

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 1 : THE FEDERAL INCOME TAX

Contents. The Spirit Empowers the Church for Witness () The Apostles Witness to the Jews in Jerusalem () The Hellenists Break Through to a Wider Witness ().

Customarily we do not work for any length of time that may distract from the mourning. After reading Eicha, Lamentations, we recite the following song: I decided to do a meditation to keep my mind off of food. Quickly I rose to the level of Malchuts. I felt the whole floor elevated as I entered this level on my own! I then lifted myself to Yesod. All around were towering angels. With only the slightest though Gavriel, Michael, Uriel, and Raphael descended to the four corners of my body. They lifted me as I looked upwards towards Tiferet like a spread sheet. A fifth angel joined by the name of Nuriel and Uriel took a center position under my body. We ascended above Tiferets and I felt as if I was floating in clouds and a blue sky. As we rose higher, I thought about what I wanted to do. I wanted to know of the Messiah some more. I then saw one like the Son of Man coming down and there was a crown upon his head lowered quickly from above. He told me to find the answers, I should look into his eyes. The eyes were a swirling blue and green like water currents and I began to feel faint. I felt like I might lose consciousness if I gazed to long upon them. I opened my eyes and said I must eat. The experience was too dangerous. Today was Erev Rosh Hodesh. In the morning, I cleaned my hand tefillin. I had a blowout on the way to work and replaced two tires and rear brakes. That evening after I came out of shul, I saw a white dove resting on my rear window windshield wiper. It was very much at peace. I saw how it would find peace by looking away from me. Only when a change was imminent would it look towards me, otherwise it would rest. To be at rest, we must turn away from the turmoil around us and find inner tranquility. As I began to drive off the dove stayed on my car. The Tur says the Temple was destroyed because the Jews failed to say a blessing before studying Torah. This would be the two blessings, one said before and one said after an Aliyah to the Torah. They did not internalize the concept of blessing into their Torah learning experience. Others claims the temple was destroyed because of the treatment of Jews of each other. A third opinion suggests that the temple was destroyed because of the treatment of Jews towards alienated peoples including those of Jewish fathers and non-Jewish mothers and Christian Jews, i. The State of Israel today has rectified this position by accepting both of these groups as citizens. They are idolatry, sexual immorality incest or adultery , and murder. The last two are obvious in their harm of others. The first is not. Why would G-d not understand the duress of the tortured in a false confession or service? Who could hold him accountable, while his life hanged by a thread? What if the idolatry is only by route—does prayer count when said by route? Commentators than had to explain that the prohibition on idolatry applies in the case of a public desecration; but who would believe the actions of someone being forced under duress? Not to deny kiddush Hashem, self-sacrifice; but what if the Ten tanaim Martyrs who died by the flames of Rome had lived? For without the renewal of this holiday, there is no restoration for the plight of Jewish singles. For here was a holiday geared towards their needs that would bring available women and men together to meet for marriage. The beautiful amongst them called out, Set your eyes on beauty for the quality most to be prized in woman is beauty; those of them who came of noble families called out, Look for [a good] family for woman has been created to bring up a family; the ugly ones amongst them called out, Carry off your purchase in the name of Heaven, only on one condition that you adorn us with jewels of gold. In the days to come the Holy One, blessed be He, will hold a chorus for the righteous and He will sit in their midst in the Garden of Eden and every one of them will point with his finger towards Him, as it is said, And it shall be said in that day: Lo, this is our God, for whom we waited, that He might save us; this is the Lord for whom we waited, we will be glad and rejoice in His salvation. Zvi Elimelech presents a more mystical interpretation of the origin of this holiday: Bnei Yesahar by R. Zvi Elimelekh Shapira of Dinov, p. Hence, Yom Kippur is a day designated for marital union. Forty days before the formation of the embryo the heavens declare that this soul will be wed to this soul. This is the reason that the tribes were permitted to intermarry on that day and the day was designated

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

for marital union. An unknown commentary explains: Now -- WHY did the spark or thought of the Creation begin 40 days prior on that day? We already know that the human being is likened to a tree. The Yod indicates that the righteous return completely to G-d. Righteous ones can make a complete repentance in the month of Elul, some from the very first day of the month -- Rosh Hodesh. The Yod is the first letter in the name of G-d and represents beginnings like Rosh Hashanah. It symbolizes wisdom and the source of the 32 paths. Out of the yod comes the heh, 10 5 , which represents the 50 gates of understanding according to the sefirah of Binah -- understanding. No one knows whether it is above or below; it is shut. In Elul, G-d and Israel are as lovers that meet informally. We go out into the field to wait for our beloved as he returns from his hard day of work. We adorn ourselves with pretty clothes and basic jewelry so that our beloved sees our simple beauty. He is our King, our Husband, our Lord, and our Master. The gematria for Elul is Love Again Being the month of Elul, how do we return to G-d????? How do we take so much dross and turn it back to silver???? How can we keep the commandments better if we are so aloof??? How can we love G-d, if we do not love?? Maybe I should just ask, how can we learn to love again? For the beauty of the earth, for the beauty of the skies, 2. For the beauty of each hour, of the day and of the night, 3. For the joy of human love, brother, sister, parent, child, 1. For the love which from our birth, over and around us lies, 2. Hill and vale, and tree of flower, sun and moon, and stars of light, 3. Friends on earth, and friends above, for all gentle thoughts and mild, Lord of all, to thee we raise, this our hymn of grateful praise. Everything one can accomplish during Rosh Hashanah and Yom Kippur can be accomplished during the month of Elul. Hear the shofar blown in the morning. Increase acts of loving-kindness. A person can achieve complete repentance in the month of Elul. In astrology, Elul associates with the purity and renewal of virginity. This is the same as the renewal and cleansing of the soul. The passage in Psalms lxxxii. And the Lord spoke to Moses, saying, You shall do no labor in it; but you shall offer an offering made by fire to the Lord. And you shall not make with things build this day; for it is the Day of Atonement to atone upon you before the Lord your God. And whatever soul works in body this day I will remove the body from the midst of her people. You shall do no kind of work; it is a statute forever throughout your generations in all your dwellings. Sabbath of Sabbaths it is for you an impoverishment of your bodies in the ninth day of the month in the evening, from evening to evening, shall you keep your Sabbath. On the first day shall be a holy gathering; you shall do no labor in it. Seven days you shall offer an offering made by fire to the Lord; on the eighth day shall be a holy gathering to you; and you shall offer an offering made by fire to the Lord; it is a solemn assembly; and you shall do no labor in it. These are the feasts of the Lord, which you shall proclaim to be holy gatherings, to offer an offering made by fire to the Lord, a burnt offering, and a meal offering, a sacrifice, and drink offerings, every thing upon his day; Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the Lord. Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And you shall take on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and you shall rejoice before the Lord your God seven days. And you shall keep it a feast to the Lord seven days in the year. It shall be a statute forever in your generations; you shall celebrate it in the seventh month.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 2 : Luke Bible Study

As a current student on this bumpy collegiate pathway, I stumbled upon Course Hero, where I can find study resources for nearly all my courses, get online help from tutors 24/7, and even share my old projects, papers, and lecture notes with other students.

