

Through the Bible in 24 Months, Teacher's Guide



WEEK 1 OF 104

Beginnings

THIS WEEK'S READINGS	
General Old Testament	Genesis 1-7
Wisdom Literature	Proverbs 1
Gospels	Matthew 1:1-2:12
General New Testament	Acts 1:1-2:13

TEACHING AIM AND ORIENTATION

This is the first week of a two-year journey through the entire Bible, and the tone you set now will carry. Your aim this week is twofold: to help the class see that Scripture is one unified story told by one faithful God, and to establish the rhythm of the program so that nobody falls behind in the first month.

Doctrinally, three foundations are laid in these readings. Genesis establishes God as Creator and humanity as made in His image, accountable for personal sin. Matthew establishes Jesus as the promised Son of David and Son of Abraham, God with us. Acts establishes that the kingdom is the reign of Christ begun at Pentecost, not a political restoration still awaited. If your class grasps those three, the other hundred and three weeks have a spine.

Formationally, watch for the quiet thread running through all four readings: people who obeyed God when it cost them something. Noah built in a dry world. The young man in Proverbs 1 says no to the crowd. Joseph takes Mary home and later flees by night. The apostles wait in an upper room. Ask your class, gently and specifically, where obedience will cost them something this week.

SUGGESTED PLAN FOR THE TWO SESSIONS

First session: Take up Genesis 1-7. It is the foundation reading of the whole program and the one most likely to raise questions. Spend the opening five minutes explaining how the two-year plan works, then give the hour to creation, the fall, and the promise of Genesis 3:15.

Second session: Take up Acts 1:1-2:13. It pairs naturally with Genesis as the other great beginning, and it lets you settle the question of the kingdom early and clearly. If your class is newer to the Scriptures, substitute Matthew 1:1-2:12 and save Acts for a later week.

The other two readings: Proverbs 1 and Matthew 1:1-2:12 are well suited to the extended questions. Announce that the class will begin reading a chapter of Proverbs most weeks, and take two minutes to explain how to read a proverb as a general principle rather than an absolute promise. That two minutes will pay off for the next six months.

GENERAL OLD TESTAMENT **Genesis 1-7**

Creation, the Fall, and the Flood

PASSAGE OVERVIEW

Genesis 1 through 7 is not an argument for God's existence; it is an announcement of His authority. The chapter opens with God already there, and the whole account turns on the repeated words "And God said." Everything that exists, exists because He spoke. That is the bedrock your class is standing on, and it is worth naming out loud before you take up anything else.

The crown of the creation account is humanity, made male and female in God's image, given dominion, given work, and given each other. Then Genesis 3 tells us why the world we actually live in does not look like the world of Genesis 1 and 2. Sin enters not as an accident but as a choice, and the ruin spreads outward: shame between husband and wife, murder between brothers, and finally a violence so total that God grieves He made man at all.

But mark where hope appears. It appears in the middle of the curse, in Genesis 3:15, and then again in Genesis 6:8 in one man who found favor with God. From the very first pages of Scripture, judgment and mercy travel together, and the reader is being taught to watch for a Deliverer.

BACKGROUND AND CONTEXT

- Genesis is the book of beginnings: of the universe, of humanity, of sin, of death, of family, of nations, and of God's redemptive promise.
- Moses is the writer, and he is writing for a people who had spent four hundred years among the gods of Egypt. Every line about the sun, the moon, the sea, and the animals quietly strips those things of their supposed divinity.
- The flood account is presented as historical narrative, not as poetry or parable, and Jesus and Peter both treat it that way (Matthew 24:37-39; 1 Peter 3:20-21; 2 Peter 2:5).
- Genesis 3:15 is the first promise of a Redeemer, fulfilled in Christ (Galatians 4:4; Romans 16:20; 1 John 3:8).
- These events take place long before the Law of Moses. Draw timeless truths about God, faith, and sin, and do not read New Testament specifics back into the lives of the patriarchs.

NOTES ON THE DISCUSSION QUESTIONS

Question 1. *Read Genesis 1:26-27 slowly. What does it actually mean that men and women are made in the image of God, and what practical difference should that make in how we treat the people we will see this week?*

The image of God is the source of every claim about human worth the Bible ever makes. It is not primarily about intellect or appearance. It is about representation: humans are made to reflect God's character and to exercise His authority over creation on His behalf. That is why Genesis 9:6 grounds the seriousness of murder in the image, and why James 3:9 says it is inconsistent to bless God and curse people made in His likeness.

