



SERMON NOTES

US N°. 97

Date: April 14th, 2013

Title: Community

#5 in the Series on the Acts of the Apostles

1. Pentecost
 - a. Solomon's Temple
 - b. RBBR
2. *"And they continued steadfastly..."* The closing verses of chapter serve as a bridge to the next story while revealing in a short summary the condition of the early church. The new converts banded together for mutual edification and protection; formed a distinct community.
 - a. The members of the early church serve as model to us today, they were devoted and steadfast:
 - i. To waiting on the Biblical teaching and doctrine of the Apostles;
 - ii. To cultivating mutually, religious, loving fellowship with one another;
 1. *"One of the great American myths is that people can engineer lives without trade-offs, that they can have it all. Americans may be the only people in the world who believe that each individual has the right and the capacity to fit whatever he or she wants into one small life... When we arrange our lives to suit our own special needs and try to have it our way, it is easy to lose the habits of sharing and taking the common good into consideration."* The Lonely American: Drifting Apart in the 21st Century, J. Olds and R. Schwartz
 2. *"Being neighborly used to mean visiting people. Now being nice to your neighbor means not bothering them... Friends' understanding that a person needs to disappear silences an early-warning system that used to be there."* The Lonely American: Drifting Apart in the 21st Century, J. Olds and R. Schwartz
 3. *"Authentic community is just what it was for our dad's churches, but now we have to be intentional to achieve community. Front porches are out, maybe back yards and decks. There are more video games, videos, TV, etc. that doesn't involve interaction. We don't take time to be with each other unless it competitive soccer, football, etc."* Matt Chandler
 4. *"Your relationship with Christ is personal but not private."* Matt Chandler
 - iii. To celebrating the Lord's supper and the breaking of bread;
 - iv. To engaging in acts of devotion and prayer;
 - v. In their happiness and simplicity.
3. Peter & John went to pray... Temple theology
 - a. Prayer at regular intervals
 - b. Met the man lame from birth

- i. The first person healed by the Church was a beggar; type of humanity at large. He was lame from birth; was natural, caused total inability to walk, long continued and accompanied by poverty.
- i. Lame people placed themselves where pious people would pass;
- ii. Personal encounter with the lame man as opposed to the impersonal encounter so many have by mechanically putting money in his bowl; "*look at us, and fixing his eyes...*"
- c. The man is powerfully, instantly and completely healed in the name of Jesus. *This is not a story about not giving.*
- d. Crowds are drawn to the scene
 - i. The man was well known and to have seen him running would have made people talk
- e. Peter preaches
 - i. "*Don't look at me...*" "*For I am the LORD who heals you.*" Ex. 15:26; (cf. Ps. 103:3, Ps. 147:3)
 - ii. This is our God at work, the God Abraham, Isaac and Jacob.
 - 1. Is. 53:11, "*By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.*"
 - 2. By the "*name of Jesus*," this phrase has been seriously abused over the centuries.
 - a. Peter specifies that it is "*faith in His name*" that heals and saves. (cf. Acts 3:16)
 - b. Just the animistic ritual of pronouncing the name of Jesus, like "*power words*"
 - c. Corinth and the sons of Sceva; Acts 19:13-17, "*Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, 'We exorcise you by the Jesus whom Paul preaches.' Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, 'Jesus I know, and Paul I know; but who are you?' Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.*"
 - d. "*Name of Jesus*" signifies a belief in JC as Lord; Rom. 10:9, "*If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved*"
 - e. "*Name of Jesus*" signifies a submission to His will; James 4:3, "*You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.*"
 - iii. The people's guilt is reviewed; they put to death the Prince (*author*) of Life. (cf. Col. 1:x) Acts 17:28, "*...for in Him we live and move and have our being...*"
 - 1. The Treachery (wickedness of Caiaphas & Judas);
 - 2. The Denial (before Pilate);
 - 3. The Rejection (chose Barabbas over JC & no king but Caesar);
 - 4. The Crucifixion (sent him to be killed by a most heinous method).
- iv. The people's alarm is soothed

1. Guilty through ignorance (cf. Lev. 4:2, 5:15)
2. Because God is sovereign, he is able to work through history to achieve His purposes.
3. The disastrous results are undone because Jesus conquered death once for all.
- v. The people's duty is set forth
 1. Repent & be converted; sins forgiven (no more condemnation) and times of refreshing (seasons of soul quickening, from the presence of the Lord)
 2. That the times of restoration or restitution of all things might come; at the end of Time, waited for with eagerness expectation, patience, & faith. "Restoration" of all things, a certain time must pass before His return.
 - a. Col. 1:19-20, *"For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross."*
 - b. Rom. 8:19-22, *"For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now."*

4. Closing

- a. Jesus is Life, He does condemn those who reject Him but proclaims a pardon to all who would believe & confess
- b. Repent & receive
- c. Community v. Loneliness
- d. Communion