

Just the facts – a verse by verse word study
Exploring Greek – Understanding key Greek words

Chapter 1- THE EARLY CHRISTIAN COMMUNITY (1:1–26)

NOTE ABOUT CHAPTERS AND VERSES: The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today.^[20] The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament,^[21] which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.¹

INTRODUCTION:

The first two chapters of Acts revolve around the miracle of Pentecost. Everything in chapter 1 is related to that event.

Prologue 1:1-2

1:1 Literary Prologue used only by Luke in the Bible, but like other prologues in Greek writing. Luke shows himself to be a Greek scholar and his writing would be view by those of learning to be of the highest form. He speaks of the former book of the Gospel of Luke. Note the phrase “most excellent” is not used here but is in the Gospel.

¹[https://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible#:~:text=Estienne%20produced%20a%201555%20Vulgate,1524%E2%80%931579\).](https://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible#:~:text=Estienne%20produced%20a%201555%20Vulgate,1524%E2%80%931579).)



The etymology of Theophilus is “loved by God” or “lover of God.” He would be a Christian and may have been a financial supporter of Luke. There is some who believe he was from Antioch.

Began to do and teach. Notice order.

1:2

Day – Luke 21:50-52. Only Gospel to speak of ascension. What happened before ascension? 40 days I Corinthians 15:5-7.

Was taken up – passive

Commanded (ESV-instructed) - *parangelia* (παραγγελία, 3852), “a proclamation, a command or commandment,” is strictly used of commands received from a superior and transmitted to others. It is rendered “charge” in Acts 16:24;² This indicated the superiority of Christ.

Through the Holy Spirit-teacher gift is Holy Spirit

Apostles who he had chosen -Disciple also called apostles Luke 6:13. *apostolos* is derived from *apostellein*, “send.”³ In earlier Greek it denoted either someone or something sent: e.g., a naval expedition, an envoy (Herodotus, *History* 1.2), a bill of lading, a colonist (MM, 70); Josephus (*Ant.* 17.11.1 §300) uses it in an abstract sense for the “sending” of a delegation of Jews to Rome⁴

Jesus Farewell and Commission – 1:3-8

1:3

Presented - *paristemi* (παρίστημι, 3936), “to stand by or near, to be at hand” (*para*, “near”), is translated “is come,” of the arrival of harvest,⁵

Alive - In the NT ζωή (and ζῆν) is first used of the natural life of man. Its opposite and end are to be found in natural death⁶

Proof - τεκμήριον *tekmērion*; gen. *tekmēriou*, neut. noun from *tekmaíromai* (n.f.), to mark out, which is from *tékmar* (n.f.), a fixed sign, proof, end, limit, goal, token. A fixed sign, certain or sure token, infallible proof⁷ It is a technical word for logic. It is a compelling sign.

² Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 96). T. Nelson.

³ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 197). Yale University Press.

⁴ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 197). Yale University Press.

⁵ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 109). T. Nelson.

⁶ Bultmann, R. (1964–). ζάω, ζωή (βιόω, βίος), ἀναζάω, ζῶον, ζωογονέω, ζωοποιέω. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 861). Eerdmans.

⁷ Zodhiates, S. (2000). In *The complete word study dictionary: New Testament* (electronic ed.). AMG Publishers.



Being seen (Appearing) - *blepo* (βλέπω, 991) is also used of (a) bodily and (b) mental vision, (a) “to perceive,” e.g., Matt. 13:13; (b) “to take heed,” e.g., Mark 13:23, 33; it indicates greater vividness than *horaō*, expressing a more intent, earnest contemplation⁸

Forty days-Number 40 - the period in the wilderness, the time Moses spent on Sinai receiving the law, the period of Elijah’s time on Mt. Horeb, period of Jesus’ temptation in the wilderness. Number 40 - Number or probation or testing; ending in victory or defeat.

Kingdom of God - The kingdom is God’s reign or rule and was the main subject of Jesus’ teaching. One enters the Kingdom by the Gospel. The book of Acts begins and ends with mention of the Kingdom of God. (1:3 and 28:31)

1:4

And while staying with them – possible eating with them and possible spending the night. Luke 24:43

He commanded them – this is part of the Kingdom of God where the people follow His instruction without understand completely why

From Jerusalem – the center of the Kingdom. Perhaps Eden was here? Location of center during the millennium.

