

**Study Notes on the book
of Acts - Part 2 of 3**

The Kingdom Expands
-Eric Blick



“The Radical Transforming Power of the Gospel”

Pastor Jim, 1/23/22: Intro: We love the radical changes - the rags to riches, the underdog to champion, the villain to hero, etc. Saul changing to Paul is a radical transformation.

HEADLINE: PAUL EXTENDS THIS GOOD NEWS, AND THE CHURCH IS REFRESHED.

1. Jesus is Central. Paul wants to know more about Jesus from all of his word and is a studied, practiced apologist to astound the seasoned Jews, Arabians, and Hellenists.
2. The Holy Spirit is powerful. Only the Holy Spirit can radically change someone like Saul, change his mind but also his affections for Christ, and give him articulate boldness to spread winsomely the joyous, gracious, good news (not merely good advice).
3. God is providential. Two times in this passage there were real plans to kill Paul, and both times these plans were revealed to them. When the goodness of God and his sovereignty meet in our lives it is what providence is all about. The sovereignty of God did not move them to passivity but bold action to save Paul.
4. Suffering is real. It is broken. It hurts. It is to be grieved. It is not IF suffering comes, but what do we do WHEN it comes? These first three points give us a foundation to suffer well: Jesus is worth it and in it with us, the Holy Spirit is powerful with us, and God is not surprised. The triune God is in you and for you in suffering and thus you will endure.
5. Believers are essential. Barnabas got his back and gave him encouragement. You need people to walk alongside you. He worked to protect Paul and also explain to the others that Paul had seen Jesus and also been preaching Jesus powerfully as the messiah.

Notes & Quotes:

- Vs31-The new church is not wholly new but contiguous with the OT: “‘The fear of the LORD’ is a characteristic OT expression for the Jewish religion (e.g., Job 28:28; Ps. 111:10; Prov. 1:7; cf. Rom. 3:18), but this is the only instance in the NT describing the practice of the Christian religion. By this usage Luke indicates that the Christian religion is in continuity with OT religion” (Beale 576). Psalm 111:10 - The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever!
- Vs31-We are built to be dependent on God, others, and creation, we are finite, and that is our good nature to depend. “Accepting our finitude and affirming our

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After the number 1 persecuted of the church sees Jesus, he is transformed by the Spirit to take the good news of Jesus as God to the world inside the new church.	Saul recovers and boldly preaches in Damascus Jesus is God and the messiah. Jew see him as a traitor to kill. He escapes to Jerusalem where he preaches again and escapes to Tarsus.	Hellenists: “These were probably old associates of Paul who had mounted the attack on Stephen and were now incensed that their former leader had become a traitor” (Thomas p 267).	P-v22: The Holy Spirit is the spirit of power and indwells God’s own for his work.	V20: Jesus is God V21: he is called on V22: he strengthens and uses reason V28: he has a powerful name V31: he gives peace builds up, he has a way for us to walk, he comforts thru HS

Notes:	Passage: Acts 9:19B-31
<p>Paul goes to Arabia: Galatians 1:17-18 says Paul was in Arabia for 3 years between vs 25 and vs 26. It was a Moses like experience where he studied and prayed and refined how to talk about Christ in the OT as its Messiah, but likely he also preached and got run out of there in the same way (Thomas p262-263).</p> <p>Hellenists v29: Greek speaking Jews.</p>	<p>For some days he was with the disciples at Damascus. [20] And immediately he proclaimed Jesus in the synagogues, saying, “He is the Son of God.” [21] And all who heard him were amazed and said, “Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?” [22] But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.</p> <p>[23] When many days had passed, the Jews plotted to kill him, [24] but their plot became known to Saul. They were watching the gates day and night in order to kill him, [25] but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.</p> <p>[26] And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. [27] But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. [28] So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. [29] And he spoke and disputed against the Hellenists. But they were seeking to kill him. [30] And when the brothers learned this, they brought him down to Caesarea and sent him off to Tarsus.</p> <p>[31] So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.</p>

interdependence as the people of God move us from guilt to liberty, from being overwhelmed to being energized, from passivity to activity” (Kapic L3331). “It takes the whole church to be the one body of Christ. Serving and depending on others constitutes a twofold dynamic that builds up the community in faith, hope, and love. The diversity within the church’s unity displays God’s presence and action in this world” (Kapic chapter 9 summary).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY was the church thriving during persecution v31? V20-30ff can trace 2 themes: they walked in fear of the Lord and walked in comfort of HS together.	WHAT was characteristic of the one church in 3 areas v31? Peace, growing stronger / being built up, walking in the fear of God, being comforted by HS, multiplying.	HOW would you prove that Jesus is the Christ v25? Paul was an Old Testament scholar and received training and then SAW Jesus as messiah all over the Scriptures.	-We do not tend to trust further than we can see (i.e. see Saul kill others must not have changed). -We look for peace and growth and comfort apart from HS and his church.	O God who changes lives, we praise you. Forgive our slowness to believe. Thank you for the HS and the church where you grow us in peace and comfort. Give us boldness to share.

“Two Miracles, One Gospel Hope”

Pastor Ryan, 2/6/22: Intro: Was it really a “miracle on ice” that the USA hockey team beat the Soviets in 1980’s for the gold medal in Olympics? A miracle in the fullest sense is when the outcome goes beyond the normal rules of the created order. It is the less common way of God’s activity that he arouses wonder in Himself.

HEADLINE: GOD’S PRIMARY CONCERN IS FOR OUR WHOLE BEING RESTORATION IN THE GOSPEL NOT MERELY OUR TEMPORARILY HEALED PHYSICAL.

1. What can we learn from Aeneas and Dorcas?

A. God can do the impossible. He can heal the lame and raise the dead. Without question it is God doing the work. V34, 40: Jesus Christ heals you; “Talitha/Tabitha, cumi” - arise, Peter says the same words that Jesus does when heals the young girl in Mark 5 changed only one letter in her name. If God can do the impossible, why does he not do it more often? God has purposes that go far beyond our mere physical healing.

B. The purpose of God’s miraculous work is to show the beauty of the gospel. He is authenticating the gospel message by these miracles and giving people a taste of what is to come - the restoration of all things.

2. How are we to live in light of these miraculous truths?

A. We entrust ourselves to a God who can do the impossible. We else are you going to run to other than the One who can do the impossible? Putting trust in ourselves or others pales in comparison to the One who made the stars and calls them each by name. Like Peter said, “Lord, where else can we go? You alone have the words of eternal life.” 1 Peter 4:19: Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good. Keep going.

B. Prioritize our spiritual health over everything else. It is backwards only to focus on the physical.

C. As we live in the broken world, and miracles like this are scarce, seek to live faithful, ordinary lives for the glory of God - that is the miracle. Tabitha is a person of exemplary character. Widows were often the most forgotten people of that society. Dorcas did not forget about those who society did. She physically provided for them. This is an

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Saul is converted and now the storyline moves back to Peter as we approach Acts 10 where the gospel goes out widely into Gentile territory.	-Peter heals a man who had been paralyzed 8 years. -Peter prays and Tabitha is raised from the dead. -Peter remains in Joppa with Simon the tanner.	V35/42 turned to the Lord / believed in the Lord after saw something Rose / raised her up	P-John 14:12: those who believe will do works like Christ and greater; Jesus healed. C-34: rise and make your bed C-38: please come without delay (to Peter) C-v40: Tabitha, arise	V32 he has saints / believers in places. V33/40 he heals V35 he is who people turn to from dark to light V40 he is to whom people kneel & pray V42 he is seen / believed by faith

Notes:	Passage: Acts 9:32-43
<p>These are two more examples of healings, both of which these people were given life only to die again? Why? A. Authenticate the power of the message of the Gospel, B. Give a sign that one day all will be set right like this including the material world. This is “a ‘miracle of reversal’ in which the effects of sin and the fall are reversed and a glimpse of the new creation is given” (Thomas p274 quotes C.S. Lewis).</p>	<p>[32] Now as Peter went here and there among them all, he came down also to the saints who lived at Lydda. [33] There he found a man named Aeneas, bedridden for eight years, who was paralyzed. [34] And Peter said to him, “Aeneas, Jesus Christ heals you; rise and make your bed.” And immediately he rose. [35] And all the residents of Lydda and Sharon saw him, and they turned to the Lord.</p> <p>[36] Now there was in Joppa a disciple named Tabitha, which, translated, means Dorcas. She was full of good works and acts of charity. [37] In those days she became ill and died, and when they had washed her, they laid her in an upper room. [38] Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, “Please come to us without delay.” [39] So Peter rose and went with them. And when he arrived, they took him to the upper room. All the widows stood beside him weeping and showing tunics and other garments that Dorcas made while she was with them. [40] But Peter put them all outside, and knelt down and prayed; and turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up. [41] And he gave her his hand and raised her up. Then, calling the saints and widows, he presented her alive. [42] And it became known throughout all Joppa, and many believed in the Lord. [43] And he stayed in Joppa for many days with one Simon, a tanner.</p>

ordinary and faithful life. It is how she lived before she died which in some ways is more than the miracle. The ordinary life and the miracle both equally show the glory of God.

