

Chapter 1 : Enter the Bible - Books: Acts

Another definition of pious is a Godly act. To answer your question, yes they are pious because they are viewed by others as selfless acts, in the image of Jehovah God.(Or Christ) Let me ask you a.

You want I should call God a traffic cop instead? What should I care anyway? Just so you know what God does in the book of Acts. Backsliding is good when it helps you to see God as a yentl, a matchmaker. If you think God works in individuals â€” Christ in me, the hope of glory Colossians 1: God directs in tandem, two by two. Cornelius stands to attention, and sends two slaves and a devout soldier to find Peter in Joppa Acts About 21 hours later, Jerusalem church leader Peter heads to the roof to pray; he also has a vision. The small detail, Peter was praying, is a reminder that daily discipline is the basis for a startling and world-changing experience of the spirit, which is about to happen Acts While Peter is puzzling over what to make of his vision, the men sent by Cornelius arrive at the door and ask for Peter No time for musing here; the spirit has practical orders to deliver. There is nothing really new here. God is a yentl, bringing together just the right people. Recall Saul and Ananias 9: Now back to where we started. Yes, God works in individuals and the church as a whole. But to think God leads people to one another is a little different, and perhaps a little disturbing. If I believe this, I need to train my ears to listen beyond the din of preachers, professors, laptops, cell phones, and Costco runs. I even need to be ready for visions! And hear God they did. This verb, puzzled, is important. Meaning dawns on Peter â€” though only when he is willing to take daring steps and follow the men at his door. Something new is afoot, and Peter must not enter it with his feet dragging. The participle translated hesitation diakrinomenos in Acts Peter returns to Jerusalem and retells the story to the Jewish followers of Jesus there: Notice that Peter adopts the same Greek verb, diakrinein, but with a different meaning. A good faith is a supple faith, a malleable faith, a faith that grows â€” even changes â€” in the face of new experiences. The vision was about eating food; three times a food-filled blanket came down from heaven. But his interpretation is about eating with people. Because God has given the holy spirit to Gentiles. Fickle folk, at least in the eyes of Torah-abiding Jewish followers of Jesus. This is Pentecost revisited â€” or what we might call a pagan Pentecost. For the second time, bystanders understand what recipients of the spirit are saying when they speak in tongues. I, perhaps like you, am tempted to press God for a moment of tongues-speaking, a flash of ecstasy, a split second of rapture. Yet not even the early church gets to experience this sort of miracle. There is always verbal witness, lucid testimony to the praiseworthy acts of God. The holy spirit comes to believers not to make them feel good, but to make them a sustained source of testimony to Jesus. That, in a nutshell, is the theme of Acts 1: The hard edge of Roman politics cuts through â€” quite literally â€” the joy of the early church. King Herod Agrippa I, seeing that many in Jerusalem like this move, arrests Peter to kill him, too, though â€” in the utter hypocrisy of piety â€” only after the feast of Passover is over. God performs a miniature exodus. Will one miracle more take us to the world of fantasy rather than faith? So Luke establishes that this happened, really happened, step by surprising step. Read, therefore, the story in Acts It takes Peter a while to figure out that this is another miracle, another wonder on earth below, but he finally does. Another clue that we are on the precipice of the unbelievable: There are some things in Acts â€” in life â€” that are too wonderful to be real. This is one of them. But occasionally, once in a while, it is true. This is the stuff of legend. Is Luke making it up? This is one of the stories in the book of Acts that other historians corroborated. He was also gripped in his stomach by an ache that he felt everywhere at once. So we need more than our own historical criteria to make judgments about 2,year-old texts. A Modest Miracle Sandwiched between two momentous miracles â€” the one consisting of a dramatic outpouring of the holy spirit on ethnic outsiders, the other consisting of a celestial guide out of prison â€” is a more pedestrian story, but not one, for that reason, any less remarkable. And these are precisely what made the church in Antioch so special. Intense learning for an entire year. One named Agabus stood up and predicted a severe famine around Jerusalem They responded with extravagance. They gave before there was a famine. Compare this mass of unnamed folk with King Herod Agrippa I. For the politically savvy Roman ruler Herod, who had executed James, food was a political weapon. Tyre and Sidon had to cozy up to him to get what food they needed Acts

The church at Antioch adopted another strategy: In light of Week 1 of this Lectio , consider the ground we covered today. Signs and wonders, from visions to angelic escapades. The hard edge of Roman politics, from outstretched swords to heavily guarded prisons. Unnamed people who pulse with a love of learning, an ear for prophecy, and extreme generosity. Questions for Further Reflection Our text for this week begins with an encounter between Peter and Cornelius. What conditions led to this encounter? How might you cultivate a similar spirit that is, as Dr. What might he have been thinking or feeling as a result of his vision and encounter with Cornelius? What is notable about how he reacts to what he has seen and heard, and how might this challenge our interactions with people who are perceived as outsiders in contemporary culture? In what ways has God surprised you in your own journey of faith? Do these kinds of events have an impact on how you approach your day to day discipleship? What stands out to you from this miraculous account? Has this ever happened to you or someone you know? What do you think it says about the state of our faith?

Chapter 2 : The Book of Acts: "A Man Accredited by God" | racedaydvl.com

Question What are the decrees of God? Answer: God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eternity, he has, for his own glory, unchangeably foreordained: Whatsoever comes to pass in time, especially concerning angels and men.

