

LESSON TWO:

The First Opposition to the Church after Pentecost (Acts 3-4)

Introduction:

We do not know how much time elapsed between Peter's first sermon and the appearance of Peter and John in the temple, recorded in chapter three. It is very likely that the development of the church recorded in the latter verses of chapter two covered several weeks.

It is clear that though a new fellowship of believers developed from the day of Pentecost, the early believers did not separate from the temple worship and from Judaism itself. It was undoubtedly their hope that Judaism would become Christian. They hoped that the people and leaders of the Jews would become believers in Jesus Christ, just as many thousands already had been converted in the early weeks after Pentecost. Peter and John, and presumably the other believers, continued to worship in the temple. Christianity, which at this time wasn't called that, was viewed as a revival within Judaism.

It would be some time before it was apparent that there was no compatibility between Judaism and the truth which Jesus had taught, though Jesus had declared that this was so, long before (Matt. 9:14-17).

As Peter and John proceeded to the place of worship of all Jews, on one particular day, they saw a man they had undoubtedly seen many times before, a lame beggar (3:2). Since he had been there daily, it is even likely that the Lord had seen him at some time in the past. We cannot assume that Jesus healed every needy person who lived in Palestine. But this particular one was left for His disciples, for a very special reason, as we shall see.

This day, Peter and John were confronted by the same man, who challenged them to help him by giving to him what every other man entering the temple *could* give: money (v.3). Immediately, Peter and John were confronted with a challenge: to show that faith in

Jesus Christ has much more to offer than social and economic improvement.

Peter, speaking for the two, declared to the man what was beyond his fondest dreams: not silver and gold, but complete healing in the name of Jesus Christ of Nazareth (v.7). The response of the healed man was exuberance and praise of the Lord (v.8). Peter had performed a great miracle before the people and none could deny it. While the lame man who had been healed praised God, men in the temple stood in awe and wonder as they looked on the two lowly men who had such power (v.10).

Peter had been the instrument of God's great power, a miraculous healing. But we must remember the purpose of such Biblical miracles. From the time of Moses, when God first proposed to do great wonders through His servant, Moses, it is clear that the basic purpose of Biblical miracles was to show to men that God was speaking authoritatively through the one by whom the great miracle was performed. It is not the miracle that will turn hearts to God, but the Word which the servant of God proclaims. The miracles are merely a means of getting the attention of men to what God will say to them. The life is in the words of God (see Exodus 4:1-9).

Thus, Peter immediately sees that the reason why the Lord has worked this miracle through him is in order that the people might be attentive to the Word of God preached through Peter (v.11).

Today, we might wish for some great miraculous power to be working through us, to do signs that would prove the truth of what we say. But we need no such miracles. We already have the whole Word of God to proclaim. The Word, and not any miracles wrought through us, will, in the end, turn hearts to God. We need to appreciate the Word we have and its power, by the Spirit, to turn men to God.

Peter, understanding the primacy of God's Word, began to preach to the people, using the occasion of the healing as a means for the proclamation of God's Word.

What Do We Learn in This Passage Concerning Early Opposition to the Church?

A. Peter's Second Message, Publicly Given (Acts 3:11-26)

Peter, sensing that the people were marveling over him and John, immediately moved to turn their attention from himself to the Lord. Peter, who had once vied with John over glory and greatness, now, together with John, glorified the Lord. We see how Peter had grown spiritually (vs.12,13).

Perhaps recalling the words of Jesus in teaching about God's revelation to Moses (see Ex. 3 and Matt. 22:32), Peter wished for the hearers to understand that God is *still* the God of the living. *Jesus*, whom they crucified, *lives*; and through this great healing, He has shown that He still lives and does even as He did while on earth, healing the sick and giving strength to the crippled (v.13).

Peter does not draw back from bringing a strong charge against the people, just as he had done formerly, at Pentecost (v.13). Jesus, whom they rejected and attempted to destroy, is not dead but lives.

He had thereby shown that Jesus is the Holy One (a term for the Lord, in the Old Testament) and the Righteous One. Indeed, Jesus is the Prince of Life and the source of all life (v.15). Peter insists that the very fact that he and John are now standing before them as Jesus' witnesses is clear evidence that Jesus lives (v.15). Peter turned their attention from himself to Jesus. He then called upon the hearers to believe in Jesus that they, too, might have life (3:16-26).