Wait for the promise – see v. 5

1:5

Baptize - *baptizo* (βαπτίζω, 907), “to baptize,” primarily a frequentative form of *bapto*, “to dip,” was used among the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another, etc.⁹ βαπτίζω occurs in the sense of “to immerse” (trans.) from the time of Hippocrates, in Plato and esp. in later writers, a. strictly, act. βαπτίζειν τὸ σκάφος, “to sink the ship¹⁰

You will be baptized with Holy Spirit – see Luke 3:16,

1:6

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel – note this is about the Kingdom

1:8

Power – *dynamis*- basic meaning of “being able,” of “capacity” in virtue of an ability¹¹ Matthew 26:64

⁸ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 59). T. Nelson.

⁹ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 50). T. Nelson.

¹⁰ Oepke, A. (1964–). *βάπτω, βαπτίζω, βαπτισμός, βάπτισμα, βαπτιστής*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 530). Eerdmans.

¹¹ Grundmann, W. (1964–). *δύναμαι, δυνατός, δυνατέω, αδύνατος, αδυνατέω, δύναμις, δυνάστης, δυναμώω, ένδυναμώω*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 284). Eerdmans.



Witnesses – *martys* - 1. Witness to Facts in the Legal Sphere; 2. Witness to Facts generally, and also to Truths or Views¹²

in Jerusalem, and in all Judea and Samaria, and to the end of the earth – outline of book of Acts

Jesus' Ascension (1:9–11)

1:9

Cloud - *nephele* (νεφέλη, 3507), “a definitely shaped cloud, or masses of clouds possessing definite form”¹³

Luke stresses the visible perception of Christ's leave-taking. Five different verbs emphasize that: “as they were looking on,” “out of their sight” (v 9); “staring” (v 10); “looking,” and “saw” (v 11).¹⁴

1:10

Were gazing – clearly indicating that they saw what has happening and would be able to testify that it happened.

two men – angels or saints?

The Primitive Congregation in Jerusalem (1:12–14)

1:12

They – may indicate that there were others with the Apostles.

From the hill called Olivet – Jesus had taken them to Bethany Luke 24:50 which is 1.7 miles east of Jerusalem on the eastern side of the mount.

Sabbath journey - Exodus 16:29, Num 35:5

1:13

Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of James (Judas is often called Jude to distinguish him from Judas Iscariot)

¹² Strathmann, H. (1964–). μάρτυς, μαρτυρέω, μαρτυρία, μαρτύριον, ἐπιμαρτυρέω, συμμαρτυρέω, συνεπιμαρτυρέω, καταμαρτυρέω, μαρτύρομαι, διαμαρτύρομαι, προμαρτύρομαι, ψευδόμαρτυς, ψευδομαρτυρέω, ψευδομαρτυρία. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 474). Eerdmans.

¹³ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 107). T. Nelson.

¹⁴ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 208). Yale University Press.



One accord - *homothumadon* (ὁμοθυμαδόν, 3661), “of one accord” (from *homos*, “same,” *thumos*, “mind”), occurs eleven times, ten in the Acts, 1:14; 2:42; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12, 19:29, and the other in Rom. 15:6, where, for κιν, “with one mind,” the RV has “with one accord,” as throughout the Acts¹⁵

Prayer - proseuche “To pray,” “to pray to,” “to ask,” “prayer,” “petitionary prayer”¹⁶

Supplication – found in NKJV but not ESV

the women and Mary the mother of Jesus, and his brothers – Note Jesus had brother (Mark 6:3 and Matthew 13:55)

Reconstitution of the Twelve (1:15–26)

1:15

Peter stood – Peter takes charge. So how do you deal with the issue of favoritism?

disciples – NKJV- See v. 16 where the term brothers is use

brothers- ESV- but one commentator said believers is a better rendering of Greek word

120 – See 2 Chronicles 5. In rabbinic tradition 120 was the minimum requirement for constituting a local Sanhedrin¹⁷

1:16

Scripture had to be fulfilled – this is an important truth. The accuracy of the prophetic is fulfillment.

which the Holy Spirit spoke beforehand by the mouth of David concerning Judas – Psalm 41:10

1:17

for he was numbered with us and obtained a part in this ministry.” Judas did what the other disciples had done!

