

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

1st Grade

Sunday Morning

Study 34

Pentecost

Pentecost

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective This lesson will show the students how the Church began and what the Church is through studying what happened on Pentecost in Acts 2.

Key Verses

Acts 2—Main Teaching Passage

Memory Verse - Acts 2:42

“And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.”

Hook

Review last week’s memory verse, John 14:16-17a.

On the board, draw a church building, a tent, a house, and a school. Ask the students to identify the church. After they answer, tell them that actually, any one of these places can be a church because the Church is not actually a place. The Church is the name for the people who follow and believe the Lord.

Ask them if they know how the Church began. Today, we will discover the how the Church began and what it is.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

After describing the selection of a new apostle, Matthias, to replace Judas, Acts picks up in chapter 2 on the day of Pentecost, a Jewish feast when Jews from all over the world would gather in Jerusalem. The apostles were gathered together when suddenly the sound of a mighty wind came from heaven and the Holy Spirit in the appearance of tongues of fire filled them, enabling them to speak in other languages. The Jewish people from all over the world were astonished that these men from Galilee were able to speak their native language and began to debate what this meant.

Then Peter arose and gave a sermon explaining that this miraculous event was part of God's promise to pour out His Holy Spirit one day. He also told them that Jesus, the one whom they crucified, was God's promised Messiah and Savior (this lesson will not go into detail about the contents of Peter's sermon). When the people heard this, they were convicted and asked Peter what they should do. Peter urged them to repent and be baptized, and 3000 people gave their lives to the Lord that day. Immediately, this group formed a community dedicated to the things Peter taught, as well as prayer, fellowship, and the breaking of bread (vs. 42). This community took care of one another financially and regularly met together both in the temple and at each other's houses. To finish, we are told that every day, the Lord was adding more people to the church.

LOOK

During Christ's earthly ministry, the disciples were able to follow Jesus quite literally. While He was often swarmed by crowds, His core group of followers, which included the twelve disciples and perhaps a few others, was quite small and would follow Him wherever He went. Last week, however, we saw that His earthly ministry had ended and He had returned to heaven. Naturally, the disciples had to figure out what was next. How do you follow Jesus when He isn't physically walking around anymore? They discovered their answer in today's story: the Church.

The Church is the community of people who follow Jesus. While we often think of the Church as a building, it actually refers to the people, no matter where they meet. The Church can meet in a fancy steeple or in a tent, or even outside, and it is still the Church. Today, the Church exists all over the world. This Sunday, billions of Christian will meet with other believers to be a part of the Church. In today's story, we find out that this worldwide Body began when Peter and the small group of apostles received the power of the Holy Spirit and saw 3000 people turn to Jesus.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

Today, there are many different kinds of churches in the world that do all kinds of different things. Some of these things are biblical, but others unfortunately are not. Verse 42 shows us some of the key things that a church should do. The early church learned, believed, and taught what the apostles taught. These teachings are found in the Bible. All churches should be committed to studying God's Word. They also were committed to fellowship, or developing relationships with one another that helped them grow in their walks with the Lord. The people we meet with at church should not just be people we see once a week. They should be a part of our lives. The early Church broke bread together, which may refer to communion. Finally, they emphasized prayer. Any Church that is pleasing to God will be spend lots of time in prayer.

The Church is more than just a good place for Christians to go. The Church is to be a central part of every Christian's life. Perhaps many of the kids don't like going to church and only attend because their parents make them go. They might think that church is boring. However, for the believer, going to church means going to meet the God of the universe and be with the family of God. What could be better than that? For kids, church can be a place where they get to learn more about God, make friends with other Christians their own age, and pray for and encourage other believers in their faith.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Acts 2:42.

Go over the description of the things that churches are supposed to do. Ask the class if we do these things in this church.

Pray: Thank Jesus for providing the Church for us. Ask Him to help us be a part of the Body of Christ.

Parent Question: How does the Church help us to grow in our walk with the Lord?