Peter shows that what healed the man was faith in the name of Jesus. Thus, he proclaims a *living faith*, a faith that works, that shows results (v.16). It was important that the hearers see that the faith to which they were challenged was not dead faith, which can do nothing to change a life, but *living faith* which produces good works. That is the only valid faith.

Peter wasn't excusing the hearers in saying that they did what they did by ignorance (v.17). A lack of knowledge of the Lord was clearly viewed as sin by the prophets (see Hos. 4:1-14). The murderers of Jesus did

what they did in a state of not knowing the Lord. Had they known Him, they would not have crucified Him.

Peter wanted them to see that they had ignored all that God had taught them through the prophets about the necessity of Jesus' death for their sins (v.18). This was why the Pharisees and those they led rejected Jesus: they did not see their need for a Saviour, though the Lord had taught them that need from the Garden of Eden to the end of the Old Testament.

The only answer was for them to repent of their sins and turn to the Lord for help (v.19). This was the essence of the lesson of the entire Old Testament: Repent and turn to the Lord by trust in Him (compare I Sam. 7:3). Those who refused to acknowledge their need of God's help would continue to live under the terms of the covenant of works, which offered no hope, because it depended on human ability. Those who saw their own helplessness and their need of the Lord would embrace Jesus by faith and thus show that they were partakers of the new covenant in His blood (v.20).

In essence, Peter was declaring that while Jesus tarried in heaven, before He returned at the end of all time, the issue must be settled in every generation of men: life in Jesus by faith *or* death without Him (v.21).

Peter wished for the hearers to understand that what he was now teaching — which was just what the Lord Jesus had taught — was the message of the entire Old Testament. One prophet after another, from Moses to the end of the Old Testament revelation, had declared the things that were summed up in the life and work of Jesus Christ (3:22-24). These listening to Peter were the heirs of those prophets and of their ministry. They were the potential recipients of all the hopes and promises of those prophets, if they would now embrace the message of the gospel which Peter and John bore regarding the Lord Jesus Christ (v.25).

But a warning is also couched in Peter's words. God intends to bless all of the nations of the world through this great heritage. Therefore, the message goes first to the Jews; but if they reject it, God will still have His way, and the Gentiles *will hear* and be saved (v.26). Now is the time! That is clearly implied in Peter's words.

B. The Response of the Leaders (Acts 4:1-4)

Up until this time, we have seen no resistance to the message of the early church. Until now, Jews have either been responsive or passive, with no hostility. But that is now going to end.

Those in charge of the temple heard what Peter said, and they did not like it (4:1). After all, was it not their responsibility to see to it that only the proper things were said and done in the temple? They were troubled because they had thought that the death of Jesus of Nazareth would end this nonsense about His being God's Son and having risen from the dead. But it did not.

The enemies of Jesus and of His disciples had been standing on the sideline, watching and waiting. Now, they determined, was the time for action (4:3). They arrested the two apostles, hoping that by doing so they would stomp out the last resistance to Judaism. But the more they persecuted, the more the people of God prospered, as in Egypt, a millennium and a half before (v.4). The phenomenal growth of the early church was frightening to the enemies of this "heresy."

It had taken the enemies of Christ some three years to reach the point of laying hands on Him. But it took only a very short time for them to begin to persecute the followers of Jesus. When one has taken a position openly opposed to Christ, thereafter it is easier to take action against His cause, whenever and wherever it develops.

The fact that in spite of this early sign of resistance, nevertheless, several thousand others were added to the church, shows the control of God over all of the affairs of men and that even in the midst of persecution, the Lord is working to build up His church. Indeed, as Jesus taught, the very gates of hell cannot resist that gospel.

C. Peter's Defense (Acts 4:5-22)

The same ones who had been opposed to Jesus were now gathered against Peter and John. It was no doubt hoped that such an awesome gathering of opponents to the gospel would intimidate Peter and John and cause them to withdraw, duly chastised, and

return to their fishing (4:4,6; compare Matt. 26:3,4). The leadership of the Jews refused to accept the reality of Jesus' power at work in these men; and, in a manner similar to their questioning of Jesus, they suggested that the disciples did what they did by some subtle magic or power of the devil (compare Matt. 12:23-27).

We are told that Peter spoke to his accusers, *being filled with the Holy Spirit* (v.8). This term demands more of our attention.

