SABBATH SCHOOL LESSON QUARTERLY

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NEW TESTAMENT BIOGRAPHIES

SENIOR DIVISION, No. 254, FOURTH QUARTER, 1958

Raymond F. Cottrell

THE BLESSING OF DAILY STUDY

"He who by faith receives the word is receiving the very life and character of God. Every seed brings forth fruit after its kind. . . . Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God."—*Christ's Object Lessons,* page 38.

"Appreciation of the Bible grows with its study."—*Ibid.,* p. 132.

"God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—*The Desire of Ages,* page 391.

"The neglect of the word means starvation to the soul."—*Counsels on Sabbath School Work,* page 44.

My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

LESSON TITLES FOR THE QUARTER

1. John the Baptist, Forerunner of Christ
2. Levi-Matthew, the Publican
3. John Mark, Missionary and Author
4. Luke, the Beloved Physician
5. John, the Beloved Disciple
6. Simon Peter, the Apostle of Hope
7. Judas, the Betrayer
8. Stephen, the First Christian Martyr
9. Philip the Evangelist
10. Barnabas and Timothy
11. Saul of Tarsus: From Persecutor to Apostle
12. Paul, Apostle to the Gentiles
13. Paul: A Prisoner and Martyr

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Sabbath School Lesson Quarterly

NEW TESTAMENT BIOGRAPHIES

GENERAL INTRODUCTION

"Sacred history presents many . . . noble examples of men whose characters were formed under divine direction, men whose lives were a blessing to their fellow men and who stood in the world as representatives of God."—*Education,* page 51.

"The great storehouse of truth is the word of God,—the written word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw. In the search after truth they are to depend upon God. . . . The mysteries connected with God's dealings with men, the depths of His wisdom and judgment as seen in human life,—these are found to be a storehouse rich in treasure."—*Christ's Object Lessons,* pages 125, 126.

In these crucial times, "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education,* page 57.

May the prayerful study of the lives of these Christian heroes, men who went forth to face a hostile world and plant the standards of the early Christian church, become a blessing and inspiration to us.

Lesson 1, for October 4, 1958

John the Baptist, Forerunner of Christ

MEMORY VERSE: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

STUDY HELPS: "The Desire of Ages," pages 97-108, 178-182, 214-225; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in the "Review and Herald" for September 18.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Introduction; Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-11.	☐
Wesnesday: Questions 12-14.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction: John, a Representative Reformer

I. The Forerunner in Prophecy

1. A voice in the wilderness. Isa. 40:3-5.
2. In the spirit of Elijah. Mal. 4:5, 6.
3. The announcement of Gabriel. Luke 1:5-17.
4. The message of Zacharias. Luke 1: 67-79.

II. Early Life and Ministry

5. The wilderness school. Luke 1:80.
6. Simple habits of life. Matt. 3:4.
7. Remarkable success. Matt. 3:5, 6.

III. Courageous, yet Humble

8. Empty profession denounced. Matt. 3:7-10.
9. Only a voice. John 1:19-27; Luke 3:15-17.
10. Highly honored. Matt. 3:13-17.
11. "I must decrease." John 3:26-30.

IV. Close of John's Ministry

12. Imprisonment and death. Matt. 14: 2-12.
13. Consecrated to the cause he loved. Matt. 11:2-6.
14. Christ's testimonial. Matt. 11:7-14.

Key Words

1. *Baptize.* In both ancient and modern Greek this term, derived from the word *baptizo,* or *bapto,* means to "dip," "dip into," or "immerse," and was never used as an equivalent of "sprinkling." In New Testament times the rite of baptism was not unknown to the Jews.

2. *Repentance.* This is the translation of a compound Greek word, composed of two terms, *meta,* meaning "after," "according," and *noia,* meaning "mind." Therefore, in the compound form it indicates an "afterthought" or "change of mind."

3. *Remission.* The original word *aphesis* is interpreted as "a sending away." Accordingly, when we truly repent, Christ removes our sins from us.

THE LESSON

Introduction: John, a Representative Reformer

As the connecting link between the old and new dispensations, "John the Baptist went forth in the spirit and power of Elijah to prepare the way of the Lord and to turn the people to the wisdom of the just. He was a representative of those living in these last days to whom God has entrusted sacred truths to present before the people to prepare the way for the second appearing of Christ."—*Testimonies,* vol. 3, pp. 61, 62.

The Forerunner in Prophecy

1. What Old Testament prophecy foretold the coming and ministry of a wilderness preacher? What great work would he accomplish? Isa. 40: 3-5. Compare Matt. 3:1-3.

2. How did the prophet Malachi describe the mission of John the Baptist? Mal. 4:5, 6.

NOTE.—It was in the same locality by the Jordan where Elijah dropped his mantle and ascended to heaven, that John the Baptist accepted the call of God, and went forth as a burning torch in the fearless "spirit and power of Elijah."

3. As the priest Zacharias was ministering in the temple at Jerusalem, what startling announcement was made to him? What specific instruction was given concerning John's early training and habits of life? Luke 1:5-17.

NOTE.—The angel Gabriel, who was entrusted with prophetic messages to both Daniel and John the revelator, was the very messenger who communicated with Zacharias. "Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men. . . . John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his

time. Hence the directions given to the parents of John,—a lesson of temperance by an angel from the throne of heaven."—*The Desire of Ages,* pages 99-101.

4. At the birth of John what prophetic forecast was given to his father Zacharias? Luke 1:67-79.

Early Life and Ministry

5. Where did John the Baptist spend much of his early life? Luke 1:80.

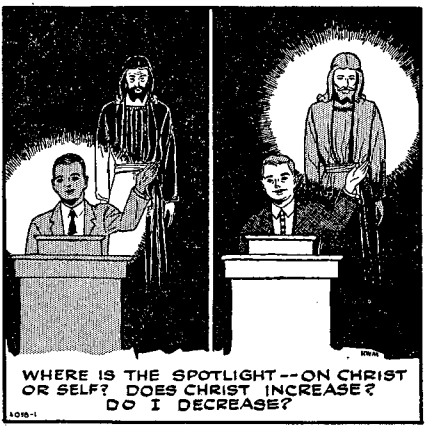
NOTE.—"In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God.

"It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forgo the enjoyments and luxuries of life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. . . . John found in the wilderness his school and his sanctuary."—*The Desire of Ages,* pages 101, 102.

6. What is said of the prophet's simplicity in dress and diet? Matt. 3:4.

NOTE.—"John separated himself from friends and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite and the gluttony that everywhere prevailed."—*Testimonies,* vol. 3, p. 62.

7. What phenomenal success attended the ministry of this humble evangelist? Matt. 3:5, 6.



NOTE.—The sand dunes by the Jordan constituted John's church and pulpit; while the stern, rugged eloquence of this quaint preacher stirred the hearts of his countrymen, and multitudes flocked to hear him. "Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet. For a time the solemn warning from God alarmed them. Many were brought to repentance, and received baptism. Persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced."—*The Desire of Ages,* page 105.

Courageous, yet Humble

8. How did John address the religious leaders who presented themselves for baptism? Matt. 3:7-10.

NOTE.—"John declared to the teachers of Israel that their pride, selfishness, and cruelty showed them to be a generation of vipers, a deadly curse to the people, rather than the children of just and obedient Abraham. In view of the light they had received from God, they were even worse than the heathen, to whom they felt so much superior. . . . Profession was worthless. If their life and character were not in harmony with God's law, they were not His people."—*The Desire of Ages,* pages 106, 107.

9. With what explicit statement did John declare himself to be merely the

forerunner of the Messiah? John 1:19-27; Luke 3:15-17.

NOTE.—"Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice."—*Testimonies,* vol. 8, p. 333.

10. What rare privilege was accorded to John the Baptist? Matt. 3: 13-17.

NOTE.—"When Jesus came to be baptized, John recognized in Him a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring."—*The Desire of Ages,* page 110.

Although John felt wholly unworthy, and shrank from granting the request of Jesus, he nevertheless recognized the signal honor of baptizing the Messiah.

11. When he was informed of the success attending Christ's ministry, what statement revealed John's humility of spirit? John 3:26-30.

NOTE.—For a time, John's influence in Palestine had been greater than rulers or priests; but at length his popularity declined and the multitudes flocked to Jesus. Yet he did not sympathize with his natural feelings, for his life was emptied of self.

Close of John's Ministry

12. Under what circumstances did John spend the closing months of his life? What dark crime silenced the voice of reproof? Matt. 14:2-12.

NOTE.—"In his mission the Baptist had stood as a fearless reprover of iniquity, both in high places and in low. He had dared to face King Herod with the plain rebuke of sin."—*The Desire of Ages,* page 215.

13. Before his death, what message did John send to Christ, and what was the response? Matt. 11:2-6.

NOTE.—"Understanding more clearly now the nature of Christ's mission, he yielded himself to God for life or for death, as should best serve the interests of the cause he loved." "Jesus did not interpose to deliver His servant. . . . But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom."—*The Desire of Ages,* pages 218, 224.

14. What eloquent testimony did Christ bear concerning the lifework of John the Baptist? Matt. 11:7-14.

NOTE.—"Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist. . . . Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages,* page 225.

Lesson 2, for October 11, 1958

Levi-Matthew, the Publican

MEMORY VERSE: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

STUDY HELPS: "The Desire of Ages," pages 272-280; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for Septembr 25.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline

Introduction: The Gospel Writers

I. The Call to Matthew

1. His occupation. Matt. 9:9; Luke 7:34.
2. His response. Luke 5:27, 28.

II. Matthew's Feast

3. The invited guests. Luke 5:29.
4. The Guest of honor. Mark 2:15.
5. The criticism of the Pharisees. Matt. 9:11-13; Luke 5:30-32.

III. An Apostle of Christ

6. His ordination. Matt. 10:1-4.
7. His public ministry. Acts 1:13.
8. His authorship. Matt. 1:1-17.
9. Outstanding incident narrated. Matt. 2:1-11.

IV. Instruction From the Master Teacher

10. His parable teaching. Matt. 13:34.
11. Notable discourses. Matt. 5 to 7; 24; 25.
12. The great commission. Matt. 28:19, 20.
13. The divine endowment. Matt. 28: 18; Acts 1:8.

Key Words

1. *Fulfilled.* This term is frequently repeated in the book of Matthew. In this gospel there are more than sixty references to the Old Testament and about forty quotations from the Hebrew Scriptures. It is therefore apparent that the first book of the New Testament was written and addressed primarily to the Jews, that they might see and accept Christ as the fulfillment of those ancient and divinely inspired prophecies.

2. *Kingdom.* This is the translation given of the Greek word *basileia.* However, the first meaning of this word is "Kingship, royal power, royal rule." It is found in the New Testament more than 150 times; and one's understanding of many Scriptures is greatly enriched if he will think of conversion as placing one under the rulership of Christ, under His royal power, rather than of entering into an organization, which is what the English word "kingdom" conveys to many.

THE LESSON

Introduction: The Gospel Writers

"The testimony of Christian Antiquity is clear and consistent, that the Four Gospels were delivered by the Holy Spirit to the Church of Christ through the instrumentality of those persons whose names they bear; . . . and that these Four Gospels were identical in name, in form, and in matter with those received by ourselves at the present day."—Butler, *The Bible-Work,* The New Testament, vol. 1, p. 8.

The writers were so absorbed in their theme that self was forgotten. They were presenting the matchless life story of that divinely wonderful personality, Jesus Christ. In their writings there is revealed a fourfold diversity of subject matter and details, yet no contradictions. While there are differences in the letter, there is perfect unity of spirit, each penman contributing to a narrative of marvelous symmetry and completeness.

Nothing is known of the parentage and early life of Matthew, also called Levi, except that he was the son of Alphaeus, and apparently a brother of one of the disciples named James. See Mark 2:14; Matt. 10:3.

The Call to Matthew

1. In what occupation was Matthew engaged, and how was this service re-

garded by the Jews? Matt. 9:9; Luke 7:34.

NOTE.—"Of the Roman officials in Palestine, none were more hated than the publicans [tax collectors]. . . . The taxgatherers were not merely the instruments of Roman oppression; they were extortioners on their own account, enriching themselves at the expense of the people. A Jew who accepted this office at the hands of the Romans was looked upon as betraying the honor of his nation. He was despised as an apostate, and was classed with the vilest of society."—*The Desire of Ages,* page 272.

2. How did Matthew, the tax collector, respond to Christ's call? Luke 5:27, 28.

NOTE.—"Sitting at his toll booth one day [evidently in or near Capernaum], the publican saw Jesus approaching. Great was his astonishment to hear the words addressed to himself, 'Follow Me.'

"Matthew 'left all, rose up, and followed Him.' There was no hesitation, no questioning, no thought of the lucrative business to be exchanged for poverty and hardship. It was enough for him that he was to be with Jesus, that he might listen to His words, and unite with Him in His work. . . . To Matthew in his wealth, and to Andrew and Peter in their poverty, the same test was brought; the same consecration was made by each."—*The Desire of Ages,* page 273.

Matthew's Feast

3. Upon receiving the invitation to join the group of Christ's disciples, what did Matthew do for his friends and associates? Luke 5:29.

NOTE.—"In the joy of his new discipleship, Matthew longed to bring his former associates to Jesus. Accordingly he made a feast at his own house, and called together his relatives and friends. Not only were publicans included, but many others who were of doubtful reputation, and were proscribed by their more scrupulous neighbors."—*The Desire of Ages,* pages 273, 274.

WHEN JESUS CALLS, DO WE, LIKE MATTHEW, LEAVE ALL TO FOLLOW THE MASTER?

