

2017 Annual CME Summit Bible Study
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Sixth Annual CME Unity Summit and 16th Quadrennial Connectional Lay Institute
Theme: “Investing in Diversity”

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The Unity Summit’s Thematic Scripture

“But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” – Acts 1:8

Scriptures for Bible Study

Acts 1:8; Matthew 15:21-28

Overview – The focus of this study is multiculturalism and possible investment responses of the Christian Methodist Episcopal Church to the pressing reality of diverse cultures. This study invites us to ponder what might “investing in diversity” mean for the Christian Methodist Episcopal Church where we are located. Given the fractured and divisive voices and actions exhibited across our nation and world, what does “investing in diversity” mean for us? In the aftermath of the Charlottesville, Virginia tragic violence, coupled with the racist and divisive rhetoric of our President, how might we envision the way forward? Given the growing diversity of our communities, not our churches, should our approach to diversity take the form of toleration, accommodation, assimilation and/or transformation of other cultures? Given our history and heritage as African American, a people acquainted with some the greatest achievements in human civilization, and yet intimately familiar with struggle, sacrifice, suffering and liberating salvation, how might we be uniquely equipped to address diversity? What impediments might we also bring towards “investing in diversity?” Lastly, what biblical revelations might our faith offer us for such a time as this?

Purpose: It is my prayer that this brief Bible study will stir us to become, more intentional about “investing in diversity”. This study informs us that in every encounter with those who are different from us there are

Divine possibilities which can be mutually transforming.

“Investing in Diversity” –A Biblical Perspective

Acts 1:8 is the key biblical passage for the Sixth CME Unity Summit:

“But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to me, in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (NKJ)

A Cursive Perspective: When we read Acts 1:8 in the context of that which precedes and succeeds it, we will conclude that this verse is spoken primarily in response to question posed by the disciples in Acts 1:6 – “Lord, will you at this time restore the kingdom of Israel?” **The restoration of God’s people always demands a commitment to wait in prayer with anticipation of the anointing of the Holy Spirit. The ministry of the church requires periodic waiting in one accord in prayer for the gift of power that**

only God can bestow through the Holy Spirit. The following are some quick observations and implications of Acts 1:8:

1. The disciples were yet obsessed with their past rather than passionate about God's future. They were looking for restoration when Jesus is committed to reformation. The disciples were seeking a religious and national resolution while Jesus was centered on kingdom revolution.
2. Their past obsession blinded them to the possibilities that were at home and abroad.
3. Jesus offered the disciples a vision of a ministry that was multicultural and required investments in diversity as the church responded to the call and commission of God through the Holy Spirit.
4. Because the disciples, like all human beings, were prone to be exclusive and narrow in their ministry focus, Jesus announces that they need empowering by the Holy Spirit. Considering this reality, Jesus proclaimed that the disciples were to be witnesses to Him ("my witnesses"). Jesus makes the focus about Him and not about the desires and whims of the disciples.
5. Warning: Because we are susceptible to embracing that which is sensational and emotional, the Holy Spirit is too often mislabeled and misinterpreted. Thus, the church is often guilty of trying to do ministry both within its culture and multiculturally without the wherewithal to do so. Thus, Jesus commanded the disciples to wait in Jerusalem for the coming of the Holy Spirit. Jesus is emphatic in asserting that the disciples' ability to witness both at home and beyond is totally dependent upon their receiving the power of the Holy Spirit.
6. Inherent in Acts 1:8 is the church's mandate to transcend her walls of exclusion for the cause of inclusive witness to and with all people and cultures.
7. Lastly, Jesus implies that the Godhead consists of diversity – God the Father, God the Son, and God the Holy Spirit. Therefore, God is by nature in the business of "investing in diversity. Thus, the nature of the Godhead translates into the mission ("Jerusalem, and all of Judea, and Samaria, and to the end of the earth"). Such a mission involves struggle, sacrifice and suffering, even martyrdom. But that's not all. Following Jesus' announcement of the empowering nature and scope of the church's evangelistic mission, Jesus caught a cloud and left them. He left the disciples in charge of His earthly ministry under the supervision of the Holy Spirit.

