

believe

THAT YOU MIGHT HAVE LIFE

STUDY WEEK 2018

section 6

SECTION 6: ACTS 1

a new beginning

Sometimes when we open the book of Acts we read it in isolation from the gospels, forgetting the immediate drama it follows on from – but the events we have just considered in **John 17-21** are critical context to keep front of mind.

Who was the Book of Acts initially written to, and where else does his name appear? (Your Bible may have a reference in the margin, if not use e-Sword) Highlight or write this reference into your margin.

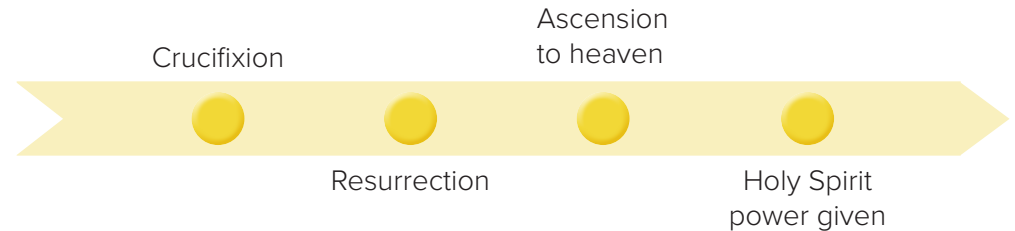
How was he described in the earlier reference? What may this imply about his current status?

What does his name mean? (use e-Sword or a similar tool to look up the original word)

“**The former treatise**” mentioned here in **Acts 1:1** must be the gospel where his name first appears. How does that help us understand who the author of Acts is?



ACTIVITY: Using your knowledge and the help of **Acts 1:3** and **2:1** note down how many days there were between each major event:



Acts 1:3 says Jesus appeared to his disciples “**after his passion**”. What does this actually mean? Use a modern translation to help you answer this question (e.g. ESV).

That same verse says Jesus “**showed himself alive**”. This phrase also appears in **Leviticus 16:10**. Note that quote in your margin, and then look through the context to that reference. What is it about, and how might it relate to Jesus Christ?

Jesus said that they would be “**baptised with the Holy Spirit**” in **Acts 1:5**; what does this mean? (see **Acts 1:8**)

The Apostles (in particular) seemed to be given a greater extent of the Holy Spirit than other believers. What examples in Acts can you think of that demonstrates this difference? (See **Acts 8** if you’re stuck!)

a new commission

What did Jesus mainly talk about during his 40 days after his resurrection (see **Acts 1:3**)?

What did the disciples expect Jesus to do now he has risen from the dead? (see **Acts 1:6**)?

Why did they expect this to happen straight away? **Luke 1:32-33** may help with your answer.

In their question, they equate the Kingdom of God with the Kingdom of Israel and refer to it as existing previously. This is vital to understanding the Gospel message, as the Jewish people must once again have a kingdom (with a king) for the Kingdom of God to exist.



BIBLE MARKING: Starting in the margin of **Acts 1:6**, chain-mark the following references to establish the above principle – **1 Chronicles 28:5; 1 Chronicles 29:23; Ezekiel 21:25-27.** Make sure you end the chain back in **Acts 1:6**!

Instead of establishing God's Kingdom, what particular role does Jesus instruct his disciples to fulfil?

This is not the first time they have been given such a commission; they were told to do something similar in **Matthew 10:5**. However, something is very different between that instruction, and what he tells them they are to do in **Acts 1:8**. What is it?



BIBLE MARKING: In the margin of **Acts 1:8**, note how the Book of Acts is broken up into these three areas of preaching:

- Jerusalem – **Acts 2 to 7**
- Judea and Samaria – **Acts 8 to 10**
- Uttermost parts of the earth – **Acts 13 to 28**

our vital doctrine

Acts 1:9, Jesus is taken up into heaven in a cloud, with the disciples watching. Where is he at the present time, and for what purpose? (See **Romans 8:34**)

Ascending to heaven to be with his Father was something Jesus had looked forward to his whole life, particularly when going through trial. **Hebrews 12:2** describes it as the “**joy that was set before him**” (see **Psalm 16:9-11**). This is perhaps an explanation of why Jesus wanted Mary to stop clinging to him in **John 20:17** as he was trying to impress upon her that he must go, and wanted to go, to his Father.

Copy out **Acts 1:11** here, and practice it several times out loud until you can commit it to memory!

Why is this verse so crucial to Christadelphians? (Hint: **1 Thessalonians 4:15**) and how does it set us apart from mainstream Christianity?



BIBLE MARKING: beside **Acts 1:11** insert a reference to **Zechariah 14:4** and **Revelation 1:7**. What is the link being made here?

*old places,
new attitudes*

Where do the disciples go immediately after the ascension of Jesus?

Acts 1:13 clearly lists out the eleven (remaining) disciples. Who else is with them?

Luke previously listed these disciples in his gospel, **Luke 6:14-16**. Who appears first in the list on both occasions and what does Luke note about his person? Why might Luke have done this? (See **Matthew 16:18-19** and **John 1:42**)

Why should we be so surprised to learn Jesus' brethren are present? (See **John 7:5**)



BIBLE MARKING: next to **Acts 1:14**, "**brethren**", insert a reference to **1 Corinthians 15:7**. What is the link being made here?

Luke refers to a collective group: "**the women**", **Acts 1:14**. Look up the following passages and list out who was included with this group. Read carefully – several women have the same name, but you can tell which is which!

Mark 16:1; Luke 24:10; John 19:25

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

How had this special group of women stood out compared to the disciples and brethren of Jesus?

Where was the last time the disciples of Jesus had been gathered in the upper room? (refer back to **John 20** if you can't remember)

What is the key difference between that moment, and their attitude now in **Acts 1:13-14**?

What could be the only logical explanation for this massive change in behaviour?

These followers of Jesus are described in **Acts 1:14** as being in “one accord” which means with one mind. This becomes a frequent description of the ecclesia throughout the Book of Acts.



ACTIVITY: Highlight the following verses where this appears:

- **Acts 1:14**
- **Acts 2:1, 46**
- **Acts 4:24**
- **Acts 5:12**
- **Acts 15:25**

Despite the diversity of people, roles, skills and families they were all of one mind. Thinking back to the first section of these notes, how is this connected to Jesus’ prayer in **John 17**?

transformation

It is here our story for this Study Week draws to a close.

We started these notes together in **John 17**, walking alongside the disciples as we followed the Lord Jesus Christ toward the garden of Gethsemane. Ahead of him lay a terrible, lonesome path of betrayal, torture and death. The disciples would flee for fear of their lives, and even one brave enough to follow would find himself rudely denying his Lord three times under interrogation. Days later, a woman weeps outside the tomb, fearing that unknown robbers have taken away the body of her Lord. The disciples are in hiding for fear of their lives.

Yet here, halfway through **Acts 1**, we sit with a group of men and women gathered in an upper room, ready to take the gospel of the Lord Jesus Christ to the world at large.

Something remarkable has happened to effect such a change in this group of people – something so completely outside the bounds of nature that no one could have seen it coming... no one, except those who are careful readers of scripture.

Jesus Christ has risen from the dead to immortal life, and the world will never be the same again.

The challenge for you as you now complete these notes and prepare for Study Week 2018, is to ensure that your own life can be as completely transformed as those disciples whose journey we have shared in this notebook.

We look forward to re-living these most dramatic times with you at Study Week 2018!

In the love of our resurrected Lord and Saviour,

The Study Week 2018 Committee