Luke, as again in Acts Which gave much alms to the people. And prayed to God always. Was it really a new revelation from God to man? Pure and undefiled religion is sometimes found where we least expect it. Wherever the fear of God rules in the heart, it will appear both in works of charity and of piety, neither will excuse from the other. This was the work of the Spirit of God, through the mediation of Jesus, even before Cornelius knew him, as is the case with us all when we, who before were dead in sin, are made alive. Through Christ also his prayers and alms were accepted, which otherwise would have been rejected. Without dispute or delay Cornelius was obedient to the heavenly vision. In the affairs of our souls, let us not lose time. See the notes on Luke 2: And one that feared God - This is often a designation of piety. See notes on Acts 9: It has been supposed by many that the expressions here used denote that Cornelius was a Jew, or was instructed in the Jewish religion, and was a proselyte. But this by no means follows. It is probable that there might have been among the Gentiles a few at least who were fearers of God, and who maintained his worship according to the light which they had. So there may be now persons found in pagan lands who in some unknown way have been taught the evils of idolatry and the necessity of a purer religion, and who may be prepared to receive the gospel. The Sandwich Islands were very much in this state when the American missionaries first visited them. They had thrown away their idols, and seemed to be waiting for the message of mercy and the Word of eternal life, as Cornelius was. A few other instances have been found by missionaries in pagan lands of those who have thus been prepared by a train of providential events, or by the teaching of the Spirit, for the gospel of Christ. With all his house - With all his family. It is evident here that Cornelius instructed his family, and exerted his influence to train them in the fear of God. True piety will always lead a man to seek the salvation of his family. Much alms - Large and liberal charity. This is always an effect of piety. Prayed to God always - Constantly; meaning that he was in the regular habit of prayer. As no particular kind of prayer is mentioned except secret prayer, we are not authorized to affirm that he offered prayer in any other manner. It may be observed, however, that he who prays in secret will usually pray in his family; and as the family of Cornelius is mentioned as being also under the influence of religion, it is, perhaps, not a forced inference that he observed family worship. Jamieson-Fausset-Brown Bible Commentary 2. See on []Ac With all his house; it was a very good sign that he feared God, in that he engaged all his house to do the like, at least outwardly, which was as much as he could do: Prayed to God always; he did not neglect the seasons of prayer, especially the time of offering the morning and evening sacrifice, which by prayer they desired to partake the benefit of by which Christ our sacrifice, and his merits, were figured unto them. Cornelius indeed prayed always, or at all times, taking time in a moral sense, for the seasons and opportunities for such a duty; as we are commanded to give thanks always, Ephesians 5: A truly religious person, who had forsaken the Roman idolatry and superstition, in which he was brought up: H[] , Luke 7: But Ramsay has given great interest to the subject by his account of a recently discovered inscription at Carnuntum - the epitaph of a young Roman soldier, a subordinate officer in the second Italic cohort, who died at Carnuntum while engaged on detached service from the Syrian army. He sees reason to infer that there was an Italic cohort stationed in Syria in A. Taken by itself the word might denote goodness such as might characterise a Gentile, cf. All the incidents of the story seem to point to the fact that Cornelius had come into relations with the synagogue, and had learned the name and the fear of the God of Israel, cf. Muirhead Times of Christ T. Hebrews , so also LXX, Genesis 7: Peter uses the word so in Acts Paul applies the word to the collection made from the Christian Churches for his nation at Jerusalem, Acts Both this and his continuous prayer to God, Acts The description of the centurion no doubt reminds us of the description of another centurion in Luke 7: Critical Text and Notes. Cambridge Bible for Schools and Colleges 2. The language of St Peter in Acts Wherever in the N. If his family be here meant, he had instructed them in the worship of God, and had provided that those who attended

on him should also be of the same character. He was like the centurion Luke 7: GOD repaid the debt of the poor, in their stead. The beneficent do what GOD wishes: Pulpit Commentary Verse 2. It is an interesting question as to what was the precise religious status of Cornelius, whether he was a proselyte in any technical sense. But the whole narrative, in which he is spoken of simply as a Gentile and uncircumcised, seems to indicate that, though he had learnt from the Jews to worship the true God, and from the Jewish Scriptures read or heard in the synagogue to practice those virtues which went up for a memorial before God, yet he was in no sense a proselyte. It is pleasant to think that there may have been many such in the different countries where the Jews were dispersed comp.

Chapter 3 : The Ten Plagues: Acts of God or Acts of Nature - Research Paper - Andrew

God, as both the creator of all life and the righteous judge of all those lives, has the wisdom, power, and the right to do so. After all, he also has power to fix everything later. There's a profound difference in "committing" evil and "bringing" evil for a divine purpose.

