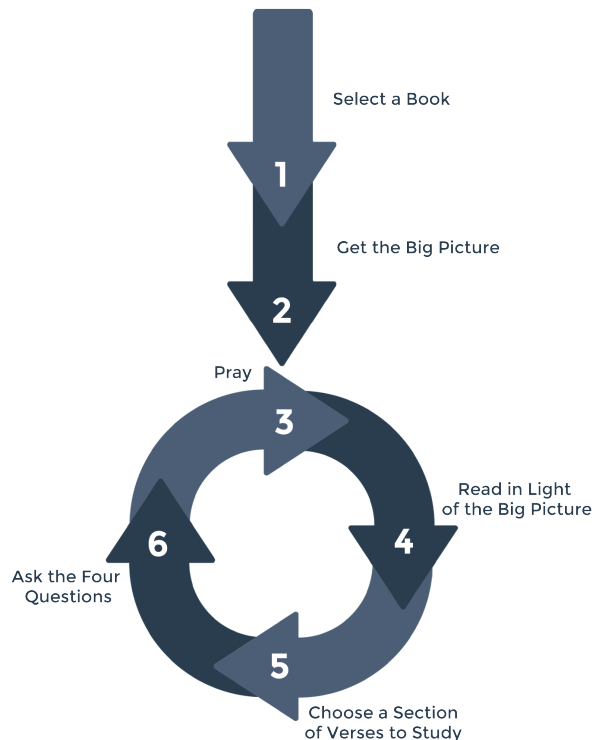


**SATURATION
BIBLE STUDY**
APPENDIX EIGHT

Guided Passage Study
Acts 1:8

We are going to take the six-stage path mentioned in chapter 13 and walk through Acts 1:6–8, focusing specifically on verse eight.



HERE ARE A FEW REMINDERS BEFORE WE JUMP INTO THE STUDY:

1. There is no rush. Take your time throughout the study to think, review, and reflect upon the passage.
2. Saturate in the passage and take the study with you throughout the day. Consider writing the verses on a notecard and carrying it with you to think, ask questions, make observations, etc.
3. This study will likely take you a few days to go through (again, there is no pressure to rush). So before you start engaging with the passage each day:

3a. Start with prayer. Ask God to prepare your heart and give you insight into His Word. Invite Him into the study and declare your desire to know (ginōskō) Him more and be transformed by truth.

3b. Read the passage (Acts 1:6–8) multiple times and consider the larger context of Acts 1:1–11.

WHAT YOU'LL NEED

1. Bible – I encourage you to have a physical Bible handy for these studies. While you could use online and digital resources, I've found reading and studying from a physical Bible changes the way I engage with the text. Use whatever primary translation you typically use (and if you are looking for a good translation, I encourage you to use a word-for-word translation such as: KJV, NKJV, NASB, LSB, ESV, CSB, etc.).

2. Notebook or computer – to record your observations and thoughts, use pen and paper, a computer or digital device, or a combination of both.

1. SELECT A PASSAGE

Ideally, we would select an entire book or long passage to study, but for the sake of this guided study, we will focus on Acts 1:8 and its surrounding context.

2. GET THE BIG PICTURE

The 30,000-foot view

2.1 – THE AUTHOR

Who wrote the book?

The author of Acts isn't explicitly mentioned, though in 1:1 he mentions, "The first account I composed, Theophilus, about all that Jesus began to do and teach ..." If we search the Bible for "Theophilus," we discover it only appears twice (in Luke 1:3 and Acts 1:1). Based upon this and Christian tradition, we know Luke is the author of this two-volume book: Luke/Acts.

But what do we know about Luke? Read the following passages and record what you discover about him: Colossians 4:14; 2 Timothy 4:11; Philemon 1:24. Also consider the "we" passages in

Acts, where it is presumed Luke joined Paul in his ministry: Acts 16:10–17; 20:5–21:18; 27:1–28:16.

