

# **ACTS 1 NOTES**

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## ARCHAEOLOGY AND THE BOOK OF ACTS

By Wilbur Fields

Brief bibliography of books on Archaeology and the book of Acts:

B = Blaiklock, E.M. *The Archaeology of the New Testament* (Grand Rapids: Zondervan, 1970).

D = Deissmann, Adolf. *Light from the Ancient East* (Grand Rapids: Baker, 1965).

F = Finegan, Jack. *Light from the Ancient Past* (Princeton, 1969).

H = Harrison, R.K. *Archaeology of the New Testament* (New York: Association Press, 1964).

OLB = Avi-Yonah, Michael; and Kraeling, Emil G. *Our Living Bible* (Jerusalem: Biblical Publications, Ltd., 1962).

R = Ramsay, Wm. M. *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (Grand Rapids: Baker, 1953).

W = Wright, G. Ernest. *Biblical Archaeology* (Philadelphia: Westminster, 1966).

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1. Ramsay found inscriptions in the **Phrygian language** at Iconium (R, 70-73) (cf. Acts 14:11! This discovery was one of the first things that caused Ramsay to change his mind about the trustworthiness of Acts.
  2. There is a Moslem shrine of the **Ascension** of Jesus on the summit of the Mount of Olives. This was formerly a Byzantine church (Acts 1:9-11). The ascension of Christ is recognized by the Moslems as a real event.
  3. There were plenty of **pools** available in Jerusalem for baptizing 3000 people (Acts 2:41). The main pools in the Jerusalem area were the Pool of Hezekiah, Pool of Israel, Pools of Bethesda, the Sultan's (or Serpent's) pool, Mary's pool (just outside of St. Stephen's gate on the east side of Jerusalem). Some of these pools now at Jerusalem may have been made after the time of the New Testament, but some of them (like the Pool of Israel) were certainly there in the time of the book of Acts.
  4. The **Gate Beautiful** (Acts 3:2, 10) was probably the same gate now called the Golden Gate in the east wall of the temple court. This gate opened into the Court of the Gentiles; and Solomon's Porch was located both north and south of the gate along the inside of the temple courtyard wall.
  5. Acts 6:19 mentions the **Synagogue of the Libertines** (freed slaves). A stone slab called the **Theodotus inscription**, tells of the dedication of a synagogue in Jerusalem by Jews with Latin names (such as Vettenu). These people were probably Jewish slaves released by the Romans. (OLB, 307. *Westminster Historical Atlas of the Bible* (1945 ed.), p. 87).
  6. **Ethiopia** (= Nubia, the modern Sudan, just south of Egypt) was ruled in the first century by a dynasty of queens, many named **Candace** (Acts 8:27; D, 352; OLB, 308).
  7. **Straight Street** in Damascus (Acts 11:28; F, fig. 121; OLB, 309). It has only five slight crooks in its length of about a mile. That is straight for Damascus! (J.W. McGarvey, *Lands of the Bible*, 555).
  8. **Caesarea** (Acts 10:24; 23:33) was the Roman capital in Judea. It is located on the Mediterranean Sea coast, about 25 miles south of Mt. Carmel. Herod the Great built the harbor there. The harbor is now choked with sand and ruins. (See *Biblical Archaeology Review*, May-June 1982).
  9. There was a **famine** in the time **Claudius** Caesar (A.D. 44-48). See Acts 11:28. Josephus mentions this severe famine in his *Antiquities*, III, 1, 2.
  10. Queen **Helena**, a Jewess of Mesopotamia, sent food to non-Christian Jews at Jerusalem during the Claudius famine. (Josephus, *Antiquities*, XX, 2, 5). At the same time the Christians at Antioch sent relief by Barnabas and Saul to the Christians in Jerusalem (Acts 11:29-30). Queen Helena's family tombs have been found at the north edge of Jerusalem. The tombs

- have been wrongly called the “**Tombs of the Kings.**” They have a rolling stone at the entrance to the chamber where the tombs are (W, 246; F, 199-202).
11. The name of **Sergius Paulus** (Acts 13:7) was found on an inscription at Antioch in Pisidia (R, 150-151).
  12. The city of **Philippi** is correctly called the “first city of the district” (Greek, *meris*) in Acts 16:12 (H, 39).
  13. Officials at Philippi were correctly titled “praetors” (Greek *strategos*) in Acts 16:20 (H, 40).
  14. Officials at Thessalonica were correctly titled “politarchs” (rulers of the city) in Acts 17:8 (H, 40; F, 352).
  15. Ancient **Athens** had a market place (*agora*, or forum) just north of and down from the Acropolis (the High City) (Acts 17:16-17). The **Acropolis** at Athens was crowned with temples – the **Parthenon**, dedicated to Athena, the virgin, city-goddess of Athens; and also the Erectheum, with its beautiful porch with maiden-shaped columns. These were built in the fifth century B.C.
  16. **Mars Hill** (the Aeropagus) was located about two blocks west of the Acropolis in Athens, in plain view from the Acropolis. There Paul the apostle gave his famous sermon on the Unknown God (Acts 17:19). Mars Hill was a place of public hearings, both formal and informal.
  17. The “altar of the **Unknown God**” (Acts 17:23). A similar stone pillar bearing an inscription to the “unknown god” was found at Pergamum (F, 357, and fig. 126; OLB, 317).
  18. Paul’s statement on Mars Hill that the Godhead is not made of stone, gold, silver, etc. was made in plain sight of the Athena statue on the Acropolis. (Acts 17:28-29).
  19. Corinth is forty miles from Athens on the opposite (western) end of the Isthmus of Corinth (Acts 18:1).
  20. A **canal** across the Isthmus of Corinth (about 4 miles across at the narrowest place) was started by Nero (about A.D. 67); but it was not completed until A.D. 1893.
  21. A crude **synagogue inscription** was found at Corinth (Acts 18:1, 4). Its crudity reminds us of the description of the Corinthians in 1 Cor. 1:26 (D, 16).
  22. The high **Acrocorinth** hill was right beside ancient Corinth. There was a temple to Aphrodite (Venus) on the Acrocorinth, with 1,000 temple priestesses.
  23. The “**judgment seat**” (Greek, *bema*, βῆμα) at Corinth, where Paul was brought before the governor, has been found (Acts 18:12-13, 16).
  24. Corinth had a **temple of Apollo**. It was destroyed by the Romans in 146 B.C. Only seven Doric columns bearing an architrave and portions of the foundation yet remain.
  25. **Erastus** of Corinth (probably the same Erastus mentioned in Romans 16:13) left a pavement inscription telling of his dedicating the pavement. He was the town steward (aedile) (W, 265-266).
  26. The **temple of Artemis** (Diana) in Ephesus was one of the seven wonders of the ancient world. The temple contained a towering statue of Artemis (D, 113). Silversmiths at Ephesus made shrines to Artemis (Acts 19:23-27).
  27. The Artemis’ temple is now at the bottom of a **frog pond**. Truly it has been made “of no account.”
  28. The **theater** at Ephesus (the riot scene) seated 25,000. It has been excavated (Acts 19:29, 34).
  29. Paul was accused of bringing Greeks into the temple in Jerusalem (Acts 21:21-29). **Signs** were placed along the balustrade (railing) between the Court of the Gentiles and the temple courts limited to Jews only, warning Gentiles not to enter under threat of death. Two of these signs have been found. (Josephus, *Wars*, V, 5, 2. F, 325. D, 80. OLB, 322).
  30. The temple courtyard (where Paul was rescued) was DOWN from the Roman tower of Antonia, which was adjoining (outside of) the temple court at its NW corner. (Acts 21:31-32).

31. Ships of Alexandria regularly sailed to Rome bearing grain (and sometimes prisoners!) (Acts 27:1, 6).
32. The people of **Malta** were “barbarous” to the Greeks, because they spoke a Semitic (Phoenician, or Carthaginian) tongue (Acts 28:1-2; *OLB*, 329).
33. The early Christians did not live a conspicuous lifestyle, with distinctive clothing, or speech, or live in separate residential areas (D, 385).
34. Paul used Greek words that were familiar to all his hearers. See D, p. 99, on Acts 17:18.
35. Christians suffered **mockery** (Hebrews 10:32-33). See the mocking drawing of Alexamenos worshiping his God, a crucified jackass from the palace of the Caesars in Rome, 2<sup>nd</sup> century.

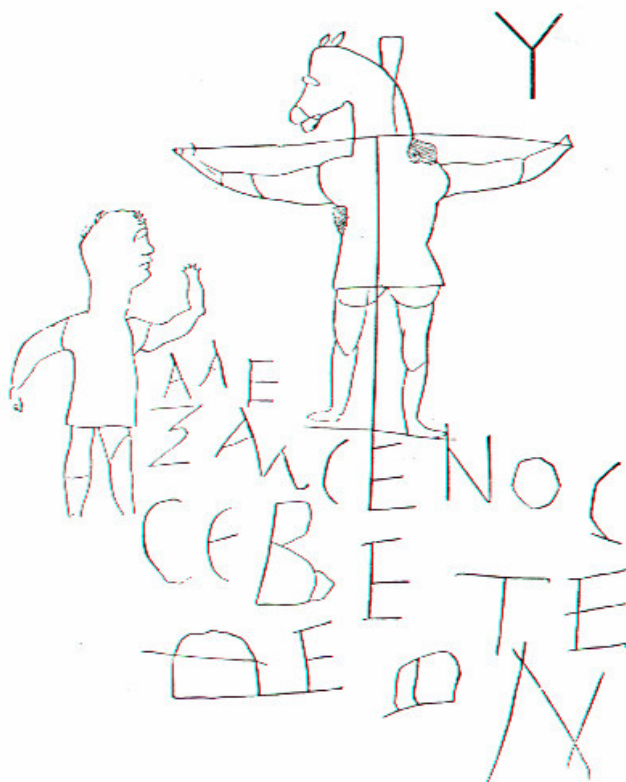


Fig. 25. – Caricature of Christ. A pagan graffito, probably of the second century. Palace of the Caesars, Rome.  
 (From Charles W. Bennett, *Christian Archaeology*, 1888, p. 95)

# APOSTLES IN ACTS

By Mark Moore & Mark Scott

## I. Apostle References in Acts

- 1:2-11      Witnessed the resurrection  
              Would receive power and the Holy Spirit  
              Would be Jesus' witnesses  
              Were witnesses to the ascension
- 1:13        Listed
- 1:21, 22    Requirements listed
- 1:26        Chose replacement for Judas
- 2:6, 7, 14   Baptized in the Holy Spirit
- 2:37        Were asked by the crowd what to do
- 2:43        Performed miracles
- 4:33        Spoke with great power about the resurrection
- 4:36        Gave a nickname to Joseph (Barnabas)
- 4:37        Took care of money that was given by the church for the people in need.
- 5:12        Performed miracles
- 5:18        Thrown in jail
- 5:29        They determined to obey God over the Sanhedrin
- 5:40        Flogged and ordered not to preach in Jesus' name
- 6:2        Summoned the church together to deal with problem of neglected widows.
- 6:6        Ordained seven men to take care of the task
- 8:1        Stayed in Jerusalem when others fled
- 8:14        Sent Peter and John to Samaria
- 8:18        Laid hands on the Samaritans for them "to receive the Holy Spirit"
- 9:27        Approved of Paul thanks to Barnabas' help
- 11:1        Heard of Gentiles accepting the gospel
- 14:4        Some people from Iconium sided with the Apostles
- 14:14        Barnabas and Paul, the apostles, tore their clothes at the prospect of sacrifice being made to them
- 15:2        Would help in solving the dispute about circumcision

## II. Others Referred to as Apostles

1. Matthias, a replacement for Judas Iscariot (Acts 1:26).
2. Barnabas (Acts 14:14).
3. Andronicus and Junias (Rom. 16:7) [although the text may simply mean that these men were well known by the apostles].
4. Some brothers (2 Cor. 8:23).
5. James, the Lord's brother (Gal. 1:19) [though this text may simply be an "except" clause that would not have to make James an apostle].
6. Epaphroditus, the messenger from the church (Phil. 2:25).
7. Jesus the Christ (Heb. 3:1).  
(This makes a grand total of at least 22)

### III. Capital "A" or small "a"? (Or can we have Apostles today on the order of Peter and Paul?)

Most often when the N.T. uses the word *apostle* it means the 12 disciples Jesus chose to be his closest followers. And, to be technical, it would refer to the 12, minus Judas, plus Matthias, plus Paul. Obviously, that makes 13. But keep in mind that Paul was a special case. (Though, some scholars hold that the church was presumptuous in obtaining Matthias. God had prepared Paul to take Judas' slot. However, to hold this position is certainly to go beyond anything that Luke suggests).

What would help us is to see that the N.T. uses the word *apostle* in two senses. It mostly refers to the 12 disciples plus Paul, upon whom the church is built (Eph 2:20). In this sense there are no *modern-day* apostles. These men are unique. However, the N.T. also uses the word *apostle* in a secondary sense. Since the word itself means "one sent out" it can sometimes refer to anyone sent out on some mission. In this sense the word approximates our word missionary.

The count in the N.T. could be as large as 22 or as small as 12 or even 11. Think of it this way: If I were to ask how many preachers there were in Joplin, you might start to count the number of churches there are. But that number would really be way too small. You may arrive at the correct number of men with the title "preacher," but you would fall far short of the number of people who announce the good news of Jesus. In the same way, there were 14 men in the N.T. who held the office (and title), of Apostle. However, there are several others who are called apostle by virtue of the job they did. It was not an office they held but the function they performed. That is to say that they were sent out as "commissioned" men from the church which they represented.

### IV. The Need for 12 Apostles

1. To judge the 12 tribes (Mt. 19:28, Lk. 22:30). By choosing 12, Jesus was symbolically establishing a new nation under their leadership.
2. Their 12 names are written in heaven (Rev. 21:10, 12, 14).
3. The 13<sup>th</sup> Apostle was to the Gentiles (Romans 1:1; 11:13). This honor was bestowed upon Paul (1 Cor. 15:1-11; Rom. 11:13).

### V. Standards for an Apostle:

1. Be a witness to Jesus from His baptism to the Ascension (Acts 1:21-22).
2. Witness to the resurrection (1 Cor. 15:7-8).
3. Be chosen by the Lord (Acts 1:2; Lk. 6:12-16; Jn. 15:16).
4. Miraculous signs (2 Cor. 12:11-12).

In the *Patristic Greek Lexicon* (p. 9) by Lampe, six qualifications of an apostle are noted:

1. Commissioned directly by Christ
2. Being a witness of the resurrection
3. Special inspiration
4. Supreme authority
5. Accredited by miracles (NOTE: None of the other men in the Bible named as apostles ever worked miracles as far as the record goes, much less were they able to bestow these miraculous gifts as the apostles apparently could).
6. Unlimited commission to preach

## VI. The Successors of the Apostles

While we don't want to establish some kind of unwarranted apostolic succession, the foundational torch of leadership in the book of Acts clearly passes from the apostles to the local elders of churches. The farther one reads in Acts the less emphasis is placed on the apostles as a group and more prominence is given to the elders. Even Paul, the Apostle, receives advice from the Jerusalem elders in regard to how he (Paul) can be well received by Jewish Christians.

## VII Fate of the Apostles

Apostle	Place	Event	Date
Peter	Rome	Crucified upside down by Nero	65 A.D.
Paul	Rome	Beheaded by Nero	65 A.D.
James	Jerusalem	Beheaded by Herod Agrippa I	44 A.D.
Andrew	Edessa, Turkey	Crucified	No Date
Thomas	India	Four soldiers ran him through with spears	No Date
Philip	Heliopolis	Put to death by a Roman proconsul	54 A.D.
Matthew	Nadabah, Ethiopia	Stabbed to death	60 A.D.
Bartholomew	India	Killed	No Date
James, son of Alphaeus	Jerusalem	Stoned and then clubbed to death	61 A.D.
Simon the Zealot	Britain	Killed for refusing to worship the sun god	74 A.D.
Matthias	Syria	Burned to death	No Date
John	Ephesus	Died a natural death after his exile on Patmos	95 A.D.
Judas, (or Thaddaeus or Labbaeus)		Executed by the Apostate nephew of King of Adgor of Syria	No Date

## A BRIEF SYNOPSIS OF THE TWELVE:

By Mark Moore

**Simon** (whom he named Peter)--Peter is mentioned first in every list. In the concordance, his name is mentioned about three times more than any other apostle, even John. The word Peter means "rock." Likewise, Cephas is the Aramaic word for "rock". He is clearly the most dominant apostle--not necessarily because the others respected him so much, but because he spoke loudly, quickly, and sometimes brilliantly. Here is a summary of some of the prominent events in Peter's life:

1. Walked on water, Mt. 14:28, 29.
2. Good confession of Christ, Mt. 16:16.
3. Jesus said that Peter's confession was the rock on which the church would be built, Mt. 16:18.
4. Jesus gave Peter the keys to the kingdom, Mt. 16:19.
5. When Peter rebuked Jesus for wanting to go to Jerusalem, Jesus said, "Get thee behind me Satan" Mt. 16:22, 23
6. It was Peter who asked Jesus "How often shall my brother sin against me and I still forgive?" "70 X 7" came back His reply, Mt. 18:21.
7. When Jesus promised a reward to all who leave everything to follow Him, Peter was bold enough to ask, "Then what shall be our reward?" Mt. 19:27.
8. He swore that he would not deny Jesus, Mt. 26:33-40.
9. He denied Jesus three times before the cock crowed twice, Mt. 26:58-75.
10. It was Peter who brought attention to the withered fig tree that Jesus had cursed, Mk. 11:21.
11. Of the three sleeping apostles in Gethsemane; James, John and Peter, it was Peter whom Jesus addressed, Mk. 14:37.
12. When the woman with the flow of blood touched Jesus' garment and He asked, "Who touched me?" Peter said, "Lord, the multitudes are pressing on you." Lk. 8:45
13. Peter asked, "Lord, are you addressing this parable to us or to everyone?" Lk. 12:41.
14. When the 5,000 left and Jesus asked if the 12 would leave also, Peter said, "Lord to whom shall we go? You have the words of eternal life" John 6:68.
15. Peter tried to refuse Jesus washing his feet, Jn. 13:6-9.
16. He cut off Malchus' ear during Jesus' arrest, Jn. 18:10.
17. He asked Jesus to depart from him during the great catch of fish, Luke 5:8.
18. Jesus confronted Peter after the resurrection with the triple question: "Do you love me." John 21:15-21
19. Peter was the spokesman in the choosing of the 12th apostle, Acts 1:13-15.
20. He preached the first gospel sermon on the day of Pentecost, Acts 2:14ff.
21. Peter confronted Ananias and Sapphira, Acts 5:3-9.
22. He had special healing power, Acts 5:15.
23. He preached to Cornelius, first Gentile household, Acts 10-11.
24. He was miraculously released from prison, Acts 12:3-18.
25. He spoke at the Jerusalem council, Acts 15:7.

**Andrew**--Andrew was Peter's brother. He was close to the inner circle (i.e. Peter, James, and John), but not quite there. He was invited in with the inner three in Mk. 13:3. And he apparently held considerable clout with Jesus for Philip brought a group of Greeks to Andrew in order for him to take them to Jesus. But he was always one short of prominence. Andrew holds an important lesson for us. Even though he never made it to the "big time" he performed a valuable ministry. Andrew was constantly bringing people to Jesus. Not only did he bring the Greeks to Jesus (John 12:22), but he also brought the lad with the loaves and fishes (John 6:8). But most important of all he brought to Jesus his own brother . . . Peter (John 1:40). If it had not been for Andrew, we would have never had a Peter.

**James**--James was the third most prominent apostle behind Peter, and his own brother John.

He was a fishing partner with Peter, Andrew, James and John. It is likely that he and Andrew spent a lot of time together watching their more prominent brothers take the limelight. He and John started out as hot-heads. Thus Jesus gave them the nickname "Boenerges" which means, "Sons of Thunder." They demonstrated their fiery character in Luke 9:54 when they asked Jesus to call down fire from heaven on an unreceptive Samaritan village. James has the distinct honor of being the first apostle to die for his testimony for Christ. With his death, the era of the Apostles began to fade and the church looked more and more to the leadership of the elders.

**John**--He was called the beloved apostle. It is difficult to say who was more prominent, John or Peter. Both before and after the resurrection, they worked side by side. Together they went to prepare the upper room for the Passover meal, Luke 22:8. Together they ran to the tomb to find it empty, John 20:3. They were together in the porch of the temple when they healed the lame man, Acts 3:1-11. And together they stood and defended themselves before the Sanhedrin, Acts 4:13-19. When the church needed their top delegates to examine a Gentile conversion in Samaria, they chose Peter and John. At one point, John would have liked to take prominence. He and James asked for the chief seats in the kingdom. It was John who complained to Jesus about another, not of their number, casting out demons and using Jesus name, Mk. 9:38. But something happened to the heart of John in the presence of Jesus that transformed him from Boenerges to the beloved Apostle. By the time he wrote his gospel, he no longer sought self-glory. From John we learn more about the personal lives of the apostles than any other book. And yet He doesn't mention by name either himself or his brother James. Perhaps this is why, when writing the book of Revelation he was the only Apostle not martyred. He died a natural death while in exile on the isle of Patmos.

**Philip**--He, like Andrew, had a passion for Christ. He brought others to know him. While Andrew was bringing his brother, Peter; Philip was taking Christ to meet his brother, Bartholomew (also called Nathanael), John 1:43. Perhaps this is why these two men teamed up to bring the Greeks to

Christ, John 12:21-22. They were from the same hometown, Capernaum. And yet, Philip had difficulty at times trusting in Christ. It was Philip whom Jesus tested at the feeding of the 5,000 (John 6:5,7). And it was Philip, in John 14:8 who said to Jesus, "Show us the Father." He was the "Needing Nudging" apostle. He had good faith and a tremendous heart, but just needed a little push to get him where he needed to be.

**Bartholomew**--Also called Nathanael. The only narrative we have about Nathanael is in John 1:45-49. Jesus called him an Israelite with whom there is no guile. Nathanael then uttered the first confession of Christ: "Rabbi, you are the Son of God; you are the King of Israel." O for more Bartholomews; men of pure hearts.

**Matthew**--Also called Levi. He was a hated tax-collector until Jesus called him, Matthew 9:9ff. He gave Jesus a tremendous banquet and invited all his sinner friends. We learn from Matthew a lesson about evangelism. Those who look antagonistic to the gospel may be your best prospects. Matthew was on the other side of the fence as far as religion goes. He was considered a traitor by the Jews. And yet, when he was called, he left immediately. And what is the first thing that he does? He goes and introduces all his "sinner" friends to Jesus. Furthermore, Matthew wrote a gospel that is distinctly Jewish. We learn more from him about the Jewish prophecies and ways than any other writer. Even though he was not allowed in the synagogue, he watched "through the window" with the greatest interest.

**Thomas**--Also called Didymus. He has received a "bum wrap." We have called him doubting Thomas. And yet all the other apostles also doubted until they saw Jesus bodily. He did, however, require proof. In John 14:5, when Jesus talked about going to the father, Thomas said, "Lord, we know not where you go, so how can we know the way." This introduced Jesus' famous saying, "I am the way and the truth and the life." And Thomas believed that! He was prepared to follow Jesus, even to death. In John 11:16, when Jesus announces His plans to go to Bethany, where the Pharisees wanted to kill him, the other disciples disparaged. A line that we would expect to come

from Peter came from the lips of Thomas: "Let us also go, that we may die with him."

**James** the son of Alphaeus--Also called James the less (Mark 15:40). We have absolutely no information about James other than his name. He never made any keen insights, any dynamic demonstration of faith, or any written scripture. And yet, his name alone commends his character. Known as "the less," either because of stature, age or personality, he was resigned to a subordinate position. And yet, there he served faithfully throughout the entire earthly ministry of Jesus. It is a lesson, that we must serve Christ, not for popularity or gain, but because we are His servants.

**Simon** the Zealot--Again we have no information about Simon other than his title, "Zealot." This was a political party that opposed Rome's control over Palestine (Josephus *Wars* IV, 3:9; 5:1-4; 6:3; VII, 8:1), although there is no clearly organized group until about 67-68 A.D. There hatred was fierce for Rome. In fact, much of their opposition was in the form of assassination and guerrilla warfare. It is highly probable that Simon joined Jesus under the belief and hope that Jesus would institute a physical kingdom which would overthrow Rome. He believed in a physical-political Messiah. Yet, somewhere along the line, as he followed Jesus, he learned that love conquered the world, not war. It is an amazing testimony to the power of Christ's love that Simon and Matthew could be brought together. Under normal conditions, Simon would have slit his throat. But renewed by Christ, they both left their loyalties and submitted to Christ.

**Judas** the son of James--To distinguish this fine apostle from the traitor, he is always identified as "the other" Judas. He is also known as Lebbaeus and Thaddaeus (Matthew 10:3). He is known for only one comment in John 14:21-24: "But Lord, why do you intend to show yourself to us and not to the world." He, like the other 11, was hoping for a physical/political reign of the Messiah. It was an honest and legitimate question.

"Early church tradition tells us that Thaddaeus was tremendously gifted with the power of God to heal the sick. It is said that a certain king of Syria by the name of Adgar was

very ill. When he heard about Thaddaeus' power to heal, he called for Thaddaeus to come and heal him. On his way to the king, says the legend, he healed hundreds of people throughout Syria. When he finally reached King Adgar he healed him and presented the gospel, and the king became a Christian. As a result, however, the country was thrown into such chaos that an apostate nephew of the king took Thaddaeus prisoner and martyred him. Thaddaeus' symbol, in old church history books, is a big club, because tradition says he was beaten to death with a club. If any part of this legend is true, it again reveals his courage--faithful to his Lord." John MacArthur Jr. *The Master's Men*, 1982, p. 71.

