

Take-Home 11: No Other Name

One session remains. Bring your Bible and your surrender prayer.

WHAT WE FOUND

We followed the apostle across two decades. Before the same court that condemned Jesus, “filled with the Holy Spirit,” he preached Psalm 118 to its face: the stone the builders rejected has become the head of the corner, the Rock preaching the rejected Stone to the builders. Then the claim on which everything stands: “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). The Church holds that exclusive claim together with her hope for those who, through no fault of their own, never heard the name, yet sincerely seek God and strive, moved by grace, to do his will as conscience makes it known (CCC 847-848): if they are saved, it is Christ who saves them; there is no second staircase. And the court supplied the credential that outranks credentials: “they had been with Jesus.” The boldness was not temperament (we know this man); it was the Spirit, given to people who pray for it.

At Cornelius' house, God was still converting the converted: the sheet, the threshold, the Spirit falling on Gentiles mid-sermon, and Peter's discovery: “Truly I perceive that God shows no partiality.” Then Antioch, where this study owed you honesty: under the gaze of “the circumcision party,” Peter drew back from the Gentile tables, and we recognized the pattern ourselves: the courtyard, decades later: fear of men does not retire. His failure was conduct, not teaching, and its glory was that he took Paul's public correction without pulling rank: the rock stayed correctable. And at the council, the man who lived it all defined salvation for the record: “We believe that we shall be saved through the grace of the Lord Jesus, just as they will” (Acts 15:11): a sentence with no self in it, and the hidden thesis of this whole study.

VOICES OF THE CHURCH

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St. Cyprian of Carthage | *Epistle to Quintus*

Peter, whom the Lord chose first, did not insolently claim anything for himself when Paul disputed with him; he received the counsel of truth and readily agreed: a pattern of concord and patience, that we should not stubbornly love our own opinions but make truth's counsel our own.

VOICES OF THE CHURCH

St. Bede the Venerable | *Commentary on Acts*

What God has cleansed in the waters of baptism, no man may call common; the Spirit falling on the Gentiles showed that God's election runs ahead of human gatekeeping. The door of faith swung open to the nations through the hands of the fisherman, exactly as the keys had promised.

VOICES OF THE CHURCH

St. John Chrysostom / *Homilies on Acts*

Unlettered men silenced the supreme court of their nation, and the court itself explained it: they had been with Jesus. Boldness of this kind is not temperament; it is the Spirit's gift, given to the praying, who when threatened did not ask for safety but for more boldness still.

LIVE IT THIS WEEK

1. Pray for boldness by name, once a day: "Lord, grant your servant to speak your word with all boldness" (adapted from Acts 4:29). Watch for the occasion He supplies.
2. Take the first concrete step toward your Cornelius: an invitation, a conversation, a table shared.
3. Ask one trusted person to be your Paul: explicit permission to call out your signature pattern when they see it.

SCRIPTURE MEMORY VERSE

*"And there is salvation in no one else, for there is no other name under heaven given among
men by which we must be saved."*

Acts 4:12 (RSV2CE)

BEFORE NEXT SESSION (THE FINALE)

Read **1 Peter 1:3-9** and **1 Peter 5:1-11**: the voice of the man we have walked with, near the end of the road. Bring your Bible and your surrender prayer. Every thread lands next week.

Catechism references from tonight: CCC 432, 847-848, 1428.