

Acts 2:37–47

Lesson for July 18, 2026

The historical Pentecost (Acts 2) acted as the “Former Rain.” The church requires a parallel, even greater spiritual event—the “Latter Rain”—to empower the “remnant” to take the gospel to the world before the Second Coming.

Adventist Pentecostal revivals, such as the 1899–1900
“Holy Flesh” movement in Indiana, was false. True
Pentecostal power does not result in emotional or
fleshly perfectionism, but rather in a spirit of sacrifice
and service.

We should emphasize that the outpouring of the Spirit at Pentecost was a unifying event designed to mature the church. M.L. Andreasen and others taught that God requires an end-time church to display his character fully to the world. This has been called, “Final Generation Theology.”

Acts 2:37 (KJV) — 37 Now when **they** heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Who were the “they”?

Acts 2:5

What would indicated to us this was the reality?

ACTS 2:9–11

PLACES MENTIONED

⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,
¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome,
¹¹ both Jews and proselytes, Cretans and Arabs—we hear them telling in our own tongues the mighty works of God.

- Parthia
- Media
- Elam
- Mesopotamia
- Judea
- Cappadocia
- Pontus
- Asia
- Phrygia
- Pamphylia
- Egypt
- Libya (of Cyrene)
- Rome
- Crete
- Arabia

• Map shows regions and major areas as understood in the first century. Boundaries are approximate.



0 250 500 750 km

Some of the nations



What had they heard?

Joel 2:28–32

Psalms 110:1

Psalms 16:8–11

To what crime did Peter accuse these pious Jews of committing? **Act 2:36**

Were they at Jerusalem during Passover?

Where were the disciples when the Holy Spirit was poured out on them? **Acts 1:13; 2:1**

Did any of the religious leaders, priests, or rulers receive the Holy Spirit at that time?

What question was asked of the apostles?

Deuteronomy 5:29

Acts 2:38 (KJV) — 38 Then Peter said unto them,
Repent, and be **baptized** every one of you in the name
of Jesus Christ for the remission of sins, and ye shall
receive the gift of the Holy Ghost.

What does it mean to repent?

“repent” = μετανοέω *metanoēō*; change one’s mind or
purpose:’ (Strong’s)

to change one’s way of life as the result of a complete
change of thought and attitude with regard to sin and
righteousness—‘to repent, to change one’s way,
repentance. (Louw Nida)

What promise did Peter give?

Acts 5:32

Acts 2:39 (KJV) — 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

What does this say about *Calvinistic election*?

John 3:16; Acts 17:24–27; 1 Timothy 2:3–4; Acts 17:20; 1 John 2:2; 2 Peter 3:9; Revelation 22:17; Isaiah 55:1

Acts 2:40 (KJV) — 40 And with *many other words* did he testify and exhort, saying, **Save** yourselves from this *untoward* generation.

Save = σώζω sōzō (verb, aorist, **passive**, imperative, second person plural) *soteriology* comes from sōzō

Ephesians 2:8–10

Untoward = σκολιός *skolios*; a prim. word; curved, winding, hence crooked **Philippians 2:5**

Who were the people added to the church that day?
Were they are part of the crooked generation?

Acts 2:41 (KJV) — 41 Then **they that** gladly received his word were baptized: and the same day there were added unto them about **three thousand souls**.

It was the truly devout Jews and proselytes who accepted the message.

How hard is it to accept the gospel and do God's will.

1 John 3:22

Matthew 11:28-30

Proverbs 13:15

Hebrews 11:6

God will soon do great things for us if we lie humble and believing at His feet.... More than one thousand will soon be **converted** in one day, most of whom will trace their first convictions to the reading of our publications.—*The Review and Herald*, November 10, 1885. CM 151.3; CW 181.2; EV 693.3; LDE 213.4 (EV); WM 101.3.

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THE ADVENTIST REVIEW AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

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WHEN WE SIT AT JESUS' FEET.

BY ELD. L. D. SANTER.

There is ne'er a cup so pleasant
But the bitter dregs are there,
And the morning sun shines brightest
When the storms have cleared the air.
Good and bad are strangely mingled,
There is bitter with the sweet;
But we'll learn the why and wherefore
When we sit at Jesus' feet.

Good and bad are strangely mingled,
Sunshine gleams among the showers;
Life and death clasp hands together,
Poison lurks among the flowers;
Pain's the common lot of mortals;
Here no pleasure is complete;
But we'll learn the why and wherefore
When we sit at Jesus' feet.

Here there's ne'er a happy meeting
But is followed by good-byes;
And the gladsome laugh of pleasure
Mingles oft with weeping eyes.
Doubts and fears oft fill our bosoms,
And our loved we coldly greet,
But we'll know each other better
When we sit at Jesus' feet.

George, Kans.

Our Contributors.

*Then they that feared the Lord spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Mal. 3:16.

AN ADDRESS TO THE WORKERS.

BY MRS. E. G. WHITE.

I FEEL urged to address those who are engaged in giving the last message of warning to the world. Whether those for whom they labor see and accept the truth, depends very much upon the individual workers. The command from God is, "Be ye clean that bear the vessels of the Lord;" and Paul charges Timothy, "Take heed to thyself and to the doctrine." The work must commence with the worker; he must be united to Christ as the branch is united to the vine. "I am the true vine," said Christ; "ye are the branches." The closest possible connection is here represented. Ingraft the leafless rod upon the flourishing vine stock, and it soon becomes a living branch, drawing sap and nourishment from the vine. Fiber by fiber, vein by vein, the sapling clings, until it buds and blossoms and bears fruit. The sapless twig represents the sinner. When united to Christ, soul is joined to soul, the feeble and finite to the holy and infinite, and man becomes one with Christ.

"Without me," says Christ, "ye can do nothing." God is made unto us wisdom, righteousness, and sanctification. Are we, who claim to be workers with Christ, united with him? Do we abide in Christ, and are we one with him? The message

that we bear is world wide. It must come before all nations, tongues, and people. The Lord will not require any one of us to go forth with this message unless he gives us power and grace to present it to the people in a manner corresponding to its importance. The great question with us to-day is, Are we carrying this solemn message of truth in a manner that is equal to its importance? The Lord will work with the workers if they will make Christ their only dependence. He never designed that his missionaries should work without his grace, and destitute of his power. The humble, contrite heart will be the abode of the Spirit of Christ. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

God has chosen us out of the world that we might be a peculiar and holy people. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and he requires that we worship him in spirit and in truth, in the beauty of holiness. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of ministers be heard if iniquity is regarded among them? There are dangers to which we are continually exposed. It is Satan's studied plan to make the workers weak in prayer, weak in power, and weak in influence before the world, because of the defects in their characters,—defects which in no way harmonize with the truth.

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God; but the message God gave was despised and rejected. They turned upon me, and said, Has God spoken only by you, and not by us? They did not amend their ways, and the Lord suffered them to go on till delinquency marked their lives. Afterward, the very ones who had de-nounced me because I had reproved them, charged upon me the things which they had been guilty of themselves, and which had caused me such great distress and anguish of spirit.

We are not out of danger even now. Every soul who engages to give to the world the message of warning, will be sorely tempted to pursue such a course in life as will deny his faith.

We must as workers be united in frowning down and condemning anything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring any one down to a low level in thought or in deportment. There are many who claim to believe and teach the truth who have error and fanatical ideas of their own mingled with the truth.

But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to

impure actions. [When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not wrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of.]

We have a great work to do to elevate and win men to Christ, to lead them to choose and seek earnestly to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of the elevated character that is in harmony with the sacred truth they advocate. It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, you cannot be too guarded or circumspect. Let married men be reserved and guarded, so that no evil may be said of them justly. We are living in an age when iniquity abounds, and an unguarded word or improper action may greatly injure the usefulness of the one who shows this weakness. Keep up the barriers of reserve; let not one instance occur in your relations to others that the enemy can make capital of. If you begin to place your affections upon one another, giving special attention to favorites, using flattering words, God will withdraw his Spirit.

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one, to mold the minds and fashion the characters of her children, and train them for usefulness here, and fit them for the future immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. How careful should the husband and father be to maintain his loyalty to his marriage vows. How circumspect should be his character lest he shall encourage thoughts in young girls, or even in married women, that are not in accordance with the high, holy standard,—the commandments of God. Those commandments Christ shows to be exceeding broad, reaching even the thoughts, intents, and purposes of the heart. Here is where many are delinquent. Their heart imaginings are not of the pure, holy character which God requires; and however high their calling, however talented they may be, God will mark iniquity against them, and will count them as far more guilty and deserving of his wrath than those who have less talent, less light, less influence.

of pleasure and profit. Meetings at Brownington and Charleston tended to mutual encouragement. The last service was held at Brownington Center, in the Baptist house of worship, and was well attended by the villagers, who appeared to be instructed and interested. Meetings at Cabot were of a nature to encourage and strengthen the remaining members. Discord and apostasy have left but few here; yet we rejoice in the hope that from this quarry good material may yet be used for God's building, as lively stones, polished and fitted for the Master's use. The quarterly meeting was one of the best ever enjoyed here. One was baptized, and three joined the church.

Bro. Pierce here left me to visit the laborers on Isle La Motte, where an excellent interest was reported, and I visited the Wolcott, and Johnson and Eden churches. The former church is one of the oldest in the State. I was with them four days. Sabbath and Sunday there were five preaching services besides social meeting, etc. The church felt profited by the meetings. There is a necessity for more activity and devotion here; being the oldest, it ought to be the strongest church in the State. Meetings with the latter church were held at North Hyde Park, in the new meeting-house, from Oct. 6 to 15, and also the evening of the 19th. There was a very good interest from the outside, from forty to one hundred being in attendance at every service. Most excellent attention was given to the word; and if the brethren follow up the interest, members may be added to the church as the result. One person, brought to a decision by these meetings, gave his name for \$10 worth of publications to be used in his contemplated missionary efforts.

I joined Bro. Pierce once more at Jericho, where we held two meetings. By removals and other causes this church seems to be somewhat broken up. After the last service, three were baptized. We then went to Burlington, and afterward to Wolcott, where meetings are now in progress. On Sabbath baptism and the ordinances were celebrated. The social meetings were good. There are indications of good in this church. I have enjoyed this round of the churches according to my fullest expectations, and shall pray for their prosperity continually.

Oct. 25.

I. E. KIMBALL.

THE NEWTON, KANSAS, CAMP-MEETING.

ANOTHER of the Western camp-meetings is in the past; and in looking upon the rich blessings enjoyed, and the power of God's Spirit there manifested, I can but feel thankful for the privilege of attending it. Being a district meeting, it was quite free from the press of business, and thus could be more fully devoted to causing our own people to sense the solemnity of the present hour, and to urging them to greater activity and consecration in the work of God, and also to work for the unconverted. It is always a sad sight to see many of our own people come to these meetings in a low spiritual condition, instead of being full of strength and ready to work for others.

The camp was located in the city limits. About forty tents were pitched, besides the two preaching tents. The attendance during the ten days averaged from two hundred to four hundred, the Germans being a little in the majority. It was a cause of rejoicing to see so many of them present, and to notice the deep interest taken in the meetings from the very beginning. The ministerial force increased to eight toward the close of the meeting. The outside attendance reached nearly a thousand on Sunday.

Our youth's meetings were of special interest, and the Lord bestowed his blessing. Baptism was performed twice, first on the last Friday, when it was my privilege to administer the ordinance to thirty-six, of both nationalities, and again Sunday, when twenty-one more followed their Master. Especially on this latter occasion a large crowd was assembled. I hope that the vows made and the blessings received will not be easily forgotten, but be the cause of greater activity and a greater hungering and thirsting after more righteousness.

R. CONRAD.

SOUTHERN CALIFORNIA CAMP-MEETING.

THIS camp-meeting is now in the past. It was held from Oct. 15 to 26, in a pleasant pepper-tree grove in the village of Santa Ana, Los Angeles county, about thirty-five miles south of the city of Los Angeles. This is a beautiful country, thickly inhabited by enterprising people. The soil is very fertile, and especially adapted to the raising of many kinds of fruits, such as lemons, limes, oranges, figs, apples, peaches, apricots, grapes, etc. The ripening vintage and raisin-making prevented some from attending the meeting.

The people of Santa Ana treated us with a spirit of kindness and liberality, thus making our stay among them very pleasant, and not very expensive. There were twenty-five tents besides the large one. About one hundred of our people were encamped on the ground; and for the first time in my life I attended a ten days' camp-meeting without a break in the camp till the last meeting was past. The weather was very fine during the entire time. The interest and attend-

ance from the outside evenings and Sundays was quite good at the beginning, and grew better till the close. The best of order prevailed, and was a matter of frequent remarks. The last sermon was listened to with marked attention by a very large audience. The ministers in attendance were J. N. Loughborough, Wm. Ings, R. S. Owen, and the writer. Sixty-nine meetings were held, as follows: six Biblical Institutes, five missionary meetings, four for instruction in Sabbath-school work, one for instruction in keeping church records, seven children's meetings, two business meetings, ten prayer and social services, and twenty-five sermons.

The early morning meetings were profitable occasions, the prayers, testimonies, and songs of praise being mingled with the cheerful notes of many mocking birds in the pepper trees over our heads. Union and love seemed to prevail among the believers, and much instruction was imparted upon Bible truth and the various branches of our work. Six were baptized. Many said it was the best meeting they ever attended. The preaching was close and practical; and the importance of individual experience, and having a living connection with Christ, was constantly set forth. The closing meeting Monday morning was one of much feeling. All voted to have a camp-meeting next year in this part of the State, at about the same time. A fund of more than two hundred dollars was pledged for this purpose.

I look upon the Santa Ana camp-meeting as a bright spot in my earthly pilgrimage. A few more meetings and partings here, and all will be over. How many of us who have attended these annual convocations, will be gathered at the marriage supper of the Lamb, in the sweet by and by?

Because of the interest awakened in Santa Ana by the camp meeting, it was deemed wise for the writer to remain and further develop the work by meetings in the village hall. In God we trust and go forward. The truth brightens, the cause is onward. We hunger and thirst for more of the power of God in the Master's service.

H. A. ST. JOHN.

Oct. 27.

MISSOURI CAMP-MEETING.

THIS meeting, mention of which was made last week, was held in a village of about 2,500 inhabitants. It had been in progress a week when Bro. Olsen and myself arrived. We found a deep and growing interest among the citizens of the place, and it continued until the close of the meeting.

This was one of the most free camp-meetings we have attended this year. We could but contrast the spirit of this meeting with that of those held a few years ago, when we first began to attend the camp-meetings. The most perfect harmony prevails among the ministers and people. The congregation has greatly changed within a few years. Many old countenances are seen no more, while there are many new and strange faces.

There is a large corps of young persons who are ready and anxious to go to labor in the cause, if they could only be properly instructed so that they could work intelligently. I have never been in a Conference where I felt so sure that the opportunity had come for doing a great work. I never saw so large a proportion of young persons who wanted to dedicate themselves to God and his cause; and unless they are soon taken and pressed into the work, we are sure they will seek employment in some other sphere. May God give the Conference wisdom to take and use the laborers he now offers to them.

For the last few years, many prayers have been offered that God would send more laborers to this Conference; and if ever prayers were heard and answered, these have been; and it seems reasonable to think that God and angels are watching to see whether or not these laborers will be utilized and sustained by the Conference.

While the meeting was so good and encouraging to all who attended it, there was one discouraging feature; and that was, those who came were almost entirely brethren and sisters from the south of the river. Only three or four came from the north of the river, and yet nearly one half of the Conference is located there. We know for a certainty that the brethren in that part of the State are losing greatly by not attending such meetings. Some think they are too poor to go. I think most of our people are too poor not to go. They cannot afford to lose such a privilege.

The finances of the Conference have run behind several hundred dollars this year. If the number of laborers there increases as it should, the brethren will have to be more faithful in paying their tithes, or they will be sadly embarrassed in a short time. I have wondered many times as I have heard our people pray that God would send more laborers into the harvest field, if they were really willing that God should answer their prayers, with all that they implied; that is, if God should actually send the laborers, would they support them? Brethren, are you willing that God should send more laborers, and thus answer your prayers, on these conditions?

Quite a number were baptized on Monday, and the meeting closed Tuesday. The people went to their homes feeling thankful to God for the good meeting they had enjoyed, and for the encouraging prospect

before the Conference. May God bless the brethren and sisters of Missouri. E. W. FAIRBANKS.

THE COUNCIL AT BALE, SWITZER.

THIS Council is among the precious gatherings of the past. Of all the general meetings of our people I have attended in twenty-nine years, I think of none that could be more properly pronounced a success, in every sense of that term, than this one. Christian love and union prevailed throughout. There was a wonderful blending of nationalities, all seeming to feel that the cause was one, that our aim was one, and that we must unitedly push on the work to certain victory. Faith and love were largely dwelt upon in the devotional meetings, and the Caleb and Joshua spirit seemed to pervade the camp. Individual and general victories were gained, and an unusual measure of the Spirit of God enjoyed.

It was indeed precious for the laborers of different fields to exchange views and experiences, and to learn better to sympathize with, pray for, and strengthen each other. Their attachment for one another, already strong, was increased; and we may now expect that each laborer will take a deeper interest in the prosperity of his fellow-laborers, and be in a condition to contribute thereto.

The labors of Sr. White and her son, Eld. W. C. White, were highly appreciated at this general gathering. Never was the gift of prophecy more needed, and its service more timely, than on this occasion. Errors and difficulties that had baffled human wisdom and effort were pointed out, corrected, and removed, with that tenderness, plainness, faithfulness, and impartiality which have characterized this gift during the entire period of its manifestation among us, now about forty years.

I can say to the praise of Him from whom all blessings flow, that I was greatly helped on points that had troubled me more or less during all my religious experience; and, with difficulties removed, and light on future plans, I feel of good courage still to go forward, battling for truth, and holding up the blood-stained banner of our dear Redeemer.

How interesting and wonderful it was to hear Sr. White correctly delineate the peculiarities of different fields she had seen only as the Lord had shown them to her, and show how they should be met; to hear her describe case after case of persons she had never seen with her natural vision, and either point out their errors or show important relations they sustained to the cause, and how they should connect with it to better serve its interests!

As I had a fair chance to test the matter, having been on the ground, and knowing that no one had informed Sr. White of these things, while serving as an interpreter, I could not help exclaiming, "It is enough. I want no further evidence of its genuineness."

Not only does this gift reprove sin without dissimulation and partiality, as did Nathan when he said to David, "Thou art the man;" but it deals in words of encouragement to help those reproved to overcome, and to inspire hope, faith, and courage to the desponding. It not only probes the wound, but it also pours in the oil, binds the wound, and hastens the process of restoration. It brings the receiver to the Bible, and earnestly endeavors to carry out the instructions it enjoins, exemplifying in a marked degree the rare graces of modesty, true humility, and self-denial. It identifies itself with those for whom it labors, bearing their burdens in earnest, persevering prayer, forgetful of self and ease, and keeping the glory of God and the salvation of souls in view, aiming to secure these at any sacrifice. It brings with it the supernatural discernment that Peter evinced in the case of Ananias and Sapphira. It brings with it the miraculous, without which, religion were a formal, heartless, lifeless, human affair, and for want of which the masses of religionists of to-day are perishing. True to its name, it deals in prophetic utterances in harmony with the Bible, to help those who fear God to properly and speedily perform the gospel work, and to safely pass through the perils of the last days.

The instrument presents no attractions from the stand-point of show and popularity, that, following the path of humility, the gift may help in the work of converting men to God and not to man, and that God may have all the praise.

To us this, together with the potent, varied, and extensive measures taken at our late Council for the furtherance of the cause in the Old World, is a sure indication that God is about to work mightily through his Spirit and people, and that he will cut his work short in righteousness. As Sr. White said in one of her discourses at Bale, "God will soon do great things for us, if we lie humble and believing at his feet." More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications. This should encourage us to scatter these far and near, and to improve the brief, probationary period that is left us in laboring earnestly and unselfishly for ourselves and for others.

D. T. BOURDEAU.

—A Christian preaches a sermon every time he goes to church.—J. S. Backus.

Nov. 10, 1885

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The Seventh-day Adventist (SDA) Church baptizes an average of about 4,000 people every day. With around 1.465 million new accessions recorded annually, this breaks down to roughly 167 people every hour, or about 3 people joining the global church every single minute. (Google search)

Acts 2:42 (KJV) — 42 And they continued stedfastly
in the apostles' doctrine and fellowship, and in
breaking of bread, and in prayers.

Doctrine: Peter told these individuals that were devoted to the Jewish religion, you have to change your mind about Judaism.

Had the proselytes then made a mistake when they accepted Judaism?

They were told they had to change their mind, they had to repent.

What did Jesus say about Judaism? **John 4:22**

What did Paul write: **Romans 3:1–2**

And this is the whole of the message from the Holy Spirit through Peter on the day of Pentecost and that's what it's all about.

Salvation through the Son of God whom the Jewish church rejected.



For upon this whole story of the church of Israel against the apostles, there stands out with transcendent meaning a truth that is worthy of the most solemn consideration by every Christian: this truth is,—

That which until that time had been the true church, called and preserved by the Lord, then and there *ceased to be the true church* at all; and that which this church despised, and forbade, and persecuted, and cast out, *became itself the true church.*

And so it is forever. John 9:34–38 (A. T. Jones, *Individuality in Religion*, from *The Medical Missionary*, January 8, 1908, page 42.1-2)

1 Corinthians 10:16

Acts 20:7–11

Acts 2:43 (KJV) — 43 And fear (*phobos*) came upon every soul: and many wonders and signs were done by the apostles.

Done = “kept on being done” Gr: imperfect

Acts 2:44 (KJV) — 44 And all that believed (had faith) were together, and had all things common;

Acts 2:45 (KJV) — 45 And sold their possessions and goods, and parted them to all men, as every man had need.

“Fellowship” —see SS lesson note p. 12

Acts 2:46 (KJV) — 46 And they, continuing **daily**
with one accord in the temple, and breaking
bread from house to house, did eat their meat
with gladness and singleness of heart,

Why the temple?

Acts 2:47 (KJV) — 47 Praising God, and having
favour with all the people. And the Lord added
to the church daily such as should be saved.

Luke 2:13, 20; 19:37; Acts 3:8–9

Though some persons have tried to see in the term ἐκκλησία a more or less literal meaning of ‘called-out ones,’ this type of etymologizing is not warranted either by the meaning of ἐκκλησία in NT times or even by its earlier usage. The term ἐκκλησία was in common usage for several hundred years before the Christian era and was used to refer to an assembly of persons constituted by well- defined membership.

Matthew 16:13–18

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God. Ephesians 3:10.

(The Acts of the Apostles, p. 9.1)

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. **The church needs to be converted**, and why should we not prostrate ourselves at the throne of grace, as **representatives of the church**, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. TM 64.1 1896

In the balances of the sanctuary **the Seventh-day Adventist church** is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: “Found wanting.” By the light bestowed, the opportunities given, will she be judged. (*Testimonies for the Church*, vol. 8, p. 247.2)

The command is: “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord **had departed** from Israel; although many still continued the forms of religion, His power and presence were lacking.

(Testimonies for the Church, vol. 5, p. 210.2)