FURTHER STUDY

Commentary on Acts 2 by David Guzik

The Holy Spirit Is Poured Out On the Church

A. The initial experience of the filling of the Holy Spirit.

1. (1-4a) The disciples are filled with the Holy Spirit.

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. And they were all filled with the Holy Spirit.

a. **The Day of Pentecost** was a Jewish feast held fifty days after Passover. It was a time to celebrate the firstfruits of the harvest.

i. At Passover, the first sheaf reaped from the barley harvest was presented to God. But at Pentecost, the firstfruits of the wheat harvest were given to God; therefore, Pentecost is called *the day of firstfruits* ([Numbers 28:26](#)).

ii. Also, Jewish tradition taught that **Pentecost** commemorated the day when the Law was given to Israel. The Jews sometimes called **Pentecost** *shimchath torah*, or "Joy of the Law."

iii. So on the Old Testament **Day of Pentecost**, Israel received the Law, and on the New Testament **Day of Pentecost**, the Church received the Spirit of Grace in fullness.

b. Notice that the followers of Jesus were **all with one accord in one place**. They were gathered together sharing the same heart, the same love for God, the same trust in His promise, and the same geography.

i. Before we can be filled, we must recognize our emptiness; by gathering together for prayer, in obedience, these disciples were doing just that. They recognized they did not have the resources in themselves to do what they could or should, they had to rely on the work of God.

c. The association of the sound of a **rushing mighty wind**, filling the **whole house**, with the outpouring of the Holy Spirit is unusual. But it probably has connection with the fact that in both the Hebrew and Greek languages, the word for *spirit* (as in *Holy Spirit*) is the same word for *breath* or **wind**. Here, the **sound from heaven** is the sound of the Holy Spirit being poured out on the disciples

d. The **divided tongues, as of fire**, appearing over each one are also unusual. It probably should be connected with John the Baptist's prophecy that Jesus would *baptize you with the Holy Spirit and with fire* ([Matthew 3:11](#)).

i. The idea behind the picture of **fire** is usually purification, as a refiner uses fire to make pure gold. Or fire can burn away what is temporary, leaving what will last. This is an excellent illustration of the principle that the filling of the Holy Spirit is not just for abstract power, but for *purity*.

ii. In certain places in the Old Testament, God showed His special pleasure with a sacrifice by kindling the fire for it Himself. Fire from heaven came down and consumed the sacrifice. The experience of the followers of Jesus on Pentecost is another example of God sending fire from heaven to show His pleasure and power, but this time, it descended upon *living sacrifices* ([Romans 12:1](#)).

iii. Under the Old Covenant, the Holy Spirit rested on God's people more as a *nation*, that is, Israel. But under the New Covenant, the Holy Spirit rests upon God's people as *individuals* - the tongues of fire **sat upon each of them**.

iv. "The Church can be repaired by no other means, saving only by the giving of the Holy Spirit." (Calvin)

e. Essentially, the **rushing mighty wind** and the **tongues, as of fire**, were only unusual, temporary phenomenon, which accompanied the true gift: **And they were all filled with the Holy Spirit**.

i. While it would be wrong to expect a **rushing mighty wind** or **tongues, as of fire**, to be present today when the Holy Spirit is poured out, we can experience the true gift. We, just as they, can be **all filled with the Holy Spirit**.

ii. But we should do what the disciples did before and during their filling with the Holy Spirit. The disciples were filled *in fulfillment of a promise*. They were filled as they *received in faith*. They were filled *in God's timing*. They were filled *as they were together in unity*. And they were filled *in unusual ways*.

2. (4b-13) The phenomenon of speaking in tongues.

