



infuse

leader's notes for  
**Acts**  
church on the edge  
PART ONE

by Cathie Brasser  
and Micki Hilbrand  
and staff



Grand Rapids, Michigan

© 2011 by Faith Alive Christian Resources, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560. All rights reserved.  
With the exception of downloading this material from [www.FaithAliveResources.org](http://www.FaithAliveResources.org) for use in leading the study of  
*Acts: Church on the Edge (Part One)* (© 2011, Faith Alive), no part of this document may be reproduced  
in any manner whatsoever without written permission from the publisher. Contact [permissions@faithaliveresources.org](mailto:permissions@faithaliveresources.org).  
Produced in the United States of America solely for distribution via Faith Alive Christian Resources.

# As You Prepare to Lead

**W**hether you are the main leader for this Bible study or your group's leadership is often shared among members, you are called to an important task. So be in prayer for your group members and for newcomers whom God may lead to join you during this study.

This study material is designed to be mainly self-led—that is, groups will be able to work through the material mainly on their own. For some parts of the lessons, however, it can help to include some leader's tips, so we hope you become familiar with this material for leaders, using it as you prepare to lead.

The group's main purpose is to gather to grow closer to God and to each other, being built up in faith so that everyone may also grow to be witnesses for the Lord (Acts 1:8), sharing God's love and good news with others.

## Some General Discussion Tips and Ground Rules for Leaders

- In this study all questions related to the topic are acceptable. This style of study aims for Bible discovery and invites people to develop a style of asking questions about the text as they learn about and grow closer to God.
- No previous experience at studying the Bible is needed. If some or all members of your group are completely new to the Bible, you may want to take additional time to work with them so they don't feel left out or unable to participate. This may mean restructuring your lesson time a bit, or simply using more meetings to work through the material together. Most important for newcomers is that in the small group experience they are encouraged, listened to, nurtured, and given ample opportunity to grow spiritually. If necessary, share these concerns with members who are already familiar with the Bible, and encourage everyone to work together to help newcomers grow in faith.
- As you get to know group members, you'll also gain a sense of how much to press questions that ask for personal examples or responses. Be open to the Spirit's guidance on whether to touch on some questions lightly or perhaps to skip them altogether, particularly if you know of a sensitive issue in someone's background (such as abortion, abuse, spousal infidelity, and so on) that could bring up painful memories if discussed. If painful matters do come up, emphasize God's mercy, forgiveness, and desire to restore and give everyone new life, possible in Christ.
- Everyone should respect the confidentiality of the group. Personal information shared within the group should stay within the group.
- This study does not require homework or outside activities. But group members may certainly read more of the Bible at home and search out answers to questions by way of other resources for follow-up discussions, especially on tough questions that are hard to answer.
- As leader, you do not have all the answers, and together with your group you may find there is no known answer to some questions. Note that the Bible does not answer all of our questions but does give us sufficient information to know who God is and why God wants a healthy relationship with us.
- You're all here to see what the Bible has to say, not to argue right or wrong. Some questions may not have an absolute right answer, and experts will often disagree on the interpretation of a passage that is difficult to understand. Remember that conveying the main ideas and concepts is most important.
- Avoid letting discussions get off track or divisive. Get to know your group members and how they interact together. Keep an eye out for questions (especially in *What Does This Mean to Me?* sections) or topics that some group members might use to push a political agenda or controversial

issue. If divisive comments come up, encourage everyone to respect each other's input and to look to the Spirit of God for guidance together. It may be best to move on from there to the next question or Scripture passage to help everyone stay focused on the lesson. If necessary, meet later with group members who may have strong opinions, and gently encourage them to keep the Scriptures and group study in focus during discussion times.

- Many of the questions (especially in What Does This Mean to Me?) are meant to help participants apply the passage personally. Bible study is not simply an intellectual exercise in which we marvel at fascinating biblical information; it's an opportunity for God to teach and speak to us individually and as a community through the power of the Holy Spirit. In other words, we are not simply to be informed but changed. The ultimate goal of Bible study is to help people grow in relationship with God, with one another, with others in the world, and with the world God created.

# Additional Helps for Leading Lessons

We hope you find the resources on the following pages helpful as you lead this Bible study. You have permission to distribute these among your group, as needed, for the benefit of everyone's small group study experience.

- Ground Rules for Small Group Bible Study
- Lesson Notes
- "Reading the Bible Well," by Amina Al-Attas Bradford and Mary Hulst, reprinted with permission from *The Banner* (Jan. 2010).

# Ground Rules for Small Group Bible Study

We agree to . . .

- listen to one another and give each person time to speak.
- respect each other's input, build one another up, and look to the Spirit of God for guidance together.
- be open to learning from one another.
- share openly from our own experiences, as we feel comfortable doing so, while respecting each other's right to be silent (or private).
- avoid side conversations and unnecessary interruptions.
- avoid letting discussions get off-track or divisive.
- respect the confidentiality of the group. (What we say in the group stays in the group.)

We recognize that . . .

- no one has all the answers, and some questions may have no satisfying answer. Still, the Bible gives us enough information to know who God is and why God wants a healthy relationship with us.
- we're all here to see what the Bible has to say. Our goal is to learn the main ideas and concepts so that we can apply them in our lives and grow in knowing God. We want to ask ourselves, *What's the main thing God is teaching us here, and what does that mean for our everyday living?*

# Lesson Notes

## Lesson 1

When discussing Acts 1:18-20:

If group members want more information about the circumstances of Judas's death and how Scripture describes it, the *NIV Study Bible* offers some additional thoughts. Taking into account that Matthew 27:5 says Judas "hanged himself," it may be that "when the body finally fell, either because of decay or because someone cut it down, it was in a decomposed condition and so broke open in the middle. Another possibility is that 'hanged' . . . means 'impaled' . . . [implying that Judas ran or leaped 'headlong' onto a sharp stake; see also 1 Sam. 31:4-5] and that the gruesome results of Judas's suicide are described here."

Group members may also wonder about Peter's references to two psalm texts, cited in footnotes in the NIV as Psalm 69:25 and 109:8. The *NIV Study Bible* notes that here two passages are "put together to suggest that Judas had left a vacancy that had to be filled." These quotations are from imprecatory passages, in which the psalmist calls upon God to deal with vengeance on his enemies or persecutors.

It may be important to note that in some imprecatory passages the language and tone are strikingly violent and seem at odds with Jesus' commands "Love your enemies and pray for those who persecute you" (Matt. 5:44). If necessary, assure group members that imprecatory passages show the depths of raw human emotion and reveal that we can bring all our struggles and complaints to God, but they do not imply that God will act as the psalmist requests. God, of course, is longsuffering and compassionate, not wanting anyone to die (Ps. 103:8-19; Ezek. 33:11). Note too that the psalmist brings complaints to the Lord but leaves it up to God to judge and punish as he sees fit. This is in line with God's own claim "It is mine to avenge; I will repay" (Deut. 32:35; Rom. 12:19).

Note also that Peter does not pass judgment on Judas; he focuses on the facts and leads the group to choose another who has been with them since the beginning of Jesus' ministry and who can serve as a witness of the Lord's resurrection (Acts 1:21-22).

## Lesson 2

At the close of this lesson, some group members who have not made a commitment to Christ may be sensing the Spirit's call to do so. Offer to meet afterward with anyone who may wish to talk further about the message of salvation and what it means to commit our lives to the Lord. In your discussion, you may find it helpful to use "An Invitation" and the "Prayer of Commitment" printed near the back of the study guide.

## Lessons 3, 6

These lessons also include emphases on conversion and the spread of the gospel. As leader, be alert to indications from group members who may be ready to commit their lives to the Lord, perhaps especially after the dramatic conversion of Saul.

You may also wish to encourage group members to wrestle with the challenge of persecution for Jesus' sake, explore occurrences of that in history as well as today, and to consider their own commitment to Christ in case they might face persecution. As believers, we can trust that the Holy Spirit will give us the boldness and the right words to say and the actions to do if such a time comes, but we should also ask the Spirit to equip us and prepare us even now, that we honor our Lord in whatever challenge we might face.

## Lessons 7-8

As leader, be open to emphasize diversity of all kinds as group members discover how the early church became acquainted with welcoming Gentiles, recognizing that the Lord wants his church to be filled with all whom he will call, people of all nations and languages and gifts and abilities, to the glory of God.

# Reading the Bible Well

by Amina Al-Attas Bradford and Mary Hulst

Last week a colleague walked into one of our offices and asked, “Just how important is reading the Bible?” The response: “That all depends on just how much you hope to be transformed!”

We also told our colleague that for transformation to happen, she would need to read the Bible *well*. The idea of “reading the Bible well” led to a longer conversation about biblical interpretation and the Reformed approach to it.

Our colleague, however, came with an inherent mistrust of the idea that Scripture needed interpretation. “I don’t need to work to interpret the Bible,” she said. “I just read it literally and do what it says.”

The conversation then turned to the wisdom of *Star Trek: The Next Generation*. Data, one of the show’s characters, is a product of artificial intelligence who has no emotions. Data never laughs at any of the jokes told on the Starship Enterprise because he can only interpret literally. Because of his literal approach to everything, Data doesn’t understand humor, he can’t pick up on innuendo or idioms, and he often misses the point of an encounter altogether. Sometimes, we pointed out, a literal interpretation actually leads to the wrong interpretation, or away from the truth.

Having convinced our colleague that good interpretation of the Bible is indeed necessary, our conversation then turned to how to read the Bible well. We noted two realities: first, the books of the Bible were written in particular times and places, and second, those books represent a variety of literary genres.

## Bridging the Historical Gap

The books in the Bible are from particular times and places, and some of those times were more than 3,500 years ago. This does not mean the Bible isn’t relevant. The Bible reveals truth entirely relevant to our lives today. But that truth comes to us embodied in historical and cultural situations.

God used human words in human history to give us eternal truths. So if we want to know what a text means today, we first have to do our best to figure out what it meant for readers then.

Think about Paul’s warning to women against wearing braided hair (1 Tim. 2:9). Was his point to forbid braids, pigtails, and dreadlocks for millennia to come? No. His point was that in that specific time and place, braids signified a wealthy status that should not be paraded in church. The timeless truth that Christians shouldn’t flaunt their wealth during worship is embodied in a historical particularity. Figuring out what Paul’s words meant for first century Christians helps us figure out what it means for us now.

Bridging this historical gap between the Bible then and now means asking good questions about the historical and cultural context of the passage in question. Questions like these:

- When was it written?
- What was going on in the world then?
- Who was doing the writing?
- To whom were they writing?

The easiest way to get at this kind of information is to find a good study Bible that includes it at the start of each book. Investing in a good “Introduction to the Bible” textbook or Bible dictionary and referring to

it as you read can also help you find the answers to these questions.

Answering historical context questions gets you closer to knowing what the text might have meant to its earliest audience and thus what it means for us today.

As we read, it's helpful to remember that the Scriptures are perfect in every way God needs them to be. So while some of the historical particularities might forever be lost on modern readers, we can take heart that God in his sovereignty chose to reveal his story to us this way. The fact that mystery and questions are forever part of reading the Bible is not the result of Yahweh goofing up.

That may be what Gregory of Nyssa was getting at when he wrote, "Concepts create idols, only wonder understands." The Bible is less concerned with giving us airtight arguments than with provoking worship and transformation through our reading. It's true that without addressing a bit of the Bible's historical context, you are unlikely to interpret it well. But at the same time remember that any mystery you're left with is not a mistake but an invitation.

## **Pick a Genre**

Beyond the matter of historical context, we also need to read the Bible in light of the fact that it is a collection of books written in many different genres. If the Bible were written only in propositional statements, literal interpretation would serve just fine. But God brings us his truth through any number of genres such as poetry, song, law, letters, and narrative—which means we have to learn how to interpret according to what kind of literature we are reading.

A proverb, for example, is different from a promise. "Train up children in the way they should go, and when they are old they will not depart from it" (Prov. 22:6) is a guide, not a guarantee. A poem stating that God "shakes the earth from its place and makes its pillars tremble" (Job 9:6) isn't meant for a geological textbook. And reading an epistle is reading someone

else's mail without having the full set of back-and-forth correspondence in front of you— "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord" (Phil. 4:2). Remembering to ask yourself "What genre am I reading?" lays the groundwork for good interpretation.

## **Reading in Light of the Whole**

As important as it is to remember that the Bible is a collection of many distinct books, good interpretation also requires attending to the Bible as one whole book.