We see the expression, "filled with the Holy Spirit," quite often in the Book of Acts. It does not mean that the one so filled was at that time speaking infallibly or that he was perfect. The filling of the Holy Spirit comes in the life of believers when they are being led by God's Spirit, through His written Word. The filling of the Spirit indicates the dominion of Christ in the life of the believer and occurs whenever one is led willingly by the Word through which the Spirit works.

Thus Paul exhorts us both to live and to walk by the Spirit (Gal. 5:25), which means to live and walk by *the Word* of the Spirit (Scripture) in our daily life. The Spirit never leaves believers, so that there is not a coming and going of the Spirit in the life of believers. He dwells there permanently, the seal of our salvation (Eph. 1:13,14).

However, whenever we are not being led by the Spirit through His Word, in our walk and life, *then* we are guilty of quenching the Spirit and of grieving Him (Eph. 4:25-30; I Thess. 5:19-22).

Thus here, Peter, in obedience to the Holy Spirit who was leading him by His Word — which Peter already knew and believed — began to answer the accusers in accord with how the Lord would have His children to stand in the faith. It is not as though the Spirit had left him and was now returning to Peter; nor was Peter now being given a greater portion of the Spirit (see John 3:34).

Totally submissive to the Spirit's Word, Peter began to speak with boldness. Again, we note that Peter, led by the Spirit in accord with the Word of God written, proclaimed that all glory for what had been done that day belonged to the Lord and not to mere

men (vs.9,10). What Peter was declaring was the same message that Melchizedek had delivered to Abraham so long before (Gen. 14:18-20). Peter wished for the leadership of the Jews to understand that this Jesus whom he proclaimed was the very Lord God who lives and in whom we all have our being.

Harkening back to the words of Jesus, Peter quoted from Psalm 118:22 (compare Matt. 21:42). The *psalmist* spoke of his Saviour, the Lord God. *Jesus* applied the words to Himself, and *Peter* was simply echoing that truth to the leadership of the Jews (v.11). Because Jesus is truly the Lord God of Israel and because the prophets had clearly proclaimed that only in the Lord was there any hope. Peter was not reluctant to proclaim that *only* in Jesus was there any way of salvation (v.12). We have seen that this is indeed the teaching of the Old Testament from Genesis 3:15, to the end. Thus what Jesus taught throughout His public ministry — that He is the God who revealed Himself to Israel in the Old Testament — the church now continues to proclaim. If the Jews of Peter's day fail to accept Jesus as the Lord, then they have lost all hope. Peter holds out no alternative plan of salvation for the Jews, simply because they are "God's people." They, like all the rest, will come to God only through faith in Jesus Christ. There is no other way, nor has there ever been!

The enemies of Peter and John, before whom they stood, noticed three things about the two men: they were *bold*, they were *uneducated*, and *they had been with Jesus* (v.13). The first thing that was obvious was that these two unlearned fishermen were quite bold to stand up to these leaders and to hold their ground. They were not in the least excusing their behaviour or faith, but quite aggressive in proclaiming the name of Jesus Christ, even to these learned scholars of Judaism. In this sense, the Jews marveled as the learned doctors had marveled over Jesus' answers in the temple when He was only twelve (Luke 2).

What is most interesting is that they concluded that this was all comprehensible only because the men had been with Jesus. Thus they realized that the Spirit that was so very obvious in Jesus was now to be seen in

these, His followers. They had hoped to stomp out the whole thing by killing Jesus, but now they saw that what Jesus had begun was being multiplied in His followers. It was a most significant discovery.

It was difficult for them to take hold of any handle by which they could rebuke the men. After all, they *had* performed a notable and unassailable deed (v.14).

The chief concern of the council of Jewish leaders was that the men not do their works any longer *in the name of Jesus* (v.18). They concluded that since they could not oppose the men, they could threaten them, should they ever use that man's name again, in whatever they did. It is apparent that their only real problem was with *the name of Jesus*. Beyond that, they really did not care what the two men or their followers did (v.18).

The Jewish leaders did not mind being dishonest in dealing with the people. They had readily conspired to keep the truth of Jesus' disappearance from the tomb a secret from the people by paying the guards to lie. Neither were they hesitant now in telling the disciples that so long as they did not reveal the source of their testimony — the name of Jesus — they were free to go about doing as they pleased.