Push the class past the abstraction. If every person carries God's image, then the unborn child, the difficult neighbor, the elderly member no one visits, and the person who voted differently all carry it. Ask for one name and one concrete action this week. Formation happens at the level of specifics, not at the level of principles.

Question 2. *Genesis 3:15 is often called the first gospel. Trace what God promises there, and discuss how the rest of the Bible answers it.*

Genesis 3:15 promises enmity between the serpent and the woman, and between his seed and her Seed. The Seed will crush the serpent's head, a mortal wound, while the serpent will strike His heel, a real but survivable one. The New Testament picks this up directly: Galatians 3:16 identifies the Seed as Christ, Hebrews 2:14 says He shared in flesh and blood to destroy the devil, and Romans 16:20 tells Christians that God will soon crush Satan under their feet.

The point to press is that the gospel is not God's emergency plan after things went wrong. It is announced in the same breath as the curse. Let the class feel how long God has been faithful to a promise made in a garden.

Question 3. *God tells Adam and Eve the consequence of eating, and the serpent tells them something different. Where do we still hear the serpent's two arguments today, that God is holding out on us and that the consequence will not really come?*

The serpent's two moves are still his two moves. First he questions God's goodness: "Has God indeed said?" implies that God's restriction is stingy rather than protective. Second he denies the consequence outright: "You will not surely die." Both arguments require the listener to believe that they see their situation more clearly than God does.

Ask where those arguments show up now: in how we talk ourselves into a purchase we cannot afford, into a relationship God has fenced off, into an evening of something we would not want our children to watch. Name the pattern, and the class will start catching it midweek.

NOTES ON THE EXTENDED QUESTIONS

1. *Write down every time the phrase "and God saw that it was good" or something like it appears in Genesis 1. What does the repetition tell you about how God feels about the world He made?*

The refrain appears at the end of most creative days and then, at Genesis 1:31, becomes "very good." Seven times God pronounces His work good. Creation is not a reluctant act or a mistake; it is the deliberate, delighted work of a good God, which is why the ruin of Genesis 3 is so grievous.

2. *In Genesis 2:18–25, what is God's stated design for marriage? Compare your answer with what Jesus says in Matthew 19:4–6.*

Genesis 2:18–25 gives the pattern: one man and one woman, leaving father and mother, joined to each other, becoming one flesh, naked and unashamed. Jesus quotes this very passage in Matthew 19:4–6 and grounds the permanence of marriage in it. Marriage is not a cultural arrangement; it is God's design from the beginning.

3. *Genesis 3 records the first sin. List the steps by which Eve moved from listening, to looking, to taking. Where in your own week does that sequence usually begin?*

The sequence is listening to the serpent's question, looking at the tree and finding it desirable, taking and eating, and then giving to her husband. James 1:14–15 traces the same path: desire conceives, gives birth to sin, and sin brings death. Sin almost never starts at the taking.

4. *Read Genesis 4:1–12. Why was Abel's offering accepted and Cain's rejected? See Hebrews 11:4 before you answer.*

Hebrews 11:4 says Abel offered "by faith," which in Romans 10:17 comes by hearing God's word. Abel evidently offered what God had directed; Cain offered what Cain preferred. The issue is not grain versus animals in the abstract, but obedient faith versus self-chosen worship.

5. *Genesis 6:8–9 says Noah found favor in the eyes of the Lord and walked with God in a generation that had abandoned Him. Name one specific way you are being asked to walk with God this week when the people around you are not.*

Answers will vary. Look for something specific and costly: a conversation to have, a habit to stop, a stand to take at work. Genesis 6:9 is not praising Noah's isolation but his faithfulness in the middle of a corrupt generation.

HANDLE WITH CARE

- The days of creation: teach the text plainly as it reads, six days and a rest, and let Exodus 20:11 stand as the inspired commentary. You need not resolve every scientific question in class. Hold the authority of the text firmly and speculation loosely.
- Do not teach inherited guilt or total depravity. Adam's sin brought sin, death, and a broken world into human experience, but each person becomes guilty when he himself sins (Ezekiel 18:20; Matthew 18:3; 19:14). Children are not born guilty.
- The flood: Scripture presents it as universal in scope (Genesis 7:19–23; 2 Peter 3:6). Teach what the text says rather than defending a particular geological model.

