VERSEQUEST MINISTRIES

FAMILY BIBLE STUDIES



THE LOCAL CHURCH AND BODY LIFE

Seven Commitments That Shape Faithful New Testament Church Life

KING JAMES BIBLE

A free study for families, churches, and individual readers

OCTOBER 18, 2026

VERSEQUEST FAMILY BIBLE STUDIES

About This Study

The local church is not merely a meeting place or a religious organization. In Acts 2, believers received the Word, identified openly with Christ, continued in apostolic doctrine, shared fellowship, prayed together, cared for one another, and worshipped while the Word spread. Those seven features belong together.

This study follows the seven commitments in the family curriculum and develops them into one connected lesson. Every main and supporting KJV passage is printed in full. Read the Scripture first, then the comments. The comments serve the Bible; they never replace its authority.

The historical setting of Acts 2 matters. Pentecost took place in Jerusalem among Israel, and Acts records a transition as the gospel went forth. Not every apostolic sign or arrangement is a standing requirement for every congregation today. The enduring principles must be read alongside the doctrine of the church in the New Testament epistles.

THE SEVEN-MOVEMENT STUDY MAP

1. The Church Is Made of People Who Receive the Word
2. Believers Publicly Identify through Baptism
3. The Church Continues in the Apostles' Doctrine
4. The Church Practices Fellowship and the Lord's Supper
5. The Church Prays Together
6. The Church Shares, Serves, and Bears Burdens
7. The Church Worships Gladly and Witnesses Daily

HOW TO USE IT

Begin with Acts 2:41-47. Work through one principle at a time, reading its three supporting passages aloud. Discuss the family question, write observations, and close by naming one truth to practice during the week.

NOTES / CROSS-REFERENCES / APPLICATION

INTRODUCTION

More Than a Building, More Than a Crowd

There are plenty of ways to gather people. A stadium can assemble thousands. A family reunion can fill a house. A club can offer belonging, refreshments, and a common calendar. None of those things constitutes a New Testament church. Scripture supplies a different foundation: the gospel believed, God's Word taught, and Christ's people joined under His authority.

Acts 2:41-47 is a remarkable snapshot. It begins with the reception of the Word and ends with praise to God. In between, believers are baptized, taught, joined in fellowship, assembled for prayer, and concerned for the needs of one another. These are not seven independent departments. They form one body learning to live as the Lord's people.

The passage requires careful reading. The apostles worked signs in that foundational period. Jerusalem believers shared possessions in a distinctive setting. Neither the miracles nor the specific economic arrangement should be mechanically imposed on every church today. The underlying commitments to truth, fellowship, prayer, generosity, worship, and witness are repeated elsewhere in the New Testament.

A congregation does not become faithful by being large, fashionable, or well financed. Nor does a small home gathering become faithful simply because it is small. Faithfulness must be tested by Scripture. Are sinners hearing the gospel? Is the Bible being taught correctly? Are believers serving one another? Is Christ honored? Is the Word carried beyond the gathering?

The goal is not another checklist by which one group congratulates itself and despises everyone else. It is to bring the family back to the text and let the Lord define the purpose of His church. The basics of New Testament body life are not shallow. They are the foundation on which deeper growth must stand.

NOTES / CROSS-REFERENCES / APPLICATION

MAIN PASSAGE

Acts 2:41-47

The first believers received the Word, continued in doctrine and fellowship, and lived as a praying, serving, worshipping assembly.

Acts 2:41-47

The pattern passage

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Notice the order: the Word was received, believers were baptized, and then they continued. The church was gathered around the truth of Jesus Christ. The Lord added those who were being saved.

Notice also the balance. Doctrine without fellowship can become cold; fellowship without doctrine becomes aimless. Prayer without service may become talk, and service without prayer may become self-reliance. These marks belong together under Christ.