But Peter and John were men of God and witnesses of Jesus Christ. Not to do *what* they did in *His name* would be to give the lie to all they said and did. They existed solely for the purpose of proclaiming the truth, and the truth rested in the name of their Lord, Jesus Christ. Without His name, nothing they did would really matter. They refused to compromise (vs.19,20). In doing so, they avoided the pitfalls of many good men of the past, such as Joshua and David, who did compromise the truth to their own hurt and the hurt of those they led.

The apostles, indeed, followed the example of their Lord who would not compromise with Satan nor seek His goals in any other way than the way the Father had given to Him to go (Matt. 4).

What could the Jews do further at this time? A great and good miracle had been performed and the people had seen it and were glorifying God because of

it. There was nothing more that the Jewish leaders could do, presently, than threaten the men. They dared not lay a hand upon them (vs.21,22).

We begin to see how very important the abiding of the Holy Spirit was, upon Christ's followers. He led them in wisdom and boldness in such a way that their enemies were hard put to stop them.

D. The Reaction of the Church to Opposition (Acts 4:23-31)

It is not surprising that Peter and John rushed immediately to their own fellowship of Christians as soon as they were released. In our labors for Jesus Christ in the world, we do need one another. They needed the reassurance and prayers of the other Christians. Christ had so designed His church that each would minister to the needs of the other, spiritually and physically (vs.23,24).

Moreover, what the two apostles shared with the whole church brought the whole church into involvement in the work that they had done. Here was the church at its best.

When threatened, the thoughts of the entire church turned to their God, who is the Creator and Sovereign over all that He has made (v.24). In this, they were thinking like Isaiah, who had proclaimed God's good news. Afterwards, Isaiah had reminded his hearers that all of these things were possible — even in those dark days — because *their God*, who had given the gospel, *is sovereign* over all men and nations (see Isa. 40:12-31).

Again, they thought of God's Word and remembered the words of Psalm two, which were so applicable to this situation. They recognized that the opposition of these enemies of Christ to the preaching of the gospel was simply a manifestation of the world's enmity toward God and toward His anointed (4:25,26). They could easily remember that the Psalm continues by declaring that God will overthrow the enemies of His Son and give to His Son complete control over the nations, to work His purposes as the Lord of all history (Ps. 2).

We see, then, how the church was moved to God's Word when threatened, and gained its insight and attitude by the consolation of the Word of God. Like the psalmist in Psalm 22, they were able to face their enemies and think through what they knew of God's Word, to rise above the threats and intimidations of men and go on serving the Lord in great joy.

We can see, too, how the Scripture aided them in interpreting the events of those days (vs.27,28). They could all see now what Peter had noted earlier, in his first sermon. Though sinful men gather together and counsel to oppose Christ and His followers, God is in charge. Whatever God's enemies do, in the end, will be fully in accord with the will of God. God overrules all the rulings of men. Even their opposition would redound to the glory of God and be in accord with His own wise and good purpose (v.28).

The petitions of the prayers that day were quite simple and basic. They could see that all was going in the way God intended it to go; the threats of men not withstanding. Therefore, they prayed simply for boldness to be able to continue to do what they had begun to do. The experience of Peter and John and their *boldness* led all to desire to stand and to be bold against the threats of men (v.29). They saw clearly that God was at work through their witness, healing many and saving many from sin and death. They wished for this to continue and for themselves to have a share in that work, not fearing the threats of men or minding the inconvenience to them day by day (v.30).

The Lord honored their petitions, since they were in accord with everything that the Lord had revealed of His will, from His Word. Now, all of the believers were filled with the Holy Spirit (v.31). This meant that they *all* were yielded to the leading of God's Spirit through His Word, to be His instruments in service in His Kingdom. The end result was that now, instead of two who spoke the Word of God in boldness, there was a whole multitude of witnesses, not afraid of the threats of men. We see how beautifully God turned an unpleasant situation into that which served His purposes. The more the believers were threatened, the more they went to God's Word; and the more they

were filled with the Holy Spirit, the more they yielded to do His will and the more they stood and witnessed boldly in the city of Jerusalem.

E. The Effect of Opposition on, the Believing Church (Acts 4:32-37)

It must have been increasingly apparent to the believers in Jerusalem that God was forming them into a unique society of His servants. They may not yet have fully realized that their position was not compatible with the Judaism in which they had been brought up, but they did realize that they could not expect any cooperation or support from that source any more.

Suddenly, they began to be aware of one another and of the uniqueness of their body of fellowship. They began to draw closer to one another, in a common purpose to glorify the Lord. The Bible says that they were of one heart and soul (v.32). This unity manifested itself among them in a mutual concern for the physical needs of one another as well as their concern for each other's spiritual well-being.