And began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how *is it that* we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs; we hear them speaking in our own tongues the wonderful works of God." So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" Others mocking said, "They are full of new wine."

a. **And began to speak with other tongues**: In response to the filling of the Holy Spirit, those present (not only the twelve apostles) **began to speak with other tongues**. These were languages that they were never taught, and they spoke these languages **this as the Spirit gave them utterance**.

b. **Devout men, from every nation under heaven**: The multitude from many nations gathered in Jerusalem because of the Feast of Pentecost. Many of these were the same people who gathered in Jerusalem at the last feast, Passover, when an angry mob demanded the execution of Jesus.

c. A crowd quickly gathered, being attracted by **this sound**, which was either the sound of the *rushing mighty wind* or the sound of speaking in **other tongues**. When the crowd came, they heard the Christians speaking in their own foreign languages. Apparently, the Christians could be heard from the windows of the upper room, or they went out onto some kind of balcony or into the temple courts.

i. Not many homes of that day could hold 120 people. It is far more likely that this upper room was part of the temple courts, which was a huge structure, with porches and colonnades and rooms. The crowd would come from people milling about the temple courts.

d. The crowd heard the Christians **speaking ... the wonderful works of God**. **All were amazed and per-**

plexed, but **some** used it as a means of honest inquiry, asking, "**Whatever could this mean?**" **Others** used it as an excuse to dismiss the work of God, saying, "**They are full of new wine.**"

i. **Look, are not all these who speak Galileans?** Galileans were known as uncultured and poor speakers. This was all the more reason to be impressed with their ability to speak eloquently in other languages. "Galileans had difficulty pronouncing gutturals and had the habit of swallowing syllables when speaking; so they were looked down upon by the people of Jerusalem as being provincial." (Longenecker)

ii. They all spoke in different tongues, yet there was a unity among the believers. "Ever since the early church fathers, commentators have seen the blessing of Pentecost as a deliberate and dramatic reversal of the curse of Babel." (Stott)

3. **Whatever could this mean?** What are we to make of the phenomenon of speaking in tongues?

a. Speaking in tongues has been the focal point for significant controversy in the church. People still ask the same question these bystanders asked on the day of Pentecost.

b. There is no controversy that God, at least at one time, gave the church the gift of tongues. But much of the controversy centers on the question, "what is God's *purpose* for the gift of tongues?"

i. Some think that the gift of tongues was given primarily as a sign to unbelievers ([1 Corinthians 14:21-22](#)) and as a means to miraculously communicate the gospel in diverse languages. They believe there is no longer the need for this sign, so they regard tongues as a gift no longer present in the church today.

ii. Others argue that the gift of tongues, while a sign to unbelievers as stated by [1 Corinthians 14:21-22](#), are *primarily* a gift of communication between the believer and God ([1 Corinthians 14:2, 13-15](#)), and is a gift still given by God today.

c. Many mistakenly interpret this incident in [Acts 2](#), assuming that the disciples used tongues to preach to the gathered crowd. But a careful look shows this idea is wrong.

i. Notice what the people heard the disciples say: **Speaking ... the wonderful works of God.** The disciples declared the praises of God, thanking Him with all their might in unknown tongues. The gathered crowd merely *overheard* what the disciples exuberantly declared to God.

ii. The idea that these disciples communicated to the diverse crowd in tongues is plainly wrong. The crowd *had* a common language (Greek), and Peter preached a sermon to them in that language! ([Acts 2:14-40](#))

d. The gift of tongues *is* a personal language of prayer given by God, whereby the believer communicates with God beyond the limits of knowledge and understanding ([1 Corinthians 14:14-15](#)).

i. Tongues has an important place in the devotional life of the believer, but a small place in the corporate life of the church ([1 Corinthians 14:18-19](#)), especially in "public" meetings ([1 Corinthians 14:23](#)).

ii. When tongues *are* practiced in the corporate life of the church, it must be carefully controlled, and never without an interpretation given by the Holy Spirit ([1 Corinthians 14:27-28](#)).

iii. The ability to pray in an unknown tongue is not a gift given to every believer ([1 Corinthians 12:20](#)).

iv. The ability to pray in an unknown tongue is *not* the evidence of the filling of the Holy Spirit. This emphasis leads many to seek the gift of tongues (and to counterfeit it) merely to prove to themselves and others that they really are filled with the Holy Spirit.

4. Is the speaking **with other tongues as the Spirit gave them utterance** in [Acts 2](#) the same *gift of tongues* described in [1 Corinthians 12](#) and [14](#)?

a. Some say we are dealing with two separate gifts. They argue that the 1 Corinthians gift must be regulated and restricted, while the [Acts 2](#) gift can be used any time without regulation. Those who believe they are two separate gifts emphasize that the speech of [Acts 2](#) was immediately recognized by foreign visitors to Jerusalem, while the speech of 1 Corinthians was unintelligible to those present except with a divinely granted gift of interpretation.

b. However, this doesn't take into account that the differences have more to do with the *circumstances* in which the gifts were exercised than with the gifts *themselves*.

c. In Jerusalem, the group spoken to was uniquely multi-national and multi-lingual; at that time (Pentecost), Jews of the dispersion from all over the world were in the city. Therefore, the likelihood that foreign ears would hear a tongue spoken in their language was much greater. On the other hand, in Corinth (though a rather cosmopolitan city itself), the gift was exercised in a local church, with members all sharing a common language (Greek). If one had the same diversity of foreigners visiting the Corinthian church when all were speaking in tongues, it is likely that many would hear members of the Corinthian church **speaking in our own tongues the wonderful works of God**.

d. As well, it should never be assumed that each person among the 120 who spoke in tongues on the Day of Pentecost spoke in a language immediately intelligible to human ears present that day. We read they *all ... began to speak with other tongues*; therefore there were more than 120 individuals speaking in tongues. Since the nations spoken of in [Acts 2:9-11](#) number only fifteen (with perhaps others present but not mentioned), it is likely that many (if not most) of the 120 spoke praises to God in a language that was not understood by someone immediately present. The text simply does not indicate that someone present could understand *each person* speaking in tongues.

e. However, we should not assume those who were not immediately understood by human ears spoke "gibberish," as the modern gift of tongues is called with derision. They may have praised God in a language completely unknown, yet completely human. After all, what would the language of the Aztecs sound like to Roman ears? Or some may have spoke in a completely unique language given by God and understood by Him and Him alone. After all, communication with God, not man, is the purpose of the gift of tongues ([1 Corinthians 14:2](#)). The repetition of simple phrases, unintelligible and perhaps nonsensical to human bystanders, does not mean someone speaks "gibberish." Praise to God may be simple and repetitive, and part of the whole dynamic of tongues is that it bypasses the understanding of the speaker ([1 Corinthians 14:14](#)), being understood by God and God alone.

f. All in all, we should regard the gift of [Acts 2](#) and the gift of tongues in 1 Corinthians as the same, simply because the same term is used for both in the original language (*heterais glossais*). Also, the verb translated *gave them utterance* in [Acts 2:4](#) is frequently used in Greek literature in connection with spiritually prompted (ecstatic) speech, not mere translation into other languages.

[For commentary on vs. 14-36, go to <http://www.enduringword.com>]

C. The response to Peter's preaching.

1. ([Act 2:37](#)) They respond with a question: **What shall we do?**

Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

a. It is fascinating to see what an incredible work of the Holy Spirit happened here. Peter offered absolutely no invitation, merely a declaration of truth, but the listeners themselves gave the invitation!

i. The exercise of the gift of tongues produced nothing in the listeners but astonishment and mocking; it wasn't until the gospel was preached that conviction from the Holy Spirit came. This was the work God really wanted to accomplish.

b. **Cut to the heart** is a good way of describing the conviction of the Holy Spirit. They now knew that they were responsible for the death of Jesus (as each of us are), and that they had to do something about it.

i. Peter had a little experience with cutting before; when Jesus was arrested, he cut off the right ear of one of the men who came to arrest Jesus ([John 18:10](#)). All this was an embarrassing mess that Jesus had to clean up - this was Peter in the flesh, doing the best *he* could with a literal sword of human power.

ii. When the resurrected Jesus changed Peter's life, and when the power of the Holy Spirit had come upon him, he did some effective cutting: Cutting hearts, opening them to Jesus. This is what Peter could do in the power of the Spirit, doing God's *best* with the sword of the Spirit, God's Word. Which sword was more powerful?

c. When God is working on someone's heart, they *want* to come to Him; they will act to come to Him. Perhaps that's why people are listening to this right now, because they want to come to God!

