

## PANDEMIC

### "READY FOR OUTBREAK"

#### ACTS 1:1-11

### This Week's Core Competency

**Giving Away My Faith** – I give away my faith to fulfill God's purposes. Ephesians 6:19, 20 *Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, 20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.*

Missional living or living on mission can be a simple matter of personally partnering with God to accomplish his mission to "make disciples of all nations," i.e., of all *people groups* (Mt 28:19). Since God's purposes are global in scope, as his partners, ours should likewise be global in scope. Commenting on what he calls "senders," one author writes: "God wants each believer and every church to live in the joy of fulfilling His global purposes. God never intended a few heroes to carry all of the joy and the labor. He gives us all a part" (Seven C. Hawthorne, "Senders," in *Perspectives*, 3rd ed., 708).

The author appeals to two verses as the biblical basis for his redefinition of missionaries as people who cross *cultural distances* rather than *geographical distances* to advance the gospel (708). Speaking about those who go and those who send, Paul writes: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they

***Missionaries are people who cross cultural distances rather than geographical distances to advance the gospel.***

– Steven C. Hawthorne

preach unless they are sent?" (Ro 10:14-15). In the same vein, John writes: "It was for the sake of the Name that they went out, receiving no help from the pagans. We ought therefore to show hospitality to [or support, ESV] such men so that we may work together for the truth" (3Jn 7-8). In a nutshell, those who send should be viewed as missionaries just as those who go. The author puts it this way: "Alongside frontline missionaries, others work as full-time missionaries in direct support capacities such as training, facilitating, and day-to-day administrative tasks. All of these are missionaries. And yet, not one of them can do their work without another class of volunteer co-workers. We use the term 'senders' to describe people who volunteer their labor in supportive ways for specific missionaries and for the overall task of world evangelization. For every fruitful missionary we invariably find a dozen or more people undergirding their efforts" (709). His point is obvious: be a sender by either supporting a specific missionary or by mobilizing others to partner in the global missional effort." (114).

When it comes to supporting missionaries, the author identifies six different kinds of support that can be offered. He writes: "Prayerfully consider service as a sender in any one or more of six areas of support:

- Moral Support—just 'being there'
- Logistics Support—all the bits and pieces
- Financial Support—money, money, money
- Prayer Support—spiritual warfare at its best
- Communication Support—letters, tapes and more
- Re-entry Support—more than applauding the safe landing of the jumbo jet.

Each area has its unique responsibilities; each is best served by specific gifts within the Body of Christ. Allow His Spirit to speak to your heart about your

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possible involvement in one of these phases of support" (709).

When it comes to mobilizing others, the author quotes the authors of *Run with the Vision*, who explain: "When a country goes to war, it isn't just the frontline soldiers whose lives are affected. An entire line of support personnel must stand behind them, supplying whatever the combat troops need to do battle. And back on the home front, massive mobilization is required to keep people aware of their part in the war. Posters and radio programs, small-town parades and publicity campaigns urge people to pray for their troop, to write to them to keep up their fettle-fatigued morale, to sacrifice luxuries for the sake of the war effort, to give up the use of items that are more desperately needed on the front lines, to volunteer for support positions from medical assistants to trainers, to put their personal money into special accounts such as 'war bonds' so the proceeds can be used for the war effort, to go to work at new jobs in order to produce materials needed in the conflict" (Bob Sjogren and Bill and Amy Stearns, *Run with the Vision*, 162). In a way, the church is involved in a spiritual war effort, a campaign to see Christ's mission accomplished, analogous to a literal war effort. At Pantego Bible Church, our volunteer leaders function as senders who mobilize others by keeping the eyes of those they lead focused on going Beyond.

## day **1** ENCOUNTER – read God's word to put yourself in touch with him.

Acts 1:1-11

1 In my former book, *Theophilus*, I wrote about all that Jesus began to do and to teach 2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. 3 After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. 4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. 5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority. 8 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."

9 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

10 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. 11 "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

Cf. Luke 24:36-53

36 While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."

37 They were startled and frightened, thinking they saw a ghost. 38 He said to them, "Why are you troubled, and why do doubts rise in your minds? 39 Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

40 When he had said this, he showed them his hands and feet. 41 And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate it in their presence.

44 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

45 Then he opened their minds so they could understand the Scriptures. 46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, 47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. 48 You are witnesses of these things. 49 I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

50 When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. 51 While he was blessing them, he left them and was taken up into heaven. 52 Then they worshiped him and returned to Jerusalem with great joy. 53 And they stayed continually at the temple, praising God.

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## **EXAMINE** – what the passage says before you decide what it means.