Related Media Have you ever noticed that the guy driving slower than you is always a jerk, whereas the guy driving faster than you is always a maniac? The ancient Greeks divided up the human race into two categories: He explained that those who lived in the cold lands to the north had plenty of courage and spirit, but little skill and intelligence. Those who lived in the warm south had plenty of skill, intelligence, and culture, but little spirit and courage. Only the Greeks lived in a climate designed by nature to produce the perfectly blended character Aristotle, Politics [7: But for God to use us effectively in His purpose, He must break us of our prejudices. To be prejudiced is to pre-judge someone without sufficient information. The story of the gospel spreading beyond Jewish boundaries toward the Gentiles teaches us from the life of Peter that We all have built-in prejudices that God must break down if we are going to be effective in His service. Peter was staying at Joppa on the Mediterranean coast. It was the city where the prophet Jonah had fled to board a ship to Tarshish. About 30 miles north of Joppa and some 65 miles northwest of Jerusalem, was the Roman provincial capital, Caesarea, where the governor lived. Under his authority were some 3, troops, including the Italian cohort. Serving with this unit was Cornelius, a centurion who commanded soldiers. The Jews despised the Roman occupation of Palestine; they hoped that Messiah would come and deliver them from the Roman oppression. And so the stage is set: And behind the scenes, God is orchestrating the events to bring these two men together in a way that shocked both of them by breaking down the wall of prejudice between them. The result of the story is that today you and I who are Gentiles are fellow heirs and fellow members of the church with the Jews, and fellow partakers of the promise in Christ Jesus through the gospel Eph. The story brings out five lessons: We all are prone to prejudice. Most people are prone to prejudice. I am very unbiased, accepting, and loving. In the sheet were all kinds of animals and insects and birds that the Old Testament forbade the Jews from eating. Peter was hungry, waiting for his lunch. I thought about shocking you into seeing some of your prejudices by putting a cigar into my mouth, but I was afraid that we would have to call the paramedics to revive a few souls, and that some might actually pass from this life into glory at the sight! But the fact is, many godly men of past generations smoked. They did not have the modern knowledge that we possess about the health risks of smoking. But the godly pastors Charles Spurgeon and G. Campbell Morgan both smoked cigars. Jonathan Edwards smoked a pipe. Martyn Lloyd-Jones smoked cigarettes early in his ministry, as did C. Lewis all through his life. Many American Christians would question the spirituality of a man who smoked, if not his salvation: Many American Christians also would say that a Christian who drinks beer could not be spiritually mature, even if he never disobeys Scripture by getting drunk. I am not endorsing drinking alcohol or smoking; in fact, I would advise against such practices. But I am pointing out how we are quick to judge those who do things we do not approve of, and yet we do not judge ourselves for things we do that may be harmful to our health. Sometimes, like Peter, we are more scrupulous than the Lord is! I could point out many other ways that we are prone to be prejudiced. We all tend to group people by race or occupation, and then we pigeonhole individuals and judge them because they belong to the group. He probably has never been outside of Palestine. What could he teach a well-traveled Roman like me? Like Peter, most of us use the Bible to justify our prejudices and to read it through the lens of our prejudices. After all, the Bible warned Israel about associating with the pagan idolaters of the nations around them. Yet up to this time, they were still reaching out primarily to Jews. They probably thought that reaching those in the uttermost parts of the earth referred to Jewish families who were scattered abroad. But to reach out to pagan Gentiles was simply unthinkable! They could quote chapter and verse out of the Old Testament to back up their views. I am not saying that we should be tolerant or accepting of practices the Bible calls sin. Neither am I saying that we should join in carousing with sinful people as if there is no difference between them and us. But I am suggesting that if we do not face our prejudices and allow God to root them out, we will not be effective in reaching across cultural and

personal barriers with the gospel. If you are prejudiced against Native Americans or blacks, how will you reach them with the gospel? If you hate homosexuals the people, not the sin, how will you lead them to Jesus Christ? If you steer clear of young people with body piercings and tattoos, how can God use you to bring the gospel to them? God is gracious to gently break us of our prejudice so that He can work through us. God sent an angel to Cornelius, and the angel knew the gospel perfectly well. He could have explained the way of salvation to Cornelius and left Peter out of the loop. But instead, he gave instructions to Cornelius on how to contact Peter so that Peter could go and preach the gospel to the Gentiles. Peter had to break out of his comfort zone in order to obey God. And Cornelius would have had to overcome any prejudice that he may have had against contacting an uneducated Jew to explain spiritual truth to him. He might rather have had a member of the Jewish Sanhedrin come, but he would have missed the way of salvation. Note also how the Lord worked gradually with Peter. First, as we saw last week, Peter was staying at the home of a Christian brother who was a tanner. The Jews viewed tanners as unclean, since they had daily contact with dead animal skins. And, their houses were smelly places. Go to Joppa and follow your nose! But Peter was staying there. Then, the Lord repeated the vision three times for Peter, in order to impress the point on him. No sooner had the vision ended than the three visitors from Caesarea arrived. Peter could have told them where the local Gentile motel was located, but he invited them in and gave them lodging. The prejudices were coming down gradually. Rather, he was just acknowledging the obvious and explaining why he was deliberately violating the commonly understood customs. Later, of course, Peter fell into the sin of prejudice again in Antioch, the first prominent multi-racial church. When he visited there, he commonly ate with the Gentile Christians until certain Jewish men came from Jerusalem. Then he withdrew and ate with the Jews only. The apostle Paul had to confront him in front of the church, and Peter repented Gal. Thankfully, the Lord works gradually and gently with us in spite of our many shortcomings and sins. He teaches us by putting us in uncomfortable situations, where we have to challenge our blind assumptions and grow to be more like the Lord Jesus, who was the friend of sinners that others were prejudiced against. It is obvious that God was the prime mover in this story. His purpose is to be glorified among the nations, and He accomplishes that purpose by preparing both the hearers and His preachers. He revealed Himself to Cornelius, and just at the right moment, gave Peter the necessary vision to prepare him. It would be against other Scriptures to conclude that Cornelius was a basically good man who was naturally inclined to seek after God, and that because Cornelius sought God, God responded by revealing Himself. The Bible is clear that there are none who seek after God Rom. Any time you find a person like Cornelius who seeks after God, you can know that God is first seeking the person. Until 12 years ago, Mongolia was a closed, completely unevangelized country. Then the Communist government fell and missionaries were able to get into the country. Now there are many churches throughout the country, and people are coming to the Savior daily. We know that around His throne in heaven there will be some from every tribe and tongue and people and nation that the Savior purchased with His blood Rev. If we do not have a heart to reach out with the gospel across cultural, racial, and national barriers, we do not have the heart of the Lord Jesus. So what are we to do when God confronts our prejudice? When God confronts our prejudice, we must yield in obedience to Him. At first Peter was a bit confused by the meaning of the vision, since it was so shocking to his understanding of biblical matters. In his defense, Peter was responding as the prophet Ezekiel had done when the Lord commanded him to eat unclean food as a prophetic drama to show Israel how terrible the captivity would be Ezek. When the prophet protested, the Lord allowed him to substitute another method of preparing the food. After the vision was repeated three times, Peter was left greatly perplexed as to what it all meant. But as soon as he was clear about the fact that God had done away with the ceremonial laws of defilement for eating unclean food, Peter overcame his lifelong scruples and obeyed the Lord. In Mark 7, some Pharisees observed that Jesus and the disciples did not observe the traditional hand washing ceremonies before their meal. Jesus exposed their hypocrisy for their fastidious outward washing when their hearts were full of sin. But now Peter had to make the logical step from the fact that Gentile food would not defile him to the fact that neither would the Gentiles themselves defile him. For a Jew, it was a radical concept! He took with him six brethren from Joppa