And they counted the value of them and found it came to fifty thousand pieces of silver. For some days he was with the disciples at Damascus. And has he not come here for this purpose, to bring them bound before the chief priests? The Spirit Empowers the Church for Witness 1: The Apostles Witness to the Jews in Jerusalem 3: The Hellenists Break through to a Wider Witness 6: The outreach effort of this group was strictly to the Jews. They show Christianity breaking out from the bounds of its Jewish heritage, taking a first step toward its mission to the wider world. This is more than a story of the geographical spread of Christianity. It is much more the story of the gospel becoming a truly universal gospel, breaking the racial, national, and religious barriers in which it was born and carrying out a genuinely worldwide witness. It is the triumphant story of the inclusive gospel. Peter Joins the Wider Witness 9: Chapters 9-12 are transitional, as can be seen in the roles played by the major characters of Acts: Paul was introduced briefly in connection with the martyrdom of Stephen 7: With the story of his conversion, the spotlight turned on him 9: Peter, on the other hand, was the primary figure in the first five chapters of Acts. From then on, Paul occupies center stage. In content the major subject of these chapters is the Gentile mission. The conversion of Paul introduced at this point prepares for the major part he would play in taking the gospel to the Gentiles in chaps. Peter was the first to witness to Gentiles, but Paul was the major figure who would carry out that witness. It is true that Philip had already witnessed to a God-fearing Gentile in the person of the Ethiopian eunuch. That, however, was an isolated incident and had no further repercussions for the church as a whole. Such was not the case with the conversion of Cornelius and his household. Paul, of course, was not alone in his outreach to Gentiles. The Hellenists who settled in Antioch began a major mission among them Their concern for the Gentile mission must have had a profound influence on Paul, who worked among them for some time It served primarily as the place where the apostles resided who guaranteed the authentic linkage of the church to the life and ministry of Christ. In these chapters the Jerusalem church primarily endorsed and authenticated the ever-widening Christian witness. This began with their acceptance of the Samaritan mission of Philip 8: It moved to their acceptance of Paul, who would become the primary missionary to the Gentiles 9: The Jerusalem church, even if somewhat reluctantly, finally conceded its approval to the Gentile witness begun by Peter with Cornelius Not all the problems had been resolved at this point, and a final settlement would be reached only in the Jerusalem Conference of chap. Not persecuting but fellow-shipping with the disciples. There should be a change from our old lives to our new ones. What type of changes should we see? Gala God has chosen certain men to receive the Gospel by special revelation. Saul and the Apostles being among them. All their preaching and presentation of the Gospel was the same. Each revelation did not bring a different Gospel. Such is the case today from those who claim to have received a special revelation from God. If one knows enough to be saved, then one knows enough to proclaim the Gospel. Is this not the man As Ananias before them rd. Paul simply preached all the more forcefully. One could even say that his zeal as a Christian was even stronger than his former zeal as persecutor. As Ananias before them vv. Now he confounds the Jews Polhill, J. Now he confounds the Jews conversion, nature of True repentance results in a turning from sin and an inner renewal which can only be brought about by God, who draws people to himself and who, through Jesus Christ, gives forgiveness and new life. Conversion as turning to God Turning back to God ; See also ; ; Turning from idolatry See also ; ; ; Turning from sinful ways ; See also ; ; ; ; ; Conversion as a turning away from unbelief to faith It is linked to repentance See also ; ; It is linked to coming to faith Conversion brings new life It results in a transformed life See also ; ; It is symbolised in baptism See also ; It demands a new lifestyle ; See also ; ; ; Conversion brings a new relationship with God It brings a new status See also ; ; It brings a new

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

understanding See also ; Conversion is a work of God God turns people to himself ; See also ; ; ; ; God gives new birth See also ; ; Conversion brings new life.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 3 : Greek New Testament - Louw-Nida lexicon

Done so there is no comfortable position (3) Release and Witness () a. When God orders the plan there is nothing that can change it b. When you have nothing to loss you have everything to gain.

The Bible is the root of most of these theories, yet they are only interpretations, and for the most part, they have been wrong. In II Peter 3: But the seventh day is the Sabbath of the Lord thy God. The Sabbath, or the seventh "day", is the Millennium, or the thousand-year reign of Jesus Christ upon the Earth, which is referred to in the 20th chapter of Revelation. An apocryphal book known as the Epistle of Barnabas, which early church leaders such as Origen and Jerome believed had been written by the first recruit of the Apostle Paul, Barnabas said: Consider, my children, what that signifies, He finished them in six days. The meaning of it is this: For with him, one day is a thousand years; as Himself testifieth, saying, behold this day shall be as a thousand years. Therefore children, in six days, that is, in six thousand years, shall all things be accomplished. And what is it that He saith, and He rested the seventh day; He meaneth this; that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun and the moon, and the stars, then He shall gloriously rest in that seventh day. For the day of the Lord is as a thousand years; and in six days created things were completed; it is evident, therefore, that they will come to an end at the sixth thousand years. Because having finished the works He rested on the seventh day and blessed it; it is necessary that at the end of the sixth thousandth year all the wickedness should be abolished out of the earth and justice should reign a thousand years. Some researchers have sought to adjust the calculations of this theory. The Jewish calendar conformed to the solar year, which contained days, or 12 months of 30 days. In , the Gregorian calendar was adopted, which added an extra 5. If you add 2., days 6, years X days to 2, When you deduct from that figure, the seven year period which is commonly referred to as the Tribulation period, that leaves us with the year of as the culmination of the efforts to establish a New World Order. There is another theory, which has to do with the amount of time that the Jewish race would be dispersed across the Earth. The Jews were in bondage in Egypt for years, and later for 70 years in Babylon. These dates were foretold. The purpose of the prophecy which is given in Ezekiel 4: Other Scriptures deal with the extent of the dispersal: Adding the and 40 years, gives you years. Now here is where it gets a little tricky. Again, using the adjustment for the two calendars, and using the earliest date of BC, we get these calculations: But then, the latter date of BC, would give us the year The Bible also says that the events of the end times will not take place until all of the Jews return to their homeland, and this return is referred to in: In , Palestine had a population of Jews; 1, Jews; 8,; 41,; ; ; ; ; ; 1,; 2,; 2, Today there are nearly four million Jews in Israel which have been gathered up from over different nations. These calculations can be somewhat correlated to the six "day" theory, in that it indicates a time frame for events. Another one of these indicators may be found in Matthew Some Bible scholars have interpreted Ezekiel So it is believed that Jesus was referring to the generation that would be alive when Israel became a nation on May 14, The figure of 40 years is echoed in Hebrews 3: Wherefore I was grieved with that generation But let me add another wrinkle to this theory. Israel is the only nation that is referred to in the masculine gender. According to Jewish custom, a male is labeled under the following age categories: The age of 50 is the age of retirement. So if you interpret this as being symbolic and add 50 years to , you get the year , which is more closely aligned with the other calculations. A gentleman by the name of Joe Marler has proposed a theory based on Daniel 9: And after threescore and two weeks shall Messiah be cut off The 62 weeks began when the city of Jerusalem, and its Temple, which was destroyed in BC, were rebuilt. Three such decrees were given. The first came during the first year of the reign of Cyrus King of Persia, BC , who ruled for nine years, after which his son Cambyses BC took over, and all the work on the Temple was stopped for seven years. The second decree was made by Darius I, in the second year of his year reign BC. Construction resumed on the Temple in under Zerubbabel, the Persian governor, and was completed between BC. Then Xerxes reigned 21 years BC. Artaxerxes ruled 40 years BC , and during his seventh year, in BC, he