- \* In the margin next to v. 1 write, "i.e., the Gospel of Luke."
- \* Highlight v. 3b.
- \* In the margin next to v. 4 write, "Cf. Lk 24:42, 43."
- \* Draw a line from the end of v. 5 to the beginning of v. 8.
- \* Box the word "so" indicating *result* in v. 6.
- \* Box the word "but" indicating *contrast* in v. 8.
- \* Circle the plural pronouns "they," "you," "their" in vv. 6-11.
- \* Bracket the words "will receive power" and "will be my witnesses" in v. 8.
- \* In the margin next to v. 8 write, "Cf. Jn 7:37-39."
- \* In the margin next to v. 9 write, "Cf. Lk 24:50, 51."

## day **2** **EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Compare Acts 1:1-11 and Luke 24:36-53. Any thoughts or observations? Any inferences from your thoughts or observations?
2. The plural pronouns "they," "them," and "you" appear throughout verses 3-11. Identify the antecedent of these pronouns.
3. What makes verse 3 important?
4. How does John 14:16, 17 contribute to your understanding of verse 4?
5. What do you think sparked the question asked in verse 6?
6. Explain the *contrast* introduced in verse 8.
7. Read verse 4 then verse 8, and explain why not leaving Jerusalem was imperative.
8. What makes you think that the commission given in verse 8 is for us today?
9. **Discussion:** Talk about the point of the angels' question to the eleven.

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## day 3

### EXAMINE – an explanation of the message to better understand the meaning of the passage.

Philip Yancey has written a candid, thought-provoking little book entitled *Church, Why Bother?* Once I started reading it I could hardly put it down, perhaps because like its author "church defined my life" as a child, too. I, too, "attended services every Sunday morning and evening and also on Wednesday nights, not to mention vacation Bible school, youth group activities, 'revivals,' missions conferences, and any other occasions when the doors might be open." And I, too, later became disillusioned with the legalism woven throughout the fabric of my church experience. My church, like his, "frowned on such activities as roller-skating (too much like dancing), bowling (some alleys served liquor), going to movies," and doing much of anything on Sunday except attending Sunday school and church. Ironically, I think church got in the way of my relationship to Christ. Apart from the friends I had at church, I got nothing out of it. Church, why bother? It's a question I asked myself too.

Acts 1:1-11 answers that question—at least in part. "This unit has two parts. First is the review of Jesus's activity in the forty-day period between his death, resurrection, and ascension. Here Jesus issues a charge to await the promised Spirit in Jerusalem and reminds his followers that the work of John the Baptist contrasts with the greater work of God to come in the arrival of the Spirit (1:1-5). Second is the quelling of eschatological curiosity with a call to mission. Jesus is taken up to the Father's side after the commission. From here on, *the Spirit will empower the new mission*, and at some unspecified later point in time Jesus will return to complete the work God started through him (1:6-11). As Jesus departs, so he will return. All remaining questions and promises will then be realized" (Darrell L. Bock, *Acts*, BECNT, 49 italics added).

In his companion volume to the book of Acts, the Gospel of Luke, Luke records five resurrection appearances of Jesus. In 24:1-12, he records Jesus' appearance to a small group of women, which included Mary Magdalene, Joanna, Mary the mother of James, and others, at the empty tomb early Sunday morning. In 24:13-32, he records Jesus' appearance to two travelers on their way to Emmaus, seven miles from Jerusalem, around midday on Sunday. In 24:34, he alludes to Jesus'

appearance to Peter during the day on Sunday. In 24:36-43, he records Jesus' appearance to ten disciples in the upper room on Sunday evening. And finally, in 24:44-49, he records Jesus' appearance to the disciples at the Ascension on the Mount of Olives forty days after the resurrection.

On one occasion, Jesus' disciples asked, "Lord, are you at this time going to restore the kingdom to Israel?" (Ac 1:6). Like their fellow countrymen, they were looking for the deliverance of their people from foreign occupation and for the establishment of God's eschatological kingdom. Without denying the future coming of that kingdom, he turned their attention to more immediate matters. "But you will receive power when the Holy Spirit comes on you," he told them. "And you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (v. 8).

Together with other believers, we have a mission. Our mission is to take the gospel of Jesus Christ to the ends of the earth. It's a mission given us by Christ. And while it's our mission, it's not ours to carry out by ourselves, alone. It's a mission given to us all, together, and we carry it out with others in biblical community. The book of Acts illustrates how we are to do it. Before he was taken up into heaven, Jesus commissioned the apostles, but they carried out the mission together with 120 other believers, at first, and then with 3,000 more who were added to their number a short time later. Not only do we have a mission, we have been empowered by the Holy Spirit to contribute to the accomplishment of our shared mission. The Spirit lives in us individually and corporately and has gifted us as he has seen fit to bear witness to the truth of the gospel.