Finally, remember that Acts records a particular stage of redemptive history. The apostles' signs and the Jerusalem sharing of goods must be understood in context. The seven principles that follow are examined alongside the rest of the New Testament.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 1 OF 7 | SCRIPTURE READING

1. The Church Is Made of People Who Receive the Word

The assembly begins with the gospel believed, not merely with a building occupied.

Acts 8:35-38

Faith in Christ precedes the eunuch's water baptism.

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Romans 10:14-17

The word is preached, heard, and believed.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

1 Thessalonians 2:13

The Word works effectually in those who believe.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 1 OF 7 | CONNECTED TEACHING

The Church Is Made of People Who Receive the Word

The local church is not a crowd that becomes Christian because it gathers beneath a religious sign. Acts 2 begins with people who gladly received the word. The message came first, faith responded, and believers were added. That order matters. A congregation may have a building, an impressive calendar, and a large audience without possessing the one thing that makes a New Testament assembly: people who belong to Jesus Christ.

Philip did not invite the Ethiopian eunuch into a religious organization before telling him who Jesus is. He opened the Scripture and preached Christ. The man believed before he entered the water. Romans 10 explains how faith comes: the gospel must be proclaimed, heard, and believed. The church has no authority to replace that message with a social program or a ceremony.

Paul commended the Thessalonians because they received his preaching as the word of God rather than the word of men. That word worked in them. The strength of a church is not the novelty of its methods or the charisma of its leaders. It is the truth of God received with faith and obeyed. When the Bible becomes decoration, the assembly may remain busy while growing spiritually empty.

The first question is therefore not simply how many people attend, but whether the gospel is clear and the Scriptures are honored. The next step is public identification with the Christ whom believers have received.

FAMILY DISCUSSION

What is the difference between attending a gathering and personally receiving the gospel of Christ?

CONNECTION TO THE NEXT PRINCIPLE

The Word received leads to public identification with the Saviour who is preached.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 2 OF 7 | SCRIPTURE READING

2. Believers Publicly Identify through Baptism

Baptism testifies to Christ; it does not replace saving faith.

Matthew 28:19-20

Christ commanded disciples to be baptized and taught.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Romans 6:3-4

Baptism speaks of identification with Christ's death and resurrection.

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Acts 10:47-48

Those who had received the Holy Ghost were commanded to be baptized.

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 2 OF 7 | CONNECTED TEACHING

Believers Publicly Identify through Baptism

The gospel creates believers, and believers are called to identify openly with the Lord. Baptism is not a human decoration placed upon church life. Christ commanded it. Yet the order must be guarded: water is not the Saviour. The death, burial, and resurrection of Jesus Christ are the saving reality. Water baptism is an outward testimony pointing to Him.

Matthew 28 joins making disciples, baptizing, and teaching. Christ never intended a church that collects professions but neglects instruction. Romans 6 sets before us the believer's identification with the death and resurrection of Christ. Baptism portrays that truth, but the portrayal must not be confused with the spiritual work itself. The picture is precious because the reality is precious.

Acts 10 makes an essential distinction. Cornelius and his household received the Holy Ghost before Peter commanded them to be baptized in water. Their acceptance with God was not produced by the water. They were baptized because they had already been received. A church that makes baptism the price of salvation has confused the testimony with the Saviour.

A faithful congregation therefore neither neglects the Lord's command nor turns the ordinance into another gospel. Public identification ought to be followed by continued instruction in the words of Christ and His apostles.

FAMILY DISCUSSION

How can we explain what baptism declares without suggesting that water itself saves?

CONNECTION TO THE NEXT PRINCIPLE

Public identification must be followed by steadfast instruction in the apostles' doctrine.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 3 OF 7 | SCRIPTURE READING

3. The Church Continues in the Apostles' Doctrine

Fellowship without sound teaching soon loses its biblical foundation.

2 Timothy 1:13

Hold fast the form of sound words.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

1 Timothy 4:16

The teacher must heed both life and doctrine.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Titus 1:9

Sound doctrine equips leaders to exhort and answer error.