Notes & Quotes:

- The kingdom is breaking in showing Christ’s followers that he is above all and will restore all to himself: “The story of Peter’s cure, or rather resuscitation, of Tabitha contains one or two similarities to the stories of Elijah and Elisha (1 Kings 17:17–24; 2 Kings 4:18–37); the same phenomenon can be observed in the narration of some of the healings wrought by Jesus (Luke 7:11–17), and it would be difficult to avoid the impression that the typology seen to exist between Elijah/Elisha and Jesus is now extended to cover the followers of Jesus who continue to do mighty works in the same way that he did” (Beale p576).

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WHY did they turn to the Lord v35 and believe in him v42? They had seen the glory of God through miraculous, unprecedented healing.	WHAT is the miracle v39? Tabitha born again to unselfishly love the widows. Same as “Who sinned?” In John 9: neither but that God would be shown as glorious.	HOW were these two healed? V34 Jesus Christ heals you. V40 Peter prays for Jesus to heal her. Only God has power over the material and spiritual world as its sole king.	-We are physically and spiritually broken people from the fall. All creation was broken by sin. -Widows are still part of the vulnerable that society does not value like others.	God who works miracles, we praise you. The miracle is not that Jackson came back from the dead yet, but that we have tangible hope to go to work everyday to show God’s worth.

“Strange Visions and Barrier Breaking Moments”

Pastor Ryan, 2/13/22: Intro: The discovery of penicillin by Dr. Fleming was by all accounts accidental and hugely beneficial for mankind. Similarly, Peter has his lightbulb moment of theological importance he was not seeking out but changes history.

HEADLINE: PETER’S LIGHTBULB MOMENT - GOD DOES NOT SHOW PARTIALITY.

Key question: What can we learn from this passage and lightbulb moments?

1. The good news of the gospel is good news for everyone. What is a Gentile? It is the lineage of non-Jews like Cornelius. Duet 7:6 God calls the Israelites his chosen nation and people. Abstaining from certain foods as “unclean” was one way to set this nation apart as unique. Gentiles were viewed to be unclean or unworthy. But not only are there hints in the Old Testament that the good news would extend to all nations, there are many examples of Cornelius-like gentile believers in the Old Testament who knew God. The idea that Gentiles would have equal standing with Jews in the family of God was radical and not even clearly seen by the disciples yet. Why does Peter’s lightbulb moment matter today? We Gentiles can have peace with God and the Restoration is coming for us too.
2. The substance of the Good News is the person and work of Jesus Christ v34-43. Jesus is God’s chosen Suffering-Servant from Isaiah to bring good news to all nations not just Israel. “In 10:38 Peter alludes to Isa. 61:1b, but without using the hook word *euangelizomai*, which occurs in Isa. 61:1a and provides the link to Isa. 52:7” (Beale p579).
3. Salvation is ultimately a work of God. Cornelius became born again not because of his good works but because of his belief and subsequent filling of the Holy Spirit. We see him fervently being pursued by God, and God as the prime-mover in this passage.

Notes & Quotes:

- Chapter 10-Peter like Jesus is a better Jonah: “An extended parallel between this story and that of Jonah is detected by Wall (2002: 160–61): both Peter and Jonah start from Joppa and go to the Gentiles, both protest against their commissions and need fresh revelations from God, and both have successful missions, the legitimacy of which is questioned” (Beale p577).

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If the good news was to spread, the Jews needed to be able to eat with Gentiles and get over their false superiority from what they did instead to how God loved all.	-Cornelius a Roman officer and God-fearer is met by an angel. -Meanwhile Peter is given a vision of all animals as clean. -Peter visits Cornelius who receives the HS.	Devout Roman soldier v10: Would Peter have been anxious about going with him since Paul and other authority had killed Christians if he had not been given a message from God in v20?	C-v13: if Jesus had already declared all foods clean (Luke 7), why did Peter need this? “These 4 hammer blows of revelation were all aimed deftly at Peter’s racial prejudice” (Thomas 287)	V2: he is feared, receives prayers and v4 alms as memorials V12+: he gives visions, is creator redeemer declaring clean, loves the material world. V36+: God anoints and raises Jesus

Passage: Acts 10:1-48

[1] At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, [2] **a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God.** [3] About the ninth hour of the day he saw clearly in a vision an angel of God come in and say to him, “Cornelius.” [4] And he **stared at him in terror** and said, “What is it, Lord?” And he said to him, “Your prayers and your alms have ascended as a memorial before God. [5] And now send men to Joppa and bring one Simon who is called Peter. [6] He is lodging with one Simon, a tanner, whose house is by the sea.” [7] When the angel who spoke to him had departed, he called two of his servants and a **devout soldier** from among those who attended him, [8] and having related everything to them, he sent them to Joppa.

[9] The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to pray. [10] And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance [11] and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. [12] In it were all kinds of animals and reptiles and birds of the air. [13] And there came a voice to him: “Rise, Peter; kill and eat.” [14] But Peter said, “By no means, Lord; for I have never eaten anything that is common or unclean.” [15] And the voice came to him again a second time, “**What God has made clean, do not call common.**” [16] This happened three times, and the thing was taken up at once to heaven.

[17] Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon’s house, stood at the gate [18] and called out to ask whether Simon who was called Peter was lodging there. [19] And while Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you. [20] Rise and go down and accompany them without hesitation, **for** I have sent them.” [21] And Peter went down to the men and said, “I am the one you are looking for. What is the reason for your coming?” [22] And they said, “Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.” [23] So he invited them in to be his guests.

The next day he rose and went away with them, and some of the brothers from Joppa accompanied him. [24] And on the following day they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. [25] When Peter entered, Cornelius met him and fell down at his feet and worshiped him. [26] But Peter lifted him up, saying, “Stand up; I too am a man.” [27] And as he talked with him, he went in and found many persons gathered. [28] And he said to them, “**You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean.** [29] So when I was sent for, I came without objection. I ask then **why you sent for me.**”

[30] And Cornelius said, “Four days ago, about this hour, I was praying in my house at the ninth hour, and behold, a man stood before me in bright clothing [31] and said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. [32] Send therefore to Joppa and ask for Simon who is called Peter. He is lodging in the house of Simon, a tanner, by the sea.’

[33] So I sent for you at once, and you have been kind enough to come.

Now therefore we are all here in the presence of God **to hear all that you have been commanded by the Lord.**”

Notes:	Passage: Acts 10:1-48
<p><u>V46-Gentiles worship as and with God's people:</u> "Extolling God" uses language from the OT (e.g., Ps. 70:4: Psalm 70:4 - May all who seek you rejoice and be glad in you. May those who love your salvation say evermore, "God is great!") and so brings Cornelius and his friends into the community of the people of God" (Beale p580).</p> <p>Caesarea is north of Joppa on the Mediterranean.</p>	<p>[34] So Peter opened his mouth and said: "Truly I understand that God shows no partiality, [35] but in every nation anyone who fears him and does what is right is acceptable to him. [36] As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), [37] you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: [38] how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. [39] And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, [40] but God raised him on the third day and made him to appear, [41] not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. [42] And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. [43] To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name."</p> <p>[44] While Peter was still saying these things, the Holy Spirit fell on all who heard the word. [45] And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. [46] For they were hearing them speaking in tongues and extolling God. Then Peter declared, [47] "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?" [48] And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.</p>

- V12-The animals in the sheet connect to Genesis 1 - all are clean: "The list of animals contains the three categories listed in Gen. 6:20... Thus the list here is meant to be inclusive of all kinds of creatures, with the implication that it was not confined to those animals that Jews were permitted to eat" (Beale p577).
- V15-The food and the Gentiles are NOT unclean but equal heirs of God: "Another is to argue that the implication of declaring foods clean is that the persons who might be held to defile them (cf. Mark 7, where the foods are unclean because they have been handled by unclean people) are also to be regarded as clean... Consequently, here we do have a case where implicitly a particular passage of Scripture is declared to be no longer authoritative as legislation; it had a role under the old covenant, but it no longer has this role under the new covenant" (Beale p578).

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WHY did Peter realize the HS had fallen on Gentiles V46? Same speaking in tongues and worship of God that he and others experienced.	WHAT is the point of the sheet and vs34? If God can declare food previously unclean to be clean then he can declare people clean as well.	HOW/WHEN did Cornelius and friends receive the HS v44? They heard the words of Jesus Romans 10:10-17 and believed. Faith comes by hearing.	We do not want to give up how we grew up like Peter and hold on to prejudices. Racism includes feelings of superiority over equal human beings.	Dear Father who anointed and raised Jesus, we praise you. Forgive our division. Thank you for equality as brothers in Christ. We pray for the gospel to go!

The Great Commission seen unfolding in Acts “re-powers” the Creation Mandate

In the first chapter of Acts, Luke recounts the ascension story. Jesus returns to heaven after meeting one final time with his disciples after he was resurrected from the dead. Before he leaves he gives them a commission. He tells them WHAT to do while we await his return to bring the competed kingdom, when he makes all the material world redone. It has been named “the Great Commission.” Jesus said, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” - Matthew 28:19-20. This, however, is not a new commission per se, but it is a fundamental restatement of the Creation Mandate. The Creation Mandate in Genesis 1:26-28 is the first “Great Commission.”

Before the fall God gives Adam and Eve a commission or a mandate in Genesis chapter one. He says to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” Their job vocation and calling was to make the rest of the earth look like the Garden of Eden. They were to be artists and gardeners, using the raw materials of God’s created world and create culture and order and children and society and fill the earth and run it as God’s vice-regents. But they sinned and the fall happens. Though it does not replace this creation mandate, this brokenness from sin makes it impossible to fulfill it. That is why in Genesis 3:16 we are told there will be a Second Adam to complete this job where the first Adam failed. This is Jesus Christ who centuries later comes on the scene to fulfill the Old Testament and move the church out in the power of the gospel to all ends of the earth.

Dr. Beale makes this argument when he writes in his book A NT Biblical Theology. We read, “We can speak of Genesis 1:28 as the first Great Commission, which was repeatedly applied to humanity. The commission was to bless the earth, and part of the essence of this blessing was God’s salvific presence. Before the fall, Adam and Eve were to produce progeny who would fill the earth with God’s glory being reflected from each of them in the image of God. After the fall, a remnant, created by God in his restored image, was to go out and spread God’s glorious presence among the rest of darkened humanity. This witness was to continue until the entire world would be filled with divine glory. Thus, Israel’s witness was reflective of its role as a corporate Adam, which highlights the notion of missions in the Old Testament... The Old Testament is the story of God, who progressively reestablishes his new creational kingdom out of chaos over a sinful people by his word and Spirit through promise, Covenant and redemption, resulting in worldwide commission to the faithful to advance the kingdom and judgment (defeat or exile) for the unfaithful, unto his glory... The New Testament transformation of the storyline of the Old Testament that I propose is this: Jesus’ life, trials, death for sinners, and especially resurrection by the Spirit have launched the fulfillment of the eschatological already-not yet new-creational reign, bestowed by grace through faith and resulting in worldwide commission to the faithful to advance this new-creational reign and resulting in judgment for the unbelieving, unto the triune God’s glory” (Beale 2). Acts is the unfolding story of what the Creation Mandate looks like empowered by the indwelling Spirit to reconcile all things to God. It is the playing out of the Great Commission.

This impacts our calling to the vocation and work that God still has over us today. Christ has “re-commissioned” us in his work in this world. He will present the whole world cultivated like the garden of Eden to become a city to be given back to his Father for his glory. We are being remade – body and soul. The Kingdom is expanding. We are commissioned.

“Plane Crashes, Coin Flips, and the Importance of How We Make Decisions”

Pastor Ryan, 2/20/22 [Eric with Turner at the Berlin Cathedral]: Intro: How do we decide to do what we are going to do? In the case of Buddy Holly and the plane crash of these musicians in the 1950s, the last seat was filled by a coin toss.

HEADLINE: PETER SHOWS US HIS DECISION MAKING PROCESS BY WHICH WE CAN LEARN WISDOM IN GOD’S WORLD.

1. The criticism against Peter is direct. It went against everything that this group of Jewish believers in Jerusalem believed to be able to have close fellowship over food with Gentiles. They loved their country too much like Jonah.

2. Peter’s response is detailed. Peter is not articulating his own wisdom. He is showing that he was led by God: in his prayer, by the working of the Holy Spirit, and by the word of God.

3: How does the story resolve? The Jerusalem Church leadership is quieted and obeys the word of the Lord and welcomes in the Gentiles.

4. Application - how do we make wise decisions?

A. Question one: how do you decide to do what you are going to do? The most important question is not will I make more money but what does the Lord Jesus Christ want me to do right here? Follow Peter’s pattern: pray, follow the Spirit’s leading, check everything with the word of God.

B. Question two: are you willing to follow the Lord even if it means opposition and criticism? The opposition and criticism in this case comes from within the church. Also later, Peter lapses and refuses to eat with Gentiles (Galatians 2) and Paul corrects him and Peter repents.

C. Question three: are you teachable and open to sound biblical reasoning? These Jewish Christians were humble to listen and obey the will of God. They were dependent upon God not their own transitions or mindset.

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As the Gentiles receive the Holy Spirit and Peter eats with them, how does the news of this hit the believing Jews in Jerusalem who would not eat with Gentiles?	Peter is confronted. He tells of the vision he was given. He tells of Cornelius’ visit by the angel to meet Peter. He tells of the Gentiles filling of the HS. The Jews endorse.	Clean HS fell on them	C-v8-9: rise, kill, eat, do not call uncommon P-v15: the HS fell on them like he did on Peter as was promised in the OT and v16 Jesus said you would get HS.	V1: he has a word. V9: he speaks and makes all clean. V11: he orchestrates events to his will V14: he saves and fills with the HS. V16: he commissions; V18: he grants repentance, is praised

Notes:	Passage: Acts 11:1-18
<p><u>Vs 1-There is wrong love of nation:</u></p> <p>“Again, the immoderate love of their nation did hinder them from acknowledging the work of God” (Calvin p456).</p>	<p>[1] Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had received the word of God. [2] So when Peter went up to Jerusalem, the circumcision party criticized him, saying, [3] “You went to uncircumcised men and ate with them.” [4] But Peter began and explained it to them in order: [5] “I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me. [6] Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. [7] And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ [8] But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ [9] But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ [10] This happened three times, and all was drawn up again into heaven.</p> <p>[11] And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. [12] And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man’s house. [13] And he told us how he had seen the angel stand in his house and say, ‘Send to Joppa and bring Simon who is called Peter; [14] he will declare to you a message by which you will be saved, you and all your household.’ [15] As I began to speak, the Holy Spirit fell on them just as on us at the beginning.</p> <p>[16] And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ [17] If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God’s way?”</p> <p>[18] When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”</p>

Notes & Quotes:

- Vs 18-How do we respond with goodness? “The end doth show that those were not moved with malice which did contend with Peter; for this is an evident sign of godliness, in that being thoroughly instructed touching the will of God, they cease forthwith to contend” (Calvin p463).

Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY was Peter criticized v3? Nationalism has replaced the love for others, not counting others as more important than yourselves to eat with and fellowship.	WHAT is the message of the sheet vision used 3x in the book of Acts v9? Gentiles are made clean by gospel in the same way as Jews, namely by the Messiah’s work.	HOW is one saved v18? God has granted repentance that leads to life. That is grace being granted even the desire to repent and turn to a new path.	We criticize. We segregate between people and people groups instead of considering as equals and experiencing deep fellowship over a meal. We stand in God’s way.	We worship you who creates and makes clean. Forgive our looking down on others. Thank you for the power of the HS in us. Help us to walk in deep fellowship with one another

“More Than a Trivia Answer: Lessons from a Forgotten Church”

Pastor Ryan, 2/27/22: Intro: Where was the first church where followers of Christ were first called Christians? Antioch, the third largest city of Rome, estimated 500,000 people, a diverse city of culture, ethnicity, and trade. [The Jews here would get Hebrews letter.]

HEADLINE: THIS IS A PICTURE OF A VIBRANT CHURCH FOLLOWING JESUS.

Key Question: What does it mean for this church to be called followers of Christ?

1. Christians live to point others to the good news of Jesus Christ. What nickname would they give you after living with you for a few weeks? “Christian?” We talk about what we are passionate about, what has changed the affections of our hearts, what we worship.

2. Christians live to encourage other believers grow in their faith. That is what we see Barnabas doing in v24 and Paul and he doing in v26. Who is that Barnabas in your life? Who are you that for other(s)? Don’t hold back encouragement - point it out not just at funerals, but do it now as you see the grace of God at work today.

3. Christians live to sacrificially and generously help others in the body of Christ. V27-30 the main point is not the prophecy but the response: Christians gave according to ability. This is not a wealthy area so many would have given sacrificially. They gave to another ethnic group, believers who they never met nor would likely ever meet 300 miles away.

4. Christians live first and foremost to love Jesus. They believed the good news about him, and they loved him more than anything else. That is the most important mark of a Christian. It was the hand of God that

The Gentile Church at Antioch

Acts 11:19 After the stoning of Stephen in 35AD, some Greek-speaking Jewish believers travel to Antioch in Syria to spread the Good News to the Jews living there (see 1 on Map 20).

Acts 11:20-21 Other believers from Cyprus and Cyrene (in modern-day Libya) also arrive in Antioch and preach to the Greek-speaking Gentiles living there (see 2 on Map 20).

Map 1: Antioch where they were first called Christians

Map 20 Antioch - The Gentile Church
Source: TheBibleJourney.org

Acts 11:22-24 Barnabas (who is also from Cyprus – see Acts 4:36) is sent to investigate the new Gentile believers in Antioch (see 3 on Map 20). He is pleased to see evidence of God’s grace poured out on the Gentiles, and encourages them.

Acts 11:25-26 Barnabas goes to Tarsus in 43AD and brings Paul back to Antioch (see 3 & 4 on Map 20). They stay here teaching the new believers for a year.

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Context: Before the gospel goes to Rome the center of the known world, “Luke provides a ‘bridging passage’” reminding us it was Jews fleeing Stephen’s death that had Gentiles in Antioch believing (Thomas p317) Flow: Gentiles and Jews worship together in Antioch. Barnabas is sent from Jerusalem to investigate. He concurs. He gets Paul from Tarsus. They teach 1 year in Antioch.		-V20 Hellenists: Greek speaking Gentiles living in Antioch -V24 full of the HS: Luke “showed from WHAT foundation this goodness did flow”, it did not come from Barnabas but the fountain of him being a good man was God (Calvin p470). P-v21: the HS brings belief and growth and change and fellowship C-v22: Barnabas was sent.		V20-he is preached. V21-he causes belief and turning to him. V23-his work of grace can be seen. V24-character flows from the Holy Spirit. V26-he has revelation of God in Word V28: he reveals

Notes:	Passage: Acts 11:19-30
<p>A new THIRD-WAY:</p> <p>“The name ‘Christian’ was initially used to distinguish believers not from non-Christians, but from Jews and Gentiles. Up until this moment, everyone belonged to one or the other grouping” (Thomas p323).</p>	<p>[19] Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. [20] But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. [21] And the hand of the Lord was with them, and a great number who believed turned to the Lord. [22] The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. [23] When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose, [24] for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. [25] So Barnabas went to Tarsus to look for Saul, [26] and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.</p> <p>[27] Now in these days prophets came down from Jerusalem to Antioch. [28] And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius). [29] So the disciples determined, every one according to his ability, to send relief to the brothers living in Judea. [30] And they did so, sending it to the elders by the hand of Barnabas and Saul.</p>

accomplished all this belief and change and not them trying harder. So, keep our eyes on Christ. All we have is evidence of the matchless grace that he has on and over our lives.

Notes & Quotes:

- Vs22-The Jerusalem church sends help to Antioch not judgment: This is not a power play from Jerusalem “but by sending help” they want to see this church thrive and understand what they need and get it for them. I had read this as them being skeptical, but Calvin points out that since this is AFTER Peter has already informed them of the punchline of the ‘sheet revelation’, they want to help. “To conclude, Barnabas was sent to bring them farther forward in the principles of faith; to set things in some certain order; to give the building which was begun some form, that there might be a lawful state of the Church” (Calvin p468-469).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does Luke include this story? There are more “Cornelius and Peter”-type incidents happening by the Holy Spirit where he falls on Gentile believers	WHAT did this new “Christian” (Jew/ Gentile) church need in Antioch? V26 Paul and Barnabas explaining Christ in all the OT, the gospel message of Acts that Jesus saves.	HOW did the gospel make it outside Jerusalem to Gentiles in Antioch? V19 Stephen’s death moved Jews to multiple places and they shared in Antioch.	V22: we are made to be dependent upon one another and upon the good structure that God has for his church for order and worship and long term thriving of his mission.	Dear God of providence we praise you. Forgive our independence from you and others. Thank you for living faith like this church. Help us to encourage one another’s faith.

“Big God, Big Hope”

Pastor Ryan, 3/6/22: Intro: Sometimes the simplicity of children’s Sunday school songs have a profound truth they are hammering home: “My God is so great, so strong and so mighty there’s nothing my God cannot do.” We need not forget this truth.

HEADLINE: GOD MIRACULOUSLY RESCUES PETER FROM PRISON DEMONSTRATING THAT THERE IS NO ONE LIKE HIM. THEREFORE, WE SHOULD LIVE DIFFERENTLY.

1. The setup: while Antioch is thriving, Jerusalem has martyrs. This is Herod’s grandson, the one who killed babies when he heard Jesus was born somewhere King of the Jews.
2. The miraculous escape: Peter is on death row, ready to die imminently just like James. Peter is not plotting his escape but is in deep sleep resting in God so much so that the angel strikes him hard on the side to wake him up. He walks by trained guards and the gate opens by itself - Peter is doing nothing, and it is clearly the power of God moving.
3. The interaction with church: despite their fervent prayer, they do not believe that Peter has arrived. They think he is dead, his angel is here instead, or she is making this up.
4. The aftermath: the soldiers get the death sentence that Peter escaped. Ironically, they had nothing to do with Peter’s escape.
5. In light of these four sections, how can we live differently? A. We should pray. If God can do this and is this powerful, why would we not pray? Do we fail to pray because our view of God in the west is just too small? It would seem Herod had all the power and the church had none, but that is not how the passage unfolds. B. We should trust God no matter the circumstance. He delivers Peter and James dies by the sword. He loves us, and he is all-powerful. C. We should live boldly. If God can raise Christ from the dead, deliver Peter from death row, rescue Daniel from the lions’ den, we do not have to cower in fear. If God is for us, who can be against us. That was true even for James.

