



Handout for week of 4/30/18 John 15: 9-17 & Acts. 10: 25-6, 34-35, 44-48
Connie May © 3/31/18

www.theark1.com

Drawing with permission by Fr. Robert Beck

Link to [Beck](#) (paywall) other [Beck](#)

Stone, Naomi. [The Light of Love](#)

Rolheiser, Fr. Ron. [Measuring Ourselves in Love](#)

[Monastery Sunday Homilies](#)

[Love one another](#)

Acts 10: 25 As Peter entered the house, Cornelius met him and fell at his feet in reverence. 26 But Peter made him get up. "Stand up," he said, "I am only a man myself."

27 Talking with him, Peter went inside and found a large gathering of people. 28 He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean. 29 So when I was sent for, I came without raising any objection. May I ask why you sent for me?"

30 Cornelius answered: "Four days ago I was in my house praying at this hour, at three

in the afternoon. Suddenly a man in shining clothes stood before me 31 and said, 'Cornelius, God has heard your prayer and remembered your gifts to the poor. 32 Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.' 33 So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us."

34 Then Peter began to speak: "I now am beginning to see how true it is that God does not show favoritism 35 but accepts men from every nation who fear him and do what is right. 36 You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all. 37 You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached-- 38 how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him. 39 We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, 40 but God raised him from the dead on the third day and caused him to be seen. 41 He was not seen by all the people, but by witnesses whom God had already chosen--by us who ate and drank with him after he rose from the dead. 42 He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. 43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

44 While Peter was still speaking these words, the Holy Spirit came on all who heard the message. 45 The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. 46 For they heard them speaking in tongues and praising God. Then Peter said, 47 Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have." 48 So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

DATE OF COMPOSITION

As regards the date of the Book of Acts, we may at most assign a probable date for the completion of the book. It is recognized by all that Acts ends abruptly. The author devotes but two verses to the two years which Paul spent at Rome. These two years were in a certain sense uneventful. Paul dwelt peaceably at Rome, and preached the kingdom of God to all who went in unto him. It seems probable that during this peaceful epoch St. Luke composed the Book of Acts and terminated it abruptly at the end of the two years, as some unrecorded vicissitude carried him out into other events. The date of the completion of Acts is therefore dependent on the date of St. Paul's Roman captivity. Writers are quite concordant in placing the date of Paul's coming to Rome in the year 62; hence the year 64 is the most probable date for the Acts. . The writer of Acts in his opening sentence implicitly declares himself to be the author of the third Gospel. He addresses his work to Theophilus, the addressee of the third Gospel; he mentions his former work and in substance makes known his intention of continuing the history which, in his former treatise, he had brought up to the day when the Lord Jesus was received up. There is an identity of style between Acts and the third Gospel. An examination of the original Greek texts of the third Gospel and of the Acts reveals that there is in them a remarkable identity of manner of thinking and of writing. There is in both the same tender regard for the Gentiles, the same respect for the Roman Empire, the same treatment of the Jewish rites, the same broad conception that the Gospel is for all men. In forms of expression the third Gospel and the Acts reveal an identity of authorship. Many of the expressions usual in both works occur but rarely in the rest of the New Testament; other expressions are found nowhere else save in the third Gospel and in the Acts.