4. Who attended the feast as the Guest of honor? Mark 2:15.

NOTE.—"The entertainment was given in honor of Jesus, and He did not hesitate to accept the courtesy. He well knew that this would give offense to the Pharisaic party, and would also compromise Him in the eyes of the people. But no question of policy could influence His movements. With Him external distinctions weighed nothing. That which appealed to His heart was a soul thirsting for the water of life.

"Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindliness showing that He recognized the dignity of humanity."—*The Desire of Ages,* page 274.

5. How did Christ reply to the criticisms of the scribes and Pharisees? Matt. 9:11-13; Luke 5:30-32.

NOTE.—"Although the Pharisees thought so highly of themselves, they were really in a worse condition than the ones they despised."—*The Desire of Ages,* page 275.

An Apostle of Christ

6. When the disciples were ordained as apostles, who from among the publicans received a divine commission? Matt. 10:1-4.

NOTE.—"For a religious teacher to choose a publican as one of his immediate attendants was an offense against the religious, social, and national customs."—*The Desire of Ages,* page 273.

To witness a despised outcast of society transformed into an honored evangelist, and numbered with the chosen Twelve, is a significant example of gospel uplift. "He raises up the poor from the dust; He lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor." 1 Sam. 2:8, R.S.V.

7. When is the apostle Matthew last mentioned in the New Testament narrative? Acts 1:13.

8. As an introduction to the book that bears his name, what direct line of ancestry does Matthew present? Matt. 1:1-17.

NOTE.—The apparent purpose of this book is to reveal Jesus of Nazareth as the kingly Messiah of Old Testament prophecy. In complete accord with these predictions, Christ was born in the royal line of Judah.

It is also most interesting to observe that the Old Testament closes with a retrospective mention of Moses and a forward look to the coming of "Elijah the prophet," or John the Baptist, the forerunner of Christ. Then after four centuries of prophetic silence, Matthew begins with a backward reference to Abraham and David, who rejoiced in the certainty of a coming Redeemer. The book of Matthew provides the sequel to the utterances of the ancient prophets, declaring that this Jesus is the long-looked-for Messiah, the hope of Israel.

9. What interesting incidents are related by Matthew in connection with the birth of Jesus? Matt. 2:1-11.

NOTE.—Matthew is also the only Gospel writer who speaks of the flight into Egypt (Matt. 2:13, 14), the return to Nazareth (Matt. 2:19-23), Peter walking on the water (Matt. 14:28-31), the dream of Pilate's wife (Matt. 27:19), the appearance of resurrected saints (Matt. 27:52), the bribing of the soldier guards (Matt. 28:12-15.)

Instruction from the Master Teacher

10. How did Matthew emphasize Christ's favorite method of teaching? Matt. 13:34.

NOTE.—The following parables are recorded only by Matthew: The tares (Matt. 13:24-30), the hidden treasure (Matt. 13:44), the goodly pearl (Matt. 13:45, 46), the drawnet (Matt. 13:47, 48), the unmerciful servant (Matt. 18:23-35), the laborers in the vineyard (Matt. 20:1-16), the two sons (Matt. 21:28-32), the marriage of the king's son (Matt. 22:1-14), the ten virgins (Matt. 25:1-13), the talents (Matt. 25:14-30), the sheep and the goats (Matt. 25:31-46).

11. What two discourses are given by Matthew in greater detail and completeness than by other Gospel writers? Matt. 5 to 7; 24; 25.

12. With what vital and far-reaching commission to the church does the Gospel of Matthew close? Matt. 28:19, 20.

NOTE.—"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—*The Desire of Ages,* page 822.

13. For the accomplishment of this sacred trust, what endowment is provided? Matt. 28:18; Acts 1:8.

NOTE.—"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. . . . The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls."—*The Desire of Ages,* page 827.

John Mark, Missionary and Author

MEMORY VERSE: *"And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible."* Mark 10:27.

STUDY HELPS: "The Acts of the Apostles," pages 166-170; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for October 2.

DAILY STUDY ASSIGNMENT AND RECORD

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Friday: Review entire lesson.	☐

Lesson Outline

Introduction: The Writer of the Second Gospel

I. Missionary Experiences

1. John Mark's home environment. Acts 12:12.
2. A volunteer for service. Acts 12:25.
3. An evangelistic helper. Acts 13:5.
4. Overcome by difficulties. Acts 13:13.

II. Return to the Gospel Ministry

5. A heated argument. Acts 15:36-39.
6. An esteemed worker. 2 Tim. 4:11.
7. Peter's testimony. 1 Peter 5:13.

III. Valued Contributions to the Gospel Narrative

8. The God of the impossible. Mark 9:23.
9. Prevailing faith. Mark 11:22.
10. A precise statement of facts. Mark 13:24.
11. The great commission tersely stated. Mark 16:15.
12. The response of the early church. Mark 16:20.

Key Word

Straightway. The Gospel of Mark abounds in graphic expressions. Events appear to follow events in rapid succession, and the usual word to preface a new experience, or incident, is "straightway," which word occurs nineteen times in this book. The terms "immediately" and "forthwith" also appear frequently.

THE LESSON

Introduction: The Writer of the Second Gospel

His Hebrew name was John, with Mark, or Marcus, as the Latin surname. His mother, Mary, was presumably a woman of considerable wealth, and her home in Jerusalem appears as a rendezvous of the early Christian community in that city. Acts 12:12. When divinely liberated from prison, Peter went directly to this hospitable retreat, where the church people were praying for his release. Many years later both Peter and Mark were in the city of Rome, and it was believed by many of the early Christian writers that the aged apostle collaborated with Mark in the preparation of the second Gospel.

The contents of the book of Mark indicate that it was written primarily for the Romans and other Gentiles. It omits all reference to the Jewish law; it gives no genealogy of Christ which would reveal His Hebrew lineage; it tells nothing concerning His birth, and makes but slight reference to the many prophecies that were fulfilled in His life, death, and resurrection. It also explains various words that would not be easily understood by a Gentile reader. This book, wholly removed from Jewish symbolism, presents a divine Christ, a Worker of mighty miracles, a Conqueror of death, and the Organizer of a universal crusade for the spiritual conquest of the world.

The book of Mark is the shortest of the four Gospels. The style is vivid and picturesque. This little volume opens with the statement that Jesus Christ is the Son of God, and portrays His life as crowded with benevolent and supernatural deeds which eloquently testify to His divinity.

Missionary Experiences

1. What do we know of the home environment of John Mark? Acts 12:12.

2. With whom did John Mark first begin to labor for Christ? Acts 12:25.

NOTE.—"Barnabas himself was 'of the country of Cyprus;' and now he and Paul, accompanied by John Mark, a kinsman of Barnabas, visited this island field.

"Mark's mother was a convert to the Christian religion, and her home at Jerusalem was an asylum for the disciples. There they were always sure of a welcome and a season of rest. It was during one of these visits of the apostles to his mother's home, that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He felt the favor of God in his heart, and longed to devote himself entirely to the work of the gospel ministry." —*The Acts of the Apostles,* pages 166, 167.

3. In what capacity did Mark accompany Paul and Barnabas on their first missionary tour? Acts 13:5.

NOTE.—The Revised Standard Version says: "And they had John to assist them."

4. As the difficulties and perils of the missionary journey increased, what did John Mark do? Acts 13:13.

NOTE.—"It was here that Mark, overwhelmed with fear and discouragement, wavered for a time in his purpose to give himself wholeheartedly to the Lord's work. Unused to hardships, he was disheartened by the perils and privations of the way. He had labored with success under favorable circumstances; but now, amidst the opposition and perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross. He had yet to learn to face danger and persecution and adversity with a brave heart. As the apostles advanced, and still greater difficulties were apprehended, Mark was intimidated, and losing all courage, refused to go farther, and returned to Jerusalem."—*The Acts of the Apostles,* pages 169, 170.

Return to the Gospel Ministry

5. When Mark again volunteered for the ministry, what incident occurred? Acts 15:36-39.

NOTE.—"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."—*The Acts of the Apostles,* page 202.

6. While Paul was a prisoner in Rome, what did he say about Mark? 2 Tim. 4:11; Col. 4:10; Philemon 24.

NOTE.—"Since the earlier years of his profession of faith, Mark's Christian experience had deepened. As he had studied more closely the life and death of Christ, he had obtained clearer views of the Saviour's mission, its toils and conflicts. Reading in the scars in Christ's hands and feet the marks of His service for humanity, and the length to which self-abnegation leads to save the lost and perishing, Mark had become willing to follow the Master in the path of self-sacrifice. Now, sharing the lot of Paul the prisoner, he understood better than ever before that it is infinite gain to win Christ, infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. In the face of severe trial and adversity, Mark continued steadfast, a wise and beloved helper of the apostle."—*The Acts of the Apostles,* page 455.

7. What words of Peter reveal his love and esteem for Mark? 1 Peter 5:13.

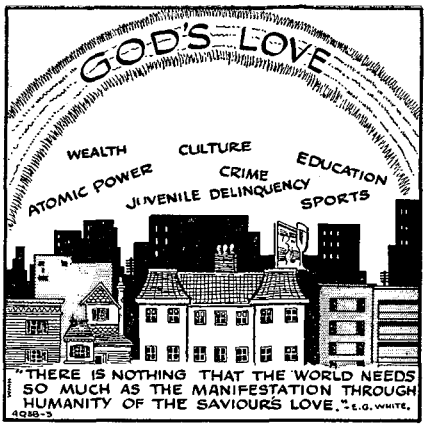
NOTE.—The city of Rome was the spiritual "Babylon" to which Peter doubtless referred, for in that metropolis Peter closed his ministry. See *The Acts of the Apostles,* page 537. There also Mark is believed to have penned the Gospel that bears his name.

Valued Contributions to the Gospel Narrative

8. What notable truth does Mark seek to impress upon his readers? Mark 9:23; 10:27.

9. What brief statement of Christ's is recorded to inspire supreme confidence in divine wisdom and power? Mark 11:22.

NOTE.—"Through faith God's children have 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.' And through faith we today are to reach the heights of God's purpose for us. 'If thou canst believe, all things are possible



to him that believeth.' . . . With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honor of His throne is staked for the fulfillment of His word."—*Prophets and Kings,* pages 157, 158.

10. What fact in our Lord's great prophecy, not mentioned by other Gospel writers, is clearly stated by this author? Mark 13:24.

NOTE.—"Twenty-five years later [than the tribulation] appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon."—*The Great Controversy,* page 306. These signs occurred in a short period of time referred to in the two phrases "in those days," and "after that tribulation," or between the years 1773 and 1798.

11. In what abbreviated form does Mark state the Master's great commission? Mark 16:15.

12. Following Christ's ascension, how did the believers respond to this command? Mark 16:20.

NOTE.—"As Christ sent forth His disciples, so today He sends forth the members of His

church. . . . Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity."—*The Acts of the Apostles,* pages 599, 600.

Lesson 4, for October 25, 1958

Luke, the Beloved Physician

MEMORY VERSE: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

STUDY HELPS: "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for October 9.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Introduction; Questions 1, 2.	☐
Monday: Questions 3-6.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10-13.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction: An All-Sufficient Saviour

I. Luke's Writings Dedicated

1. Foreword to the Gospel of Luke. Luke 1:1-4.
2. Foreword to the Acts of the Apostles. Acts 1:1-3.

II. Portrayal of the Divine-Human Christ

3. The supernatural birth. Luke 1:26-37; 2:8-14.
4. A Son of the Highest. Luke 3:38.
5. A Friend of the friendless. Luke 7:37, 38.
6. The prayer life of Jesus. Luke 6:12.

III. Characteristic Features of Luke's Gospel

7. Honoring womanhood. Luke 1:5, 27; 2:36; 8:2, 3.
8. Characteristic introduction to parables. Luke 5:36; 6:39.
9. The world-wide commission. Luke 24:47, 48; Acts 1:8.

IV. A Fellow Worker With Paul

10. During the second missionary tour. Acts 16:9, 10.
11. During the third and fourth journeys. Acts 20: 5, 6; 21:17, 18; 27:1; 28:12-14.
12. Luke mentioned in Paul's writings. Col. 4:14; Philemon 24; 2 Tim. 4:11.
13. Partnership in a Roman dungeon. 2 Tim. 4:10, 11, first part.

Key Thoughts

Anointed for service. Before entering upon their sacred duties, the Levitical priests were solemnly anointed. At the time of His baptism, Christ was anointed for His

great ministry of love. The Holy Spirit at Pentecost anointed the early apostles for their mighty task. In like manner "all who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power"—the heavenly anointing of the Son of man. See *The Desire of Ages,* page 827. In a pre-eminent sense, Luke presents Christ as the Son of man who came to seek and to save all that was lost through transgression. "In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken;" and throughout the eternal ages He will ever be one with the race that He has redeemed. See *Ibid.,* p. 25.

THE LESSON

Introduction: An All-Sufficient Saviour

Luke appears as the author of the third Gospel and also of the Acts of the Apostles. The first of these books was evidently written to commend Jesus to the Gentile world as the divine-human Saviour of mankind.

"Four things made Luke the proper instrument for this work: that he was of Greek origin; that Antioch was doubtless the place of his birth and residence—the city in which the great missionary impulse of that age was given, and in which the sympathy of Christianity with all the perishing world reached its greatest breadth and depth; that he was a physician by profession; and that he was the disciple and companion of Paul, the apostle to the Gentile world. It is the unvarying testimony of the early church that Luke's Gospel originated in his companionship and work with Paul, and that it was molded and inspired by that great apostle, who combined the Jewish soul with the culture of the Greek, the world-citizenship of the Roman, and the undying devotion of the chief of sinners saved by grace. Such a nature, residence, culture, companionship, joined with inspiration, fitted Luke to trace the life of Jesus, 'in its wide comprehensiveness, as the Gospel of the nations, full of mercy and hope, assured to a whole world by the love of a suffering Saviour.' "—Butler, *The Bible-Work,*. The New Testament, vol. 1, p. 12.

Luke's Writings Dedicated

1. To whom was the book of Luke addressed? What was the author's purpose in writing it? Luke 1:1-4.

NOTE.—The name Theophilus is interpreted as *friend of God.* This man was probably a Greek holding a position of rank, but no hint is given concerning the place of his residence.

Prior to Luke's writing, the books of Matthew and Mark had been prepared, but aside from these it is evident that "many" biographies of Christ's life had been written, some of which were considered unsatisfactory. Luke was a gifted, cultured author, and his writings reveal "a rhythm of construction, a range of vocabulary," and a refined style of expression that would appeal to the best educated classes throughout the Greek-speaking world. His exactness of statement and employment of technical medical terms and phrases also contribute to the literary excellence of his writings.

2. How is the continuity of the gospel narrative expressed in the introduction to the book of Acts? Acts 1: 1-3.

Portrayal of the Divine-Human Christ

3. In the Gospel of Luke what incidents are given to emphasize the supernatural nature of Christ's birth? Luke 1:26-37; 2:8-14.

4. In the genealogy given by this penman, to whom is the ancestry of Christ traced? Luke 3:38. Compare Matt. 1:1, 2.

NOTE.—Luke traces the genealogy of Christ through Mary (Luke 3:23), although Mary's name is not mentioned. It was customary to put the husband's name in place of the wife's. Matthew traces Christ's line-

age through Joseph. However, both Mary and Joseph were descended from David.

5. How does Luke disclose our Lord's sympathetic attitude toward the poor, the lowly, and the outcast? Luke 7:37, 38; 15:1; 17:12-14.

NOTE.—In His earthly mission, the Son of God became the Son of man, and the unwearied Servant of humanity.

6. How does this author stress the devotional nature of Christ's life and ministry? Luke 6:12.

NOTE.—Luke presents three parables on prayer not found in the other gospels: the friend at midnight (Luke 11:5-8), the unjust judge (Luke 18:1-8), and the Pharisee and the publican (Luke 18:9-14).

He records for us eight occasions when the Master prayed: At His baptism (Luke 3:21), in the wilderness (Luke 5:16), before choosing His disciples (Luke 6:12), at the transfiguration (Luke 9:29), before presenting the Lord's Prayer (Luke 11:1), for Peter (Luke 22:32), in the Garden of Gethsemane (Luke 22:44), and on the cross (Luke 23:46).

Characteristic Features of Luke's Gospel

7. Who are some of the women mentioned in Luke's narrative? Luke 1:5, 27; 2:36; 8:2, 3; 10:38.

NOTE.—Christ honored and dignified true womanhood, and Luke memorialized these instances for future generations.

8. What characteristic expression was used by Luke in introducing the parables of Jesus? Luke 5:36; 6:39.

NOTE.—Aside from the three parables on prayer mentioned under question 6, Luke is the only gospel writer to record the parables of the two debtors, the barren fig tree, the good Samaritan, the great supper,

the lost piece of silver, the pounds, the prodigal son, the foolish rich man, the rich man and Lazarus, the unjust steward, the unprofitable servant, the wedding feast, and the wise steward.

9. In what expressive language does Luke record his Master's world-wide commission? Luke 24:47, 48; Acts 1:8.

A Fellow Worker With Paul

10. At what time in the ministry of Paul did Luke become one of his co-laborers? Acts 16:9, 10.

NOTE.—The use of the plural pronoun "we" indicates that Luke was a member of Paul's company on this, the apostle's second missionary journey. "Luke, the writer of the Gospel that bears his name, was a medical missionary. In the Scriptures he is called 'the beloved physician.' Colossians 4:14. The apostle Paul heard of his skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his co-operation, and for some time Luke accompanied him in his travels from place to place. After a time, Paul left Luke at Philippi, in Macedonia. Here he continued to labor for several years, both as a physician and as a teacher of the gospel. In his work as a physician he minis-

tered to the sick and then prayed for the healing power of God to rest upon the afflicted ones. Thus the way was opened for the gospel message. Luke's success as a physician gained for him many opportunities for preaching Christ among the heathen." —*The Ministry of Healing,* pages 140, 141.

11. During what later journeys did Luke accompany Paul? Acts 20:5, 6; 21:17, 18; 27:1; 28:12-14.

NOTE.—Some six years later, the pronoun "we" again identifies Luke as a traveling companion of Paul on the homeward cruise of his third mission tour. The beloved physician also accompanied Paul, the prisoner, on his notable voyage from Caesarea to Rome.

12. In the epistles of Paul, what references are made to the apostle's fellowship with Luke? Col. 4:14; Philemon 24.

NOTE.—"Luke" and "Lucas" are understood to be different forms of the same name, designating the same individual.

13. During Paul's final imprisonment, what contrasting experiences both saddened and cheered the veteran apostle? 2 Tim. 4:10, 11, first part.

NOTE.—"Demas, dismayed by the thickening clouds of difficulty and danger, forsook the persecuted apostle. . . . Writing to Timothy of this experience, Paul said, 'Only Luke is with me.' 2 Timothy 4:11. Never had the apostle needed the ministrations of his brethren as now, enfeebled as he was by age, toil, and infirmities, and confined in the damp, dark vaults of a Roman prison. The services of Luke, the beloved disciple and faithful friend, were a great comfort to Paul, and enabled him to communicate with his brethren and the world without."—*The Acts of the Apostles,* page 490.

Observe the striking contrast between Demas and Luke. One loved this present world and forsook the service of Christ; the other surrendered the attractive worldly prospects of his profession to engage in the sacred work of the gospel. What faith and devotion! And what a privilege to become the last remaining human solace to the great apostle to the Gentiles!

Like Demas? or like Luke? What a challenging alternative! Which shall it be for us individually?

Lesson 5, for November 1, 1958

John, the Beloved Disciple

MEMORY VERSE: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:23.

STUDY HELPS: "The Acts of the Apostles," pages 539-577; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for October 9.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Introduction; Questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8, 9; read part of Study Helps.	☐
Wednesday: Questions 10-13.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction: The Character of John

I. A Youthful Disciple

1. In search of Jesus. John 1:35-40.
2. Responding to the call. Matt. 4:21, 22.
3. Discipline required. Luke 9:49-56.
4. The divine standard of greatness. Matt. 20:20-28.

II. From Disciple to Apostle

5. The miracle transformation. 2 Cor. 3:18.
6. A sacred trust. John 19:25-27.
7. An efficient, consecrated preacher. Acts 3:1-8; 4:3, 13, 19.

III. John's Inspired Legacy to the Church

8. His purpose in writing the fourth Gospel. John 20:31.
9. Unity of the Godhead. John 14:8-11, 16, 17; 17:13-15.

IV. Other Inspired Writings

10. The three epistles of John. 1 John 4:1; 2 John 7, 10; 3 John 9, 11.
11. Christ visits His exiled apostle. Rev. 1:9, 10, 12-17.
12. John commissioned to write. Rev. 1:11, 19.
13. The great invitation. Rev. 22:17.

Key Thoughts

John's legacy to the church. There are sound reasons for believing that John wrote the Gospel that bears his name, the three Epistles, and the book of Revelation near the close of the first century. He was the youngest of the chosen Twelve, and from his most intimate communion with Jesus he was enabled to speak of those secret springs of life and faith which satisfy the longings of the human soul.

John's Gospel is the only one that records the interview with Nicodemus (John 3:1-21), the conversation with the Samaritan woman (John 4:5-26), the sermon on the Bread of life (John 6:26-63), the sermon at the Feast of Tabernacles (John 7:14-39), the series of personal talks to the disciples (John 14 to 17), and the following six notable miracles: The water changed into wine (John 2:1-11), healing of the nobleman's son (John 4:46-54), healing of the man at the pool (John 5:1-9), healing of the man born blind (John 9:1-7), the raising of Lazarus (John 11:1-46), the second draft of fishes (John 21:1-11).

THE LESSON

Introduction: The Character of John

"The apostle John was distinguished above his brethren as 'the disciple whom Jesus loved.' While not in the slightest degree cowardly, weak, or vacillating in character, he possessed an amiable disposition, and a warm, loving heart. He seems to have enjoyed, in a pre-eminent sense, the friendship of Christ, and he received many tokens of the Saviour's confidence and love. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration and His agony in Gethsemane; and to the care of John our Lord confided His mother in those last hours of anguish upon the cross.

"The Saviour's affection for the beloved disciple was returned with all the strength of ardent devotion. John clung to Christ as the vine clings to the stately pillar. For his Master's sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter.

"John's love for his Master was not a mere human friendship; but it was the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord." —*The Sanctified Life,* page 53, 1956 ed.

A Youthful Disciple

1. Who were the first individuals to become followers of Jesus? John 1:35-40.

NOTE.—"Leaving John [the Baptist], they went to seek Jesus. One of the two was Andrew, the brother of Simon; the other was John the evangelist. These were Christ's first disciples. Moved by an irresistible im-

pulse, they followed Jesus,—anxious to speak with Him, yet awed and silent, lost in the overwhelming significance of the thought, 'Is this the Messiah?'

"Jesus knew that the disciples were following Him. They were the first fruits of His ministry, and there was joy in the heart of the divine Teacher."—*The Desire of Ages,* page 138.

2. In what occupation was the youthful John engaged? When chosen to become a disciple of Christ, what significant name did the Master give him? Matt. 4:21, 22; Mark 3:17.

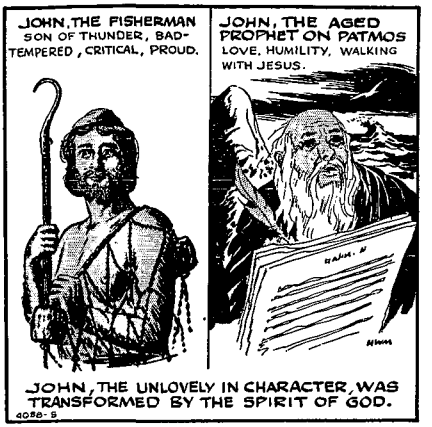
NOTE.—"All the disciples had serious faults when Jesus called them to His service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called 'the sons of thunder.' While they were with Jesus, any slight shown to Him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God."—*The Desire of Ages,* page 295.

3. What experiences revealed certain unlovely traits in John's character? What rebuke was given? Luke 9:49-56.

NOTE.—"John did not naturally possess the loveliness of character that his later experience revealed. By nature he had serious defects. He was not only proud, self-assertive, and ambitious for honor, but impetuous, and resentful under injury."—*The Acts of the Apostles,* page 540.

4. At another time when John and his brother sought high positions in the coming kingdom, what was Christ's reply? What is the divine standard of true greatness? Matt. 20: 20-28.

NOTE.—"The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love, . . . love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity."—*The Desire of Ages,* page 549.



From Disciple to Apostle

5. As day by day John beheld the patience, kindness, and beauty of Christ's life, what mighty transformation was wrought? 2 Cor. 3:18; 1 John 3:1, 2.

NOTE.—"During the years of his close association with Christ, he [John] was often warned and cautioned by the Saviour; and these reproofs he accepted. As the character of the Divine One was manifested to him, John saw his own deficiences, and was humbled by the revelation. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ, until he lost sight of self in love for his master."—*The Acts of the Apostles,* page 557.

Having assimilated so much of the loveliness of Jesus, John was qualified by the Holy Spirit to present more of the love of God than does any other Bible writer. "The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance. In adoration and love he

beheld the Saviour until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master."—*The Acts of the Apostles,* page 545.

6. At the time of Christ's crucifixion, what sacred trust was committed to John? John 19:25-27.

NOTE.—"John understood Christ's words, and accepted the trust. He at once took Mary to his home, and from that hour cared for her tenderly. . . . And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master."—*The Desire of Ages,* page 752.

7. After Christ's ascension and the Pentecostal outpouring, what experiences did the young apostle meet? Acts 3:1-8; 4:3, 13, 19; 5:17-20, 26, 40.

NOTE.—"He [John] was a powerful preacher, fervent, and deeply in earnest. In beautiful language and with a musical voice he told of the words and works of Christ." "As the years went by and the number of believers grew, John labored with increasing fidelity and earnestness for his brethren."—*The Acts of the Apostles,* pages 546, 553.

John's Inspired Legacy to the Church

8. What testimony did John bear concerning his purpose in writing the gospel story? John 20:31.

NOTE.—It is generally believed that John wrote his Gospel in or near Ephesus, where he is said to have labored during the later years of his life. The writer evidently assumes that the notable facts of Christ's life as related by Matthew, Mark, and Luke are well known. He therefore especially portrays the inner, spiritual life of the Son of God.

9. How does John record Christ's teaching of the unity of the Godhead? John 14:8-11, 16, 17; 17:13-15.

NOTE.—John's Gospel reveals the divinity and pre-existence of Christ (John 1:1-14; 8:58; 17:5), it emphasizes the Fatherhood of God (John 4:23; 5:21, etc.), outlines the work of the Holy Spirit (John 14:16-18, 26; 16:7-13), presents Jesus as the divine Teacher (John 3:2), the divine Soul Winner (John 4:9, 10), the Great Physician (John 5:8, 9), the Bread of Life (John 6:48), the Water of Life (John 4:13, 14), the Light of the world (John 8:12), the Good Shepherd (John 10:11), the resurrection and the life (John 11:25), the Great Intercessor (John 17:1-26), and the Victor over death (John 20:14; compare Rev. 1:18).

Other Inspired Writings

10. What conditions in the church led to John's writing the three epistles that bear his name? 1 John 4:1; 2 John 7, 10; 3 John 9, 11.