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 3 OF 7 | CONNECTED TEACHING

The Church Continues in the Apostles' Doctrine

Acts 2 does not say the first believers merely enjoyed one another's company. It says they continued stedfastly in the apostles' doctrine. The church was not founded upon shared interests or religious enthusiasm. It was anchored in revealed truth. Remove doctrine, and fellowship loses its compass. A congregation may remain friendly while drifting away from the words that gave it life.

Paul told Timothy to hold fast the form of sound words. The words themselves matter. The Christian faith is not a collection of feelings that may be reshaped to suit each generation. God has spoken, and His people are responsible to preserve and teach what He said. Timothy was also warned to take heed to himself and to the doctrine. A teacher's conduct and teaching both come under Scripture.

Titus 1:9 shows why church leaders must be able to use sound doctrine to exhort and to convince gainsayers. A church that refuses doctrinal distinctions will soon be unable to recognize doctrinal error. Biblical love does not require the surrender of biblical truth. It requires speaking and defending that truth faithfully.

For the church today, the apostolic writings preserved in Scripture are the standard, with careful attention to the doctrine committed to Paul for the body of Christ. The Word must govern worship, service, fellowship, and correction. Once truth is established, the congregation can enjoy fellowship without turning unity into mere agreement to avoid hard questions.

FAMILY DISCUSSION

What should our family do when a popular church teaching does not agree with Scripture?

CONNECTION TO THE NEXT PRINCIPLE

Sound doctrine provides the foundation for meaningful fellowship and the Lord's supper.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 4 OF 7 | SCRIPTURE READING

4. The Church Practices Fellowship and the Lord's Supper

Shared life in Christ includes gathering, mutual care, and remembering His death.

1 Corinthians 10:16-17

The one bread pictures fellowship and unity in Christ.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

1 Corinthians 11:23-26

The Lord's supper remembers His death until He comes.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Hebrews 10:24-25

Believers assemble to exhort and stir one another toward good works.

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 4 OF 7 | CONNECTED TEACHING

The Church Practices Fellowship and the Lord's Supper

The fellowship of Acts 2 was not a social club with Bible verses on the wall. These people were joined by faith in Jesus Christ. Their shared life included the apostles' teaching, breaking of bread, prayer, and practical care. Fellowship means more than enjoying the same room. It is participation in a common life under a common Lord.

First Corinthians 10 joins the bread and cup to the communion believers have through the blood and body of Christ. First Corinthians 11 then gives the church the ordinance of remembrance. The Lord's supper does not repeat Calvary or add payment to the finished sacrifice. It declares the death of Christ until He comes. The table should turn attention toward the Saviour, not toward the ceremony as though the bread itself could save.

Hebrews 10 reminds believers to consider one another, to provoke unto love and good works, and not to forsake assembling. The gathering is meant to strengthen Christians. That purpose is missed when attendance becomes an end in itself or when people come only to be entertained. The saints assemble to hear truth and to help one another obey it.

A small congregation may have little outward impressiveness and still possess genuine New Testament fellowship. The question is whether Christ, His Word, His ordinances, and His people are treated as precious. Fellowship naturally leads into another shared responsibility: prayer.

FAMILY DISCUSSION

How can our gatherings move beyond attendance into genuine biblical fellowship?

CONNECTION TO THE NEXT PRINCIPLE

Fellowship grows stronger when the gathered church learns to pray together.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 5 OF 7 | SCRIPTURE READING

5. The Church Prays Together

United prayer seeks God's will, bold witness, and help for the saints.

Acts 4:24-31

The church prayed for boldness under opposition.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Acts 12:5

The assembly prayed earnestly for Peter.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

1 Timothy 2:1-4

Prayer is made for all men and for those in authority.

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 5 OF 7 | CONNECTED TEACHING

The Church Prays Together

A church that teaches the Bible but never prays together has left one of the earliest marks of the assembly out of its life. Acts 2 lists prayers among the things in which the believers continued. Prayer was not an occasional emergency measure. It was a regular expression of their dependence upon God.