For more consideration, read this paragraph taken from the Bible handbook *Talk Thru the Bible*:

Luke may have been a Hellenistic Jew, but it is more likely that he was a Gentile (this would make him the only gentile contributor to the New Testament). In Colossians 4:10–14, Paul lists three fellow workers who are “of the circumcision” (Col. 4:10–11) and then includes Luke’s name with two Gentiles (Col. 4:12–14). Luke’s obvious skill with the Greek language and his phrase “their own language” in Acts 1:19 also imply that he was not Jewish. It has been suggested that Luke may have been a Greek physician to a Roman family who at some point was set free and given Roman citizenship. ... Tradition also says that Luke was from Syrian Antioch, remained unmarried, and died at the age of eighty-four.

Suggested dates for the writing of Acts range from A.D. 62 to the middle of the second century. Twentieth-century archaeological discoveries have strikingly confirmed the trustworthiness and precision of Luke as a historian and show that his work should be dated in the first century. Luke’s perplexingly abrupt ending with Paul awaiting trial in Rome has led many to believe that Acts was completed prior to Paul’s trial (A.D. 62). If it was written after this crucial event, why didn’t Luke mention the outcome? Luke may have had a reason, but the simplest explanation of his silence is that Paul had not yet stood before Caesar. Acts gives no hint of the persecution under Nero (A.D. 64), Paul’s death (A.D. 68), or the destruction of Jerusalem (A.D. 70).¹

2.2 – THE AUDIENCE

Who was the author writing to?

Read Acts 1:1 and Luke 1:1–4.

Note that “Theophilus” is a Greek name meaning “friend of God.” Many scholars presume Theophilus was the financial benefactor behind Luke's research and writing of the two-volume book of Luke/Acts.

2.3 – THE AUTHOR’S PURPOSE OF THE BOOK

What’s the point?

Luke explains his two-volume book: “Many people have set out to write accounts about the events that have been fulfilled among us. They used the eyewitness reports circulating among us from the early disciples. Having carefully investigated everything from the beginning, I also have decided to write an accurate account for you, most honorable Theophilus, so you can be certain of the truth of everything you were taught” (Luke 1:1–4, NLT).

Though the book may have been originally intended for Theophilus, it was circulated with the other Gospel accounts within the Early Church.

Stephen Manley says this about Luke and Acts having the same focus:

*Luke’s purpose for writing the Book of Acts is the same as his purpose for writing the Gospel of Luke, the truly former account. ... Luke writes one book, not two. He has the same purpose, and he uses the same style and thrust in each volume. Thus, there is no way to grasp the Book of Acts without first understanding the flow from the Gospel of Luke. What is the theme? This is the proposition. **There is a divine God who is acting in redemptive ways. Every story, every circumstance, every scene is about a God activity thing.**²*

YOUR SUMMARY THE AUTHOR’S PURPOSE:

2.4 – THE BACKGROUND

What's going on?

Acts 1 picks up where Luke 24 leaves off. Read Luke 24:1–12, 36–53, and Acts 1:1–11. Notice that Acts begins with a summary and greater explanation of what is recorded at the end of Luke. Consider using the other Gospel accounts for more details.

Summarize the background and the overall context for Acts 1:1–11.

2.5 – THE GENRE

What's the category?

The book of Acts is a historical account of what happened in the Early Church.

2.6 – OUTLINE OF THE PASSAGE

What is the structure?

Typically, we'd want to create an outline of the entire book, but since our focus is on a smaller passage, read through Acts 1:1–11 multiple times and break it into several key sections. Make sure you name (title) each section.³

2.7 – MAJOR THEMES AND TOPICS

What's it all about?

The major theme of Acts is the movement and action of the Holy Spirit in the lives of the apostles and members of the Early Church.

Read through our passage (Acts 1:1–11) and record any repeated themes, topics, words, or phrases.

3. PRAY

Before engaging with the text, ask the Holy Spirit to give you insight, wisdom, and understanding into His Word.