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

decreed that Jerusalem be restored. Nehemiah, the cupbearer to Artaxerxes, was sent to Jerusalem in BC to complete the work on the walls of the city to fortify it. Thus the period of 62 weeks represents years, which added to BC, indicates the date of 10 BC, which is close to the time of the birth of Christ. Marler believes that the other seven "weeks" or 49 years apply to the second coming of Jesus. Rather than using the date of May 14, , when Israel officially became an independent country, he has used the date of November 29, , when the United Nations voted to approve a Jewish homeland. The irony here, is a story that was reported on the news on May 19, Big Ben, the renowned tower clock famous for its accuracy, which was installed in at the eastern end of the Houses of Parliament in London, had mysteriously stopped running. Was the most recognized time piece in the world stopped through divine means to signal the beginning of the end? There are also those researchers who have chosen to totally base all of their calculations on the premise of days indicating a Biblical year. For instance, in Hosea 6: After two days will he revive us: Another one, has to do with the cleansing of the Temple. The period till cleansing, according to Daniel 8: However, according to the book of the Maccabees, the Temple was cleansed in 1, days. To make matters worse, while the King James version states 2, days for this period, the Greek Septuagint, which was used during the time of Christ, says 2, days. In his book book, Dissertations on the Prophecies, Bishop Thomas Newton wrote about the existence of a third manuscript of the book of Daniel, which was mentioned in a Commentary of Jerome, the early church leader. This manuscript gives the figure of 2, days. Since this figure can not be applied literally to the events of that time, it is believed that the figure should be considered as years. This assumption is based upon Ezekiel 4: When this figure is added to BC, it leads us to the year Let me throw one more at you, which deals with the Times of the Gentiles. This phrase stems from a statement by Jesus in Luke The calculation would go like this: When this figure is added to BC, it leads us to the year , which is believed to be the end of "the times of the Gentiles. When Jesus spoke of the way things were in the "days of Noah", when God gave mankind an additional years Gen. It would take a separate book just to deal with all the theories which seek to use the Bible to calculate when the last days will occur. It is all a matter of interpretation, and numbers can be manipulated in many ways to prove a point. However, though many theories have been proved wrong, and other theories, with varying dates, have been proposed. They all seem to point to the same period of , as the time when events brought on by the establishment of the New World Order will occur. The bottom line is the statement made by Jesus in Matthew The northern kingdom of Israel was conquered by the Assyrians around BC, and the threat of captivity and slaughter forced them to flee. Those people became known as the "ten lost tribes. Through the years, Jerusalem and Palestine became one of the most overrun areas in the world: Through the years, most of the Jews had fled from the land, and only a small group remained in Jerusalem until 70 AD, when the Romans burned the city. By , all of the Jews had been driven out. Still the area continued to be the subject of contention as it was conquered by the Byzantine , Mohammedan , Crusader , Moslem , Egyptian-Mamaluke , and Turks Now known as "Zionists" for Mount Zion in Palestine , a fund was started to raise money to buy land, and a blue and white flag was chosen, the colors of the tallith prayer shawl. Herzl traveled around the world, especially in Europe, to lobby for his group. In , a year before he died, England offered the Jews the African country of Uganda, which they rejected, because they knew that Palestine was their country. According to the Bible Gen. During World War I, Germany was producing , shells a day, while England was only producing 2,, due to a shortage of acetone because of the lack of wood alcohol. Weizmann isolated an organism capable of transforming the starch of cereals, most notably that of maize, and later chestnuts, into acetone butyl alcohol. Because of these advanced experimentations and the contribution of explosives TNT to the allied cause, Weizmann was credited with saving the British Army. The only thanks he wanted, was for Palestine to be established as a national homeland for the Jews. Edmund Allenby marched into Jerusalem, and when the Turks heard that he was on his way, they interpreted "Allenby" to mean "Allah Nebi" "Prophet of God" , and took it as a sign that God was against them. They were also worried about the accompanying airplanes from the 14th Bomber Squadron of the Royal Flying Corp , which they had never seen before. They were thinking about the promise in Isaiah An interesting fact to add to this narrative can be

**DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER
WITNESS (6:1-8:40)**

found in Daniel Some believe that the "days" may refer to the actual date that Palestine was delivered from Moslem rule. A coin minted in Turkey showed the Gregorian date of on one side, and the Moslem date of on the other side. Is this a fulfillment of prophecy?

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 4 : Acts 21 Commentary - MacLaren's Expositions of Holy Scripture

The Hellenists Break through to a Wider Witness () The first five chapters of Acts have presented the picture of a Christian community in Jerusalem that was still closely bound to Judaism. The outreach effort of this group was strictly to the Jews.

But the vivid narrative abounds with details which fill it with life and colour. We may gather it all round three points—the voyage, Tyre, and Caesarea. The log of the voyage, as given in Acts Obviously the coaster tied up or anchored in port at night. Running down the coast from Miletus, they stayed overnight, first at the small island of Coos, then stretched across the next day to Rhodes, and on the third struck back to the mainland at Patara, from which, according to one reading, they ran along the coast a little further east to Myra, the usual port of departure for Syria. Ramsay explains that the prevalent favourable wind for a vessel bound for Syria blows steadily in early morning, and dies down towards nightfall, so that there would have been no use in keeping at sea after sundown. In either port they would have no difficulty in finding some merchantman to take them across to Syria. Accordingly they shifted into one bound for Tyre, and apparently ready to sail. He had left Paphos with Barnabas and John Mark—where were they? He had sailed away from Cyprus to carry the Gospel among Gentiles; he sails past it, accompanied by a group of these whom he had won for Christ. There he had begun his career; now the omens indicated that possibly its end was near. Many a thought would be in his mind as he looked out over the blue waters and saw the glittering roofs and groves of Paphos. Tyre was the first port of call, and there the cargo was to be landed. The travellers had to wait till that was done, and probably another one shipped. We note that no brethren are mentioned as having been met at any of the ports of call, and no evangelistic work as having been done in them. The party were simple passengers, who had to shape their movements to suit the convenience of the master of the vessel, and were only in port at night, and off again next morning early. No doubt the leisure at sea was as restorative to them as it often is to jaded workers now. Tyre was a busy seaport then, and in its large population the few disciples would make but little show. Since Miletus they had had no Christian communion, and the sailors in such a ship as theirs would not be exactly kindred spirits. So that week in Tyre would be a blessed break in the voyage. We hear nothing of visiting the synagogue, nor of preaching to the non-Christian population, nor of instruction to the little Church. The whole interest of the stay at Tyre is, for Luke, centred on the fact that here too the same message which had met Paul everywhere was repeated to him. We have to bring common sense to bear on the interpretation of the words in Acts Such a blending of clear insight and of mistaken deductions from it is no strange experience. Luke mentions it in order to show how continuous was the repetition of the same note, and his silence as to the manner of its reception is eloquent. The parting scene at Tyre is like, and yet very unlike, that at Miletus. In both the Christians accompany Paul to the beach, in both they kneel down and pray. It would scarcely have been a Christian parting without that. In both loving farewells are said, and perhaps waved when words could no longer be heard. The delicate shades of difference in two scenes so similar tell of the hand of an eye-witness. But it may have been by land; the narrative is silent on that point. There he found a haven of rest, and, surrounded by loving friends, no wonder that the burdened Apostle lingered there before plunging into the storm of which he had had so many warnings. He did not wish to get to the Holy City much before the Feast. Two things only are told as occurring in Caesarea—the intercourse with Philip and the renewed warnings about going to Jerusalem. Apparently Philip had been in Caesarea ever since we last heard of him [Acts 8: He had brought his family there, and settled down in the headquarters of Roman government. He had been used by Christ to carry the Gospel to men outside the Covenant, and for a time it seemed as if he was to be the messenger to the Gentiles; but that mission soon ended, and the honour and toil fell to another. But neither did Philip envy Paul, nor did Paul avoid Philip. The Master has the right to settle what each slave has to do, and whether He sets him to high or low office, it matters not. Philip might have been contemptuous and jealous of the younger man, who had been nobody when he was chosen as one of the Seven, but had so far outrun him