Acts 4 gives a striking example. When opposition came, the believers did not first ask for an easier message or a more fashionable one. They acknowledged the Lord's sovereignty and prayed for boldness to speak His Word. Their request reveals the purpose of corporate prayer: not to make God serve the congregation's ambitions, but to seek His help in doing His work.

Acts 12 shows the church praying for Peter while he was imprisoned. First Timothy 2 expands the horizon of prayer beyond the people in the room: all men, rulers, and those in authority are named. The church should care about the salvation of souls, the liberty to live godly lives, and the progress of the truth.

Prayer belongs alongside doctrine because the people who know the Word must depend on the God who gave it. A family or assembly may be small, but its prayers need not be small-minded. From prayer, Scripture moves naturally to the practical service that proves believers are concerned for one another.

FAMILY DISCUSSION

Are our prayers centered only on personal needs, or also on the Word and the needs of others?

CONNECTION TO THE NEXT PRINCIPLE

Prayer should lead us toward practical service and the burdens of other believers.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 6 OF 7 | SCRIPTURE READING

6. The Church Shares, Serves, and Bears Burdens

The gifts and resources God gives are entrusted for the good of others.

Galatians 6:2

Bearing burdens fulfills the law of Christ.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

1 Peter 4:10

Each believer should minister his gift as a steward of grace.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Philippians 2:4

Christians consider the concerns of others.

4 Look not every man on his own things, but every man also on the things of others.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 6 OF 7 | CONNECTED TEACHING

The Church Shares, Serves, and Bears Burdens

The early believers cared for one another in tangible ways. Acts 2 records unusual generosity in a particular historical setting, but its central lesson is not that every congregation must abolish private property. The lesson is that Christians are not free to admire one another's suffering from a safe distance while refusing reasonable help.

Galatians 6:2 commands believers to bear one another's burdens. That command requires attention, not mere sentiment. A burden must be noticed before it can be shared. Sometimes help is financial; sometimes it is a meal, a visit, a practical task, a timely word, or patient presence during trouble. Christian love should have hands as well as a vocabulary.

First Peter 4:10 teaches that each believer should minister the gift he has received as a steward of God's manifold grace. A gift is not a personal trophy. It is entrusted for service. Philippians 2:4 adds that we are not to look only on our own concerns. A church becomes healthier when people ask not only what they receive from a gathering but what they can give to strengthen others.

This service must be governed by truth and wisdom. Bearing burdens does not mean approving sin, enabling irresponsibility, or replacing the individual duties Scripture assigns. It means responding to real needs as servants of Christ. A serving church also becomes a witnessing church, because the life of the assembly should point beyond itself.

FAMILY DISCUSSION

What practical burden could our family help carry for another believer this week?

CONNECTION TO THE NEXT PRINCIPLE

Service and shared burdens should turn our eyes outward to worship and witness.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 7 OF 7 | SCRIPTURE READING

7. The Church Worships Gladly and Witnesses Daily

A faithful assembly praises Christ and holds forth His Word beyond its meetings.

Colossians 3:16-17

The Word shapes teaching, singing, thanksgiving, and conduct.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Acts 1:8

The Spirit empowers witness unto Christ.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Philippians 2:15-16

Believers shine as lights by holding forth the word of life.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 7 OF 7 | CONNECTED TEACHING

The Church Worships Gladly and Witnesses Daily

Acts 2 closes with praise to God and the Lord adding to the church. The congregation was not an end in itself. It was a company of believers whose worship and witness pointed to Jesus Christ. A church that spends all its energy preserving its own image has forgotten why the Lord left His people in the world.

Colossians 3:16-17 places the Word of Christ at the center of worship. Teaching, admonishing, psalms, hymns, spiritual songs, and thanksgiving are not competing departments. They belong together beneath the name of the Lord Jesus. Worship should be rich in Scripture rather than dependent on spectacle or novelty.

