

# Doctrinal Insights In Acts

Record relevant Scripture references for study of the following doctrines.

Doctrinal Category	Relevant Passages
<p><b>Bibliology</b> The Doctrine Of Scripture Development prompted by Gnosticism in the 2nd - 4th centuries.</p>	<p><b>2.16-21</b></p>
<p><b>Theology Proper</b> The Doctrine Of God Development prompted by the Trinitarian Controversy of the 4th century.</p>	<p><b>1.7</b></p>
<p><b>Christology</b> The Doctrine Of Christ Development prompted by the Christological Controversy of the 5th century.</p>	<p><b>2.22-36; 3.21-23</b></p>
<p><b>Pneumatology</b> The Doctrine Of The Holy Spirit Development prompted by the early controversies and rise of Pentecostalism.</p>	<p><b>1.1-8; 2.1-21, 33, 38-39</b></p>
<p><b>Anthropology</b> The Doctrine Of Man Development prompted by the Pelagian controversy, 5th - 7th centuries.</p>	
<p><b>Soteriology</b> The Doctrine Of Salvation Development prompted by the Reformation (16th c.) and Calvinism-Arminian debate (17th c.).</p>	<p><b>2.38-41</b></p>

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<p><b>Ecclesiology</b> The Doctrine Of The Church Development prompted by Gnosticism in the 2nd - 4th centuries.</p>	<p><b>1.8; 2.42-47</b></p>
<p><b>Eschatology</b> The Doctrine Of Last Things Development prompted by Dispensationalism, Adventism in the 19th and 20th centuries.</p>	<p><b>1.7</b></p>
<p><b>Hamartology</b> The Doctrine Of Sin Development prompted by the practice of infant baptism, c. AD 350 and following.</p>	
<p><b>Angelology</b> The Doctrine Of Angels Development prompted by postexilic Jewish eschatology, Medieval superstitions and the New Age Movement.</p>	
<p><b>Demonology</b> The Doctrine Of Satan &amp; Fallen Angels Development prompted by Medieval superstition and Pentecostal phenomena.</p>	
<p><b>Celestology</b> The Doctrine Of Heaven A largely neglected area of study.</p>	<p><b>1.11; 3.21</b></p>

# The Dynamism Of The First Christians

Record your insights about why the Christians in Acts were so fruitful.

**What did the first Christians have that we don't?**

Boldness! The Gk. *parresia* (παρρησία) comes from *pas* (all) and *rhesis* (speech). The core idea is of free and unreserved utterance. See Act 2.29; 4.13,29,31; 28.31.

Sense of Family. As Jim said, they didn't see his or her problem, but "our problem." What a testimony: "There were no needy persons among them" (Act 4.34)!

Unity. This flowed from the continuing momentum of Pentecost. It was aided by the finiteness of the group, the shared city and culture, their minority status, and the presence of eye-witnesses.

Holiness. This much abused principle is nevertheless essential. Ananias and Sapphira died for lying! God's character and agenda were taken seriously by the first Christians. Holiness was cultivated, not by rules, but by seeking God's presence.

**What do we have that the first Christians didn't?**

All the material advantages, including tools and technology, that anyone on assignment could wish for.

Self protectiveness. We protect ourselves and our little kingdoms; as Schaeffer would say, "our personal peace and affluence."

Indifference to God's heart. It's not just a matter of being permissive; the answer is not policing added rules in the church.

Knowledge of Christian History. Is this more or less valuable than the immediacy of the Spirit's working that the first Christians had?

**Other Insights**

The first Christians also had a prepared audience in the Israelite people, though not in the rest of the Roman world. Paul for one understood how to use cultural bridges.

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**What did the first Christians have that we don't?**

**What do we have that the first Christians didn't?**

*A Daily, House-To-House Fellowship and Ministry. See Act 2.46; 5.42; 6.1; 20.20. Luk 10.7 is about a different issue, but the house-to-house ministry can be perverted by busy-bodies (1Ti 5.13).*

**Other Insights**

# Firsts In The Apostolic Church

Record your insights about first-time events in the book of Acts.

First-Time Event	My Thoughts
<p>1. <u>Corporate Decision: Replacing Judas with Matthias</u> (Acts 1.15-26).</p>	<p>While commentators argue that Peter was too hasty, nothing in the text indicates this. Luke would have said if Paul were God's intended.</p>
<p>2. <u>Speaking In Tongues</u>: (2.4).</p>	<p>One of the signs of Spirit infilling, but a precedent does not prove that something must be done, only that it can be done.</p>
<p>3. <u>Public Sermon/Teaching: Peter at the Pentecost outpouring</u> (2.14-40).</p>	
<p>4. <u>Post-Ascension Converts: 3,000 on the day of Pentecost</u> (2.41)</p>	
<p>5. <u>Post-Ascension Healing: The cripple in the Temple</u> (3.1-9).</p>	
<p>6. <u>Arrest and Summons Before the Sanhedrin: Peter, John and the cripple</u> (?)(4.1-22).</p>	<p>See Eze 34.4 where shepherds are re-proved for not healing the sick.</p>
<p>7. <u>Corporate prayer with words (and earthquake)</u>: (4.23; cf. 1.14).</p>	

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<p>8. <u>Lie To The Holy Spirit</u> : (Acts 5.1-10).</p>	
<p>9. <u>Judgement Upon A Believer</u>: (5.1-10).</p>	
<p>10. <u>Jailbreak and Angelic Manifestation</u>: (5.17-26).</p>	<p>Why weren't Christians always miraculously freed?</p>
<p>11. <u>Flogging</u>: (5.40-41).</p>	
<p>12. <u>Mass Healings</u>: (5.12-16)</p>	
<p>13. <u>Disunity</u>: The unequal distribution of food (6.1).</p>	
<p>14. <u>Selection Of Deacons</u>: (6.2-6). This is the <u>second</u> corporate decision of the church recorded in Acts.</p>	
<p>15. <u>Martyrdom</u>: (7)</p>	

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<p>16. <u>General Persecution Of The Church:</u> (Acts 8.1-3).</p>	
<p>17. <u>Outreach to Samaria:</u> (8.4-25).</p>	
<p>18. <u>Ministry In a Gentile House:</u> (10.1-11.18).</p>	
<p>19. <u>Disciples Called Christians:</u> (11.26).</p>	<p>Eusebius calls the Ethiopian Eunuch of Acts 8 the "first among the Gentiles [who] received the mysteries of the divine word..." (ECC Hst 2.1), but the eunuch was surely a proselyte, many of whom were in attendance on the day of Pentecost.</p>
<p>20. <u>Mission to Asia Minor:</u> (13)</p>	
<p>21. <u>Church Council: The Jerusalem Council</u> (15).</p>	
<p>22. <u>Outreach into Europe:</u> (16.6-18.17).</p>	
<p>23. <u>Lengthy-Sermon Fatality:</u> (20.7-12)</p>	

# The Connotations Of “Baptism”

## References

## Baptismal Connotation

Mat 3.6-11; Luk 3.3, 7-8; Act 2.38;  
13.24; 19.4

*Repentance.*

Mar 16.16; Act 8.12-13; 18.8

Mat 3.11-12; Mar 10.38-39; Luk 3.16-  
17; 12.50; 1Pe 3.18-22

Joh 1.21-31

Mat 28.19; Joh 4.1; Act 22.12-16;  
1Co 1.12-13; 10.1-2; Heb 10.22-23

Mat 3.11-12; Luk 3.16-17; Act 1.5;  
11.15-16; 19.1-3; 1Co 12.13

Rom 6.3-4-5; Col 2.12

Gal 3.27 (Cf. Gen 3.21; Psa 132.9;  
Isa 22.1; 61.10; Dan 5.29; Mat 22.11;  
Luk 15.22; 24.49; Rom 13.11-14; Col  
3.8-12)

Eph 4.5; 1Co 12.13

Mat 3.13-17; Mar 1.9-11; Luk 3.21-  
23

*Priestly consecration.*