NOTE.—"The epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love. But when he came in contact with those who were breaking the law of God, yet claiming that they were living without sin, he did not hesitate to warn them of their fearful deception."—*The Acts of the Apostles,* page 554.

11. One Sabbath day while John was in exile on rugged Patmos, what glorious experience came to him? Rev. 1:9, 10, 12-17.

NOTE.—The same Jesus with whom he had been so intimately associated more than a half century before, now comes to visit the aged and tried apostle. During the reign of Emperor Domitian, John had been summoned to Rome, tried, and "cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant."—*The Acts of the Apostles,* page 570. A little later he was banished to the lonely Isle of Patmos.

12. As John beheld in vision the future struggles and victories of the church, what was he instructed to do? Rev. 1:11, 19.

NOTE.—"To the servant of God this gloomy abode became the gate of heaven. . . . When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth."—*The Acts of the Apostles,* pages 570, 571. From that bleak Roman prison camp there issued that "panorama of glory," that "crown jewel of prophecy" known as the book of Revelation.

13. At the close of these heavenly visions, what heart-warming appeal is extended to all who will listen? Rev. 22:17.

Lesson 6, for November 8, 1958

Simon Peter, the Apostle of Hope

MEMORY VERSE: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

STUDY HELPS: "The Desire of Ages," pages 810-817; "The Acts of the Apostles," pages 514-538; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for October 23.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-15.	☐
Sunday: Introduction; Questions 1-4.	☐	Thursday: Read from Study Helps.	☐
Monday: Questions 5-8.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 9-11.	☐		

Lesson Outline

Introduction: An Undershepherd

I. Early Discipleship

1. Peter's first contact with Jesus. John 1:40-42.
2. Forsaking all to follow the Master. Luke 5:1-11.
3. Jesus to the rescue. Matt. 14:22-33.
4. Peter's notable confession. Matt. 16:13-18.

II. A Rolling Stone

5. The self-confident disciple. Mark 14:27-31; John 18:10, 11.
6. Denying his Lord. Luke 22:54-62.
7. Those cheering words, "and Peter." Mark 16:6, 7.
8. Forgiven and recommissioned. John 21:1-17.

III. The Transformed Peter

9. His sermon at Pentecost. Acts 2:14-16, 37-41.
10. Persecuted, yet undaunted. Acts 4:19, 20; 5:29.
11. A great truth revealed. Acts 10:19-21, 34, 35.

IV. Consecrated Ministry

12. Delivered from execution. Acts 12:5-11.
13. A legacy to the church. 1 Peter 1:1; 2 Peter 1:1, 2.
14. The ladder of Christian perfection. 2 Peter 1:4-10.
15. "Feed the flock." 1 Peter 5:1-4.

Key Thoughts

As a young disciple, Peter was a man of ardent zeal and affection for his Master; yet he was possessed of a hasty, impetuous

temper and was ofttimes rash and boastful. His tragic fall at the time of Christ's trial, followed by his repentance and subsequent restoration, appears as the turning point in his life and character. Henceforth, and with but one exception (Galatians 2:11-13), he stands before us as a noble apostle with dignity, courage, prudence, and firmness of purpose.

"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages,* pages 250, 251.

THE LESSON

Introduction: An Undershepherd

The life story of Peter is better known than that of any of the other eleven disciples of our Lord. The numerous recorded incidents in the Gospels and in the early chapters of the book of Acts reveal a dynamic character that was in his later life fully surrendered to the service of God. When Peter was reinstated and recommissioned in his apostleship, Christ gave the charge, "Feed My lambs," "Feed My sheep," and "when thou art converted, strengthen thy brethren." Peter's long, consecrated ministry as an undershepherd, together with the virtuous counsel and warnings contained in his epistles, indicates a genuine fulfillment of the divine purpose.

Early Discipleship

1. Under what circumstances was Peter led to accept Jesus as the Messiah? John 1:40-42.

NOTE.—"The eye of Christ rested upon him, reading his character and his life history. His impulsive nature, his loving, sympathetic heart, his ambition and self-confidence, the history of his fall, his repentance, his labors, and his martyr death, —the Saviour read it all, and He said, 'Thou are Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.' "—*The Desire of Ages,* page 139.

2. Relate the chain of events that induced Peter and his fishermen friends to forsake all and follow Christ. Luke 5:1-11.

NOTE.—"Peter exclaimed, 'Depart from me; for I am a sinful man;' yet he clung to the feet of Jesus, feeling that he could not be parted from Him. . . . It was after Isaiah had beheld the holiness of God and his own unworthiness that he was entrusted with the divine message. It was after Peter had been led to self-renunciation and dependence upon divine power that he received the call to his work for Christ."—*The Desire of Ages,* page 246.

3. What thrilling experience on the storm-tossed Galilee is recorded of Peter? Matt. 14:22-33.

NOTE.—"Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Saviour. . . . But while the billows talk with death, Peter lifts his eyes from the angry waters, and fixing them upon Jesus, cries, 'Lord, save me.' Immediately Jesus grasps the outstretched hand, saying, 'O thou of little faith, wherefore didst thou doubt?' "—*The Desire of Ages,* page 381.

A Rolling Stone

4. In response to the question, "Whom say ye that I am?" what was Peter's notable confession? What statement did Christ then make? Matt. 16:13-18.

NOTE.—"The truth which Peter had confessed is the foundation of the believer's faith. . . . The word Peter signifies a stone, —a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against

whom the gates of hell could not prevail." —*The Desire of Ages,* pages 412, 413.

5. On the eve of Christ's crucifixion, what self-confident boast did Peter make? How did he later display his bravery? Mark 14:27-31; John 18: 10, 11.

NOTE.—"Christ's solemn warning was a call to heart searching. Peter needed to distrust himself, and to have a deeper faith in Christ."—*The Desire of Ages,* page 673.

6. At the trial of Christ, what utter downfall did Peter sustain? How did he show his feelings of shame and remorse? Luke 22:54-62.

7. What marvelous word of cheer did the risen Christ send to His downcast disciple? Mark 16:6, 7.

NOTE.—"And Peter." What a volume of tender love, compassion, and divine understanding in those words! Mary had just come from the empty tomb with the greatest message ever heard,—"He is risen," and the only name mentioned was that of the poor man who had "followed Him afar off," who had fallen into bad company, who had faithlessly denied his Lord, and who felt he was no longer a disciple, and no longer in fellowship or communion with Christ, or heaven. Yes, wondrous mercy and forgiveness to him who had forfeited his sacred trust!

8. Tell of Christ's last visit by the sea and the reinstatement of the humbled, contrite Peter. John 21:1-17.

NOTE.—"Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart." —*The Desire of Ages,* page 812.

The Transformed Peter

9. A few weeks later, what was the new and Spirit-filled Peter enabled to do? Acts 2:14-16, 37-41.

NOTE.—"He [Peter] was no longer proud and boastful, but modest and self-distrustful. He was filled with the Holy Spirit, and by the help of this power he was resolved to remove the stain of his apostasy by honoring the name he had once disowned."—*The Acts of the Apostles,* page 63.

10. When Peter and his associates were persecuted and imprisoned, what fearless testimony did they bear? Acts 4:19, 20; 5:29.

NOTE.—"This courageous defense appalled the Jewish leaders. They had supposed that the disciples would be overcome with fear and confusion when brought before the Sanhedrin. But instead, these witnesses spoke as Christ had spoken, with a convincing power that silenced their adversaries."—*The Acts of the Apostles,* pages 63, 64.

11. Upon what important mission was Peter once sent, and what great truth was revealed to him? Acts 10: 19-21, 34, 35.

NOTE.—In this experience Peter perceived that the age-long prejudices and exclusiveness of the Jews was utterly contrary to the spirit of Christ; and as these were gradually broken down, the way was opened for the gospel to be proclaimed to the Gentile world.

Consecrated Ministry

12. When condemned to die for his faith, what miraculous deliverance was granted to Peter? Acts 12:5-11.

13. In the later years of Peter's ministry, what inspired messages did he bequeath to the believers? 1 Peter 1:1; 2 Peter 1:1, 2.

NOTE.—"As time went on, the apostle's influence as an educator and leader increased; and while he never lost his burden to labor especially for the Jews, yet he bore his testimony in many lands, and strengthened the faith of multitudes in the gospel."—*The Acts of the Apostles,* page 517.

His letters also "bear the impress of having been written by one . . . whose entire being had been transformed by grace, and whose hope of eternal life was sure and steadfast."—*Ibid.*

14. What divine outline of Christian growth and development of character did Peter present? 2 Peter 1: 4-10.

15. As a faithful undershepherd, what counsel did Peter give to other shepherds? 1 Peter 5:1-4.

NOTE.—Christ's "high commission" to Peter to feed the lambs and the sheep he now passes on to his younger associates in Christian service.

Coming at length to the close of his long and devoted ministry, "he now counted it a joy to yield up his life for the gospel," while "as a last favor, he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter."—*The Acts of the Apostles,* pages 537, 538.

Lesson 7, for November 15, 1958

Judas, the Betrayer

MEMORY VERSE: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

STUDY HELPS: "The Desire of Ages," pages 293-295, 653-655, 716-722; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for October 30.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline

Introduction: The Character of Judas Revealed

I. One of the Twelve

1. His first contact with Christ. Luke 9:57, 58.
2. Numbered with the disciples. Matt. 10:1-4; Mark 3:14-19; Luke 6: 13-16.

II. Disappointed and Critical

3. A startling disclosure. John 6:70, 71.
4. Unholy ambition. Mark 9:33, 34.
5. Denouncing Mary's gift. John 12: 4-6.
6. Christ's gentle rebuke. John 12:7, 8.

III. Approaching the Crisis

7. At the Passover feast. John 13:18, 19, 21.
8. The betrayer identified. John 13: 23-26.
9. Judas leaves the supper table. John 13:27-30.
10. Selling his Lord. Matt. 26:14-16.

IV. Betrayal and Its Consequences

11. The traitor's kiss. Mark 14:43-46; Luke 22:47-51.
12. His remorse and death. Matt. 27:3-5.
13. Christ's verdict. Matt. 26:24; John 17:12.
14. The vacancy filled. Ps. 109:8; Acts 1:15-20, 26.

Key Thought

"God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image."—*The Desire of Ages,* page 294.

THE LESSON

Introduction: The Character of Judas Revealed

"The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem he would have been regarded as a man worthy of a place among the Twelve, and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. It was to be a warning to all who, like him, should betray sacred trusts."—*The Desire of Ages,* page 716.

One of the Twelve

1. What facts of Judas's first contact with the Master are recorded by Luke? Luke 9:57, 58.

NOTE.—"While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, 'Master, I will follow Thee whithersoever Thou goest.' Jesus neither repulsed nor welcomed him, but uttered only the mournful words: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Matt. 8:19, 20. Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty.

"The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly. . . . If He had repulsed Judas, they would, in their own minds, have questioned the wisdom of their Master."—*The Desire of Ages,* pages 293, 294.

2. In each of the three lists of the twelve disciples whom Christ ordained, where does the name of Judas appear? Matt. 10:1-4; Mark 3:14-19; Luke 6:13-16.

NOTE.—"Judas had the same opportunities as had the other disciples. . . . When he came into association with Jesus, he had some precious traits of character that might have been made a blessing to the church. If he had been willing to wear the yoke of Christ, he might have been among the chief of the apostles; but he hardened his heart when his defects were pointed out, and in pride and rebellion chose his own selfish ambitions, and thus unfitted himself for the work that God would have given him to do."—*The Desire of Ages,* pages 294, 295.

Disappointed and Critical

3. Following Christ's sermon on the Bread of Life and the frustrated hopes of many, what startling disclosure did Christ make to His disciples? John 6: 70, 71.

NOTE.—When John the Baptist had been allowed to die in prison, Judas was much displeased. Again, "Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high. His disappointment was bitter.

"Christ's discourse in the synagogue concerning the Bread of Life was the turning point in the history of Judas."—*The Desire of Ages,* pages 718, 719.

4. What was a subject of dispute among the disciples? Mark 9:33, 34.

NOTE.—"From that time he expressed doubts that confused the disciples. . . . His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas."—*The Desire of Ages,* page 719.

5. At the supper in Bethany, when Mary anointed the feet of Jesus, what criticism did Judas offer? In saying this, what was his real motive? John 12:4-6.

NOTE.—"Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion."—*The Desire of Ages,* pages 559, 560.

6. In defense of Mary's sacrificial act, what statement did Christ make? John 12:7, 8.

Approaching the Crisis

7. At the Passover supper, what alarming announcement did Christ make? John 13:18, 19, 21.

NOTE.—What human heart can be untouched by the attitude of Christ toward Judas! Throughout His ministry Christ

knew the character of the betrayer, yet did not expose him. He yearned to save him; and "when the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. . . . Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived."—*The Desire of Ages,* page 645.

8. By what means was the identity of the traitor at length revealed? John 13:23-26.

9. What further remark did Jesus make, and how did Judas respond? John 13:27-30.

NOTE.—"In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. . . . Night it was to the traitor as he turned away from Christ into the outer darkness. Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line."—*The Desire of Ages,* pages 654, 655.

10. What secret negotiations was Judas then making with the chief priests? Matt. 26:14-16.

NOTE.—"Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong." "Although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal." —*The Desire of Ages,* pages 645, 655.

In accord with the prophecy of Zechariah 11:12, Judas sold his Master for thirty pieces of silver—the price of a slave.