There was no command or regulation that they *must* share what they possessed. It was the spiritual reaction to what God had done in the life of each of them. They were one in Christ without any human effort toward unity. They no longer regarded anything they possessed as their own. It was no longer to be used as *they* pleased. They desired to share, seeing their own blessings as a means of their being a blessing to others (v.32). In this, they were learning what the Lord had taught Abraham long before: that the blessings showered upon him were in order that he might, in turn, be a blessing to others (Gen. 12,22).

The concern and compassion of the believers toward one another enabled the apostles to tend to the work of witnessing, regarding the resurrection, with even greater power. They knew that things were going well in the fellowship and were even bolder to go out and make the gospel known in Jerusalem (v.33). God was indeed adding grace upon grace (v.33: compare John 1:16).

The apostles did not have to exhort the believers to share what they had with other believers. There were, no doubt, many who were short of their needs, due to their becoming believers. Their very faith had separated them from their own families and sources of sustenance, and perhaps from their jobs as well. But those who had goods saw those needs. Immediately, voluntarily, as the Spirit of God's grace worked in them, they shared all that they had with the needy. Here is a beautiful picture of Christ's church ministering to the whole body (v.34).

All showed their commitment by putting what they possessed at the feet of their teachers, the apostles, so that fair and equitable distribution might be made (v.35). This would add to the responsibility of the apostles, and shortly they would be forced to the same decision that Moses had to make: distribution of responsibility within the church among those who were evidently gifted by God's Spirit, for leadership in the church.

Luke now focuses upon *one example* of the kind of charity that was prevalent in the church in its early history (vs.36,37). Undoubtedly, Barnabas already had a good reputation as an exhorter in God's Word, for the name given to him by the apostles indicates this (Barnabas means "son of exhortation" in Aramaic).

It is probable that Luke focused upon Barnabas because of the great service he would later give to the church, in working with Saul of Tarsus and in being a leader in the early missionary endeavors of the church.

In what we have seen, then, at this time of early opposition against the church, the enemies of Christ did not succeed. Indeed their threats merely strengthened the church in its faith, boldness and determination to carry out the Great Commission given to it by the Lord.

The History and Progress of Missions (from the resurrection of Christ until the end of the first century)

In the last lesson, we stated that it was our purpose to give in each lesson, at the end, a summary of the history and progress of missions over a specific

period of time. In the first of these summaries (last time), we covered the period of Jesus' life on earth. We noted other data than that which is found in Scripture, about that time and some of its leading personalities.

During that period, of course, the world did not realize what had happened nor the significance of the life, death, and resurrection of Jesus of Nazareth. But in the next period, the period of our attention for this week, the world of that day would become very aware of the church and its mission in the world.

Since much of the period before us (from the resurrection of Jesus until the end of the first century) is within the period of New Testament revelation, we will not expect to cover here all of the history of the church as it is given in the Bible. That will be studied in sermons and future lessons covering the New Testament Books. We will, however, try to bring out some extraBiblical data that will be helpful in our assessment of the entire period before us.

The church began to organize and establish itself in Jerusalem and then was scattered to various parts of the Roman Empire. This was due to the Jewish persecutions arising after Pentecost. Yet God was also at work in the world, preparing for the invasion of His Kingdom into the nations of the world.

In the years of the church's witness, chiefly in Jerusalem and among the Jewish population in the Empire, the rule of the Roman government changed. *Pontius Pilate* died about A.D. 36 (hereafter, all dates will be A.D. unless otherwise stated) and the next year *Tiberius*, the Emperor through most of Jesus' life on earth also died. *Caligula* began to reign over the Empire in 37. At about this same time, a Jewish child was born, to be known as *Josephus*, who would eventually serve the Roman Empire and write the only account of Jesus' life and death outside of Scripture. His history covers much of the history of the first century.

Caligula soon made a reputation for himself as being exceedingly cruel, due in part to an illness that plagued him until he died. It was clear that the greatness of the Roman Emperors of the past was not to be continued.

Herod Antipas, who had ruled in Galilee while Jesus was ministering there and who had beheaded John the Baptist, died in 40. After him, *Herod Agrippa I* ruled in Judea from 41 until 44. In the same year, 41, *Caligula* died and *Claudius* became the Roman Emperor. It was *Claudius* who reigned as Paul and Barnabas began the invasion of the Roman Empire with the gospel of Jesus Christ.

