



Smith Rock  
COMMUNITY CHURCH

# acts

OF THE APOSTLES

Sermon notes  
and  
study guide

For the week of  
17th January 2021  
“The Power”



## **The Path**

Acts 1:1-11 or page 856 in a church bible.

### **Main points**

#### **1. V** \_\_\_\_\_

*3 Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.*

1 Corinthians 12:3 (ESV)

#### **2. V** \_\_\_\_\_

*28 And when Jesus finished these sayings, the crowds were astonished at his teaching, 29 for he was teaching them as one who had authority, and not as their scribes.*

Matthew 7:28–29 (ESV)

#### **3. V** \_\_\_\_\_

*7 But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. 8 We are afflicted in every way, but not crushed; perplexed, but not*

*driven to despair; 9 persecuted, but not forsaken; struck down, but not destroyed; 10 always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. 11 For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.*

2 Corinthians 4:7–11 (ESV)

*1When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*

*5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. 6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. 7 And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, 11 both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God." 12 And all were amazed and perplexed, saying to one another, "What does this mean?" 13 But others mocking said, "They are filled with new wine."*

Acts 2:1–13 (ESV)

# WHAT NEXT?



**What have you heard God say to you this morning and what are you going to do with what you heard?**

**What was the main point of the sermon?**

**What stood out for you in this text.**

**What is one thing you are going to do with what you  
heard this next week**

## **Pentecost**

Word derived from the Greek word pentēkostē (fiftieth) which stood for the festival celebrated on the 50th day after Passover. In the OT this festival, called Shavuoth (Weeks) in Judaism, is referred to as the Feast of Weeks (Ex 34:22; Dt 16:10) because it occurs 7 weeks after Passover. Other names include “the Feast of Harvest” (Ex 23:16) because of its relationship with harvest season and “the Day of First Fruits” (Nm 28:26) because two loaves of newly ground grain were presented before the Lord. This latter name, however, should be distinguished from the offering of first fruits at the beginning of the harvest season as mentioned in Leviticus 23:9–14.

The Feast of Weeks was one of three OT pilgrimage festivals when individuals were to appear before the Lord with gifts and offerings (Ex 23:14–17). The festival was primarily a harvest festival and celebrated the end of the barley harvest and the beginning of the wheat harvest. Traditionally, grain harvest extended from Passover, when the first grain was cut (Dt 16:9) around mid-April, to Pentecost which marked its conclusion in mid-June. Josephus’ statement that Pentecost was called “closing” illustrates this understanding (Antiq. 3.10.6).

Each year the priest waved a sheaf of newly harvested grain before the Lord on the day after the sabbath during the Festival of Unleavened Bread (the period of 7 days following Passover). The people then counted 50 days from the offering of that first sheaf of grain until the day after the seventh sabbath to observe the Feast of Weeks (Lv 23:11). On this day 2 loaves made of 2/10 of an ephah of flour and baked with yeast were waved before the Lord (Lv 23:17) and freewill offerings were encouraged (Dt

16:10). In addition to the agricultural produce which represented thanksgiving for God's blessing, during harvest burnt offerings of various animals were prescribed (Lv 23:18; Nm 28:27). This harvest festival was a time of great rejoicing and a holy assembly when no work was to be done (Lv 23:21; Dt 16:11). Observance of the Feast of Weeks during Solomon's time (2 Chr 8:13) is the only OT reference outside of the Pentateuch, for Ezekiel makes no mention of it in his calendar for future festivals (Ez 45; 46).

Pentecost is first mentioned in the NT as the occasion for the outpouring of the Holy Spirit upon the disciples of Christ, an event which many theologians understand as marking the beginning of the church (Acts 2:1). Since this was a required festival Jews had gathered from great distances to observe Pentecost in Jerusalem, making it an appropriate time for God's work. On two occasions Paul takes into consideration the Festival of Pentecost when anticipating his travels. In the first instance he writes to the Corinthians about delaying his visit to them until after Pentecost (1 Cor 16:8) while later he is desirous of traveling to Jerusalem in time for Pentecost (Acts 20:16).

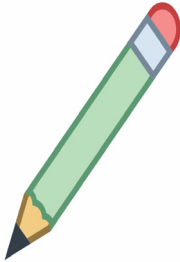
Judaism today celebrates the giving of the Law at Sinai on Shavuot in addition to aspects of the harvest. After the destruction of the temple in AD 70 this association, which was supported from Exodus 19:1, where it is stated that the Law was given three months after the first Passover, became stronger and is now a central part of the festival. In addition to readings from the Pentateuch, the Book of Ruth is read because of its harvest background. Much later in Judaism this festival came to commemorate the anniversary of David's death so the Psalms are read as well.

