. Of what historical fact did he first remind them? Verse 17. Note 3.

6. For how many years did God feed the children of Israel in the wilderness? Verse 18 (margin).

7. How many nations were destroyed in the land of Canaan? Who divided the land by lot? Verse 19.

8. How long was Israel ruled by judges? Verse 20.

9. Who was their first king? How long did he reign? Verse 21.

10. What was said of David? Verse 22.

11. While speaking of David whom did he introduce? Verse 23.

12. How did John the Baptist speak of Christ? Verses 24, 25.

13. To whom was the word of this salvation sent? Verse 26.

14. Why did the rulers in Jerusalem condemn Christ? What were they fulfilling in condemning Him? Verse 27.

15. How did they accomplish Christ's death? Verse 28.

16. By their wicked course what were the Jews doing? After all was fulfilled what did the disciples do for Christ? Verse 29.

17. What did Paul say of His resurrection? Verse 30.

18. Who had seen Jesus after His resurrection? Verse 31.

19. What did Paul declare? How and in what manner had God fulfilled the promise made to their fathers? Verses 32, 33.

Notes

1. *Perga,* the capital of Pamphylia, was on the river Cestrus, then navigable, about seven miles from the Mediterranean. It was northwest of Paphos. Celebrated for its worship of Diana.

Antioch of Pisidia, a city on the central table-land of Asia Minor. The journey from Perga to Antioch was a perilous one. Some commentators think reference is made to it in 2 Cor. 11:26. It will be remembered that the Antioch from which the journey was begun was in Syria.

"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."—"*Spirit of Prophecy," volume 3, page 352.*

2. Synagogues were established in every foreign city where Jews were numerous. "After prayers, which were of a prescribed form, though extempore prayers were often added, a lesson from the law was followed by another from the prophets, the reader being usually designated by the ruler of the synagogue. Then came an address or sermon. Here there was large liberty, though the ruler (or rulers) of the synagogue remained in control. Any well-known rabbi, and even strangers who had some repute as teachers, might be invited to speak (verse 15). This liberty was constantly made available by the Christian missionaries."—*Riddle, in "Sunday School Times."*

"The synagogue was always a plain, rectangular building erected on the highest spot in the neighborhood, or having a tall pole on the roof to make it conspicuous. Unlike the scribes who desired to have 'the chief seat' (Mark 12:38, 39), Paul and Barnabas entered the synagogue and sat down with the congregation. The chief seats were around the ark or chest at one end of the building, containing the sacred rolls. Before the ark hung a veil and lamps. In front was a platform with its reading desk or pulpit. In the congregation the men were separated from the women. During the prayers Paul and Barnabas stood with the rest with their faces toward Jerusalem."—*Tarbell.*

3. "The Jews were never tired of hearing their own history. Whenever a speaker arose in Jewish society determined to carry a specific point, he came with all the background of Jewish history, and under the influence of recollections heroic and thrilling, he endeavored to carry the immediate point of the occasion. One might have expected that the Jews would have become weary of hearing their history time after time, but historians record it to their credit that they were always ready to hear the living story again."—*Joseph Parker.*

LESSON XI.—The Gospel Rejected by the Jews in Pisidia

JUNE 10, 1911

LESSON SCRIPTURE: Acts 13: 34-52.
PLACES: Antioch in Pisidia; Iconium.
PERSONS: Paul and Barnabas, Jews and Gentiles.

Questions

1. What quotation from Isaiah did Paul use to prove the resurrection of Christ? Acts 13: 34.

2. What quotation from the Psalms did he use to prove the same thing? Verse 35.

3. What fact did Paul state in regard to David, to prove that David was not speaking of himself in the quotation given from the Psalms? Verse 36.

