

SMALL GROUP STUDY GUIDE

Message Title: "The Church at Pentecost/ From Monument to Movement"

Speaker: Pastor Kevin Queen

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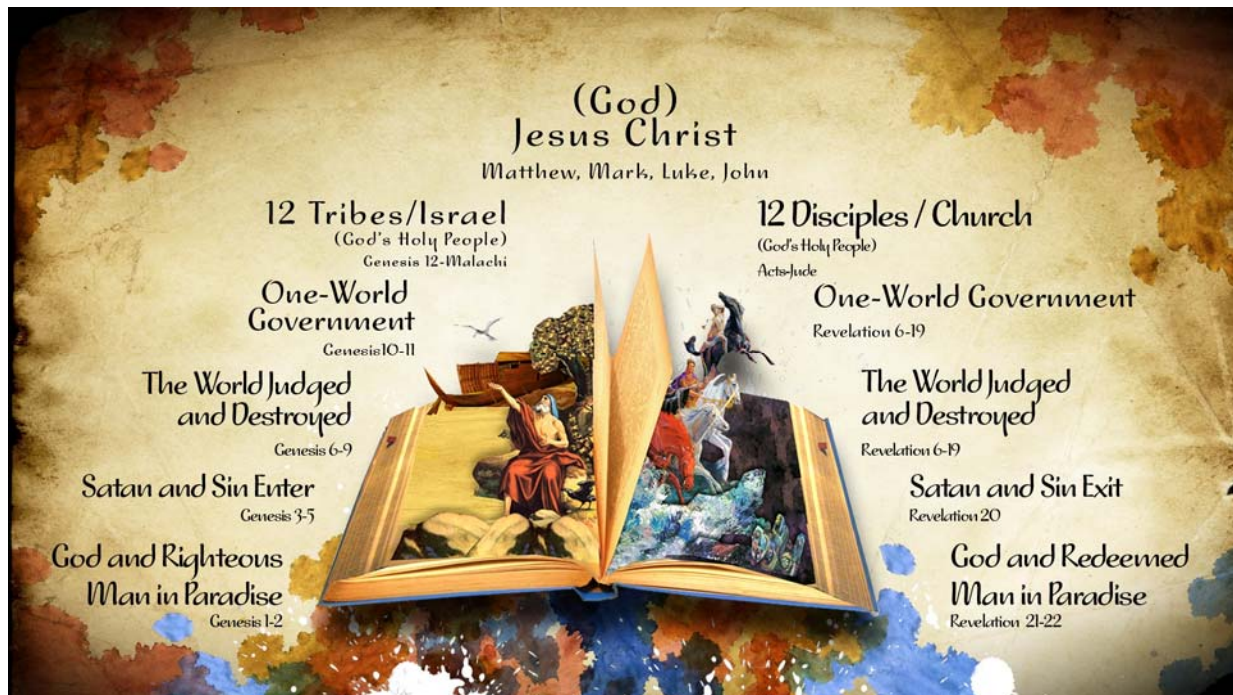
Icebreaker:

What were your initial ideas of what you thought the resurrected Jesus looked like?

Message Overview:

As we continue in the Genesis to Revelation series, 12Stone's Hamilton Mill Campus Pastor Kevin Queen (KQ) begins in Acts 1, with a reminder of the events that have taken place since Jesus was resurrected. The resurrected Jesus continued to have a ministry on earth, no longer restricted to the confines of His fleshly body, and made cameo appearances, showing up in random places. Jesus is there and then He is gone. The disciples never knew when He would show up, what He might say to them, or what He might ask them.

One of Jesus' final instructions to the disciples is to go to Jerusalem and wait for the promised coming of the Holy Spirit. In Acts 2 we find the disciples in Jerusalem, the Holy Spirit comes during Pentecost celebrations, the church is born, and the world will never be the same.



Discussion:

(Leaders: Do not try to cover every question provided in this study guide, but rather review the complete list, selecting a mix of questions that work best for your group, mixing scripture research/discussion as well as personal application of the teaching principles.)

What's next? What's the plan?

- After Jesus' resurrection, how did He teach His disciples and prepare them for their work? (See Acts 1:1-4; Luke 24:25-27, 36-53.)
- What are some "convincing proofs" of Jesus bodily resurrection mentioned in Luke 24 and John 20:19-29; 21:1-14?
- The disciples seemed surprised with Jesus' Phase 2 Plan (that they would be His witnesses and they would spread the gospel throughout the world). What sort of ideas did they have about what would come next and what Jesus might do?
- Jesus told His disciple to return to Jerusalem and wait for the Holy Spirit. Why else may He have asked them to return to Jerusalem and to remain there?
- Jesus may have you in a holding pattern or a waiting room, for reasons unknown to you. What are you doing with yourself during this waiting time and how might you better spend your time?