Chapter 4 : Acts Study Guide

Acts And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Donate Book of Acts Author: The Book of Acts does not specifically identify its author. The tradition from the earliest days of the church has been that Luke, a companion of the apostle Paul, wrote both Luke and Acts Colossians 4: The Book of Acts was likely written between A. The Book of Acts was written to provide a history of the early church. The emphasis of the book is the importance of the day of Pentecost and being empowered to be effective witnesses for Jesus Christ. The book sheds light on the gift of the Holy Spirit, who empowers, guides, teaches, and serves as our Counselor. Reading the book of Acts, we are enlightened and encouraged by the many miracles that were being performed during this time by the disciples Peter, John, and Paul. There are also many references to those that rejected the truth that the disciples preached about the Lord Jesus Christ. The lust for power, greed, and many other vices of the devil are evidenced in the book of Acts. For we cannot help speaking about what we have seen and heard. The book of Acts gives the history of the Christian church and the spread of the gospel of Jesus Christ, as well as the mounting opposition to it. Although many faithful servants were used to preach and teach the gospel of Jesus Christ, Saul, whose name was changed to Paul, was the most influential. Before he was converted, Paul took great pleasure in persecuting and killing Christians. After his conversion he went to the opposite extreme of loving God and preaching His Word with power, fervency and the Spirit of the true and living God. The disciples were empowered by the Holy Spirit to be His witnesses in Jerusalem chapters 1‐8: This transition is seen in several key events in Acts. After the resurrection of Jesus, the Spirit came to live in the very hearts of believers Romans 8: The indwelling Spirit is the gift of God to those who come to Him in faith. Now we, too, live by faith, not by the works of the law, so there is no boasting Ephesians 2: No longer under the Old Covenant of law, both are now united in the New Covenant of grace through faith in the shed blood of Christ on the cross. God can do amazing things through ordinary people when He empowers them through His Spirit. God essentially took a group of fisherman and used them to turn the world upside down Acts God took a Christian-hating murderer and changed him into the greatest Christian evangelist, the author of almost half the books of the New Testament. God used persecution to cause the quickest expansion of a "new faith" in the history of the world. God can and does do the same through us‐changing our hearts, empowering us by the Holy Spirit, and giving us a passion to spread the good news of salvation through Christ. If we try to accomplish these things in our own power, we will fail. Like the disciples in Acts 1:

Chapter 5 : Questions about Acts

Acts of God - the movie, a City on a Hill Studio production.

Yet, rather than being irrelevant facts, biblical history instructs our faith and informs our lives. Biblical characters are examples of faith and life. Occasionally, they displayed great faith in action. In reading the stories of these men and women, we need to recognize that they are examples of faith and life. They teach us with all their flaws how to trust God in difficult times. They give us examples of what it means to live for God, to worship him, and glorify him. This is also true in the book of Acts. Not everything the early church did was right, but they are an example for us to follow in their faith and their life. The Book of Acts gives us an example of radical generosity to follow, and we should seek to share with other Christians in need Acts 4: Like Stephen, we should always be prepared to give an answer for the hope we have as Christians testifying to the saving work of Jesus Christ Acts 7. The book of Acts shows faith in action. The God who was faithful in past times is still faithful today. God does not always promise to do everything he did in the past, but God always promises to save those who trust in Jesus John 3: In reading biblical history, we find flawed men and women trying to live by faith in a crazy world. People may fail, lose hope, or question God, but even as they do, God is working to save them. The Old Testament and the book of Acts are filled with miracles. These miracles were not simply God showing off. God gave his people signs for good reasons Exod. In Scripture, God performed signs at key stages in history to verify the words and witness of the prophets and apostles. We have the Scriptures confirmed in times past; we have no need for a sign today. This is not to put God in a box. God is capable of performing signs as he wills. People can get so caught up in signs that they ignore what God has clearly said. Jesus made this point in dealing with the Pharisees Matt. Paul also made the same point in his first letter to the Corinthians: The signs had a point. They were given to turn our eyes in faith to Jesus Christ and his saving work. Anyone who trusts that Jesus is the savior of the world who died for sin and rose again will be saved Rom. Yet, what God was doing in history was even more important than signs. In history God was showing himself to be the savior of the world. In the book of Acts, God is accomplishing his mission to gather all the nations to himself. Jesus commissioned the disciples to make other disciples of all the nations Matt. Jesus promised to be with them. This was to assure the apostles that they would be effective. In the book of Acts, we learn about our God who is faithful to save.

Chapter 6 : Question What are the decrees of God? | Christian Forums

The Ten Plagues: Acts of God or Acts of Nature Staying true to ones faith can be very difficult at times. But what makes it especially hard is when others try to disprove your beliefs.

Related Media 34 Then Peter started speaking: He went around doing good and healing all who were oppressed by the devil, because God was with him. They killed him by hanging him on a tree, 40 but God raised him up on the third day and caused him to be seen, 41 not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead. Then they asked him to stay for several days. So for a whole year Barnabas and Saul met with the church and taught a significant number of people. Now it was in Antioch that the disciples were first called Christians. This took place during the reign of Claudius. This was not because he was a criminal, but because his father was the county sheriff for many years. The sheriff was in charge of the jail, and his family lived in the building where the jail was located. At the service, we met a man who had been confined to a wheelchair for some time. It was the time of the county fair, and this handicapped fellow decided he wanted to attend. Upon his arrival, he went to the ticket booth to purchase his ticket. With ticket in hand, he made his way to the gate. The problem was that the gate was not wide enough for his wheelchair to pass through. The person at the gate seemed unsympathetic and unwilling to help. It was at this very moment that the sheriff arrived on the scene. He sized up the situation and with a mighty kick, knocked down the gate and helped the man through. The apostles were instructed to wait until the Spirit came upon them, empowering them to carry out the Great Commission. The result was that Peter preached a powerful sermon which God used to save many. But as the apostles continued to heal and to preach in the name of Jesus, the Sadducees and other Jewish religious leaders became increasingly concerned, so that they began to persecute the apostles see Acts 4: The powerful preaching of Stephen was answered by his stoning see Acts This resulted in a great persecution that scattered the Jerusalem church abroad: And Saul agreed completely with killing him. Now on that day a great persecution began against the church in Jerusalem, and all except the apostles were forced to scatter throughout the regions of Judea and Samaria Acts 8: The gospel was advancing in a way that partially fulfilled the Great Commission given in Acts 1: Up to this point in time, it was assumed that in order to be a Christian, one must either be Jewish, either by birth or by becoming a Jewish proselyte. The failure of the apostles to aggressively fulfill the Great Commission seems to have been fueled, to some degree, by their belief that the gospel should not go to the Gentiles. There were a few exceptions “ God fearers ” like the centurion in Luke 7: For example, we know from our text that they believed the Gentiles should not be evangelized as Gentiles because they were considered unclean, or because of the Jewish food laws. Also, someone might turn to those instances where our Lord seems to forbid His disciples to take the gospel to the Gentiles, or to the Samaritans see Matthew But one must also explain why Jesus made it clear from the outset of His ministry that He had come to save Gentiles see Luke 4: And one must explain how Jesus Himself went into Gentile territory with the gospel John 4: More than this, one must explain the words of Jesus to the centurion, by which He indicated that believing Gentiles will enter the kingdom while many Jews will not: Instead, just say the word and my servant will be healed. In addition to this, one must explain why the Great Commission Matthew There was a major theological roadblock to the evangelization of Gentiles which had to be removed before the Great Commission could be fulfilled. In Acts, God has already dealt with Peter on this matter in chapter 10, and now through Peter, God will open the door to worldwide evangelism. Our text is foundational to the doctrine of salvation, the doctrine of the church, and to the fulfillment of the Great Commission. The truth that is unveiled here will become the bedrock foundation for much of the teaching we find in the New Testament. We must therefore listen carefully to what God has for His people to learn. The Gospel, Short and Simple Acts Luke is preparing the reader for the next stage in the fulfillment of the Great Commission. In the first part of chapter 9, he records the dramatic conversion of Saul. Saul, soon to be known as Paul, 6 will play a crucial role in the evangelization of the Gentiles. Another crucial role will be played by Peter. He must first be convinced that God has purposed the gospel to save Gentiles as well as Jews. We dealt with this in our last lesson Acts 9:

Now we shall see how God used Peter and his visit to the home of Cornelius to convince his fellow apostles and others that the gospel is for Jews and Gentiles alike, without distinction. After hearing how God had directed Cornelius to send for him Not all Jews were destined to salvation Romans 9: While the Jews were privileged in many ways, 8 they were not predisposed to faith in Jesus as the Messiah. The law condemned Jews, just as it did Gentiles Acts The Jews did fall under greater condemnation because of their greater knowledge Romans 2 , and they were likewise judicially blinded Romans The gospel was not for Jews only. From the very beginning, God had purposed to save men from every race, tribe, and tongue: It is almost as though Luke has provided us with a summary of the contents of one of the New Testament Gospels. Take note of the following elements: The gospel began with the preaching of John the Baptist Acts In His earthly ministry Jesus did good, healed the sick, and delivered those held captive by the devil Acts Jesus was crucified by those who rejected Him Acts The resurrection of Jesus was evidenced by His appearances to many, and to the apostles in particular who were appointed to testify to His resurrection Acts Jesus then gave His witnesses the Great Commission Acts Jesus is Lord of all Acts The Lord Jesus will return to judge the living and the dead Acts Everyone who believes in the Lord Jesus receives the forgiveness of their sins Acts This salvation is available to men of every nation, without distinction Acts This gospel is the fulfillment of the message of all the Old Testament prophets Acts Salvation and the Witness of the Spirit Acts Then they asked him to stay for several days Acts Peter had not said all he intended, but obviously he had said enough. He was just warming up when the Spirit fell on all those who had gathered to hear him speak. It goes without saying that their hearts had been prepared because they immediately grasped the good news. My assumption is that as Old Testament saints “God fearers” they already knew and believed 9 most of what Peter told them. What they really needed to hear was not only that Jesus was the promised Messiah, but that faith in Him would bring the forgiveness of sins, whether for the Jew or for the Gentile. The divine witness to the salvation of these Gentiles came as the Spirit fell on all of them. They were speaking in tongues and praising God, just as men were when the Spirit came at Pentecost see Acts 2: Peter really had no other choice than to order that these saints be baptized. We are told that these saints asked Peter to stay on for several days, and it seems quite clear that this is what he did. I think this means several things. First, it seems to have given some time to return to Jerusalem ahead of Peter and to report these events to his staunch Jewish brethren see Acts Second, it meant that Peter had to have stayed in this Gentile home and eaten Gentile food. It would have been one thing for Peter to have preached and then to have left immediately; he preached and stayed on, not unlike our Lord did in that Samaritan town John 4: From Protest to Praise Acts Word of what had happened in Caesarea quickly reached the Jewish brethren in Jerusalem, 11 even before Peter himself had returned. It is obvious that his Jewish brethren were distressed with what they had heard. The accusation they made against Peter is interesting: They faulted Peter for having eaten with men who were uncircumcised. But in my opinion, these things are really not what they objected to. The real issue then was the evangelization of Gentiles, as Gentiles, without first requiring them to embrace Judaism by becoming Jewish proselytes. Peter wisely and patiently retold the entire story to his Jewish brethren from the beginning. He started with his vision and reported how the Spirit had directed him to accompany the messengers Cornelius sent to bring him to Caesarea. God was in this from beginning to end. How could Peter do anything else? He clinches his defense by focusing on the baptism of the Spirit which he and his Jewish companions witnessed: First, Peter asserts to his Jewish brethren that what happened to Cornelius and his associates was precisely the same thing that happened to them at Pentecost. These Gentiles received the gift of the Spirit in exactly the same way the Spirit fell on those who had gathered at Pentecost. My sense is that many of those who challenged Peter were present at the first Pentecost. One must conclude, then, that God did not distinguish between the first Jewish believers at Pentecost and these Gentile believers in Caesarea. How can one prohibit what God has produced?

Chapter 7 : Book of Acts - Bible Survey

THE ACTS OF GOD WILLIAM R. FOSTER Professor of Theology London (Ontario) College of Bible and Missions One of the problems in contemporary theology is the question of theological meaning.

In the top box type the book of the Bible and the chapter e. Also, select the version and then click the "Search the Bible" button. This history of the church was written by Luke who was the writer of the gospel of Luke. It continues where the gospel of Luke ended. It includes the ascension of Jesus, the initial outpouring of the Holy Spirit, and the three missionary journeys of Paul. Many of the epistles were written to churches that were founded in the book of Acts. What is the former written work referred to? Have you obeyed the two basic commands that Jesus gave in this chapter? Chapter 2 Acts 2: What was the day of Pentecost? What phrase shows the unity of purpose of the disciples? What three impressive phenomena occurred when the Holy Ghost was first given? What reactions did the observers have? From where did the observers come? What time of day did the outpouring occur? What prophecy did the outpouring of the Holy Ghost fulfill? And the Lord added to the church daily such as should be saved. What are six things that Peter said about Jesus in his message? What prophecy did Peter give regarding the resurrection? Who is the promise of the Holy Ghost for? How many were added to the church after Peter spoke? What four things did these new converts continue to do? What were some attitudes of the early church? How does the interaction between the audience and Peter compare to the interaction between the audience and the speaker in the church services you attend? In what state were the listeners when Peter brought the Acts 2: How do your attitudes compare to the attitudes of the early church? Answers for the Acts study questions.

Chapter 8 : Lesson Breaking Down Our Prejudice (Acts) | racedaydvl.com

It's as much a cry as a question; a wound; a shout of betrayal of all the rules of life and fairness as you knew them. Bob Russell offers no trite platitudes to answer the questions in Acts of God, the accompaniment book to the Acts of God videos and curriculum.