Some Positives about Diversity Investment

"In a real sense, all life is inter-related. All men (people) are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be...." – Martin Luther King, Jr.

When the church becomes committed to diversity investing it opens itself up to bountiful possibilities such as:

1. **Diversity accentuates the church's capacity** to perform ministry at a much higher level because it enlarges the gift pool. There are studies which show how investment companies do far better

when their investors are composed of diverse races and genders. Women and minorities tend to achieve over five percent better than the majority culture.

2. **Investing in Diversity** opens windows through which the church may discover something of its blind spots. Each culture has its share of blinders. Various cultures challenge each other in areas where they are most vulnerable to their own foibles.
3. **Investing in Diversity** promotes opportunities and mandates for social change, social progress and issues of social justice.

However, there is always the danger of the church being guilty of syncretism- blending in with other cultures, faith traditions and beliefs. My take is that the Bible and the Christian faith challenge us to invest in diversity towards the purpose of transformation and not toleration nor accommodation.

The Power of Stories: I offer, in this study, two of many stories in the Bible which speak to the matter of “investing in diversity”. Stories offer us at least three angles:

1. Stories provide us with some meaning as well as some action. Thus, in the book of Acts, behind each story is a hint that there is Another (the Holy Spirit) at work bringing the meaning of the story to fulfillment.
2. The stories in Acts reveal something of the “nature of God” while also pointing to God’s promise of a new and transformed world for God’s people. God keeps the promises God makes.
3. The stories in Acts are intended to promote the “*formation and equipment of disciples*”. (Willimon, 2-4). Jesus came forth, taught and healed, died and was resurrected for the purpose of recreating a people whose living and behavior imitate that of the living Savior and Lord.

Table Crumbs: Investing in Diversity Beyond Familiar Borders Matthew 15:21-28

In this story, Matthew offers us a window into the unfolding ministry of Jesus Christ. Herein, Jesus ventured beyond the familiar and customary culture of his faith tradition.

- A. **An Unsettling Encounter** – Jesus ventured beyond the Galilean territory to Tyre and Sidon – Gentile territory. What prompted Jesus to go beyond the Galilee border?
 1. **Upon entering foreign territory, Jesus encountered a Canaanite woman who has a daughter possessed by demons.**
 2. **The woman, according to Mark 7, was interracial a mixture of Syrian and Phoenician blood.** It is likely that she was a single mom with a child that was possessed by demonic spirit. Perhaps when she met Jesus she had run out of options. Her culturally gods and remedies had offered her no plausible solution to her problem. However, word had somehow come to her that Jesus was in town and held her solution.
 3. **The woman met Jesus crying out for help – “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.” (v. 22)**

4. **Jesus is strangely silent.** He did not immediately bother to even answer her cry. His disciples, however, saw Jesus' silence as an opportunity to dismiss the woman. They urged Jesus to – **“Send her away, for she cries out after us.” (v.23)**

B. Jesus' Declared Mission

1. The woman was a Gentile whom Jesus did not interpret as central to his mission. As a result, Jesus declared - **“I was not sent except to the lost sheep of the house of Israel” (v. 24)**

2. **The woman responded by worshiping Jesus,** and as she worshiped Him she cried out **“Lord, help me!” (v.25)**

C. Table Crumbs for Dogs: A Conflict Between Jesus' Divine and Human Self

1. **Jesus responded to the woman's act of worship and petition in something of a derogatory fashion.** He equated helping this woman to feeding dogs- **“It is not good to take the children's bread and throw it to little dogs” (v 26)**

2. **The woman refused to be deterred. She was intent upon getting deliverance for her daughter.** Therefore, she offered this resolute answer to Jesus - **“Yes, Lord, yet even the little dogs eat the crumbs which fall from their master's table” (v. 27).** One of the possible insights to be gleaned from this woman is the power of a defined purpose. Because she was determined to fulfill her purpose, she would not allow an insensitive comment derail her aim.

D. **Breaking Down of a Seemingly Insurmountable walls (v.28).** Here is an example of mutual investment. The encounter ends up opening the eyes and mind of Jesus. Is it possible that since Jesus was fully human that he held some prejudice against certain people unlike Him?

In response to the woman, it appears Jesus had an “Aha) experience. Listen to his exclamation:

“O woman, great is your faith! And her daughter was healed from that very hour”.

Summary Notes:

1. **Venturing beyond our own kind and culture. Jesus ventured beyond his religious and cultural boundary.** My impression, from the context of this passage, is that Jesus may have become frustrated with his own religious and cultural community. **Examples: Matthew 13:53f** – Jesus was rejected in his hometown of Nazareth; **Matthew 14:1f**- John the Baptist was beheaded; **Matthew 15:1f** – The religious leaders challenge Jesus and his disciple about not observing the tradition of the elders. Jesus later called them hypocrites because they appeared holy on the outside, but were defiled on the inside.
2. **Engaging and Embracing our own cultural and communal mission.** The text makes it clear that Jesus was baptized in his own religious and cultural tradition and perspectives. When we do not know and love our own, we are prone to demonize others and/or abandon our own in the service of other cultures. Jesus was astute of and committed to his own Jewish religious and cultural tradition. He was, furthermore, clear about whom his mission was primarily directed.
3. **The Dynamo of a Persistent Other.** One might deduce from this story that since Jesus was fully human and Divine, Jesus struggled with the same issues each of us have in relationship to people who are different from us. The Canaanite woman's persistency, I argue, moved Jesus from his narrow human limitations to the expansive mind of the Divine. Because of her heritage,

personal and social challenges, she could take the jab from Jesus, and yet press her claim for healing for her daughter.

4. **The Power of Sagacity.** Matthew Henry's writes that the woman in this story demonstrated "**sagacity**". In other words, the woman, gleaned from her life of struggle and marginalization, sought out the One who had the power and authority to deliver her daughter. Perhaps she had tried enough futile sources to know that only Jesus had the healing her daughter needed. Therefore, she pressed her claim until she got what she needed.
5. **A Great Faith and Its Reward: Crumbs from the Table of the Master.** Diverse people and cultures can often teach us a lesson or two about the magnitude of faith. Because this woman went beyond ridicule and rejection, she ended up displaying a courage that only an outsider can display. Her spirit would not be deterred nor dismissed. Her faith demonstrated persistency, endurance and confidence that she had in Jesus Christ the answer for her demon possessed daughter's deliverance. The outcome of the story declares that very fact!

Discussion Questions:

- a. **Why do you think Jesus crossed over the boundary to the Gentile world?**
- b. **What may have prompted Jesus to initially not respond to the Canaanite woman? Is there something revealing about pausing while dialoguing with others, especially when we may feel some ambiguity and discomfort?**
- c. **Do we see any similarity between the disciples' response to the woman and the typical reactions of the church?**
- d. **What would have been our response to Jesus if He had labeled us a "little dog" or used the "N" or "B" word, etc.?**
- e. **What are the investment factors in this story? How did Jesus invest in the woman? In what ways might the woman have invested in Jesus?**
- f. **What are your take ways from encountering this text?**

**2017 CME Unity Summit Second Bible Study
Sixth Annual CME Unity Summit, August 23, 2017
Marriott Marquis, Atlanta, Georgia
Thomas Louis Brown, Sr., Bishop – Facilitator
Acts Chapters 10-11**

This study presupposes that God is "all inclusive" and welcomes all people. Originating with the covenant with Abraham and Sarah, God has declared blessings and promises to all nations of the world (Genesis 12:1-3). Therefore, God is at home with diversity of races, cultures, socio-economic, political persuasions, and diverse people.

Speaking biblically and theologically, "the fidelity of God to his promise to Israel is the very foundation of the good news in Acts." The issue of Luke's church is the interpretation of the surprising phenomenon of the gentiles' acceptance of the gospel as opposed to the growing disaffection of Israel. The church Luke

writes to and about is surprised by the inclusiveness of God. God uses diverse people to carry forth God's mission in and for the world.

The haunting question of these chapters in Luke is "Will the gentiles be saved?" While the church in Luke sought to understand its unfolding experience with God, it is confounded by the many ways God surprises them with bringing forth people they least expected.