1:18

Now this man purchased a field with the wages of iniquity – Literally Lit., “with the reward of wrongdoing” or “with money paid for treachery”¹⁸

Fell down – See Matthew 27:5. I would not agree with this commentator - Because Matt 27:5 says *apēnxato*, “he hanged himself,” attempts have been made to harmonize the two descriptions of what Judas did to himself: that the rope broke or the branch of the tree on which he hanged himself cracked, and so he plunged

¹⁵ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 9). T. Nelson.

¹⁶ Greeven, H. (1964–). *εὐχομαι, εὐχή, προσεύχομαι, προσευχή*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 807). Eerdmans.

¹⁷ Polhill, J. B. (1992). *Acts* (Vol. 26, p. 91). Broadman & Holman Publishers.

¹⁸ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 223). Yale University Press.



headlong and burst in two. The texts, however, were not meant to be harmonized; they merely echo different legends about Judas's death.¹⁹ This is a low view of scripture.

1:19

For it is written in the Book of Psalms: *'Let his dwelling place be desolate, And let no one live in it';* - Ps 69:6

Let another take his office - Ps 109:8

1:21-22

Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection. Note qualifications to be a original member of the twelve disciples/apostles.

Luke 22:28–30 speaks of the apostles' unique role of sitting in the kingdom and judging the twelve tribes of Israel. Their number corresponds to the tribes of Israel, for in a real sense they represent the restored Israel, the people of God. The continuity with Israel necessitates the restoration of the full number of twelve. Because the church is built on the foundation of these Twelve as representatives of the true Israel, the people of God of the messianic times, their number had to be completed before the coming of the Spirit and the "birth of the church." Throughout Acts this unique circle of the Twelve eyewitnesses is characteristically designated as "the apostles."²⁰

1:23

And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. Joseph is otherwise unknown, but Eusebius (*HE* 3.39.9) records a "wondrous tale" about him passed on to Papias by one of the daughters of Philip (the evangelist, whom Eusebius calls "the apostle"): He drank poison, but by the Lord's grace suffered no harm.²¹

Matthias - Otherwise unknown. His name is a shortened form of *Mattathias*, the grecized form of Hebrew *Mattityāh* (1 Chr 16:5) or *Mattityāhû* (1 Chr 15:18, 21), "gift of Yahweh."²² We never hear of him again in the book of Acts. Later there is knowledge of the "Gospel according to Matthias," sometimes also called "The Traditions of Matthias," fragments of which are extant.²³ Later tradition speculated that he became a missionary to the Ethiopians or that his bones were buried in Germany at Treves²⁴

His own place – also could be to the place of his choosing.

¹⁹ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 224). Yale University Press.

²⁰ Polhill, J. B. (1992). *Acts* (Vol. 26, pp. 93–94). Broadman & Holman Publishers.

²¹ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, pp. 226–227). Yale University Press.

²² Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 227). Yale University Press.

²³ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 227). Yale University Press.

²⁴ Polhill, J. B. (1992). *Acts* (Vol. 26, p. 94). Broadman & Holman Publishers.



1:24-25

And they prayed and said, “You, O Lord, who know the hearts of all, show which of these two You have chosen²⁵ to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. There is a foundational understanding of being a disciple. You ask the Lord what you should do.
Lord-*kyrios*

to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. Ministry - *diakonia* (διακονία, 1248), “the office and work of a *diakonos*”, “service, ministry,”²⁵ Note the first indication of the work of an apostle is service.

1:26

They cast their lots – notice they did not take a congregational vote! Proverbs 16:33

Before Pentecost, before the presence of the Spirit to lead it, the church sought the direction of God and used the Old Testament procedure of securing divine decision. After Pentecost the church in Acts made its own decisions under the direction of the Spirit. In this particular instance it was even more important that the decision be the Lord’s, not theirs. Like his first selection of the Twelve, its constituency was his to determine.²⁶

LOTS, CASTING OF - Practice common in the OT, less common in the NT prior to Pentecost, and absent in the biblical narrative after Pentecost.

In the Bible the practice was used in a variety of circumstances, including (1) the selection of the scapegoat (Lv 16:8–10); (2) the allocation of the tribal inheritance in the Promised Land (Nm 26:55–56; Jos 14:2; Jgs 1:3); (3) the determination of the families who had to relocate to give a proper distribution of the populace or of those warriors who had to go to war where only a percentage was required (Jgs 20:9; Neh 11:1); (4) the order of the priests and their duties (1 Chr 24:5–19; Neh 10:34); (5) the determination of an offender (Jos 7:14–18; cf. Prv 18:18).