2. ([Act 2:38-40](#)) Peter invites the multitude to come to Jesus.

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."

a. Peter must have been pleasantly astounded to see what God had done in this situation; instead of people wanting to crucify him because of Jesus, thousands of people want to trust in Jesus as Lord and Messiah.

b. **Repent, and let every one of you be baptized:** Responding to the question, "*What shall we do?*" Peter gave them something to *do*. This means that we must *do* something to be saved, we must *do* something to follow Jesus; it doesn't just "happen."

c. The first thing Peter told them to *do* is **repent**. To repent does not mean to feel sorry, but it means to change one's mind or direction - they had thought a certain way about Jesus before (considering Him worthy of crucifixion), now they must turn around their thinking, embracing Him as Lord and Messiah.

i. **Repent** sounds like such a harsh word in the mouths of many preachers and in the ears of many listeners, but it is an essential aspect of the gospel. **Repent** has been rightly called "the first word of the gospel."

ii. When John the Baptist preached, he said *Repent, for the kingdom of heaven is at hand!* ([Matthew 3:2](#)). When Jesus began to preach, He said *Repent, for the kingdom of heaven is at hand* ([Matthew 4:17](#)). Now when Peter begins to preach, he starts with **repent!**

iii. Repentance must never be thought of as something we must do *before* we can come back to God. Repentance describes what coming to God is. You can't turn *towards* God without turning *from* the things He is against.

iv. In this sense, **repent** is a word of great hope. It says "You don't have to continue the way you've been going, you can turn to God," something many people desperately want.

d. The second thing Peter says they must do is **be baptized in the name of Jesus Christ**, as an expression of their belief and complete trust in Him.

i. Baptism made a clear statement. In that day, Jews were not commonly baptized, only Gentiles who wanted to become Jews. For these Jewish men and women to be baptized showed just how strongly they felt they needed Jesus.

ii. "While baptism with water was the expected symbol for conversion, it was not an indispensable criterion for salvation." (Longenecker)

e. **The promise is to you and to your children, and to all who are afar off:** As they repented and demonstrated faith and obedience by baptism, the gift of the Holy Spirit would be given to them as it was given to the original group of disciples. Peter also specifically promised that the **promise** of the Holy Spirit would be given to those who believe in all succeeding generations (**all who are afar off**).

i. They saw the glorious work of the Holy Spirit among the disciples, and Peter told them that it was something that these people could take part in; they didn't only have to be observers. And since the promise is for **all who are afar off**, it includes all people up to the present time.

f. **And with many other words he testified and exhorted them:** Peter's sermon didn't end there. He continued to urge the crowd to come to Jesus in repentant surrender.

g. **Be saved from this perverse generation:** Any generation that is responsible for putting Jesus to death is a **perverse generation**. But since *every* generation is responsible for Jesus' death, every generation needs salvation.

3. ([Act 2:41](#)) The response to Peter's sermon.

Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.

a. **About three thousand souls were added to them:** This day of Pentecost saw an amazing harvest of souls. The church went from about 120 people to 3,120 people in one day.

i. Think of how this touched lives. Many of the 3,000 were undoubtedly pilgrims who came to Jerusalem for the feast of Pentecost, expecting something special from God, but not expecting anything like this. Many in this crowd would eventually travel far from Jerusalem, back to their homes, taking the good news of Jesus Christ with them.

b. **Those who gladly received his word were baptized:** Those who believed on Jesus that day did so **gladly**, even making a dramatic statement in baptism. They would not have submitted to baptism unless they were fully convinced of who Jesus was and their great need for Him as a Savior.

i. How could you baptize 3,000 people? There were huge resources of water available on the temple mount, and pools and reservoirs nearby, so it was not difficult to find a place where the baptisms could take place.

c. What a baptism service that must have been! But God continues to do such great things. After the 1990 Summer Harvest Crusade, there was a mass baptism at Corona del Mar. They couldn't count how many were baptized, but the event was attended by more than 5,000 people. It was reported as the largest baptism service in the history of America.