I would have to be a "goose" to ignore my mission and neglect my gifting—to not be bothered with church. "In one of his parables Soren Kierkegaard tells of a church attended by a flock of domesticated geese. Every week they waddled in and listened to the preacher hold forth on the wonders of flight. 'We don't have to walk on the ground and stay in this place,' the gander exhorted them. 'We can lift ourselves into the air and soar to distant regions, more blessed climes. We can fly!' And after hearing the sermon, every week the geese quacked 'Amen!' and the filed out the door

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and waddled home to their own affairs. All they had to do was flap their wings" (Yancey, 71). And so would you.

Why would we stand around gazing into the sky? Jesus who ascended into heaven will come

back the same way he went into heaven. In the meantime, we have work to do together with others in biblical community.

### *The Message of the Passage*

*We have been commanded by Jesus and empowered by the Holy Spirit to take the gospel to the ends of the earth in obedience to the Great Commission even as we wait for his return from heaven.*

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on 3 "living questions" to apply what you have learned this week.

- **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

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# notes **N** STUDY – the commentaries to answer the questions.

v. 1 **former book** I.e., the Gospel of Luke, cf. Lk 1:3. Luke and Acts together form a single, two-volume literary work. "Acts begins with a 'secondary prologue,' a device used for introducing new segments to works consisting of more than one book. Luke's, of course, was a two-volume work; and Luke 1:1-4 is the 'primary preface' for his entire work, including Acts" (John B. Polhill, *Acts*, NAC, 78). On the relationship of Luke 24 to Acts 1 one author writes, "A fifth connection [between Acts and Luke] noted in Acts 1:2, is the direct allusion back to the instruction given in Luke 24:47, 49 to await the Spirit and be witnesses. Witherington (1998: 107-8) plausibly suggests that Luke 24 is telescoped (condensed) and that Acts 1 recapitulates what took place over the forty days (also Bock 1996: 1944 and n. 23)" (Darrell L. Bock, *Acts*, BECNT, 52).

v. 1 **Theophilus** Cf., "most excellent Theophilus" (Lk 1:3). The word means "loved by God" or "lover of God." "Though Luke surely intended his work for the whole Christian community, Theophilus may have received the special dedication for being a patron who helped defray some of the costs of Luke's writing" (Polhill, 79).

v. 2 **taken up** The closing chapter of Luke and the opening chapter of Acts tell of the Ascension.

v. 2 **the apostles** Eleven "men of Galilee" (v. 11) before Matthias was chosen to replace Judas (see vv. 21-26), the antecedent of the plural pronouns in vv. 3-11.

v. 3 **proofs** "The word for 'proofs' (*tekmeriois*) is a technical term from logic, meaning 'demonstrative proof, evidence' (Polhill, 81); "that which causes something to be known in a convincing and decisive manner, proof" (BDAG, 994).

v. 3 **forty days** Luke 24 leaves the impression that the events recorded there follow one after the other on resurrection Sunday. Acts 1 makes it clear that Jesus' appearances to his apostles stretched over forty days. How might this be explained? Luke apparently concluded volume one in summary fashion, then expanded on selected details in the opening chapter of volume two. As far as the chronology of Acts 1 is concerned, verses 6-11 appear to refer to what happened on the day of the Ascension, the fortieth day of resurrection appearances (resurrection Sunday plus thirty-nine days). The reference to "on one occasion" in verse 4 appears to refer to an earlier occasion possibly the one mentioned in Luke 24:42, 43. The gift of the Holy Spirit was given ten days later on the day of Pentecost, the fiftieth day after the Sabbath of Passover week.

v. 3 **kingdom of God** "Some understand this to mean that Christ gave further revelation concerning the future earthly Davidic kingdom. However, close examination of what is recorded of the postresurrection ministry of Christ shows that He provided instruction concerning the *new form of the kingdom* which had been revealed in the parable of Matthew 13 and included the prophecy concerning the formation of the church in 16:18" (J. Dwight Pentecost, *Thy Kingdom Come*, 263)—some would say, the mystery form the kingdom.

v. 5 **baptized** The promise of the Father was the Holy Spirit. The Holy Spirit who had been with the disciples would shortly be in them (Jn 7:37-39; cf. Ac 2:4; 1Co 12:13). "The reference is to the unique, unrepeatable event at Pentecost when the Holy Spirit was poured out on the disciples in a visible form like fire" (Polhill, 83).

v. 6 **kingdom** The apostles asked Jesus if he was about to set up his messianic kingdom and rule over Israel and the nations (see Lk 1:32, 33). "Jesus' answer to the question about restoring the reign to Israel denies that Jesus' followers can know the time and probably corrects their supposition that the restoration may come immediately, but it does not deny the legitimacy of their concern with the restoration of the national life of the Jewish people" (Robert C. Tannehill, *The Narrative Unity of Luke-Acts*, 2:15). "There is no indication in Jesus's reply that anything they asked was wrong except that they are excessively concerned about when all of this would take place" (Bock, 62). The messianic kingdom remained Israel's hope for the future.