Betrayal and Its Consequences

11. What was Judas's part at the arrest of Jesus? Mark 14:43-46; Luke 22:47-51.

NOTE.—When Christ said to Judas, "'Friend, . . . betrayest thou the Son of man with a kiss?' this appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to Satan, and he had no power to resist him. Jesus did not refuse the traitor's kiss."—*The Desire of Ages,* page 696.

12. When Judas realized that Jesus would not exercise His divine power to deliver Himself from the authorities, what did he do? Matt. 27:3-5.

NOTE.—"Judas did not, however, believe that Christ would permit Himself to be arrested. . . . Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death. . . . Rushing to the throne of judgement, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal."—*The Desire of Ages,* pages 720-722. But it was too late. His last desperate efforts to halt the proceedings failed, and in agonizing remorse he hastened out to take his own life.

13. What was Christ's verdict concerning the betrayer? Matt. 26:24; John 17:12.

NOTE.—"In striking contrast to the sanctification worked out in the life of John is

the experience of his fellow disciple, Judas. Like his associate, Judas professed to be a disciple of Christ, but he possessed only a form of godliness. He was not insensible to the beauty of the character of Christ; and often, as he listened to the Saviour's words, conviction came to him, but he would not humble his heart or confess his sins. By resisting the divine influence he dishonored the Master whom he professed to love. John warred earnestly against his faults; but Judas violated his conscience and yielded to temptation."—*The Acts of the Apostles*, pages 557, 558.

14. In the apostasy and guilt of Judas, what scripture applies? What steps were taken to fill the vacant place? Ps. 109:8; Acts 1:15-20, 26.

NOTE.—Judas might have overcome his covetous spirit. He might have been a pillar in the early church. He might have finished his lifework with honor and glory. He might have been assured of a name engraved on one of the foundations of the Holy City; but all was lost.

Students of the word, we, too, may obtain complete victory in Christ and be assured of an "inheritance incorruptible, and undefiled." Then "hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

Lesson 8, for November 22, 1958

Stephen, the First Christian Martyr

MEMORY VERSE: "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Matt. 10:39.

STUDY HELPS: "The Acts of the Apostles," pages 97-102; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for November 6.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline

Introduction: Stephen's Consecrated Ministry

I. A Spirit-Filled Life

1. Chosen as a deacon. Acts 6:1-5.
2. Witnessing for Christ. Acts 6:8, 9.
3. Brought to trial. Acts 6:10-12.
4. False accusations. Acts 6:13, 14.

II. Stephen's Eloquent Defense

5. The call of Abraham. Acts 7:1-8.
6. Joseph in Egypt. Acts 7:9-14.
7. Moses misunderstood. Acts 7:20-29.

III. Experiences Rehearsed

8. At the burning bush. Acts 7:30-36.
9. With the church in the wilderness. Acts 7:39-44.
10. A prophecy of the Messiah. Acts 7:37.
11. A temple built with hands. Acts 7:47-50.

IV. Stephen's Closing Testimony

12. Denouncing priests and rulers. Acts 7:51-53.
13. A vision of the Son of man. Acts 7:54-56.
14. Mob violence. Acts 7:57, 58.
15. His dying legacy. Acts 7:59, 60.

Key Thought

"The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. . . . From the ashes of the martyrs has sprung an abundant harvest for God." —*The Acts of the Apostles,* page 465.

THE LESSON

Introduction: Stephen's Consecrated Ministry

"Brief but beautiful is the story of Stephen; beautiful because so eminently Christ-like in temper, in self-forgetting fidelity to truth and to God, in clear reasoning upon the Old Testament Scriptures, in boldness of warning and directness of accusation, and in the final issue of trial before the same tribunal."—Butler, *The Bible-Work,* The New Testament, vol. 2, p. 46.

Stephen appears as the first of the early church leaders to recognize that a new era had dawned, and that Christianity had a message for the entire world.

A Spirit-Filled Life

1. Under what circumstances was Stephen chosen as a deacon of the early church? What were his qualifications? Acts 6:1-5.

NOTE.—The Grecians here mentioned were Jews who had lived in other countries where the Greek language was spoken, but who were then residing in Jerusalem. It was altogether fitting that Stephen, who had a Greek name and who spoke the Greek language as well as the vernacular of Palestine, should be chosen to this important office.

2. What is said of Stephen's ministry? What groups of people were aroused to oppose him? Acts 6:8, 9.

NOTE.—These Greek-speaking Jews from other countries maintained their own synagogues in Jerusalem, and it was natural that the Spirit-filled Stephen should seek to win them to Christianity.

3. When unable to refute Stephen's presentation of truth, what did his enemies do? Acts 6:10-12.

NOTE.—"As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice by putting him to death. . . . They determined to risk the consequences, and therefore seized Stephen, and brought him before the Sanhedrin council for trial."—*The Acts of the Apostles,* page 98.

4. When the Sanhedrin convened, what accusations did false witnesses bring against Stephen? Acts 6:13, 14.

NOTE.—The solemn assembly room of the council was the so-called "Stone Chamber," which was partly within the temple court and partly without.

Stephen's Eloquent Defense

5. Speaking on his own behalf, what historical chain of events did Stephen narrate? Acts 7:1-8.

NOTE.—"When Stephen was questioned as to the truth of the charges against him, he began his defense in a clear, thrilling voice, which rang through the council hall.

In words that held the assembly spellbound, he proceeded to rehearse the history of the chosen people of God. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it, now made manifest through Christ."—*The Acts of the Apostles,* page 99.

The enemy accusations were concerning the temple; while in his lucid and masterly defense, Stephen gave ample evidence that true worship is not dependent upon a structure of wood, brick, or stone. Abraham had no temple, yet the "God of glory" appeared to him, and he became the father of the faithful.

6. What did Stephen say concerning Joseph? Acts 7:9-14.

NOTE.—Joseph, the victim of hate and revenge, was a slave in an alien land. There was no church or synagogue for him to attend; but here was the one great essential —*"God was with him."*

7. What experiences of Moses in Egypt did Stephen review? Acts 7:20-29.

NOTE.—Even Moses, who was providentially preserved and trained as the deliverer of Israel, was neither recognized nor received by his brethren.

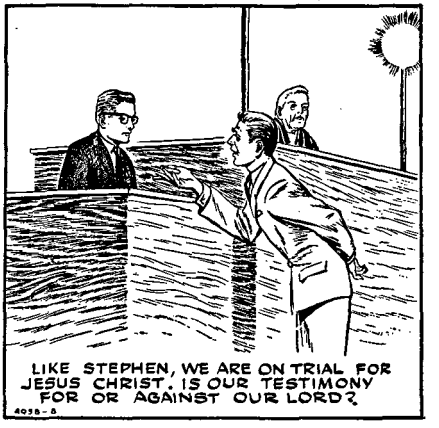
Experiences Rehearsed

8. Of what experiences of Moses in Midian were the Jews reminded? Acts 7:30-36.

NOTE.—In that foreign and pagan country, the presence of God transformed an ordinary plot of land into "holy ground."

9. What apostasies of Israel, during their long sojourn in the wilderness, did Stephen emphasize? Acts 7:39-44.

NOTE.—"The church in the wilderness" was divinely favored with "the lively oracles," the law of God, and by the erection of a tabernacle for worship; but none of these preserved Israel from gross idolatry; while God's representative was contemptuously termed, "this Moses."



10. To what prophecy spoken by Moses did Stephen refer? Acts 7:37.

NOTE.—Referring to these prophetic words, Stephen revealed that Moses himself looked forward to the coming of the Messiah.

11. Although Solomon erected a magnificent temple for the worship of Jehovah, what statement is made concerning God's true dwelling place? Acts 7: 47-50; 1 Kings 8:27; Isa. 66:1.

NOTE.—The thought that no human hand could erect a habitation for the Most High was violently resented by the hearers.

"When Stephen reached this point, there was a tumult among the people. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. He saw the resistance that met his words, and knew that he was giving his last testimony. Although in the midst of his sermon, he abruptly concluded it."—*The Acts of the Apostles,* page 100.

Stephen's Closing Testimony

12. Turning suddenly from his historical line of discourse, how did Stephen then address the priests and rulers? Acts 7:51-53.

NOTE.—"At this, priests and rulers were beside themselves with anger. Acting more like beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. In the cruel faces about him, the prisoner read his fate; but he did not waver. For him the fear of death was gone."—*The Acts of the Apostles,* page 100.

13. As Stephen beheld the furious rage of his hearers, what other scene greeted his vision? Acts 7:54-56.

NOTE.—"To him, the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant."—*Acts of the Apostles,* pages 100, 101.

14. By what means did mob violence silence the voice of Stephen? Acts 7:57, 58.

NOTE.—"No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation into the case."—*The Acts of the Apostles,* page 101.

15. What beautiful legacy did the heroic Stephen leave to the Christian church? Acts 7:59, 60.

NOTE.—While hanging upon the cross, Christ prayed for His enemies, "Father, forgive them; for they know not what they do." Even so the dying Stephen "cried with a loud voice, Lord, lay not this sin to their charge."

"His death was a sore trial to the church, but it resulted in the conviction of Saul, who could not efface from his memory the faith and constancy of the martyr, and the glory that had rested on his countenance. . . . Soon this relentless persecutor was to be employed in building up the church that he was now tearing down. A Mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood." —*The Acts of the Apostles,* pages 101, 102.

Lesson 9, for November 29, 1958

Philip the Evangelist

MEMORY VERSE: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

STUDY HELPS: "The Acts of the Apostles," pages 103-111; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for November 13.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Introduction; Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction: The Blessings of Adversity

I. A New Missionary Epoch

1. Persecution develops soul winners. Acts 8:1-4.
2. Philip becomes an evangelist. Acts 6:5; 8:5.
3. Samaritans receive the gospel. Acts 8:6-8.

II. Experience in Samaria

4. Simon Magus the sorcerer. Acts 8:9-11.
5. Many receive baptism. Acts 8:12, 13.
6. The ministry of Peter and John. Acts 8:14-17.
7. Sinister motives denounced. Acts 8:18-24.

III. Philip and the Ethiopian

8. Commissioned by an angel. Acts 8:26.
9. Meeting a distinguished official. Acts 8:27-29.
10. A remarkable providence. Acts 8: 30-35; Isa. 53:7, 8.
11. The wayside baptism. Acts 8:36-38.

IV. Other Experiences

12. The miraculous parting. Acts 8: 39, 40.
13. A happy meeting. Acts 21:8-10.
14. Promises of divine guidance. Ps. 32:8; John 16:13; Isa. 30:21.

Key Thought

"God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service. . . . When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."—*The Acts of the Apostles,* pages 109-111.

THE LESSON

Introduction: The Blessings of Adversity

"The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. . . . To scatter His representatives abroad, where they could work for others, God permitted persecution to come upon them. Driven from Jerusalem, the believers 'went everywhere preaching the word.' "—*The Acts of the Apostles,* page 105.

A New Missionary Epoch

1. After the death of Stephen and the persecution that followed, what were many of the Christians impelled to do? In what activity did they engage? Acts 8:1-4.

2. Who was Philip, and what did he do? Acts 6:5; 8:5.

NOTE.—This Philip, the deacon, was an entirely different individual from the hesitant Philip described in the Gospel of John.

3. What success attended the evangelistic effort in Samaria? Acts 8: 6-8.

NOTE.—The city of Samaria was but a few miles distant from Sychar, where Jesus talked with the woman at Jacob's well. Christ had planted the good seed; now the Christian refugees from Jerusalem were welcomed by the Samaritans, and "the Jewish converts gathered a precious harvest from among those who had once been their bitterest enemies. Philip's work in Samaria was marked with great success, and thus encouraged, he sent to Jerusalem for help."—*The Acts of the Apostles,* page 107.

Experience in Samaria

4. What celebrated magician, or sorcerer, lived in that city, and how was he regarded? Acts 8:9-11.

NOTE.—This man has often been called "Simon Magus" in order to distinguish him

from others bearing the same name. The term "bewitched" is more properly translated as "amazed," or "confounded," and comes from the same Greek word which in verse 13 is translated "wondered."

From ancient times God warned His people against all forms of sorcery and witchcraft. The Bible also sets forth the sure retribution to be visited upon all such workers of iniquity. It is well to remember that "the magicians of heathen times have their counterpart in the spiritualistic mediums, the clairvoyants, and the fortune-tellers of today."—*The Acts of the Apostles,* page 290. The apostolic advice and warning is still vitally essential for Christians of today: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

5. How did many, including Simon, respond to the preaching of Philip? Acts 8:12, 13.

NOTE.—At the time when Moses stood before Pharaoh, the power of God triumphed over the power of pagan magic. So also, in Samaria, when true and counterfeit miracles were seen in contrast, the genuine prevailed.

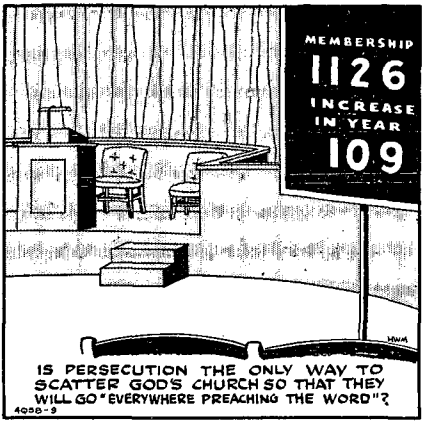
6. With the arrival of Peter and John to co-operate with Philip, what blessed experience came to the believers in Samaria? Acts 8:14-17.

NOTE.—Philip was doing a noble work; but as this developing interest grew and required organization, it was appropriate that the delegated leaders of the church should be called to participate in the establishment of this group of believers.

On a previous occasion, John would have called for destroying fire to consume the impious Samaritans; but now he comes with his brother apostle to implore for them the gift and baptism of the Holy Spirit.