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

now. But no paltry personal feeling marred the Christian intercourse of the two, and we can imagine how much each had to tell the other, with perhaps Cornelius for a third in company, during the considerably extended stay in Caesarea. No doubt Luke too made good use of the opportunity of increasing his knowledge of the first days, and probably derived much of the material for the first chapters of Acts from Philip, either then or at his subsequent longer residence in the same city. We have heard of the prophet Agabus before [Acts]. Why he is introduced here, as if a stranger, we cannot tell, and it is useless to guess, and absurd to sniff suspicion of genuineness in the peculiarity. His prophecy is more definite than any that preceded it. He makes things clearer as we go on, and warnings more emphatic as danger approaches. But there the curtain falls. What would the Gentiles do with him? Half the tragedy was shown, and then darkness covered the rest. That was more trying to nerves and courage than full disclosure to the very end would have been. Imagination had just enough to work on, and was stimulated to shape out all sorts of horrors. Similarly incomplete and testing to faith are the glimpses of the future which we get in our own lives. We see but a little way ahead, and then the road takes a sharp turn, and we fancy dreadful shapes hiding round the corner. The love of Jesus Christ, built on the sense that He had redeemed the soul of His servant, and had thereby bought him for His own. Let us learn from Paul how to blend the utmost gentleness and tender responsiveness to all love with fixed determination to glorify the Name. A strong will and a loving heart make a marvellously beautiful combination, and should both abide in every Christian. The life of this Philip, as recorded, is a very remarkable one. It is divided into two unequal halves: Like the moon in its second quarter, part of the disc is shining silver and the rest is invisible. Let us put together the notices of him. He bears a name which makes it probable that he was not a Palestinian Jew, but one of the many who, of Jewish descent, had lived in Gentile lands and contracted Gentile habits and associations. He stands in that list next to Stephen, who was obviously the leader. He did that because circumstances drove him; he had become one of the Seven because his brethren appointed him, but his next step was in obedience to a specific command of Christ. He went and preached the Gospel to the Ethiopian eunuch, and then he was borne away from the new convert, and after the Spirit had put him down at Ashdod he had to tramp all the way up the Palestinian coast, left to the guidance of his own wits, until he came to Caesarea. There he remained for twenty years; and we do not hear a word about him in all that time. That is the final glimpse that we have of Philip. There is, first, a brief space of brilliant service, and then there are long years of obscure toil. The brief space of brilliant service. The Church was in a state of agitation, and there was murmuring going on because, as I have already said, a section of it thought that their poor were unfairly dealt with by the native-born Jews in the Church. And so the Apostles said: Pick out any seven that you like, of the class that considers itself aggrieved, and we will put the distribution of these eleemosynary grants into their hands. That will surely stop your mouths. Do you choose whom you please, and we will confirm your choice. It is instructive to note how their office came into existence. It was created by the Apostles, simply as the handiest way of getting over a difficulty. Is that the notion of Church organisation that prevails among some of our brethren who believe that organisation is everything, and that unless a Church has the three orders of bishops, priests, and deacons, it is not worth calling a Church at all? The plain fact is that the Church at the beginning had no organisation. What organisation it had grew up as circumstances required. Then, by degrees, came elders and deacons. People fancy that there is but one rigid, unalterable type of Church organisation, when the reality is that it is fluent and flexible, and that the primitive Church never was meant to be the pattern according to which, in detail, and specifically, other Churches in different circumstances should be constituted. There are great principles which no organisation must break, but if these be kept, the form is a matter of convenience. That is the first lesson that I take out of this story. But the primitive Church also was without them. Still further and more important for us, in these brief years of brilliant service I note the spontaneous impulse which sets a Christian man to do Christian work. Nobody told him to preach when he went to Samaria. He had no commission from the Apostles to do so. And so Philip, without a commission, and with many prejudices to stop his mouth, was the first to break through the limitations which confined the message of salvation to the Jews. So he has the noble distinction of being the

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

very first Christian man who put a bold foot across the boundary of Judaism, and showed a light to men that were in darkness beyond. So it would be to us, if we were Christians with the depth of faith and of personal experience which this man had. Christ provides wider spheres for men who have been faithful in narrower ones. Do not ask now what you are to do when you get there. The Ethiopian chamberlain was probably not very familiar with the Greek translation of the Old Testament, which he seems to have been using and, as poor readers often do, helped his comprehension by speaking the words he sees on the page. So Christ chooses His agents for further work from those who, out of their own spontaneous love of Him, have done what lay at their hands. It will widen quite fast enough for your capacities. Now let me say a word about the long years of obscurity. Philip went down to Caesarea, and, as I said, he drops out of the story for twenty years. I wonder why it was that when Jesus Christ desired that Cornelius, who lived in Caesarea, should hear the gospel, He did not direct him to Philip, who also was in Caesarea, but bid him send all the way to Joppa to bring Peter thence? I wonder why it was that when Barnabas at Antioch turned his face northwards to seek for young Saul at Tarsus, he never dreamed of turning southwards to call out Philip from Caesarea? I wonder how it came to pass that this man, who at one time looked as if he was going to be the leader in the extension of the Church to the Gentiles, and who, as a matter of fact, was the first, not only in Samaria but on the desert road, to press beyond the narrow bounds of Judaism, was passed over in the further stages by Jesus, and why his brethren passed him over, and left him there all these years in Caesarea, whilst there was so much going on that was the continuation and development of the very movement that he had begun.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 5 : The New American Commentary: Acts - Logos Bible Software

Since a commentary is a fundamental tool for the expositor or teacher who seeks to interpret and apply Scripture in the church or classroom, the NAC focuses on communicating the theological structure and content of each biblical book.

The name is an unusual and difficult one. It seems desirable to give preference to the order which Photius adopts, but to preserve the spelling in Nicephorus Callistus, and in the captions of the chief manuscripts, and therefore to call him Salaminus Hermias Sozomen. What the term Salaminus indicates, cannot yet be accurately determined. There are no data to show any official connection of Sozomen with Salamis opposite Athens, or Salamis Constantia in Cyprus; certainly there is no record of any naval service. The readings in the first citation fluctuate between the forms Salamines and Salamanes. Since these monks were of the family of Alaphion, intimate friends and neighbors of the grandfather of Sozomen v. It seems strange in such a case that he would not have dwelt upon the bond, or at least have emphasized the life of this particular brother by a special note; but he simply avers, "Some good men belonging to this family have flourished even in our own days; and in my youth I saw some of them, but they were then very aged. At the same time, this seems as yet the most warranted explanation of the epithet. Hermias was quite a common name even among Christians. It was originally connected with the household or local worship of Hermes, as the giver of an unexpected gift, or it may be as the utterance of a parental wish for the future success of the newcomer. Although it contained a heathen reminiscence, it was probably conferred in this case because it was ancestral. The name Sozomen itself is documentarily a very unusual one; and was probably bestowed upon the child by the father as a devout recognition of deliverance for himself and his boy, and in contrast with the family surname. A certain Praefectus domestico, to whom Isidore of Pelusium addresses a letter i. It would be a pleasant surprise could he be identified with the historian; and it would not be at all impossible, for Evagrius, the advocate and historian, was so promoted H. His ancestors were apparently from early times inhabitants of the village of Bethelia, in the territory of Gaza, and near to that important city. By race, they were probably of Philistine rather than Jewish descent; for they were pagans Hellenists up to the time of Hilarion, in the second quarter of the fourth century, and our historian contrasts them with the Hebrews. The family was one of distinction, belonging to a sort of village patricianate. That of Alaphion was of still greater dignity. The village of Bethelia was populous with a mixture of Gentiles and Jews; the former, however, largely predominating. Its name appears to have been derived from the Pantheon, erected on an artificial acropolis, and so overlooking the whole community, whose universalistic religious zeal was thus symbolized. The term Bethel was first given to the temple, and then was transferred to the town as Bethelia; and the use of such a form indicates that the prevailing dialect was a variation of Syriac or Aramaic. It is also spelled Bethleia vi. Hilarion was born in Thabatha, another village near Gaza, to the south, on a wady of the same name. He became a student in Alexandria, but adopted the monastic discipline, through the example of Antony; on returning to his home, he found his parents dead. He distributed his share of the patrimony to his family and the poor, and then withdrew to a desert by the sea, twenty stadia from his native village, and began his career of monastic activity as the founder of that ethical system in Palestine. Alaphion was possessed of a demon; neither pagan formularies nor Jewish exorcists could relieve him; Hilarion had but to invoke the name of Christ, and the malignant agent was expelled. The healed man became at once a Christian; the grandfather of Sozomen was won to the same profession by the care of his friend. The father, too, adopted the new faith; many other relatives joined the ranks of the believers, in this intensely pagan community and region; for Gaza, as the chief city, displayed a decided hostility to the Gospel. The grandfather was a man of native intelligence, and had moderate cultivation in general studies, and was not without some knowledge of arithmetic. His earlier social and intellectual position made him at once prominent among the converts, especially as an interpreter of the Scriptures. He won the affections of the Christians in Ascalon and Gaza and their outlying regions. In the estimation of his grandson, he was a necessary figure in the religious life of the Christian communities, and

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

people carried doubtful points of holy writ to him for solution; yet it does not appear that he held any clerical function. While the ancestor of Sozomen was conspicuous as the religious teacher of Southwestern Palestine, the old Philistine region, Alaphion and his family were distinguished for works of a practical quality: The edicts of Julian caused a sudden revival of the old state religion, and led to many local persecutions, where the pagans were the stronger party: Gaza and its dependencies were of this number, and some of the tragedies of that unhappy time are recorded by our historian. The families of Alaphion and of Sozomen were compelled to flee, to what place is not told us; probably the southernmost monastic retreats: The grandfather at his conversion may have been about forty, since he had become a conspicuous local figure; the father, in all likelihood, was but a lad when this change came over the domestic worship. The exile under Julian took place very nearly in , and the return in , when the patrician of Bethelia was verging on sixty, and the lad had become a young man. Hilarion passed away about Ambrose was the most imposing ecclesiastic of the Occident; Gregory Nazianzen and Epiphanius were the leaders of orthodoxy in the Orient. There are but few details concerning his education. That it was directed by the monks is sure; in fact, the only form of Christian life known in that region was of the ascetic type; the very bishops and clerical functionaries were selected from the ranks of the practical philosophers. There was a succession of pious men in the line of Alaphion, and with the elders of the second generation, Sozomen, as a youth, was more or less acquainted. The names of some of them have already been mentioned: The fourth of the brothers, Melachion by name, must have already passed away, and legends had speedily transfigured his memory. The influence of Epiphanius throughout Palestine, and particularly in its southern slopes and shepheloth, was dominant in shaping the quality of devotional thought and feeling: This accounts for the exaggerated value he puts upon the monastic discipline as the true philosophy, and why he desires not to appear ungrateful to its cultivators, in the writing of his history; for he purposes to keep in mind that tremendous movement, and to commemorate its eminent leaders under different reigns; in fact, he decides to make it a feature of his treatment of church life and history. There is no warrant, however, for stating that he himself became a monk. With all his admiration for their spiritual superiority, he does not lay claim to any direct fellowship, but rather denies his right or competency to invade their domain. We may be sure that he received the ordinary education imparted in the monastic schools of the time, approximating that of similar institutions near Alexandria. In a degree it was narrow, and growingly hostile to pagan literature; moreover, it was apt to be provincial, if patriotic in its tone. This will account for his desire to elevate the importance of Palestine over against the supercilious tendency which centralized all culture in Constantinople. The main body of his studies was conducted in the Greek language, of which he is no slight master; indeed, he became one of the best imitative stylists of his time, according to so good a judge as Photius. His familiarity with the Syriac and Aramaic names, the exactness of their transliteration, and his larger acquaintance with the history of the Syrian church, point to a likely knowledge of at least a dialect of that widely diffused speech; indeed, he could hardly have escaped the patois, which seems to have predominated over the Greek in Bethelia. So his effort to keep a balance in writing between the central and border lands of the empire, and indeed outside of it, would indicate a broader linguistic sympathy. It is difficult to be sure of his proficiency in Latin; on the one hand, as an advocate it would be absolutely necessary for him to understand that language of jurisprudence; for all edicts, laws, rescripts, were written therein: On the other hand, where he quotes Latin documents, he invariably does it from translations into Greek made by other hands; thus in iii. Probably his second-hand report about Hilary of Pictavium, v. But on the whole we must allow his profession, which necessitated a knowledge of the law language, to outweigh the lack of original versions in his book. Clemens Alexandrinus has multitudinous quotations; it would be easy to conclude that he was a scholar of universal reading, and a genuine polyhistor; but their inaccuracy and frequent infelicity make them rather appear as the excerpts from some florilegium or some rhetorical hand-book. The classical allusions in Sozomen are not very many; and he might well have considered it out of place to indulge in overmuch reference in such a record as he presents; the quality of what appears would not compel a wide range of reading; the dedication is most fertile in familiar illustrations, poetical, historical, and

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

mythological. He mentions Aristotle, in whose philosophy Aetius was versed iii. When he dwells on the imitative literature produced by Apolinarius, he alludes indirectly to the Homeric poems, and mentions outright his writing "comedies in imitation of Menander, tragedies resembling those of Euripides, and odes on the model of Pindar" v. In narrating the history of Daphne under Julian v. Such hints and others are no proof or disproof of any extensive reading, and yet the way in which he alludes to some is more after a cyclopaedic fashion than any profound study of the authors themselves. In fact, his confession in the instance of the Apollo and Daphne myth is naive, "I leave this subject to those who are more accurately acquainted with mythology. Probably we have a little light in the limitations and illiberality of his early training, by recalling his attitude toward the imitative writings of Apolinarius, which sprang up to countervail the Julian edict, which the Christians interpreted as a prohibition to their enjoyment of the Hellenic culture. While Socrates whole-souledly and forcibly advocates the humanizing effect of the ancient literature iii. He does not wholly commit himself; he is a bit hesitant,-a characteristic of his make-up. This was an absorbing question in that and previous days, as it has continued to agitate the church, more or less, until our own time. In his time the influence of the monks and the clergy, who were pervaded with the ascetic spirit, was more and more against the humanities; the court fluctuated, while the training of the Valentinian and Theodosian succession had been decidedly monastic, and its sympathies were mainly with the intolerant tendency, the necessities of their position, and the splendid and overshadowing political abilities of men like Libanius, Themistius, Anthemius, Troilus, could not be set aside. Some of them, too, had proved themselves to be the saviours and uplifters of the state. Cyrus, the restorer of Constantinople, filled his verses with the same antique flavor. The clergy, whose preliminary training had been in the schools of the sophists, or at the Universities, could not wholly bury their sympathy, although they went through casuistic struggles such as that of Jerome. The Arians, too, were frequently of a larger culture, and on the Germanic side, of signal military skill and political sagacity, whose services the state could not dispense with. The University which even the monastically drilled Theodosius the Younger organized in Constantinople while seeking to give a Christian tone to the higher education, previously controlled by Athens, made very liberal provision for the languages, if not so much for philosophy. Sozomen, as we see, inclined to a less generous view, and thought Apolinarius had such a universal genius, that his numerous originals might be dispensed with; Homer, Menander, Euripides, Pindar, but for an affectation, need not have been missed. This shows the thin quality of his reading, if not- the restricted quantity of it, and lays bare the impotence of his critical faculty. These limitations were doubtless due in large measure to the shrunken ideals of his Palestinian education: His education on the religious side was in the Nicene faith as professed by the Catholic Church in the East, to which the monks remained, not always thoughtfully faithful, in all that stormy period. As Sozomen says, the people were unable to follow the refinements of theological discussion, and took their cue from those whose lives seemed better than that of the ordinary clergy. He had, however, no close drill in the arguments pro and con, judging from his own declarations of inability to follow the various aspects of Arian discussion. After citing the letter of Gregory Nazianzen to Nectarius, in which the distinctive features of the heresy of Apolinarius are given, he supplements: If any one desire more detailed information, I can only refer him to the works on the subject, written either by them or by others, concerning these men. It would seem, then, that his logical training had not been of a very deep quality, and yet it must be said that such definitions and arguments as he does state in the history of controversy are orderly and lucid. Metaphysics also seems to have had no large place in his earlier studies; but he certainly did become familiar with its later theological terms and distinctions, and he draws a clear line between the various contestants who warred for and against consubstantiality. His reading also covered some philosophical speculations, as one gathers from a sentence in v. A sentence in his history of Meletius, bishop of Antioch iv. To those early school years we must also attribute his statement, that he was a witness to the fidelity of Zeno, bishop of Majuma, the seaport of Gaza. The struggle of the bishop of Gaza to assert his jurisdiction over Majuma, the seaport which had its own episcopate, and desired to retain its ecclesiastical autonomy, after it had lost its civil independence, Sozomen speaks of as happening in his day,

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

and was one of the news of his youth; and one catches in his statement an inner satisfaction with the decision of the council which recognized the freedom of the Christian community by the sea v. In connection with public worship, he had very likely heard in those earlier days the reading of the Apocalypse of Peter. He says in vii. A familiarity with such books gives a key to his later attitude toward prophecy. There is no evidence as to what persuaded him to study law, nor do we know when he was enrolled as a student. The fact that he mentions the school of Berytus as the place where Bishop Triphyllius had prosecuted jurisprudence for so long a while i. It would have been more likely for him to have attended lectures at the University of Alexandria or Antioch, with which cities he shows a considerable acquaintance. His studies were probably based on the Codex Gregorianus, with its supplement, the Codex Hermogenianus; for it was in his own day, and during the writing of his history, that the Codex Theodosianus was begun, and one is sorry to miss his name from the list of its compilers; and it was not until a. That he was admitted to the practice of that profession, we have direct evidence, as in the case of Evagrius, H. Sozomen speaks of his afflicted friend Aquilinus ii.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 6 : Gospels – Age of Laodicea

The spirit empowers the church for witness --The apostles witness to the Jews in Jerusalem --The Hellenists break through to a wider witness --Peter joins the wider witness --Paul turns to the gentiles --Paul witnesses to the Greek world --Paul's witness overcomes opposition in Ephesus --Paul's witnesses before gentiles, kings, and the people.