4. What was said of Christ? Verse 37.

5. How do we receive forgiveness of sin? Verse 38.

6. Who are justified? Verse 39.

7. Of what did Paul warn his hearers? Verses 40, 41.

8. What request was made by the Gentiles? Verse 42. Note 1.

9. Who spoke with Paul at the close of the meeting? Verse 43.

10. How many assembled the next Sabbath to hear Paul preach? Verse 44. Note 2.

11. How did the Jews feel in regard to the meeting? What did they do? Verse 45.

12. How did Paul and Barnabas meet the anger of the Jews? What did they say to them? Verse 46.

13. What command did Paul say the Lord had given him? Verse 47.

14. How did the Gentiles receive this testimony? Who believed? Verse 48. Note 3.

15. How widely was the word of God published? Verse 49.

16. Whom did the Jews stir up against Paul and Barnabas? What was the result? Verse 50.

17. What did Paul and Barnabas do as they went from Antioch in Pisidia? Verse 51.

18. Who had commanded them to do this? Luke 9:5.

19. Notwithstanding the fact that they were expelled from the city, how did the disciples feel? Acts 13:52.

Notes

1. "When he [Paul] had finished, and the Jews had left the synagogue, the Gentiles still lingered, and entreated that the same words might be spoken unto them the next Sabbath day. . . . 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. . . . The Gentiles, on the other hand, rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. The apostles now clearly discerned their duty, and the work which God would have them do. They turned without hesitation to the Gentiles, preaching Christ to them, and leaving the Jews to their bigotry, blindness of mind, and hardness of heart. The mind of Paul had been well prepared to make this decision, by the circumstances attending his conversion, his vision in the temple at Jerusalem, his appointment by God to preach to the Gentiles, and the success which had already crowned his efforts among them. . . . 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 can not 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.' ''—''*Sketches from the Life of Paul,*'' *pages 48-51.*

2. It is worthy of notice that the Sabbath is mentioned four times in this chapter. There can be no question but that the meeting described in this lesson was held on the seventh day, as that was the day upon which the Jews met for religious worship. Luke, writing by inspiration for Christians in this dispensation, calls it the Sabbath. It must therefore be the Sabbath still. No Bible writer of the New Testament calls it the Jewish Sabbath, or calls any other day the Sabbath or the Lord's day. Paul calls the day on which the Jews met in the synagogue the Sabbath (verse 27), and the Gentiles also called the same day of the week the Sabbath (verse 42). James called it the Sabbath. See Acts 15:21. The evidence is conclusive that the seventh-day Sabbath of the Old Testament is as well the Sabbath of the New Testament.

3. ''As many as were ordained to eternal life.'' Compare verse 46 and John 1:11, 12. ''The best rendering would be 'were disposed to eternal life,' which preserves the exact shade of the verb.''—*Bartlett.*

LESSON XII.—Support of the Gospel Work

JUNE 17, 1911

NOTE.—Along with the study of the beginnings of missionary operations in the early church, it is appropriate that we review, for one lesson, the Lord's plan for the support of His work on earth. The early church was familiar with the system of tithes and offerings for the maintenance of the temple and its services. ''Do ye not know,'' said Paul, ''that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.'' 1 Cor. 9:13, 14.

Questions

DURING THE MELCHISEDEC PRIESTHOOD

1. What event calls forth the first mention in the Scriptures of the payment of tithe? Gen. 14:17-20.

2. Prior to this what had it pleased God to make of Abraham? Gen. 12:1-3, 7. Note 1.

3. When the Father described the priesthood of Christ, the promised Seed, after what order was it called? Heb. 7:17-20.

4. If the Melchisedec priesthood received tithe, as in the case of Abraham returning with the spoil after rescuing Lot, and Christ is made priest after this order, what may we conclude regarding the obligation to pay tithe during Christ's priesthood?

DURING THE LEVITICAL PRIESTHOOD

5. What shows that Jacob, Abraham's grandson, understood perfectly his obligation to God regarding the payment of tithe? Gen. 28:20-22. Note 2.

6. About twenty years later, when he came back to his old home in safety, what substantial evidence could Jacob (now Israel) present of the Lord's prospering care over him? Gen. 32:13-18; 33:8-11. (See margin, verse 11.)

7. What commandment did God give to the children of Israel concerning the tithe? Lev. 27:30-34.

8. On one occasion what were the Levites compelled to do, when through selfishness the other tribes of Israel withheld the tithe? Neh. 13:10.

9. How was this condition corrected? Verses 11, 12.

10. For what purpose were these things written? 1 Cor. 10:11, 12.

11. What blessing was withheld anciently because of Israel's selfishness? Haggai 1:7-11.

12. When the people began to build the temple in obedience to God's command, what definite results followed? Haggai 2:18, 19.

13. In the payment of tithes, under both the Melchisedec and Levitical orders of priesthood, what lesson is taught? Note 3.

14. As He taught upon one occasion, what statement did Jesus make regarding faithful tithe-paying? Luke 11:42.

15. What must prompt the payment of tithe that this service may be acceptable in the sight of God? Note 4.

16. Why does the Lord ask that *all* the tithe be brought in? To him who is faithful in these things, what precious promise is made? Mal. 3:10. Note 5.

SCRIPTURES FOR ADDITIONAL STUDY

Luke 12:29-36; Acts 4:33-37; 1 Cor. 16:2; Ps. 145:15-17 (see margin, verse 17); 2 Cor. 9:11, 12.

Notes

1. Abraham paid tithe to Melchisedec after God had made him the father of them that believe. The lesson is obvious that those who by faith follow in the footsteps of Abraham, and by faith accept the promised Seed as the Son of God, in whom is life, acknowledge also the Lord's ownership of the tithe.