7. What attempt did Simon make to obtain miracle-working powers? How was he reproved, and what request did he make? Acts 8:18-24.

NOTE.—Instead of offering *himself,* Simon offered *money,* and Peter condemned



the very "thought" of his heart. He appeared ignorant of the first principles of Christian faith, repentance, and conversion. Likewise his request for prayer does not indicate true contrition, but only the hope of escape from the penalty of sin.

From this experience came the term "simony," which is defined as "the purchase or sale of a church office by money payments, or other unworthy benefits."—Ferm, *Encyclopedia of Religion,* page 711.

Philip and the Ethiopian

8. What directions did Philip receive from an angel? Acts 8:26.

NOTE.—Like the captain of a ship who sails to a given destination with sealed orders to be opened at a specified time, so Philip left a promising field of evangelism to go to a rather indefinite place in the desert.

"He did not question the call, nor did he hesitate to obey; for he had learned the lesson of conformity to God's will."—*The Acts of the Apostles,* page 107.

9. On the desert road to Gaza, what distinguished official did he contact? Acts 8:27-29.

NOTE.—"This Ethiopian was a man of good standing and of wide influence. God

saw that when converted, he would give others the light he had received, and would exert a strong influence in favor of the gospel. Angels of God were attending this seeker for light, and he was being drawn to the Saviour. By the ministration of the Holy Spirit, the Lord brought him into touch with one who could lead him to the light."—*The Acts of the Apostles,* page 107.

10. What was the Ethiopian reading, and what remarkable opportunity was accorded to Philip? Acts 8:30-35; Isa. 53:7, 8.

NOTE.—He was providentially reading a text presenting the central theme of Scripture—Christ the Messiah.

"The man's heart thrilled with interest as the Scriptures were explained to him; and when the disciple had finished, he was ready to accept the light given. He did not make his high worldly position an excuse for refusing the gospel."—*The Acts of the Apostles,* page 108.

11. Relate the circumstances of that memorable roadside baptism. Acts 8:36-38.

NOTE.—"This Ethiopian represents a large class who need to be taught by such missionaries as Philip,—men who will hear the voice of God, and go where He sends them. . . . All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles,* page 109.

Other Experiences

12. In what remarkable manner was Philip parted from his new-found friend, and what did each then do? Acts 8:39, 40.

NOTE.—Philip was guided to the Ethiopian by an angel, and was parted from him by a miracle. Philip went his way to spread the good tidings throughout the coastal cities of western Palestine; and the Ethiopian proceeded on his journey to become a missionary to his fellow countrymen.

"Today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts."—*The Acts of the Apostles,* page 109.

13. After the lapse of some twenty years, what happy meeting occurred at Caesarea? What is said of Philip's daughters? Acts 21:8-10.

14. To all who fully surrender their lives to God, what divine promises are given? Ps. 32:8; John 16:13; Isa. 30:21.

NOTE.—"The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. . . . To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness."—*The Acts of the Apostles,* page 49.

Lesson 10, for December 6, 1958

Barnabas and Timothy

MEMORY VERSE: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

STUDY HELPS: "The Acts of the Apostles," pages 177-187, 498-508; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for November 20.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Questions 12-14.	☐
Sunday: Introduction; Questions 1-4.	☐	Thursday: Read from Study Helps.	☐
Monday: Questions 5-7.	☐	Friday: Review entire lesson.	☐
Tuesday: Questions 8-11.	☐		

Lesson Outline

Introduction: Chosen Ambassadors for Christ

I. Early Ministry of Barnabas

1. His gift to the church. Acts 4:32-37.
2. The sponsor of Saul. Acts 9:26-28.
3. Commissioned to Antioch. Acts 11: 19-22.
4. A successful evangelist. Acts 11: 23, 24.

II. A Colaborer With Saul

5. Seeking a brother apostle. Acts 11: 25, 26.
6. Ordained to the ministry. Acts 13: 1-4.
7. Divergent opinions. Acts 15:36-41.

III. A Youthful Companion

8. Timothy's parentage and early training. Acts 16:1; 2 Tim. 1:5.
9. Joins the missionary company. Acts 16:2, 3.
10. Ministering to the churches. Acts 19:22; 1 Cor. 4:17; 1 Thess. 3:2.
11. An unusual tribute. Phil. 2:19-22.

IV. Pastor of the Church at Ephesus

12. Communications from Paul. 1 Tim. 1:1-3.
13. The second letter. 2 Tim. 1:4; 4:1, 2, 5.
14. Final request to Timothy. 2 Tim. 4:9-13.

Key Thought

"God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God." —*Testimonies,* vol. 9, p. 144.

THE LESSON

Introduction: Chosen Ambassadors for Christ

Barnabas was the first Levite mentioned to accept Christ; while a little later "a great company of the priests" became "obedient to the faith." Acts 6:7. Barnabas, whose home was in Cyprus, has been termed "the nursing father of Gentile Christianity." He became the sponsor of the newly converted Saul of Tarsus; and when, soon after their first extended missionary tour, "they departed asunder," Timothy became a beloved co-worker with Paul. These three were all Hellenists, or Grecian Jews, residents of lands outside of Palestine who spoke the Greek language fluently. Naturally more free from the traditional bigotry and exclusiveness of the Jewish race, they quickly caught a vision of the universal scope of Christianity, and God mightily used them as His pioneer ambassadors to the Gentile world.

Early Ministry of Barnabas

1. By what means were the believers in the early church supported? Who made an outstanding contribution to the general fund? Acts 4:32-37.

NOTE.—The name Barnabas is variously translated as "the son of consolation," "the son of exhortation," "the son of encourage-

ment," or "the son of prophecy." The conversion and generous gift of this Levite was truly a great inspiration and encouragement to the early church.

2. Upon Saul's first visit to Jerusalem, following his conversion, who befriended him and commended him to the apostles? Acts 9:26-28.

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

3. When the leaders of the church at Jerusalem received tidings of many conversions at Antioch, what did they do? Acts 11:19-22.

4. What qualities did Barnabas possess, and what were the results of his efforts? Acts 11:23, 24.

NOTE.—"The labors of Barnabas in Antioch were richly blessed, and many were added to the number of believers there."—*The Acts of the Apostles,* page 156.

A Colaborer With Saul

5. What special mission did Barnabas undertake? How did the work of the Lord prosper at Antioch? Acts 11: 25, 26.

NOTE.—"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.' Barnabas was successful in finding Paul, and in persuading him to return with him as a companion in ministry."—*The Acts of the Apostles,* page 156.

6. Where and under what circumstances was Barnabas ordained to the gospel ministry? Upon what pioneer missionary journey did he and Saul then set forth? Acts 13:1-4.

NOTE.—On this itinerary Barnabas and Saul (later known as Paul) visited Cyprus and numerous cities of Asia Minor, in a number of which they established churches. Following the healing of a cripple at Lystra, the people declared, " 'The gods are come down to us in the likeness of men.' This statement was in harmony with a tradition of theirs that the gods occasionally visited the earth. Barnabas they called Jupiter, the father of gods, because of his venerable appearance, his dignified bearing, and the mildness and benevolence expressed in his countenance."—*The Acts of the Apostles,* page 181.

7. After completing this mission and reporting to the churches of Antioch and Jerusalem, what did Paul and Barnabas plan to do? What controversy arose and with what result? Acts 15:36-41.

NOTE.—"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." Thereupon arose the controversy regarding John Mark, and "so sharp was the contention, that Paul and Barnabas separated, the latter following out his convictions, and taking Mark with him."—*The Acts of the Apostles,* pages 201, 202. Concerning the further labors of this consecrated apostle there is no record in Scripture. Regarding also the so-called "Epistle of Barnabas," it is evident that the real Barnabas of the book of Acts is not its author, for that epistle is unquestionably spurious.

A Youthful Companion

8. At what time was Timothy converted to Christianity? What is recorded of his father, mother, and grandmother? Acts 16:1; 2 Tim. 1:5.

NOTE.—"Among those who had been converted at Lystra, and who were eyewitnesses of the sufferings of Paul, was one who was afterward to become a prominent worker for Christ, and who was to share with the apostle the trials and the joys of pioneer service in difficult fields. This was a young man named Timothy. When Paul was dragged out of the city, this youthful disciple was among the number who took their stand beside his apparently lifeless body, and who saw him arise, bruised and covered with blood, but with praises upon his lips because he had been permitted to suffer for the sake of Christ."—*The Acts of the Apostles,* pages 184, 185.

9. How was Timothy regarded by the believers in his home churches at Lystra and Iconium? To what sacred calling was he chosen? Acts 16:2, 3.

NOTE.—"Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul's helper. And though young, he bore his responsibilities with Christian meekness."—*The Acts of the Apostles,* pages 203, 204.

10. Aside from his frequent journeys as the companion of Paul, mention some of the churches to which Timothy was appointed to minister. Acts 19:22; 1 Cor. 4:17; 1 Thess. 3:2. Compare Rom. 16:21.

11. Writing to the church at Philippi, what unusual tribute did Paul pay to Timothy? Phil. 2:19-22.

NOTE.—As the gentleness and caution of Melanchthon served as a complement to the energy and courage of Martin Luther, so the providence of God placed two men by the side of the aggressive, intrepid Paul—the first the dignified, mild-mannered Barnabas, and later the meek, unobtrusive, and youthful Timothy. Yet each of these possessed holy boldness to hazard their lives for the gospel.

Pastor of the Church at Ephesus

12. While Timothy was serving as pastor of the large church at Ephesus, what letters were addressed to him? 1 Tim. 1:1-3. See also notation following 2 Tim. 4:22.

NOTE.—The first of these letters appears to have been written by the apostle Paul from Laodicea, the second from Rome.

"To Timothy had been committed the care of the church at Ephesus, and he had therefore been left behind when Paul made his last journey to Rome. Paul and Timothy were bound together by an affection unusually deep and strong. Since his conversion, Timothy had shared Paul's labors and sufferings, and the friendship between the two had grown stronger, deeper, and more sacred, until all that a son could be to a loved and honored father, Timothy was to the aged, toil-worn apostle."—*The Acts of the Apostles,* pages 498, 499.

13. What was Paul's especial purpose in writing his second letter to Timothy? 2 Tim. 1:4; 4:1, 2, 5.

NOTE.—"Paul knew that his life was uncertain, and he feared that Timothy might arrive too late to see him. He had im-

portant counsel and instruction for the young man, to whom so great responsibility had been entrusted; and while urging him to come without delay, he dictated the dying testimony that he might not be spared to utter. His soul filled with loving solicitude for his son in the gospel and for the church under his care, Paul sought to impress Timothy with the importance of fidelity to his sacred trust."—*The Acts of the Apostles*, page 499.

14. What final earnest request did the aged apostle send to Timothy? 2 Tim. 4:9-13.

NOTE.—Paul "repeated the urgent request that Timothy come to him soon, if possible before the winter. He spoke of his lonliness, caused by the desertion of some of his friends and the necessary absence of others; and lest Timothy should hesitate, fearing that the church at Ephesus might need his labors, Paul stated that he had already dispatched Tychicus to fill the vacancy. . . . Paul closed his letter by commending his beloved Timothy to the guardianship of the Chief Shepherd, who, though the under-shepherds might be stricken down, would still care for His flock."—*The Acts of the Apostles*, page 508.

Lesson 11, for December 13, 1958

Saul of Tarsus: From Persecutor to Apostle

MEMORY VERSE: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Phil. 3:8, A.S.V.

STUDY HELPS: "The Acts of the Apostles," pages 112-130; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for November 27.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline

Introduction: Saul's Boyhood Training

I. On the Damascus Road

1. Breathing threatenings and slaughter. Acts 7:58; 9:1, 2.
2. The heavenly vision. Acts 9:3-7.
3. Days of soul agony. Acts 9:8, 9.

II. A Transformed Man

4. The summons to Ananias. Acts 9:10-16.
5. Sight restored through prayer. Acts 9:17, 18.
6. Witnessing for Christ. Acts 9:19-23.
7. In the desert school. Gal. 1:15-18.

III. The Persecutor Persecuted

8. Escape from Damascus. Acts 9:23-25.
9. Visit to Jerusalem. Acts 9:26-28.
10. Repulsed by former associates. Acts 9:29.

IV. Called to World-Wide Ministry

11. The divine commission. Acts 22:17-21.
12. In Syria and Cilicia. Acts 9:30; Gal. 1:21-23.
13. A colaborer with Barnabas. Acts 11:25, 26.
14. The rite of ordination. Acts 13:1-3.

Key Thought

The conversion of Saul of Tarsus was the greatest event in early Christian history.

The city of his birth was a center of wealth and culture; and we observe this promising youth with his noble lineage, his intellectual attainments, his heroic heart, and his indomitable courage pursuing the path of the archpersecutor. But on the Damascus road he saw Jesus, and his life purpose was completely changed. Thenceforth his great qualities, combined with complete consecration and self-sacrifice, enabled him to perform a task in the spread of Christianity that is without parallel. Here is the secret of this mighty transformation—that may also be our secret—*he saw Jesus!*

THE LESSON

Introduction: Saul's Boyhood Training

"Saul was born and spent his earliest days in the shelter of a home which was Hebrew, not in name only but in spirit. He grew up an Israelitish boy, nurtured in those histories of the chosen people which he was destined so often to repeat in the synagogues, with the new and wonderful commentary supplied by the life and resurrection of a crucified Messiah. The histories of Abraham and Isaac, of Jacob and his twelve sons, of Moses, Joshua, and Samuel, Elijah, Daniel, and the Maccabees, were the stories of his childhood. The destruction of Pharaoh in the Red Sea, the thunders of Mount Sinai, the dreary journeys in the wilderness, the land that flowed with milk and honey—this was the earliest imagery presented to his opening mind. . . . How little was it imagined that, as Benjamin was the youngest and most honored of the patriarchs, so this listening child of Benjamin should be associated with the twelve servants of the Messiah of God, the last and most illustrious of the apostles!"—Butler, *The Bible-Work,* The New Testament, vol. 2, pp. 60, 61.