According to biblical usage, lots seem to have been used only when the decision was important and where wisdom or biblical injunctions did not give sufficient guidance. One of the advantages of the casting of lots was the impartiality of the choice. It was held that the Lord directed the lots (Prv 16:33). The method of casting lots is not specified or described and seems to have varied according to the need of the situation (cf. Lv 16:8; Nm 26:55–56; Jgs 20:9).

The practice of casting lots was never condemned by God and on several occasions was sanctioned by him (Lv 16:8; Prv 18:18; Is 34:17). The principle behind the procedure is set forth in Proverbs 16:33, which affirms that the disposition or result of the lot is determined by God; therefore, the theory was that the lot pronounced the will of God.

²⁵ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 411). T. Nelson.

²⁶ Polhill, J. B. (1992). *Acts* (Vol. 26, p. 95). Broadman & Holman Publishers.



In the NT the soldiers cast lots over Jesus' garments (Mt 27:35), and the disciples cast lots when they selected Matthias to the apostleship in place of Judas (Acts 1:26). After the outpouring of the Holy Spirit upon the church, the practice of casting lots ceased. Some scholars think that there was no further need for the practice to continue, as the Holy Spirit guided the church in its decisions.

See also Urim and Thummim.²⁷

Searching heavenly places – what is happening in the heavenly places (dimensions)

1:3

Discernment of Kingdom of God

Paul Cox – Notes for Kingdom of God and Kingdom of Heaven

1:9

Cloud - *nephele* (νεφέλη, 3507), “a definitely shaped cloud, or masses of clouds possessing definite form,” is used, besides the physical element, (a) of the “cloud” on the mount of transfiguration, Matt. 17:5; (b) of the “cloud” which covered Israel in the Red Sea, 1 Cor. 10:1–2; (c), of “clouds” seen in the Apocalyptic visions, Rev. 1:7; 10:1; 11:12; 14:14–16; (d) metaphorically in 2 Pet. 2:17, of the evil workers there mentioned; but RV, “and mists” (*homichle*), according to the most authentic mss.

In 1 Thess. 4:17, the “clouds” referred to in connection with the rapture of the saints are probably the natural ones, as also in the case of those in connection with Christ's second advent to the earth. See Matt. 24:30; 26:64, and parallel passages. So at the Ascension, Acts 1:9.²⁸

It seems clouds are somehow personal as “they” present the Son of Man to the Ancient of Days (Daniel 7:13). Is it possible that all our words of praise and worship are droplets that form the clouds? Micah 2:10. Ungodly clouds would be made up of worthless words Jude 12.

Prayer to Break Free From the Power of Critical Words and Remove the Ungodly Cloud –

<https://aslansplace.com/language/en/prayer-to-break-free-from-the-power-of-critical-words-and-remove-the-ungodly-cloud/>

²⁷ Elwell, W. A., & Comfort, P. W. (2001). In *Tyndale Bible dictionary* (p. 827). Tyndale House Publishers.

²⁸ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 107). T. Nelson.



Understanding Undercurrents – theological and biblical concepts tied to other books in the Bible

1:5

The mention of the Holy Spirit in Chapter 1:2 is the first of 57 occurrences of “the Spirit” in Acts: 1:2, 5, 8, 16; 2:4, 17, 18, 33, 38; 4:8, 25, 31; 5:3, 9, 32; 6:5; 7:51, 55; 8:15, 17–19, 29, 39; 9:17, 31; 10:19, 38, 44, 45, 47; 11:12, 15, 16, 24, 28; 13:2, 4, 9, 52; 15:8, 28; 16:6, 7; 19:2, 6; 20:23, 28; 21:4, 11; 28:25. Luke does not tell us how the Spirit “instructed” the apostles, but that is something that we learn as we read between the lines of the developing story in Acts.²⁹

In Notes Paul Cox study of gender of Holy Spirit

Theological Concepts

Systematic Theology - An approach to the Bible that seeks to draw biblical teachings and themes into a self-consistent, coherent whole, in conversation with the history of Christian theological reflection and contemporary issues confronting the church. This is distinct from—yet related to—the approach of biblical theology, which focuses on the development of theological themes within individual books of the Bible or across one or both Testaments. The practice of biblical theology is often more closely intertwined with the practice of biblical studies, whereas systematic theology is usually viewed as a discipline that goes beyond the scope of biblical studies into church history, philosophy, and pastoral application³⁰

Apologetics - What is apologetics?