The church in sent relief to help brothers dwelling in Judea: The prophet Agabus predicted that there was going to be a great famine and it really came true v. The disciples sent relief to the elders by the hand of Barnabas and Saul v. Verse by Verse commentary Acts. Enlightenment in the Word: Their male babies had to be circumcised on the eighth day after their birth. They advocated that if the Gentile believers had not been circumcised, they cannot be saved Acts. And therefore those who have the sign of circumcision on their body and do not express the real effect of circumcision in their life are regarded as uncircumcised according to the Bible Lev. The Jews did not eat with the Gentiles because they did not know the origin of the food of the Gentiles, lest they eat the unclean food by mistake. In the dispensation of the New Testament, Christ has annulled the law of commandments so that the Gentiles and the Jews were made oneness Eph. God also made Peter receive the Gentiles in the vision by commanding him to eat the unclean food Acts. And even if the food that they prepared were clean, the food became unclean because they did not wash their hands according to the rules of cleansing. However, if one wants to do the work of the Lord, he will unavoidably encounter various kinds of criticisms. At that time Peter dwelled in a house that was by the sea Acts. Please see in Acts. For nothing common or unclean has at any time entered my mouth. When Peter was defending his behaviors, they were the best witnesses. There were seven people present, Peter and six brothers. According to the Egyptian law at that time, a case cannot be decided unless there were seven witnesses. Moreover, according to the Roman law at that time, an important document cannot be proved unless there were seven seals. And therefore Peter meant that there were seven people all together and the fact was absolutely true. If one wants to be saved, he has to believe in the Lord personally. It means that when one has truly believed in the Lord, he will naturally influence his family members and God is willing to work in order to make all his household be saved. There are many real cases in the Bible Gen. When God saves men, He always saves a whole family. The Holy Spirit fell upon the Jewish disciples on the day of Pentecost and by this matter it is proved towards the unbelieving Jews that it is the work of God. Today, the Holy Spirit also proves towards the Jewish believers that it is the work of God by pouring out upon the Gentile believers. When Peter was still preaching, the Holy Spirit broke in and bore the responsibility by Himself. When God directly works upon listeners, the work of the speaker should be stopped and it is the time that we should keep silent and retreat. It is to bury men who repent into water in order to end their old life. And why is it so? Because the baptism on the day of Pentecost is for the Jews and the baptism in the house of Cornelius is for the Gentiles. One is to open the door of the Jews and the other is to open the door of the Gentiles. These two cases happened in two places and in different times, however, they are two aspects of one fact and the two stages of one matter. The baptism of the Spirit has not been recorded any more in the Bible after that. What shall we say then? The baptism of the Holy Spirit, like the salvation of the cross, is the fundamental truth. The Lord Jesus died on the cross for all humans and in like manner, the out-pouring of the Holy Spirit is for the whole church. The Lord Jesus once died for the world. In like manner, there is one baptism of the Holy Spirit the baptism that happened in the house of Cornelius is included in it. Now when men receive the baptism of the Holy Spirit, they are not specially baptized by the Lord into the Holy Spirit but that they themselves believe that they have been baptized on the day of Pentecost. The salvation of the cross is a fact and to every sinner who receives it from his heart, it is the experience of being saved. In like manner, the baptism of the Holy Spirit is a fact and to every believer who appropriates it, it becomes the experience of the baptism of the Holy Spirit. The problem is that whether we appropriate it or not. The Lord not only speaks through the Bible and speaks to Peter but also speaks to us today. The Lord never stops speaking. If the Lord does not speak to us, we shall fail. Many times, we express

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

a message, however, the Lord has not spoken. In the former baptism repentance Mark. Those who are willing to repent, believe in the Lord and receive the baptism of water receive the baptism of the Spirit at the same time 1Cor.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 7 : Encyclopædia Britannica/Paul, the Apostle - Wikisource, the free online library

The Hellenists receive the power of the Holy Spirit and the gospel with Stephen Wider Witness would be spread from.

The life of this Philip, as recorded, is a very remarkable one. It is divided into two unequal halves: Like the moon in its second quarter, part of the disc is shining silver and the rest is invisible. Let us put together the notices of him. He bears a name which makes it probable that he was not a Palestinian Jew, but one of the many who, of Jewish descent, had lived in Gentile lands and contracted Gentile habits and associations. He stands in that list next to Stephen, who was obviously the leader. He did that because circumstances drove him; he had become one of the Seven because his brethren appointed him, but his next step was in obedience to a specific command of Christ. He went and preached the Gospel to the Ethiopian eunuch, and then he was borne away from the new convert, and after the Spirit had put him down at Ashdod he had to tramp all the way up the Palestinian coast, left to the guidance of his own wits, until he came to Caesarea. There he remained for twenty years; and we do not hear a word about him in all that time. That is the final glimpse that we have of Philip. There is, first, a brief space of brilliant service, and then there are long years of obscure toil. The brief space of brilliant service. The Church was in a state of agitation, and there was murmuring going on because, as I have already said, a section of it thought that their poor were unfairly dealt with by the native-born Jews in the Church. And so the Apostles said: Pick out any seven that you like, of the class that considers itself aggrieved, and we will put the distribution of these eleemosynary grants into their hands. That will surely stop your mouths. Do you choose whom you please, and we will confirm your choice. It is instructive to note how their office came into existence. It was created by the Apostles, simply as the handiest way of getting over a difficulty. Is that the notion of Church organisation that prevails among some of our brethren who believe that organisation is everything, and that unless a Church has the three orders of bishops, priests, and deacons, it is not worth calling a Church at all? The plain fact is that the Church at the beginning had no organisation. What organisation it had grew up as circumstances required. Then, by degrees, came elders and deacons. People fancy that there is but one rigid, unalterable type of Church organisation, when the reality is that it is fluent and flexible, and that the primitive Church never was meant to be the pattern according to which, in detail, and specifically, other Churches in different circumstances should be constituted. There are great principles which no organisation must break, but if these be kept, the form is a matter of convenience. That is the first lesson that I take out of this story. But the primitive Church also was without them. Still further and more important for us, in these brief years of brilliant service I note the spontaneous impulse which sets a Christian man to do Christian work. Nobody told him to preach when he went to Samaria. He had no commission from the Apostles to do so. And so Philip, without a commission, and with many prejudices to stop his mouth, was the first to break through the limitations which confined the message of salvation to the Jews. So he has the noble distinction of being the very first Christian man who put a bold foot across the boundary of Judaism, and showed a light to men that were in darkness beyond. So it would be to us, if we were Christians with the depth of faith and of personal experience which this man had. Christ provides wider spheres for men who have been faithful in narrower ones. Do not ask now what you are to do when you get there. The Ethiopian chamberlain was probably not very familiar with the Greek translation of the Old Testament, which he seems to have been using and, as poor readers often do, helped his comprehension by speaking the words he sees on the page. So Christ chooses His agents for further work from those who, out of their own spontaneous love of Him, have done what lay at their hands. It will widen quite fast enough for your capacities. Now let me say a word about the long years of obscurity. Philip went down to Caesarea, and, as I said, he drops out of the story for twenty years. I wonder why it was that when Jesus Christ desired that Cornelius, who lived in Caesarea, should hear the gospel, He did not direct him to Philip, who also was in Caesarea, but bid him send all the way to Joppa to bring Peter thence? I wonder why it was that when Barnabas at Antioch turned his face northwards to seek for

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

young Saul at Tarsus, he never dreamed of turning southwards to call out Philip from Caesarea? I wonder how it came to pass that this man, who at one time looked as if he was going to be the leader in the extension of the Church to the Gentiles, and who, as a matter of fact, was the first, not only in Samaria but on the desert road, to press beyond the narrow bounds of Judaism, was passed over in the further stages by Jesus, and why his brethren passed him over, and left him there all these years in Caesarea, whilst there was so much going on that was the continuation and development of the very movement that he had begun. We do not know why, and it is useless to try to speculate, but we may learn lessons from the fact. Here is a beautiful instance of the contented acceptance of a lot very much less conspicuous, very much less brilliant, than the early beginnings had seemed to promise. I suppose that there are very few of us but have had, back in the far-away past, moments when we seemed to have opening out before us great prospects of service which have never been realised; and the remembrance of the brief moments of dawning splendour is very apt to make the rest of the life look grey and dull, and common things flat, and to make us sour. It is hard for me to go on in this lowly condition, and this eclipsed state into which I have been brought, without feeling how different it might have been if those early days had only continued. He took the position that his Master put him in and worked away therein. And there is a further lesson for us, who, for the most part, have to lead obscure lives. For there was in Philip not only a contented acceptance of an obscure life, but there was a diligent doing of obscure work. Did you notice that one significant little word in the clause that I have taken for my text: Time was when he had a great statesman to listen to his words. Time was when a whole city was moved by his teaching. Time was when it looked as if he was going to do the work that Paul did. It does not matter who knows our work or who does not know it, the thing is that He knows it. Now the most of us have to do absolutely unnoticed Christian service. What does it matter? Now, there is one last lesson that I would draw, and that is the ultimate recognition of the work and the joyful meeting of the workers. He was quite content to share the fate of pioneers, and rejoiced in the junior who had entered into his labour. How they would talk! How much there would be to tell! And there was one sitting by who did not say very much, but had his ears wide open, and his name was Luke. So Philip, after all, was not working in so obscure a corner as he thought. The whole world knows about him. And that is what will happen to us all. The curtain will be twitched down, and when it is, it will be good for us if we have the same record to show that this man had-namely, toil for the Master, indifferent to whether men see or do not see; patient labour for Him, coming out of a heart purged of all envy and jealousy of those who have been called to larger and more conspicuous service. Text Courtesy of BibleSupport.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 8 : Exodus NKJV - The Red Sea Crossing - Now the Lord - Bible Gateway

BIBL The decision made to beate and tell the Apostles not to speak in the name of Jesus The Apostles beaten and told not to speal in the name of Jesus the decision to choose The Hellenists Appointment of the the first deacons Break through to a seven Wider Witness Seven Chosen to serve The.

He holds a place in the history of Christianity second only to that of the Founder himself. Rather it was through personal proof of the limitations of legal Judaism that he came to distinguish so clearly between it and the Gospel of Christ, and thereby to present Christianity as the universal religion for man as man, not merely a sect of Judaism with proselytes of its own. For this, and nothing less, was the issue involved in the problem of the relation of Christianity to the Jewish Law; and it was Paul who settled it once and for all. Jesus seems never to have breathed the atmosphere of Rabbinic religion. His attitude to the Law was one of habitual dutifulness to its ordinances, combined with sovereign freedom towards its letter when the interests of its spirit so required cf. Hort, Judaistic Christianity, chap. But with Paul it was otherwise. As Saul the Pharisee he had taken the Mosaic Torah as divine Law in the strictest sense, demanding perfect inner and outer obedience; and he had relied on it utterly for the righteousness it was held able to confer. Hence when it gave way beneath him as means of salvationâ€™nay, plunged him ever more deeply into the Slough of Despond by bringing home his inability to be righteous by doing righteousnessâ€™he was driven to a revolutionary attitude to the Law as method of justification. But Paul had in him other elements besides the Jewish, though these lay latent till after his conversion. As a native and citizen of Tarsus, he had points of contact with Greek culture and sentiment which help to explain the sympathy and tact with which he adapted his message to the Greek. As a Roman citizen likewise, conscious of membership in a world-wide system of law and order which overrode local and racial differences, he could realize the idea of a universal religious franchise, with a law and order of its own. Both these factors in his training contributed to the moulding of Paul the missionary statesman. In his mind the conception of the Church as something catholic as the Roman Empire first took shape; and through his wonderful labours the foundations of its actual realization were firmly laid. In giving some account of this man and of his teaching, we shall expound the latter mainly as it emerges in the course of his personal career. The book of Acts and other sources of information are to be used only so far as they [] are compatible with the letters, [2] as our only strictly contemporary documents. These are seen to have embraced more varieties of religious thought and feeling than used to be assumed. Albrecht Ritschl in his Altkath. Ramsay in Pauline and Other Studies , and by C. Their results agree in the main for the period when precision first becomes possible, viz. Here Turner antedates Ramsay by a year throughout. Clemen, in his Paulus i. Yet, as his double name suggests, he was not reared on Jewish soil but amid the Dispersion, at Tarsus in Cilicia, the son of a Roman citizen Acts xxii. Ramsey develops this point suggestively Pauline and Other Studies, p. Much of what has been written about him [as a narrow, one-sided Jew] would never have been written In Tarsus. Whether he went beyond this to a first-hand study of philosophy, particularly of the Stoic type for which Tarsus as a university was famous, is open to question. Looking back, he says Phil. Circumcised the eighth day,. Howbeit what things were gain to me, these have I counted loss for Christ. A good deal depends on the age at which the young Saul passed from Tarsus to Jerusalem and the school of Gamaliel. If he felt his vocation as teacher of the Law at the earliest possible age, this great change may have come soon after his fifteenth year, when Rabbinic studies might begin. This would well accord with the likelihood that he never married. But in any case we must not exaggerate the contrast involved, since he came from a Pharisaic home and passed to sit at the feet of the leader of the more liberal Palestinian Rabbinism. The transition would simply accentuate the legal element in his religious life and outlook. Nor was it mere personal acceptance with God that floated before his soul as the prize of such earnestness. The end of ends was a righteous nation, worthy the fulfilment of the divine promises. But this too could come only by obedience to the Law. Thus all that the young Pharisee cared for most hung upon the Law of his fathers. Outwardly he obtained the goal of legal

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

blamelessness as few attained it; and for a time he may have felt a measure of self-satisfaction. But if so, a day came when the inner meaning of the Law, as extending to the sphere of desire and motive, came home to him in stern power, and his peace fled. For sin in his inner, real life was unsubdued; nay, it seemed to grow ever stronger, standing out more clearly and defiantly as insight into the moral life grew by means of the Law. To the Law he had been taught to look for righteousness. Whence then is deliverance to come? It can only come with the Messianic age and through Messiah. So may we conceive the position reached by Saul, though not with full consciousness, before he came into contact with First impressions as to Jesus. It would seem a blasphemous caricature of things most sacred. It is doubtful whether he had heard Jesus Himself 2 Cor. He may even have been absent from Jerusalem in the first days of apostolic preaching, possibly as a rabbi in Tarsus. But if so, his ardent nature soon brought him on the scene, in time at least to hear Stephen and take part against him Acts vii. Stephen could not be right in the views which still divided them. Perish too all those who upheld the crucified Nazarene, the accursed of the Law! For His death could mean but one of two things. Saul turned from the suggestion as too shocking to his pride alike in his people and in its divine Law, for him seriously to consider its alleged credentials—the Resurrection, and the supernatural power and goodness of Him whose claims it was held to confirm. No doubt they were self-deceived fanatics. But the logic of the movement had at length declared itself through the mouth of Stephen, and weak toleration must be abandoned. So Saul was driven to persecute, driven by his acute sense of the radical issue involved, and perhaps hoping to find relief Saul the Persecutor. Yet the goading of unsatisfied intuitions did not cease. If mistaken before, why not again? This granted possible, all turned on the evidence as to the Resurrection of the crucified Prophet of Nazareth. Yet though the joyous mien of His followers, even when confronted with death, seemed to betoken a good conscience before God which could hardly fail to impress him, Saul felt the status of the Law to be too grave an issue to depend on the probabilities of human testimony. So he plunged on, in devotion to what still seemed the cause of God against impugners of His Torah, but not without his own doubts. Still he was in the main honest 1 Tim. Direct personal experience on the point on which all hinged, the alleged divine vindication of Jesus as Messiah following on the legal condemnation by the national authorities, was needful to open up a clear exit from his religious impasse. It was at this critical point in his inner history that, as he neared Damascus on a mission of persecution, there was granted The vision at Damascus. There is indeed reason to believe that the dazzling light was such a fact, if it blinded Saul temporarily Acts ix. But beyond this physical prelude to his vision we cannot go critically. Thus the nature of the connexion between the light as an objective antecedent, and the vision subjective to Saul himself, remains doubtful on the plane of history. It is possible to penetrate further only by the aid of faith, with or without speculations based on certain psychical facts more and more establishing themselves to scientific minds. Religious faith, dwelling on the unique issues of the vision in the history of Christianity and arguing from effects to a cause as real as themselves, tends to postulate the objectivity which Saul himself asserts. Thus it was not merely subjective, a mere vision in the sense of hallucination, but an objective vision or genuine revelation of the real, as Paul claimed. Such an objective-subjective revelation, being in this but a special form of what is involved in any real divine revelation, accords in general with modern research as to telepathy and phantasms of distant or deceased persons. On this Paul is clear and emphatic; nor can we here go behind the evidence of one whose writings prove him a master in introspective reflection. It became simply a question how spiritual union with the Messiah was to come about. This meant that those united to Him by faith were themselves sharers in His death to the Law as dispensational master and judge, and so were quit of its claims in that new moral world into which they were raised as sharers also in His Resurrection Rom. Then with new-born enthusiasm he began boldly to proclaim in the synagogues of Damascus that Jesus, whose followers he had come to root out, was verily the Messianic Son of God ix. Yet ere long he himself felt the need for quiet in which to think [] out the theory of his new position. He withdrew to some secluded spot in the region south of Damascus, then vaguely called Arabia Gal. Chief among the problems pressing The New Theory of the Law. While the Law could condemn, warn and in some degrees restrain the sinner from overt sins, it could not redeem or save him from

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

the love of sin. Hence its direct remedial action was quite secondary. In fine, the function of the Law was secondary, preparatory, temporary. The reign of the Law closed when its work in shutting up men to faith in Christ—the perfect form of faith, that of conscious sonship—was accomplished. It had a high place of honour as a dispensation for a limited end and time; but its day was over when Jesus accepted crucifixion at its hands, and so passed on as the inaugurator of a new dispensation marked by a final relation between man and God, the filial, the Spirit of which was already in the hearts of all Christian believers Gal. It was the result of profound insight, and, historically, it saved Christianity from being a mere Jewish sect. But as it was conditioned by recoil from an overdriven use of the Law in the circles in which Saul was trained, so there was something one-sided in its emphasis on the pathological workings of the Law upon human nature in virtue of sinful egoism. Saul was the pioneer who secured mankind for ever against bondage to religious legalism. Nor is it as though Paul, even in those apologetic writings which present his antitheses to Law in the sharpest form, had the Jewish Torah exclusively in view. He deals with it rather as the classic type of law in religion: Paul felt nothing but reverence for the Torah in what he took to be its proper place, as secondary to faith and subordinate to Christ. In short, Paul first perceived and set forth the principle of inspiration to God-likeness by a personal ideal in place of obedience to an impersonal Law, as condition of salvation. The former includes the latter, while safeguarding the filial quality of religious obedience. Montefiore, *Jewish Quarterly Review*, vi. If Paul supports his theory by bad Scripture exegesis, that is a common Rabbinic failing. If it be said that it is monstrous to hold that God gave the Law mainly for another end than the ostensible one, viz. He is really the one extant witness upon the point, as just defined, if we except certain apocalyptic writings whose evidence modern Jews are anxious to discount, like the Apocalypse of Baruch and 4 Ezra, the latter of which suggests that already the humbling effect of the capture of Jerusalem was being felt. But it was attained only through Jesus of Nazareth; and historically the main link between His supra-legal universalism and its actual outcome in the Christian Church was the ex-Pharisee Saul, with his anti-legal gospel. All; was summed up The Christ of Paul. This was to him the essence of Christianity as distinct from Judaism. Christ simply replaced the Law as form and medium of relations between God and man.

DOWNLOAD PDF THE HELLENISTS BREAK THROUGH TO A WIDER WITNESS (6:1-8:40)

Chapter 9 : The New American Commentary: Acts - Verbum

In what year did the Roman army, led by Titus, break through the walls of Jerusalem and destroy the city? -note Shelley also uses this date as the "end of the apostolic age." 70 What does the word catholic mean when people say they "believe in the one holy catholic and apostolic church?"

Saul was consenting unto his deathâ€”The word expresses hearty approval. Consenting unto his death; well pleased with it, as the word implies, and did approve it in thought, word, and deed, Acts 8:13. A great persecution against the church; not, as heretofore, against the apostles only; but now it was against the whole church. All scattered abroad; the multitude of believers, at least as many as could flee; which was allowed, or rather commanded, Matthew 23:34. Except the apostles; who were commanded to stay at Jerusalem, Acts 1:16. This clause, in the Vulgate Latin, Syriac, Arabic and Ethiopic versions, stands at the close of the preceding chapter, and which seems to be its proper place; and so it does in the Alexandrian copy: And at that time there was a great persecution against the church which was at Jerusalem: As soon as they had put him to death, these bloodthirsty wretches were the more greedy after the blood of others; and being now in great numbers, and filled with rage and fury, fell upon the members of the church wherever they met them, and killed them; for that more, besides Stephen, were put to death, seems plain from Acts 8:13. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. For a wider dispersion, see Acts 11:19. Paul, and is used by the former in his Gospel as well as in Acts, cf. Paul himself with reference to his share in the murder of St. Stephen, Romans 7:12. The word is also found in 1Ma 1:11. This use of the word is quite classical, and frequent in LXX, e. The word is characteristic of St. Luke, being used in his Gospel nine times, and in Acts eight; it is used thrice by St. Matthew and by St. John, four times by St. Mark, but elsewhere in N. It is found frequently in LXX and in 1, 2, 3 Macc. Luke, sometimes as an adverb, sometimes as a preposition with genitive as here and in Acts 8:13. The word occurs at least thirteen times in the Gospel, four times in Acts, in St. Matthew five times, in St. Mark once, and in John 8:12. This mention of the Apostles seems unlikely to Schneckenburger. Their position too may well have been more secure than that of the Hellenists, who were identified with Stephen, as they were held in favour by the people, Acts 6:7. There was, too, a tradition very old and well attested according to Harnack, Chronologie, i. John to Samaria, since this and other journeys are simply missionary excursions, from which the Apostles always returned to Jerusalem Harnack. The passage in Clem. Hort, Judaistic Christianity, p. 10. Possibly the very fact that Philip and others were flying from the persecution of the Jewish hierarchy would have secured their welcome in the Samaritan towns. Cambridge Bible for Schools and Colleges Acts 8:13. And Saul was consenting unto his death] i. We have the same word, Luke 23:15. The persecution was in immediate succession to the death of Stephen. Having once proceeded to such a length, the rage of the people turned upon the whole Christian body. By the word all we need not understand every member of the Christian body, but only those who had been most active and so were in special danger from the persecution. We find Acts 8:13. Perhaps Ananias who visited Paul at Damascus Acts 9:10. The teaching of the Apostles must have been with great power to break through the long-standing prejudices of their Jewish converts against the Samaritans. Thither all the wanderers would refer for guidance and help. The twelve therefore must remain at their post, in spite of all the persecution. Is there a persecution of the Church taking place? He, the same, is assisting in it: For others, and, for their sakes, the apostles, remained: The wind increases the flame: They ought to withstand endure dangers, who have attained a greater degree and measure of faith than the others: