

Guest Speaker Jeff Newman

Waiting for God to Work

1. Discuss the times in which you find it difficult to wait. What can you learn about yourself from this?
2. Review Psalm 25:4 and 5, Psalm 27:13 and 14, and Psalm 130:5 and 6. What do you learn from these verses about the work of God during the times of waiting in our life?
3. In Acts 1:1-3, Luke provides the context for his writing of the Book of Acts—the work of Christ during His earthly ministry culminating in His death and resurrection. Read I Corinthians 15:1-8 and 50-58. How should the truth of the Gospel change you as you wait for Christ?
4. Discuss the disciples' distraction and Christ's promises in Acts 1:6-11. In what situations and circumstances do find yourself distracted from believing the promises of God? What has God done in the past to draw you from your distractions back to Himself?
5. In what ways do you see Christ at work in your life (and in your church) making you into a witness for Him? Where do you see cause for rejoicing? Where do you resist His work?
6. The activities of the disciples during the time of waiting for the fulfillment of Christ's promise are recorded in Acts 1:12-26. Review these verses. What responsibilities of obedience do you find yourself neglecting during the times of waiting in your life? Start by considering the areas of the disciples' obedience (single-mindedness, prayer, and desire for God's work to move forward).
7. Discuss the ways God has used waiting in your own life as a part of His work of conforming you to the image of His Son. Discuss the ways in which God uses waiting in the life of a church to accomplish His will.

¹The former account I made, O Theophilus, of all that Jesus began both to do and teach, ²until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

⁴And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; ⁵for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." ⁶Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" ⁷And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. ⁸But 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."

Jesus Ascends to Heaven

⁹Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

¹²Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. ¹³And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. ¹⁴These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

Matthias Chosen

¹⁵And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, ¹⁶"Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; ¹⁷for he was numbered with us and obtained a part in this ministry."

¹⁸(Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. ¹⁹And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.)

²⁰For it is written in the Book of Psalms: 'Let his dwelling place be desolate, and let no one live in it'; and, 'Let another take his office.'

²¹Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."

²³And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen ²⁵to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." ²⁶And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

Guest Speaker Kevin Subra

Read: I Corinthians 11:17-34

Monday

Compare the Gospel accounts of the Lord's Supper—Matthew 26:26-29, Mark 14:22-25, and Luke 22:17-22. Read the accounts. How are they different? How do they differ with the account in I Corinthians 11:23-25 when the bread is discussed?

Tuesday

The account in John's Gospel does not record the same details, but does give an account of the same evening. Read John 13:1-30. What significant act did Jesus perform on the night of His betrayal? Who all were recipients of this act?

Wednesday

In all the detailed accounts (Matt. 26:26-29, Mk. 14:22-25, Lk. 22:17-22, and I Cor. 11:23-25), what does each text say that the cup represents? Is this different than you had expected? What might this mean?

Thursday

Read I Corinthians 10:16-21. Were you aware of this passage as it relates to communion? The word "koinonia" (fellowship) is translated many ways; the Greek word occurs a total of 4x in this passage, but is translated three different ways (in the NKJ). What are the words used to translate koinonia? (See verses 16 [2x], 18, and 20.) How might you define this word, based upon these translations? Look at I Corinthians 10:17. This verse assigns two labels to the church; what are these two labels? How do these two labels relate? Does this cause you to consider an additional emphasis or meaning to one element of communion? If so, what might the additional emphasis be?

Friday

Read I Corinthians 11:17-34. There is a two-word phrase that is repeated 5x in this passage that ties the entire passage together. Can you identify this two-word phrase?

Saturday

Read I Corinthians 12:12-27. How many times does the word "body" occur? What is this body? See I Corinthians 10:7 and I Corinthians 11:29. What might "not discerning the Lord's body" be referring to?
