QUESTIONS ON THE ACTS OF THE APOSTLES: DESIGNED FOR THE HIGHER CLASSES IN SUNDAY SCHOOLS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649685585

Questions on the Acts of the Apostles: Designed for the Higher Classes in Sunday Schools by Joseph Allen

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JOSEPH ALLEN

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QUESTIONS

OR THE

ACTS OF THE APOSTLES.

DESIGNED FOR THE HIGHER CLASSES

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FOURTH EDITION.

BOSTON: PUBLISHED BY B. H. GREENE, 1845.

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KC 10575

[Entered according to Act of Congress, in the year 1834, by B. H. Grenn, in the Clork's Office of the District Court of the District of Massachusetts.]

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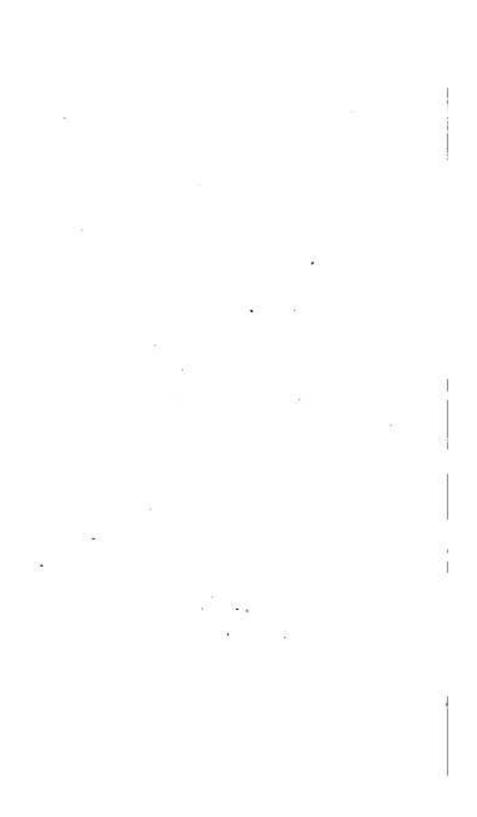
ADVERTISEMENT.

THE "Questions on the Acts" are designed to accompany those on the "Evangelists" by the same author; and, as they are chiefly historical, may be studied with advantage immediately after the First Part, reserving Part Second for scholars of a more advanced standing. It will be found, however, that many of the questions in the Third Part are such as will demand study and research, on the part of the scholar, as well as occasional aid from the paster or teacher.

Careful preparation of the lessons cannot be too strongly enjoined both on teachers and scholars, in order that any considerable benefit may be derived from the Sunday School, or much interest felt in it.

The following books of reference may be consulted: Kenrick's Commentary on the Acts; Dabney's Annotations; Carpenter's Geography of Palestine, and Ware's Sunday Library, vol. iii.

NORTHBOROUGH, APRIL 24, 1834. *



QUESTIONS.

LESSON I.

ACTS OF THE APOSTLES .- [Chapter i. 1-26].

Who is supposed to have been the writer of this book? See Luke, i. 3.
 What was his profession? See Col. iv. 14.
 Why is this book called the Acts of the Apostles? To whom is it addressed?
 To what former treatise does the writer refer?
 What does that treatise contain?
 To whom was it addressed?

2, 3. How far does that history extend? How long had Jesus remained on the earth after his resurrection, before he was taken up into heaven?

Can you give any reason why he should remain so long a time with his disciples before he took his final leave of them?

How was he employed during the interval?

4. When he was about to be taken from them, what did he direct them to do?

For what promise were they to wait? See John xiv. 26.

When and how was that promise fulfilled? See Chap. ii, 33. What is meant by being baptized with the Holy Chost?

6. What question did the Apostles propose to Jesus when they were come together?

What expectation had they formed of Christ which led them to propose this question?

7. What answer did Jesus make?

In what great enterprise were the Apostles to engage after they should receive the power which
Jesus promised them? Compare verse 8, with
Matt. xxviii, 29, 30.

9. What happened when he had spoken these things? From what mountain did Jesus ascend? See

verse 12 and Luke xxiv. 50.

How far is this place from Jerusalem? See verse 12.

How much is a Sabbath-day's journey?

10, 11. What assurance did the Apostles receive from the two men in white apparel who appeared to them?

Who were these two beings?

To what event do their words relate?

12, 13. Whither did the Apoetles return after the ascension of their Lord, to await the fulfilment of his promise?

How many days did they wait before this promise was fulfilled?

What are the names of the Apostles?

 How did they pass their time during this interval? Sec also Luke xxiv. 53.

Who used to meet with them?

Who are called the brethren of Jesus? See Matt. xiii. 55.

15, 17. What was the number of the disciples prescut when Peter rose to address them?

What was the object of this address?

Why was it necessary to appoint another Apostle? 18, 19. What had become of Judas Iscariot?

Is the account here given of Judas a part of Peter's address, or a parenthesis inserted by the historian?

How can this account be reconciled with Matt. xxvii. 5?

How could it be said that Judas purchased the field called Aceldama? See Matt. xxvii. 6-8. What is the meaning of Aceldama?

21, 22. What qualifications were necessary in a candidate for the apostolic office?

23. How many candidates were appointed? Who appointed them?

What were their names?

24-26. What means did they use to determine which of these two should succeed to the place made vacant by the death of Judas?

On whom did the lot fall?

Had it ever been the practice of the Jews to have recourse to the lot to decide questions of importance? See Josh, xviii. 1-10. 1 Sam. xiv. 40-42.

To whom is the appeal made in casting lots? See Prov. xvi. 33.

What good may sometimes result from this practice? See Prov. xviii. 18.

Is it proper for us to determine questions of right and wrong by casting lots?

How should all such questions be determined?

Are there any cases in which we may lawfully have recourse to this practice?