On the Damascus Road

1. In the stoning of Stephen, what part did Saul act? After that event what course did he pursue? Acts 7:58; 9:1, 2.

NOTE.—"He [Saul] was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin council placed him in a position of power."—*The Acts of the Apostles,* page 112.

2. As Saul and his company approached the city of Damascus, what astonishing incident occurred? What conversation took place? Acts 9:3-7.

NOTE.—"Saul of Tarsus, in the strength and vigor of manhood, and fired with mistaken zeal, set out on that memorable journey, the strange occurrences of which were to change the whole current of his life."—*The Acts of the Apostles,* page 114.

3. By what means did Saul enter the city, and how did he spend the following days? Acts 9:8, 9.

NOTE.—"Thus entered Saul into Damascus;—not, as he had expected, to triumph in an enterprise on which his soul was set, to brave all difficulties and dangers, to enter into houses and carry off prisoners to Jerusalem;—but he passed himself like a prisoner beneath the gateway and through the street called 'Straight,' where he saw not the crowd of those who gazed on him, he was led by the hands of others, trembling and helpless to the house of Judas, his dark and solitary lodging."—Conybeare and Howson, *The Life and Epistles of St. Paul,* p. 92, complete and unabridged ed. (2 vol. in one).

A Transformed Man

4. What vision came to Ananias? How were his objections overruled? Acts 9:10-16.

NOTE.—"Behold, he prayeth." From early childhood Saul had been taught to *say his prayers*; but now he was actually communing with God.

5. What occurred during the visit of Ananias with Saul? Acts 9:17, 18.

NOTE.—"When, in the midst of his blind error and prejudice, Saul was given a revelation of the Christ whom he was persecuting, he was placed in direct communication with the church, which is the light of the world. . . . In Christ's stead, Ananias touches the eyes of Saul, that they may receive sight. In Christ's stead, he places his hands upon him, and as he prays in Christ's name, Saul receives the Holy Ghost."—*The Acts of the Apostles,* page 122.

6. As soon as Saul was sufficiently recovered from his temporary weakness, what did he do? What was the reaction of the Jews? Acts 9:19-23.

7. Where did Saul spend the following three years? Gal. 1:15-18.

NOTE.—"Here, in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. . . . Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace."—*The Acts of the Apostles,* pages 125, 126.

The Persecutor Persecuted

8. On his return to Damascus, what plot was laid, and how did he escape? Acts 9:23-25.

9. When Saul reached Jerusalem, how was he regarded by the disciples? By what means were their fears and suspicions allayed? Acts 9:26-28.

NOTE.—Concerning Saul's tribal ancestor, the prophetic words were spoken, "Benjamin shall ravin [rave] as a wolf." Gen. 49:27. True to his hereditary instinct, the persecutor poured forth "threatenings and slaughter." But when thoroughly converted the wolfish nature was changed, and a later prophecy concerning Benjamin was fulfilled in the experience of the transformed Saul: "The beloved of the Lord shall dwell in safety by Him." Deut. 33:12.

10. During his visit to Jerusalem, what effort did Saul make to witness for Christ? How were his activities terminated? Acts 9:29.

NOTE.—"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." Though they refused to believe, "Paul was inclined to remain at Jerusalem, where he could face the opposition. To him, it seemed an act of cowardice to flee, if by remaining he might be able to convince some of the obstinate Jews of the truth of the gospel message, even if to remain should cost him his life."—*The Acts of the Apostles,* pages 129, 130.

Called to World-Wide Ministry

11. While worshiping in the temple, what divine commission did Saul receive? Acts 22:17-21.

NOTE.—"God in His providence not only spared Saul's life, but converted him, thus transferring a champion from the side of the enemy to the side of Christ. An eloquent speaker and a severe critic, Paul, with his stern purpose and undaunted courage, possessed the very qualifications needed in the early church."—*The Acts of the Apostles,* page 124.

12. Deprived of laboring for those in Jerusalem, where did Saul go to witness for Christ? Acts 9:30; Gal. 1: 21-23.

13. While thus engaged, who came to seek for Saul, and how did he respond? Acts 11:25, 26.

14. As Saul's qualifications for the gospel ministry became fully apparent, what special service was conducted by the church at Antioch? Acts 13:1-3.

NOTE.—"The ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office, and a recognition of one's authority in that office. By it the seal of the church was set upon the work of God."

"Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his lifework. It was from this time that he afterward dated the beginning of his apostleship in the Christian church."—*The Acts of the Apostles,* pages 161, 162, 164, 165.

Lesson 12, for December 20, 1958

Paul, Apostle to the Gentiles

MEMORY VERSE: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

STUDY HELPS: "The Acts of the Apostles," pages 177-297; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for December 4.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Introduction; Questions 1-4.	☐
Monday: Questions 5-9.	☐
Tuesday: Questions 10-12.	☐
Wednesday: Questions 13-15.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction: A New Center of Christianity

I. Paul's First Missionary Tour

1. On the island of Cyprus. Acts 13: 4-12.
2. Witnessing to Jew and Gentile. Acts 13:14, 44-47.
3. The stoning at Lystra. Acts 14: 19, 20.
4. Organizing churches. Acts 14:21-26.

II. The Second Missionary Tour

5. The vision at Troas. Acts 16:6-9.
6. Pioneering in Europe. Acts 16:11-15.
7. The Roman jailer converted. Acts 16:22-34.

8. Witnessing on Mars' Hill. Acts 17: 15-31.
9. Fruitful ministry in Corinth. Acts 18:1, 4, 11, 18.

III. The Third Missionary Tour

10. Traveling throughout Asia Minor. Acts 18:19-23.
11. Books of magic burned. Acts 19: 18-20.
12. The tumult in Ephesus. Acts 19: 23-29, 35-41.

IV. The Undaunted Apostle

13. Facing violent opposition. 2 Cor. 1:8-10.
14. Warning and counsel. Acts 20:28-32.
15. Through affliction to triumph. 2 Cor. 11:24-30; Gal. 6:14.

Key Thought

Although Paul once considered himself as a Pharisee of the Pharisees, his scholastic training and broader experience, when enlightened by the Holy Spirit, qualified him to grasp more clearly than others the true brotherhood of all men. He perceived that in Christ "the middle wall of partition" between the Hebrew and the Gentile was removed, and he declared: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." Rom. 10:12. This unclouded concept enabled Paul to become the great apostle to the Gentile world. May a like vision of the cross constrain us to look upon every person as a soul for whom Christ died.

THE LESSON

Introduction: A New Center of Christianity

In the days of the apostles, Antioch in Syria, located about three hundred miles north of Jerusalem, was sometimes called "the Rome of the East." Next to Rome and Alexandria, it was the most important city of the Roman Empire, and was a renowned center of commerce, education, and culture. Here were many thousands of Jews. Here the believers were first called Christians. Here Paul and Barnabas were ordained to the ministry; and it was most fitting that the ambassadors of Christ should go forth from this metropolis to carry the "good tidings" to the various pagan lands of Asia and Europe.

Paul's First Missionary Tour

1. To what island field did the apostles first proceed? What opposition did they encounter, and what prominent official there was won to the gospel? Acts 13:4-12.

2. What was the result of preaching the message at Antioch in Pisidia? Acts 13:14, 44-47.

NOTE.—"Centuries before, the pen of inspiration had traced this ingathering of the Gentiles; but those prophetic utterances had been but dimly understood. . . . The Saviour Himself, during His earthly ministry, foretold the spread of the gospel among the Gentiles."—*The Acts of the Apostles*, page 174. See Matt. 21:43; 28:19.

3. Relate the tragic experience that occurred at Lystra. Acts 14:19, 20.

NOTE.—"Covered with bruises, and faint with pain, he [Paul] fell to the ground, and the infuriated mob 'drew him out of the city, supposing he had been dead.'

"In this dark and trying hour, the company of Lystrian believers, who through the ministry of Paul and Barnabas had been converted to the faith of Jesus, remained loyal and true. The unreasoning opposition and cruel persecution by their enemies served only to confirm the faith of these devoted brethren; and now, in the face of danger and scorn, they showed their loyalty by gathering sorrowfully about the form of him whom they believed to be dead."—*The Acts of the Apostles*, page 184.

4. On their homeward journey, how did Paul and Barnabas strengthen the

groups of newly born believers? Acts 14: 21-26.

NOTE.—"The Christians in those places were already born, but they needed to be nourished into strength. The first necessity is to see that they are in Christ, and the next to see that they grow strong in the Lord." —Butler, *The Bible-Work,* The New Testament, vol. 2, p. 102.

This is the first record in the Bible narrative of the appointment of "elders" for the teaching, guidance, and administration of organized churches.

The Second Missionary Tour

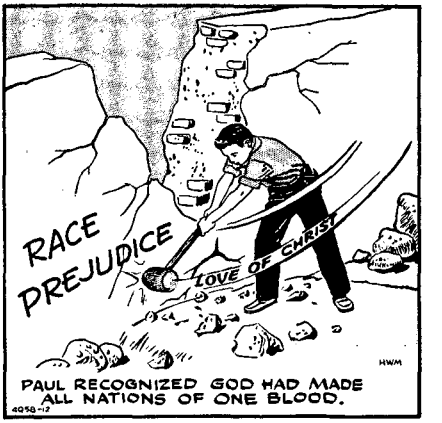
5. After traveling throughout numerous provinces of Asia Minor, at what seaport did Paul and his company arrive? What vision appeared to the apostle? Acts 16:6-9.

NOTE.—In these closing hours of time the Macedonian cry is still sounding. "Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies,* vol. 9, pp. 46, 47.

6. In response to this imperative call, what city did the missionaries then visit, and who was the first Christian convert in Europe? Acts 16:11-15.

NOTE.—There was evidently no Jewish synagogue in this place. But outside the city by a quiet riverside was a Jewish place of prayer. Here a few godly women gathered for worship. To these Paul related the simple yet wonderful story of redemption, even as Christ had talked to the woman at Jacob's well.

7. Relate the experience of imprisonment, of the midnight prayer meeting, and of the conversion of the jailer. Acts 16:22-34.



NOTE.—"Paul's labors at Philippi resulted in the establishment of a church whose membership steadily increased."—*The Acts of the Apostles,* page 218. Long years afterward, while a prisoner at Rome, Paul addressed a letter to the church at Philippi, encouraging them to suffer persecution unflinchingly, without fear or dismay. See Phil. 1:27-30.

8. After preaching in various towns of Macedonia, what famous city did Paul visit? Give a synopsis of his address on Mars' Hill. Acts 17:15-31.

NOTE.—Athens, with its schools of science and philosophy, its sanctuaries of art and culture, its resplendent altars and temples of rarest architectural beauty, represented the highest attainments of pagan civilization and genius. Here on the rocky height of Mars' Hill, and surrounded by the shrines and masterpieces of idolatry, Paul seized the opportunity, not to denounce the vulgar and absurd rites of heathenism, but to proclaim the true worship of a pure, holy, and omnipotent God.

9. How long did Paul labor in Corinth, and with what results? Acts 18:1, 4, 11, 18.

NOTE.—"In preaching the gospel in Corinth, the apostle followed a course different

from that which had marked his labors at Athens. While in the latter place, he had sought to adapt his style to the character of his audience; he had met logic with logic, science with science, philosophy with philosophy." But in Corinth "he determined to avoid elaborate arguments and discussions, and 'not to know anything' among the Corinthians, 'save Jesus Christ, and Him crucified.' He would preach to them 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' " —*The Acts of the Apostles,* page 244.

In Athens the results of his efforts were very meager, while in Corinth a strong and flourishing church was established.

The Third Missionary Tour

10. After brief visits at Ephesus and Jerusalem, throughout what regions did Paul travel? Acts 18:19-23.

11. While Paul was working in Ephesus, what unusual experience testified to the conversion of many? Acts 19:18-20.

NOTE.—"Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia." See Ephesians 5:11, 12. "By burning their books on magic, the Ephesian converts showed that the things in which they had once delighted they now abhorred. It was by and through magic that they had especially offended God and imperiled their souls; and it was against magic that they showed such indignation. Thus they gave evidence of true conversion."—*The Acts of the Apostles,* pages 286, 288.

12. What occasioned a riotous uproar among the people, and how was the disturbance quieted? Acts 19:23-29, 35-41.

NOTE.—"An extensive and profitable business had grown up at Ephesus from the manufacture and sale of small shrines and images, modeled after the temple and the image of Diana. . . . The income of pagan priests and artisans was at stake; and for this reason they aroused against Paul the most bitter opposition.

"The decision of the recorder and of others holding honorable offices in the city, had set Paul before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition. God had raised up a great magistrate to vindicate His apostle and hold the tumultous mob in check."—*The Acts of the Apostles,* pages 292-295.

The Undaunted Apostle

13. As the trials and perils pressed sore upon the great apostle, what were his feelings? 2 Cor. 1:8-10.

NOTE.—"Amidst the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified. He was but treading the bloodstained path that Christ had trodden before him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer."—*The Acts of the Apostles,* page 297.

14. In Paul's final charge to the elders of the church at Ephesus, what prophetic warning did he give? What is the word of God's grace able to do? Acts 20:28-32.

NOTE.—"No fear of giving offense, no desire for friendship or applause, could lead Paul to withhold the words that God had given him for their instruction, warning, or correction. From His servants today God requires fearlessness in preaching the word, and in carrying out its precepts."—*The Acts of the Apostles,* page 394.