Acts 10-11

These two chapters represent the beginning Gentile mission. In the Book of Acts, this witness spans chapters 10-19. In these chapters, Luke addresses the critical question of how **"the church arrived at a turning point where insiders were willing to include outsiders?"** (Willison, 95). Let us consider the stories found in these two chapters:

Acts 10

- A. **Cornelius a Gentile— Acts 10:1-8.** We are told that Cornelius was **"a centurion of what was called the Italian Regiment", a devout man and one who feared God with his household, who gave alms generously to the people, and prayed to God always"** (vs.1-2). In essence, Cornelius was a God-fearing and praying outsider whom God allowed to land on the battlefield.
1. "A Devout man"
 2. "Feared God with his household"
 3. Gave alms generously to all the people.
 4. Prayed to God always
 5. Cornelius was open to being guided and instructed (Willimon, 95).

Question: Why do you think Luke begins this diversity investing narrative with Cornelius, a Gentile, and not Peter, a Jew?

- B. **Cornelius's Cross-Cultural Vision -Acts 10:3-8.** **"About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, Cornelius! And when he observed him, he was afraid and said, 'What is it Lord? So he said to him, 'Your prayers and your alms have come up for a memorial before God'" – vs. 3, 4.** What sense do you make of the text stating that Cornelius' prayers and alms had come up before God as a memorial?
- C. **The Divine Interruption** – Through his vision, Cornelius was ordered to send emissaries to Joppa and invite Peter, a Jew, to come to his house. Cornelius heeded the word of the Lord that came to him from the angel of the God. (vs. 7-8). He gathered two of his men and sent them forth to Joppa on the mission to locate and bring Peter back (vs. 5-8).

Commentary – Cornelius was an outsider whose faith practice placed him somewhere on the "fringe of the community" Willimon, (95). God co-opted Cornelius because it is obvious that his spiritual disciplines had readied him for Divine instruction and guidance. Thus, Cornelius's movement was not just a matter of his personal choice. God was instrumental in his story.

- D. **Peter's Vision (10:9-16)**– It was high noon and Peter went upon the housetop to pray. While praying, Peter became physically hungry. His vision was stirred by both his physical and spiritual hunger (v. 10).
1. Peter saw the heaven opened – **“and an object like a great sheet bound at the four corners, descending to him and let down to the earth. In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air” (vs. 11, 12)**
 2. **The Repulsive mandate**- Given the fact that Peter was a Jew who observed the strict dietary laws of his faith, the vision went totally against everything he had come to believe and practice. The investment for Peter was prompted by God not by him. God spoke through the vision to him - **“And a voice came to him, ‘Rise, Peter, kill and eat”**.
 3. **Peter's Push Back- “But Peter said, ‘Not so, Lord! For I have never eaten anything common or unclean” (v. 14)**. Much like many Whites who were forced to face integration, Peter's stomach was turned inside out. This command was totally unsettling for Peter. What experiences have you had with God that has caused you great discomfort? In what ways is God calling us to embrace people whom we literally possess disgust for? Is it homosexuals? It is same-sex lovers? It is persons who are habitual addicts and alcoholics? It is prisoners or ex-convicts? It is women and/or men who have been sexually abused?
 4. **The Subversive and Persistent Divine Command** – Three times the voice spoke to Peter – **“What God has cleansed you must not call common” (vs. 15-17)**. Peter was left baffled by such a heavenly command and invitation. It shook the very foundation of his faith tradition and dietary practices.
 5. **The Summon to Engage Diversity - the visit to the House of Cornelius (10:17-23)**. While Peter was in deep thought about what his vision could possibly mean, the emissaries from Cornelius' house came and stood outside Peter's gate calling his name. The Spirit interceded with this announcement – **“Behold, three men are seeking you. ‘Arise therefore, go down and of with them, doubting nothing for I have sent them.” (v. 20)**
 6. **Reluctantly**, Peter obeyed the command and went down. He did inquire about the reasoning for this strange invitation. He was told **“Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you” (v. 22)**.
 7. **Validating the Character of Cornelius (v.22)** – Again the narrative endeavors to shine some light on the character of Cornelius – Verse 1 of Chapter 10 introduces us to Cornelius by way of his character and religious practices. In verse 22, Peter is given a snapshot introduction to Cornelius – **“Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.”**

Questions: Compare the responses of Cornelius and Peter to the invitation to diversity investment. What similarities and differences do you see? What do you think was the substance of their differences? Why do you think Luke twice introduces something of who Cornelius was and only mentions the location of Peter to Cornelius?