Notes & Quotes:

- Vs2-James still had years of ministry left: “In this light, his death seems to be such a waste, a pointless act of cruelty showing either that God is not in control or that he does not much care!.. [Instead they] placed God firmly in control... No doubt his death galvanized the disciples to boldness. Not least it taught them that here ‘we have no lasting city, but we seek the city that is to come’ (Heb 13:14)” (Thomas p330-331).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Meanwhile as the church in Antioch is thriving, the church back in Jerusalem is under great persecution.	There are people being killed in Jerusalem for their faith in Jesus. Peter is captured to death row. An angel of God releases him. The church is encouraged in their faith.	Pray / prayer: v5 church prayed for him ongoing; v12 many gathered to pray even at night;	C-v7-9: get up quickly, dress, put on shoes, jacket, follow me C-v17: be silent; tell this miraculous escape to James and the brothers	V5,12 he was prayed to on Peter’s behalf V7 he has angels that he sends that accomplish his will V10 he is limitless and not bound by the material world V17 his angel rescued Peter from jail

Notes:	Passage: Acts 12:1-19
<p>“Prayer is not a signal of last resort but of faith in the sovereignty of God” (Thomas p333).</p> <p><u>Vs11 is language from the Exodus:</u> “References to rescue are common in the OT, but the wording here is particularly close to Exod. 18:4, 10 LXX, where Moses’ deliverance from Pharaoh is described (Garrett 1990: 675)” (Beale p 581).</p>	<p>[1] About that time Herod the king laid violent hands on some who belonged to the church. [2] He killed James the brother of John with the sword, [3] and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. [4] And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. [5] So Peter was kept in prison, but earnest prayer for him was made to God by the church.</p> <p>[6] Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison. [7] And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on the side and woke him, saying, “Get up quickly.” And the chains fell off his hands. [8] And the angel said to him, “Dress yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.” [9] And he went out and followed him. He did not know that what was being done by the angel was real, but thought he was seeing a vision. [10] When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him. [11] When Peter came to himself, he said, “Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.”</p> <p>[12] When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying. [13] And when he knocked at the door of the gateway, a servant girl named Rhoda came to answer. [14] Recognizing Peter’s voice, in her joy she did not open the gate but ran in and reported that Peter was standing at the gate. [15] They said to her, “You are out of your mind.” But she kept insisting that it was so, and they kept saying, “It is his angel!” [16] But Peter continued knocking, and when they opened, they saw him and were amazed. [17] But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, “Tell these things to James and to the brothers.” Then he departed and went to another place.</p> <p>[18] Now when day came, there was no little disturbance among the soldiers over what had become of Peter. [19] And after Herod searched for him and did not find him, he examined the sentries and ordered that they should be put to death. Then he went down from Judea to Caesarea and spent time there.</p>

Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
<p>WHY did Peter say to recount the story to James/brothers? To share their amazement v16 on all that God can and does do, to encourage their faith.</p>	<p>WHAT were Peter and the church doing? Sleeping deeply (rest) v6 and praying v6, 12), two very dependent postures as finite being on our God.</p>	<p>HOW do these believers respond? In dependent, fervent prayer v5,12 to the fear and suffering and complete amazement to Divine rescuing power.</p>	<p>V16 we can pray but not expectantly not looking for God to answer really in any way he chooses as all ways are open to him - too small a view of God sometimes</p>	<p>Lord, we worship you in amazement! We are slow to see your majesty and power. Thank you for hearing and acting. Help us pray fervently and dependently.</p>

“Worms, Dramatic Deaths, and the Glory of the One True King”

Pastor Ryan, 3/13/22: Intro: Today’s passage is an attention grabber like Samson and the conquest by a donkey’s jawbone. There are valuable lessons here to learning about God beyond the radical death by worms.

HEADLINE: GOD IS ABOVE ALL RULE AND NOTHING CAN THWART HIS CHURCH.

1. Worldly power is both fleeting and hollow. He was flexing his muscle. He was angry with Tyre and Sidon and sanctioned them from receiving plenty of food from him. While other rulers like Alexander the Great, Kaiser Wilhelm, etc. had incredible power. they are dead and their power does not last.
2. God is both just and merciful. Why is Herod struck down? He allowed men to worship him as God refusing to give glory to the One true King. The robe, according to Josephus, was lined with silver thread and when he was in the amphitheater on the Mediterranean town of Caesarea where he addressed this crowd, the sun from the east would have hit him causing him to glow. He violently persecuted the church of Christ, and God’s justice prevailed. The fact that stories like this do not happen more regularly reminds us that God is patient in mercy for us who rob God of his glory due his name. On the cross we see God being both just and merciful.
3. The word of God is unstoppable v22-24. See the contrast - “breathed his last BUT the word of God multiplies.” The passage as a whole moves from Herod having all the power to the church increasing and multiplying. “You can bury the workman, the work goes on.”
4. There is only ONE King and ONE kingdom that will last forever. If worldly power is fleeting, why would you pursue that when this kingdom remains? Hared’s death encourages us and humbles us: God’s justice will not tarry forever, and I have not reason to steal God’s glory. The justice and mercy of God should drive us to the cross. It is not too late to run to Christ and be saved. You could have been Hared but by his mercy we will not have to face God’s judgment because Christ has for me and given me his righteousness. If the result is God’s word is unstoppable, then we should double down.

Notes & Quotes:

- Vs20-God hates the pride that threatens his Seed: “A worthy history, which doth not only show, as it were in a glass, what end is prepared for the enemies of the Church, but

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After Herod kills James and Peter escapes by the angel, he leaves Jerusalem and travels to the coastal city of Caesarea, steals worship from God and dies.	The scene opens in Caesarea on the sea. Herod has sanctioned two cities and they come graveling and worshipping him. He dies. The word of God multiplies.	BUT v24: the contrast between Herod losing great power and the church multiplying greatly.	C-v23: give God glory P-v24: the seed of the woman will not ultimately be prevailed over by the seed of the serpent (Genesis 3 reference)	V23-he is jealous of his glory which is good for us; he can execute justice immediately through angels; V24-he speaks the word and it multiplies

Notes:	Passage: Acts 12:20-25
V25: Paul and Barnabas return to Antioch after taking the money / offering down to Jerusalem in Acts 11:27-30 (Calvin p495).	<p>[20] Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food. [21] On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. [22] And the people were shouting, "The voice of a god, and not of a man!" [23] Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.</p> <p>[24] But the word of God increased and multiplied.</p> <p>[25] And Barnabas and Saul returned from Jerusalem when they had completed their service, bringing with them John, whose other name was Mark.</p>

also how greatly God hateth pride. The Scripture saith that 'God resisteth the proud' (1 Peter 5:5)" (Calvin p489).

- V20-Tyrants are in the lineage of the seed of the serpent: "As great as Herod was, he was an enemy of the people of God. The kingdom of God has always had to contend with tyrants bent on its destruction... Behind these tyrants lies the outworking of Satan's opposition, the 'seed of the serpent' in Genesis 3, which grows into Revelation 12's great red dragon, intent on devouring the seed of the woman" (Thomas p342).
- V22-The irony and poetic justice of taking the mighty down with the smallest: "In like sort Pharaoh, for as much as he did so oft exalt himself against God with untamed pride, he was not orderly assailed by some prince that did boarder upon him, but locusts and caterpillars were God's warriors [soldiers] to make way against him, (Exodus 8:17, 24); for the more proudly a man exalteth himself, the more doth he deserve to be cast down of God into the lowest hell with shame and reproach" (Calvin p493).
- Vs24-The church is the people of God, described in the same ways as Israel in the OT: 12:24 The LXX phrase "grew and multiplied" originally applied to the people of Israel but now applies to the word of God, the preaching of which expands the number of believers (cf. 19:20). Beale P581

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does Hared's rule get overthrown? He is part of the Genesis 3 seed that cannot prevail over the Seed of the Kingdom of God.	What was Herod's sin? V2 murder of James, V22 the pride of not being dependent upon his Creator but believing he was a god independent of God.	HOW do we respond? Live for the true King and his kingdom.	We all tend to think we are a much bigger deal than we really are.	O sovereign King, there are none like you. Forgive our pride. Thank you for mercy and justice. Root our humility in our dependency on you.

“To the End of the Earth” - Paul’s first missionary journey

Pastor Seth Rehmert, 3/20/22: Intro: After Christ departs by ascending into heaven, the church is built and thrives and grows and expands and suffers.

