



Handouts for Week of April 8, 2024- “Are Sin, Disease & Death Real?”

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“Wilderness” continued



Chart 91st Psalm

Chart: Research Psalm 91

Use this blank chart for your own study of the PS 91.

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.	
2 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.	
3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.	
4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.	
5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;	
6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.	
7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.	
8 Only with thine eyes shalt thou behold and see the reward of the wicked.	
9 Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;	

“Chart 91st Psalm” continued

Chart: Research Psalm 91

Use this blank chart for your own study of the PS 91.

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.	
11 For he shall give his angels charge over thee, to keep thee in all thy ways.	
12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.	
13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.	
14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.	
15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.	
16. With long life will I satisfy him, and shew him my salvation.	

Titanic





Research: Call of Disciples Simon & Andrew

Matt 4:23,24

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people.

24And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those that which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

1AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2And he opened his mouth, and taught them, saying,

“And seeing the multitudes — A vast concourse of people assembled from all parts to attend him, some with their sick to obtain cures, for he never rejected any who applied to him; some out of curiosity to see his miracles, and hear his extraordinary doctrine; some with a design to find fault and censure; and some, doubtless, to hear and be edified by his discourses.

“he went up into a mountain — Which afforded room for all, and where, addressing them from an eminence, he could be seen and heard by great numbers.

“Went up into a mountain - This mountain, or hill, was somewhere in the vicinity of Capernaum, but where precisely is not mentioned. He ascended the hill, doubtless, because it was more convenient to address the multitude from an eminence than if he were on the same level with them. A hill or mountain is still shown a short distance to the northwest of the ancient site of Capernaum, which tradition reports to have been the place where this sermon was delivered, and which is called on the maps the Mount of Beatitudes. The hill commonly believed to be that on which the sermon was delivered is on the road from Nazareth to Tiberias, not far from the latter place” (Barnes’ Notes).

“Research: Call of Disciples...” continued

“And when he was set — After the manner of the Jewish doctors, who, to show their authority, were wont to sit when they taught;

“his disciples came unto him — To be instructed by him as a teacher come from God. By *his disciples* here, not only those strictly so called, viz., the twelve, who were afterward chosen to be his apostles, are intended, but as many of the multitude as were willing to learn of him.

“And he opened his mouth — A phrase which, in the Scriptures, generally denotes the solemnity of the speaker, and the importance of what he delivers, and here signifies that he uttered the following weighty truths with great seriousness and earnestness” (Benson Commentary).

17¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

“Think not that I am come ... - Our Savior was just entering on his work. It was important for him to state what he came to do. By his setting up to be a teacher in opposition to the scribes and Pharisees, some might charge him with an intention to destroy their law, and to abolish the customs of the nation. He therefore told them that he did not come for that end, but really to fulfill or accomplish what was in the law and the prophets.

“To destroy - To abrogate; to deny their divine authority; to set people free from the obligation to obey them. "The law." The five books of Moses called the law.

“The Prophets - The books which the prophets wrote. These two divisions here seem to comprehend the Old Testament, and Jesus says that he came not to do away or destroy the authority of the Old Testament.

“But to fulfil - To complete the design; to fill up what was predicted; to accomplish what was intended in them. The word "fulfill" also means sometimes "to teach" or "to inculcate," [Colossians 1:25](#). The law of Moses contained many sacrifices and rites which were designed to shadow forth the Messiah. These were fulfilled when he came and offered himself a sacrifice to God,

“The prophets contained many predictions respecting his coming and death. These were all to be fulfilled and fully accomplished by his life and his sufferings” (Barnes’ Notes).

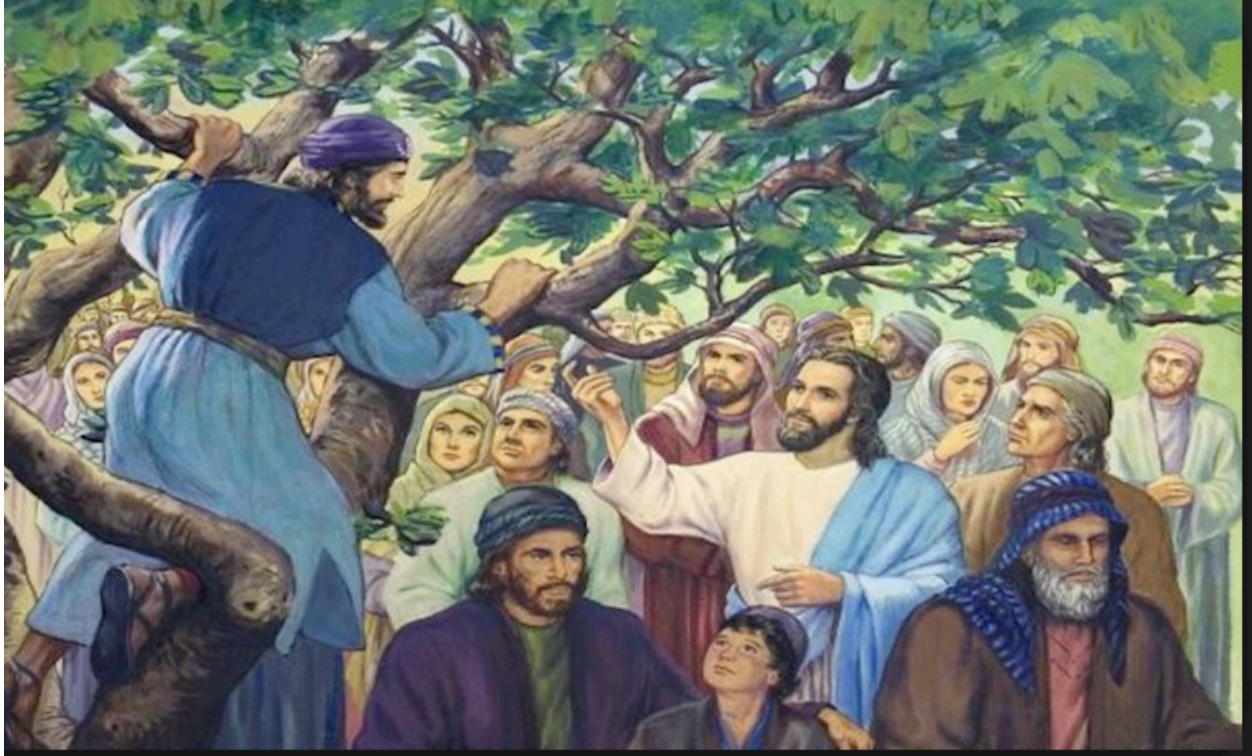
“Think not that I am come—that I came.

“to destroy the law, or the prophets—that is, "the authority and principles of the Old Testament” (Jamieson-Faussett-Brown).

Map of New Testament



Zacchaeus





Raising of Dorcas

A certain disciple named Tabitha ... Dorcas (Acts 9:36)

The Aramaic word טַבִּיְתָא (tābîṭā) and the Greek word δορκάς (dorkas) are equivalent and mean gazelle.

Acts was

written largely for Gentile readers; hence the translation of the Aramaic term "Tabitha," which, though familiar to the Jews, would doubtless be unknown among Gentiles. Dorcas is the only person in the NT to receive the title of "disciple" in its feminine form, mathetria.

Forasmuch as Lydda was nigh to Joppa (Acts 9:38)

Strategically located at the intersection of the main road from Jerusalem to Joppa and the historically important highway between Egypt and Babylon, Lydda was a commercial city famous for its purple-dyed goods. The news of Peter's presence in Lydda would easily have traveled the ten or eleven miles (14 km) to the seacoast town of Joppa, near Tel Aviv, built on a rock hill one hundred and sixteen feet high, especially after the remarkable healing of Aeneas (see verses 33-35). The two towns are today again linked in Israel, Joppa (Jaffa or Yafo) being part of modern Tel Aviv, and Lydda (Lod) being the location of Tel Aviv's international airport. The messengers could have gone to Lydda and returned with Peter in a single day. Jerusalem, where other disciples might have been found, is more than three times as far away.

Widows (Acts 9:39)

These can be understood in several ways. First, Christians followed the social rules of the Torah and the prophets of the OT, which required that welfare be supplied to widows, orphans, and strangers. This is probably a reference to a special group of women within the early Christian community known as "real widows." According to IDB, they had to be sixty years old or over, and married only once. See I Tim. 5:9. They had special duties, involving child care, hospitality, and charity. In the Christian Church, the term "widow" evolved to mean women who served the community in return for the support they had been given. These women eventually formed guilds. In order to be part of a guild, women had to meet specific requirements (such as age and strict obedience to a moral code). They served the poor, cared for the sick and orphans, and helped other women in need. In both the Jewish and early Christian traditions of the time, widows were to be cared for by the community. It was considered a sign of faithfulness and goodness. The widows here showed their gifts from Tabitha as proof that she had cared for and supported them.

Peter put them all forth (Acts 9:40)

There are some interesting similarities between this account and the raising of Jairus's daughter in Mark 5:38-42. Peter was one of the few who witnessed Jesus' actions at that time, and may be following the model he observed on that occasion. In both cases the mourners are sent away and the revived person taken by the hand and lifted up. Is there also a conscious parallel between

"Raising of Dorcus..." continued

Jesus' Aramaic statement "Talitha cumi" (see Mark 5:41), and Peter's "Tabitha, arise"? It appears to be the first recorded instance, since the Master's own resurrection, of practical obedience on the part of one of the apostles to Jesus' command that they should "raise the dead" (Matt. 10:8).

Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. (Acts 9:40, 41)

Peter's leadership, preaching, and healings are highlighted in the first half of the Acts of the Apostles. His first healing (with John) was of the lame beggar at the gate of the Temple in Jerusalem (see Acts 3:1–10). The healing of Tabitha—the last of Peter's healings mentioned in Scripture—is the first of such magnitude performed by one of Jesus' disciples. When raising Tabitha, Peter addressed her directly, speaking as Jesus had when he raised the dead (see Mark 5:41, Luke 7:14, and John 11:43). At other times, Peter identified the healing power of the Christ, saying, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6) and "Jesus Christ maketh thee whole" (Acts 9:34).

He ... called the saints and widows (Acts 9:41)

These terms probably refer to male and female leaders of the Christian community, distinguished by spiritual commitment rather than human authority. "Saints" in the NT designates Christians, especially those who through practical service show love for their brethren. The familiar term "Christian" is not thought to have been invented by the followers of Christ Jesus themselves, but seems rather to have been originally a nickname coined by the non-Christian inhabitants of Antioch in Syria (cf. Acts 11:26). In the early days of the Christian church, the disciples of the Master often referred to themselves as "the saints," and it is clearly in the same sense that the term "saints" is used here. "Widows" received relief and support from the primitive church. I Tim. 5:10 indicates that the term came to be a collective one referring to women who performed charitable deeds and were constant in prayer. Widows who are mentioned in the same verse were perhaps "attendants" or "adherents," since the implication is that they were not numbered among the "saints."