D. The Multicultural Meeting (Cornelius -a Gentile and Peter – a Jew) – Acts 10:24-33

1. **The Welcoming Party at Cornelius’s House** – Not only was Cornelius waiting, but he invited his relatives and friends. Additionally, when Peter appeared, Cornelius bowed down before him as if he was a god (vs. 24-26). Might it be that some of the people who are unlike us may demonstrate for us what true hospitality looks like?
3. **Peter’s Message on “Investing in Diversity” . He confessed “ But God has shown me that I should not call any man common or unclean”**. Investing in diversity demands that all parties must experience change of mind and heart. How does both Cornelius and Peter experience change in the story?

Brief Commentary: Here is a rare scene in which “old divisions are broken down and these who once were at odds – Jew and gentile -chat amiably within the home that had been off limits to Peter.” **This haunting question posed by Luke’s narratives: Is “investing in diversity” a matter of toleration, accommodation and/or transformation?**

Peter’s Investment Sermon – Inspired Prophecy (10:34-48)

- A. **Peter declared – “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right” (v.34)**. In that era, these are earth quaking words, upsetting those who had traditionally believed that a certain cultural perspective was far superior to all others. This thesis “shattered every foundational principle that had heretofore guided the predominant religious authorities of that day.”
- B. **Peter’s Sermon is the classic Luke/Acts standard** – a) the message of the Gospel to Israel about the mission, message, rejection and death of Jesus Christ, b) the resurrection of Jesus Christ from the dead, the command to preach the gospel to the people, and to testify to the fact that Jesus was indeed the One God has appointed “judge of the living and the dead” (10:30-43). Peter ends up not only witnessing to the historical Jesus, but also to the outpouring of the Holy Spirit.
- C. **The Surprising Effect of this Investment (10:44-48)**
 1. **The Holy Spirit came upon all who were there.**
 2. **The insiders (Circumcised) were surprised the Gentiles (uncircumcised) had received the gift of the Holy Spirit. What a radical investment!**

“Luke has brought us face to face with the Roman soldier so that we may feel the full blast of the gospel, may know the reluctance of the disciples to be here, may know how long and painful was their journey to realize the full and frightening implications of the gospel - Show no partiality!”

The plot here is “about our own inability to know what or what is clean and unclean” (Willimon, 98). The issue facing the church is “who shall sit at our table?”

Some highlights of Chapter10

- a. **The Prayer Power of Cornelius – a Gentile (10:1, 2)**. As a result, God’s initiates the diversity investment transformation with a Gentile rather than Jew. Cornelius’ devotion to prayer and to almsgiving created for him a memorial before God.

- b. **Cornelius’s story suggests that we need to be careful about writing folk off who do not fit our bill as worthy servants of God. What might the church learn from Cornelius about its tendency to be self-righteous?**
- c. **Cornelius’ and Peter’s mutual investing reveals that God’s salvation is universal – a promise made through Abraham and Sarah, and prophesied through scripture.**
- d. **Peter demonstrates that it is difficult for people to give up parochial ideas and opinions. This truth challenges us to be honest about our own imbedded prejudices and biases as well as that of others.** God began a change in the heart of Peter that was ongoing.
- e. **God’s interrupting revelation is necessary to genuine “investing in diversity” to truly happen.** Peter confessed that it was God who had shown him. God’s revelation is an ongoing process which involves time and engaging in relationships.
- f. **Therefore, “investing in diversity” always comes with something of a surprise (an “Aha).**
- g. **The fact that God chooses a people as the channel of God’s liberating salvation is always laden with danger.** This is true also for the church! God does not limit God’s self just to those who have been specially chosen. One of the dangers is our tendency to place labels on persons who may be different from us and attempt to separate themselves from ourselves – “conservative” and “liberal”; “homosexual”; “divorced”; “single mom”; ex-con; addict, “same sex”, “transsexual”, etc. The surprise of God in Acts is God uses all kinds of persons to be God’s witnesses.