15. Give a summary of the missionary perils and persecutions that Paul endured. In what did he glory? 2 Cor. 11:24-30; Gal. 6:14.

NOTE.—We may see Paul crossing desert wastes, struggling through the sand storms;

shipwrecked upon the ocean, drifting, hour after hour, battling with the waves; beset by bandits in the wilderness, betrayed by false brethren in the house of professed friends, or singing at midnight in a Roman dungeon. What a life of peril and adventure for Christ! And all this though frail of body and suffering from ill-health!

"Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on the reward of the faithful, he exclaimed in tones of victory, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' "—*The Acts of the Apostles,* page 332.

Lesson 13, for December 27, 1958

Paul: A Prisoner and Martyr

MEMORY VERSE: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

STUDY HELPS: "The Acts of the Apostles," pages 389-513; "The Seventh-day Adventist Bible Commentary," on Scripture references; Lesson Help in "Review and Herald" for December 11.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Introduction; Questions 1-4.	☐
Monday: Questions 5-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12-14.	☐
Thursday: Read from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction: A Valued Legacy to the Church

I. Imprisonment in Palestine

1. The tumult in the temple. Acts 21: 27-33.
2. Gracious assurance. Acts 23:10, 11.
3. Escape from conspiracy. Acts 23: 12, 31-33.
4. Witnessing before Felix. Acts 24: 24, 25.
5. Defense before Agrippa. Acts 26: 26-29.

II. En Route to Rome

6. The hazardous voyage. Acts 27: 1-44.
7. Shipwrecked on Melita. Acts 28: 1-10.
8. Cheered along the Appian Way. Acts 28:12-15.

III. Prison Life in Rome

9. Meeting with prominent Jews. Acts 28:17, 23.
10. Preaching the gospel. Acts 28:30, 31.
11. Trophies from the imperial household. Phil. 1:12, 13; 4:21, 22.

IV. Closing Events in Paul's Life

12. The second arrest. 2 Tim. 4:16, 17.
13. Personal requests. 2 Tim. 4:9, 11, 13.
14. His triumphant testimony. 2 Tim. 4:6-8.

Key Thought

Of all the men who have advanced the interests of Christianity, Paul stands forth as the most prominent. This grand old missionary appears as a matchless example of

Christian living. Although a man of iron will and indomitable resolution, under the influence of the Holy Spirit he became God's ambassador of love, sympathy, and gentleness. And here is the key to that remarkable life of self-sacrifice and devotion. He testified: "I die daily." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." 1 Cor. 15:31; Gal. 2:20.

THE LESSON

Introduction: A Valued Legacy to the Church

Paul was endowed with a remarkably keen intellect; and when this was consecrated to Christ, he was given the exalted privilege of elucidating and expounding, both by voice and pen, the great fundamental truths of Christianity. He was also a tireless worker, devoting heart and soul to the extension of the gospel. He claimed nothing but the right to speak his honest convictions and the privilege of being judged according to the laws of the realm.

His Christian heroism and voluntary sufferings have endeared him to the heart of the world. At the close of his career, when worn with toil and tribulation, yet conscious of the service he had rendered, the victories he had won, and in full view of his approaching martyrdom, he faced the great crisis with unshaken faith, looking triumphantly to "that day" when he would obtain the "crown of righteousness."

Imprisonment in Palestine

1. As Paul returned from his third missionary tour and was seen in the temple at Jerusalem, what took place? Acts 21:27-33.

2. While the apostle was a prisoner in the castle, what gracious assurance was given him? Acts 23:10, 11.

3. To escape the plot laid for his life, where was Paul sent to face trial? Acts 23:12, 31-33.

4. As Paul had opportunity, what witness did he bear before Felix and his wife? How was the governor affected? Acts 24:24, 25.

NOTE.—Speaking to a corrupt Roman official and a Jewish princess, Paul proclaimed the gospel of purity, temperance, and a future judgment. No wonder that Felix trembled! And what a lesson of weighty significance!

"How has the intimidated and yet unrepentant Felix become the living and most striking type of millions! . . . So innocent and natural appear many of the pleas on which men excuse themselves from compliance with the highest demands, that many a sinner shall himself stand utterly dismayed when before the judgment-bar of God the last covering of shame shall be flung aside forever."—Butler, *The Bible-Work,* The New Testament, vol. 2, p. 165.

5. Two years later, as Paul spoke before Governor Festus and Agrippa, what appeal did he make, and how did the king respond? Acts 26:26-29.

NOTE.—"Almost thou persuadest." Almost saved signifies *altogether lost.* King Agrippa's heart was mightily stirred, yet he was unwilling to hear more, and returned to his self-seeking, worthless career.

On Paul's part his words finely illustrate the rare beauty and gentle courtesy of the Christian life. In this affecting conclusion to his noble defense, Paul expresses the yearning desire not only for Agrippa, but for all who hear him to know the joy and blessedness that Christ alone can give. Then holding up his chain-bound hands, he adds, "except these bonds." What love and self-forgetfulness!

En Route to Rome

6. Describe the hazardous voyage to Italy. Acts 27:1-44.

7. On the island of Melita (Malta), what miracles occurred? Acts 28:1-10.

NOTE.—"During the three months that the ship's company remained at Melita, Paul and his fellow laborers improved many opportunities to preach the gospel. In a remarkable manner the Lord wrought through them. For Paul's sake, the entire shipwrecked company were treated with great kindness."—*The Acts of the Apostles,* page 446.

8. As Paul continued his journey toward Rome, how was he cheered along the way? Acts 28:12-15.

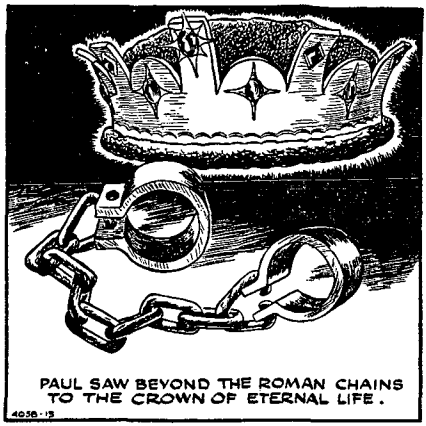
NOTE.—"Few realize the significance of those words of Luke, that when Paul saw his brethren, 'he thanked God, and took courage.' In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away."—*The Acts of the Apostles,* page 449.

Prison Life in Rome

9. Upon his arrival at the capital, whom did Paul call together, and what opportunity was afforded him? Acts 28:17, 23.

NOTE.—"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."—*The Acts of the Apostles,* page 450.

10. How long did the apostle remain a prisoner, and what measure of freedom did he enjoy? Acts 28:30, 31.



NOTE.—During the time of his confinement in Rome, Paul wrote the epistles to the Ephesians, the Philippians, the Colossians, to Philemon, the second epistle to Timothy, and evidently the book of Hebrews. See Hebrews 13:24.

11. As a result of his teaching, who were numbered among Paul's converts? Phil. 1:12, 13; 4:21, 22.

NOTE.—"Even in Nero's household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith."—*The Acts of the Apostles,* page 463.

"At Paul's examination the charges against him were not sustained; and contrary to the general expectation, and with a regard for justice wholly at variance with his character, Nero declared the prisoner guiltless. Paul's bonds were removed; he was again a free man. . . . This last interval of freedom he diligently improved in laboring among the churches."—*Ibid.,* pp. 486, 487.

Closing Events in Paul's Life

12. How did Paul express his lack of human support when he was arrested and taken to Rome the second time? 2 Tim. 4:16, 17.

13. What last personal request did Paul make to Timothy? 2 Tim. 4:9, 11, 13.

NOTE.—Whether or not Timothy arrived before the time of execution, is not known.

14. As he faced the hour of martyrdom, what triumphant testimony did Paul bear? 2 Tim. 4:6-8.

NOTE.—"As the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Life-giver, who shall welcome him to the joy of the blest.

"Well-nigh a score of centuries have passed since Paul the Aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy."—*The Acts of the Apostles,* page 513.

THIRTEENTH SABBATH OFFERING
December 27, 1958

The overflow this quarter goes to the Inca Union in the South American Division. The projects to benefit are as follows:

1. The construction of a chapel for the Inca Union Junior College at Lima, Peru. This will provide a meeting place for the student chapel hours and a place for church services of the school.

2. The building of an administration and classroom edifice for the Bolivia Training School at Cochabamba, Bolivia. At the present time teachers are obliged to hold their classes in dormitory rooms, and the administration offices are crowded in a room in the kitchen-dining-room building.

3. The completion of the classroom and administration building of the Lake Titicaca Training School at Juliaca, Peru.

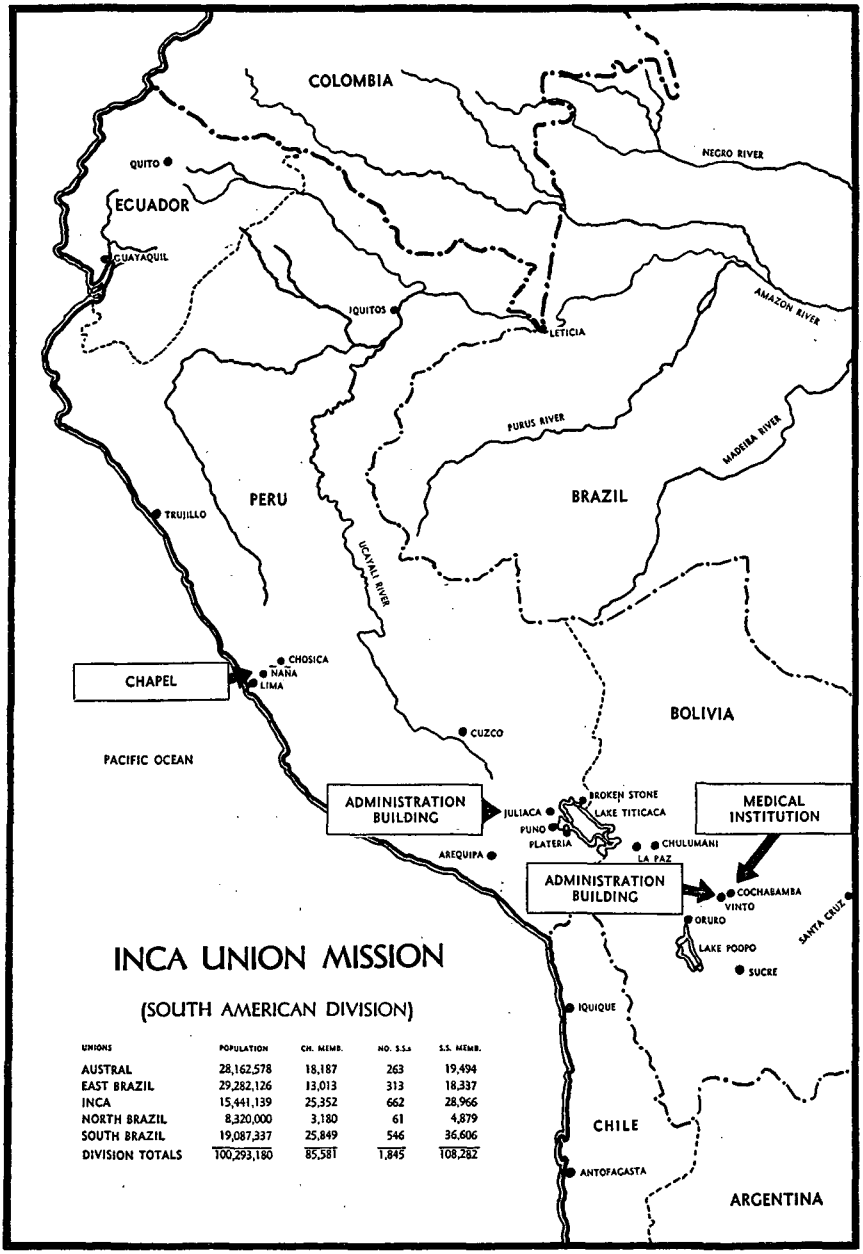
4. The building of a medical-missionary institution at Cochabamba, Bolivia.

May our Sabbath school members everywhere rally to this call for help in the training of young people to carry the message in South America.

LESSONS FOR THE FIRST QUARTER OF 1959

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1959 will be helped by the following outline in studying the first lesson. The subject of the quarter's lessons is "Studies in the Epistle to the Romans." The title of the first lesson is "God's Righteousness in Judging Sin." The Memory Verse is Romans 1:16. The texts to be studied are:

Ques. 1. Rom. 1:1.
Ques. 2. Rom. 1:2.
Ques. 3. Rom. 1:3, 4.
Ques. 4. Rom. 1:5, 6.
Ques. 5. Rom. 1:7-10.
Ques. 6. Rom. 1:11-15.
Ques. 7. Rom. 1:16.
Ques. 8. Rom. 1:17.
Ques. 9. Rom. 1:18.
Ques. 10. Rom. 1:19, 20.
Ques. 11. Rom. 1:21, 22.
Ques. 12. Rom. 1:23-25.
Ques. 13. Rom. 1:26-28.
Ques. 14. Rom. 1:29-32.



INCA UNION MISSION

(SOUTH AMERICAN DIVISION)

UNIONS	POPULATION	CH. MEMB.	NO. S.S.s	S.S. MEMB.
AUSTRAL	28,162,578	18,187	263	19,494
EAST BRAZIL	29,282,126	13,013	313	18,337
INCA	15,441,139	25,352	662	28,966
NORTH BRAZIL	8,320,000	3,180	61	4,879
SOUTH BRAZIL	19,087,337	25,849	546	36,606
DIVISION TOTALS	100,293,180	85,581	1,845	108,282