

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR: FIRST QUARTER

1. January 5	The Promise of Power. Acts 1: 1-11.
2. January 12	The Promise of Power Fulfilled. Acts 2: 1-11.
3. January 19	The Early Christian Church. Acts 2: 37-47.
4. January 26	The Lame Man Healed. Acts 3: 1-10.
5. February 2	The First Persecution. Acts 4: 1-12.
6. February 9	The Sin of Lying. Acts 5: 1-11.
7. February 16	The Second Persecution. Acts 5: 33-42.
8. February 23	The Arrest of Stephen. Acts 6: 7-15.
9. March 2	The Stoning of Stephen. Acts 7: 54 to 8: 2.
10. March 9	The Disciples Scattered. Acts 8: 3-13.
11. March 16	The Ethiopian Converted. Acts 8: 29-39.
12. March 23	Temperance Lesson. Eph. 5: 11-21.
13. March 30	Review. Or, Easter Lesson. John 20: 6-18.

Lesson IX.

THE STONING OF STEPHEN

March 2, 1902

Acts 7: 54 to 8: 2. Commit to memory vs. 59, 60. Read ch. 7.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Revised Version—1 Now when; 2 But; 3 Rushed; 4 Lord; 5 There arose on that day; 1 In; 2 Buried Stephen.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

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

2 And devout men carried Stephen to his burial, and made great lamentation over him.

* Garments at the feet of a young man named; * The

TIME AND PLACE

Following immediately on the lesson of last Sabbath, perhaps A. D. 33; the hall of the Sanhedrim where Stephen was arraigned, and the Valley of Kidron on the north-east of Jerusalem, where he was put to death.

LESSON PLAN

I. What Stephen Saw in His Last Hour, 54-56. His raging enemies about him, Jesus in glory.

II. What He Suffered, 57, 58. Death by stoning, a cruel and shameful death.

III. What He Said, 59, 60.

A prayer for himself, and a prayer for his foes.

IV. What Followed His Death, Ch. 8: 1, 2. Honor from his friends; and a fierce persecution.

LESSON HYMNS

Book of Praise, 80: 14 (Ps. Sel.); 583; 237; 287; 524.

GOLDEN TEXT

Matt. 5: 44. Pray for them which despitefully use you and persecute you.

DAILY READINGS

M. —Acts 7: 54 to 8: 2. The stoning of Stephen.
T. —2 Cor. 4: 6-18. Looking at the Unseen.
W. —Acts 22: 6-20. Paul's reference.
Th. —Heb. 11: 32-40. A good report.
F. —Rom. 8: 31-39. Love triumphant.
S. —Rev. 2: 1-11. The promise.
S. —2 Tim. 4: 1-8. The crown.

CATECHISM

Q. 11. What are God's works of providence?
A. God's works of providence are, His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

EXPOSITION

By Rev. Professor Falconer, LL.D., Halifax, N.S.

Connecting Links—Stephen's defence before the council (ch. 7: 1-53) is recorded at such length because of its great importance in the history of the church. He answers the false charges by showing that, long before there was any temple, Jehovah dwelt in the midst of His people, and even when the temple was built, Solomon had said that the Most High could not be confined within its walls. So it was no sin against Jehovah to say that a larger temple—the church of

God—would take the place of a building which had served Israel for many years. Further, he relates how, long after Abraham's time, the law, which they charged Stephen with breaking, had been introduced by Moses. But Moses himself looked for another prophet—the Messiah—who would have a further revelation from God. The aim of the discourse is thus to show that the gospel is the outcome of the spiritual principles of Israel's history, and that its rejection