Because the church of Christ believes that God is the author of Scripture and that the Holy Spirit guided the process of canonization (choosing the books of the Bible), we find truth not only in each distinct biblical book, but also in the canon as a whole.

There is, after all, an overarching message or narrative that weaves its way through the Scriptures. It begins with Creation and the Fall and moves to Redemption and Consummation, the fulfillment of God's plan.

The message of the Bible is found in the story of God creating and saving and finally revealing his kingdom on earth. It is found in the promise of Yahweh moving in history through the person of Jesus to take all that is broken and make it whole. Our interpretation should never be in conflict with the grand story of the Bible. Healthy Bible reading involves checking our interpretation against it. In other words, let the Bible interpret the Bible.

## **It's Not About You**

Reading the Bible well is not merely an external exercise. First we take into account the nature of the biblical text, interpreting each passage based on its historical context and genre.

But second we must take into account what we are like. This is the difference between reading for information and reading for transformation.



Too often we ask the Bible to be something it is not. We go to it looking for tips for sustaining a Christian marriage. We ask it to be a parenting manual or ask it to tell us how to pick the right job, the right college, or the right house. If we want to interpret the Bible well, however, we have to ask it the questions it is meant to answer.

For example, consider the creation account in Genesis 1. Christians have long used that text to argue over *when* and *how* the world was created. But that text was never intended to answer those questions. The historical and cultural context of the book of Genesis suggests that the creation story was written to help Israel (and now us) address the questions of *who* created the world and *why*.

Essentially, we must read both the black and the white of the text. We read what is printed in black letters, but we also read the empty white space on the page, taking stock of what is *not* written in the biblical text and letting the text be silent where it will.

Just as we need to be aware that the Bible is not a Magic 8-Ball we can simply shake and ask for the answers, Augustine reminds us also to consider our own posture and inclinations as we read.

Augustine compared the Bible to a very large room with a very low door. As big and brilliant and impressive as the Scriptures are, we must be willing to humble ourselves, to get low to the ground, if we want to enter into the wisdom of the text.

That means we allow the Scriptures to surprise us—we go in humbly, without the answers ready. In preaching, this manifests itself in a preacher who lets the text guide the sermon, rather than allowing his or her preconceived ideas to force the text to say something that it doesn't (topical sermons too often fall into this category). Just as we want preachers who let the text speak, we want to practice such humility as we read the Scriptures for ourselves.

One of the ways to know whether you're reading the Scriptures openly and in humility is to watch and see if God is realigning your view of who God is and who we are. If the Scriptures are actually "lenses of faith" the way John Calvin said they were, then they should change the way we see the world. When you put on a pair of glasses, you know they are doing their job when they change what you see. If you are reading the Scriptures and they aren't impacting how you see all manner of things—like health care, sexuality, marriage, money, how you spend your time, sin, grace—then that's a sign that your lens (your Bible reading) isn't having the kind of impact or authority that it should.

Reading with humility means not going to the Scriptures to confirm our own thoughts about God, but instead asking God to form our thoughts through his Word. Consider asking God to use Scripture to change your mind about one thing this year.

## **Read with Others**

Before believers each had their own personal copies of the Bible, the Scriptures were only ever heard in community. This remains an excellent way to hear God's Word afresh.

We tend to hear things differently when we read with others, and a brother or sister can alert you to something in the text that you missed.

Better still, if you really want to make sure you aren't just interpreting in such a way that you reaffirm everything you already believe, read the Bible with people who are different from you. Find people older or younger, richer or poorer, more urban or country than you. Find people of a different ethnicity or from a different political party or a different denomination and read the Scriptures with them!

## **Pray First**

We end with the most important thing: pray first. As you sit to read—in the morning with your oatmeal, around the dinner table with family, in the quiet of your office, with friends over coffee—invite God’s Holy Spirit to guide you. Pray that you will hear what the Lord is saying, that the Spirit will weed out thoughts that are not from God and replace them with the vibrancy of the living Word. Pray for insight, for counsel, for comfort, for truth, but pray most of all to be transformed.

**Aminah Al-Attas Bradford** is associate chaplain for residence life at Calvin College, Grand Rapids, Michigan.

**Dr. Mary S. Hulst** is college chaplain for Calvin College and assistant professor of homiletics at Calvin Theological Seminary, Grand Rapids, Michigan.