**Judas** Iscariot, who became a traitor--He is mentioned last in all lists of the apostles. In every place where he is mentioned he is identified either as the traitor or as one of the 12. It was unbelievable that one of the 12 would actually become a traitor. No one suspected him. When Jesus told the 12 that one would betray Him, they had as much reason to suspect themselves as they did to suspect Judas (John 13). Ostensibly, he was pure, talented, and faithful. For three years he followed with the other 11, even entrusted with the money bag. Only once do we even get a hint of his greed and avarice--in John 12:4, he objected to Jesus being honored with the oil of spikenard.

Why he chose to betray Jesus is still a mystery. We know this: (1) God foreordained him for this detestable task. (2) He freely chose to do it, even after Jesus showed him all love and gave him all opportunity to repent. (3) He was the only apostle from Judea, Kerioth to be exact. Often Judeans held Galileans in contempt. (4) He may have been disillusioned that Jesus would not fulfill his expectations of a political Messiah. He may have even been trying to force Jesus to make a move.

He committed suicide by hanging himself on a tree. Either the rope or the branch broke and he fell down a precipice, spilling his innards on the way down.

Judas is the greatest example of lost opportunity. He had the tremendous privilege of walking three years with Jesus. He was surrounded with the other 11 apostles. Who could ask for more? His hypocrisy fooled even the

apostles and was strong enough to harden his heart in the presence of Jesus. Guard your heart! Hypocrisy is imminent, destroying even the best and most talented.

## RESURRECTION APPEARANCES

- I. Appearances on the day of the Resurrection:
  1. Mary Magdalene -- Mark 16:9-11; John 20:11-18
  2. The Women -- Matthew 28:9-10
  3. Two on the way to Emmaus -- Luke 24:13-22
  4. Peter -- 1 Corinthians 15:5; Luke 24:36-43; John 20:19ff.
  5. The Ten -- Mark 16:14; Luke 24:36; John 20:19ff.
  
- II. Appearances one week later (the following Sunday):
  6. The Eleven -- John 20:26-31
  
- III. Other Appearances:
  7. The Seven by the Sea of Galilee -- John 21:1-23
  8. The 500 (Great Commission?) -- 1 Corinthians 15:6; Matthew 28:16-20
  9. In Jerusalem (Commission Repeated?) -- Mark 16:15-18
  10. James -- 1 Corinthians 15:7
  11. The Disciples (further commission) -- Acts 1:3-8; Luke 24:44-49
  12. The Ascension -- Acts 1:9-12; Mark 16:19-20; Luke 24:50-53
  13. Stephen -- Acts 7:54-60
  14. Paul -- Acts 9:1-6

# **THEOLOGY OF THE RESURRECTION AS EXPLAINED IN ACTS**

## **By Daniel Cormode**

- I. Christology of Jesus is shown through the Resurrection
  - A. Jesus is the embodiment of Israel.
    - 1. All promises of God to Israel, David, Abraham, etc. fulfilled in Jesus' resurrection (Acts 2:29-31; 3:25,26; 13:32-33)
    - 2. Jesus' resurrection makes him the capstone (show piece) of Israel (Acts 4:11)
  - B. Jesus is the predicted Messiah.
    - 1. Jesus is the hope of Israel (Acts 28:20)
    - 2. All the Prophets foretold the Christ (Acts 26:22, 27; 10:43; 28:23)
    - 3. Suffering and Resurrected Christ predicted in all the prophets (Acts 3:18)
  - C. Jesus is made the savior of God's people
    - 1. Made Lord and Christ (Acts 2:36; 17:3)
    - 2. Exalted to place of Prince and Savior (Acts 5:31)
    - 3. Exclusive source of forgiveness and salvation (Acts 5:31; 4:12; 10:43)
    - 4. Justification through Jesus (Acts 13:39)
  - D. Jesus is glorified in his Resurrection
    - 1. Exalted to God's right hand (Acts 2:34; 7:56)
    - 2. Glorified by God (Acts 3:13; 5:31)
    - 3. Made Judge of all men (Acts 10:42; 17:31)
    - 4. First to rise from the dead (Acts 26:23)
    - 5. Proclaimer of Light / Director of missions to Jews and Gentiles (Acts 1:8; 10:42; 16:7; 26:23)
- II. The Resurrection of Jesus is proof of his message
  - A. It is God's vindication of Jesus (Acts 5:29; 17:31)
  - B. It is the Apostles main apologetic
    - 1. The apostles are witnesses of the fact. (Acts 2:32, 36; 5:32; 10:41)
    - 2. Being a believer is not a pre-requisite for seeing the risen Christ, but rather a reaction (Acts 9:5, 6; 22:4-8; 26:9-19)
    - 3. The tomb of David of occupied (and by inference the tomb of Jesus is not) (Acts 2:29; 13:36,37)
- III. Eschatology of Mankind revealed by the Resurrection
  - A. Salvation of Believers through their own Resurrection (Acts 4:2)
  - B. Resurrection of all men to judgment by Jesus (Acts 23:6ff; 24:15; 17:31; 10:42)

## Notes on the Kingdom of God

By Mark Moore

- I. Definition (Kingdom of God/Heaven is used 96 x's, 58 of those are in Matthew and Luke)
- A. The kingdom is when God actually rules just like he does in heaven (Mt 6:10; Lk 11:2), particularly through the Messiah (Mk 15:43; Lk 1:33; 23:51; Acts 1:6; Heb 1:8 [as perceived by righteous Jews of Jesus' day]), though Jesus clarifies that this is not an earthly kingdom (Jn 18:36).
  - B. It was the basic message of early Preaching. John the Baptist (Mt 3:2; Mk 1:15); Jesus (Mt 4:17; Lk 4:43; 8:1; Acts 1:3), often accompanied by healings (Mt 4:23; 9:35; Lk 9:11), and the Apostles (Lk 9:2), also often accompanied by healings (Mt 10:7). As well as all those that preach Jesus' message (Mt 13:19, 52; 24:14; Lk 9:60; 10:9; 16:16; Acts 8:12); especially Paul (Acts 19:8; 20:25; 28:23, 31).
  - C. It is like:
    - 1. A field sown in good seed that an enemy sabotages with similar looking weeds (Mt 13:24, 38, 41). Or a dragnet that catches all kinds of fish, some good, some bad (Mt 13:47). *It has fakers in it that need to be ferret out at the judgment.*
    - 2. A mustard seed that starts very small and winds up huge (Mt 13:31; Mk 4:30; Lk 13:18); or leaven that permeates a huge batter of dough (Mt 13:33; Lk 13:20). It grows night and day imperceptibly, like seeds in the garden (Mk 4:26). *It starts out small and ends up big.*
    - 3. A treasure hidden in a field (Mt 13:44) or a pearl of great value (Mt 13:45). *It is worth giving up everything else to gain.*
    - 4. A landowner who hires workers throughout the day but pays them the same (Mt 20:1ff.). It is also like a king who throws a wedding banquet for his son and invites all kinds of people to attend. *God's grace will be dispensed (unequally) according to his choice and our response to the invitation.*
  - D. It has suffered violence from the hands of forceful men trying to take hold of it (Mt 11:12).<sup>1</sup> It is in opposition to the kingdom of Satan (Mt 12:25-28; Mk 3:24; Lk 11:18-20; Eph 2:2; Rev 16:10). The Pharisees shut out sincere people from the kingdom (Mt 23:13).
  - E. It is a present reality (Mt 16:28; Mk 9:1; Lk 9:27; 10:11; 17:20-21), manifested in Jesus' Messianic ministry (Mk 11:10; Lk 19:11 [as Jesus' society interpreted it]), that will have eschatological fulfillment (Mt 8:11-12; 13:43; Lk 14:15; 21:31<sup>2</sup>; 22:16, 18; 30; 23:42; 1 Cor 15:24; Heb 12:28; Rev 11:15; 12:10<sup>3</sup>), at Jesus' return (Mt 25:1, 34;

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<sup>1</sup>The meaning of this verse is the subject of much debate. Some take it as a positive statement about the strong progress of the kingdom. This author understands it to be a negative statement about the aggressive assault against the kingdom by violent and insolent men

<sup>2</sup>The author understands this to be a prophecy about the destruction of Jerusalem, rather than the end of the world. However, (a) it is still eschatological vocabulary, (b) Jesus does not differentiate clearly between 70 C.E. and the Parousia, and (c) the destruction of Jerusalem is paradigmatic for the kind of things that will happen at the end of the world. Thus this becomes an appropriate picture for "End Times" events.

<sup>3</sup>This refers to the work of Jesus on the cross, not the end of time. Yet like Lk 21:31 it is

26:29; Mk 14:25; 2 Tim 4:1). Ultimately, it will become equivalent to “heaven” (Mk 9:47; 2 Tim 4:18; 2 Pet 1:11), but now is embodied in the church (Col 4:11; Rev 1:6; 5:10).

F. It is not about earthly things (“eating and drinking”) but about spiritual things (“righteousness, peace and joy in the Holy Spirit”), (Rom 14:17). It is not about “talk but of power” (1 Cor 4:20). In fact, flesh and blood can not inherit it (1 Cor 15:50).

## II. “Membership” in the Kingdom:

A. Who gets in:

1. The poor (in Spirit) & the Persecuted (Mt 5:3, 10; Lk 6:20; James 2:5).
2. These “least” people are greater than John the Baptist, the greatest man ever born of a woman (Mt 11:11; Lk 7:28). Little children are the greatest in the kingdom (Mt 18:1-4; 19:14; Mk 10:14-15; Lk 18:16-17).
3. Repentant sinners will have access before religious leaders who do not accept Jesus (Mt 21:31; Mk 12:34).
4. On the other hand, the rich will have a difficult time entering (Mt 19:23-24; Mk 10:23-25; Lk 18:24-25). And the wicked and sexually immoral will not inherit the kingdom (1 Cor 6:9-10; Gal 5:21; Eph 5:5).

B. Many outsiders will enter but insiders will be excluded (Mt 8:11-12; Lk 13:28-29).

C. Peter has the keys to it (Mt 16:19). All the Apostles were given the secrets of the kingdom, but others excluded from it (Mt 13:11; Mk 4:11; Lk 8:10)

## III. It demands of its citizens:

A. Righteousness based on obedience to the law of God (Mt 5:19-20). Many will *say* “Lord, Lord” but only the obedient will be saved (Mt 7:21). The fruit we are especially to “produce” is the acceptance of Jesus (Mt 21:43). God particularly requires filial forgiveness (Mt 18:23).

B. To be our #1 priority above secular concerns (Mt 6:33; Lk 12:31-32), even above our family commitments (Lk 9:60-62; 18:29). Some have even become eunuchs in order to better serve God in his kingdom (Mt 19:12). This will require enduring many hardships (Acts 14:22; 2 Thes 1:5; Rev 1:9).

C. One must humble themselves like a little child (Mt 18:3-4; Mk 10:15; Lk 18:17) and be born again (Jn 3:3-5)

D. Although God is pleased to give us the kingdom (Lk 12:32), and essentially he is the one who calls us and qualifies us for the kingdom through Jesus (Col 1:12-14; 1 Thess 2:12; Rev 1:6; 5:10). Moreover, he will compensate us extravagantly for pursuing it above all other things (Lk 18:29).

## IV. The Kingdom in Acts (M. Scott)

A. Places in Acts where "kingdom" occurs: 1:3, 6; 8:12; 14:22; 19:8; 20:25; 28:23, 31.

B. Significance of the above: While "kingdom" does not occur often in Acts it usually occurs just prior or just after some "major shift" (ethnic or geographic) in Acts.

C. Most generally the kingdom is preaching in Acts as a present reality. The only reference to the future kingdom is 14:22.

D. In the coming of Christ and the establishment of the church the kingdom of God is inaugurated. Kingdom emphasizes God's reign. Church emphasizes God's people.

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still phrased in eschatological language.

Kingdom is the larger term. It may be correct to say that the church is the kingdom of God on earth, but it is to say too much to suggest that the kingdom equals the church.

NOTES: From John Stott, *The Spirit, the Church & the World*, p. 42:

1. "The fact is that, although it must not be identified with any political ideology or programme, it has radical and social implications."
2. The Kingdom of God is:
  - Spiritual in character.
  - International in membership.
  - Gradual in expansion.

## ASCENSION

### I. Contradictions

1. Time: Easter vs. 40 days later
2. Place: Bethany vs. Mt. of Olives: Ac 1:12; Lk 24:50

### II. Historicity

1. Prophesied: Ps 110:1; Lk 22:69
2. Claimed in the N.T.: Mk 16:19; Lk 24:50-51; Acts 1:9-11
3. Assumed in the N.T.: Jn 20:17; Ac 7:55; Ro 8:34; 1 Cor 15:1-28; Eph 1:18-23; Phil 2:9-11; 3:10, 20; Col 3:1; Heb 1:3; 4:14ff; 8:1; 9:11ff; 10:12; 12:12; 1 Pet 3:21-22;
4. Presented in sobriety, not like apocryphal literature.
5. Presence of witnesses.
6. No other explanation of cessation of resurrection appearances.

### III. Purpose

1. His work was finished  
(John 17:4, 5; 19:30; Phil 2:6, 9, 10)
2. Prepare a place for us (John 14:2)
3. Holy Spirit would come (John 16:7)
4. Intercessory work (Rom 8:34; Heb 7:25)

### IV. From John Stott, *The Spirit, the Church and the World*, p. 49:

What is the permanent value of the ascension story? "If we were to give a thorough answer to this question, we would need to bring different strands of teaching together from all the New Testament authors, including the completed sacrifice and continuing intercession of our Great High Priest described in Hebrews, the glorification of the Son of man taught by John, the cosmic lordship emphasized by Paul and the final triumph when his enemies will become his footstool, foretold by Psalm 110:1, and endorsed by those who quote it."

## **CHURCH GROWTH IN ACTS**

- 1:15      120**
- 2:41      3,000 souls**
- 2:47      Adding Daily**
- 4:4        5,000 men**
- 5:14      Multitudes constantly added**
- 6:1        Disciples increasing in number**
- 6:7        Disciples increased greatly with many priests**
- 6:15      Numbers increasing daily**
- 9:31      Continued to increase in peace**
- 11:21 Large numbers believed and turned to the Lord**
- 12:24 The Word continued to grow and be multiplied**
- 16:5      Growing Daily**
- 19:20 The Word was growing mightily and prevailing**
- 21:20 Myriads = 10,000s**
- 28:31 Teaching continued on without hindrance**

# JUDAS ISCARIOT

By Mark Moore

We really know very little about this man. His name, Judas, was common enough in Jewish circles. His surname, Iscariot, was not. Some argue that it identifies his hometown, Kerioth in Judea. That is possible, but it may also be a Hebrew nickname meaning “the betrayer.” Both suggestions are speculative. What we do know is that Jesus selected him to be an apostle and that none of his comrades suspected him of avarice. This colossal villain fit in with God’s people surprisingly well. In fact, he was honored among them. He was the treasurer for the group (John 12:6; 13:29) and was granted the most honored seat at the last supper.

Clearly he distinguished himself by betraying Jesus. In fact, whenever he is included in the list of Apostles, he is identified as “the betrayer” (Mt 10:4; Mk 3:19; Lk 6:16; Acts 1:16). The real question is, “Why did he do it?” Some suggest that he was trying to force Jesus’ hand. That is, he wanted Jesus to boldly declare himself as the Messiah. While this is possible, it hardly would have done Judas much good. After all, who would make Benedict Arnold the Secretary of State?! Another suggestion is that Judas was disillusioned with Jesus. He thought he would overthrow the Romans but Jesus persistently sticks with this Spiritual stuff and Judas just got tired of it.

Perhaps this is so. But the Scriptures only give two clues as to Iscariot’s motive. First, the incident of Mary anointing Jesus’ feet with expensive perfume is taken out of chronological order and placed next to Judas’ secret meeting with the Sanhedrin. In the first incident Judas objects to Mary’s lavish gift to Jesus (John 12:4-6). In the second, Judas agrees to betray him for the negligible sum of 30 pieces of silver (Mt 26:14-16; Mk 14:10-11; Lk 22:3-6; Jn 13:2). This was the price paid for a slave in the O.T. Somehow Judas’ love for money played a key role in his betrayal of Christ.

The second clue is the sovereignty of God. The O.T. predicted Judas’ betrayal (Psa 41:9; 109:8), even the specifics of thirty pieces of silver and buying the potter’s field (Zech 11:12, 13). Jesus also foretold his defection (Mt 26:21-25; Mk 14:18-21; Lk 22:21-23). John 13:18-26 says this fulfilled Psalm 41:9. Jesus explicitly states he was “Doomed to destruction” (Jn 17:12). Apparently God gave him over to the Devil. Luke 22:3 and John 13:2, 27 identify when Satan actually entered his heart. This raises more questions than it answers. Suffice to say, he was clearly predestined by God to this task, and also clearly held responsible for his own dastardly deed (Acts 1:16-20).

That fateful night Judas led a considerable company of soldiers to one of Jesus’ favorite haunts. He knew they would find him there. Although Jesus first spoke and first identified himself as the wanted Galilean, Judas still carried through with his treachery. Feigning friendship he cried out, “Hail Rabbi,” and kissed him profusely (Mt 26:47-50; Mk 14:43-45; Lk 22:47-49; Jn 18:2-5).

After Jesus’ arrest and execution, Judas felt sorry. He wanted to undo his act. That, of course, was impossible. But at least he thought he would return the silver. When the chief priests wouldn’t accept the blood-money, he threw it into the temple (Mt 27:3-10). This presented a problem to the priests who had to retrieve their tainted cash from the holy place. With it they later purchased the field where Judas hanged himself. Luke, however, says Judas fell and popped open, leaving his entrails splattered across the steps of Gehenna. This does not contradict Matthew’s rendition, but rather complements it. Judas hanged himself. His bloated body began to rot in the hot Palestinian sun. Perhaps it was the earthquake that broke the branch or perhaps a shakily tied knot finally slipped loose. But somehow Judas fell down the cliffs leaving his mark as he went. Thus the place was named after him, “Akeldama” meaning “field of blood” (Acts 1:18-19).

## Casting Lots Mark Scott

### I. What is the Casting of Lots?

In evangelistic visitation once I met a man who thought that the way the 120 chose Matthias to be an apostle was quite *tacky*. I could appreciate his wonderment about it all. Is this some kind of bingo for God? When the lot fell to Matthias did they all yell, "Yes, lucky number seven!?" It does seem to us like an odd way to get an apostle.

But God has used casting lots as a way for His people to discern his will. Literally the text reads, "they gave lots to them." It could be done in several ways. It was not uncommon to put names in a jar and shake the jar until one of the names falls out. This person was then chosen. Other methods similar to *drawing straws* could be used. (See Reese, p.31).

### II. Where Else is Casting Lots Mentioned?

Num. 26:55	Land was distributed by lot.
Josh. 7:14	To discern who sinned
I Sam. 10:20-21	Selection of Saul
Lev. 16:8	Selection of the scapegoat
I Sam. 14:41, 42	To discern Jonathan's sin
Neh. 10:34f	Who was to serve in the temple

There are other references, but these at least show that God used the method of casting of lots to help people discern his will in the O.T., no matter how odd it may seem to us. It is significant to note that this is the last time in the Bible where casting lots is mentioned. After the significant covenant change of Acts 2 the leaders and followers had the Holy Spirit to help guide them.

### III. Was This a God-Led Decision?

Luke certainly presents it that way. There is no suggestion in the broader context, or anywhere else in the Bible, that this was a mistake. Remember that Peter based his message about Judas in Scripture (Ps. 69;25;109:8), and the church bathed this decision in prayer as they sought the Lord. Prov. 16:33 says, "The lot is cast into the lap, but its every decision is from the Lord." The early church trusted in the sovereignty of God and so must we. Stott suggests that the church used Scripture, common sense, and prayer, a wholesome combination (Stott, The Spirit, the Church, and the World, p. 59).

## **THE SIGNIFICANCE OF PENTECOST**

Mark Scott

If all you see when you study Acts 2 is speaking in tongues you have all but missed the point. God is using tongues you have all but missed the point. God is using tongues only as a means to a much bigger end.

John Stott suggests that the real significance of Pentecost should be thought of in 4 ways:

1. It was the final act of Jesus' saving ministry
2. It brought to the apostles the equipment they needed for their special role.
3. It was the inauguration of the new era of the Spirit.
4. It was the first revival of unusual visitations of God.

In addition to these 4 ways I would add:

1. It announces that the last days have arrived. Pentecost is truly the beginning of the end.
2. It shows that God kept his Word and promise.
3. It undoes the confusion of the Tower of Babel. In Gen. 11 God used the confusion of tongues to accomplish his purpose. Here He uses the diversity of tongues to accomplish His purpose.

### **COSMIC SIGNS OF ACTS 2:19-20**

--The big questions about these verses are;

1. When will these things happen:
2. Are these things literal or figurative?

--There are 6 major positions:

1. They are literally fulfilled on the Day of Pentecost.
2. They refer to the literal destruction of Jerusalem, yet to be in A.D. 70.
3. They reflect back to the cross in a literal way – cf. Lk. 23;44f.
4. Somehow they are figurative about speaking in tongues.
5. They are figurative about judgment/salvation during any era--Isa. 13:9f; 34:1f; Eze. 32:7f, Amos 8:9; Matt. 24:29; Lk. 21;25-26; Rev. 6:12f.
6. They are literally fulfilled--some on the Day of Pentecost, and since Pentecost is the beginning of the end, some at the return of Christ--2 Pet. 3:1-10; Matt. 24:29-31; Lk. 21:11; Rev. 6:12f.

Note: Probably the best options are #5 and #6. The prophetic material can be used either literally or figuratively.

## THOUGHT QUESTIONS ON THE HOLY SPIRIT

Agree/Disagree

- \_\_\_ \_\_\_ 1) The Holy Spirit is a person who has his own personality.
- \_\_\_ \_\_\_ 2) A person can never really know if s/he has or do not have the H.S.
- \_\_\_ \_\_\_ 3) The tongues of the N.T. were generally human languages.
- \_\_\_ \_\_\_ 4) The H.S. did not dwell among men until after Jesus' Ascension.
- \_\_\_ \_\_\_ 5) The main job of the Holy Spirit is to work miracles in people's lives.
- \_\_\_ \_\_\_ 6) A person must have the Holy Spirit to be saved.
- \_\_\_ \_\_\_ 7) Anyone who has the Holy Spirit should be able to speak in tongues.
- \_\_\_ \_\_\_ 8) The Holy Spirit only works in the lives of those who are saved.
- \_\_\_ \_\_\_ 9) If the Holy Spirit is working in your life you will be able to tell by the feeling of joy that He gives you.
- \_\_\_ \_\_\_ 10) Miracles and/or tongues, is proof that a person has the H.S.
- \_\_\_ \_\_\_ 11) The Bible is a product of the Holy Spirit.
- \_\_\_ \_\_\_ 12) The fruit of the Holy Spirit (Gal. 5:22, 23) is better evidence of whether a person is filled with the Holy Spirit than miracles are.
- \_\_\_ \_\_\_ 13) The Holy Spirit was never seen or heard of until the N.T. days.
- \_\_\_ \_\_\_ 14) We know more about the Holy Spirit than we do about God the Father or Jesus the Christ.
- \_\_\_ \_\_\_ 15) Just as Jesus was subject to the Father, so the Holy Spirit is subject to both the Father and the Son.
- \_\_\_ \_\_\_ 16) The work of the Holy Spirit in the N.T. is essentially different than His work in the O.T.
- \_\_\_ \_\_\_ 17) The works and miracles of the Spirit cannot be imitated by men.
- \_\_\_ \_\_\_ 18) A person receives the Holy Spirit at the point of baptism.

## **DISCUSSION QUESTIONS ON TONGUES AND THE HOLY SPIRIT**

By Mark Moore

1. Who (or what), is the Holy Spirit?
2. How can we know if we have the Holy Spirit? Can we know if others have the Holy Spirit? If so, how? (1 John 3:23-4:1)
3. Does one have to have the H.S. in his/her life in order to be saved (Rom. 8:9)?
4. Is a supernatural experience with the Holy Spirit a sign of a person being saved?
5. Is there a difference in how the Holy Spirit worked in the O.T. and in the N.T.?
6. In what cities do we read about tongues? Do they have any similarities?
7. Should every believer expect to receive a spiritual gift? Should every believer expect to speak in tongues? (1 Cor. 12:7-11, 29-30)
8. Is there any evidence that tongues has passed away? (1 Cor. 13:8-10; Eph. 2:20)
9. What is the "perfect" of 1 Cor. 13:10?
10. What is the baptism of the Holy Spirit? Should Christians expect to receive this today? (Acts 1:5; 2:1-4; 10:44-48; 11:15)
11. Who spoke in tongues on the day of Pentecost? The 12 Apostles or the 120? Support your view (Acts 1:5; 2:1, 7, 14, 37).
12. What is the purpose of Biblical miracles?
13. Have other religious groups claimed to speak in tongues? Can one speak in tongues without the Holy Spirit?
14. Is it important whether or not a person believes in the gift of tongues? Is it a divisive issue in the church?
15. Is there such a thing as "tongues of angels" or are all tongues human languages? (1 Cor. 13:1)
16. What is the purpose of tongues? (1 Cor. 14:22)
17. Is it appropriate to have a "prayer language" or is tongues always to be a public event? (1 Cor. 14:14-15)
18. Are tongues today comparable to tongues of the N.T.?
19. Should one "learn" how to speak in tongues?
20. Should one pray for gifts of the Holy Spirit? (1 Cor. 12:32; 14:1, 39)
21. What are possible sources of spiritual powers/works?
22. Is tongues seen as a mature or immature gift in Scripture?
23. If tongues, prophecy and knowledge have ceased as gifts (1 Cor. 13:10), what about the other gifts (e.g. wisdom, faith, healing, miracles, distinguishing of spirits)?
24. What are the purposes of spiritual gifts?
25. Is there a hierarchy of spiritual gifts? Functions in the church? Believers exercising spiritual gifts? (1 Cor. 12:27-28)
26. Should we desire or seek spiritual gifts? (1 Cor. 12:31; 14:1, 39)
27. Is the gift of tongues intended to be private or public?
28. Is there a limit to how many should speak in tongues in a service? (1 Cor. 14:27)
29. What is the connection between one's emotions and the practice of spiritual gifts?