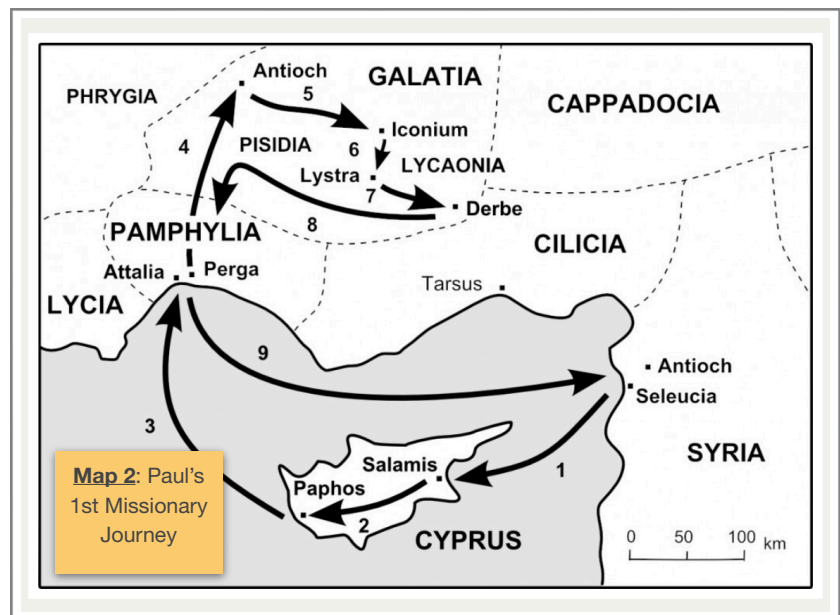
HEADLINE: GOD IS NOT DONE SAVING HIS PEOPLE.

1. God gives a commission: They are thriving and fasting and praying as a church and the Holy Spirit chooses these two for missionaries to carry God’s name to the Gentiles. Why? Because God is not done spreading the good news.
2. The apostles display submission: This would have been a diverse community growing in their faith and fellowship, an easy place to stay, but they obeyed and left.
3. The enemy holds fast in opposition: we can expect that as the good news spreads, the enemy works to shut it down. Don’t be surprised. The people we think will get the good news are not always as it seems: Bar-Jesus as a Jew would be the likely candidate not the powerful, very intellectual governor of Rome.

Exhortation and application: a. No one is able to snatch God’s own out of his hand (John 10:28-29). The demon induced magic was no match for God’s love and power and good news going to this proconsul. B. We get to work in his vineyard and display the goodness of God and hope of his gospel to those stuck in darkness around us and around the world.

Notes & Quotes:

- Vs10-Bar-Jesus was undoing God’s work completed through John the Baptist: “It sounds as though the apostles were thinking of an Isaiah passage that predicted the ministry of John the Baptist... Isa 40:3-5... The words ‘crooked’ in v10 and ‘turn’ v8 are the same in the original



Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Herod is judged and dead and the church is thriving. The first missionary journey begins.	The Antioch church had 5 elders and were worshipping and fasting for direction on next steps. The Holy Spirit calls Paul and Barnabas to be missionaries. They start journey 1.	Niger, Lucius v1: “Also from N Africa, a Libyan. Already, then we must note the multiethnic nature of the leadership in Antioch” (Thomas p362).	C-v2: set apart Paul and Barnabas for the missionary work C-v10: stop making crooked the straight paths of the Lord P-v11: no one will prevail against God.	V2 he is worshipped, more satisfying than food; his Spirit calls to meaningful work. V5 he has revealed himself and it is written down in word V11 he judges V12 his teaching is astonishing

Notes:	Passage: Acts 13:1-12
<p><u>They had a long walk once on Cypress:</u> “Paphos was 90 miles (145 km) southwest of Salamis and was the seat of the Roman government of Cyprus... The proconsul was the highest-ranking official in a Roman senatorial province” (ESV Study Notes).</p>	<p>[1] Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. [2] While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” [3] Then after fasting and praying they laid their hands on them and sent them off.</p> <p>[4] So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. [5] When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John [Mark] to assist them. [6] When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet named Bar-Jesus. [7] He was with the proconsul, Sergius Paulus, a man of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. [8] But Elymas the magician (for that is the meaning of his name) opposed them, seeking to turn the proconsul away from the faith. [9] But Saul, who was also called Paul, filled with the Holy Spirit, looked intently at him [10] and said, “You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? [11] And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time.” Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand. [12] Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord.</p>

Greek. Elymas was attempting to *turn* the proconsul away from the faith by urging him to walk a *crooked* path. John the Baptist, on the other hand, was trying to *turn* people away from the *crooked* path. Elymas was an antichrist figure! He was doing the very opposite of God, resisting the work of the Holy Spirit” (Thomas p360).

- Vs12-God is sovereign and uses missions as his means to spread a white-hot enjoyment of him: “When God is at work, nothing can stand in his way. God’s sovereignty should not be employed as a means of denying our responsibility in evangelism and mission. God is at work here, but he works through the agency - the zeal and obedience - of the apostles. We must not utilize the reassurance of God’s sovereignty to undermine what God is calling on us to do” (Thomas p361). Rather it empowers and inspires it because salvation which is impossible with man is able with God. Look for his hand at work.

Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does this intellectual powerful governor believe? V12 he was astonished AT THE teaching of the Lord. He saw God as true and all-powerful.	WHAT is the value of the message of the gospel? V12 the reality of who God is and what he can do is even better than audience captivating magic.	HOW did they spread the message? 1. they arrived v5, found the Jewish synagogues where they knew the OT, they showed Christ. 2. That news reached the proconsul v7.	V7-10 we will use deceit and villainy to hold on to our position with men of power. V12 we need to be astonished above having power, God does that in himself.	O Lord above all power and magic, we praise you. Forgive our settling for lesser things. Thank you the good news is real and rooted in Christ. Astonish us with who you are.

“The Substance of the Good News”

Pastor Ryan, 3/27/22: Intro: This is Paul’s first recorded sermon and probably summarized. It is a sharp contrast to Ryan’s first sermon where he learned to change.

HEADLINE: JESUS IS THE FULFILLED PROMISE OF THE CAPABLE SAVIOR FROM SIN.

1. The setting - where does this take place? See the map (above). John Mark leaves the journey and heads back to Jerusalem, a rift between Barnabas and Paul that will last a long time. This is a 100 mile walk on foot through mountains with roadside thieves. They were that committed to spreading the good news. They gave encouragement in the synagogue.
2. The content of Paul’s sermon - it is about Jesus. A. Jesus is the promised messiah in the OT, i.e. 2 Samuel 7. John the Baptist confirms this too. B. Jesus died and rose again (v26-37). C. Forgiveness is found in Jesus and freedom from the slavery of sin. The “great exchange” - he gets our sin and we get his earned righteousness. D. You must respond in faith. This is not good news unless we understand our need for it as broken sinners. We tend to think there is a middle ground: rather I can go to heaven by being a good enough person or believe in God in a general way.
3. The crowd’s response - many grew and many were jealous.
4. Our response - exhortation and application: A. The substance of the good news is Jesus. Paul covers a lot of ground in his four point sermon, but each point is about Jesus. We are not trying to make our kids or friends to be church-goers. Rather it is for them and us to see and savor the beauty of Christ. B. The good news will often bring opposition. The crowd was jealous and reviled them. There is a war going on around us in the real, tangible, spiritual realm around us. If they killed Jesus we will suffer too. C. The good news is actually good news. There is joy, rejoicing, and freedom found in this passage. So why is it good news? It is not advice but substitutionary adoption and restoration. Even though the gospel can provoke great opposition, it should be proclaimed as it is the only message that saves and satisfies.