Acts Chapter 11

This chapter informs us that when we invest in diversity there is always the necessity for accountability. Ministry beyond the walls, just as ministry within the walls, demand that we do not go it along. The Jerusalem demanded that Peter return and explain the strange happening in among Gentile believers. The revelatory visions of Cornelius and Peter have precipitated something of a revolution in the life and witness of the church as it had become accustomed to. In the past the church knew clearly who should be admitted to its table. Now the looming reality is that not only do Jews hold that privileged position at the table.

The Hidden Hand of the Divine (Acts 11:1-18) – In Peter’s explanation to the church of Jerusalem, he acknowledges that what had happened in terms of the inclusivity of gentiles, was not just the hand of the church. There was another hand at work behind scene – **“the Spirit told me to go with them, making no distinction” (v. 12).** The church in Jerusalem became angry when they heard Peter’s sermon about the gentiles being included in the family of God They were specifically angered over the baptism taking precedence over circumcision. God is found to be the stirrer of this new happening. Even when it comes to repentance and conversion, only God can precipitate this happening.

- Since God is the Creator of all humanity, God’s salvation/liberating mission is to all people.

The CME Church and Its Investment in Diversity Mission – It is Luke-Act’s proposal that God’s multicultural mission is not relegated to dealing with current reality or some human ideal which has no transformative outcome. While God remains the chief actor in the church’s investment in diversity, the church must till the soil of its life through the discipline of prayer, unity, fellowship and almsgiving. Because God was the chief actor, the church in Acts grew despite the failures of its members and persecution from outside. Eventually King Herod died, but the church kept on witnessing and growing aided by the power of the Holy Spirit.

The Challenge of Accountability (Acts 11:19-21) – Although the mission of the church in Acts proceeded beyond the bounds of Jerusalem, the Jerusalem community remained the point of accountability. In Acts 8:14-17, the Jerusalem church sent Peter and John to verify and confirm the ministry of Philip in Samaria. When the report went out that Saul, the persecutor of the church had suddenly been converted, Acts 9:26-30 report that the Jerusalem church gave the final green light on the authenticity of Saul’s new life. And in Acts 11:1-18, the Cornelius and Peter visionary transformation had to be validated by the Jerusalem church. The Jerusalem church was where the Twelve resided. They were responsible for holding up the norm for the church’s apostolic witness even as it was being dispersed and becoming more invested in diversity. Among the many implications of “investing in diversity” it always involves more than merely accommodating to other faith traditions and cultures. While the church is in the business of winning and inviting others to become disciples of Jesus Christ, it is always in need of repentance and reformation of its faith as well.

The Star of the Show – There are many players on this salvation team. But God is always the architect and orchestrator of the movement. There is no repentance (turning around) without the movement of God through the power of the Holy Spirit. In other words, “investing in diversity” requires the ever-present and prevenient grace (going before), justifying grace (making us right with God despite our unworthiness), and sanctifying grace (purifying us) for total service to God’s kingdom. .

Finally, the writer of the Book Ephesians reminds us: **“But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and that has broken down the dividing wall of hostility.....” (Ephesians 2:12-14). Amen!**

Some Reflection Questions:

1. Considering the recent Charlottesville, Virginia disturbing and tragic scenes, what might be our responses to President Trump’s emboldening of white supremacist and neo-Nazi uprisings?
2. Given the history of racism and hatred in America, how might the CME Church envision her mission in terms of “investing in diversity”? What are some of the investments the church may be required to make?
3. The CME Church’s origin was primarily in the context of the rural south. In many respects, the church may continue to struggle with that heritage especially since many of our churches have historically being constituted by nuclear families. What responses might the church make to the challenges of congregations that are primarily led by small families?
4. Given the narratives found just in Acts Chapters 10 and 11, what are some of the lessons we might glean from Cornelius and Peter’s visions as it relates to issues of sexuality and divisive labeling of people?

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