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Acts Chapter 12

Did Jesus claim to be the "bridegroom"? If so, what did he mean by this claim? When Jesus says that the wedding guests should

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not fast "while the bridegroom is with them" (Mark 2:19), he is claiming to be a bridegroom by intentionally alluding to a rich tradition from the Hebrew Bible. By eating and

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drinking with
"tax collectors
and other
sinners," Jesus
was inviting
people to join
him in
celebrating the
eschatological
banquet. While
there is no
single text in
the Hebrew

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Bible or the literature of the Second Temple Period which states the "messiah is like a bridegroom," the elements for such a claim are present in several texts

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in Isaiah,
Jeremiah, and
Hosea. By
claiming that
his ministry
was an ongoing
wedding
celebration he
signaled the
end of the
Exile and the
restoration of
Israel to her

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position as the Lord's beloved wife. This book argues that Jesus combined the tradition of an eschatological banquet with a marriage metaphor in order to describe the

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end of the
Exile as a
wedding
banquet.

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years after his
death. It describes
how the 12
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"The families of

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Christians should be little Churches: or, Wherever we have a house, God should have a Church in it." The Rev. Matthew Henry is most well-known for the timeless and practical expositions found in his commentaries on the Old and New Testaments. What most people don't

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know, however, is that Henry was a model husband and father who believed that a properly organized home life includes as a necessity a strong spiritual foundation. Henry believed that while the home is not meant to replace the church, it is meant by God to be a place of spiritual growth and

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renewal. In that vein, A Church in the House is a manual of sorts, showing us that effective ministry inside the home is just as important as ministry done on the outside.

Galatians is one of the earliest of the Pauline letters and is therefore among the first documents

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written by Christians in the first century. Paul's letter to the Galatians deals with the first real controversy in the early church: the status of Jews and gentiles in this present age and the application of the Law of Moses to gentiles. Paul argues passionately that

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gentiles are not "converting" to Judaism and therefore should not be expected to keep the Law. Gentiles who accept Jesus as Savior are "free in Christ," not under the bondage of the Law. Galatians also deals with an important pastoral issue in the early church as well. If

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gentiles are not
“under the Law,” are
they free to behave
any way they like?
Does Paul’s gospel
mean that gentiles
can continue to live
like pagans and still
be right with God? For
Paul, the believer’s
status as an adopted
child of God enables
them to serve God
freely as dearly loved

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children. Galatians: Freedom through God's Grace is commentary for laypeople, Bible teachers, and pastors who want to grasp how the original readers of Galatians would have understood Paul's letter and how this important ancient letter speaks to

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been known from ancient times as The Acts of the Apostles; but this title cannot be found in the book itself. One of the earliest manuscripts, the Codex Sinaiticus, gives as the title the simple

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word Acts, with no mention of the apostles. There is a reason for this. Acts was intended to be more than a brief history of the service rendered by the twelve disciples, much more than the

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principal events
in the lifework
of its four
leading
characters,
Peter, James,
John, and Paul.
The Acts of the
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**late Sprung from
the rancorous
outrage of your
duke To
merchants, our
well-dealing
countrymen,Ñ
Who, wanting
guilders to
redeem their
lives, Have seal'd
his rigorous
statutes with**

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**their bloods, Ñ
Excludes all pity
from our
threat'ning looks.
For, since the
mortal and
intestine jars
'Twixt thy
seditious
countrymen and
us, It hath in
solemn synods
been decreed,**

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**Both by the
Syracusians and
ourselves, To
admit no traffic
to our adverse
towns; Nay,
more, If any born
at Ephesus be
seen At any
Syracusan marts
and fairs; Ñ Again,
if any Syracusan
born Come to the**

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**bay of Ephesus,
he dies, His
goods confiscate
to the Duke's
dispose; Unless a
thousand marks
be levied, To quit
the penalty and
to ransom him.Ñ
Thy substance,
valued at the
highest rate,
Cannot amount**

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**unto a hundred
marks: Therefore
by law thou art
condemn'd to die.**

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length of time it
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Vaticanus is taken as a representative. The earliest of the four Gospels, the book portrays Jesus as an enigmatic figure, struggling with enemies, his

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inner and external demons, and with his devoted but disconcerted disciples. Unlike other gospels, his parables are obscure, to be explained secretly to his followers. With

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significant events in the early church, like Jesus' commission and ascension, Pentecost and the birth of the church, the persecution of the early Christians, Philip

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and the eunuch,
Paul's Damascus
Road

conversion, and
Peter's
vision. First there
were 12. Then
120. Suddenly
there came an
explosion of
spiritual fire,
and 3,000 were

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added. Then
5,000. Like the
growth of a tiny
seed into a giant
tree, the
church--called
into being by
Christ, planted
in the gospel,
and nourished
by the power of
the Holy

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Spirit--pursues to this day its mission of being witnesses of the Lord Jesus Christ to the ends of the earth. From its earliest times, the church has stretched upward in faith

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and outward in evangelism despite facing bouts of heated persecution and spiritual drought. God's kingdom marches relentlessly forward. By digging deep

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today's Christ
followers can
reconnect with
their dramatic
early story,
renew their
passion to obey
the Lord, and
refocus their
vision as His
global witnesses

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a reading of the
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