For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth. You will say to me then, "Why does he still find fault? For who can resist his will? Will what is molded say to its molder, "Why have you made me like this? He was answering the same objection. I would like to address the latter half if I might as I suspect there is greater value there, if only as a start in the discussion. Paul opens this chapter Romans 9 with a confession of deep heartache over his [fleshly] brethren, the Israelites They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. How is it these people [the Israelites] possess the "adoption," "the glory," "the covenants," "the patriarchs," etc.? It is because God chose them from or in lieu of other peoples for these purposes. Paul lays the ground work for this in Romans 3: Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? That God is unrighteous to inflict wrath on us? I speak in a human way. For then how could God judge the world? The Jews were "entrusted with" the oracles of God. God chose to entrust them with His Scripture, as God has chosen them for many other things, indeed the greatest of these being that through them the genealogy of Christ would be named. Now the Lord said Click to expand And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed. Abraham was a descendant of Noah, who had three sons, Shem, Ham, and Japheth. It was through Shem that Abraham was descended. Paul continues the discussion by asserting But it is not as though the word of God has failed. No, for the same reasoning. Hodge on the choice between Esau and Isaac for example asserts the notion of God loving Jacob but hating Esau v 13 needs to be construed in the sense that He loved Jacob more than He loved Esau. According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them. There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth. And he had a son whose name was Saul, a handsome young man. So God chose Saul, but it was not a choice God ended up being pleased with and He later removed him from the office of king. Keeping His promise to Israel to give them a king, and back to the other promise [to Abraham], we see in the choosing of David another example of how God must make a choice to keep the promise alive. In I Samuel Do any of those not chosen have cause to bring before God as to why, or cause for being angry as a result of His choices? The purpose of such selection was to give the world a means whereby they could watch for, and anticipate His salvation. That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Because they did not pursue it by faith, but as if it were based on works. While you preach against stealing, do you steal? You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law dishonor God by breaking the law. And Jesus condemned them as well for this: So the objection Paul was addressing was not the one I posed, but the objection that God was somehow finding fault with the Jews because He had now included the Gentiles in His plan of salvation. First, they had no call for finding fault with His choice, inasmuch as any such blame could have been laid by any of the other peoples of the world for His having chosen the Jews over them [to be entrusted to carry His oracles to the world], but mostly because it

was His choice, not theirs to make or criticize.

Chapter 9 : Is everything that happens free will, or all acts of God? | Yahoo Answers

People may fail, lose hope, or question God, but even as they do, God is working to save them. The Old Testament and the book of Acts are filled with miracles. These miracles were not simply God showing off.

They were convinced of his Messiahship by his resurrection, which they boldly preached as they fanned out throughout the Mediterranean countries. The book of Acts begins with a brief recap of the day period that Christ spent in his resurrected body among the believers. He had ordered them to stay in Jerusalem until they were empowered by the gift of holy spirit. One can only try to imagine the shock and wonder that filled the hearts of his disciples when he ascended into heaven before their very eyes. They were transfixed by the sight, pondering its significance. They were still trying to figure out when he would restore the kingdom to Israel, and they were very unclear about what his ascension meant. Almost immediately, an angel disrupted their reverie and reassured them that Christ would be returning to earth in the same way he left them. Though the meaning of the ascension understandably befuddled them, as time went on God revealed more and more about what it meant. The pinnacle of this revelation about the ascension is found in Ephesians: After the ascension, the book of Acts then describes the growth and development of the early Church as Christ gave and guided these ministries to act in his stead, causing spiritual growth in the lives of all those who followed him. What was clear to the first-century believers was that Christ was no longer physically present to do his work, so they were supposed to be doing it. But they were to do it by the power of the holy spirit that he had given them, and in conjunction with his continued leading of them. This they were to continue to do until they saw him reappear through the clouds, which they expected to happen in their lifetime. Acts 2 records the events on the Jewish feast day of Pentecost that year when the Church began. The initial outpouring of holy spirit upon the disciples of Jesus, and their speaking in tongues in the Temple, caused no small stir. We will now focus on fifteen verses of his discourse that contain a magnificent exposition of an Old Testament passage that Peter quotes and then explains. It is this teaching that pricked the hearts of about 3,000 people who got born again that day Acts 2: We will see that what Peter said in Acts 2 focuses on the two basic components in the above verse: It is significant that Peter did not portray Jesus as God nor further state that believing this was a requirement for salvation. If Peter believed that those listening to him that day needed to believe that Jesus was God in order to be saved, as is often taught by Trinitarians today, he certainly did not say so. The fact that the Bible states that about 3,000 people were saved that day, without hearing anything about the Trinity or Christ being God, is proof that this belief is not a requirement for salvation. Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. Remember that Jesus came specifically to the nation of Israel as their Messiah. And what did they do to him? They killed him, as he prophesied they would. He also prophesied that God would raise him from the dead, and Peter confirmed this in the next verse, when he declared the resurrection of Christ: The first reason it was not possible for death to hold Jesus is because God Almighty, the Creator of the heavens and the earth, who cannot lie, had promised in Old Testament prophecy that He would raise His Son from the dead. Therefore, God could legally and ethically raise him from the dead. Again we see the absolute urgency of his obedience to God, for a single sin would have made it possible for the grave to hold him in its clutches. Remember that Peter was talking to Jewish people. Who was one of the chief heroes of Judaism? David, and it was David who had prophesied about the future resurrection of the Messiah. By quoting David, Peter really got the attention of those Jews. Because he is at my right hand, I will not be shaken. How did David know that he would be raised from the dead? Peter made it clear that David knew he would see his Redeemer face to face. Then he launched into an exposition of the verses he had just quoted. Peter told the Jews that David had prophesied about the resurrection of the man they had just murdered. Then he boldly stated that the resurrection had been accomplished. Peter was saying that not only did God raise His Son from the dead, but also that He highly exalted him and gave him holy spirit, which Jesus had in turn given to those who believed in him as Lord In the next verses, Peter made it plain that David is not in heaven. God has made this Jesus, whom you crucified, both Lord and Christ. Acts 2, beginning in verse 22, sets forth the biblical understanding of this concept. What