I love using Ephesians 1:17–18 as a Bible study prayer—“God, give me a spirit of wisdom and revelation in the knowledge of You. I pray that the eyes of my heart may be enlightened ...”

Take the time before every study to:

- Consecrate your heart and mind
- Surrender your life and will
- Ask for wisdom, insight, and grace to understand
- Commit to obey His Word regardless of how difficult it may be
- Declare that you desire to know Him (not just information) and that you long for the Word to sanctify and transform your life so that you might be conformed to the image of Christ
- Ask for His involvement, grace, and enablement not only in the study but to live it out

4. READ IN LIGHT OF THE BIG PICTURE

Now that we’ve walked through the “big picture” of Acts, take the time to read through the entire book. While this will take some time, it will be helpful to see our passage (Acts 1:1–11) in light of the entire book. As you read, consider how the book illuminates, explains, and deepens our passage (and visa versa).

5. CHOOSE A SECTION OF VERSES TO STUDY

If we were to study the entire book of Acts, we’d start with the introduction (1:1–3) and move through the book section by section. However, for the rest of this guided study, we will narrow our focus of study to Acts 1:6–8, specifically verse eight.

6. ASK THE FOUR QUESTIONS

6.1 – WHAT DOES THE TEXT SAY? (OBSERVATION)

Remember, the observation stage will take the longest amount of time. Don’t feel rushed working through this section but take several days (or weeks) to work through the observations.

6.1.1 – Start with reading Acts 1:6–8 in a variety of translations. As you do, notice differences between translations and key words that stand out to you.

NASB – So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

ESV – So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

NKJV – Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But 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.”

NIV – Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

NLT – So when the apostles were with Jesus, they kept asking him, “Lord, has the time come for you to free Israel and restore our kingdom?” He replied, “The Father alone has the authority to set those dates and times, and they are not for you to know. But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth.”

LSB – So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” But He said to them, “It is not for you to know times or seasons which the Father has set by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the end of the earth.”

AMP – So when they were assembled, they asked Him, “Lord, is this the time when You will reestablish the kingdom and restore it to Israel?” He said to them, “It is not for you to become

acquainted with and know what time brings [the things and events of time and their definite periods] or fixed years and seasons (their critical niche in time), which the Father has appointed (fixed and reserved) by His own choice and authority and personal power. But you shall receive power (ability, efficiency, and might) when the Holy Spirit has come upon you, and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends (the very bounds) of the earth.”

6.1.2 – Examine verse six and, in your own words, summarize the central question the disciples are asking Jesus.

Acts 1:6 – So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?”

Consider these quotes from three commentaries on this passage:

“They thought Christ would restore the kingdom to Israel, that is, that he would make the nation of the Jews as great and considerable among the nations as it was in the days of David and Solomon, of Asa and Jehoshaphat; that, as Shiloh, he would restore the scepter to Judah, and the lawgiver; whereas Christ came to set up his own kingdom, and that a kingdom of heaven, not to restore the kingdom to Israel, an earthly kingdom.”⁴

“Once we read the disciples’ question against this [Old Testament prophetic background—Ezekiel 36–37; Isaiah 49:5–6] , we realize that it is a legitimate question asked by Israelites in the presence of the resurrected Messiah—Israelites who have particular expectations about the future and who are now being confronted with that future. This background sheds great light on Jesus’ response as well. The Lord does not rebuke the disciples for asking the question. He tells them that they do not or cannot know the time in familiar terms; only the Father knows the exact time. He redirects their question to the more important issue that focuses the disciples on a different idea of time. The disciples are thinking in regard to the consummation, the final establishment

of the kingdom. They are also likely thinking of a decisive event. But Jesus directs them away from a specific day and instead focuses on the situation that exists as a result of his resurrection. The kingdom is being restored and will continue to be restored through the coming of the promised Holy Spirit, who will empower the disciples. The restoration begins now.”⁵

“Israel at this time was under the political domination of Rome. Most Jews were unhappy with this situation and longed for the time that God would sovereignly intervene in fulfillment of the prophetic texts and remove these impure and arrogant Gentiles from power. The nation took matters into their own hands in A.D. 66 and inaugurated a war with the Roman forces that eventually led to the destruction of Jerusalem and the temple. It appears that the disciples still did not completely understand the nature of this phase of the kingdom plan that Jesus was inaugurating. In fairness to them, however, we need to realize that they had not yet received the indwelling presence of the Holy Spirit. After Pentecost, there was no more misunderstanding about this issue.”⁶

What insight into the cultural context do these quotes give you into the mindset of the disciples?