v. 8 **on you** The gift promised by the Father was the coming of the Holy Spirit to indwell believers. "So we see that what transpired on that momentous day [the Day of Pentecost] was that the Holy Spirit whom the Father had promised had come to indwell believers corporately and individually as His temple" (Pentecost, 270).

v. 8 **to the ends** "This quotation [Isa 49:6] also shows that, for the narrator of Acts, 'to the end of the earth' is a key expression from Isaiah's testimony that God intends salvation for all peoples. The point of the phrase is to eliminate any stopping point (whether Rome or elsewhere) before the whole of the inhabited world has been covered. Thus Acts 1:8 does not outline the actual course of Acts beyond Samaria, and it envisions a goal that reaches beyond the end of Acts. It is an outline of the mission, but only in part an outline of Acts" (Tannehill, 2:17, 18).

v. 9 **taken up** "The vivid pictorial depiction of Jesus' ascension into heaven serves to give tangible form to the apostles' testimony to the exaltation of Christ" (Polhill, 87).

v. 11 **why** "The [angels'] rebuke is a call to action, and it is supported by a reminder of the responsibility placed upon Jesus' witnesses by the master who will one day call them to account" (Tannehill, 2:19).

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## Family Talk

Encouragement from one parent's heart to another

In some ways I think kids might be better evangelists than adults. They often say exactly what's on their minds. If you have ever experienced your child asking an embarrassing question to a stranger in a grocery store, you know what I mean. Maybe that's why Jesus was so drawn to children and demands a child-like faith to enter a relationship with Him. Kids are simple and haven't been conditioned to be fearful about things like rejection. This is one reason we should be training them to share their faith at an early age. One way to do that is to make sure they have a simple, clear understanding of the gospel. The bottom line is Christ died for our sins and rose again (1 Corinthians 15:3-4). Beyond that they need to have an understanding of (1) sin - we are all born sinners, (2) substitute - Christ died in our place for our sin and (3) faith - we must trust in Christ alone to save us. Consider getting your child a simple tool (a tract, a color bracelet, a bookmark) to carry with them. Practice sharing the gospel with them. Have them tell you about their own salvation experience. As they pray for their friends and the Holy Spirit leads, they will be equipped to share the good news of Jesus easily with their friends.

### What Does The Bible Say

Weekly Verse: Read Acts 1:1-11

1. Who did Jesus tell the disciples to wait for in Jerusalem?
2. What would the Holy Spirit give them when He came?
3. What happened to Jesus in verse 9?

### What Do You Think

1. Why do you think the disciples stood looking up into the sky?
2. Imagine being there that day. How would you feel?
3. How does it feel knowing the Holy Spirit helps us tell others about Jesus?

### What R U Going To Do

We get better at things when we practice them. Find a good way to share the good news of Jesus and then practice on 3 people (parents, grandparents, brother/sister, and friends) this week. You will be ready when the time finally comes!

### Core Comp

Giving Away My Faith - I tell others about Jesus to help with God's work.

### Memory Verse

Matthew 28:20 - *And teaching them to obey everything I have commanded you. And surely I am with you always, to the end of the age.*

## KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed *Scrolls* \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** 2 Corinthians 13:14

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** Ephesians 2:8-9

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** 2 Timothy 3:16-17

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** Psalm 121:1-2

I believe God is involved in and cares about my daily life.

### **Identity in Christ** John 1:12

I believe I am significant because of my position as a child of God.

### **Church** Ephesians 4:15-16

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** John 3:16

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** Psalm 82:3-4

I believe God calls all Christians to show compassion to those in need.

### **Eternity** John 14:1-4

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** 1 Timothy 6:17-19

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** Psalm 95:1-7

I worship God for who He is and what He has done for me.

### **Prayer** Psalm 66:16-20

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** Hebrews 4:12

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** Matthew 6:33

I focus on God and His priorities for my life.

### **Spiritual Gifts** Romans 12:4-6

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** Acts 2:44-47

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** Colossians 3:17

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** Ephesians

6:19-20

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** Romans 12:1

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** John 15:11

I have inner contentment and purpose in spite of my circumstances.

### **Peace** Philippians 4:6-7

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** Proverbs 3:3-4

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** Titus 2:11-13

I have the power, through Christ, to control myself.

### **Humility** Philippians 2:3, 4

I choose to esteem others above myself.

### **Love** 1 John 4:10-12

I sacrificially and unconditionally love and forgive others.

### **Patience** Proverbs 14:29

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** 1 Thess. 5:15

I choose to do the right things in my relationships with others.

### **Gentleness** Philippians 4:5

I am thoughtful, considerate and calm in dealing with others.

### **Hope** Hebrews 6:19-20

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

**Tom Bulick** (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church in 1998. He and his wife Ruth have one son, Zach.

**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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