- Long lifespans in Genesis 5: the text simply reports them. Resist speculation, and do not let the class spend the hour there.

Where Wisdom Begins

PASSAGE OVERVIEW

Chapter 1 is the doorway to the whole book. Verses 1 through 6 state the purpose, verse 7 states the thesis, and the rest of the chapter gives two vivid illustrations: the seduction of the gang in verses 10 through 19, and the public preaching of Wisdom in verses 20 through 33.

The controlling idea is that wisdom is not raw intelligence. It is skill in living, rooted in a right relationship to God. That is why the book begins at reverence rather than at technique. A person can be brilliant and foolish at the same time, and Proverbs assumes your class already knows someone like that.

Notice the warmth of the appeal. “My son, hear the instruction of your father” is not a lecture from a distance. It is a parent leaning in. Teach the chapter in that voice.

BACKGROUND AND CONTEXT

- Solomon is the principal author (1:1), the king to whom God gave wisdom in 1 Kings 3.
- Hebrew wisdom literature works by observation and instruction rather than by command and statute. It tells you how life normally goes, not what the Law requires.
- The fear of the Lord is the book’s repeated refrain (1:7; 9:10; 15:33; 31:30), and it frames everything between.
- Wisdom personified as a woman calling in the street is poetic device, a vivid way of saying wisdom is publicly available to anyone who will hear.
- Your class will read one chapter of Proverbs most weeks for the next half year. Establish now how to read a proverb, and you will save yourself many corrections later.

NOTES ON THE DISCUSSION QUESTIONS

Question 1. *Proverbs 1:7 says the fear of the Lord is the beginning of knowledge. What does it mean to fear God, and how is that different from being afraid of Him?*

The fear of the Lord is reverent awe before a holy God: taking Him seriously enough to let His word settle arguments. It includes a healthy dread of sinning against Him, but it is not cringing terror, and it is not compatible with treating God casually. The person who fears God has already answered the question of who is in charge, so a thousand smaller decisions become simple.

Contrast it with the alternative in verse 7b, the fool who despises wisdom and instruction. The Hebrew fool is not a person of low intelligence but of settled resistance. He has decided not to be taught. Ask the class what that looks like in a Christian who has stopped being teachable.

Question 2. *In Proverbs 1:10–19, what exactly is the invitation the sinners offer, and why is it so attractive? What makes the young man’s refusal possible?*

The invitation in verses 11 through 14 is an invitation to belonging, not just to profit. “Cast in your lot among us; let us all have one purse” is the promise of a place at the table. That is why it works on a young person, and it is why it still works on adults.

The refusal becomes possible because of verses 8 and 9, the instruction already received at home, and because of verse 7, a settled fear of God. Verses 17 and 18 give the argument: these men are laying an ambush for their own lives. Wisdom sees the end of the road from the beginning.

Question 3. *Wisdom is pictured in 1:20–33 as calling out in public, not whispering in secret. What does that say about how available God’s wisdom actually is, and about why people still miss it?*

Wisdom cries out in the chief concourses, at the openings of the gates, in the city. God has not hidden what a person needs to know. Romans 1:20 says the same about creation, and Hebrews 1:1–2 says He has now spoken finally in His Son. Nobody will be able to say the information was unavailable.

People miss it because of will, not access. Verses 24 through 30 pile up the language of refusal: they refused, they disregarded, they would have none of my counsel. Guard against letting this become a discussion about other people. Ask where the class has heard clearly and delayed.

NOTES ON THE EXTENDED QUESTIONS

1. *List the purposes of Proverbs given in 1:1–6. Which of those do you most need right now?*

Verses 2 through 6 list knowing wisdom and instruction, perceiving words of understanding, receiving instruction in wisdom, justice, judgment and equity, giving prudence to the simple, giving knowledge and discretion to the young, and increasing learning for the wise. Note that even the wise man is expected to keep learning (1:5).

2. *Look up Proverbs 9:10, Job 28:28, and Psalm 111:10. What do all four passages have in common?*

All of them make the fear of the Lord the starting point of wisdom and knowledge. It is not one virtue among many but the foundation the others rest on.

3. *A proverb is a general principle about how life usually goes under God’s order, not an absolute promise. Why does that distinction matter when you read a verse like Proverbs 1:33?*

Proverbs 1:33 says whoever listens to wisdom will dwell safely. Read as an absolute promise it collapses the first time a faithful person suffers, which is exactly the error Job’s friends made. Read as a general principle it is true and reliable: the wise life tends toward safety and the foolish life toward ruin.

4. *Proverbs 1:8–9 speaks of a father’s instruction and a mother’s teaching. Who has God placed in your life to give you that kind of instruction, and are you actually listening to them?*

Answers will vary. Press beyond naming a person to asking whether counsel already given has been acted on.

5. *Read 1:24–32 carefully. What is the difference between God refusing to hear and a person having waited too long to listen?*

God is not capricious. The passage describes people who spent a lifetime refusing counsel and then wanted rescue from consequences without repentance (1:28–30). The door is not slammed by God’s unwillingness but by a hardened will that no longer wants Him, only relief. Compare Hebrews 3:12–13.

HANDLE WITH CARE

- Teach clearly that proverbs are general principles, not guarantees. This one point will protect your class for the next six months of readings.
- Do not let wisdom personified become a created being or a separate person of the Godhead. It is poetic personification. Where it is natural, point forward to Christ, in whom all treasures of wisdom are hidden (1 Corinthians 1:24, 30; Colossians 2:3).

The Promise Kept

PASSAGE OVERVIEW

Matthew writes with the Old Testament open in front of him. His first sentence, “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham,” is a thesis statement: the promises to Abraham and to David have arrived in this man. Everything else in the gospel is the demonstration.

The genealogy is arranged in three sets of fourteen, a structure that signals Matthew is making a point rather than merely keeping records. He includes Tamar, Rahab, Ruth, and the wife of Uriah, women whose stories carry scandal or foreign blood or both, and thereby quietly announces a Savior for all nations and for sinners.

The birth account itself is understated. There is no stable scene in Matthew, no shepherds. There is a righteous man wrestling with what to do, an angel, a prophecy fulfilled, and a quiet obedience. Then Gentile astrologers travel a great distance to worship while the king of the Jews plots murder. Matthew has told you almost everything about his gospel in two chapters.

BACKGROUND AND CONTEXT

- Matthew writes primarily to a Jewish audience, which is why the fulfillment formula (“that it might be fulfilled”) appears so often.
- The promise to Abraham was that in his Seed all nations would be blessed (Genesis 22:18), fulfilled in Christ (Galatians 3:16), not in a future political restoration of national Israel.
- The promise to David was of a son whose throne would be established forever (2 Samuel 7:12–13), fulfilled in the reign of Christ begun at His resurrection and ascension (Acts 2:29–36).
- The wise men are Gentiles from the east, arriving perhaps as much as two years after the birth (2:16), to a house rather than a stable (2:11).
- Herod the Great was an Idumean client king known historically for exactly the kind of brutality Matthew 2 records.

NOTES ON THE DISCUSSION QUESTIONS

Question 1. *Matthew opens with a genealogy. Why would he begin a gospel that way, and what is he claiming in 1:1 before he tells a single story?*

A genealogy was a legal document. For a Jewish reader, the claim to be Messiah had to be established by descent, and Matthew supplies it in the first seventeen verses. He is answering the question a Jewish reader would ask before any other: by what right does this man claim David’s throne?

Verse 1 also reaches back past David to Abraham, which widens the scope. The Son of David is the King; the Son of Abraham is the one in whom all the families of the earth are blessed. Matthew is already reaching for the Great Commission of chapter 28.

Question 2. *Read Matthew 1:20–23 together. What does Matthew say the virgin birth accomplishes, and why does the name Immanuel matter to the whole book?*

Matthew says two things. First, in 1:21, that Jesus will save His people from their sins, which defines the kind of salvation the King brings. Second, in 1:22–23, that this fulfills Isaiah 7:14 and means “God with us.” The virgin birth is not a decorative miracle; it is the means by which God takes on flesh without taking on sin.

Immanuel frames the entire gospel. Matthew ends at 28:20 with “I am with you always.” The book opens and closes with God present with His people. If your class remembers one thing, let it be that.

Question 3. Compare the reaction of Herod and Jerusalem in 2:3 with the reaction of the wise men in 2:10–11. What makes the same news terrifying to one and joyful to the other?

The difference is what each expects the King to cost him. Herod has a throne to protect, and Jerusalem has an arrangement with Rome to protect. A newborn king is a threat to both. The wise men have nothing at stake except the journey, and so the star brings them exceedingly great joy.

Bring this home gently. Everyone in the room has something they would rather Jesus not disturb. The question is not whether we believe He is King, but whether His kingship is good news to the part of our lives we are guarding.

NOTES ON THE EXTENDED QUESTIONS

1. Read through the genealogy and note the women named in it (1:3, 5, 6, 16). What is surprising about that list, and what might Matthew be signaling?

Tamar, Rahab, Ruth, and “the wife of Uriah” (Bathsheba). Three are Gentiles or connected to Gentiles, and several are connected to scandal. Matthew signals from the first paragraph that this King receives outsiders and sinners.

2. Matthew 1:21 explains the name Jesus. What does he say Jesus will save His people from, and what does He not promise to save them from?

He will save His people from their sins. He does not promise to save them from hardship, poverty, persecution, or death. Keeping that straight guards a class against a prosperity reading of the gospel.

3. Look up Isaiah 7:14 and Micah 5:2, and note how Matthew uses each. How many Old Testament quotations can you find in this reading?

Isaiah 7:14 is quoted in 1:23 regarding the virgin birth, and Micah 5:2 is quoted by the chief priests in 2:6 regarding Bethlehem. There are four Old Testament quotations in Matthew 1:1–2:12 and the immediately following verses, counting also Hosea 11:1 and Jeremiah 31:15 just beyond this reading.

4. Joseph is called a just man in 1:19. Trace what he does in 1:24–25 and 2:13–14. What does obedience look like in his life?

Joseph is told in a dream and “did as the angel of the Lord commanded him,” taking Mary as his wife, and later rising by night to flee to Egypt. In each case he obeys promptly, at personal cost, and without a recorded word.

Righteousness in Joseph looks like quiet, immediate obedience.

5. The wise men brought what they had and worshiped. What would it look like this week for you to bring God something that actually costs you something?

Answers will vary. Look for something that involves real sacrifice of time, money, or comfort, not merely good intentions.

HANDLE WITH CARE

- The virgin birth is not negotiable. It is the plain claim of 1:18–25 and rests on the power of God, not on biology. Handle the question honestly if it comes up, and do not let a class treat it as symbolic.
- Guard against premillennial readings of the Son of David promise. Christ reigns now, at the right hand of the Father (Acts 2:33–36; Colossians 1:13; 1 Corinthians 15:24–25). The kingdom is His church, entered by the new birth.
- Be careful with details tradition has added: Scripture does not number the wise men, call them kings, or place them at the manger.

Power From On High

PASSAGE OVERVIEW

Acts is volume two. Luke says so in 1:1, referring to “the former account” of all that Jesus “began both to do and teach,” which implies that Acts records what Jesus continued to do through His church. That framing is worth writing on the board.

Chapter 1 is the hinge of redemptive history. The King has risen, gives His final instructions, and ascends to be enthroned. The apostles are told to wait, and they wait with prayer and with obedience, setting the twelfth apostle in place so that the full witness of the Twelve stands ready.

Then comes Pentecost, fifty days after Passover, when Jerusalem was crowded with Jews from all over the Roman world. The Spirit comes with sound, sight, and speech, and the church is born within hours. Your reading stops just before Peter’s sermon, which is next week, so let the class feel the suspense of 2:12: “Whatever could this mean?”

BACKGROUND AND CONTEXT

- Luke, the physician and companion of Paul, wrote both the gospel and Acts to Theophilus.
- Pentecost was the Feast of Weeks, one of three annual feasts requiring attendance in Jerusalem, which explains the international crowd of 2:5–11.
- The promise of the Father (1:4) refers to Joel 2:28–32 and to Jesus’ own words in John 14–16.
- The baptism of the Holy Spirit is promised here specifically to the apostles (1:2, 4–5), and Scripture records it happening twice: at Pentecost and at the house of Cornelius (Acts 11:15–17).
- This is the beginning of the church. Everything before Acts 2 anticipates it; everything after assumes it.

NOTES ON THE DISCUSSION QUESTIONS

Question 1. *In Acts 1:6 the apostles ask about restoring the kingdom to Israel. How does Jesus answer them in 1:7–8, and what does His answer correct?*

The apostles still expect a political, national restoration. Jesus does not rebuke the hope of a kingdom, but He redirects them entirely: the times are the Father’s business, and their business is to be witnesses in the power of the Spirit, from Jerusalem outward to the end of the earth. The kingdom they are about to receive is not a restored Israelite state but the reign of Christ over His church.

This is a good place to state clearly what your congregation believes. Daniel 2:44 said the kingdom would be set up in the days of those kings. Mark 9:1 said some standing there would not taste death until they saw it come with power. Acts 2 is that coming. Colossians 1:13 says Christians have already been translated into it. There is no earthly, political kingdom still awaiting establishment.

Question 2. *Jesus tells the apostles to wait for power before they witness (1:4–8). Why the waiting? What does that suggest about the difference between effort and Spirit-empowered work?*

The waiting makes plain that the church is not the product of human strategy. These are the same men who ran away at the arrest and denied Him in the courtyard. Nothing about them changed in forty days except that they saw Him alive and then received the promise. Luke is careful that no reader credits the explosion of Acts 2 to apostolic talent.

For the class, the application is not that we wait for a private experience, but that we work in dependence rather than self-reliance. Ask what they are attempting in their own strength that they have never seriously prayed about.

Question 3. Read Acts 2:5–12. What exactly happened when the apostles spoke in tongues, and what was the purpose of the miracle?

The text is explicit: every man heard them speak “in his own language in which we were born” (2:6, 8), and Luke lists fifteen nations and regions to make certain the reader understands. These were real human languages the speakers had not learned. The miracle authenticated the message and let the gospel cross every language barrier in the crowd on its first day.

Handle this carefully and kindly. The purpose of the gift was confirmation of the word (Mark 16:20; Hebrews 2:3–4). Once the revelation was complete, the confirming sign had served its purpose (1 Corinthians 13:8–10). Teach what the text says, state your conviction plainly, and do not let the class turn the hour into a debate about modern practice.

NOTES ON THE EXTENDED QUESTIONS

1. List everything Acts 1:1–11 tells you about the forty days between the resurrection and the ascension.

He presented Himself alive by many infallible proofs, was seen over forty days, spoke of the kingdom of God, commanded them not to depart from Jerusalem, promised the baptism of the Holy Spirit, corrected their question about Israel, commissioned them as witnesses, and ascended in a cloud with the promise of His return in like manner.

2. What qualifications does Peter give in 1:21–22 for the man who would replace Judas? Why do those qualifications matter for the credibility of the whole book?

He must have accompanied the apostles the whole time the Lord went in and out among them, beginning from John’s baptism until the ascension, in order to be a witness of the resurrection. The apostolic witness rests on eyewitness testimony, which is precisely why the qualification cannot be met today.

3. Acts 1:8 gives a geographic outline of the entire book. Write it out, and as you read Acts over the coming weeks, note where each stage begins.

Jerusalem, all Judea, Samaria, and the end of the earth. Acts 1–7 is Jerusalem, Acts 8 moves to Judea and Samaria, and from Acts 13 onward the gospel travels to the nations.

4. Compare the tongues of Acts 2:4–11 with the description in 1 Corinthians 14:6–12. Were these known human languages or unintelligible speech? Give your evidence.

Known human languages. Acts 2:6 and 2:8 say each heard in his own language, and Luke names the regions. In 1 Corinthians 14 Paul insists on interpretation precisely so the assembly is edified, which assumes intelligible content. Speech no one can understand is what Paul is correcting, not commending.

5. The apostles “continued with one accord in prayer and supplication” (1:14) while they waited. What are you currently waiting on God for, and what is your waiting actually filled with?

Answers will vary. The point to draw out is that biblical waiting is active: prayer, obedience, and preparation, not passivity.

HANDLE WITH CARE

- The kingdom: be plain that it was established on Pentecost and that Christ reigns now. This reading is your best opportunity all year to settle the question.
 - Holy Spirit baptism: distinguish it from the baptism in water commanded for the remission of sins in Acts 2:38. Do not blur the two.
 - Tongues: teach them as real languages and as confirmatory signs. Be firm on the text and gracious toward people who have been taught otherwise.
 - The selection of Matthias is by prayer and lot before Pentecost, and it is not a pattern for choosing church leaders today; the New Testament gives qualifications for elders and deacons instead (1 Timothy 3; Titus 1).
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NEXT WEEK'S READING: Genesis 8–16 · Proverbs 2 · Matthew 2:13–3:17 · Acts 2:14–47

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