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# Sermon notes

## *for kids*

Favourite song today

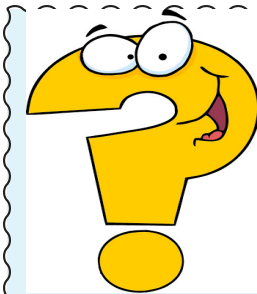
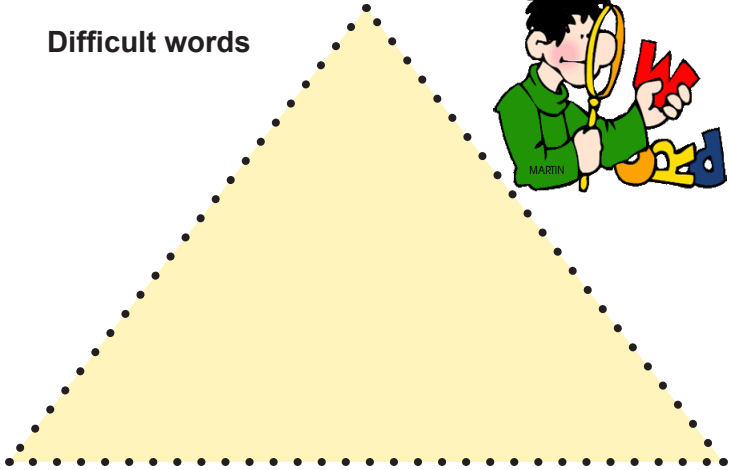


Draw a picture from the sermon

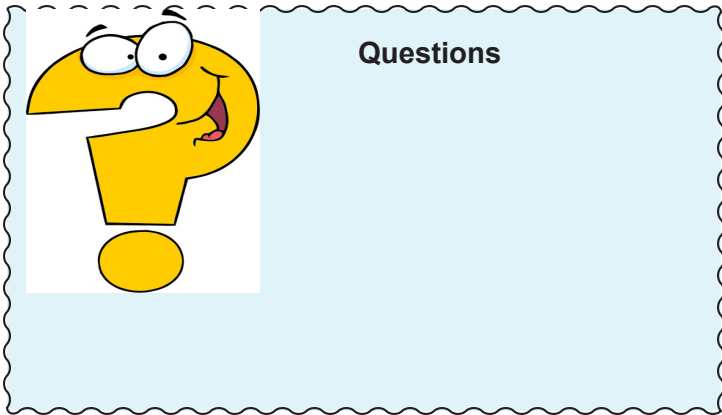


NAME OF THE BOOK

Difficult words



Questions



Today I learned

Handwriting practice lines for the 'Today I learned' section, consisting of six horizontal lines on a light orange background.



## **Further study for** *Groups and individuals*

### **Review**

Look back at last week's sermon notes and take a moment to review what you wrote you were going to take action on.

How did it go? \_\_\_\_\_

What did you learn? \_\_\_\_\_

What kinds of things do you think give people a sense of power? \_\_\_\_\_

What is the most powerful position you have held or the most powerful object you have owned? \_\_\_\_\_

How did it make you feel? \_\_\_\_\_

Have you ever run out of gas in your car or been in your house during a power cut? \_\_\_\_\_

How much use was your car or the things that ran on electric in your house? \_\_\_\_\_

As a disciple of the Lord Jesus Christ how effective do you think you can be without operating in God's power?

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Do you see the Holy Spirit as the third person of God, or do you see Him as some kind of inferior impersonal force?

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Jesus told Nicodemus:

*5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

John 3:5–6 (ESV)

How important is the Holy Spirit in bringing people to Christ?

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Paul writing to the Ephesians, says;

*13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*

Ephesians 1:13–14 (ESV)

When did you receive the Holy Spirit and what is He doing

for you? \_\_\_\_\_

\_\_\_\_\_

One time the Sadducees disputed with Jesus about the resurrection, and Jesus told them;

*24 “Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God?*

Mark 12:24 (ESV)

How does the Holy Spirit give us the power to understand His word? \_\_\_\_\_

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Paul tells the Corinthians;

*7 To each is given the manifestation of the Spirit for the common good. 8 For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.*

1 Corinthians 12:7–11 (ESV)

How do these verses compare to what the Holy Spirit gave to the Apostles and disciples at Pentecost? \_\_\_\_\_

\_\_\_\_\_

Why is it important that when we tell people about the Good News we use language they can understand?

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What are some words we might use in church community that people with no church experience will have no idea what we are talking about? \_\_\_\_\_

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What “language” (particular way you can communicate to a particular group) has God given you, and how often do you use it? \_\_\_\_\_

\_\_\_\_\_

Read the following verses and discuss why we should be thankful that we have the Holy Spirit with us.

John 14:26, 15:26, 16:7, 16:13-14; Romans 8:26-30

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Christians annually celebrate Pentecost on a designated Sunday on the assumption that 50 days from Passover to the Feast of Weeks were counted until the day after the seventh sabbath (our Sunday) as prescribed by Leviticus 23:15, 16. According to some Jewish interpreters, however, the sabbath of Leviticus was not the sabbath day but the holy day of Passover which fell on a different day each year. Following this view, which was supported by the Pharisees, the Feast of Weeks was observed on a different day each year rather than the day after the seventh sabbath. While the early church celebrated God's gift of the Holy Spirit on Pentecost, in time it became a popular occasion for baptisms. The white dress of the candidates gave rise to the name Whitsunday (White Sunday) in Christian tradition.

*Walter A. Elwell and Barry J. Beitzel, "Pentecost," Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 1639–1640.*