

# Monday BIBLE STUDY-Prayer

## Crosscultural Evangelism

### Facing Opposition

**Acts 4:32** Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

**Acts 4:33** And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

**Acts 4:34** Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, :35 and laid them at the apostles' feet; and they distributed to each as anyone had need.

Characteristic of a praying church is its lack of selfishness. Each member of this Jerusalem church was interested in the welfare of each other member.

The expression, of one heart and of one soul, shows the remarkable unanimity of this Spirit-filled community.

Richer members of the church made provision for those who were poor. No one was in want or hunger.

Those who had houses or land sold them in order to see to the welfare of others. Money was brought and laid at the apostles' feet and distribution was made to everyone according as he had need. No one made windfall profits; no one was impoverished.

**Acts 4:36** And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, :37 having land, sold it, and brought the money and laid it at the apostles' feet.

The exact etymology of Joses' name Barnabas is not clear, but he does show himself to be a true "son of consolation [encouragement]."

As a Levite from the island of Cyprus, he was not unfamiliar with Jerusalem, for he had relatives there (see 12:12; Col 4:10). The land which Barnabas sold may have been great or little, but whichever, he brought the money and willingly laid it at the apostles' feet to be distributed to every man according as he had need.

Here is a fine example of Christian commitment that goes beyond mere words.

## ***Low Self Worth***

# **Made in God's Image**

**Genesis 1:1-2:3**

*Ice Breaker:* What's something that has been invented you think is amazing?

## **The History of Creation**

**Genesis 1:1** *In the beginning God created the heavens and the earth.*

These first four words of the Bible form the foundation for faith. Believe these words, and you can believe all that follows in the Bible.

Genesis provides the only authoritative account of creation, meaningful for people of all ages but exhaustible by no one.

The divine record assumes the existence of God rather than seeking to prove it.

The Bible has a special name for those who choose to deny the fact of God. That name is *fool* (Ps. 14:1 and 53:1).

Just as the Bible begins with God, so He should be first in our lives.

**Genesis 1:2** *The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*

One of several conservative interpretations of the Genesis account of creation, the creation-reconstruction view, says that between verses 1 and 2 a great catastrophe occurred, perhaps the fall of Satan (see Ezek. 28:11–19). This caused God's original, perfect creation to become **without form and void** (*tōhū wāvōhū*).

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Since God didn't *create* the earth waste and empty (see Isa. 45:18), only a mighty cataclysm could explain the chaotic condition of verse 2. Proponents of this view point out that the word translated **was** (*hāyethā*) could also be translated "had become." Thus the earth "had become waste and empty."

**The Spirit of God was hovering over the face of the waters**, preparatory to the great creative and reconstructive acts to follow. The remaining verses describe the six days of creation and reconstruction which prepared the earth for human habitation.

**Genesis 1:3 Then God said, "Let there be light"; and there was light. :4 And God saw the light, that it was good; and God divided the light from the darkness. :5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.**

The jussive form of the Hebrew verb is very significant in Genesis 1 as it functions as a third person command (cf. vss. 6, 9, 14). This suggests a divine plan and purpose for the creation, not the result of mere accident or chance.

Neither is it seen to be self-sustaining or self-perpetuating. It also demonstrates God's power. God merely spoke creation into existence by the word of His mouth.

The psalmist says, "... he spake, and it was done; he commanded, and it stood fast" (Ps 33:9). We are reminded in Hebrews that "Through faith we understand that the worlds were framed by the word of God ..." (Heb 11:3).

Each of the six days begins with the announcement, **Let there be light: and there was light**. This light is not the sun, which was created on the fourth day according to verse 16, it must have been some fixed light source outside the earth. In reference to that light, the rotating earth passed through a day-night cycle.

Our Lord wrought miracles while He was on earth through His words, and in almost every case the miracle occurred instantaneously after He spoke; Mark 8:25 is the only recorded exception.

Whatever the light was, **God saw the light, that it was good**. Therefore, He divided the light from the darkness and called the light **Day**, and the darkness **he called Night**. The word **day** is used in three different senses in Genesis: (1) a twelve-hour period of light (1:5, 14, 16, 18); (2) a twenty-four-hour period; and (3) the entire creative week (2:4); the qualifying phrase, **And the evening and the morning were the first day**, indicates beyond any doubt that the word, as it is used here, is a twenty-four-hour period of time.

**Genesis 1:6 Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." :7 Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. :8 And God called the firmament Heaven. So the evening and the morning were the second day.**

We have here an account of the second day's work, the creation of the firmament, in which observe, The command of God concerning it: Let there be a firmament, an expansion, so the Hebrew word signifies, like a sheet spread, or a curtain drawn out.

This includes all that is visible above the earth, between it and the third heavens: the air, its higher, middle, and lower, regions—the celestial globe, and all the spheres and orbs of light above: it reaches as high as the place where the stars are fixed, for that is called here the firmament of heaven (v. 14, 15), and as low as the place where the birds fly, for that also is called the firmament of heaven, v. 20.

When God had made the light, he appointed the air to be the receptacle and vehicle of its beams, and to be as a medium of communication between the invisible and the visible world; for, though between heaven and earth there is an inconceivable distance, yet there is not an impassable gulf, as there is between heaven and hell.

This firmament is not a wall of partition, but a way of intercourse. See Job 26:7; 37:18; Ps. 104:3; Amos 9:6. 2. The creation of it. Lest it should seem as if God had only commanded it to be done, and some one else had done it, he adds, And God made the firmament.