

Acts chapter 2

What sort of Jews were gathered in Jerusalem for the festival [5]¹? Why is it important that we know that?

According to Peter, who killed Jesus, and by what means [23 (also 36)]? Who planned all that? What was their reaction to Peter's accusation [37, 41]?

In 42-47 we see activities that are associated with some recent abusive religious cults; what, if anything, separates these early Christians from the problems we've seen in our time? Should we still use this model for organizing the church?

Acts chapter 8

Compare Acts 8:1 with Acts 1:8; how was Jesus' prophecy fulfilled?

How did the people of Samaria respond to Philip's preaching [4-8]? Is it different than the ways crowds responded to Jesus? Did Simon (the magician) reach a satisfactory conclusion to his problem [18-24]?

After his great success with preaching to the crowds in Samaria, what assignment did God give Philip next [26, 40]?

Acts chapter 19

Should Paul have been more persistent in verses 8-10? Is there a principle of good management, or perhaps of good relationship-building technique, here?

The “name of the Lord Jesus” is powerful [5-6], but what went wrong in verses 13-16? What happened next in the name of the Lord Jesus?

Verses 21-41 tell a dramatic story of a riot in the city of Ephesus. What was Paul's involvement in this event? How did God intervene?

What did we not discuss? The role of the baptisms, of laying on of hands, and who is qualified to do these things.

Next week: Romans chapters 6, 11, and 12.

¹ - The Greek word *eulabes* meaning originally “careful in handling”, in its religious application means “careful in handling divine things”. It characterizes the anxious and scrupulous worshiper, careful not to change anything that should be observed in worship, and fearful of offending. It means devout, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshipers.