



September 20, 2026

Church is a Relationship

Acts 2:42-47

1. Sermon Outline:

- a. A Devoted Church Seeks Jesus
- b. An Awe-Filled Church Expects God to Work
- c. A United Church Lives as Family
- d. A Generous Church Responds to Need
- e. A Joyful Church Shares Daily Life
- f. A Visible Church Bears Witness

2. *Sunday* – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. *Monday*:

- a. Read Acts 2:42-47 several times. First, read it quickly to get the big picture, then go back and read it, meditating on what each phrase and sentence says. Then do it again and note what added insight the Holy Spirit provides.
 - i. If you had to pick out just one thought or message from these 6 verses, what would it be?
 - ii. Before studying the passage further, what applications do you see to today's churches?
- b. The passage begins with "They" ("And they" in the ESV). Looking back over earlier verses in chapter 2, who is Luke referring to when he says they?
- c. What word does Luke use to show how serious "they" were as he begins this passage?
 - i. What does it mean to be "devoted"? Are there degrees of devotion, or is it more of a "yes or no" condition?
 - ii. Luke uses the same Greek word translated "devoted" in verse 42 5 other times in Acts, although it is often translated to a different English word. Read these verses and see if you can pick out where the same Greek word is used: Acts 1:14, 2:46, 6:4, 8:13, & 10:7.
 1. What insight does this provide about how Luke viewed "devoted"?

2. Do you think Luke would have felt that being devoted was just a mental attitude? If not, what does it mean to be devoted?
- d. What are the four things that “they” were devoted to?
 - i. Based on who you determined “they” to be, how is what Luke describes similar to, or different from, what is seen in churches today?
 - ii. How does Luke capture the practical implications of their devotion to these four things in the verses that follow in Acts 2?
 - iii. In your personal opinion, would what Luke describes in verses 43-47 have been possible without such devotion?

4. ***Tuesday:***

- a. Read the focal passage again today to refresh your memory.
 - i. What is the first thing Luke tells us that the believers were devoted to?
 - ii. What would you understand “the apostles' teaching” to mean/include?
 - iii. In verses 43-47, where would the apostles' teaching have played a role?
- b. Looking back at Peter’s Pentecost sermon (Acts 2:14-36), which sets the stage for our focal passage, what are the two foundations for what Peter taught?
 - i. What does Peter’s sermon show about the importance of the Old Testament in the apostles’ teaching? What should that mean to us?
 - ii. How do you think that would have influenced the 3000 who were saved that day as they “devoted themselves to the apostles’ teaching”?
- c. What did Jesus teach the 12 apostles that they would have emphasized, leading to such devotion to teaching (see Matthew 4:4, 28:20, John 8:31, 14:15 & 23-24, and 15:10)?
- d. What did Jesus teach about who was the primary teacher, and how does that bear on the events of Acts 2 (see John 14:17 & 25-26 and 16:13)?
- e. While we no longer have the apostles to perform signs and wonders, what has God provided that takes their place? If we are “devoted to the apostles’ teaching,” what will/should we be doing daily?
- f. If you have been following Pastor Brian’s sermons about elders the previous three weeks, how does devotion to teaching relate?

5. ***Wednesday:***

- a. Read Acts 2:42-47 again.
- b. What is the second thing to which these believers were devoted?
 - i. How would you define “fellowship” in a general sense? In the Christian sense?
 - ii. Where/how is their devotion to fellowship demonstrated in verses 43-47?
- c. What does 1 John 1:3 teach about the focus of Christian fellowship?

- d. Paul uses the Greek word *koinonia*, translated “fellowship” in Acts 2:42, in a dozen different verses. Read the verses in which it is used. In the italicized verses, it is probably translated into a different English word. A word that might be used in your version is in parentheses: Romans 15:26 (*contribution*), 1 Corinthians 1:9, 10:16 (*participation*), 2 Corinthians 6:14, 8:4(*taking part*), 9:13 (*contribution*), & 13:13, Galatians 2:9, Philippians 1:5 (*partnership*), 2:1(*participation*), & 3:10 (*share*), and Philemon 6 (*sharing*).
 - i. What insight do you get about the full meaning of Christian fellowship?
 - ii. In what ways is *koinonia* fellowship far more than a social gathering?

6. **Thursday:**

- a. Yet again read Acts 2:42-48.
 - i. What is the third activity to which the believers in Jerusalem were committed?
 - ii. Where does Luke expand on this activity in verses 43-47?
- b. What are two possible meanings of “breaking of bread”?
 - i. Since it is included in the list with three other spiritual activities, what might we conclude it means?
 - ii. Since the breaking of bread is said to occur in their homes, what might we conclude it means?
 - iii. Rather than trying to limit “the breaking of bread” to either just the Lord’s Supper or a regular meal, what does Matthew 26:26 say about the way our Lord established the original Lord’s Supper that they might be modeling?
- c. Breaking of bread, almost certainly referring to the Lord’s Supper, occurs with (using our modern terminology) Bible study, Christian fellowship, and prayer, signifying its great importance as one of the four activities these new Christians were devoted to. Discuss (or think about) how it is viewed in churches today. In general, do you think most Christians could say they are devoted to the “breaking of bread”?
- d. End this day’s study by reading and meditating on these four passages about the Lord’s Supper: Matthew 26:26-29, Mark 14:22-24, Luke 22:19-20, and 1 Corinthians 11:23-29.

7. **Friday:**

- a. For the last time (in this devotional), read Acts 2:42-47.
 - i. What is the final thing that they are devoted to?
 - ii. Where does Luke expand on this activity in verses 43-47?
- b. Why would prayer have been something these new Christians were already familiar with?
 - i. Where would prayer have commonly taken place (see Luke 18:10, Acts 3:1)?
 - ii. Where else did these early believers pray (Acts 1:24, 4:24, & 12:12)?
- c. What was it about Jesus and His teaching to the Apostles that would have caused them to emphasize prayer so strongly (consider Matthew 6:5-7, 9, 14:23, Mark 6:46, Luke 6:12, 9:28-30, 11:9, 18:1).

- d. How do you think prayer in contemporary churches compares to those devoted to prayer?
 - e. According to verse 46, in what two places did the devoted believers perform their worship? What application should that have for Christians today?
 - f. What was the result of their devotion and the practices that resulted from it to their mental state? To the community? To the unsaved?
8. **Saturday:**
- a. The New Testament has 20 or more “one another” commands which collectively provide a detailed guide to living as the early Christians did. Read a few of these: Romans 12:5 & 10, 15:14, 1 Corinthians 12:25, Galatians 6:2, Ephesians 4:2 & 32, 1 Thessalonians 5:15, Hebrews 10:24, James 5:9 & 16, and 1 Peter 4:9.
 - b. Which of these “one another” commands most closely relate to or reinforce one or more of the four activities the believers were devoted to?
 - c. How might our church be more like that described in Acts 2:42-47 if we all lived by these “one another” commands?
9. **Application:** There are so many wonderful applications in the text we have examined this week that highlighting one is difficult, but perhaps the most overarching application would be *devotion*. Christ provided us His standard for devotion when He told us: “*Whoever wants to be my disciple must deny themselves and take up their cross and follow me.*” (Mark 8:34b). His message is that devotion to Him must be absolute – taking priority over every other thing, activity, or person in all of His creation (Luke 14:26). Such devotion is rare; our world does everything it can to ensure that we have other things, activities, or people to distract us from it. We cannot achieve such devotion on our own - the empowerment of the Holy Spirit is essential. The tools the Holy Spirit uses include the four things these early Christians were devoted to: a commitment to Bible study (the apostles’ teaching), true Christian fellowship, regular participation in the Lord’s Supper (breaking of bread), and a serious prayer life.
10. **Pray:** This week pray for 3 unreached people groups primarily within the boundaries of Russia.
- a. Even or Lamut: An indigenous ethnic group living in the Russian Far East, particularly in the regions of Magadan, Yakutia, and Kamchatka. Traditionally, the Even people were hunters, fishermen, and reindeer herders. They have always linked their culture to the natural environment and know much about their homeland’s flora and fauna. They have faced poverty, prejudice, and the loss of traditional cultural practices, especially during the Soviet period. Most Even are animists who worship spirits they consider harmful.
 - b. Chechen: 1.4 million Chechens live in the remote valleys of the Caucasus Mountains of southern Russia between the Caspian Sea and the Black Sea. They are a strong, determined people with a long history of fighting for their independence. Most grow grains, vegetables, or fruit; others work in oil refineries or are stockbreeders, particularly of fine-fleeced sheep. Chechens are among the most devout Muslims in the former Soviet Union.
 - c. Ossete: One of the oldest Caucasian peoples, the half million Ossetians call themselves “Irons” or “Digorons” and are known for preserving their traditions and customs through tales, proverbs and songs. Most Ossetians professed Christianity, which came from the Byzantine Empire and Georgia during the sixth and seventh centuries. Then Islam spread into Ossetia in the 17th and 18th centuries, and today almost all are Sunni Muslims.