Pentecost

- See Appendix 1 for additional information on Pentecost. Was the idea that Shavout (Pentecost) was celebrated by Jews a new concept for you? When you heard the word "Pentecost", before KQ's teaching, what images came to your mind?
- Looking at the list of the seven Jewish Feasts of the calendar year (Passover, Unleavened Bread, First Fruits, Shavout, Feast of Trumpets, Yom Kippur, Feast of Tabernacles), how was Jesus present at the first four with His disciples? How will Jesus be present with us throughout all of these festivals?

The Promised Holy Spirit

- Read Appendix 1 regarding the Holy Spirit. What new ideas challenge your thinking regarding the Holy Spirit?
- Read John 14:17. How did the Holy Spirit's relationship to the disciples change after Jesus ascended to heaven and they were personally baptized with the Spirit?
- Is it possible to have the Holy Spirit "with you" but not "in you"? Explain your answer.
- In what way did the coming of the Holy Spirit (Acts 2:1-13) have the opposite effect of the judgment of Babel (Genesis 11)? What lessons do you learn from this? In your opinion, why

were separate, clearly understood languages necessary on this particular occasion (Acts 2:4-13)?

- How did Peter answer the question “What shall we do?” in Acts 2:38? What did the believers do that tell us about living the Christian life? Are these four things evident in your life?
- Are you filled up enough with the Holy Spirit to speak the gospel truth to others? Why or why not? Is it more difficult to see Christ in others or for others to see Christ in You?

Wrap-Up:

Read through the definitions in the appendix. Today’s sermon and lesson may have stirred some questions in your group regarding new concepts. Give time in your discussion and wrap-up to address these questions regarding the Holy Spirit, Baptism, God’s new address in our hearts and what that all means. Encourage your group that if they have never stood confused before God, then they have probably never stood before God. God likes questions and He sent the Holy Spirit and gave us His Word to help us with those questions.

Throughout the Week: (Optional)

(Leaders: Share these optional exercises for further study and growth with your group.)

Memory verse:

“But when He, the Spirit of Truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is to come. He will bring glory to Me by taking what is mine and making it known to you.” John 16:13-14, NIV

For next week:

Be reading Acts 1-2, Jude

Email any questions or feedback about this Study Guide to robin.ritchie@12stone.com

Appendix 1:

Pentecost

Shavuot or Sha-Voo-ote also called the Feast of Weeks is the festival we call Pentecost. Pente means 50 and it is called Pentecost because it was held 50 days, or 7 weeks after Passover (Deut, 16:9-12). Shavout (Pentecost) celebrates two things, the wheat harvest, and the giving of the Torah (the first 5 books of the Bible). Jesus was crucified at Passover time, and he ascended into heaven 40 days after His resurrection. The Holy Spirit came 50 days after the resurrection, ten days after the ascension. Jews of many nations gathered in Jerusalem for this festival. Thus Peter's speech (Acts 2:14) was given to an international audience, and it resulted in a worldwide harvest of believers-the first converts to Christianity. Prior to His crucifixion, Jesus had warned the disciples to wait in Jerusalem for the baptizing of the Holy Spirit (Acts 1:4-5). So the disciples were in Jerusalem to celebrate Shavout (Pentecost) and await the Holy Spirit.

Who Is The Holy Spirit?

He is a Person.

1. *He has intelligence.* He knows and searches the things of God (1 Cor.2:10-11); He possesses a mind (Rom. 8:27); He is able to teach people (1 Cor.2:13).
2. *He shows feelings.* He can be grieved by the sinful actions of believers (Eph.4:30-an influence cannot be grieved).
3. *He has a will.* He uses this in distributing gifts to the body of Christ (1Cor. 12:11). He also directs the activities of Christians (Acts 16:6-11).
4. *He guides into truth by hearing, speaking and showing* (John 16:13).
5. *He convicts of sin* (John 16:8).
6. *He performs miracles* (Acts 8:39).
7. *He intercedes* (Rom. 8:26).
8. *He is One to be obeyed* (Acts 10:19-21).
9. *He can be lied to* (Acts 5:3).
10. *He can be resisted* (Acts 7:51).
11. *He can be grieved* (Eph.4:30).
12. *He can be blasphemed* (Matt.12:31).
13. *He can be insulted* (Heb. 10:29).

He is God.

1. *He is omniscience* (Isa.40:13, 1 Cor.2:12).
2. *He is omnipresence* (Ps. 139:7).
3. *He is omnipotence by virtue of His work in Creation* (Job 33:4; Ps. 104:30).
4. *He was the cause of the Virgin Birth* (Luke 1:35).
5. *He was the agent in giving the inspired Scriptures* (2 Pet.1:21).
6. *He was involved in the Creation of the world* (Gen.1:2).
7. *He creates a new life in a believer* (Rom.6:4).
8. *His presence is abiding and forever in the believer* (John 14:16).

Symbols of the Holy Spirit in Acts 2

Wind

"Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole where they were sitting." Acts 2:2, NIV

In the major ancient languages, Hebrew and Greek (in which the Old and New Testaments were written) and even Latin (which was spoken widely at this time)-the word for "spirit" was also used for "wind" or "breath". So when Acts 2:2 says they heard "a sound like the blowing of a violent wind", "wind" also means "spirit". As a result, no one who normally thought in Hebrew, Greek, or Latin would have missed the symbolism.

The Hebrew word for "wind" or "spirit" is *ruach*. You can't say it without a strong sound of breath: it is pronounced *ru-aaah*. The word means both "breath" and "spirit" and it is the same with the Greek word *pneuma* and with the Latin word *spiritus*, when a person says these words there is an audible breath sound.

In Genesis 1:2 we see the Holy Spirit hovering over the waters, moving like the wind to form the earth. In Genesis 2:7 God forms Adam and breathes life into him. During His ministry, Jesus breathed life over the disciples to give them power. Now, the Holy Spirit of God is breathing new life into individuals and a new church.

The coming of the Holy Spirit as a violent wind was meant to symbolize the coming of the creative power of God to inaugurate a new era in which men and women should be brought to spiritual life.

Fire

"They saw what seemed to be tongues of fire that separated and came to rest on each of them." Acts 2:3, NIV

This was a fulfillment of John the Baptist's words about the Holy Spirit baptizing with fire (Luke 3:16), and of the prophet Joel's words about an outpouring of the Holy Spirit (Joel 2:28, 29).

Tongues symbolize speech and the communication of the gospel. Fire symbolizes God's purifying presence, which burns away the undesirable elements of our lives and sets our hearts aflame to ignite the lives of others.

In the desert of Sinai fire was seen setting aflame a nondescript bush without destroying it so that Moses was drawn to recognize God in the fire (Ex. 3:2; see also Isa.4:4; 6:6-7; Heb. 12:29).

On Mount Sinai, God confirmed the validity of the Old Testament law with fire from heaven (Ex. 19:16-18).

At Pentecost, God confirmed the validity of the Holy Spirit's ministry by sending fire.

At Mt. Sinai, fire had come down on one place; at Pentecost, fire came down on many believers, symbolizing that God's presence is now available to all who believe in Him.

Definitions:

Ascension. When Christ had finished His earthly ministry, He entered the presence of God (Mk.16:19; Lk.24:51; Acts1:9). This prepared the way for the coming of the promised Holy Spirit to minister invisibly through the church (Acts 2:1-3).

Baptism. Ritual washing for purification from uncleanness of various sorts was common in the Old Testament (Heb. 6:2; 9:10). Uncleanness was associated with childbirth, menstruation, contact with a corpse, certain diseases, idolatry, etc. *Mikveh*s were baths set aside in the temple for this ritual bathing. Converts from heathenism were baptized. John the Baptist employed the rite to signify repentance from sin. John's baptism was preparatory and introductory to Christ's spiritual baptism (Matt.3:11; Mk.1:8; Lk.3:16; Jn.1:33; Acts 1:5; 11:15, 16).

Christ "baptized with the Holy Spirit" in the primary sense of providing "such a great salvation" (Heb.2:3). After his ascension the Holy Spirit came and "baptized" believers into union with the glorified Christ (1Cor.12:12, 13; Rom.6:3,4; Gal.3:27). Today, baptism is done by Christians as a public expression of an inward reality, Jesus Christ died for our sins. Baptism does not save a person or bring salvation; only belief in what Jesus did on the cross can accomplish this.

Redemption. The process by which sinful humans are "bought back" from the bondage of sin into relationship with God through grace by the "payment" of Jesus' death. Redemption is one of the pictures or metaphors that the NT uses to give insight into God's gracious saving work in Jesus.

Regeneration. A vital aspect of salvation in which the believer is reborn and then the Holy Spirit comes to live inside him (Jn.3:1-6; Tit.3:5; 1Pt.1:23; 2:2), the believer then becomes a son in the Father's family (Gal. 3:26). He becomes an heir of God and a joint heir with Christ (Rom.8:17). The sole condition of the new birth is unreserved faith in the crucified Christ (Jn.3:14-18).