In its most basic sense, **apologetics refers to systematic argumentative discourse**. Breaking that definition down further, it means that an alternative view of a topic is offered in an organized fashion. It doesn’t have to be argumentative in the sense of being quarrelsome. Of course, most of us have probably experienced that once any conversation turns to Christianity.

After all, *Christian apologetics* is .. the intellectual defense of the truth of the Christian religion. The word *apologetics* itself stems from the Greek word *apologia*, which means simply an answer given in reply.¹ Think of this less as a debate and more like telling your friend about this buried chest you’ve found. You’re convinced the chest holds an infinitely invaluable treasure, but your friend has some questions.

²⁹ Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 196). Yale University Press.

³⁰ **Systematic Theology**. (2016). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



Put simply, it is the rational response against the objections people bring up about Christianity. And over the course of 2,000 years, there have been a few objections. So if you value having a reasoned response over a frustrated folding of arms and a refusal to engage, then apologetics has something to offer you.³¹

The Case for Christ - Lee Strobel (video on YouTube)

Reasonable Faith - *Christian Truth and Apologetics* - **William Craig**

Evidence that Demands a Verdict – Josh McDowell

Inerrancy - the belief that the Bible "is without error or fault in all its teaching";^[1] or, at least, that "Scripture in the original manuscripts does not affirm anything that is contrary to fact" ³²

Source Criticism - The attempt to explain the extensive duplications and disagreements among the Gospels through an examination of their literary histories and sources.³³ See notes

Form Criticism - Study of biblical tradition, which may be presumed to have existed originally in oral form.³⁴ see notes

1:16 – We have here a reference to prophecy. Note that the understanding of the prophetic happens when the prophecy is fulfilled. It is only our Elohim who is able to prophecy with accuracy. All other religions do not have this trait.

1:21 - Apostle - Rob Gross

1:26

Providence - God's activity throughout history in providing for the needs of human beings, especially those who believe in him.³⁵

Sovereignty of God - there is absolutely nothing that happens in the universe that is outside of God's influence and authority. As King of kings and Lord of lords, God has no limitations.³⁶

Specifying personal application

1. We have now studied many facts! However, what is the purpose of this? Just to know? NO! The Apostle Paul wanted this.. "To know Him and the Power of His resurrection." To know is not just intellectual knowing.

Philippians 3:10 – *ginosko*. In the LXX the word *yada* is translated as ginosko

³¹ <https://seminary.grace.edu/what-is-apologetics/>

³² https://en.wikipedia.org/wiki/Biblical_inerrancy

³³ Elwell, W. A., & Beitzel, B. J. (1988). *Source Criticism*. In *Baker encyclopedia of the Bible* (Vol. 2, pp. 1988–1990). Baker Book House.

³⁴ Lane, W. L. (1988). *Form Criticism*. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 812–815). Baker Book House

³⁵ Elwell, W. A., & Comfort, P. W. (2001). In *Tyndale Bible dictionary* (p. 1092). Tyndale House Publishers.

³⁶ <https://www.christianity.com/wiki/god/what-does-the-phrase-god-is-sovereign-really-mean-11555729.html>



The word “know” or “knowledge” occurs more than 1,600 times in the Bible. The specific connotation of the word group provides insight into the basic messages of both the OT and the NT.

The Hebrew view of man is one of differentiated totality—the heart, soul, and mind are so interrelated that they cannot be separated. “To know” thus involves the whole being and is not simply an action of the mind. The heart is sometimes identified as the organ of knowledge (cf. Ps 49:3; Is 6:10). The implication is that knowledge involves both will and emotions. It is in light of this connotation that the OT uses “to know” as an idiom for sexual intercourse between husband and wife.³⁷

The Lord is our husband and we the church are His bride. We are speaking here of the highest form of intimacy that we are to have with our God. This is the theme in Song of Songs.

2. My total belief in the reality of what true about Jesus affects the way I live. If there is doubt then unbelief bubbles up. Do you actually believe who Jesus was and is?
3. How do you respond to the weight that God places on leadership?
4. How much do you contend for unity as you interact with others?

³⁷ Elwell, W. A., & Comfort, P. W. (2001). In *Tyndale Bible dictionary* (p. 789). Tyndale House Publishers.