The year before the beginning of the first missionary journey, about 45, *Herod Agrippa I* died an agonizing death in Caesarea (see the map from the previous lesson), after having taken to himself glory that belonged to the Lord. This incident is recorded in Acts 12:20-23. It is significant as signaling God's declaration that He and He alone is to be glorified before the nations (see Hab. 2:12-14). The next year, *Paul and Barnabas* began their first missionary journey.

For the next thirteen or fourteen years, Paul would cover much of the Roman Empire, spreading the gospel and establishing churches. Since we will study these journeys in fuller detail in our study of Acts, we will not elaborate on that here.

In the meantime, in about 49, the church had its first major council in Jerusalem to settle the matter of the right of Paul and Barnabas to preach the gospel to Gentiles who had not become Jews first. That same year, another significant decision was made that would greatly affect the church in later years. *Claudius* set aside his own son as his heir to the throne and instead appointed *Nero*, his wife's son. *Nero* would be the first Roman persecutor of the church.

Nero began to rule in 54 and established a pattern of killings which would ultimately include both Paul and Peter. He killed all around him, eventually, trusting no one, including his teacher and his own mother.

Paul arrived in Rome in about 60, a prisoner of Rome. He remained there for about two years, according to the last chapter of Acts, and then probably was released for a time. But in 64, *Nero* kindled a fire in Rome that destroyed much of the city. To take blame from himself, he put the blame on the Christians living

there. As a result, tradition declares that both Peter and Paul were martyrs in Rome at the hands of Nero. Scripture says nothing about the death of either of these apostles.

Though these two great men of God died, God raised up others to take their place. At about this same time *Polycarp* was born (we cannot be certain of the exact dates, but they are approximate). Polycarp would eventually serve under the Apostle John and also die a martyr's death.

Nero finally died in 69; and the following year, Jerusalem fell to the Romans. The Jews were driven from there. This effectively ended the strength of the Christian church in Jerusalem; and from that time, the greater glory would belong to the church in Rome.

First *Vespasian* and then *Titus* ruled in Rome. They were military and strong leaders and reestablished the authority of Rome. In 78, Britain was conquered by the Romans, while Vespasian ruled. Eventually, the church would reach there and the work of missions would emanate from there to continental Europe, over a period of several hundred years. Once more we can see how God used pagan rulers to serve His church.

The next year, in Italy, Pompeii was covered with the lava of Vesuvius, taking the life of one of the nobler Romans of that day, *Pliny the Elder*. God was showing to the greatest empire of mankind that He could destroy one of its cities in a moment, even as He had shown at Sodom and Gomorrah and at Babylon.

As the century moved toward its end, *Trajan* began to rule in 98 over the vast Empire of Rome. In his day, the long life of *John the Apostle*, who lived until near the end of the century, came to an end. It is probable that *Clement of Rome* died at about the same time.

As the century drew to a close, the church was firmly established in most of the provinces of Rome. The Apostolic era was over, but the church had just begun its invasion of the world for Christ.

Meditation on and Application of the Scripture Lesson:

1. Do I properly use the Lord's Day in public worship and works of necessity and mercy?
2. Have I ever desired for power to do miraculous deeds? Why have I not received such power? What power do I have as Christ's servant?
3. When I have opportunity to speak to another about Christ, does my mind go to His Word for words to say?
4. In speaking with sinners, have I drawn back from leading them to face their sins?
5. Do I feel ashamed to talk to others about their need to repent of their sins?
6. Have I ever felt threatened by the strong preaching of the gospel?
7. Have I ever seen the church under persecution?
8. Have I ever experienced the filling of the Holy Spirit? What does this mean?
9. Do I understand that being Spirit led and following God's Word are closely related?
10. Do I tend to look down on the poor and uneducated in the church? Would I have voted for men, like Peter and John, as elders in my church?
11. What do I do in the name of Jesus? Would others know that I am a believer by what I do and the way I work and by what I say?
12. When confronted by the world, do I tend to compromise my faith because "they just wouldn't understand?"
13. Would I have wanted to pray for boldness that early day in the church's history?
14. When I am confronted with the unexpected, do I go to God's Word for help?
15. Have I shared what I have with others in the church? If not, why is this so?
16. As I read of the history of the first century, am I aware of God's sovereignty moving all things toward His goals?