

**SCRIPTURE LESSONS. NEW
TESTAMENT. NO. II.
FOR THE USE OF THE IRISH
NATIONAL SCHOOLS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649699537

Scripture Lessons. New Testament. No. II. For the Use of the Irish National Schools by
Anonymous

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANONYMOUS

**SCRIPTURE LESSONS. NEW
TESTAMENT. NO. II.
FOR THE USE OF THE IRISH
NATIONAL SCHOOLS**

SCRIPTURE LESSONS.
NEW TESTAMENT.

No. II.

FOR THE USE OF THE

IRISH NATIONAL SCHOOLS.

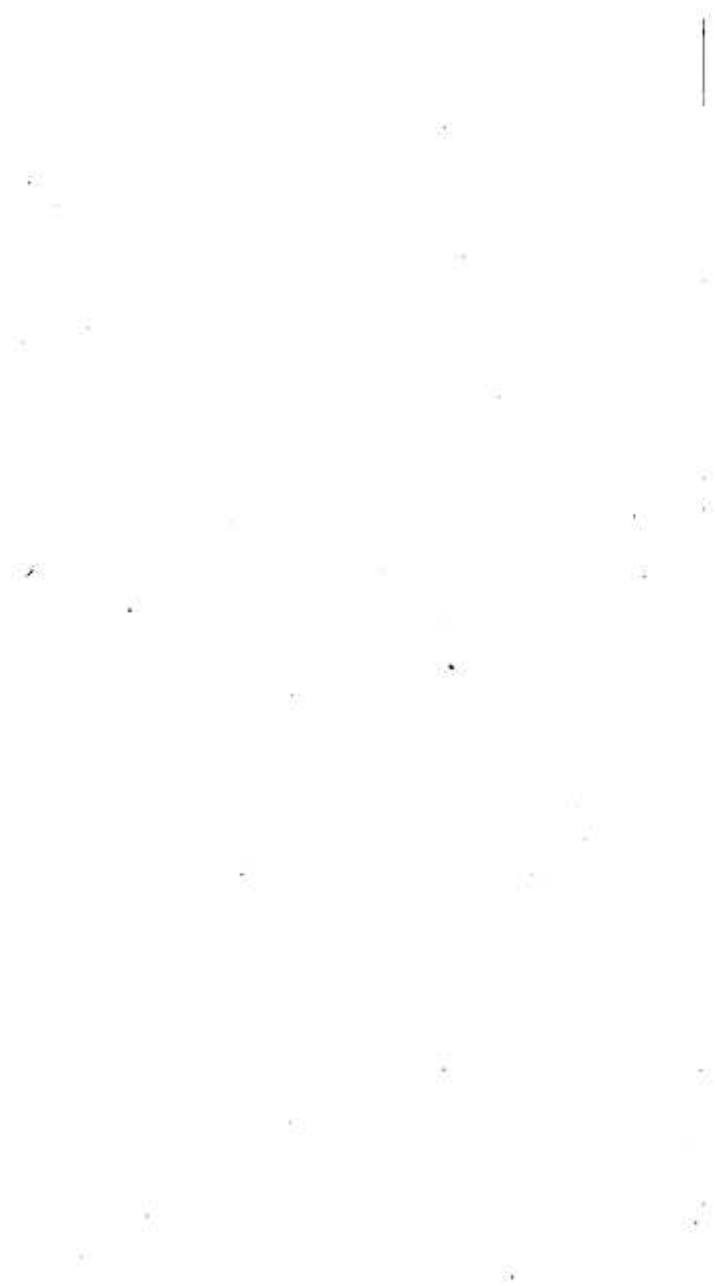
DUBLIN.

PRINTED BY J. S. FOLDS, 5, BACHELOR'S WALK.

1835.

P R E F A C E.

THE Commissioners for the Education of the Poor of Ireland, recommend to the Patrons and Conductors of National Schools under their care, this Third Number of Lessons from Scripture, with the same earnestness and unanimity with which they recommended the two former Numbers. It contains the whole Book of the Acts of the Apostles, interspersed with passages drawn from other parts of Scripture. This Number has been compiled on the same principles, and for the same purposes with the former Numbers; for an explanation of which, the Commissioners beg to refer the reader to the Prefaces of these Numbers respectively.



SCRIPTURE LESSONS.

NEW TESTAMENT.

LESSON I.

Jesus converses with his disciples after his resurrection—is taken up to heaven.—The apostles return to Jerusalem, and at the suggestion of Peter choose Matthias as an apostle in the room of Judas.

FROM ACTS I.

THE former treatise have I made, O Theophilus, of all things that Jesus began both to do and teach, until the day on which, having, through the Holy Ghost, given commandments unto the apostles whom he had chosen, he was taken up; to whom also he shewed himself alive, after he had suffered, by many infallible proofs, appearing to them for forty days, and speaking of things relating to the kingdom of God; and, having gathered them together, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which, saith he, ye have heard by me. For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. They therefore having come together, asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath determined by his own authority.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be witnesses to me even in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth. And, having said these things, while they were beholding, he was taken up; and a cloud received him out of their sight.

And, while they were looking steadfastly toward heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? this very Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then they returned unto Jerusalem from the mount called Olivet, which is near Jerusalem, being a sabbath day's journey.* And when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.†

And in those days, Peter, standing up in the midst of the disciples, said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, who became guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. (Now this man purchased a

* *Sabbath day's journey.*—About two miles.

† *Brethren.*—All near collateral relations, were called by the Jews, brethren.

field * with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known unto all the inhabitants of Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.) For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein: and his office let another take*. Wherefore, of these men, who have gone along with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, until the day when he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called *Barsabas*, who was surnamed *Justus*, and *Matthias*. And, praying, they said, *Thou Lord, who art a discerner of the hearts of all men, show which of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place*. And they gave forth their lots; and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.

[The apostle Paul thus applies a passage in Ps. lxxviii.† to the ascension of our Lord to heaven, and reasons upon it in his epistle to the Ephesians—Eph. iv.]

But to every one of us is given grace according to the measure of the gift of Christ. Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now, that he ascended, what is it but that he also first

* Judas, as we are informed in Mat. xxvii. 3—8, threw down the thirty pieces of silver, which he had received as the reward of his treachery, before the priests in the temple, and therefore could not literally purchase a field with them. But Judas in effect bought that field, because he gave the money by which it was bought.

† Douay, Ps. lxxvii.

descended* into the lower parts of the earth.† He that descended, is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the artifice of men, by [their] craftiness forming concealed plans of deceit; but [that] speaking the truth in love, we may grow up in all things which have respect to him who is the head, even Christ.

[The apostle Paul then speaks of the entrance of Christ into heaven, after having offered himself a sacrifice for sin.—Hebrews ix. 24—28.]

For Christ is not entered into the holy [places] made with hands,‡ the emblems of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet [was it necessary] that he should offer himself often, as the High Priest entereth into the holy [place] every year with the blood of others.§ For then he must have suffered

* The tenor of this argument is, that the inspired psalmist could refer to no one but the Messiah, who first descended to the earth in human nature, and then, after his resurrection, ascended up to heaven, from whence, according to his promise, he sent down the different gifts of the Spirit enumerated in the passage.

† *Lower parts of the earth.*—Some understand by this the grave. But the phrase seems to denote merely the earth itself, called the lower parts, as opposed to the ‘highest heavens,’ from which Christ came, and to which he returned.

‡ *Made with hands.*—Alluding to the tabernacle constructed under the direction of Moses.

§ *Of others.*—Not his own, but the blood of the animals which were killed for sacrifice, according to the law given to the Jews, as recorded in the Old Testament.