2. "'Of all that Thou shalt give me,' said Jacob, 'I will surely give the tenth unto Thee.' Shall we who enjoy the full light and privileges of the gospel, be content to give less to God than was given by those who lived in the former, less favored dispensation? Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? But how small

the estimate; how vain the endeavor to measure with mathematical rules, time, money, and love, against a love so immeasurable and a gift of such inconceivable worth. Tithes for Christ! O, meager pittance, shameful recompense for that which cost so much! From the cross of Calvary, Christ calls for an unreserved consecration. All that we have, all that we are, should be devoted to God."—*"Patriarchs and Prophets," page 188.*

3. The priesthood after the order of Melchisedec, king of Salem, is that royal order after which Christ is now our great High Priest. Under this order tithe-paying is a part of the service of the worshiper. So, too, it was under the Levitical order. Thus, from the call of Abraham, which was the preaching of the gospel to him as father of the faithful, on to the end we find tithe-paying a part of the Scripture record. By the Scriptures studied, it is shown that all along the obligation, or rather the privilege, of returning a tenth to the Lord, is clearly made known. Besides this, free-will offerings were to be given. It is made very evident that the acceptance by any person of the privileges of the gospel, lays him under certain obligations, among which is that of paying a tithe of all his increase into the treasury for the support of God's work in the earth. This portion is reserved by God; it "is the Lord's," ever consecrated "holy unto the Lord."

4. It should ever be borne in mind that compliance with any of these sacred duties, such as tithe-paying, or baptism, or even Sabbath-keeping, in itself can not commend us to God. These things are the fruits of living faith. And the same faith will bring forth the fruits of mercy, judgment, and love for God and man. The rebuke of Christ addressed to the Pharisees applies to any to-day who, like them, pass over the weightier principles of the law, even though they may be very scrupulous in outward form. "These ought ye to have done, and not to leave the other undone."

5. "The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God. . . . The Lord has made us His stewards. He has placed His means in our hands for faithful distribution. He asks us to render to Him His own. He has reserved the tithe as His sacred portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring Him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord, as He has invited you to do."—*"Testimonies for the Church," volume 9, pages 51, 52.*

LESSON XIII.—Review

JUNE 24, 1911

LESSON SCRIPTURE: Acts 8: 26 to 13: 52.

Chief Persons	*Chief Facts*
I. Philip and the Eunuch.	An Ethiopian converted.
II. Saul and Ananias.	Saul converted.
III. Saul and Barnabas, Peter, Æneas, and Dorcas.	Saul delivered from enemies. Two great miracles wrought.
IV. Cornelius and Peter.	Truth revealed in a vision.
V. Peter and Cornelius.	Gospel preached to Gentiles.
VI. Peter and brethren at Jerusalem.	The Holy Spirit given to Gentiles.
VII. Barnabas and Saul.	Many converted at Antioch.
VIII. Herod, James, Peter.	Release from prison. Herod's death.
IX. Barnabas, Saul, Sergius Paulus.	An ordination service. Elymas rebuked.
X. Paul and Jews at Antioch.	A notable sermon. Jews reject gospel.
XI. Paul and Barnabas, Jews and Gentiles at Antioch.	Gentiles rejoice in it.
XII. Melchisedec priesthood, Levitical priesthood.	History of tithing.

Questions

1. Relate Philip's experience with the eunuch. Acts 8: 26-40.

2. Give an account of Saul's experience on his way to Damascus. Who visited Saul, and what was the result? Acts 9: 1-18.

3. What experience did Saul have preaching the gospel in Damascus? Verses 20-25.

4. How was he received by the disciples at Jerusalem? Verses 26, 27.

5. In what way was Æneas made whole? Relate the details of the miracle which raised Dorcas from the dead. Verses 32-42.

6. Review the experience of Cornelius. Acts 10:1-8.

7. Relate Peter's vision. What did the vision mean? Verses 9-16, 28.

8. Describe the meeting held in the home of Cornelius. Verses 24-48.

9. How did Peter meet the prejudice of the Jewish Christians? Acts 11:1-18.

10. Give an account of the interest among the Gentiles at Antioch. Verses 19-24.

11. How did Herod seek to stop the work of the apostles? Acts 12:1-6.

12. How was Peter delivered from prison? Verses 7-17.

13. What judgment fell upon Herod? Verses 20-23.

14. Describe the ordination of Saul and Barnabas. Acts 13:1-4.

15. Relate Saul's experience with the sorcerer at Paphos. Verses 5-12.

16. Give a brief outline of Paul's sermon in the synagogue at Antioch. Verses 14-41.

17. What followed as the result of the service with the Gentiles the second Sabbath at Antioch? Verses 42-51.

18. What events prove that the payment of the tithe was obligatory during the Melchisedec priesthood? Gen. 14:17-20; 12:1-3, 7; Heb. 7:17-20.

19. How is its binding obligation shown during the Levitical priesthood? Lev. 27:30-34.

20. How is our duty in this regard emphasized? Luke 11:42; Mal. 3:10.

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