# Who Is The Holy Spirit?

By Mark Moore

## I. The Person of the Holy Spirit

### A. Personal attributes--personality

1. Mind/Knowledge (Rom. 8:27; 1 Cor. 2:11).
2. Affection or love (Romans 15:30).
3. Will (1 Cor. 12:11).
4. Can be grieved (Isaiah 63:10; Eph. 4:30).
5. Can be resisted (Acts 7:51).
6. Can be lied to (Acts 5:3).
7. Can be scorned (Hebrews 10:29).
8. Use of the masculine pronoun--He/Him, (John 15:26; 16:13-14) even though PNEUMA is neuter.

### B. Divine attributes

1. Eternal (Heb. 9:14).
2. Mind of God (1 Cor. 2:10-11).
3. Power of God (Luke 1:35; Acts 1:8; Micah 3:8; Judges 14:6).
4. Omnipresent (Psalm 139:7-10).
5. Omniscient (1 Cor. 2:10-11).
6. Spirit of Holiness (Rom. 1:40); of Grace (Heb. 10:29); Truth (John 14:17; 16:13); of Wisdom (Isaiah 11:2); of Glory (1 Pet. 4:14); of Life (Rom. 8:2); Eternal Spirit (Heb. 9:14).
7. Associated with the Trinity (Mt. 28:19; 2 Cor. 13:14).
8. Identified with Jehovah (Compare Acts 28:25 with Isaiah 6:1-13; and Heb. 10:15-17 with Jer. 31:31-34; Acts 5:3-4).

## II. The Work of the Holy Spirit

### A. Creation:

1. Creation (Genesis 1:2; Job 33:4; Psalm 104:30).
2. Giving life (Genesis 2:7; Romans 8:11; John 6:63; John 3:5).
3. Regeneration (John 3:3-7; Titus 3:5).

### B. Conviction

1. Working Miracles (Matt. 12:28; 1 Cor. 12:9-11).
2. Convicts (John 16:8-11).
3. Sanctification (2 Thess. 2:13; Rom. 15:16).
4. Restrains Sin (Inference from Gen. 6:3; Job; 2 Thess. 2:7) through:
  - a. Scriptures
  - b. Individual Christians
  - c. Corporate Church
  - d. Government instituted by God (Rom. 13:1-7)

### C. Communication

1. Authorship of Prophecies (2 Peter 1:21).
2. Speaks/Testifies (1 Tim. 4:1; Rev. 2:7; John 15:26), esp. about Jesus.
3. Teaches (John 14:26; 16:13, 15; 15:26).
4. Leads and Forbids (Acts 16:6-7).

5. Searches and Reveals (1 Cor. 2:10).
6. Intercession (Rom. 8:26).
7. Strengthen/Comfort (John 14:26).
8. Commands (Acts 8:29; 13:2).

### III. How to Receive the Holy Spirit

- A. Believe (John 7:38-39; Eph. 1:13-14; Gal. 3:2,5)
- B. Ask (Luke 11:13)
- C. Repent and Be Baptized (Acts 2:38-39; 19:1-6; John 3:3-7; New Birth--Titus 3:3-7; 1 Cor. 12:13)
- D. Love (John 14:23)
- E. Obey (Acts 5:32)

### IV. Do you Possession the Holy Spirit

- A. Better question: Does the Holy Spirit possess you?
- B. Tests of the Spirit Possession: 1 John 4:1
  1. Believe in Jesus, 1 John 3:23
  2. Love the brethren, 1 John 3:24
  3. Produce the fruit of the Spirit, Gal. 5:20-22

### V. Important Observations

- A. The word for spirit, both in the Hebrew (RUAH) and in the Greek (PNEUMA) is the same word for "Wind" and "Breath".
- B. It is often difficult to know whether to translate the word with a capital or a small "S". That is, it is sometimes not certain whether a passage refers to the Holy Spirit or the human spirit (e.g. Acts 19:21).
- C. Another word for the spirit is PARAKLETOS (from which we get the word "Paraclete"--and no, this is not athletic apparel). Etymologically it means "to call along side of." It can be translated as "Helper, intercessor, mediator, strengthener." It is found in John 14:16, 26, 15:26; 16:7; 1 John 2:1. The KJV translation of the word as "Comforter," is somewhat misleading. The H.S. does not come to make us feel warm and comfortable, but He comes to strengthen us (which is what "comfort" meant in 1611 when the KJV was translated).
- D. As the Son was obedient to the will of the Father, so the Spirit is obedient to the will of the Son as well as the Father.

## THE MINISTRY OF THE HOLY SPIRIT BEFORE THE CHURCH

### I. THE WORK OF THE SPIRIT IN THE O.T.

1. Revelation to God's men (e.g. Abraham, Gen. 20:7; Moses, Num. 12:8).
2. Revelation to Prophets (2 Pet. 1:21), through:
  - a. Spoken word (Ex. 19:9; 1 Sam. 3:1-14).
  - b. Dreams (Num. 12:6; Dan. 10:9; Jer. 31:26; Joel 2:28).
  - c. Visions (Isa. 1:1; 6:1; Eze. 1:3; 1 Kings 22:19; Rev. 1:10-11, 17).
3. "Coming Upon" to empower the recipient for a special service (see handout "Holy Spirit Coming Upon"):
  - a. Prophets
  - b. Craftsmen
  - c. Judges
  - d. Military leaders
  - e. Workers of miracles
4. This reception of the H.S.:
  - a. Had no apparent spiritual qualities.
  - b. Was for a special call to service for a specific task.
  - c. Was temporary (1 Sam. 16:14; Ps. 51:11).
5. There was nothing like N.T. indwelling in the O.T. (cf. John 7:39; 14:17; 16:7).

### II. THE WORK OF THE SPIRIT WITH JESUS

***"For the one whom God has sent speaks the words of God, for God gives the Spirit without limit" (John 3:34).***

1. Immaculate Conception, Luke 1:35 (cf. Gen. 3:15; Isa 7:14; Matt. 1:18, 20-23).
2. Filled from Childhood, Luke 1:15 (Argument by extension from John the Baptist).
3. Special filling at Baptism (Luke 4:1)
4. In relation to Christ's prophetic office (Matthew 12:18-21 from Isa 42:1-4 and Luke 4:21 in relation to Isaiah 61:21-2).
5. Empowerment for Miracles, Matthew 12:28 and Luke 4:18-19 (from Isa. 61:1-2).
6. Ministry in the wilderness (Mark 1:12).
7. Empowerment for Ministry (Luke 4:14)
8. Participated in raising Jesus (Rom 8:11; 1 Pet 3:18).

### III. THE WORK OF THE SPIRIT WITH THE APOSTLES

1. The promise of inspiration (Mt. 10:18-19).
2. The promise of correct teaching (John 14:26).
3. The promise of infallible memory of Jesus' words (John 14:26).
4. The H.S. would replace the presence of Christ (John 16:5-7).
5. Guide them in all truth (John 16:13).

## The Work of the Holy Spirit in the Life of the Christian

By Mark Moore

- I. **Empowerment** (this is for evidence, not salvation and it's not granted to everyone).
  - A. Miracles
    1. Immaculate Conception (Mt 1:18-20; Lk 1:35)
    2. Baptism of the H.S. (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Acts 1:5; 11:16); and Baptism in general (Mt 28:19; Jn 3:5-8; Acts 2:38 [although cf. Acts 8:15-17]; 19:2-3; 1 Cor 12:12)
    3. Tongues and/or prophecy (Acts 2:4, 17-18; 10:44-47; 11:15; 11:28; 19:6)
    4. Demon exorcisms (Mt 12:28)
    5. Miracles which validated Jesus' ministry (Acts 5:32, He is given to those who obey him; Heb 2:4), as well as Paul's ministry (Rom 15:19; 1 Cor 2:4), and the Galatians' conversion (Gal 3:5)
  - B. Filled with the Spirit
    1. John the Baptist (Lk 1:15)
    2. Elizabeth (Lk 1:41)
    3. Zechariah (Lk 1:67)
    4. Simeon (Lk 2:25-26)
    5. Jesus (Lk 4:1, 14; Lk 10:21; Jn 3:34; Heb 9:14)
    6. To those who ask (Lk 11:13)
    7. The Apostles (Jn 20:22; Acts 1:8)
    8. Peter (Acts 4:8)
    9. Seven "deacons" (Acts 6:3), especially Stephen (Acts 6:5; 7:55)
    10. Saul (Acts 9:17; 13:9)
    11. Barnabas (Acts 11:24)
    12. Disciples (Acts 13:52)
- II. **Guidance** (Rom 8:14; Gal 5:18)
  - A. Physical movement
    1. Jesus into the wilderness for temptations (Mt 4:1; Mk 1:12; Lk 4:1)
    2. Simeon into the Temple courts (Lk 2:27)
    3. Philip to the Ethiopian (Acts 8:29) and then "whisked" away to Azotus (Acts 8:39)
    4. Peter to the three messengers of Cornelius (Acts 10:19; 11:12)
    5. Paul & Co hindered from going into Asia & Mysia (Acts 16:6-7) and Paul was "compelled" to go to Jerusalem (Acts 20:22)
  - B. Specific instructions (Acts 13:2, 4; 15:28; 20:23 & 21:4, 11; 1 Cor 2:10-14; Heb 9:8) or Spiritual wisdom and revelation (Eph 1:17; 3:5; 1 Tim 4:1; 1 Pet 1:11; Rev 14:13; 22:17). "He who has an ear let him hear what the Spirit says . . ." (Rev 2:7, 11, 17, 29; 3:6, 13, 22)
  - C. Preaching
    1. Promise to the Apostles when they stand before authorities (Mt 10:20; Mk 13:11; Lk 12:12)
    2. General preparation for preaching (Acts 1:8; 4:8, 31; 6:10; 1 Th 1:5-6; 1 Pet 1:12)
  - D. Prophecy (Mt 22:43; Mk 12:36; Acts 1:16; 4:25; 28:25; Heb 3:7; 10:15; 2 Pet 1:21)
  - E. Counselor — the Spirit of truth (Jn 14:16-17; 14:26; 15:26; 16:13-15; Acts 1:2)

- F. Provided encouragement to the church (Acts 9:31), strength (Eph 3:16), and help (Php 1:19; 2 Tim 1:14), especially through corporate singing (Eph 5:18-19)
- G. Installs Elders in the church (Acts 20:28)

### III. **Validation**

- A. Of Jesus at his baptism (Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32-33)
- B. Of Jesus in his ministry and preaching (Mt 12:18 [cf. Isa 42:1-4]; Lk 4:18 [Isa 61:1-2]; Acts 10:38; 1 Jn 5:6-8) and resurrection/ascension (Acts 2:33; Rom 1:4; 1 Tim 3:16)
- C. Of the Gentiles (Acts 15:8)
- D. Of Paul's honesty (Rom 9:1) and ministry (2 Cor 6:5)

### IV. **Transformation** of the Christian

- A. Conversion (Rom 1:29; Gal 3:14; Titus 3:5) and sanctification (Rom 15:16; 1 Cor 6:11; Gal 3:3; Eph 4:12; 2 Th 2:13; 1 Pet 1:2), Sealing us as God's possession (2 Cor 1:22; 5:5; Eph 1:13), so that our lives and confession align with the Spirit's (1 Cor 12:3; 1 Jn 4:2-3, 6)
- B. New life (Jn 6:63; 7:38-39; Rom 8:11), even to Jesus at the resurrection (1 Pet 3:18), and refreshment (Acts 3:19; Isaiah 4:1-2; 44:1-5; 55:1-5)
- C. We accept God's love and are filled with it (Rom 5:5; 15:30; Col 1:8)
- D. We live by the Spirit and not by the law or the flesh (Rom 7:6; 8:1-16; 2 Cor 3:3, 6, 8; Gal 3:2-3; 5:16-18; 5:25), being transformed into God's spiritual nature (2 Cor 3:17-18), as opposed to fleshly men who live by natural instincts and not by the Spirit (Jude 1:19)
- E. Confirmation that we are God's children (Rom 8:16-17; Gal 4:6) and thus grants us access to God (Eph 2:18)
- F. Intercedes for us when we don't know how to pray (Rom 8:26-27; Jude 1:20)
- G. The true nature of the kingdom is righteousness, peace and joy in the H.S. (Rom 14:17\*; 15:13)
- H. The Spirit indwells our bodies (1 Cor 3:16; 6:19; Eph 2:22; Php 2:1; Heb 6:4; 1 Pet 4:14; 1 Jn 3:24; 4:13) and unifies the body of Christ (Eph 4:3-4); Through him we contact and worship God (Php 3:3)
- I. He grants us spiritual gifts (Rom 12:6-8; 1 Cor 12:4, 7-12; Eph 4:11-13), fruit (Gal 5:22-23), and armament (Eph 6:17-18)

### V. **Miscellaneous**

- A. Sins Against: Blasphemy of the H.S. (Mt 12:31-32; Mk 3:29; Lk 12:10; Heb 10:29); and lying to the H.S. (Acts 5:3, 9); resisting the H.S. (Acts 7:51), and grieving the H.S. through gossip (Eph 4:30); or putting out his fire (1 Th 5:19)
- B. Salutations: (2 Cor 13:14)
- C. "In the Spirit" (Rev 1:10; 4:2; 17:3; 21:10)
- D. Uncategorized (Rom 8:23; 1 Cor 7:40; Gal 4:29; 5:5; 6:8; 1 Th 4:8)

## **Filling, Indwelling & Baptism of the Holy Spirit**

### **By Mark Moore**

Each of these three terms refers to a particular aspect of the Holy Spirit's interaction with us. Caution: Biblical terms are sometimes slippery. They don't stay precisely where you put them and they often ooze over into one another. In other words, these definitions do not have scientific precision and will overlap to some degree into the others depending on the passage you're in. However, the texts in which these terms are found still give a general sense of their meaning.

#### **I. Filling**

To be filled with the Holy Spirit essentially means that *a person is empowered by the Holy Spirit* – s/he is *controlled* by the Holy Spirit (Luke 1:15, 41, 67; 4:1; Acts 2:4; 4:8, 31; 6:3; 7:55; 9:17; 11:24; 13:9, 52). In the same way that a demoniac is possessed by a demon, so a Christian should be possessed by the Holy Spirit (cf. 1 Cor 2:9-3:4; Col 1:10; Gal 5:16; Eph 4:30; 1 Thess 5:19). The Bible describes this state as “filled with the Spirit.” This has implications as to how a Christian walks, behaves, and speaks. In particular, the Holy Spirit is interested in empowering us to live Godly lives and enabling us to speak boldly our witness for Christ. Quite often, in fact, right after reading the phrase “Filled with the Spirit” one reads an account of a person proclaiming the good news of Jesus.

Being filled by the Spirit, however, doesn't necessarily mean a person is saved, merely that s/he is *used* by the Spirit to accomplish a particular task. The Spirit can empower unsaved people to accomplish great things for God (case in point: Balaam). Thus a non-Christian can be filled with the Holy Spirit and a Christian may not be. For example, Paul urges Christians to be filled – assuming that they are not fully filled – by being *controlled* by the Spirit rather than by wine (Eph 5:18). Again, Peter, post-Pentecost, was said to be filled afresh with the Spirit and thus empowered to proclaim the gospel (Acts 4:8). In short, being filled means being empowered and this is not equivalent to being saved.

#### **II. Indwelling of the Holy Spirit**

This is the term that means *a person is saved*. It describes the mystic union between a believer and the creator. Sometimes it is referred to as the “gift” of the Holy Spirit (John 7:37-39; Acts 11:17; Rom 5:5; 1 Cor 2:12; 2 Cor 5:5), at others times it is called an “anointing” (Lk 4:18; Acts 4:27; 10:38; 2 Cor 1:21; 1 John 2:20, 27), or even a “seal” (2 Cor 1:22; Eph 1:13; 4:30). Whatever it is called, it is essential for salvation (Rom 8:9; 1 Cor 6:19). If we are not indwelt by God's Spirit, we are not saved.

A couple things need to be clarified here. First, the indwelling of the Spirit is not an event that happens to us, but a relationship between us and God. It is neither hocus-pocus, nor mechanical. It is not something measured or weighed. It is the covenantal love we share with God through the blood of Christ. While filling may be an event that happens to us and then passes, indwelling is that permanent adoption into God's eternal family.

Second, because many confuse indwelling with filling, they talk in terms of being permanently filled with the Spirit. You'll sometimes hear things like, “You can't be more filled than being full – if you have the Holy Spirit you have all of him.” or “Christians must leak if they need to be refilled with the Holy Spirit.” We should avoid such silly talk. It is misleading to press the metaphor of the filling of the Holy Spirit into physical descriptions. The Holy Spirit doesn't fill us in the same way water fills a jar. Therefore, Christians can need fresh filling of the Holy Spirit.

Although we will never need a fresh indwelling – that is a permanent state granted through God’s grace.

### III. Baptism of the Holy Spirit

The baptism of the Holy Spirit was originally prophesied by John the Baptist (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Acts 1:5). Jesus somehow inundates believers in the Spirit (as opposed to baptizing unbelievers with fire). Now what exactly is this baptism? Here’s what we know for sure. It is identified twice in the book of Acts (2:1-4; 10:44-46; 11:16). Here we find the Apostles’ (cf. Acts 1:26; 2:1, 5, 7, 14, 37) and Cornelius’ household speaking in tongues as evidence of God’s approval. At Pentecost, God was validating the Apostles as spokesmen and witnesses of the Resurrection. At Cornelius’ house, God was validating the first Gentiles as *bonafide* prospects for conversion. In neither case was the Baptism of the Holy Spirit equivalent to nor necessary for salvation. The Apostles were already saved and Cornelius commenced to be baptized in water according to the normal 1<sup>st</sup> century practice of Christian conversion. Bottom line: The only two times the N.T. identifies the Baptism of the Holy Spirit, it was not for salvation but for approval. Traditionally, the Christian Church of the Restoration Heritage has held that these two episodes alone constitute the Baptism of the Holy Spirit.

Could the Baptism of the Holy Spirit, however, refer to more than just these two events? When John prophesies about this baptism (Mt 3:11), he seems to promote it as an experience the whole crowd could receive by accepting Jesus. Thus, our initial impulse is to look for a broad fulfillment of this promise, not just two incidents. This has been the stance of the Pentecostal church. They argue that a person is saved and sometime later has a rather phenomenal "experience," in which s/he feels "slain". Speaking in tongues, which should be received by all believers, becomes proof of the baptism in the Spirit. This is seen as the stage of maturity where a believer accepts his/her full blessings in Christ. The problem with this view is that the Bible does not support a two-stage conversion, nor does it indicate that a tongue is a gift for every believer.

So how can the Baptism of the Holy Spirit apply to every believer? Let us offer a third view. Every Christian receives the baptism in the Holy Spirit, but it is not necessarily received with the supernatural Holy Spirit phenomena. This takes place, for the most part, at the moment of conversion and baptism, (consider Acts 8 and 19 as possible exceptions). As I am baptized in water, Jesus, as the baptizer of the Spirit, inundates me in his Spirit. I become immersed in God and water. I come into Him and He comes into me. Since water immersion is also connected with the Spirit (Mt 3:11; John 3:5; Acts 1:5; 2:1-4; 10:44-46; 11:16; 19:1-6; Titus 3:5), that too may come under the umbrella of being baptized with the Holy Spirit. Both 1 Corinthians 12:13<sup>4</sup> and Ephesians 4:5 would support such a connection. We come into a relationship with the Holy Spirit through the blood of Jesus. This is enacted by water immersion (Rom 6:1-4; Gal 3:27; Col 2:12). Thus, “The Baptism of the Holy Spirit” is an umbrella term that specifically describes Pentecost and Cornelius yet also appropriately describes what Jesus does to Christians at the point of conversion.

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<sup>4</sup>All seven uses of the phrase “baptism in/of” the Spirit are in the dative case. 1 Cor. 12:13 uses the same words as well as the same grammar as John the Baptist in speaking of Spirit baptism. Thus it appears that Paul and John are talking about the same thing.

## Gifts of the Holy Spirit

### I. Definition

- A. Words used to describe it
  - 1. *Pneumatikon*--Things pertaining to the Spirit
  - 2. *Charismaton*--Gift, that which is given (Rom. 1:11; 5:15-16; 6:23; 11:29; 12:6; 1 Cor. 1:7; 7:7; 12:4, 9, 28, 30-31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10).
- B. "Extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit," Thayer, *Greek/English Lexicon*, p. 667.

### II. Description

- A. The greatest gift of God is salvation in Jesus (Rom. 5:15-16; 6:23).
- B. Given by God through the Spirit (1 Cor. 12:6-7), and sometimes through the laying on of hands of the Apostles (Acts 6:6 [cf. 6:8 & 8:6]; Acts 8:17-19; 19:6; Rom. 1:11; 2 Tim. 1:6) or even the laying on of the hands of the Elders (1 Tim. 4:14), [Note: The gift in this case was not identified as a gift of the Spirit].
- C. "God's gifts and his call are irrevocable," (Rom. 11:29).
- D. The gifts are like parts of a body, each has a different gift which is to be used for the benefit of the whole (Rom. 12:4-6; 1 Cor. 12:4-31). They are to be used for serving others (1 Cor. 12:7; 14:26; 1 Pet. 4:10), not primarily for pleasing oneself.
- E. There is a hierarchy of gifts (1 Cor. 12:28, 31; 14:5, 19) but all gifts are important (1 Cor. 12:14-26).
- F. We are to seek greater gifts (1 Cor. 12:31). Love is greater than all gifts (1 Cor. 13).
- G. Everyone has some spiritual gift (1 Cor. 12:7, 11, 27).

### III. List of Gifts

[NOTE: Numbers 1-10 do not involve the miraculous in terms of altering natural events. Numbers 11-16 do involve the miraculous and some Christians, therefore, have questioned whether they still exist, based on 1 Cor. 13:8-10 and Eph. 2:20-22.]

- A. **Teaching** (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11), the explanation and application of truth.
- B. **Ministering** (Rom. 12:7; 1 Cor. 12:28), helping people by meeting their needs; it is expressed in a multitude of ways.
- C. **Administration** (Rom. 12:8; 1 Cor. 12:28), Oversight and execution of church affairs.
- D. **Evangelist** (Eph. 4:11), special ability at presenting the gospel to the unsaved. It appears to be a leadership office of the church (Acts 21:8; 2 Tim. 4:5). Note: This does not remove each Christian's responsibility to share his faith.
- E. **Pastor** (Eph. 4:11), that is, a shepherd who cares for, protects, leads and feeds the flock.
- F. **Exhortation** (Rom. 12:8), involves encouragement, comfort, admonishment and entreaty. It is "practical preaching" which calls for action.
- G. **Giving** (Rom. 12:8), a special ability and willingness to use temporal means for the good of the church.
- H. **Mercy** (Rom. 12:8), providing comfort for sick, afflicted, outcasts, etc.

- I. **Faith** (1 Cor. 12:9), the ability to take God at his word, to trust him in daily needs and trials.
- J. **Discerning Spirits** (1 Cor. 12:10), this is apparently insight into another's spirit--motives, attitude, purpose. The ability, through the H.S. to distinguish whether a person is honest or deceitful, good or bad, pure or impure.
- K. **Apostle** (1 Cor. 12:28; Eph. 2:20; 4:11), one sent out with a commission.
  1. Primary reference to the 12 only (Mat. 10:2; Acts 1:20-26), who would sit on 12 thrones and judge the 12 tribes of Israel (Lk. 22:30), and whose names will be written on the 12 foundations of the New Jerusalem (Rev. 22:14).
  2. Paul was a special Apostle to the Gentiles (Rom. 11:13).
  3. Others are also called apostles who received a special commission from the church--Barnabas (Acts 14:14); James (Gal. 1:19; 1 Cor. 15:7); Apollos (1 Cor. 4:6, 9); Sylvanus and Timothy (1 Thess. 1:1; 2:6); Andronicus and Junia (Rom. 16:7); Epaphroditus (Phil. 2:25, in Gk.); Unnamed brothers (2 Cor. 8:23, in Gk.).  
These, however, are not likely the gift of Apostleship.
- L. **Prophecy** (Rom. 12:6; 1 Cor. 12:10, 28; 14:1-40), speaking forth a message directly received from God.
- M. **Miracles** (1 Cor. 12:28), the ability to altar natural events. This is the first of the "lesser" gifts according to (a) the word order and (b) the word "then" (*epeita*).
- N. **Healing** (1 Cor. 12:9, 28, 30), the ability to restore health to a person's body.
- O. **Tongues** (1 Cor. 12:28), the ability to speak in a language which one has never studied or learned.
- P. **Interpretation of tongues** (1 Cor. 12:10, 30; 14:26-28), the ability to translate an unlearned language into your native language.

## The Passing Away of the Miraculous

- I. Preliminary Considerations
  - A. Just because Jesus is the same "Yesterday, Today and Forever," (Heb. 13:8), does not always mean that He works in the same way, especially in different dispensations. We can see from Biblical history that this is not so.
  - B. The Clustering of Miracles
    1. Miracles are not evenly spread throughout geography and time, but more like clusters surrounding certain people in time.
    2. Three great periods of miraculous manifestations:
      - a. Moses
      - b. Elijah and Elisha
      - c. Jesus and His Apostles
  - C. Purpose of Miracles
    1. To validate the messenger, especially at times of new revelation.
    2. To show compassion (although this is less common).
  - D. Historically one can trace the lapse of the miraculous gifts after the Apostolic age. This is not to say that God does not or cannot do miracles, but only that the gift to perform them at will appeared to have ceased.
- II. 1 Cor. 13:8-10, exegetical considerations:
  - A. "Pass Away" (*KATARGEIO*), used 3X's in the 3 verses means something like "to bring to no effect" or "to render powerless." The word "Cease" (*PAUO*), means "to rest" or "to stop." Neither word indicates an obliteration of the gifts so that they no longer exist, but simply a cessation of their active use.
  - B. presentation of God's truth.
  - C. perfect (presumably also relating to knowledge), comes.
  - D. who would be expressed with a masculine, not a neuter.
  - E. or "mature."
- III. Three Theories of the Perfect:
  - A. The Canonical Scriptures
    1. Strengths:
      - a. It fits the context of partial knowledge.
      - b. It accounts for the historical decline of spiritual phenomenon between the 3rd and 17th centuries.
      - c. It matches the use of "Mirror" (v. 12) with James 1:23 in relation to the Word.
    2. Weaknesses:
      - a. The concept of N.T. canon was probably foreign to Paul.
      - b. Only three spiritual gifts are mentioned as passing away. You still have to explain the other gifts.
      - c. The two words for "Pass away" and "Cease" do not indicate obliteration but inactivity.
  - B. Maturity of the Church: This may be of an individual church maturing in love, or of the Church universal maturing in its doctrine and apostolic foundations (cf. Eph. 2:20).

1. Strengths:
    - a. It fits the definition of the word "maturity" (cf. Mt. 5:48; 19:21; 1 Cor. 2:6; 14:20; Phil. 3:15; Col. 1:28; 4:12; James 1:4; 3:2).
    - b. It fits the broader context of 1 Cor. 12-14. See also Eph. 2:20; 4:11-16.
    - c. Also fits well the historical decline of the gifts.
    - d. This can be seen in conjunction with theory #1.
  2. Weaknesses:
    - a. Maturity of individual churches does not practically happen.
    - b. Church maturity does not fit as well the immediate context, especially vv. 11-12.
- C. End Times
1. Strengths:
    - a. Fits well the context of vv. 11-12.
    - b. The word for "end times" is similar but not exact. The normal word for end times is *TELEIOS*, not *TELEION*.
  2. Weaknesses:
    - a. Discussion of eschatology seems out of place here.
    - b. To say that these would pass when Jesus comes seems to be axiomatic--a self-evident truth.

#### IV. Paradoxes of Tongues:

- A. A passage on love has become one of the most divisive texts for the modern church.
- B. Tongues is the least of the gifts (1 Cor. 12:10, 27-31; 14:5), and yet the most desired (at least the most practiced) of the charismata.
- C. Spiritual gifts have not made their possessors more spiritual.
- D. Because the experience of tongues is subjective, the argument will never be won.

# 1 CORINTHIANS 13:8-10: THREE INTERPRETATIONS OF PERFECT

By Mark Moore

<b>THEORY:</b>	<b>The Scriptures</b>	<b>Maturity of the Church</b>	<b>End Times</b>
<b>STRENGTH:</b>	<p>--Fits the context of partial knowledge.</p> <p>--Accounts for the historical decline of spiritual phenomenon between the 3rd and 17th centuries.</p> <p>--Matches the use of mirror (v. 12) with James 1:23.</p>	<p>--Fits the definition of the word (cf. Mt. 5:48; 19:21; 1 Cor. 2:6; 14:20; Phil. 3:15; Col. 1:28; 4:12; Ja 1:4; 3:2)</p> <p>--Fits the broader context of 1 Corinthians 12-14. See also Eph. 2:20; 4:11-16.</p> <p>--Also fits well the historical decline of Gifts.</p>	<p>--Fits well the context of vv. 11-12.</p> <p>--Word use is similar but not exact. The normal word of end times is TELEIOS.</p>
<b>WEAKNESS:</b>	<p>--The concept of N.T. canon was probably foreign to Paul.</p> <p>--Only three spiritual gifts are mentioned as passing away</p> <p>--The two words for "pass away" and "cease" do not indicate death but inactivity.</p>	<p>--Maturity of the church does not practically happen.</p> <p>--Church maturity does not fit as well the immediate context, especially vv. 11-12.</p>	<p>--Escatology seems out of place here.</p> <p>--To say that these would pass when Jesus comes seems to be a self-supporting axiom.</p>
<b>PROPONENTS:</b>	<p>Seth Wilson Hodges Gromacki</p>	<p>Paul Butler Mark Moore Mark Scott</p>	<p>Lenski Clarke Charismatics</p>

## **HOLY SPIRIT COMING UPON**

By Mark Moore

### **I. IN RELATION TO PROPHECY:**

1. Moses (Numbers 11:17, 29)
2. 70 Elders (Numbers 11:25)
3. Balaam (Numbers 24:2)
4. Saul (1 Sam. 10:6, 10; 11:6; 19:23)
  - a. Evil spirit also came on him (1 Sam. 16:16, 23; 18:10; 19:9).
  - b. He prophesied after the evil spirit (1 Sam. 19:23).
5. Saul's men (1 sam. 19:20)
6. Amasai (1 Chronicles 12:18)
7. Azariah (2 Chronicles 15:1)
8. Jahaziel (2 Chronicles 20:14)
9. Zechariah (2 Chronicles 24:20)
10. Ezekiel (Ezekiel 11:5)
11. Micah (Micah 3:8)
12. Simeon (Luke 2:25)
13. Bezalel (Exodus 31:3; 35:31), in relation to manual talents.

### **II. IN RELATION TO JUDGES/WAR/LEADERSHIP**

1. Moses (Exodus 17:25-26)
2. Joshua (Numbers 27:18)
3. Othniel (Judges 3:10)
4. Gideon (Judges 6:34)
5. Jephthah (Judges 11:29)
6. Sampson (Judges 14:6, 19; 15:14)
7. David (1 Sam. 16:13; cf. Ps. 51:11)
8. Servant/Messiah (Isaiah 42:1; Mt. 12:18; cf. Mt. 3:16-4:1)

### **III. IN RELATION TO "NATIONAL" BLESSING**

1. Isaiah 32:15; 44:3
2. Ezekiel 29:29
3. Joel 2:28, quoted in Acts 2:17

### **IV. IN RELATION TO THE NEW TESTAMENT**

1. Mary (Luke 1:35)
2. Miraculous gifts (Acts 6:6; 8:16; 19:6)
3. Baptism of the H.S. (Mt. 3:11; Acts 1:5, 8; 2:1-4; 10:44-48; 11:15)
4. Extra empowerment of Christians (Act 4:8, 31)

The following passages seem to indicate that indwelling is something different than the empowerment of "Coming Upon" or being "Filled With": John 7:38-39; 14:16-17; Acts 2:38-39; Romans 8:9, 14-16; 1 Cor. 2:12; 6:19; 2 Cor. 1:22; 5:5; Gal. 3:14; 1 John 3:24.

# THE GIFT OF TONGUES

By Mark Moore

- I. Description
  1. Definition
    - a. *Heterais glossais*--Other tongues. This was the normal Greek phrase for foreign languages.
    - b. It was the ability to speak in a language which one had never studied (1 Cor. 12:28).
  2. Supposed Difference between Acts and 1 Corinthians:
    - a. Different direction: Acts was public declaring; 1 Cor. 14:2, 28 "Does not speak to men but to God." However, this is still in the context of the public assembly with unbelievers present (1 Cor. 14:22-23).
    - b. Different Character: Acts did not need an interpreter, the Corinthians did. This may be easily explained by the church setting and the languages available.
    - c. Different Purpose: Acts, tongues are evidential; 1 Cor. they are for edification of the church (1 Cor 14:12-13). However, 1 Cor. 14:4, 22 clearly state that tongues was evidential.
    - d. The same terminology is used for both Acts and 1 Cor. to refer to tongues--*HETERAIS GLOSSAIS*.
  3. Anatomy of the Gift
    - a. Scriptures: Mk. 16:17-18; Acts 2:1-13; 10:44-48; 19:1-7; 1 Cor. 12-14.
    - b. It is one of the signs that Jesus said would accompany those who believed (Mark 16:17). NOTE: The credibility of this text has been highly questioned by Bible Scholars.
    - c. Tongues were recorded in four cities in the Bible:
      - (1) Jerusalem (Acts 2:1-13)
      - (2) Caesarea (Acts 10:44-48)
      - (3) Ephesus (Acts 19:1-7)
      - (4) Corinth (1 Cor. 12-14)NOTE: All four cities were multi-cultural, multi-lingual centers.
    - d. The content of Tongues was "the wonders of God" (Acts 2:11) and praises to God (Acts 10:46).
    - e. They appear to be human languages (Acts 2:8-11; 1 Cor. 14:10). The only mention of an Angelic Tongues is in Paul's hypothetical and hyperbolic question of 1 Cor. 13:1.
    - f. Not every believer should expect to speak in tongues (1 Cor. 12:7-11, 29-30). The questions of vv. 29-30 are phrased with a particular Greek construction which expects a negative answer.
    - g. Paul would have liked all the Corinthians to speak in tongues (1 Cor. 14:5).
    - h. We should not hinder the speaking of tongues (1 Cor. 14:39).
    - i. Tongues is a sign for unbelievers (1 Cor. 14:22).
    - j. Although 1 Cor. 14:14 indicates that tongues may be expressed as a prayer, the context is clear that this is a public and not a private prayer (1 Cor. 14:14-17).

- k. Tongues is seen as an immature gift (1 Cor. 12:10, 27-31; 14:5).
- l. Tongues edify the individual whereas prophecy edifies the church (1 Cor. 14:4).
- m. Two or three at the most should speak in a tongue and then one at a time, and only with an interpreter (1 Cor. 14:27-28).
- n. All should be done orderly and properly (1 Cor. 14:23, 40).
- o. At some point in time tongues did/will cease (1 Cor. 13:8-10).

## II. Limitations

1. At Pentecost, it appears that only the 12 spoke in tongues (Acts 1:5; 2:1, 7, 14, 37).
2. Five understandable words in the church are better than 10,000 unintelligible words (1 Cor. 14:19).
3. Many other religious groups have spoken in tongues. This is NOT a phenomenon unique to Christianity. Furthermore, this gift is easily manufactured and manipulated apart from any spiritual activity.
4. There are three sources of spiritual power: God, Satan, Man. Tongues can be spiritually produced by all three.
5. Tongues have been, since the days of Corinth, a divisive gift, although God did not intend it to be. CAUTION: The blame for such divisions can be equally laid at the feet of both those who practice tongues and those who do not.

## III. The Differences between the Modern Use of Tongues and the Early Church:

1. Today tongues are used more privately than publicly.
2. Tongues are used primarily in prayer rather than in preaching.
3. Tongues is used primarily among believers rather than unbelievers (cf. 1 Cor. 14:22)
4. Often many will speak in tongues at once rather than one at a time (1 Cor. 14:27)
5. Often more than two or three will speak in a service (1 Cor. 14:27)
6. Often there is no interpreter for the tongue (1 Cor. 14:28).
7. In some circles, tongues are taught, rather than being received directly by the Spirit.
8. In some circles, everyone is encouraged, and in radical cases, expected to speak in tongues (1 Cor. 12:7-11, 29-30).

## What We Know For Sure About Tongues

By Mark Moore

1. Tongues was the ability to speak in a language which one had never studied (1 Cor. 12:28). It is only mentioned in Mk. 16:17-18; Acts 2:1-13; 10:44-48; 19:1-7; 1 Cor. 12-14; and was only practiced in Jerusalem, Caesarea, Ephesus and Corinth, all major metropolitan and multi cultural cities. It is one of the easiest gifts to imitate and, in fact, is found in religions around the world from the most ancient times to the present.
2. Tongues appears to be human languages, not angelic (Acts 2:8-11; 1 Cor 14:10). *Heterais glossais* was the normal Greek phrase for foreign languages. 1 Cor 13:1 is hyperbolic and hypothetical. In other words, Paul is clearly exaggerating in this text to make a point. There is no evidence that Paul ever spoke in a non-human language.
3. All Spiritual Gifts are for the building up of the body. This is true for tongues as well. Thus, we can assume that Paul (and the Holy Spirit), intend for tongues to build up the body (1 Cor 14:1-8 [14:14-16, even praying or singing in a tongue is clearly to be interpreted for the benefit of the body]). Paul's statement that tongues edify the individual (1 Cor 14:4) is not meant as a compliment.
4. Not every believer should expect to speak in tongues (1 Cor. 12:7-11, 29-30). The questions of vv. 29-30, in Greek are constructed so as to expect a negative answer.
5. We should not forbid the speaking in tongues; Paul would have liked all the Corinthians to speak in tongues (1 Cor 14:5, 39).
6. *Glossolalia* is a lesser gift (1 Cor 12:27-30) which Paul said would pass away (1 Cor 13:8-10).
7. Uninterpreted *glossolalia* contributed to confusion in the Corinthian church (1 Cor 14:6-17, 23). Five understandable words were better than 10,000 words of *glossolalia* without interpretation (14:19).
8. There are parameters to speaking in tongues (1 Cor 14:27-28): (a) 2-3 max in one service, (b) must be interpreted, (c) must not be done all at once so as to create confusion.
9. Tongues is a sign for unbelievers (1 Cor 14:22, cf. Acts 2), but without prophecy (or clear preaching), it will not lead unbelievers to repentance (1 Cor 14:22-25, cf. Acts 2). Verse 22 seems to contradict vv. 23-25. In light of the quotation from Isaiah 28:11-12, in which Israel's priests are compared to babbling drunkards, this can hardly be seen as a commendation. It seems like a backhanded compliment: Although tongues are supposed to be a sign for unbelievers, left uninterpreted, they only cause confusion outside the church as well as in.
10. Tongues appear most during periods of revival, particularly in protest to rationalism, and are most prominent among the poor and socially disenfranchised.

# PROSELYTES

By Mark Moore

*"It is not easy to find any place in the habitable world which has not received this nation and in which it has not made its power felt" (Josephus, Ant. XIV 7.2).*

*"For from early generations Moses has had in every city those who preach him, for he is read every Sabbath in the synagogues" (Acts 15:21).*

## I. Kinds of proselytes

1. Gate, also called "God-Fearers" [*Phobeomai*, Acts 10:2, 22; 16:16, 26; and *Sebomai*, Acts 13:43, 50; 16:14; 17:4, 17; 18:7]--Accepted all but circumcision; bound by the 7 precepts of Noah:
  - a. Against Idolatry
  - b. Blaspheming
  - c. Bloodshed
  - d. Uncleaness
  - e. Theft
  - f. Obedience--establishment of courts of law
  - g. Eating blood
2. Righteousness--Full proselyte
  - a. Required circumcision and/or baptism--Where circumcision was required, women tended to be more open to Judaism.
  - b. Baptism was considered by some Rabbis to go back to Jacob (Gen. 35:2) and Moses (Ex. 19:10). Some would connect John's baptism with this type of proselytizing. The Qumran community also practiced immersion for cleansing (although not as an introductory rite). However, there is simply no evidence of baptism for initiation prior to the 1st century (Epictetus, *Discourses*, ii.9.19-21).
3. The *ger* of the O.T. (translated as proselyte in the LXX), was a resident of Palestine but not necessarily a convert to Judaism.
  - a. Allowed to participate in religious events.
  - b. Could eat meat of animals not properly slaughtered.

## II. God's Universal focus in the Bible

1. O.T. acceptance of foreign nations
  - a. Gen. 12:3--Promise that Abraham's seed would bless the world
  - b. Ruth the Moabite woman
  - c. Jonah sent to Ninevah
  - d. Naaman (2 Kings 5:15-19a)
  - e. Prophetic statements of Gentile inclusion--Zeph. 3:9f.; Is. 56:3-8; Deut. 23:1; Isa. 56:7.
2. Examples of proselytes
  - a. Present in Synagogues, Acts 13:42-43, 5; 17:4; 18:7
  - b. Pilgrims at Jerusalem, Acts 2:10; 8:27; and residents, Mt. 23
  - c. Roman soldiers loved the Jewish nation, Luke 7:5
  - d. Fasted, prayed and gave alms like Jews, Acts 10:1-2, 30

- e. Were present in the church, Acts 6:1-6
- 3. They received a mixed reception from the Rabbis:
  - a. Some, like Hillel, accepted them freely and easily (Mish. *Aboth*, i.12; T.B. *Shabbath*, 31a).
  - b. Others, considered proselytes like a "scab that adhered to the Jewish people" (T.B. *Yebamoth* 47b, 109b; *Kiddushin*, 70b).

### III. Attractions of Judaism

- a. Monotheism
- b. Firm ethical standard
- c. Ancient and Inspired revelation
- d. Strong family units

### IV. Dark Side

- 1. Violence and threat of death (e.g. John Hyrcanus offered the Idumeans death, exile or circumcision [Josephus, *Ant.* XIII 9.1; 11.3]; Alexander Jannaeus (B.C. 103-76), destroyed Pella because her people refused to accept circumcision [Josephus, *Ant.* XIII 15.4]).
- 2. Superstitions--most of the proselytizers practiced soothsaying, magic, etc.
- 3. They bound converts to legalism and superstition but not to the truth even found in the O.T. (Mt. 23:15).
- 4. Proselytes were often rejected by their own people because they became antisocial, despised their gods, abandoned their country and even family members.

**Dialects of Tongues at Pentecost  
Acts 2:9-11**

<b>Parthians</b>	<b>--</b>	<b>Persian</b>
<b>Medes</b>	<b>--</b>	<b>Persian</b>
<b>Elam</b>	<b>--</b>	<b>Persian</b>
<b>Mesopotamia</b>	<b>--</b>	<b>Syriac with Chaldee (?)</b>
<b>Judea</b>	<b>--</b>	<b>Aramaic</b>
<b>Cappadocia</b>	<b>--</b>	<b>?</b>
<b>Pontus</b>	<b>--</b>	<b>?</b>
<b>Asia</b>	<b>--</b>	<b>Greek (?)</b>
<b>Phrygia</b>	<b>--</b>	<b>Greek (?)</b>
<b>Pamphylia</b>	<b>--</b>	<b>Greek (?)</b>
<b>Egypt</b>	<b>--</b>	<b>Demotic</b>
<b>Lybia</b>	<b>--</b>	<b>?</b>
<b>Rome</b>	<b>--</b>	<b>Latin</b>
<b>Crete</b>	<b>--</b>	<b>Greek (?)</b>
<b>Arabia</b>	<b>--</b>	<b>Arabic</b>

# A BIBLICAL STUDY OF BAPTISM

By Mark Moore

- I. What baptism is:
  1. Immersion, not sprinkling
    - a. The Greek word means to dip or dunk, to immerse.
    - b. Acts 8:38 demonstrates the mode of baptism is immersion.
  2. Sacrament, not symbol
    - a. A symbol is a picture of something else. A sacrament is when the symbolic act on earth coincides with what is actually taking place in heaven.
    - b. This is not man's work for God but God's work in us.
    - c. Galatians 3:27 and Ephesians 4:5 illustrate this work God does in us through baptism.
  3. A work of faith, an appeal to God for a clean conscience
    - a. Faith without works is dead. A faith that claims to believe in Jesus but doesn't do what he commands is bogus. So what did Jesus tell us to do when we encounter him for the first time? He commands us to be baptized.
    - b. I believe about baptism what many "faith only" brothers believe about "The Sinner's Prayer." When coming to Jesus we ask his forgiveness of sins through this enacted prayer. It is more visual and therefore more memorable than a spoken prayer.
    - c. This is best described in 1 Peter 3:21.
  4. The culmination of conversion
    - a. The N.T. includes a number of things in the process of conversion including: hearing, faith, repentance, confession, and baptism. All of these go together as a person is converted to Jesus. While some passages mention only one or two elements, no passage intends to exclude any of these from the process of conversion.
    - b. It belongs at conversion (Pentecost [Acts 2:41], Samaritans [Acts 8:12], Eunuch [Acts 8:36], Cornelius [Acts 10:47-48], Lydia [Acts 16:15], Philippian Jailer [Acts 16:33], Paul [Acts 9:18; 22:16]).
    - c. It is in conjunction with water (John 3:5-6; Titus 3:5-6, etc.).
    - d. It aligns us with the death, burial and resurrection of Jesus (Romans 6:3-4; Colossians 2:12).
- II. What Baptism Does:
  1. Baptism makes disciples -- Matthew 28:19
    - a. Like circumcision of the O.T. covenant, it is our entrance into the new covenant (Colossians 2:11-12).
    - b. Baptism is when we "put on" Christ (Galatians 3:27).
  2. Through repentance and baptism we are granted forgiveness of sins (Acts 2:38).
  3. Through baptism we are promised the Holy Spirit (Acts 2:38).
  4. Baptism saves us as the culmination of conversion (Mark 16:16; 1 Peter 3:21)
  5. It serves as a ritual of remembrance and community.
  6. It alleviates guilt through God's forgiveness and shame through being brought into the community.
- III. Can a person be saved without baptism?
  1. It was not until Huldrych Zwingli (c. 1523), that anyone divorced baptism from conversion. He did this for theological (and political) reasons, especially a commitment to the sovereignty of God.
  2. Only God is the judge, but he judges willful disobedience harshly.
  3. If men can figure out a C-section, where a baby would come into the world without passing through the normal birth canal, I'm pretty sure God can too. However, neither a C-section nor an unbaptized Christian is either natural or healthy.

## WHAT IS THE CHRISTIAN CHURCH?--PART 1: HISTORY

By Mark Moore

You may have them in your town. They may meet in a building just up the street with a sign on it that says, "Christian Church." So big deal? Other buildings have names like Baptist, Methodist, or Lutheran. In fact, if you were to travel across North America and Canada you could find some 219 different signs on Churches. Some have such esoteric names as: "Christadelphians," "Elim Fellowship," "Holy Ukrainian Autocephalic Church in Exile," and my personal favorite, "True (Old Calendar) Orthodox Church of Greece (Synod of Metropolitan Cyprian), American Exarchate." Frankly, it gets nauseating. You would think that after 20 or 30 denominations, that Christians would run out of things to fight about . . . but they don't. So we ask again, "Why should one be interested in the Christian Church?" Precisely because we are fed up with Denominations.

The group of people who label their churches "Christian Church" have joined an alliance of Christians who realize that they are not the only Christians, but they do want to be Christians only. These folks are committed to allowing the Bible, and the Bible alone to be the only rule of faith and practice for the church. Man-made creeds and denominational hierarchies had no place in the early church. Therefore, following the New Testament (N.T.) book of Acts, we have put away these human inventions and simply tried to follow Jesus and his Apostles.

This alliance goes back to the early 1800's. As the pioneers were spreading across America's fruited plains, so were Denominational schisms. A father-son team, by the name of Thomas and Alexander Campbell got fed up with it (along with many others). They decided to drop all denominational names, creeds, and authority structures and just be the Church as it is described in the Bible.

Obviously this is an over-simplification.

And our history as a N.T. church has been checkered (as was the church of the N.T.). But the basic concepts were both pure and popular. In fact, to date, there has not been a faster growing religious movement in America than the Christian Church. Baptists, Methodist, and Presbyterians were all enamored with the possibility to follow only the Bible and Jesus as the head of the church. It would not be accurate to say that they left their denominations, nor that they started a new one. They simply dropped all divisive names and partisan creeds to be the one body that Jesus prayed about (John 17:22-23).

Today, especially in larger cities, we find another resurgence to drop denominational affiliation. But it has a different motivation. Typically a church will find itself at odds with the denominational leadership, not over doctrine, but over personality. So the church buys the building and goes independent. But God never intended the church to be independent from the universal body of Jesus. Nor did He intend for men to take power positions and struggle for predominance.

Our call is not to individuality but to the universal body of Jesus. Our call is not to the "Right" denomination but to be non-denominational. Simply put, our plea is to restore Jesus as the only head of the body and to restore the church as described in the Bible.

If you take these pristine principles and transport them into the real world, of course they will encounter difficulties. There will be personality struggles, differences of opinion, and organizational glitches. But our guiding principle has been this: In Scriptures, unity; in opinions, liberty; in all things, love.

## WHAT IS THE CHRISTIAN CHURCH?--PART 2: UNITY

By Mark Moore

There are two main thrusts of the Independent Christian Churches: (1) Allegiance to the Bible and (2) Unity of all believers in Jesus. This article will deal with the issue of unity, the next will deal with allegiance to the Bible.

Let's talk reality here. Can we really expect Christians to be unified? That depends entirely on what kind of unity you are talking about.

**(a) *Doctrinal agreement***--Throughout the history of the church, there have been more divisions over the Eucharist (communion), than anything else. Over a simple piece of bread and a bit of grape juice, there have been at least 10 different arguments: One cup or many, juice or wine, leavened or unleavened bread, once a week/month/year, transubstantiation or no, etc. ad. nauseam. In fact, the famed book *Foxe's Book of Martyrs* tells of more Christians killed by other Christians than by pagans. And many of those deaths were because one believed differently about the Lord's Supper than someone else. And the Eucharist is just one issue. We have fought over Millennialism, the Canon, Inerrancy, Hermeneutics, Arminianism and a whole bunch of other words that most people don't even want to learn how to spell.

Now, the likelihood of Christians agreeing on doctrine is pretty nil. But the fact that we disagree does not mean that we must disfellowship. Nor does it mean that doctrine is not essential. There are certain doctrines that we can never afford to err in (e.g. the deity and resurrection of Jesus). For these define what being a Christian is all about. God gave us the Bible because He intended for us to understand it and live by it. But on the other side of this dingy coin is the unfortunate fact that most of what Christians

have divided over is of no interest to either the common man or God in heaven. Biblical unity is hardly measured by doctrinal agreement on insignificant issues.

**(b) *Organizational Unity***--We have all heard that the church is not the building but its people. Perhaps you have also heard that the church is not an organization but an organism. That is true, but naive. The church is also an organization with boards, trustees, bank accounts, title deeds, and tax-exempt status. If we look for unity in the organism led by Christ, we will undoubtedly find it. But organizational unity requires that we loose our grip on the title deeds to the property. And even harder, it requires that we abolish or at least ignore, the uniqueness that we have worked so hard to create. "Churches" have labored furiously to promote their idiosyncrasies. Their foundations are laid with blood, sweat and pride. Organizational unity requires an end of that uniqueness. Either we must all melt into one new organization which we call can agree on, or one existing organization swallows up all the others. Call me pessimistic, but that is not about to happen!

**(c) *Humanitarian/Functional Unity***--Perhaps we could find unity in humanitarian efforts, or ecumenical co-services between churches. It is unfortunate that more church organizations do not work cooperatively. We could speak to Washington with a unified voice. Our corporate funds could alleviate much human suffering without each church covering the same ground. Think what more ecumenical cooperation could mean for world hunger, Bible translations, legislative lobbies, etc. But two things stand in our way. First, the prideful men who build and lead church organizations clamor for credit. This is not only unfortunate, it is sinful. Second, some

feel that alliances with organizations with different doctrine somehow compromises their "pure doctrine." Now correct doctrine is essential to individual salvation. It just seems sad that while we are preoccupied straining at gnats and swallowing camels, the world suffers on a fast track to destruction.

(d) *Spiritual Unity*--A group may have spirit, but not The Spirit. That is, no church has a 100% population of Spirit-filled members. Thus, no church is The Church. Spiritual unity, then, is found only at the individual level, not the corporate level. Two churches, even of the same stripe, will not have spiritual unity. But two Christians, from different groups can find spiritual unity. Even without agreeing on all doctrinal points, two believers who find each other, find that they are members of the one Church, led by the one Spirit, and committed to the one Lord. Denominations are a sad, but perhaps necessary evil. But Jesus' prayer has not gone unanswered: "I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me" (John 17:20-21).

## WHAT IS THE CHRISTIAN CHURCH?--PART 3: THE BIBLE

By Mark Moore

As we pointed out in our last article, there are two main thrusts of the Independent Christian Churches: (1) Allegiance to the Bible and (2) Unity of all believers in Jesus. The last article dealt with the issue of unity. This one will deal with allegiance to the Bible.

The Bible is clearly an amazing book. It speaks to hundreds of controversial subjects with unmitigated unity. That, in itself, is an amazing thing. I defy anyone to find even ten U.S. Senators that would agree on five major issues of the day. But the Bible was written on three continents over a span of 1600 years by some 40 different authors with varied backgrounds. The authors included: king, politician, shepherd, fisherman, military leaders, cupbearer, prime minister, doctor, tax collector, rabbi, etc. It even uses three different languages. (The Old Testament was written in Hebrew, the New Testament in Greek, with a smattering of Aramaic in both.) When we consider such diversity in its production, and yet such unity in its content we can't help but suspect the Bible's Divine authorship.

Not only was its production amazing, so has been its distribution. The Bible was the first book printed after the invention of Gutenberg's press in 1456. Since that date nearly three billion copies have been printed by Bible Societies alone. That is equivalent to one copy every three seconds, twenty-four hours a day for three hundred years. This book has been translated more than any other and is now in almost 3,000 languages. More than 95% of the world's population

is able to read the Bible in their native tongue. It has always been the #1 best seller. Why? Because despite multiplied efforts to silence the Bible and/or discredit its teachings, it still speaks with a "lion's roar." It comforts the afflicted and afflicts the comfortable. It is simply without parallel.

As a college professor, I read scores of books every year. The more I read, the more marked becomes the difference between God's Word and man's. These other books prick my curiosity. The Bible pierces my soul. Man's words cause me to ask many noble questions. God's word gives me answers. Contemporary literature helps me process this world. The Scriptures propel me into eternity. There is simply no comparison. This book, completed nearly 2,000 years ago, is as fresh as today's news print--it is active and living as a two-edged sword (Heb 4:12).

But beyond being an amazing book which is personal, the Word of God is also extremely practical. The firm stand of the Christian Church is that the Bible is practical for the operation and institution of the Church of Jesus Christ. That is, we have no need for human creeds or hierarchies to run the church. If Christ is the head, that is sufficient. And if the Bible is God's word, we need no other constitution and by-laws.

Now the Bible doesn't deal with each event of our contemporary culture. It says nothing *directly* about the Right to Life or political parties (e.g. Democrat vs. Republican). It does not deal with A.I.D.S. or artificial insemination. So how can we be guided by the Bible in today's world?

The Bible provides for three necessary ingredients and Jesus provides the fourth.

First, the Bible is full of Godly principles which guide our lives. If it did deal with all the details of this world's economy, it would be too big for any of us to read. But these broad principles touch on literally every aspect of our human existence no matter when, where, or how a person lives. Most people who don't know what God says about particular issues are ignorant, not because the Bible is silent, but because they have not bothered to read it.

Second, the Bible calls for the institution of Elders in the local church--Godly leaders who help teach and relate the Bible to the local church. Third, where there are matters of opinion, the Bible teaches us to accept one another as Christ accepted us (Rom. 15:7). And how did Jesus accept us? With forgiveness, gentleness, grace, and generosity.

Finally, beyond the Bible, we have the contemporary voice of God through the Holy Spirit indwelling the believer. It is He who helps us understand and apply God's eternal and divine Word today (1 Cor. 2). Such a view of the Bible opens up for us the freedom to take it as our own. But as always, with freedom comes the responsibility to diligently study and live out the Word of God.

## WHAT IS THE CHRISTIAN CHURCH?--PART 4: BAPTISM

By Mark Moore

Besides our commitment to the Bible and our commitment to unity, the Independent Christian Churches have been identified by our view of baptism. Here's the deal: We fully immerse individuals in water as their initial step of faith when they believe in Jesus. We do this as a declaration of their forgiveness of sins and a promise of their gift from God--the Holy Spirit. Why? Because we sincerely believe that is what the Bible teaches us to do. There are several questions people ask us about our practice of baptism.

**(1) Why do you immerse rather than sprinkle?** Because that was what Jesus and the Apostles did. John the Baptist baptized where there was "much water" (John 3:23). Philip and the Ethiopian Eunuch "went down into the water" (Acts 8:38-39). And because baptism is a picture of death, burial (Rom 6:5; Col 2:12), and resurrection (Rom 6:4), immersion is the most appropriate form. In fact, the Greek word for baptism [*baptizo*] means to immerse or to dip. And in the first few centuries of the church it was the only form of baptism practiced by Christians.

**(2) Why do you baptize people right when they confess their faith in Jesus? Why not wait?** In the book of Acts, the record of the birth and growth of the church, everyone who was baptized did it at the point of their conversion (e.g. Acts 2:41; 8:12; 10:48; 16:33; 22:16, etc.). Baptism is intended to be the starting point for the Christian. It is the initial act of faith. It has been compared to new birth (Titus 3:5; John 3:5); clothing one's self with Christ (Gal 3:27); and an entrance rite, like circumcision of the Jews (Col 2:11-12). We simply have no example of baptism which properly took place at any other time than conversion.

**(3) Is baptism a necessary part of conversion?** Let me begin simply by quoting some Scriptures and then making application: --*Matthew 28:19-20 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*"

--*Mark 16:16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.*

--*Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. --1 Peter 3:21 and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ.*

Baptism in no way earns your salvation. The very thought of gaining heaven by getting wet is ridiculous. But baptism is the appropriate expression of faith in God. We are all aware that "faith without works is dead" (James 2:24-26). So the question is not "Should we respond to God's gracious gift of Christ?" but "How should we respond to receive Christ?" When the Jews first asked this question, the Apostle Peter gave the answer in Acts 2:38. And Jesus, in his great commission designed baptism to be part of making disciples (see Matthew 28:19-20 and Mark 16:16). Peter, in his letter, went so far as to say, "Baptism now saves you . . ." Not that it earns merit, but that it expresses faith. It is God's ordained gift by which we die to ourselves and are wedded to Christ. Some have supplanted baptism with a "prayer of faith" which is nowhere to be found in the

Bible. Baptism, however is riveted to the N.T. as God's invitation to come to Christ.

**(4) Can someone be saved if they have not been baptized?** In my answer to this question you will notice a conspicuous absence of Scripture. That is because the Bible neither asks nor answers this question. The N.T. just assumes that every believer will accept this beautiful gift from God at conversion. Therefore, we are left with my own opinion, (of which I have many, free for the asking). But be warned: This is the opinion of one man, not the eternal word of God.

With that understanding, yes, I feel that person who truly believes in Jesus and bears spiritual fruit, but never submits to baptism can be saved. It is much like a "Caesarean-section." A child has come into the world, without passing through the natural birth canal. If man is clever enough to perform a Caesarean-section, I suppose that God is too. However, it is both unnatural and unhealthy. God's design, yea His command, is for every repentant believer to die to self and live to Christ through Christian baptism.

## CONVERSIONS IN THE BOOK OF ACTS

In the boxes below, write in the verses from the passage which specifically mention one of the elements of conversion. If a certain element of conversion is not specifically mentioned in the passage, leave the box blank. Then, on the back of this page, write a summary of what these passages teach about conversion. Also tell anything that surprised you as you did this exercise.

Text in Acts	Teaching	Repent	Believe	Obey	Baptism	Water	H.S.	Scripture	Miracles	Joy/Awe	God's Choice
2:14-47											
3:17-4:4											
5:12-16											
6:7											
8:5-13											
8:26-39											
9:1-18											
9:34-35											
10:30-48 (11:18)											
11:19-24											
13:11-12											
13:46-48											
16:14-15											
16:29-34											
17:1-4											
17:10-12											
17:22-34											
18:8											
19:1-7											

## INTERNAL SUMMARIES OF THE BOOK OF ACTS

By Mark Moore

Passage:	Preceded by:	Characteristics
2:41-47	<u>First</u> Sermon: Pentecost	3,000 Added; Apostles teaching, fellowship, breaking of bread and prayer; awe; Apostles: Wonder and Signs; Unity; Community/charity; Daily meetings; homes/meals; praise; favor with people; Added daily.
4:32-37	<u>First</u> Arrest	Unity; Community/charity (2X's); power/Apostles (2X's); Grace
5:12-16	<u>First</u> Internal Corruption: Ananias and Sapphira	Apostles: Signs and Wonders; meetings; public regard; Men and women believe -- added; miracles
5:42	<u>First</u> Beating	Daily meeting; Temple and house to house; teaching/preaching Jesus
6:7	<u>First</u> Community Disunity: Hellenistic Widows	Word of God spread; Disciples increased rapidly with the conversion of the priests
8:25	<u>First</u> non-Jews Converted: Samaria	Preaching the Word of the Lord/Gospel
9:31	Conversion of Saul	Peace; Edification; fear of the Lord; Comfort of the Holy Spirit; Increased
12:24-25	<u>First</u> Civil Persecution	Word of the Lord grew/multiplied
13:49, 52	<u>First</u> Official Missionary Venture	Word of the Lord spread; Disciples filled with Joy and the Holy Spirit
15:33-35	<u>First</u> Church Council	Peace; Teaching and preaching the word of the Lord with many others
16:5	Picking up Timothy	Churches strengthened in faith; increasing in number daily
28:30-31	Conclusion to the book	Peace; preaching the kingdom; teaching concerning the Lord Jesus; Openness, unhindered

### Characteristics of the church:

- a. Church Growth -- added, grew, increased: 2:41; 5:14; 6:7; 9:31; 12:24; 16:5
- b. Apostles -- miracles and teaching: 2:42; 4:33, 35; 5:12.
- c. Preaching/Teaching: 2:42; 5:42; 8:25; 15:35; 28:31.
- d. Peace: 2:47; 5:13; 9:31; 15:33-35; 28:30-31.
- e. Daily: 2:41, 46; 5:42; 16:5.
- f. Unity: 2:44; 5:12.
- g. Joy: 2:46; 13:52

Other possible summary texts: 13:42-43; 14:21-23, 27, 28; 19:8-10

## DEVOTIONAL SUMMARY OF THE BOOK OF ACTS

Tracing the Internal Summaries

By Mark Moore

- I. Parallels of Revelation and Acts--the Battle books.
  - A. Similarity:
    - 1. Both deal with the struggle and victory of the church.
    - 2. Both show the strategies of Satan and God in the fight.
  - B. Differences:
    - 1. Acts begins at Pentecost, Revelation ends at the Parousia.
    - 2. Acts focuses on the victory of the H.S., Revelation focuses on the defeat of Satan.
    - 3. Revelation is animation, Acts is documentary.
- II. Internal Summary Passages (Scott); Pause Passages (Moore).
  - A. Introduce the concept of the pause passage:
    - 1. They usually follow firsts.
    - 2. They usually follow hard knocks.
    - 3. About the time we think the church has been beat up, Luke stops us to tell us what is really happening.
  - B. This is an appropriate time for us to pause and ask where we have been and where we are.
  - C. Reflection allows us see our progress--we are usually doing better than we think.
- III. Characteristics of the church in pause passages
  - A. Church Growth (6 pause passages)
    - 1. There is a church growth frenzy.
    - 2. This follows the pattern of Acts -- 14 Ch. growth mentions in 28 chapters
    - 3. 120 (1); 3,000 (2); 5,000 men (4); Multitudes constantly added (5)
    - 4. We are liars or sluggards if we are not interested in church growth whether we are motivated by pride or the lost.
  - B. Apostles (first 3 pause passages)
    - 1. We don't have them or miracles anymore. (Ill. My personal miracle and tongues experience).
    - 2. They are not the power behind church growth after chapter 5.
    - 3. The leadership of the church was transferred to the Elders.
  - C. Preaching/Teaching (5 Pause passages)
    - 1. Simplicity--Death, burial and resurrection of Jesus.
    - 2. Laity
    - 3. Everywhere, anytime; (Ill. Ray Marroquin in the Taxi).
  - D. Peace (5 Pause passages)
    - 1. We are usually not martyrs.
    - 2. We like a fight and if we don't have one we will make up some conspiracy.
    - 3. Our war is not against flesh and blood.
    - 4. There are antagonists out there to be sure, but most of the world is waiting to hear about an answer to their needs.
  - E. Daily (3 Pause passages)
    - 1. The daily church, from house to house is still the greatest.

2. Home Bible studies, fellowship groups, etc.
  3. *Koinonia* is more than a pot-luck dinner.
- F. Joy (2 Pause passages)
1. We ought not to complain about the ministry.
  2. If we cut down elders, boards, etc. why are we surprised when young people don't go into ministry?
  3. Sure there are tough times in ministry, but here are some of the things I am thankful for: Scheduling, time to study the Word of God, support, purpose, changed lives, retirement plan.

**CONCLUSION:** Look beyond the present turmoil and inconveniences, the church of Jesus Christ will be victorious!

## THE NAME OF JESUS AND THE UNIQUENESS OF CHRISTIANITY

Mark Moore & Mark Scott

Luke is especially drawn to talking about the name of Jesus. He uses the noun name 61 times in the book of Acts. When you combine his Gospel he uses the term more than any other writer of the N.T. The verb is used once in Ac. 19:13. Luke knows the theological significance of the name of Jesus (Luke. 1:31-32).

So central is the emphasis on the name of Jesus in Acts 3-5, that scholars sometimes refer to it as the echo effect. The term name appears 14 times in these three chapters. All but two of those times they refer to Jesus. The exceptions are 5:1 where the man named Ananias is mentioned and 5:34 where the Pharisee named Gamaliel is mentioned. Clearly, this new church is the church with the right name. Sermonically, we could say that the church will be as strong as its focus is clear on the name of Jesus.

Several things come to Christians in the name of Jesus from the perspective of this chapter:

1. Healing (3:6, 16; 4:10, 30)
2. Suffering/Courage (4:7, 17, 18; 5:28,40,41)
3. Salvation (4:12)

The emphasis that runs through chapters 3-5 got started in 2:21 from the Joel prophecy, "and everyone who calls on the name of the Lord will be saved." It catches more steam in 2:38, "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'"

Certainly a watershed place in these three chapters is 4:12. Peter makes an exclusive claim to the religious leaders. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." People who live in the Postmodern West really need to hear this truth claim. Peter is saying that there is "no one else" (*allos--i.e.* no one of even a similar nature) and no "other name" (*heteros--i.e.* certainly no one of a different name) that brings salvation. To a pluralistic culture this sounds way too narrow. (See Jn. 14:6). Indeed, it is narrow, but is part of the uniqueness of Christianity. Other aspects of uniqueness might be: salvation is based on God's actions--not man's; its founder is alive--not dead; it involves relationship--not ritual only; it is based on a person--not a philosophy; and it deals adequately with man's sin and separation from God. Perhaps if we could sense this uniqueness more today our building would rattle when we pray as well (4:31).

## Peter's Sermons: Acts 2 & 3

1. "Men of Israel" ..... 2:22/ 3:12
2. Get the Apostles out of focus ..... 2:15, 16/ 3:12-13
3. Refer to the O.T. .... 2:16/ 3:13
4. "You Killed Jesus" ..... 2:23, 24/ 3:13, 14
5. Rejection, death, resurrection of Jesus ..... 2:23, 24/ 3:13, 14
6. "Repent and be baptized/turn" ..... 2:38/ 3:19
7. "Sins Forgiven" ..... 2:38/ 3:19
8. Holy Spirit/Times of refreshing ..... 2:38/ 3:19
9. God Raised up Jesus ..... 2:23, 24/ 3:26
10. Jesus was promised in the O.T. .... 2:16, 25, 34/ 3:18, 24

## SECTS OF THE JEWS

Josephus, Ant. XIII 5.9; 10.5-6; XVIII 1.3-4

Josephus, War b II 8.14

By Mark Moore

### I. PHARISEES--Right-Wing Formalists

1. Origin
  - a. Name--From the Aramaic "Perishim," meaning "separated." In the Mishna this name was given by the Sadducees, thus may not be complimentary or the name chosen by the Pharisees.
  - b. Probably evolved from the Chasidim ("godly men"), first mentioned in *Maccabees*, during the days of John Hyrcanus (134-104 B.C.).
  - c. About 6,000 at the time of Jesus.
2. Character
  - a. Jesus denounced them severely (Mt. 12:34-39; 15:7-8; 23:2-33; Mark 7:5-13; Luke 11:39-49; John 5:39-40; 12:48-50).
  - b. They were extremely influential with the general populous. So much so that the Sadducees, even though they controlled the synagogue, would not dare reach a decision without them. (See Jos. Ant. XIII 15.5; XVIII 1.4).
  - c. They were prejudice against tax-collectors and sinners (Luke 15:1-2; 18:9-13).
  - d. The more learned of the Pharisees were often Scribes.
    - i. Originally secretaries of the kings.
    - ii. Became the learned class and thus the interpreters of the law.
    - iii. Intimately connected with the Pharisees.
    - iv. They were the copiers and preservers of the written documents of the law.
  - e. Scribal Training
    - i. Began at age 13 where a boy would be sent to Jerusalem and apply to the school of a famous Rabbi.
    - ii. Hierarchy of titles: Rab, Rabbi, Rabban.
    - iii. Positions available--transcriber or copier, judge, head of a school, member of the Sanhedrin.
    - iv. Forms of honor: Kiss in market; Greeting, "Abba"; chief seats; blue fringed garments; best places at feasts.
3. Reverence for the Law--Extreme Legalists
  - a. In addition to the Torah, they followed the Oral law which was later recorded in the Mishna. Some of these laws they believed were:
    - i. Given by God to Moses on Mt. Sinai and thus inspired.
    - ii. Opinions settled by majority vote.
    - iii. Decrees by prophets and wise men at various times which was a "fence for the law": Abot 1,1, "Be deliberate in giving judgment and raise up many disciples, and *make a hedge about the law.*"
    - iv. Legal decisions with the power of the court.
  - b. Josephus compares their austerity and rationalism to that of the Stoics.
4. Two major parties; the Talmud records 316 controversies between the two schools.
  - a. Hillel--Liberal
    - i. Regard for the poor
    - ii. More Hellenistic.

- (a) Born c. 112 B.C.; tradition says that he lived 120 years. If that is true he would have been among the teachers of the law when Jesus was 12.
  - (b) His grandson and successor, Gamaliel, was a leader throughout Jesus' ministry and the early development of the church.
  - (c) Because they were advocates of toleration, Jesus could be recognized by the scribes as a "teacher of the law."
- b. Shammai
  - i. Strict interpretation
  - ii. Opposed to the Romans.
- 5. Other Beliefs
  - a. Resurrection
  - b. Proselytizing, Mt. 23:15
  - c. Predestination
- 6. Their ideas dominate Orthodox Judaism even today.

## II. SADDUCEES--Left-Wing Aristocrats

- 1. Origin
  - a. Unsure. Best guess is from the Hebrew word *Tsadik*, meaning "righteous." However, there is not adequate explanation for the shift from the "i" to a "u".
  - b. Jewish tradition says they descended from Zadok, "a disciples of that Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue" (Fields, p. 234). This is a dubious statement, however.
  - c. A more likely possibility is that they are descendants and adherents to the sons of Zadok (1 K. 1:32-45; Eze. 40:46), who were in charge of keeping the Temple. They were sort of a sacerdotal aristocracy.
- 2. Characteristics
  - a. "Their aristocratic status notwithstanding, Josephus describes Sadducees as lacking in social graces (BJ ii.8.14[166]). Essentially rural land owners, they were characterized by crudity, coarseness, loudness, quarrelsomeness, vulgarity, and violence (cf. Mt. 26:67f.; Acts 23:2f)" (Moulder, "Sadducees," ISBN, 4:279).
  - b. They actively accommodated Rome (John 19:12; Luke 23:2).
- 3. Doctrines
  - a. Denial of the Oral law (Jos. Ant. XIII 10.6).
  - b. Denial of the resurrection (since Moses did not assert it). However, Jesus used Ex. 3:6, 16 (Mk. 12:26-27), to demonstrate the reality of the Resurrection. [Note Acts 23:8--The Pentateuch is full of references to angels, thus the Sadducees likely only denied the future of the human soul in the form of angels or other kinds of spirits.]
  - c. Freewill
  - d. Early Christian writers also said that they denied all the O.T. except the Pentateuch.
    - i. Likely this is a misconception and/or a confusion with the Sadducees and the Samaritans.
    - ii. Undoubtedly, they held the Pentateuch in higher esteem than the rest of the O.T.
  - e. They demanded rigid literal application of Mosaic law.
- 4. Disappearance
  - a. They quickly declined after the fall of Jerusalem in 70 A.D.
  - b. This was caused by:
    - i. Loss of power due to the loss of the Temple edifice.
    - ii. People naturally turn to hope in a future life during times of deep distress.

- iii. The rise of Christianity was better countered by the Pharisees than the Sadducees.

### III. ESSENES--Ultra Right-Wing Puritans

#### 1. Origin

- a. A semi monastic community of approximately 4,000 spread in small eccentric communities throughout Palestine, the most famous of which is on the N.W. shore of the Dead Sea.
- b. Although the Qumran community differed somewhat from the major doctrines of the Essenes (e.g. Qumranites did not repudiate slavery, they did use oaths, and did not condemn marriage), they were certainly at least a splinter group.
- c. They evolved out of a reaction to the hellenization during the time of the Maccabees. "Righteousness movements" got stricter and stricter until they Essenes simply had to get away from the evil influences of society.
- d. It is likely that the Qumranites were either destroyed or fled in the face of Titus before marching to Jerusalem, A.D. 67.

#### 2. Practices and Doctrines

- a. They practiced communal living.
- b. It took a year's initiation rights to get in.
- c. 1/3 of the day was given to study, 1/3 to prayer, and 1/3 to manual labor.
- d. They had a strong eschatological expectation.
- e. Slavery, war and commerce were forbidden.

#### 3. Writings--Dead Sea Scrolls

- a. 10s of thousands of fragments. The most important being the scrolls of Isaiah (for a further list see Fields, N.T. Backgrounds, p. 243-244).
- b. Found in 1947 by a Arab Shepherd boy.
- c. Prior to these scrolls, dated c. B.C. 100, our earliest Hebrew manuscript of the O.T. was A.D. 900.

#### 4. Differences of Jesus and the Essenes – Some say that John the Baptist, Jesus and the Church is Essene in nature, partly (oddly enough), because the N.T. does not mention the Essene community; but then, neither does the Jewish Talmud! However, these major differences seem to indicate otherwise:

- a. Jesus ate with tax collectors and sinners (Mt. 11:9; Lk. 7:34).
- b. Sabbath was made for man, not man for Sabbath (Mt. 12:1-12; Mk. 2:23-36; Lk. 6:6-11; 14:1-6).
- c. Jesus approved of marriage (John 2:1).
- d. Jesus was for the common people (Mk. 12:37; Luke 7:34).

### IV. ZEALOTS

#### 1. Development

- a. A radical, militant response to Hellenization. This really began as early as the Maccabees. Josephus (Ant. XVIII 1.1) calls them the "4th philosophy." But there was really no single discernable group called the Zealots until A.D. 67-68.
- b. Judas Gamala (A.D. 6-7), popularized and disseminated much anti-Roman sentiment against the enrollment of Quirinius. Thus, he is sometimes identified as a "founder" of Zealots.
- c. During Jesus day there were:
  - i. Brigands--Robbers (BJ. iv. 3.3ff), which were common in such economic and social conditions.
  - ii. Sicarii--Urban terrorists (BJ. ii. 17.6-9). Named after the short daggers they used for assassination.

- iii. Politically fervent anti-Romans. This is likely the category that Simon, the Apostle fell into (Mt. 10:4; Mark 3:18).
    - d. They were the impetus behind the Roman destruction of Jerusalem in 70 A.D. But probably not a single identifiable group until 67-68.
    - e. They were most prominent in Galilee.
  - 2. Practices--Rally Cry = "No tribute to Caesar; No king but Jehovah; no tax but temple tax."
    - a. Refused to pay taxes
    - b. Guerilla Warfare
    - c. Considered it sin to recognized Caesar as king.
- V. Herodians
  - 1. Identification
    - a. Likely it only indicates those who supported the Herodian family and their policies.
    - b. Some would consider them:
      - i. identical with the Sadducees.
      - ii. envoys of or servants to the Herodian family.
  - 2. Character
    - a. When Archelaus was deposed by Caesar Augustus (A.D. 6), and a Roman procurator was put in his place, many Jews saw that as a "step back-ward" and desired to see the Herodians regain power.
    - b. They aligned with the Pharisees and Sadducees to eliminate Jesus (Mark 3:6; Mt. 22:16 [compare Mark 12:13]).
    - c. See Josephus, Ant. XIV 15.10; BJ. i 16.6).
- VI. Jewish Who's Who as it relates to Acts 4:1ff (Mark Scott)
  - 1. Priests = workers who administered the sacrifices (cf. Acts 6:7)
  - 2. Captain of the temple guard = the man next in rank to the high priest and in charge of the temple police.
  - 3. Rulers = priestly element in the Sanhedrin. Sometimes they were the same as the chief priests, and they had power over the worship and running of the temple.
  - 4. Elders = lay leaders of the community, mostly Sadducean in outlook.
  - 5. Teacher of the Law or scribes = experts in written and oral law, usually Pharisaic in orientation.
  - 6. Sanhedrin = the Jewish senate and Supreme Court. Had some power under Rome in the first century A.D. They met in the southwest part of the temple. Also called the senate, the body of elders, the council, the hall of hewn stone, great law court, etc. Consisted of 70 men plus the high priest.

## PHARISEES AND SADDUCEES CONTRASTED

By Mark Moore

### PHARISEES

Conservative

Religious

Separatists

Orthodox/Fundamental

Supernaturalists

Name = The separate ones

People were on their side

Believed in angels, spirits and resurrection (Acts 23:8)

Scribal

Believed all O.T. plus traditions

Dominant Predestination – Sometimes even fatalism

Sought a political Messiah

Legalistic, Hypocritical

### SADDUCEES

Liberal

Political

Collaborators

Modernist/Liberal

Humanists

Name = Righteous (Zadok)

Power was on their side

Denied angels, spirits and resurrection (Acts 23:8)

High Priestly

Believed Pentateuch Only

Total Free-will

Did not seek a Messiah

Materialistic, Scheming

**The Pharisees and Sadducees, as well as the Herodians, conspired together to kill Jesus (Mark 3:6; Mt. 15:1).**

## SANHEDRIN

(Notes compiled by Mark Moore)

1. Hebrew borrowed a Greek word *SUNEDRION*, meaning “council”
2. Also called *PRESBUTERION* (“body of elders” Luke 22:66; Acts 22:5) and *GEROUSIA* (“senate” Acts 5:27)
3. Josephus calls it the BOULE (“council”), *Jewish War* ii.15.6; 16:2; *Antiquities* xx. 1.2
4. First appears in Hellenistic times c. B.C. 200
5. 72 men consisting of 3 groups
  - 24 Rulers (chief priests)
  - 24 Elders (lay aristocracy)
  - 24 Scribes (religious lawyers)(Some argue for only 70 men = 23 X 3 + High Priest)
6. Majority were Sadducees; but the powerful minority were Pharisees
7. Roughly equivalent to our Supreme Court
8. Supposedly established by Moses (Exodus 24:1)
9. Mishna, Sanhedrin 4.3,4 explains the seating and hierarchy
10. Capital punishment was taken away by the Romans at about A.D. 30, except in matters of temple violation
11. After A.D. 70, a new Sanhedrin was established at Jabneh; its first president was Yochanan ben Zakkai

## PRAYER IN THE BOOK OF ACTS

By Mark Moore

The book of Acts is, in many ways a blue print of how to "do church." Prayer is an excellent example. Prayer is mentioned in one form or another 10 times in Matthew, 12 times in Mark, and 5 times in John. But Luke mentions it 19 times in his gospel and 32 times in Acts. Look up the following Scripture passages and see if they don't give you some practical guidelines for prayer.

- I. What happened after the church prayed?
  1. Pentecost (1:14)
  2. Earthquake and Evangelism (4:31; 16:25)
  3. Resuscitation (9:40)
  4. Miraculous Release (12:5)
  5. Healing (28:8)
  
- II. What did the church pray for?
  1. Its leaders (1:24; 6:6; 14:23\*)
  2. The manifestation of the Holy Spirit (8:15)
  3. Sinners to Repent (8:24; 26:29)
  4. Missions (13:3\*)
  5. Physical safety (27:29)
  6. Healing (9:40; 28:8)
  
- III. When did the church pray?
  1. In times of Crisis (7:59; 12:5, 12; 16:25)
  2. When making decisions or establishing leaders (1:24; 6:6; 14:23)
  3. When repenting (8:22; 9:11\*)
  4. When saying "Goodbye" (20:36; 21:5)
  
- IV. The church prayed habitually:
  1. The whole church (2:42)
  2. The Apostles (1:14; 6:4) & Leadership (13:3\*)
  3. Peter (3:1; 10:9; 11:5)
  4. Paul (22:17)
  5. Cornelius (10:2, 4, 30-31)
  6. Jewish Women (16:13, 16)
  7. Actual prayers (1:24-25; 4:24-31)

\* Accompanied by fasting

## Barnabas

By Mark Moore

His real name was Joseph but the Apostles called him “Barnabas” as a nickname. In Aramaic that means “Son of a Prophecy.” Luke, however, says it means “Son of Encouragement” (Acts 4:36). Linguists are not sure how Luke came up with that definition (we apparently don’t know as much about 1<sup>st</sup> century Aramaic as Luke did). But we do know why Joseph earned his nickname. He used his influence and finances to encourage both individuals as well as the progress of the Gospel.

We first meet him in Acts chapter 4. He was originally from the island of Cyprus but had immigrated to Jerusalem where he apparently invested in some real estate. Although in the O.T. God said Levites could own no property, Palestine was no longer under the theocratic rule of the Bible but under the hand of the Roman government. This allowed Barnabas to purchase property. After his conversion he sold the tract of land and gave the proceeds to the Apostles to distribute to the poor Christians of the city. This contributed to Barnabas’ good name as well as the unity of the church.

The next time we run into him he is taking the newly converted Saul under his wing (Acts 9:29). Understandably, when Saul returned to Jerusalem after a 3 year hiatus, none of the Christians would touch him with a ten foot pole. It was Barnabas who risked his reputation, not to mention life and limb, to introduce Saul to the band of the Apostles (cf. Gal 1:18-19). It was a brief stay (only 15 days), but it was long enough to arouse an angry mob against Saul and long enough to impress Barnabas with Saul’s ability and integrity.

Some years later a Gentile church erupted in Antioch. The Apostles of Jerusalem needed a delegate to go “check things out” as well as encourage the new believers (Acts 11:22-24). Barnabas was the logical choice since he was from that vicinity, and because he had demonstrated such acceptance of the likes of Saul. When Barnabas got there his encouragement only added fuel to the fire of God’s Holy Spirit and the church grew like gang-busters. He needed help. Who else but his old friend Saul? He hunted him up in Tarsus where Saul had

been laying low and likely starting churches for the better part of 5 years (Acts 11:25-26).

After a couple of years of working together, Barnabas and Saul hear of a need in Jerusalem. The prophet Agabus predicted a famine in their old home. So these two take up a collection from the Gentile church of Antioch and hand-deliver it to the Jewish believers in Jerusalem (Acts 11:27-30). Again this fostered a good bit of unity in the church. When they returned from the “mission” trip, they brought back young John Mark, a relative of Barnabas. And when the Holy Spirit calls them to take the Gospel to Cyprus, Barnabas’ old stomping grounds, John tags along for support (Acts 13:2-5). This led to a serious rift between Saul and Barnabas. John Mark left early for Jerusalem before the first missionary journey had ended (Acts 13:13). Up to that time Barnabas was the primary figure of the pair. His name is always mentioned first and he was really the leader even in the church of Antioch (although both were considered official delegates [i.e. “Apostles”] of that church [Acts 14:14]). But from here on out Saul is called Paul and is always mentioned before Barnabas (except in Lystra, where the natives believed Barnabas was Zeus and Paul Hermes [Acts 14:12]). Barnabas was apparently fine with the transposition of leadership. But after the Jerusalem council, where this dynamic duo defended grace, he wants to revisit the churches they started together *and* include John Mark on the trip (Acts 15:36-41). The ensuing debate was not a pretty sight. Although their personal affection never waned, their cooperative ministry came to an abrupt halt. They went separate ways, Barnabas with John Mark, and Paul with Silas. This is the last we hear of this magnificent man in the book of Acts. He was not perfect; Paul had to rebuke him for following Peter in his shunning of Gentile converts in the fact of Jerusalem Judaizers (Gal 2:13). Nonetheless, he is a colossus of grace and a man worth emulating.

## SEVEN PURPOSES OF LAYING ON OF HANDS

By Mark Moore & Mark Scott

We seldom see it, but every once in a while during a particularly potent religious ceremony we observe the church leaders lay hands on someone. It may occur during an ordination service on a Sunday night or in a hospital bed for a dying saint. We watch with wonder as they display their religious authority by touching a fellow human being. In the Bible, however, this religious touch was not so uncommon. God's community in biblical days attached clearer meaning to this esoteric act. It could function in a number of ways.

1. Laying on of hands was used to bestow a spiritual blessing (Gen 48:12ff). A person with God-given authority, like a parent, priest or prophet, could symbolically pass their blessing along. Perhaps it is only mystical or symbolic, but it appears that God recognizes the action and responds appropriately.
2. Sometimes this touch expresses identification as in the case of a sacrifice or the scapegoat (cf. Lev 1:4). By laying his hands on the victim, the priest symbolically passed the sin along to the animal, or at least said, "My touch binds us as one so that as you die, you die vicariously for us."
3. To receive or give healing (Acts 9:12, 17; 28:8). There is great power in the human touch. Just how much we do not know. The ancients often held great superstitions concerning touch and healing as if power flowed from one person to another (Matt 9:21-22). Nevertheless, God has often bestowed physical healing through human touch.
4. Sometimes laying hands on someone was violent, not benevolent (Acts 4:3). It is a way of saying someone was handled roughly, mugged or otherwise mistreated.
5. According to some interpreters Acts 8:14-17 indicates that the Apostles laid hands on the Samaritans to incorporate them into the church as well as to bestow spiritual gifts on them. In other words, in this incident, touching the Samaritans was a sign of acceptance and open fellowship. It would be similar to our action of hugging.
6. Laying on of hands was also used to commission a successor for a task (Num 27:23; Acts 13:3). You are symbolically passing on your task or authority to them as you appoint them or send them out. This is the closest idea to what our action means when we ordain a person into ministry.
7. It was used (exclusively in Acts by the Apostles) to impart spiritual power on the recipients (Acts 6:6, 8; 8:18; 19:6; 2 Tim 1:6). It is questionable whether "any old Christian" would be able to do this same thing today.

## ANALYSIS OF STEPHEN'S TRIAL

By Mark Moore & Mark Scott

The book of Acts is the continuing saga of Jesus, particularly as his mission is carried out by the Holy Spirit. One of the dominant themes, especially as the book advances, is to show the similarities between Jesus in Gospels and his continuing incarnation through the lives of Spirit-filled Christians. Stephen offers us a clear example of how that works. As Stephen faces his persecutors, his portrait is strikingly similar to Jesus'.

### I. Stephen's Accusers (vv. 11-13):

When Jesus was dragged before the Caiaphas, they brought in false witnesses and carried out the proceedings at night to avoid any kind of confrontation with the crowds. Later as Jesus was led to Pilate, the crowds were stirred up to shout "crucify him." Stephen likewise was manhandled by a frenzied crowd who produced deliberate falsehoods in order to eliminate this "heretic."

### II. Stephen's Charges (vv. 13-14):

(A) Moses	(B) God
(B) Holy Place	(A) Law
(B) This Place	(A) Customs

Note the chiasm in these charges. Moses is the human author and impetus to the law and Jewish customs. In a similar way God's presence in the temple makes it a holy place and establishes its authority.

### III. Stephen's Life and Death as a Mirror of Jesus': In a number of striking ways Stephen looks like Jesus. It seems clear that Luke is deliberately drawing a comparison.

1. Both were appointed to a special task (Mt 3:13-17; Acts 6:1-7)
2. Both worked miracles (Acts 2:22; 6:8)
3. Both preached with authority (Mt 7:28-29; Acts 6:9-10; 7:1ff.)
4. Both were falsely accused (Mt 26:59ff.; Acts 6:11, 13)
5. Both were charged with threatening to destroy the temple (Mt 26:65; Acts 6:11, 13, 14)
6. The same group charged both of them (Mt 26:57ff.; Acts 6:12)
7. Both were misunderstood and misrepresented (Mt 26:61; Acts 6:14)
8. Both died through unjust trials and mob action (Lk 23:34; Acts 7:59-60), with a nearly identical phrase on their lips: "Forgive them, for they do not know what they are doing."
9. Both of their lives resulted in more conversions (Lk 23:40ff.; Acts 8:1)

## ACTS 7 IN THE OLD TESTAMENT:

<u>Acts 7:</u>	<u>Old Testament</u>	<u>Topic:</u>
2	Gen. 11:31; 15:7	Call of Abraham
"3"	12:1	Depart from your country (at Haran)
4	11:27-31	Going to another country
"5"	12:7; 17:18	Canaan would be His possession
"6,7"	15:13,14	Captivity and servitude in Egypt
"7"	Exodus 3:12	Worship God on this mountain
8	Gen. 17:9-13	Circumcision
"9"	37:11,28;45:4; 39:2, 21f	Jealousy of Joseph's brothers
"10"	39:21; 41:40-46	Joseph make gov. of Egypt
"11"	41:54f;42:5	Famine
"12"	42:2	Jacob sent sons to Egypt for grain.
13	45:1-4ff.	Joseph's brothers visit 2nd time
14	45:9; 46:26-27; Ex. 1:5;Deut. 10:22	Jacob's whole clan invited to Egypt
"15"	Gen. 46:5; 49:33; Ex. 1:6	" come to Egypt
16	23:16; 50:13; 33:19; Josh. 24:23	From there, removed to Shechem
17	Ex. 1:7	Multitude
18	1:8	New King (Pharaoh)
19	1:10-14 1:15-22	Mistreatment Plot to murder boys
20	2:2ff	Moses born
21	2:3	Put in Basket
22	I Kings 4:30; Is. 19:11	Moses' wisdom
23-25	Ex. 2:11ff.	Moses visited his people
26	2:13	Two Hebrews fighting
"27"	2:14	"Who made you ruler over us"
"28"	2:14	"You don't mean to kill me too?"
"29"	2:15	Moses fled
"30"	3:1	Burning bush
31	3:2	" "
"32"	3:6	God spoke
"33"	3:5	"Take off your sandals"
"34"	3:7,10	God sends Moses
36	Ex. 5-16; Deut.8:4	Moses' miracles
37	Deut. 18:15 (Acts 3:22)	Prophet like unto Moses
38	Ex. 19;17-20:26	Received Law at Sinai

39 "40-41"	Numb. 14:3f; Ex. 32:1-23 Ex. 32:1, 23; 32:4,6	Fathers were disobedient Golden calf
"42"	Amos 5:25,26	Prophecy concerning Israel's apostasy
"43"	" "	" "
44	Ex. 25:8,9; 38:21; 26;30	Tabernacle
45	Joshua 3;14ff.; 18;1; 23:9; 24;18; Deut. 32:43	Joshua brought up tabernacle in the conquest
46,47 48-50	1 Kings 8:17-21 Isaiah 66:1-2	Building of the Temple God does not dwell in houses made with hands
51	Ex. 32;9,10; Lev. 26:41; Is. 63:10; 9:25-26; Ex. 33:3,5; 34:9	Uncircumcised hearts, rebellious
52	2 Chron. 36:15,16 (see also Matt. 23:31, 37)	Persecuted all the prophets.

## The Difficulties of Acts 7

By Mark Moore

The Bible is a book of faith. It is also a book of history. Some suggest that it can be one without being the other. We would assert, however, that if the Bible is inaccurate historically this mitigates against it being a reliable book of faith. Therefore, we take seriously challenges against the Bible's accuracy. When critics assert that it is full of errors and discrepancies we want to know whether there is a reasonable response. Is the Bible true in all its details or is it tainted with human errors? To some of you this article will seem like an unnecessary tangent. Granted, we are about to delve into some meticulous details. Furthermore, our faith does not stand or fall on such trivialities. Nonetheless, a book that is divinely inspired and inerrant in its details is a secure guide to matters of faith. And that matters a great deal.

Acts chapter 7 is a veritable mine field for critical skeptics. From this passage no less than six accusations have been made against the historic reliability of the Bible. It is our plan not merely to answer these six accusations, but (a) to show the kind of criticisms made against the Bible (that are often vapid and inane), and (b) to provide some guidelines for critiquing such criticisms.

### I. The Location of Abraham's Call (7:2-3)

Stephen says that God called Abraham while he was still back in Mesopotamia. But Genesis 11:31-12:1 makes it look like Abraham received his call in Haran years later. The solution is simple: God called Abraham in Mesopotamia (cf. Genesis 15:7; Nehemiah 9:7) and later reaffirmed his call from Haran. There is nothing incompatible in these two passages.

### II. The Death of Terah (7:4)

Genesis 11:26 says that Terah was 70 years old when he became the father of Abram, Nahor and Haran. After Terah's death Abraham left Haran at the age of 75. By adding those two numbers together you come up with Terah's age of 145 when he died. The problem is that Genesis 11:32 says Terah lived 205 years, not 145.

There are a number of proposed solutions to this discrepancy (Cf. Reese, *Acts*, p. 306-7). The simplest however is this: We assume that Abraham was the first born son of Terah because he is the first named. It is more likely, however, that he was named first because he was the most prominent, not the oldest (this same phenomenon occurs in the list of Noah's sons [Genesis 5:32; cf. 1 Chron 1:28; 4:1; 5:1-2]). In fact, Haran's son Lot appears to be about the same age as Abraham. And Haran's daughter married Nahor. Therefore, it looks like Haran is the oldest, not Abraham. If Terah was 70 when Haran was born and 130 when Abraham was born, there is absolutely no problem with this text. The difficulty here appears to be with our assumptions, not with the text.

### III. Length of Captivity (7:6)

Stephen says that their captivity lasted approximately 400 years. A number of texts agree with him (Gen 15:13, 14; Exo 12:40). Others, however, suggest that it was 430 years from the time Abraham received the promise to the giving of the law. This would reduce the captivity to 215 actual years of bondage (Gal 3:17; Josephus, *Ant.* 2.318). Furthermore, the genealogical listings are problematic if the bondage lasted more than 215 years. This an oversimplification, but the bottom line is that there is some evidence for a 430 year captivity and other evidence for a 215 year captivity. First, we need to understand that Stephen is simply citing from the O.T. not teaching his own chronology. Second, what both the N.T. and the O.T. emphasize is the story of the Exodus and God's faithfulness to the promise he made to Abraham, not any kind of specific time line. That is not to say that chronological accuracy is unimportant but it does explain why the details given in the Bible are sketchy — they were not given priority over the broader "story line." Therefore, we may not be able to say for sure which number is more accurate. But likely the Egyptian bondage (lasting 215 years) is the key to the

whole story (which lasted a full 430 years). The ancient texts did not differentiate between the key part of the story and the whole and this has led to a confusion as to the specific numbers associated with the Egyptian captivity. While we can't give a definitive answer to this problem as of yet, there is certainly not enough evidence to support a charge historical inaccuracy.

#### IV. The Number of People in Jacob's Family (7:14)

Stephen says there were 75 but Genesis claims there were only 70 (Gen 46:27). The LXX agrees with Stephen. This is not because the LXX and the Hebrew O.T. contradicted each other, but because Stephen and the LXX counted differently. To be specific, the LXX appears to include in the count two sons of Manasseh, two of Ephraim as well as one of Ephraim's grandsons. This accounts for 75 (although admittedly there is a good bit of variance in how different ancient authors counted the family).

#### V. The Burial of Jacob (7:16)

Was Jacob buried at Machpelah by Joseph (Gen 50:13) or in Shechem with Joseph and his other sons (Josh 24:32; Acts 7:16)? After all, Acts 7:16 makes it look like all their bones were brought back from Egypt to be buried in Shechem. It is pretty clear that once Jacob's bones are buried by Joseph (Gen 50:13) they would not have been carried by the Israelites into Palestine (unless, of course, they were dug up in Machpelah, carried to Egypt and then returned to Palestine with the remains of his sons. This would be ridiculous. Therefore, we assume that Jacob, who is the subject of verse 15, is no longer the subject of verse 16. Grammatically this is a bit awkward. However, Jacob (a.k.a.. "Israel") was constantly spoken of as the whole nation. Thus Jacob is included in the text through his son's burial even though his corpse was not, in fact, carried back to Palestine with theirs.

#### VI. Abraham's Tomb (7:16)

The question is this: Did Abraham buy the tomb at Shechem? That's what Stephen says (Acts 7:15). However, the O.T. (Gen 33:19; Joshua 24:32) specifies that Jacob bought the field. One possibility is that Abraham had purchased a field in Shechem while he lived there (Gen. 12:6). After all, he also purchased a burial plot in Hebron (Gen 23:16-19). Perhaps Jacob merely recovered that property. This, of course is speculation. A more likely explanation takes into account Hebrew society. In Jewish culture fathers and sons were so closely aligned that an individual, acting on behalf of the clan could do something on behalf of the forefathers. Perhaps Jacob's purchase is merely credited to Abraham as his forefather.

While we may not be able to give iron clad proof for most of these accusations, there are very reasonable suggestions. We should remember that Stephen was not charged with historic error by his accusers (at least as Luke records it). We should also remember that ancient documents are often fraught with difficulties in detail. Part of this is due to the extensive copying and moving of these documents over an extended period of years. But more than that, the authors and their original audiences were not as fixated on details as modern Westerners. They were an oral society that concentrated on the story line, not a literate society with the leisure of meticulous precision. Consequently we should (1) get the story before obsessing over details, (2) give any ancient author the initial benefit of the doubt, particularly since they were closer to the events than we, (3) appreciate the Bible's incredible historical accuracy. Given the skeptic's track record, in the face of critical accusations against the Bible you might want to put your money down on the Bible.

## **Persecution**

By Mark Moore

- I. Vital Stats and Facts about Persecution of Christians
  1. 163,000 Christians die every year for their faith. Half of all the Christians who have ever died for their faith did so in this century alone, some 35 million! 15,000,000 of these were Orthodox or Catholic Christians who died under the Soviet regime between 1917 and 1980, primarily in prison camps.
  2. Persecution tends to rise with evangelistic effectiveness.
  3. The top ten persecuting countries are: Burma/Myanmar, China, Egypt, Iran, Laos, North Korea, Pakistan, Saudi Arabia, *Sudan* (2 million since 1985), Vietnam.
  4. After fierce lobbying, American legislators agreed to levy punishments ranging from diplomatic protests to economic sanctions against countries that persistently persecute Christians and other religious minorities.
  5. Those killed for their faith (by millions): Christians, 70; Muslims, 70; Hindus; 11, Jews, 9; Buddhists, 4; Sikhs, 2; Baha'is, 1 and all others combined, 5; Total = 169 (the numbers don't add up because of rounding up to millions).
  6. Worst eras for Christian martyrs:
    - a. Roman persecution of early Christians
    - b. 12<sup>th</sup> - 14<sup>th</sup> centuries when Genghis Khan and Tamerlane massacred millions of Christians.
    - c. 1970's – 230,000 per year.
    - d. 2025 – 210,000 (estimate).
- II. Terrifying Slaughters
  1. 1630: some 300,000 Christians in Japan (mostly Catholic) were executed often by crucifixion. Seventy of them were crucified upside down on the beach at low tide so that they would drown when the tide came in.
  2. 1920-1930: 200,000 Russian Orthodox priests, monks and nuns were slaughtered. Many crucified by nailing them to the door of their churches or stripped naked, doused with water and left to freeze in the winter air.
  3. Recently in Iran one Christian was injected with Radioactive material and then released. Probably to die a slow death.
  4. 1960-1970's: During the cultural revolution in China, some 400,000 died.
  5. 1970's: Under Idi Amin, 100,000 of the 300,000 killed were Christians.
  6. 1994: As many as 500,000 of the 700,000 Rwandans killed were believers.
  7. Since 1970: as many as 1,000,000 Christian and Animists have been killed in Sudan by the Muslims of the north.
- III. Myths of Persecution
  1. **The church grows when it is persecuted.** Fact: Due to persecution, the number of Christians in Turkey have dropped from 32% to 0.2% this century. In Syria they dropped from 40% to 10%. Iran went from 15% to 2% and Iraq from 35% to 5%.
  2. **Martyrs are church leaders or evangelists.** Most Christians who have died have not born direct witness to their faiths. They are sweep away in a flood of ethnic cleansing or trapped in war torn regions. Prison camps have been more common than crosses.

3. **Christians are primarily martyred because of their testimony of Jesus.** The social, economic and political factors listed below have much more to do with Christian deaths than preaching the gospel.
  4. **Martyrs die glorious and victorious deaths, rejoicing to suffer for Jesus.** Most are poor and frightened. They are mothers, children, workers and students, just trying to fight for their lives.
  5. **We can stop it.** We cannot change the nature of humanity. We can't change the fact that Christianity threatens the world. We can't change the word of God that predicts it. This, however, is *no excuse to sit idly by and do nothing!*
- IV. Reasons for Persecution – People don't generally attack others unless they feel threatened. Furthermore, persecution is *rarely* an issue of religious difference alone.
1. Religious – the doctrine of Christianity is opposed, rising number of converts threatens the hegemony of other groups.
  2. Financial – Christian doctrine threatens certain trades or practices; Christians band together and share business and resources; Christians have lands, property and resources others want to confiscate.
  3. Anti-Western bias – Christianity is seen in many places as Western. Where the West is hated, so is Christian faith.
  4. Political – Often social, religious, and political groups get melded into one. Often it is the political threat being attacked, not the religious faith. Some Christian groups also slander other religious or political groups and find themselves attacked.
  5. Racism – Again, certain groups are dominated by Christians. If there is genocide against that ethnic group, it may have little to do with their doctrine.
- V. What can we do?
1. Pray
    - a. More than 300,000 churches in 100 countries will take part in the International Day of Prayer for the Persecuted Church.
    - b. Add this to your weekly prayer list.
    - c. Pray specifically that (a) God would be glorified, (b) the great commission would be completed (which will, of course, initially *increase* persecution), pray particularly Peter's prayer for boldness in the face of persecution (Acts 4:29), (c) that Jesus would come, (d) that the Holy Spirit would first purify and then comfort his church (Rev. 6:10-11).
  2. Write letters – Do not expect a direct response. But don't be discouraged, that does not mean that things won't change behind the scenes.
  3. Symbolic Suffering – make a personal sacrifice or inconvenience as a reminder of your brothers and sisters in the throes of suffering.
  4. Stay informed – Read a book on persecution; watch a video; put one of the key information web sites on your "favorites" of your browser. See the mission's department for current resources both printed and on the Web.
  5. Teach a lesson on persecution in your church.
  6. Give generously to relief efforts on behalf of the persecuted church.

## SAMARITANS

By Mark Moore

### I. Origin

- A. Their name, "Samerim," means keepers (i.e. of the Torah)
- B. Peoples imported by Esarhaddon after the Assyrian captivity of 722 B.C. They intermarried with the poorest of the Jews who were left in the land. They had a commitment both to their own idols and to Jehovah (2 K. 17:24-29). 2 Kings 17:41 betrays their dual commitment.
  - 1. The Samaritans, however, claim that only 27,290 Israelites were deported according to the figures of Assyrian documents. Thus a sizeable population of Israelites remained and made proselytes of the imported peoples.
  - 2. Furthermore, Samaritans claim that unfaithful Jews caused Eli to move the sanctuary from Shechem to Shilo B.C. 1100.
- C. Jesus calls them "aliens," Luke 17:18.

### II. Causes of Division

- A. The civil war between Rehoboam, son of Solomon (c. 930 B.C.) and Jeroboam and his golden calves (2 Chron. 10)
- B. Rebuilding of the temple (B.C. 538-516)
  - 1. They pretend to want to help, although Ezra 4:1 calls them adversaries of "Judah and Benjamin."
  - 2. When they were rudely rejected they turned to open hostility. Through their complaints to the Persian kings they delayed the building progress until 519 B.C. under Darius (Josephus, Ant. XI 4.3; Neh 2:10-6:14; 13:28).
- C. Rival Temple; cf. John 4:20 & Josephus, Ant. XI 8.2-4; XIII 9:1.
  - 1. As the tensions between the two groups grew, and as the idolatry in Samaria lessened, the resentment escalated.
  - 2. In 409 B.C. a certain Manasseh, the son of the H.P., was expelled from Jerusalem by Nehemiah because of an unlawful marriage. He found refuge in Samaria and through the permission of the Persian king Darius Nothus, he built a rival temple on Mt. Gerezim for the Samaritans. (Josephus, *Antiquities*, XI. 7. 8, is considered by some scholars to be a Midrash on Nehemiah).
  - 3. An alternate (and more likely) scenario has the Samaritan temple built by the permission of Alexander the Great during his Palestinian conquest B.C. 332.
  - 4. They rejected the Jewish interpretation of Deuteronomy 12:5-7, 11-14; 16:2; and 26:2, that there be only one acceptable temple to God and that on Mt. Zion. In fact, the Samaritan Pentateuch at Deut. 27:4 has Moses commanding that an altar be built on Mt. Gerezim rather than on Mt. Ebal.
  - 5. John Hyrcanus leveled the Samaritan temple in B.C. 127 (Josephus, Ant. XIII 9:1). When Herod the Great offered to rebuild their temple they refused because they learned that he would also rebuild the temple of Jerusalem (Josephus, Ant. XV 8.3-11.1).

- D. This crystallized the animosity between the two groups and the Samaritans did everything they could to annoy the Jews.
1. They took a pro-Syrian position during the days of Antiochus Epphianes IV (2 Macc. 6:1f.). They, in fact, claimed to be descendents of the Sidonians and fought along side the Seleucids against the Jews, B.C. 167-164 (Josephus, *Ant.* XII 5.5).
  2. They refused hospitality to Jewish travelers in Samaria (cf. Luke 9:52-53). Thus, most Jews began to cross to the East side of the Jordan when travelling between Galilee and Judea.
  3. They had their own Pentateuch, which they claimed was older and superior, and which they claimed to observe more faithfully. They did not consider the other books canonical.
- E. Josephus, *Antiquities* 18. 2. 2. claims that at one time the Samaritans broke into the temple in Jerusalem and defiled it with bones.

### III. Jewish contempt for Samaritans

- A. They spurned them as Kin
1. They constantly reminded them that they were mere Assyrians. As early as Ecclesiasticus 50:25-26 they were lumped together with Idumeans and Philistines as the three greatest enemies of the Jews.
  2. Because Samaria was frequently a refuge to Jewish renegades, they considered the Samaritans guilty of Jewish blood shed.
  3. Alexander the Great, c. 332 B.C. rejected their claim to be true Jews and therefore exempt from tribute in the Sabbatical year.
  4. Even today there is great reluctance about intermarriage between Jews and Samaritans and Jews will not allow Samaritans to be buried in the Jewish cemetery at Tel Aviv.
  5. Herod Antipas was the son of Herod the Great and Malthace, his Samaritan wife which caused significant animosity.
- B. They spurned them as human beings
1. They considered everything they touched to be like "Swine's flesh" (cf. John 4:9)
  2. They did not allow their testimony in court.
  3. They could not become proselytes.
  4. They were publicly spurned in their synagogues.
  5. Jesus was accused of having a demon and was a Samaritan (John 8:48).
- C. Jesus' dealings with the Samaritans
1. Woman at the well, John 4:1-42
  2. 10th leper, Lk. 17:11-19
  3. Great commission, Mt. 28:19-20
  4. Parable of the Good Samaritan, Lk. 10:30-37

#### IV. History of the Samaritans

- A. Chronology of rulers (From Fields, Thirteen Lessons on N.T. Backgrounds, p. 183).
  - 1. Sanballat I (ruling in 444 B.C., Neh. 2:10)
  - 2. Delaiah, son of Sanballat (c. 410 ff.)
  - 3. Sanballat II (c. 390 ff.)
  - 4. Hananiah, son of Sanballat II (ruling in 354)
  - 5. Sanballat III (c. 335 ff.)
- B. Destructures
  - 1. Alexander the Great slaughtered many Samaritans and placed there a large Macedonian colony, B.C. 332.
  - 2. Pontius Pilate massacred some of their number in A.D. 36.
  - 3. Roman emperor Vespasian slaughtered 11,600 Samaritans in the 1st century (Josephus BJ. III 7.32).
  - 4. Hadrian (A.D. 117-138), placed the Temple of Zeus over the ruins of their temple, thus they could not rebuild it.
- C. Today there are about 400 Samaritans in Nablus (this has grown from less than 200 earlier this century). They have their own synagogue and Pentateuch. They are hyper-Mosaic.

#### V. Samaritan Religion

- A. Like the Jews they are:
  - 1. Monotheists
  - 2. Avoid all images
  - 3. Loyal to the Law of Moses
  - 4. Hold a strong Messianic expectation, in fact they shared the Qumran (and Christian), interpretation of Deut. 18:18.
  - 5. Accepted orthodox feasts (as did the Qumran community). They celebrate the Day of Atonement, Unleavened Bread, Pentecost, Sabbath, and Passover, during which they sacrifice lambs--the last vestige of animal sacrifice in the Western world.
- B. Unlike the Jews
  - 1. Had a rival Temple at Gerezim
  - 2. Rejected Jerusalem priesthood (as did Qumran)
  - 3. Accepted only the Pentateuch (like Sadducees), as well as their own version of Joshua, which differs considerably from the Jewish version.
- C. The Samaritan Pentateuch
  - 1. Changes from the Jewish books
    - a. Emendations of objectionable or questionable passages
      - i. Pre-flood men never beget a child after 150 years.
      - ii. Anthropomorphisms and anthropopathisms
      - iii. Historically questionable passages
    - b. Alterations for Samaritan theology, hermeneutics and domestic worship.

- i. Elohim is connected with plural verbs 4 times (Gen. 20:13; 31:53; 35:7; Ex. 22:9). The Samaritan Pentateuch changes all these to singular verbs.
    - ii. The locations of Gerizim is inserted several places in order to justify it as an acceptable place of worship.
    - iii. An 11th command is added to the Decalogue--to built a temple on Mt. Gerezim, which they consider the "naval of the world." They believe it was here that Abraham offered Isaac as a sacrifice.
  - 2. Origin
    - a. It was inherited by the 10 northern tribes.
    - b. It was introduced by Manasseh at the time of the building of the Samaritan Temple on Mt. Gerizim.
    - c. Not open to the Western world until the 17th century.
    - d. Its text supports the LXX, favored by Roman Catholics rather than the M.T. favored by Jews and Christians.
- D. Similarities with other religious groups
  - 1. Qumran
    - a. View themselves as "Sons of Light."
    - b. Messianic expectations, especially on Deut. 18:18.
    - c. Both use very complex solar and lunar calendars.
    - d. Neither celebrate Purim or Hanukkah.
    - e. Qumranites also used an edited Torah.
  - 2. Christians
    - a. Both John and Hebrews appear to have similarities to Samaritan beliefs.
    - b. Samaritans have often been very open to Christian evangelism (cf. Acts 8).
  - 3. Islam
    - a. Similar view of "The day of Judgment"
    - b. Marqah's work (a Samaritan theologian), later reappears in the Koran.
    - c. Samaritans often use the varied Moslem slogan, "There is no God but God."

## MAGIC

By Mark Moore

### I. Foundations of Magic

- A. Definition: The word comes from the name of a Persian priestly tribe and was borrowed in the Greek language [MAGOSI. It has a range of meanings:
  - 1. Wisdom of the East (Matt. 2:1)
  - 2. Wonder worker (Acts 8:9,11; 13:6,8)
  - 3. Quack--see related term [GOES] in 2 Tim. 3:13.
- B. Magic is an effort to control or manipulate supernatural forces for ones' own benefit. "It differs from science in being nonrational; it differs from religion in involving an element of constraint in contrast to religion's attitude, 'Thy will be done.' One can argue that in origin magic is more nearly akin to science than to religion. Magic and science have in common the view that the same actions, the same 'formulas,' under the same circumstances will produce the same results" [Ferguson, *Backgrounds of Early Christianity*, 1987, p. 178].
- C. Hecate, represented in triplicate with the cords in her hands indicating her control of the underworld, became a favorite of the magicians.
- D. Magic has two major forms:
  - 1. Sympathetic (imitative) – one imitates in a magic formula or exercise what (s)he desires to happen in actuality.
  - 2. Contagious –What happens to part will happen to the whole. Thus parts of human bodies (e.g. hair), are involved in the formula.

### II. Magic in the Graeco-Roman World

- A. Magical Papyri (2nd-5th centuries A.D.)
  - 1. These were much like cook books in their recipes.
  - 2. Invocations of deity include multiple epithets, (e.g. the Paris Magical Papyrus, "the god of the Hebrews, Jesu, Jaba, Jae, Abraoth, Aia, Thoth, Ele, Elo," see Deissman, *Light from the Ancient East*, Grand Rapids, 1965, p. 260). The philosophy behind this is that by knowing a person's (or deity's) true name you gain power over him/her.
  - 3. The recipes/incantations had to be repeated with absolute precision in order for them to be effective.
  - 4. Such books were burned in Ephesus, Acts 19:19.
- B. Practicing Magic
  - 1. Beliefs included: demonology, astrology, fate, occultism, magic.
  - 2. Secrecy of the formulas was also imperative for their efficacy.
  - 3. Both parts of the ceremony, the incantation (oral/verbal) and the recipe (ritual practice by the use of material), were important for attaining the desired result.
  - 4. Desired results might include healing, fame, wealth, power, obtaining a lover (which often meant the dissolving of a current marital bond).
  - 5. Amulets were worn close to the body as beneficent charms. Those of animal and vegetable matter have obviously not survived, but there are many small inscriptions which archaeologists have recovered.

6. A similar idea was the curse tablet. A malediction would be inscribed on lead, and sometimes pierced with a nail. The words might be written backward so as to protect them from wandering eyes which might read the words and thus break the spell. It would then be cast into a well in order to represent the "falling" of the person being cursed. One such curse was recovered and is today in the Guildhall Museum in London which says: "I curse Tretia Maria and her life and mind and memory and liver and lungs mixed up together, and her words, thoughts, and memory, thus may she be unable to speak what things are concealed . . ."
  7. Gnosticism was, at various times and various places, involved in magic, but the two are separate and distinct phenomenon and should not be confused.
- C. Jewish Element
1. Jewish magicians were substantially influential (cf. Pliny, *Natural History*, 30.2.11).
  2. Several N.T. texts reflect Jewish involvement in magic (Mt. 12:27; Acts 13.6; 19:13- 14) in spite of the fact that such involvement was frequently condemned (Lev. 19:26-28, 31; 20:6; Deut. 18:9-14; Isa. 8:19; Malachi 3:5-7).
  3. Both Jews and pagans assigned Jesus' power to perform signs and miracles to demonic powers or magical arts (Mark 3-22; Justin, *Apology* 1, 30; Origen, *Against Celsus* 1.38; *b Shabbath* 104b). In like manner, Christians assigned pagan "wonders" to the works of demons (2 Thess. 2:9-10; Rev. 13:11ff, 19:20).

### III. Astrology

- A. Three components:
  1. Astronomical observations (developed especially by the ancient Babylonians).
  2. Greek science.
  3. Philosophy (especially Stoic which saw interrelatedness of all parts of the universe).
- B. Called "Mathematici" because of the mathematical calculations involved in astronomy, or "Chaldaean" which came from the Mesopotamian beginnings of astrology.
- C. It was both science (especially important to agriculture and selling) and religion.

### IV. Magic as practiced in the Bible

- A. Astrology--Deut 4:19; 2 Kings 21:1-15 (esp. 3-5); Isa. 47:13; Jer. 7:18; Jer. 10:1-2; 44:17-25; Dan 2:2, 4-5, 10; 3:8; 4:7; 5:7, 11.
- B. Magician (Enchanter)--Genesis 41:8, 24; Dan. 1:20; 2:2-13, 27; 4:7-9; 5:11 [functioned to interpret dreams]; Exodus 7:11-12, 22; 8:7-19; 9:11 [functioned as workers of miracles]. Is. 47:12; Eze. 18:18-20; Acts 8:11; Rev. 9:21; 18:23; 21:8, 22:15.
- C. Necromancy--1 Sam. 28:7-19 [witch of Endor]; Deut. 18:11; 26:14; Isa. 8:19; 29:4.
- D. Witchcraft--Exodus 2:18; Lev. 19:31; 20:6, 27; Deut 18:10; 2 Ki. 9:22; 2 Chron. 33:6; Micah 5.12; Nahum 3:4; Gal. 5:20.
- E. Medium(s)/Spiritist(s)--Lev. 19:31; 20:6, 27; Deut 18:11; 1 Sam. 28:3, 7-9; 2 Ki. 21:6; 23:24; 1 Chron. 10:13; 2 Chron. 33:6; Isa. 8:19; 19:3; 27:9.

- F. Diviners /Divination – Gen. 30:27; 44:5, 15; Lev. 19:26; Num. 22:7; 23:23; Deut 18:10, 14; Joshua 13:22; 1 Sam. 6:2; 15:23; 2 Ki 17:17; 21:6; 2 Chron 33:6; Isa. 2:6; 44:25; Jer. 14:14; 27:9; 29:8; Eze. 12:24; 13:6-9, 23; 21:29; 22:28; Dan. 2:27; 4:7; 5:7, 11; Mal. 3:6-7; Zech. 10:2.
- G. Sorcery – (divination by alleged assistance of evil spirits)--Ex. 7:11; 22:18; Lev. 19:26-31; Num. 23:23; 24:1; Deut. 18:9-14; 2 Ki. 17:17; 21:6; 2 Chron. 33:6; Isa. 47:9, 12; 57:3; Jer. 27:9; Dan. 2:2; Nahum 3:4; Mal. 3:5; Acts 8:9; 13:6-8, 19:19.
1. Practiced by:
    - a. Egyptians--Exodus 7:11, 22; 8:7, 18, Is. 19:3; 19:11-12
    - b. Balaam--Numbers 22:1-23:30
    - c. Jezebel--2 Kings 9:22
    - d. Ninevites--Nahum 3:4-5
    - e. Babylonians--Is. 47:9-13; Ezeldel 21:21-22; Daniel 2:2, 10, 27
    - f. Belshazzar--Dan. 5:7; 5:15
    - g. Simon Magus--Acts 8:9, 11
    - h. Elymas--Acts 13:8
    - i. Damsel at Philippi--Acts 16:16
    - j. Sons of Sceva--Acts 19:13
    - k. Ephesian Christians--Acts 19:19
    - l. Astrologers--Jer. 10:2; Micah 3:6-7
    - m. False Prophets--Jer. 14:14; 27:9; 29:8-9; Eze. 13:6-9; 22:28; Mt. 24:24
  2. Forbidden (Lev. 19:26-28, 31; 20:6; Deut. 18:9-14); Denounced (Is. 8:19; Mal. 3:5-7).
  3. Would be confounded (Micah 3:7) and cease (Ez. 12:23-24; 13:23; Micah 5:12).
  4. Falsification (Ezek. 21:29; Zech 10:2; 2 Thess 2:9); work of the flesh (Gal. 5:20).
  5. To be punished by death (Exodus 22:18, Lev. 20:27; Deut. 13:15).
  6. Practiced through the agency of familiar spirits (Lev. 20:27; 1 Chr. 10:13; 2 Chr. 33:6; Is. 8:19; 19:3; 29:4), Entrails (Ez. 21:21), Images (2 M. 23:24; Ez. 21:21); and Rods (Hosea 4:12).

## TWO INTERPRETATIONS OF ACTS 8:14-17

By Mark Moore

*<sup>14</sup> When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. <sup>15</sup> When they arrived, they prayed for them that they might receive the Holy Spirit, <sup>16</sup> because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. <sup>17</sup> Then Peter and John placed their hands on them, and they received the Holy Spirit.*

I. H. Marshall (*Acts*, p. 157) says, “This is perhaps the most extraordinary statement in Acts.” Indeed, it does present a quandary. First, the Holy Spirit is essential for a believer — it is his presence alone that definitively qualifies a person to be a child of God. Second, baptism is always connected with conversion in the book of Acts. If these two statements are true, then it appears that we have a group of Samaritan converts who are not yet children of God. That is a paradox!

One solution is to say that the Samaritans had the *indwelling* of the Holy Spirit but lacked any kind of miraculous gifts. In other words, they are Christians, but not yet “charismatic” in their practices of supernatural gifts like tongues, prophecy and miracles. There are several reasons why this makes sense. First, everywhere else in Acts where people are baptized they are fully converted, including the gift of the Holy Spirit. And nowhere else in Acts do Christians receive the Holy Spirit by laying on of hands. What they receive from the laying on of hands is, in fact, miraculous gifts (Acts 6:6, 8; 19:6; cf. 2 Tim 1:6). Second, the Apostles hold a special position in Acts. It appears that they alone are able to dispense charismatic gifts through the laying on of hands. Thus, the Apostles would be necessary for getting the church “up and running,” but not for making disciples. Third, Simon saw something (vv. 18, 19, 21). Indwelling of the Holy Spirit is not visible, whereas “sign gifts” are. Finally, the term “fallen upon” is used throughout the Bible to describe the empowerment of the Holy Spirit with no particular reference to salvation. In other words, when the Holy Spirit comes upon a person you expect to read about a dramatic and visible display of power not necessarily a conversion.

On the other hand, the simplest reading of this passage would lead one to believe that the Samaritans had been baptized but somehow were not yet fully converted. So a second solution has been proposed: Even though the Samaritans are baptized and would normally get the Holy Spirit, God withholds (albeit briefly) or delays the coming of the Spirit. Why would God act in such an extraordinary way? The Samaritans are the first non-Jews to accept Jesus. While that is wonderful, it also presents a potential crisis of disunity. We could have easily ended up with a Jewish church, a Samaritan church, a Roman church, etc. In order to force these two groups together, God withheld the Holy Spirit from them until such a time as the Apostles could come from Jerusalem and grant their approval to the fledgling congregation. Thus their laying on of hands was not merely to impart spiritual gifts but to proclaim acceptance of the Samaritans into the body of Christ. This two-stage conversion should be seen, therefore, as an anomaly, perhaps even a one-time event. God does not usually allow people to accept Christ and then make them wait to receive the Holy Spirit, nor does he convert people half-way and finish the job later. (This passage is a pretty shaky proof-text for a two-step conversion either through Catholic confirmation or charismatic baptism of the Holy Spirit).

The book of Acts is a wonderful model of how to do church. However, it is also a historical record of the events which established the church. These events, by necessity, may be unique and non-repeatable. Our present text is such an example. While this is clearly what God did, it is not necessarily something we should expect him to do as a regular practice.

## EVANGELISM IN ISAIAH

- 1:18 Come let us reason: "Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.
- 7:14 Virgin Birth: Therefore the Lord himself will give you a sign; the virgin will be with child and will give birth to a son, and will call him Immanuel.
- 9:6-7 Description of Jesus: For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom.
- 28:16 Cornerstone: The Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.
- 29:12-14 Rejection of the Word: "...The Lord says: "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men. Therefore once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish."
- 35:8-10 You in walking with Jesus: A highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it. No lion will be there, nor will any ferocious beast get up on it; they will not be found there. But only the redeemed will walk there, and the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.
- 40:3-5 John the Baptist: A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God...:
- 40:27-31 Hope in the Lord will renew you strength: "...The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."
- 42:1-4 Gentleness of Jesus: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."
- 53:4-8 Substitutionary Atonement: "...But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away...

## **A Brief Biography of St. Paul**

By Mark Moore

It would be difficult to exaggerate the impact that Paul had on Christianity. His attacks on the church prompted the first missionary activities. His conversion and subsequent preaching transformed the Jewish messianic movement into a universal religion. His intellectual genius was embedded in his thirteen N.T. letters which became a cornerstone for church doctrine and polity. Next to Jesus, he stands as the greatest founder of Christianity.

### **I. Background**

Saul was born in Tarsus (Acts 22:3) about the year zero. Thus he was a slightly younger contemporary of Jesus. His family apparently moved to the capital city of Jerusalem during his formative years of puberty, where he became a prize pupil of the great rabbi, Gamaliel (Gal 1:14). His parents raised him to be deeply orthodox. He was of the tribe of Benjamin and circumcised on the 8<sup>th</sup> day (Phil 3:5). He followed in his father's footsteps, becoming a Hebrew speaking Pharisee (Acts 23:6) and a tentmaker by trade (Acts 18:3). He was also born a Roman citizen (Acts 22:28) and was fluent in Greek language and culture (e.g. Acts 17:28; Titus 1:12), both of which he used to his advantage on his missionary ventures.

No one knows whether Saul was actually a member of the Sanhedrin. We can know, however, that he had influence with the Jewish rulers. He took charge of Stephen's stoning – the first Christian martyr (Acts 7:58), and subsequently he became the chief persecutor of the early church. With vicious rage, he invaded homes and synagogues, imprisoning and scourging both men and women (Acts 8:1-3; 22:4; 26:9-11; Gal 1:13). His reputation even preceded him over 100 miles away in Damascus where he arrived with letters of extradition from the High Priest (Acts 9:13-14).

### **II. Conversion**

Suddenly Saul was blinded by a bright light at midday. He was both physically and spiritually knocked to the ground. After three days of fasting and prayer, God sent a certain Ananias to him to baptize him into Christ and inaugurate his ministry as Apostle to the Gentiles, approximately 35 C.E. (Acts 9:1-19; 22:16; Rom 11:13). After preaching

There are four notable missionary tours of Paul. The first encompassed Cyprus and Asia Minor, lasting from approximately 45-48 C.E. From this tour we read his model sermon to the Jews

in Damascus, he went to Arabia for the better part of three years where he received instruction directly from the Lord through revelations (Gal 1:17). This was apparently his apostolic training. Although we're not told what he did in Arabia, he obviously preached and planted churches and consequently irritated the king of Arabia who put a warrant out for his arrest (2 Cor. 11:42). Thus, after he returned to Damascus, he had to escape through a window in the wall and hot foot it to Jerusalem (Acts 9:25). Of course, it wasn't much better for him there. The apostles wanted nothing to do with him and would have ostracized him had it not been for the intervention of Barnabas (Acts 9:26-27). He only introduced Saul to Peter and James (Gal 1:18) before Jesus, through a trance, ordered him out of the city because of a Jewish plot to take his life (Acts 22:17-18). He escaped to Cilicia where he was silent for nearly 5 years.

### **III. Paul's Ministry**

It was approximately the year 44 C.E. when Barnabas found Saul and enlisted him for the burgeoning work at Antioch (Acts 11:25-26). After Agabus predicted a famine in Jerusalem, Barnabas and Saul collected an offering for a massive relief effort for the Christian Jews. After delivering the assistance to Jerusalem, the two returned to Antioch with Barnabas' cousin, John Mark (Acts 12:25). Thus he was available to accompany the Apostles of Antioch (Acts 14:4), when the Holy Spirit prompted the leaders of the church to send them out (Acts 13:1-3). It was on this first tour that Saul's name was changed to Paul (Act 13:9), most likely to relate better to his Gentile audiences, and to remind him that he was "little" (Paul means "dwarfish").

(Acts 13). The second tour took him to Macedonia and Achaia, accompanied by Silas, Timothy and Luke, among a number of others who constantly joined him along the way (49-51 C.E.). It was from

this period that we read Paul's classic sermon to pagans (Acts 17). The third tour took him to Ephesus in Asia minor, as well as the churches he had previously established around the Aegean Sea (52-56 C.E.). From here we read Paul's sermon to Christians (Acts 20). His fourth missionary journey comes after his imprisonment (2 years in Palestine and 2 years in Rome). He apparently went to Spain and revisited many of his disciples in Crete, Ephesus, Macedonia and Rome. He was put in a dungeon about the year 67 and shortly thereafter was beheaded by Nero on the Ostian way, just outside of Rome.

His travels are characterized by a number of things: (1) Paul preached in synagogues first and then, when rejected, moves into the broader Gentile community. (2) He planted churches through preaching the gospel message of the death and resurrection of Jesus, and then established elders in the local congregation. (3) He targeted major metropolitan centers as strategic platforms for evangelism (Ephesus was the religious center, Athens the educational center, Corinth the commercial capital, and Rome the political epicenter). From these centers the gospel emanated out and planted satellite churches. (4) In nearly every major city, he left one of his associates to train leaders. He also added new personnel to his team and mentored them to become evangelists. (5) Paul never accepted money from churches he was planting. He worked as a tentmaker until gifts arrived from previous churches he had planted. Once he left a location, he expected the church to support his efforts with other church plants and frequently wrote letters of encouragement and/or rebuke to his churches. He also revisited most of the churches he planted. (6) He suffered immensely. His own countrymen beat him out of jealousy, the Gentiles beat him when he interfered with their financial gain. 2 Cor. 11:23-25 says, among other things, that he was imprisoned (cf. Acts 16:23; 21:11; 24:27; 28:30), flogged 5 times, beaten with rods 3 times, stoned once, shipwrecked three times. This was written c. 55 C.E. when Paul was still in Ephesus on the third missionary journey. Thus, this list does not include being attacked in Jerusalem (Acts 21:30-31), being strung up to be flogged (Acts 22:25), or being ship-wrecked for a fourth time (Acts 27). Furthermore, the material in Acts

fails to mention any of the five floggings, two of the three times he was beaten with rods, nor any of the three shipwrecks. Likely much of this took place during the three years in Arabia and the five years in Cilicia. Needless to say, a great deal of Paul's biography and probably some of his letters have been lost.

There is one other incident of central importance to Paul. About 49 C.E., a group of Jewish legalists arrived in Antioch. They contradicted Paul's message of grace and argued that all Gentiles had to become Jewish through circumcision or their conversion to Christ was invalid. The issue escalated until it had to be settled by a council in Jerusalem, attended by Peter and presided over by James, Jesus' half-brother. Paul won . . . or should we say, grace triumphed? This indelibly marked the church. It was truly, now, an international body rather than a splinter Jewish sect.

#### IV. Paul's Theology

Grace in Christ is the key to Pauline theology. It is encapsulated in Galatians and expounded in Romans. It has two corollaries: (1) The supremacy of Christ. Paul unreservedly exalts Christ as the risen Lord, seated at God's right hand. He is creator, redeemer and judge. He is not merely the Jewish Messiah, he is God incarnate. (2) We are saved by grace through faith. All of our works are merely expressions of faith, not means of grace. As a result of these two corollaries, the body of Christ has certain obligations. Three stand out. First, we are to love one another as Christ loved us. This love is radical and absolute. Second, we are to become unified into one body in spite of our diversities. The church is the expression of Jesus' rule – the embodiment of his kingdom. This necessitates unity across racial, economic, and gender lines. Third, if we are truly united with God in Christ, then we will begin to look, act and speak like God. In short, accepting Christ leads to holiness of lifestyle. Paul's theology, then, encapsulates Jesus' two greatest commands: love God and love people. Furthermore, both achieved their aims via the life of the cross – self-abnegation and suffering was the key to their victorious lives.

## **Cornelius: When Is Being Good Enough Not Good Enough?**

By Mark Moore

In Acts chapter 10 we encounter what we might call “a good old boy.” He is a Roman centurion (v. 1). Every other time in the N.T. we run into a centurion, he is always wearing a white hat (Mat 8:5-13; 27:54; Mark 15:39-45; Luke 7:3-6; 23:47; Acts 22:25-26; 23:18; 27:6, 43). They were leaders of 100 soldiers (as their name suggests). This was the highest rank an enlisted man could get to. Thus, they tended to be men of nobility who rose through the ranks. They appreciated and served their superiors but also had good report with the troops.

This particular centurion was also quit devout (vv. 2, 22). Somehow he came to know and fear the God of Israel (vv. 2, 22). Somebody must have preached to him, because he apparently became a proselyte at the gate. That is, he believed in Yahweh and the scriptures, but did not submit to circumcision. He did just about everything else though. He practiced Jewish hours of prayer (vv. 2, 4), gave alms to the poor in Israel (vv. 2, 4, 31) and was obedient (v. 7). He was eager to hear God’s message (vv. 24, 33) and evangelistic with it when it did come to him (v. 24). He even revered the messengers of God (v. 25). As a result, the whole nation spoke well of him (v. 22). You’ve got to be a pretty good Gentile to win the favor of the Jewish nation!

Even so, he was not saved. All his righteousness could not atone for his sins. None of his goodness made him good enough. Don’t be deceived. Being good enough is not good enough. People need to hear about Jesus for there is no other name under heaven given among men by which we must be saved (Acts 4:12). Our goodness does have this advantage: Good men are eager to listen when God eagerly sends the messenger of good news. If one refuses to hear the preaching of the gospel, they can hardly be considered “a good old boy.”

## Angels in Lk/Acts

By Mark Moore

They keep popping up all over the place in Acts. They are on mountain tops, desert roads, roofs, theaters, jails and ships. In fact, Acts mentions angels 23 times. Remember, though, that's just volume 2. In his first book, we find them another 25 times, for a grand total of 48. That represents about 27% of the 184 times angels appear in the N.T. [Considering that Revelation hogs the heavenly hosts, with no less than 77 uses, that leaves Luke/Acts as the secondary source on angels. Matthew and Hebrews come in a distant 3<sup>rd</sup> and 4<sup>th</sup> with 19 and 13 angelic citations respectively; no one else is even close.] Since it seems to be a strong theme for Luke, we might want to take a closer look at these beatific beauties.

There appears to be four main functions for angels in Lk/Acts. Most obvious is their role as **errand boys**.<sup>1</sup> In other words, they announce stuff. This is most pronounced in the birth and resurrection narratives. Gabriel announces John's birth to Zechariah (Luke 1:11, 13, 18-19), as well as Jesus' to Mary (Lk 1:26, 18, 30, 34, 35, 38; 2:21). And some unnamed cherub got to lead the heavenly hosts to the shepherds (Lk 2:9, 10, 13, 15). Likewise angels were sent to announce the resurrection of Jesus (Lk 24:23). They were first identified simply as two men dressed in white (Lk 24:4), which matches the description of the two who promised Jesus' return on the Mount of Olives (Acts 1:10).

Second, they **minister to Jesus and his people**. Oddly enough, Satan was the first to introduce this function of angels. He tempted Jesus to jump off the pinnacle of the temple, reminding him of Psa 91:11-12, that the angels would bear him up. Jesus didn't take the bait, but the angels did, in fact, fulfill their role. They comforted Jesus in Gethsemane (Lk 22:43), carried Lazarus to Abraham's bosom (Lk 16:22), released the Apostles from prison (Acts 5:19), and did a repeat performance for Peter (Acts 12:7-11, 15).<sup>2</sup> An angel led Philip to the Ethiopian Eunuch with impeccable timing (Acts 8:26), another assassinated Herod Agrippa (Acts 12:23), still another predicted Paul's safe arrival in Rome (Acts 27:23). In fact Hebrews 1:14 says, "Are not all angels ministering spirits sent to serve those who will inherit salvation?"

Third, they appear to be **legal witnesses**, particularly to validate Jesus. They will accompany him when he returns in his Father's glory (Lk 9:26). They rejoice in heaven when a sinner repents (Lk 15:10). And when Jesus wants to endorse or deny a particular disciple, the angels are the ones who hear the case (Lk 12:8-9). This function seems to be isolated to Luke. But it spills over into Acts with the fourth function of angels.

They **validate God's men** by mere association. In other words, you stand an angel next to a guy, and he suddenly wears a white hat. You can see this with Moses in Acts 7:30, 35, 38, 53. The fact that he was in cahoots with angels clearly marks him as God's man. This also explains why Luke painted Stephen with the ace of an angel (Acts 6:15). Yes, all the religious leaders were against him but his angelic face showed God to be on his side. This is a critically important literary device for Luke when he writes Acts 10. Here we find the first Gentile convert. No less than five times he is associated with an angel (Acts 10:3-4, 7, 22; 11:13). For Luke, the angelic connection functions as does tongues. It is God's stamp of approval on an unlikely candidate. For wherever there is an angel, there also is God's will and word.

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<sup>1</sup>My apologies to the more gender sensitive, but angels are, in fact, portrayed in the Scriptures as men and not women.

<sup>2</sup>The Christians praying for Peter mistook his release for his actual death. They thought the voice Rhoda heard was Peter's guardian angel, now released from his supervision. It was a common Jewish belief that one's guardian angel looked and sounded like the person they protected. There is no definitive Scriptural proof for guardians angels but texts such as Psa 91:11; Mt 18:10; Heb 1:14; Tobit 5:4-16, seem to suggest such an idea.

## CLEAN & UNCLEAN ANIMALS

Acts 10:11-16, from Leviticus 11 & Deuteronomy 14  
Arranged by Mark Moore

### I. Clean

1. Land Animals: Must have divided hooves and chew the cud.
2. Water Animals: Must have both fins and scales.
3. Birds: Must not hunt or eat carrion.
4. Insects: Must have wings and four legs plus two jointed hind legs for jumping.

### II. Unclean

1. Walks on all four paws or crawls on its belly.
2. Swarming things: Mole, mouse, great lizard, gecko, crocodile, lizard, sand reptile, chameleon.
3. Anything found dead.
4. Blood and fat.
5. Things sacrificed to idols.

Place a "C" by those animals which are considered clean by the Mosaic law and a "Y" (for "Yucky") by those animals which are considered unclean by Mosaic law.

___ Camel	___ Rabbit	___ Ox	___ Pig
___ Goat	___ Antelope	___ Badger	___ Deer
___ Eagle	___ Owl	___ Ibex	___ Gazelle
___ Ostrich	___ Roebuck	___ Sheep	___ Dove
___ Buzzard	___ Raven	___ Hoopoe	___ Bee
___ Cricket	___ Snake	___ Bat	___ Pelican
___ Locusts	___ Falcon	___ Eel	___ Crab

## **PASSAGES PREDICTING GENTILE INCLUSION IN THE CHURCH:**

- Genesis 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.
- Deut. 32:43 Rejoice, O nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people
- Psalms 18:49 Therefore I will praise you among the nations, O LORD; I will sing praises to your name.
- Psalms 67:2 That your ways may be known on earth, your salvation among all nations.
- Psalms 117:1 Praise the LORD, all you nations; extol him, all you peoples.
- Isaiah 2:2 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.
- Isaiah 11:10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.
- Isaiah 42:6 "I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and the light for the Gentiles,
- Isaiah 49:6 He says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."
- Isaiah 49:22 This is what the Sovereign Lord says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.
- Isaiah 51:4 "Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations."
- Isaiah 52:10 The LORD will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God.
- Isaiah 60:3 Nations will come to your light, and kings to the brightness of your dawn.
- Joel 2:28 And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.
- Amos 9:11-12 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things.
- Malachi 1:11 My name will be great among the nations, from the rising of the sun to the setting of the sun. In every place incense and pure offerings will be brought to my name, because my name will be great among the nations," says the LORD Almighty.

## AN OPEN LETTER ON RACISM

By Mark Moore

We have a problem. No one really denies it. We recognize that we live in a nation with deep racial tensions and these tensions are reflected in the membership of our churches. For the Christian this is not merely a problem because of the violence spawned by racial tension or the angst generated by the marginalization of fellow human beings. For the children of God this is a family affair. Our Father is being scandalized because his children are practicing the worst kind of sibling rivalry. I beg my patient reader to consider carefully the following points.

1. The book of Acts has more to say about ethnic evangelism than it does about geographic expansion. Long before Paul's travels in the second half of Acts, God laid a foundation for Gentile evangelism. It hardly needs to be pointed out that this would be a big deal for the likes of Luke. Before Christians spread the gospel to all the world, they had to be convinced of the humanity of other ethnic groups. That is harder for God to do than one might think. His progress with Peter, for example, was slow yet clearly deliberate. In Acts 6 Peter was forced to deal with the racial tension between Hebrew widows and those of a more Hellenistic background. Granted, both were Jewish, but some were not quite as kosher. In chapter 8 Peter was sent with John to check out the newly founded Samaritan congregation. We now have "half-breeds" trying to soak up some of God's grace. We next find Peter in chapter 9 living at the home of Simon the Tanner. Because his job rendered him ritually unclean, this would certainly stretch Peter's comfort zone. In chapter 10 all heaven breaks loose and Peter sees a vision of unclean animals. When God orders him to eat; Peter objects strenuously. Later he would realize that the visual aid was not about food but about Gentile inclusion in the church. God punctuated the point with these memorable words: "Do not call anything impure that God has made clean!" The vision was augmented by a direct communiqué of the Holy Spirit who ordered him to follow the three Gentiles who "coincidentally" arrived at Simon's gate at that precise moment. He followed them to Cornelius' house where he

preached the good news of Jesus. The Holy Spirit made yet another appearance and Cornelius & Co. spoke in tongues. Peter finally got the point and baptized them into Jesus. It is no small wonder, then, that Peter spoke up at the Jerusalem council in Acts 15 in defense of Gentile inclusion. Even so, Paul would later rebuke Peter for his ethnic exclusivism (Gal 2:11-14). We should learn two lessons from this. First, racism is a difficult hurdle for most of us. To deny that we have a problem is probably more arrogant than most of us can afford to be. Second, this is no small issue in the Bible because it is no small issue for God. Ethnic evangelism is a key theme in Acts and in fact the key theme of the great commission. When Jesus said to make disciples of all *nations*, the word literally means, "All ethnic groups." Please do not misunderstand. God wants all people in his heaven, but not simply to get a good head count. This sort of thing is not nearly as important to God as it is to some preachers. Nor do we evangelize other groups because as good humanists we need to be nice to each other. It is not even that God adores diversity or loves the whole world. Wake up people! This is not about us, it is about God. The reason God craves all ethnic groups in heaven is because anything less is beneath his dignity. Isaiah 49:6 says, "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." We evangelize the whole world because only then can we approximate the praise our great God deserves in every language and tribe and culture.

2. We seem to think that racial unity requires ecclesiastical homogeneity. In other words, we keep inviting Hispanics and African Americans to join in our services. We naturally assume that they would feel blessed to be associated with us. The problem is, our worship style (music, preaching, length, times, etc.) does not necessarily meet their needs. We probably would not be comfortable with the physical expressiveness of an African American congregation, nor the inattentiveness to the clock

of a Hispanic congregation. Why, then, would we assume that they would be any more comfortable in our worship services? What we are really asking them to do is be White. There is nothing wrong with being White, but there is something terribly wrong with assuming that this would be every else's dream.

Every person has a heart language. And even if someone learns five or six other languages, they will still pray in their heart language. This heart language does not just involve vocabulary, it involves social mores, body language, and community values. We are experiencing the same difficulty with Scripture choruses vs. hymns. We are not simply asking older people to sing off the wall rather than from a book. We are asking them to abandon the song and style that was sung at their husband's funeral. Granted, we should all be flexible, especially for the sake of evangelism. However, it is unfair and probably unrealistic to ask a culture group to blend its worship heart language with another's. The bottom line is this: I'm suggesting that the path to ethnic unity is not through ecumenical communal services, but through evangelical community service. Churches who worship with idiosyncratic groups must begin partnering with other churches to overwhelm a particular geographic area with the tangible love of Christ. For example, Anglo churches with professional and financial resources should partner with Hispanic churches with knowledge, experience and connections to minister to migrant workers. This is only one example of literally thousands that could preach racial reconciliation to the broader unchurched community.

In order for this to work, however, there will need to be some Barnabas who take on the risk of an Antioch. He must be full of the Holy Spirit and a person who is respected in both communities that are being united. He must be a man who risks his own reputation for the likes of Saul of Tarsus as well as a John Mark. This may also mean that this "Son of Encouragement" gets nasty enough to actually stand nose to nose with Paul and tell him he can not work with him if he is not committed to reconciliation. Paradoxically, racial reconciliation is worth fighting for. The young have the boldness and ideological fervor. But they lack the wisdom and graciousness as well as the sociological

experience it takes to speak two heart-languages. To you young and eager bucks I say, "Grow up graciously. Earn the right to be heard." It takes a whole lot of listening before you will be prepared to speak. Don't tear up the church in the process of trying to mend it.

3. It has become apparent to me that racial reconciliation is not going to be brought about through governmental programs, humanistic propaganda, sensitivity training or integrated education. In fact, our efforts over the last 20 years have largely encouraged ethnic groups (Anglo included) to protect their own turf and to demand their own rights. Jesus, however, calls for abandonment of self and service to others. As long as each of us is protecting our own interests, racial tensions will continue to rise. Yet I've noticed two places where racism is minimized. That is on the battle field and the athletic field. There the adversary is clearly identified. And our differences are insignificant compared to our shared goals. The key, therefore, to racial reconciliation is to gather diverse groups under a banner that is larger than themselves. The good news for Christians is that Jesus is our banner. If we will focus on him, we will, by necessity, be brought together. It is with this observation that I make the bold declaration that *only in the church of Jesus Christ will our culture find racial reconciliation*. There is simply no other banner large enough to encompass our pluralistic society.

4. Our prejudice is not true racism, rather it is melaninism. We are not divided over ethnic lines but over pigmentation. Here's what I mean. In the ancient world there was racism against other nationalities but the color of their skin had little or nothing to do with it. In fact, the Ethiopians fared pretty well in ancient literature. They were viewed as brave, religious, strong, beautiful, and erotic. Other nations were despised because of historic rivalry and militaristic threat, not because of how dark their skin was. Our "racism," however, is directly related to how dark a person's skin is. I was asked just the other day at a revival meeting what my views were on interracial dating. I responded with a question, "You mean like a Scandinavian marrying an Irish woman?" "No," he said, "You know what I mean." I asked, "How would you feel about a white woman marrying a

Chinese man?” He did not have a great problem with that. “What about a white woman marrying a Mexican.” That he did not like so much. “What about a Black man marrying a white woman?” This was his real objection. In his defense, he had grown up with rife racial tensions of East St. Louis. But that does not change the fact that the Bible says, “From one man he made every nation of men” (Acts 17:26). There are very real racial tensions that some grow up with. These are real difficulties that we can’t simply brush aside. This does not change the fact, however, that God has spoken and that he has imbedded his own image into each human soul.

I am not suggesting that we should prefer other nationalities to marry. The truth is, I don’t care much at all about your preferences for matrimony. You may have a penchant for blonds; you may want someone taller than you; you may prefer short, bald, and squatty. Go for it! Your personal preference is not what is on the table for discussion. The issue is, if you object to someone else’s preference, to someone else’s love, you are objecting because you think there is something morally wrong with a white person intermixing with some lesser race. You can shroud your objection in “concern for their children.” But your heart of hearts betrays that you really think they are committing a mild form of bestiality.

Allow me to close this section with this caution. Young people, you marry into a family. And if your parents object to who you marry you will likely live with a schism in your soul for a very long time. Even if your parents are wrong in their objection, that probably does not make it right for you to defy them. My experience has been that godly parents learn to look past color (as well as body piercing), but they need as much time to fall in love with your partner as you needed. Be considerate of your parents and give them as much time to adjust to your decisions as it took for you to make them.

5. You are either part of the problem or part of the solution. If you saw a child being pushed around on a playground by a bully and did nothing to stop it, would you not think yourself a bad person? When you have the authority or power to stop injustice and don’t you are part of the problem. The fact that I am white does not make

me a better person than an oriental. It does, however, give me certain advantages. When I walk into a bank for a loan, I never imagine that my skin color would be a factor — Hispanics do. When I drive by a police car, I never worry about being pulled over because of my race — Black men do. When I sit in a job interview, I never wonder if my credentials will be questioned because of my nationality — Native Americans do. Because I am freely granted certain ethnic privileges, I am morally obligated to use my influence and advantages to bring about racial reconciliation, especially in the body of Christ. Let me say this clearly: Doing nothing is a sin (James 4:17). So, what are you doing to ameliorate the suffering of the ethnically disenfranchised in your community?

Mark E. Moore

## THE NINE USES OF CHREMATIZO IN THE N.T.

Matthew 2:12 And having been **warned** in a dream not to go back to Herod, they returned to their country by another route.

Matthew 2:22 But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been **warned** in a dream, he withdrew to the district of Galilee,

Luke 2:26 It had been **revealed** to him by the Holy Spirit that he would not die before he had seen the Lord's Christ.

Acts 10:22 The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel **told** him to have you come to his house so that he could hear what you have to say."

Acts 11:26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were **called** Christians first at Antioch.

Romans 7:3 So then, if she marries another man while her husband is still alive, she is **called** an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man.

Hebrews 8:5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was **warned** when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

Hebrews 11:7 By faith Noah, when **warned** about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

Hebrews 12:25 See to it that you do not refuse him who speaks. If they did not escape when they refused him who **warned** them on earth, how much less will we, if we turn away from him who warns us from heaven?

## ALL THE PROPHETS OF THE BIBLE

(Arranged by Mark Moore)

<u>Arranged Scripturally</u>	<u>Arranged Alphabetically</u>		
Enoch	Gen 5:21,24	Aaron	Ex 7:1
Noah	Gen 9:25-27	Abraham	Gen 20:1,7
Abraham	Gen 20:1,7	Agabus	Acts 11:28
Jacob	Gen 49:1	Ahijah	1 Kin 11:29
Aaron	Ex 7:1	Amos	Amos 1:1
Miriam	Ex 15:20,21	Anna	Luke 2:36
Eldad	Num 11:27	Asaph	1 Chron. 25:2
Medad	Num 11:27	Azariah	2 Chr 15:1-8
Jesus	Deut 18:18	Daniel	Mt. 24:15
Moses	Deut 18:18	Philip's Daughters	Acts 21:8,9
Deborah	Judg 4:4,5	David	Acts 2:25,30
Samuel	1 Sam 3:20	Deborah	Judges 4:4,5
Nathan	2 Sam 7:2	Eldad	Num. 11:27
Zadok	2 Sam 15:27	Elijah	1 Kin 17:1
Gad	2 Sam 24:11-14	Elisha	1 Kin 19:16
Ahijah	1 Kin 11:29	Enoch	Gen 5:21,24
Jehu	1 Kin 16:1,7,12	Ezekiel	Ezek 1:1
Joshua	1 Kin 16:34	Gad	2 Sam 24:11-14
Elijah	1 Kin 17:1	Habakkuk	Hab 1:1
Elisha	1 Kin 19:16	Haggai	Ezra 5:1
Micaiah	1 Kin 22:7,8	Hanani	2 Chr 16:7-10
Jonah	2 Kin 14:25	Heman	1 Chron. 25:5
Isaiah	2 Kin 19:2	Hosea	Hosea 1:1
Huldah	2 Kin 22:12-20	Huldah	2 Kin 22:12-20
Asaph	1 Chr 25:2	Iddo	2 Chr 9:29;12:15
Heman	1 Chr 25:5	Isaiah	2 Kin 19:2
Iddo	2 Chr 9:29; 12:15	Isaiah's wife	Is. 8:1-3
Shemaiah	2 Chr 12:5,7,15	Jacob	Gen 49:1
Azariah	2 Chr 15:1-8	Jahaziel	2 Chr 20:14
Hanani	2 Chr 16:7-10	Jeduthun	2 Chr 35:15
Jahaziel	2 Chr 20:14	Jehu	1 Kin 16:1,7,12
Oded	2 Chr 28:9	Jeremiah	2 Chr 36:12,21
Jeduthun	2 Chr 35:15	Jesus the Messiah	Deut 18:18
Jeremiah	2 Chr 36:12,21	Joel	Joel 1:1
Haggai	Ezra 5:1	John	Rev. 1::1
Isaiah's wife	Is 8:1-3	John the Baptist	Luke 7:26-28
Uriah	Jer 26:20	Jonah	2 Kin 14:25
Ezekiel	Ezek 1:1	Joshua	1 Kin 16:34
Hosea	Hosea 1:1	Judas	Acts 15:32
Joel	Joel 1:1	Malachi	Mal 1:1
Amos	Amos 1:1	Medad	Num 11:27
Obadiah	Obad 1	Micah	Mic 1:1
Micah	Mic 1:1	Micaiah	1 Kin 22:7,8
Nahum	Nah 1:1	Miriam	Ex 15:20,21
Habakkuk	Hab 1:1	Moses	Deut 18:18
Zephaniah	Zeph 1:1	Nahum	Nah 1:1
Zechariah	Zech 1:1	Nathan	2 Sam 7:2
Malachi	Mal 1:1	Noah	Gen 9:25-27
Anna	Luke 2:36	Obadiah	Obad 1
John the Baptist	Luke 7:26-28	Oded	2 Chr 28:9

David	Acts 2:25,30	Paul	1 Tim 4:1
Agabus	Acts 11:28	Peter	2 Pet 2:1,2
Judas	Acts 15:32	Samuel	1 Sam 3:20
Silas	Acts 15:32	Shemaiah	2 Chr 12:5,7,15
Philip's Daughters	Acts 21:8,9	Silas	Acts 15:32
Paul	1 Tim 4:1	Uriah	Jer 26:20
Peter	2 Pet 2:1,2	Zadok	2 Sam 15:27
John	Rev 1:1	Zechariah	Zech 1:1
		Zephaniah	Zeph 1:1

BAD PROPHETS: Balaam (2 Pt. 2:15-16), Hananiah (Jer. 28:1,15), Zedekiah (1 Kings 22:10-11), Ahab (Jer. 29:21), Shemaiah (Jer. 29:24-32).

### **Prophets and Preachers**

Prophets “are not interested in homiletical 'how to's” nor do they care about style and preparation. Prophets don't prepare messages. Prophets are messages. Preachers are often interested only in oratorical power to enhance, ornament, and drive home their sermons. Prophets major in obedience, integrity, and the demand of God; having power is not their goal, only the supernatural corollary of their preachment. Prophets have power but seldom search for it, while preachers, it seems, search for it but seldom have it" (Calvin Miller, *Spirit, word, and Story*, p. 59).