Many scholars point out that the disciples were asking a cultural question. Because the Roman Empire had taken over the known world, the Jews during Jesus’ day thought that when the Messiah came, He would free Israel from the Roman bondage and restore the nation to the glory days of David and Solomon. While the question is not bad, Jesus shifts their focus away from the political to the spiritual (in verses 7–8).

For additional insight into this cultural perspective, consider our passage in light of John 6:14–15.

6.1.3 – Verse eight becomes the focal point of the entire section. Jesus, in essence, is answering the question the disciples should have been asking but didn't. Let's begin to observe the text from a variety of angles.

Start with making a list of observations you see in the verse and write down any questions you have.

Acts 1:8 (ESV) – But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

6.1.4 – The Holy Spirit is the central focus of verse eight. The power and witness come as a result of the Holy Spirit “coming upon you.” What do you know about the Holy Spirit? Make a list of everything you know about the Holy Spirit; use the verses below for additional help and insight.

- Genesis 1:2
- Exodus 31:1-11
- Psalm 139:1-24
- Isaiah 11:1-16
- Jeremiah 31:31-34
- Ezekiel 36:26-27; 37:1-14
- Joel 2:28-29
- Matthew 3:11-17; 28:19-20
- Luke 2:25-35; 4:18; 11:11-13; 24:49-53
- John 3:1-4:26; 6:60-66; 7:37-39; 14:1-16:33; 20:19-25
- Acts 2:1-4; 2:14-39; 4:5-12; 6:1-15; 10:17-11:30; 15:6-29; 19:1-10
- Romans 5:1-5; 7:6; 8:1-30
- 1 Corinthians 2:1-16; 3:5-17; 6:11, 19; 12:1-31
- 2 Corinthians 1:15-2:2; 3:1-18; 5:1-8; 6:1-10; 13:11-14
- Galatians 3:1-4:7; 5:1-26; 6:6-10
- Ephesians 1:3-14; 2:18-22; 3:14-21; 5:15-21; 6:10-20
- 1 Thessalonians 1:2-10
- 1 Timothy 3:14-4:5
- 2 Timothy 1:6-14
- Titus 3:1-8
- Hebrews 3:7-15; 6:1-8; 9:6-15
- James 4:1-6
- 1 Peter 1:1-12
- 2 Peter 1:21
- 1 John 2:20, 25-27; 3:24-4:16; 5:6-13

6.1.5 – Word studies are important as they give you insight and depth into the meaning of a passage (the linguistic context). During your study, you can either look up any word you don't know or determine the main keywords in the passage and focus on those. In verse eight, there are two keywords we need to define: **power** and **witness**. Two additional word studies that could be helpful to examine (as they are the main verbs in the passage) are **you shall receive** and **you shall be**.

For a tutorial on how to do word studies in a free online resource like blueletterbible.org, visit deeperChristian.com/saturationbook.

POWER

- Greek word: **dynamis**
- Definition: strength, power, ability
- Found 120x in NT
- Translated (in KJV) as: power (77x), mighty work (11x), strength (7x), miracle (7x), might (4x), virtue (3x), mighty (2x)

Read through a variety of the 120 places the word **dynamis** shows up in the New Testament (giving specific focus to the verses in Acts, as it is our book of focus) and make a list of insights and observations you discover about how this word is used. For example, I notice that dynamis is often used as the type of power that is physically seen or demonstrated (for example: miracles)—in contrast to an inner or hidden strength/power.