was Peter saying? He was making the claim that Jesus was the Christ prophesied in the Old Testament. After this, Peter concluded by quoting the Messianic prophecy of Psalm According to Scripture, the Christ Messiah had to suffer and rise again. In addition, as the Christ of Old Testament prophecy, Jesus had been exalted to the right hand of God and installed by God as Lord over all. In short, he had entered into his glory Luke Psalm also speaks of the coronation of a king, in this case, a king from the line of David. In its original context, it may have been speaking of Solomon, but in its larger context, it was either a foreshadowing or direct foretelling of the future Davidic king, that is, the Messiah or Christ. Yahweh was the personal proper name of God in the Old Testament. This would have been ludicrous to them, and had Peter proclaimed this, no one would have given him the time of day. Instead, Peter clearly set forth that it was, in fact, God Himself, Yahweh of the Old Testament, the God of their fathers, who had raised Jesus from the dead and highly exalted him to the heavenly position of Lord in fulfillment of the Old Testament prophecies concerning the Christ. Thus, his name is above every name. The Greek term kurios Lord was used in a variety of ways in New Testament times, as well as in the New Testament itself. It was only later that this understanding was corrupted. David recognized him as his superior, his Lord. As a result, David himself had the hope of a future resurrection. In its note on Romans Some examples of other places include: In pointing out these examples, we do not mean to denigrate what we consider to be an excellent translation. They are simply indicative of the extent to which the Trinitarian interpretation has colored the understanding of most translators and Bible scholars. This is in spite of the clarity of Romans For example, as we have seen, about 3,000 Jews were saved on the Day of Pentecost without Peter mentioning the Trinity or that Christ was somehow God. The Roman soldier Cornelius and his household were saved in spite of the fact Peter never mentioned the Trinity. We hardly think so. Surely the fact that Acts portrays thousands of people being saved, yet not once records anyone teaching the doctrine of the Trinity, should be conclusive proof that the Trinity was not a part of early Church doctrine. How many precious Christian saints have been made to doubt their salvation and thus suffer emotional trauma at the hands of those promoting this false doctrine? Acts states clearly that God has exalted Jesus the Christ to His own right hand and installed him as Lord, and the rest of the New Testament agrees. All authority in heaven and on earth has been given to him. Angels, powers and principalities have been made subject to him. He is the Head over all the Church. God has placed all things under his feet, with one exception—Himself. It is to acknowledge the accomplishments of God Himself in bringing about victory over sin, death and Satan. We also want to point out that in Acts 2: Had He not made him the Christ before his resurrection? The answer is found later in the book of Acts, when Peter addresses a Gentile audience for the first time: God anointed Jesus at his baptism, empowering him to be the Messiah, or Christ. But as we recognized in Chapter 7, Jesus was veiled about his Messianic claims, knowing that only resurrection would authenticate his Messiahship. This further explains why the Gospel the Good News preached by his disciples in Acts revolves around the truth that Jesus Christ is the Messiah, as verified by his resurrection see Acts 9: In essence, he said to those Jews: God, however, has raised him from the dead and exalted him as Lord and the Anointed One. Chiefly because they failed to believe in the sufferings of the Messiah that had to precede his exaltation and glory. They were looking for a political deliverer, not a man whose blood had to be shed for their redemption. They should have seen in Exodus 12 the suffering of the Redeemer in the types of the Passover Lamb and the other sacrifices. They should have seen his death in Genesis 22, Psalm 22 and Isaiah Graciously, God gave them another chance by way of the message of Peter, and about 3,000 responded affirmatively. Based upon what happened in the days that followed, it appears that most of the religious leaders, however, slunk off in anger and prepared to persecute the disciples just as they had their Master. And you will receive the gift of Holy Spirit. He pours out the gift of holy spirit to all who believe. He adds to the Church those who call on his name. He is supporting the outreach of his Church in many ways: Records like the vision he gave to Peter on the rooftop show him preparing the hearts of Christians for ever greater works of service. That he personally appeared to Paul on the road to Damascus shows him building his Body and lightening the persecution of Christians at the same time. On two occasions in Acts, he appeared to the Apostle Paul to encourage him It is also a book of inspiration and hope for the believer. Although the book of Acts also shows the hard work and suffering involved in the Christian life, it is easy to see how much Christ

loves and supports those who give their lives to him. The book of Acts also records the history of the early Church as believers reached out with the Word, first to the Jews, and then later to the Gentiles. Acts faithfully sets forth the growth of the Church.