D. The life of these first believers.

1. ([Act 2:42](#)) The foundation of their Christian life.

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

a. On the day of Pentecost, the sound of the rushing wind, the tongues of fire, and the conversion of 3,000 were all remarkable events; but the things described in [Acts 2:42](#) were the abiding legacy of God's work.

b. First, they **continued steadfastly in the apostles' doctrine**: They relied on the apostles to communicate to them who Jesus was and what He had done. They just trusted in Jesus; now they want to know more!

i. **Continued steadfastly** uses a Greek verb communicating "a steadfast and single-minded fidelity to a certain course of action." (Longenecker) There was to be no departure from the **apostles' doctrine**, because it was the truth of God.

ii. Thankfully, God allows us to sit under the **apostles' doctrine** - the New Testament record. Every pastor should seek to be unoriginal, in the sense that we don't have our own doctrine, but the **apostles' doctrine**.

c. They continued in **fellowship**: The Greek word *koinonia* has the idea of association, communion, fellowship, and participation; it means to *share* in something.

i. As Christians, we share the same Lord Jesus, we share the same guide for life, we share the same love for God, we share the same desire to worship Him, we share the same struggles, we share the same victories, we share the same job of living for Him, we share the same joy of communicating that gospel to others.

d. They continued **in the breaking of bread**: Even living so close to the time when Jesus was crucified, they still never wanted to forget it - how much more should we?

e. They continued **in prayers**. Whenever God's work is done, God's people are praying.

f. Everything else we read about the power and glory of the early church flows from this foundation of the word, fellowship, remembrance of Jesus' work on the cross, and prayer.

i. From Luke's description of the early Christian community, "The educated reader would have got the impression here that the Greek ideal of society had been realized." (Dictionary of New Testament Theology)

2. ([Act 2:43](#)) The presence of the power of God.

Then fear came upon every soul, and many wonders and signs were done through the apostles.

a. The power of God was evident because **fear came upon every soul**. One of the greatest, most powerful works God can do is to change the human heart towards a reverent honor of the Lord.

b. The power of God was evident because **many wonders and signs were done**, and where God is moving, lives will be touched in miraculous ways.

3. ([Act 2:44-45](#)) Their close hearts and sharing in the common life of Jesus.

Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need.

a. **Now all who believed were together, and had all things in common**: With the influx of more than 3,000

believers, most of whom stayed in Jerusalem and didn't have jobs, the family of Christians *had* to share if they were to survive.

i. We shouldn't regard this as "early communism," because it was voluntary, temporary, and flawed to the extent that the church in Jerusalem was in continual need of financial support from other churches. Also, we don't have any evidence this continued very long.

b. The Jews had a tremendous custom of hospitality during any major feast like Pentecost; all visitors were received into private homes, and no one could charge for giving a bed or a room to a visitor or for supplying their basic needs. The Christians took this tremendous feast-time hospitality and made it an everyday thing.

c. **Sold their possessions and their goods, and divided them among all, as anyone had need:** The power of God is evident here because Jesus became much more important to them than their possessions.

4. ([Act 2:46-47](#)) The Christian family lived together and grew.

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

a. **So continuing daily with one accord in the temple, and breaking bread from house to house:** The church is meant to worship God and learn His Word together, but it is meant to do more; God wants us to share our *lives* with one another.

b. **Praising God and having favor with all the people:** Their Christian experience was daily, joyful and simple - good examples for us to follow.

c. **And the *Lord* added to the church daily those who were being saved:** This is God's prescription for church growth. If we take care to follow the example of [Acts 2:42-47a](#), God will take care of growing the church Himself.