WITNESS

- Greek word: ***martys***
- Definition: a witness
- Vine's Dictionary: where English gets its word "martyr" (one who bears "witness" by his death); denotes "one who can or does [declare] what he has seen or heard or knows"
- Found 34x in NT
- Translated (in KJV) as: witness (29x), martyr (3x), record (2x)

Read through a variety of the 34 places the word ***martys*** shows up in the New Testament (giving specific focus to the verses in Acts, as it is our book of focus) and make a list of insights and observations you discover about how this word is used. For example, I notice while this word can be used for someone who dies for their faith (what we typically think of when we hear the word "martyr"), it is also used for those who strongly believe something and stand resolutely for it.

YOU SHALL RECEIVE/YOU SHALL BE

It is often important to examine the main verbs of a passage, as verbs drive the action in a sentence. In Acts 1:8 we have two main verbs (*you shall receive* and *you shall be*). Even if you don't know Greek or grammar, looking at the "parsing" (grammatical parts) of a verb can help you determine what is going on in the passage.

You shall receive (Greek: **lambanō**)

Speech: Verb

Tense: Future (*this will happen in the future*)

Voice: Middle

Mood: Indicative (*a simple statement of fact*)

Person: 2nd Person

Number: Plural (*the entire group, not a specific individual*)

You shall be (Greek: **eimi**)

Speech: Verb

Tense: Future (*this will happen in the future*)

Voice: Middle

Mood: Indicative (*a simple statement of fact*)

Person: 2nd Person

Number: Plural (*the entire group, not a specific individual*)

Notice both of these main verbs have the same tense, voice, mood, person, and number. Jesus is saying that when the Holy Spirit comes (in the future—which we know is at Pentecost in Acts 2) upon the group ("plural" – speaking of the group, not an individual), they will receive power and be witnesses (a simple statement of fact—this isn't a possibility but a certainty).

*Also note there is seemingly a third verb in the passage "has come upon." But further investigation into its parsing, we discover that the "mood" of the Greek word **eperchomai** is a "participle"—meaning though it appears as a verb, it will function (typically) as a noun or adjective. Young's Literal Translation renders it:*

"at the coming of the Holy Spirit upon you."

6.1.6 – As we examined, the historical event of Pentecost, which Jesus promised with the coming of the Holy Spirit, was in the future for the disciples (between 7–10 days). Yet, we can look at the historical context of this event and better understand what Jesus refers to.

- Pentecost comes from the Greek word *pentēkostē*, meaning “fiftieth” (fifty days after Passover)
- What can you discover about Pentecost from Acts 2:1–4 and Peter’s explanation of what happened (see Acts 2:5–47)?
- What else is this event called? (see Luke 24:49; Acts 1:4; 2:33)
- How does the giving of the Holy Spirit at Pentecost compare to and fulfill the first Pentecost (also called the Feast of Weeks or the Feast of Harvest ... celebrating the giving of the Law)? See Exodus 19:16–20; 23:16; 32:28; 34:22–23; Leviticus 23:15–21; Deuteronomy 4:10–13; 16:16–17.

6.1.7 – The geographical context is a primary focus in this passage. Jesus refers to four key geographical locations. See what you can discover about each (biblically and geographically), how they are related, and consider what significance these four locations have in the context of Jesus talking with His disciples. Consider using an online Bible dictionary (like blueletterbible.org) and atlas.

Jerusalem

Judea

Samaria

Ends of the Earth

6.1.8 – Are there any other observations, questions, or insights you can glean from our passage? Consider using the “what to look for” list in Appendix 5.

6.1.9 – After making your list of observations, it is sometimes helpful to consult commentaries and other Bible resources to see if there are any additional insights you missed or ideas that spark more observations. Resources can also help you find answers to unresolved questions.

Remember that commentaries are not Scripture, and you need to be discerning while reading them; as such, it can help to use resources from multiple theological perspectives so you can wrestle with the text and come to a conclusion yourself.

Consider examining several free commentaries on Acts 1:8 in an online resource (like blueletterbible.org). I've also given several quotations below from other commentaries I've paid for (in no particular order).

HIGHLIGHT OR SUMMARIZE YOUR DISCOVERIES:

The locations mentioned in this verse represent a geographical broadening in scope of the apostles' mission, from Israel's capital, to the land of Israel, and to the entire world. This also reflects the structure of the book of Acts: The Church spreads in Jerusalem (chs. 1–7), in Judea and Samaria (ch. 8), and to the surrounding nations (chs. 9–28). Compare Isa 49:6.⁷

An Old Testament prophet had called the people of Israel to be God's witnesses in the world (Isa. 43:10; 44:8); the task which Israel had not fulfilled was taken on by Jesus, the perfect Servant of the Lord, and shared by him with his disciples. The close relation between God's call to Israel, "you are my witnesses," and the risen Lord's commission to his apostles, "you will be my witnesses," can be appreciated the more if we consider the implications of Paul's quotation of Isa. 49:6 in Acts 13:47. There the heralds of the gospel are spoken of as a light for the Gentiles, bearing God's salvation "to the end of the earth"; here "the end of the earth" and nothing short of that is to be the limit of the apostolic witness.⁸

you will be witnesses to me. *This statement sums up the main theme of Acts; the apostles are to give testimony to all peoples about what Jesus "did and taught" (1:1), in effect, about the Word of God that he preached: "In his name repentance for the forgiveness of sins shall be preached to all the nations—beginning from Jerusalem! You are witnesses of this!" (Luke 24:47–48). It must now spread abroad through such testimony borne by Jesus' followers, first of all by apostles, but then by others; they are all to become ministers of the Word, empowered by his Spirit. Testimony thus becomes a literary theme in Acts, reappearing in 1:22; 2:32; 3:15; 4:20, 33; 5:32; 8:25; 10:39, 41; 13:31; 18:5; 20:21, 24; 22:15, 18, 20; 23:11; 26:16; 28:23.⁹*

The sphere of the apostolic witness was to be 'in Jerusalem, and in all Judea and Samaria, and to the ends of the earth'. Jesus echoes the words and concepts of Isaiah 49:6, especially with the phrase to the ends of the earth. 'Rather than sinking roots in Jerusalem and waiting for the world to flood in, Jesus' followers are to move out from Jerusalem, through Judea and Samaria, and ultimately "to the ends of the earth".' More of this text is quoted in Acts 13:47, as a justification for Paul's ministry among the Gentiles, and it is alluded to in Luke 2:32; Acts 26:23, and possibly 28:28. 'The promise of God's reign is not simply the restoration of the preserved of Israel, but the renewal of the vocation of Israel to be a light to the nations to the ends of the earth.' Acts 1:8 is a prediction and promise of the way this divine plan will be fulfilled, rather than a command. The rest of the book shows how it happened, first in Jerusalem (chap. 2–7), then in all Judea and Samaria (chap. 8–12), and then to the ends of

the earth (chap. 13–28). However, Rome is not the ultimate goal of this mission, even though Acts finishes with Paul's ministry in that city.¹⁰

Jewish people often viewed Jerusalem as the world's center; Luke's first volume begins and ends there, but his second volume progresses from Jerusalem to Rome. Many in Luke's world thought of Spain as the western end of the earth, Ethiopia (8:27; cf. Lk 11:31) as the southern end, and knew of the east as far as China. Although Acts climaxes with the gospel reaching the heart of the empire, Luke's immediate world, "the ends of the earth" looks beyond this to all peoples (e.g., Isa 45:22; 52:10).¹¹

One of the great gifts of Pentecost is that all believers can now speak for God (2:14–21). In a sense all believers are prophets. No believer is a mere fan but a player! The apostles certainly led the church, but the gospel advanced largely through the words and deeds of unordained and uneducated people—informal missionaries. The church today, in fact, desperately needs to recover this practice. The only difference in a believer sitting in his or her American home and a foreign missionary on the field is location, not identity. Every Christian is a missionary. And so each of us should ask, Where do I serve? To whom do I minister?¹²