Notes & Quotes:

- Vs34-Jesus the permanent king does not see the corruption of the grave like David:
 “Thus we can conclude that the promise made to David in Ps. 16 has been transferred to

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Paul and Barnabas start the second leg of their missionary journey leaving Cyprus and arriving in modern day Turkey.	Paul preaches in a synagogue summarizing the OT pointing to Jesus. The next Sabbath the whole town shows up to hear more; the Jewish leaders are jealous. The Gentiles believe in joy.	V39: freed 2x, in Jesus we are freed from sin in a way that the Law of Moses which also was from God could not do.	Pv23, 33: Jesus is the promised messiah that came, died, rose. Pv35: Jesus will not die but serve forever, not see corruption. Cv40: beware Cv42: urged to continue in grace Cv47: tell Gentiles	V16 he is feared V17 he chose Israel and made them great V19 he gave land, judges, king, promised king Jesus V25 he is worthy V30 he raised Christ V40 he confounds the scoffers

Notes:	Passage: Acts 13:13-52
<p><u>V22-Paul's history lesson of Israel ends in vs22 making the point that God has been active and faithful:</u> "This ends the brief account of Israel's history under the care and initiative of God, which culminates in the appointment of his agents as their rulers" (Beale p583).</p> <p><u>V32-33-Paul quotes Psalm 2:7 saying this savior promised is Jesus:</u> "The significance of the citation is, accordingly, that a messianic psalm is applied to Jesus, who is given status as the Son of God. The promise made in the psalm is fulfilled in Jesus" (Beale p585).</p> <p><u>V36-Jesus continues to be the active savior:</u> "Now the argument is somewhat similar to that in [Acts] 2:25-31. It is a historical fact that David did die and see corruption. His activity was confined to (continued below).</p>	<p>[13] Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, [14] but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. [15] After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it." [16] So Paul stood up, and motioning with his hand said:</p> <p>"Men of Israel and you who fear God, listen. [17] The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. [18] And for about forty years he put up with them in the wilderness. [19] And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. [20] All this took about 450 years. And after that he gave them judges until Samuel the prophet. [21] Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22] And when he had removed him, he raised up David to be their king, of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' [23] Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised. [24] Before his coming, John had proclaimed a baptism of repentance to all the people of Israel. [25] And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.'</p> <p>[26] "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. [27] For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. [28] And though they found in him no guilt worthy of death, they asked Pilate to have him executed. [29] And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. [30] But God raised him from the dead, [31] and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. [32] And we bring you the good news that what God promised to the fathers, [33] this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "'You are my Son, / today I have begotten you.'</p> <p>[34] And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "'I will give you the holy and sure blessings of David.'" [35] Therefore he says also in another psalm, "'You will not let your Holy One see corruption.'</p> <p>[36] For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, [37] but he whom God raised up did not see corruption. [38] Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, [39] and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.</p>

Notes:	Passage: continued
(Continued) his own generation, and then he ‘fell asleep’ (2 Sam. 7:12; 1 Kings 2:10) and ‘was gathered to his ancestors’ (Judges 2:10; cf. 2 Sam. 7:12). But whereas in chapter 2 the use of the psalm is part of the argument regarding the exaltation of Jesus, here the stress is more on the continuing incorruptibility of the risen Jesus, so that he continues to be active as a savior” (Beale p586).	<p>[40] Beware, therefore, lest what is said in the Prophets should come about: [41] “‘Look, you scoffers, / be astounded and perish; / for I am doing a work in your days, / a work that you will not believe, even if one tells it to you.’”</p> <p>[42] As they went out, the people begged that these things might be told them the next Sabbath. [43] And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.</p> <p>[44] The next Sabbath almost the whole city gathered to hear the word of the Lord. [45] But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. [46] And Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. [47] For so the Lord has commanded us, saying, “‘I have made you a light for the Gentiles, / that you may bring salvation to the ends of the earth.’”</p> <p>[48] And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. [49] And the word of the Lord was spreading throughout the whole region. [50] But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. [51] But they shook off the dust from their feet against them and went to Iconium. [52] And the disciples were filled with joy and with the Holy Spirit.</p>

“you” (Isa. 55[:3]) and therefore must refer not to him [David], but rather to the Messiah. It is primarily a promise of resurrection from the dead and therefore of everlasting incorruption, but this is significant for ‘you’ in that this implies the **permanent dominion** of the Messiah, which is made possible only by his resurrection and hence his ability to save and to forgive (13:38)... the faithfulness of God to David will continue to be shown to a later generation by God’s raising up of Jesus to be the author of forgiveness and justification (13:38). Thus there is a renewal of the covenantal promises to David through Jesus” (Beale p586).

Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
V27 WHY did the Jewish leaders kill Jesus? because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath.	V16-33 WHAT was Paul’s message / good news? that what God promised [Christ in OT], this he has fulfilled to us their children by raising Jesus.	V42, 48, 52: HOW did the people respond? With joy: hear more next week; rejoiced v48; the apostles were filled with joy too - Phil 2:17-18	-We can be slow to believe v40. -We can respond with spite from jealousy when we are overshadowed by another person or people v44-46.	O God who reveals himself and keeps promises, we glorify you. Forgive our slowness to believe all your words. Thank you for Christ. Fill us with your joy to overflow.

Diversity in Antioch - so much so they needed a new name!

“Divided City, United Church Followers of Jesus were first called ‘Christians’ in Antioch (Acts 11:26). The term means ‘those belonging to Christ.’¹ However, the name that now defines over a third of the world and two billion people was not self-selected. Other people called the disciples of Jesus “Christians.” Have you ever wondered why? Ethnic harmony was part of the story. Antioch thrived as a metropolitan city with people from a variety of ethnicities and backgrounds. Like many Roman cities, it was segregated by design”...

“At the establishment of Antioch in 300 BC a wall separated Syrian people from Greek people.² As the city grew under Roman domination, eighteen ethnic groups divided its population.³ As in many cities in the empire, ethnic division and violence were common.⁴ Segregation was their solution. Sound familiar? A thriving church blossomed in Antioch. Historians are not certain who planted this assembly, but it became the launching pad for the spread of the gospel to the uttermost parts of the earth (Matt. 28:18–20). The book of Acts demonstrates the strategic and transformative influence of the church in Antioch. The church experienced an inexplicable unity forged by the gospel. That’s why a new name—“Christian”—was needed”...

“I’d like to invite you to join me in helping the church look more like heaven—right now. And I’m going to suggest a place to start: lament. The biblical language of empathy and exile, perseverance and protest, can open the door for reconciliation. By learning to weep with those who weep we can take steps toward living in harmony with one another (Rom. 12:15–16). As you’ll see, lament won’t solve all the problems. But it can help” (Vroegop).

Who is the Holy Spirit?

Acts 13:1-12 - “When the Holy Spirit comes into our lives, he comes not merely as the Spirit of the Son, nor merely as the Spirit of the Father, but as the Spirit of infinite love between the Father and the Son, so that we may love the Father with the very love of the Son, and love the Son with the very love of the Father” (Piper).

“Jesus Matters the Most”

Pastor Jim, 4/3/22: Intro: This first missionary journey was dangerous. It is like the resiliency of Coyote going after Roadrunner in the great Saturday cartoons of the 1970's.

HEADLINE: PAUL ENDURED IMMENSE TROUBLE AND MOVED FORWARD. HOW?

1. Jesus matters the most over everything: It is even over men poisoning minds against them v2. He matters most over being sought as gods v14. He matters more than being left for dead v19, and he enters the same city. They go back to the same three towns where they were persecuted v21. They return to Antioch from where they were sent.

2. Exhortation and application: A. There is power in the gospel: Romans 1:16 the gospel is the power of God for salvation. They are given boldness in the face of grave opposition. Nothing can overpower the gospel - they came back to towns they were in and saw the fruit of the gospel growing in lives. B. Does Jesus matter the most to you? When he is the all-satisfying pleasure of your soul and life, you can lose it all and have contentment.

Notes & Quotes:

- V14-15-God's common grace shows his patience and glory: “Paul tells these Gentiles who had no knowledge of the Jewish Scriptures that their regular harvests, the food they eat every day, and the gladness they experience in the ordinary activities of life are all a witness from God of his existence, wisdom, and goodness. They should not think that these things ‘just happen’ or that they are the work of some local deities, for they are from the one true God ‘who made the heaven and the earth’” (ESV Study Notes).
- Vs15-In contrast to idols that can't see, Paul calls them to know the living God: “Paul continues with an informal citation that Peter has already used in 4:24 and that will

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
The last two sections show events from this first missionary journey, and this section concludes the trip back to Antioch.	They minister and get abused in Iconium, same at Lystra where they heal a man. Paul is left for dead, goes to Derbe. Backtracks the cities to Antioch.	-V22 strength and encouragement came in the truth “through many tribulations we must enter the kingdom of God.” -V23 in prayer and fasting picked elders	C-v15: stop worshipping us as gods. P-v17: creation's rains witness God. P-v25: God will accomplish what he calls you to Phil 2:13	V1 he is believed V3 he granted signs to prove his grace V15 he is living, he created heaven, earth and sea, all in them. V17 he sends rains as a witness to him.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY did they stay longer v3? Because people BOTH believed and others poisoned the minds. Jesus matters more than anything.	WHAT was the work v26? They were called to speak the hope of the gospel. This work was completed and not stopped. God was who opened doors.	HOW did they respond to be called gods in contrast to Herod v14? They tore their clothes, said they were vain gods, turned attention to THE God.	V1-5 in our unbelief we sow discord. V8-118 we give glory to the wrong place, steal from God V22 we get surprised and overwhelmed with tribulations.	Father, Bringer of Good News, glory to you not us. Forgive our unbelief. Thank you for the courage we have in you. Help us grow in faith and love and trust in you.

Passage: Acts 14:1-28 - Return to Antioch to end the First Missionary Journey

[1] Now at Iconium they entered together into the Jewish synagogue and spoke **in such a way that a great number of both Jews and Greeks believed**. [2] But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. [3] **So** they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands. [4] But the people of the city were divided; some sided with the Jews and some with the apostles. [5] When an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, [6] they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country, [7] and there they continued to preach the gospel.

[8] Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. [9] He listened to Paul speaking. And Paul, looking intently at him and **seeing that he had faith to be made well**, [10] said in a loud voice, "Stand upright on your feet." And he sprang up and began walking. [11] And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, "The gods have come down to us in the likeness of men!" [12] Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. [13] And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds. [14] But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, [15] "Men, why are you doing these things? We also are men, of like nature with you, and **we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them**." [16] In past generations he allowed all the nations to walk in their own ways. [17] Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness." [18] Even with these words they scarcely restrained the people from offering sacrifice to them.

[19] But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. [20] But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. [21] When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, [22] **strengthening** the souls of the disciples, **encouraging them** to continue in the faith, and **saying that through many tribulations we must enter the kingdom of God**. [23] And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

[24] Then they passed through Pisidia and came to Pamphylia. [25] And when they had spoken the word in Perga, they went down to Attalia, [26] and from there they sailed to Antioch, where they had been commended to the grace of God for the work that they **had fulfilled**. [27] And when they arrived and gathered the church together, they declared all that **God had done** with them, and how **he had opened a door of faith** to the Gentiles. [28] And they remained no little time with the disciples.

reappear in 17:24. The citation could be from Exod. 20:11 or Ps. 146:6, since the wording is virtually identical" (Beale p588). In Commandment #4 of the 10 Commandments - don't work one day / week - we read this description of God which is the ground for the command to keep the Sabbath: "For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy" (Exodus 20:11).

“Important Meetings and Important Doctrines”

Pastor Ryan, 4/10/22: Intro: The Tehran Conference of 1943 with Stalin, FDR, and Churchill was where the military strategy was done to defeat Hitler 18 months later. This Acts 15 meeting is even more weighty, changed history, and echoes through eternity.

HEADLINE: GENTILES ARE SAVED BY FAITH ALONE JUST LIKE JEWISH PEOPLE.

1. The problem - can faith in Jesus be enough to be saved for a Gentile and not be circumcised too, becoming like a Jewish person (v1-5)? That is the main issue at hand.
2. The meeting - Peter and James have the main recorded speaking parts v6-21. Peter recalls ten years ago (Acts 10) of the Gentile conversion of Cornelius by the Holy Spirit. Amos 9:10-12 is quoted by James to show that God has always had in plan to include the Gentiles into the kingdom. Therefore, faith in Jesus Christ is sufficient.
3. The result from the Council - the resolution is sent back to the Antioch church v22-35. The people rejoice hearing this news and still reverberates today. “How does one become right with God” - that is the point. Gentiles need to be sensitive to Jews they are to live in community. That is the purpose of the exhortation to abstain from four things listed here.
4. Exhortation and application: A. Truth exists, and it matters. The council did not decide something, they summarized what God had revealed about being right with God. B. To know what is true, we must look to the word of God with the guidance of the Holy Spirit (v13+). C. Truth matters, but unity matters too. “We need to be an iron pillar on the essentials of the faith but a reed on non-essentials” (Newton). D. Salvation is by grace alone through faith alone, and how we live still matters. It is the fruit of our changed root.

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After the first missionary journey where Gentiles were saved, people came to the home church in Antioch saying that these Gentiles had to obey the law of Moses too and were not saved.	The Antioch church had no small dissension over HOW to be saved. The church sent Paul and others to Jerusalem to debate it. The leadership returns them with salvation by faith.	V29 Blood in meat, etc.: “Gentile Christians could have fellowship with Jewish Christians and avoid giving unnecessary offense” (ESV Notes). All 4 listed here are common in idolatry.	Pv11: we have always been saved in OT and NT alike by grace alone through faith alone. Pv17: Gentiles will be saved in mass.	V4 He had gone with them on the missionary journey. V7-12 He sent Peter to Gentiles, gave them the HS, cleansed their hearts, saved through grace. V12 He did signs and wonders thru Paul.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
V28 WHY were they able to send the letter with resolution? Because it seemed good to the HS and to the leaders - dependent prayer to God.	WHAT about this list in v29 is NOT just another law replacing Moses’? This is about “the weaker brother”, living in community, forgoing preferences.	HOW are Gentiles saved v9-11? Same as Jews, by grace alone through faith, the Holy Spirit cleanses their hearts.	We need direction from the HS v28. We need leadership in dependent prayer on God to resolve disputes. We need encouragement & strength v32.	Praise you for your mercy without strings, for a great salvation by grace. We are dependent on you for all things. Thank you for grace. Help us proclaim it.

Passage: Acts 15:1-35 [1] But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” [2] And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. [3] So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the **conversion of the Gentiles**, and **brought great joy to all the brothers**. [4] When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. [5] But some believers who belonged to the party of the Pharisees rose up and said, “**It is necessary to circumcise them and to order them to keep the law of Moses.**”

[6] The apostles and the elders were gathered together to consider this matter. [7] And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. [8] And God, who knows the heart, bore witness to them, **by giving them the Holy Spirit** just as he did to us, [9] and he made no distinction between us and them, having cleansed their hearts **by faith**. [10] Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? [11] But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”

[12] And all the assembly fell silent, and they listened to Barnabas and Paul as they related what **signs and wonders** God had done through them among the Gentiles. [13] After they finished speaking, James replied, “Brothers, listen to me. [14] Simeon has related how God first visited the Gentiles, to take from them a people for his name. [15] And with this the words of the prophets agree, just as it is written, [16] “‘After this I will return, / and I will rebuild the tent of David that has fallen; / I will rebuild its ruins, / and I will restore it, / [17] that the remnant of mankind may seek the Lord, / **and all the Gentiles who are called by my name, / says the Lord, who makes these things [18] known from of old.**’ [19] Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, [20] but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. [21] **For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.**”

[22] Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, [23] with the following letter: “The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. [24] Since we have heard that some persons have gone out from us and **troubled you with words, unsettling your minds**, although we gave them no instructions, [25] it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, [26] men who have risked their lives for the name of our Lord Jesus Christ. [27] We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. [28] **For** it has seemed **good to the Holy Spirit** and to us to lay on you **no greater burden** than these requirements: [29] that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

[30] So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. [31] And when they had read it, they **rejoiced because of its encouragement**. [32] And Judas and Silas, who were themselves prophets, **encouraged and strengthened** the brothers with many words. [33] And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. [35] But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.



Eric Blick, Spring 2022

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