The first element of the risen Lord's promise is 'you will receive power' (lēmpesthe dynamin), and the qualifying clause explains that this will happen 'when the Holy Spirit comes on you' (epelthontos tou hagiou pneumatos eph' hymas; cf. Lk. 24:49). The Holy Spirit's 'coming' is not continuous but definitive (the context so delimits the aorist participle epelthontos to show that the meaning is temporal and punctiliar here), though clearly the Spirit is available at any time after Pentecost for those who repent and are 'baptized in the name of Jesus Christ' (2:38). In the light of v. 5, this coming of the Spirit upon the apostles must be equivalent to being baptized with the Holy Spirit.¹³

6.2 – WHAT DID THE PASSAGE MEAN TO THE ORIGINAL AUDIENCE? (INTERPRETATION)

So what? This is the time when we consider the interpretation of the passage. How do we understand all our observations in light of the original audience?

Go back and reread your observations, questions, and discoveries. Consider them in light of the context of Jesus giving His final words to His disciples prior to His ascension. What was Jesus telling the disciples, and how would they have understood what He said?

Write out a summary of what the passage meant to the original audience. What is the key concept (“truth nugget”)?

6.3 – HOW DOES THE INTERPRETATION CONNECT WITH THE REST OF SCRIPTURE? (CONNECTION)

Take the main concept you summarized in 6.2 and ask these three questions:

1. Are there any verses in Scripture that seem to contradict the main concept of the passage I am studying? If so, how do I reconcile my understanding of Acts 1:8 with those passages?

2. Are there any verses that can help refine my understanding of the passage I am studying? Cross-references are sometimes helpful for this.

3. How is this concept expressed, illustrated, or expanded in both the Old and New Testaments?

6.4 – WHAT DOES IT CHANGE IN MY LIFE? (APPLICATION)

As mentioned, we must apply the truth of God's Word to our lives if we want to be changed. Look back at the summary of your key concept. How can you apply the truth principle to your life? Here are some key questions to consider—don't be general; the more specific you are, the better.

- So what? What does it change in my life?
- What specific changes need to happen for me to live and apply this passage in my life?
- How does this concept apply personally to my life (my emotions, marriage, work, free time, family, thought life, etc.)?
- How will I obey and bring about those changes (by God's grace and enablement)?
- What is the one verse to commit to memory (that sums up the concept of the passage I studied)?
- What illustration can I create to remind me of the passage and the concept?
- How can I take this passage and concept and turn it into a personal prayer of surrender unto God?

Before and after you ask the questions, spend time in prayer and ask God:

- to reveal and teach you how you can apply the truth to your life
- to give you the grace to obey
- to busy His Word in your heart and enable it to bear fruit
- to take the information of His Word and allow it to radically transform your life

FOOTNOTES

¹ Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville, TN: Thomas Nelson, 1983), 327, 352.

² Stephen Manley, *Acts 1 Commentary* (Lebanon, TN: Cross Style Press, 2015), 3–4.

³ Here is my outline of our passage. Yours likely will look different but have a good reason for why you divided the passage as you did, or go back and reconsider your division points.

1:1–3 The Introduction

1:4–8 The Commission

1:9–11 The Ascension

⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 2063.

⁵ James M. Hamilton Jr. and Brian J. Vickers, *John–Acts*, ed. Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar, vol. IX, *ESV Expository Commentary* (Wheaton, IL: Crossway, 2019), 337.

⁶ Clinton E. Arnold, *Acts*, ed. Clinton E. Arnold, vol. 2B, *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids, MI: Zondervan, 2002), 9.

⁷ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Ac 1:8.

⁸ F. F. Bruce, *The Book of the Acts, The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 36.

⁹ Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, vol. 31, *Anchor Yale Bible* (New Haven; London: Yale University Press, 2008), 206.

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