Acts 1:8 makes Christ the subject of witness and the Holy Ghost the source of power. Philippians 2 pictures believers shining as lights in a crooked world while holding forth the word of life. Witness is not merely being pleasant. It includes making the truth of Christ known. Nor is witness confined to the hour when a congregation gathers. The Christian life continues in homes, neighborhoods, workplaces, and ordinary conversations.

The seven marks of Acts 2 therefore form one connected picture: people receive the Word, confess Christ, continue in doctrine, share fellowship, pray together, serve one another, and carry the Word outward. A local church is not measured only by the size of its meeting. It is measured by faithfulness to the Lord who purchased it.

FAMILY DISCUSSION

How can our family hold forth the word of life beyond the time of our weekly gathering?

NOTES / CROSS-REFERENCES / APPLICATION

BRINGING IT ALL TOGETHER

Seven Commitments, One Body in Christ

The seven movements of Acts 2 form one coherent picture. The church receives the Word before organizing its activities. Believers identify with Christ in baptism. The assembly continues in sound doctrine rather than being carried about by religious fashions. Fellowship and the Lord's supper keep Christ's people conscious of their common life and His finished sacrifice.

The church prays because its work cannot be accomplished by human talent alone. It serves because grace is not meant to stop at the person who received it. It worships and witnesses because the congregation exists for the glory of God, not for the glory of its own name. Each truth guards the others.

This keeps us from two opposite errors. A home gathering is not automatically biblical because it is informal; it still needs doctrine, order, prayer, fellowship, and accountability. A larger assembly is not automatically unfaithful because it owns a building; it must be tested by the same Word. Size and setting cannot replace biblical substance.

THE SEVEN-MOVEMENT CHURCH MAP

THE WORD - The gospel must be preached, heard, and believed.

BAPTISM - Saved believers identify openly with Christ.

DOCTRINE - The apostles' teaching governs the congregation.

FELLOWSHIP - The saints assemble and remember the Lord together.

PRAYER - The church seeks God's help and His purposes.

SERVICE - The members bear burdens and steward their gifts.

WITNESS - The Word goes forth beyond the gathered assembly.

NOTES / CROSS-REFERENCES / APPLICATION

FAMILY APPLICATION

Read, Remember, Practice

1. The Church Is Made of People Who Receive the Word

What is the difference between attending a gathering and personally receiving the gospel of Christ?

2. Believers Publicly Identify through Baptism

How can we explain what baptism declares without suggesting that water itself saves?

3. The Church Continues in the Apostles' Doctrine

What should our family do when a popular church teaching does not agree with Scripture?

4. The Church Practices Fellowship and the Lord's Supper

How can our gatherings move beyond attendance into genuine biblical fellowship?

5. The Church Prays Together

Are our prayers centered only on personal needs, or also on the Word and the needs of others?

6. The Church Shares, Serves, and Bears Burdens

What practical burden could our family help carry for another believer this week?

7. The Church Worships Gladly and Witnesses Daily

How can our family hold forth the word of life beyond the time of our weekly gathering?

NOTES / CROSS-REFERENCES / APPLICATION

A SIMPLE FAMILY CHURCH GUIDE

A Weekly Pattern Rooted in Scripture

BEGIN WITH THE GOSPEL

Make certain everyone understands the death, burial, and resurrection of Jesus Christ and salvation by grace through faith.

OPEN THE KING JAMES BIBLE

Read the main passage aloud. Let family members take turns reading the supporting verses. Ask what each passage actually says.

HOLD FAST SOUND DOCTRINE

Do not trade clear biblical teaching for novelty, pressure, or a desire to avoid disagreement.

REMEMBER THE LORD

Give Christ the central place in worship. Understand the ordinances as testimonies to His work, not substitutes for His salvation.

PRAY TOGETHER

Pray for the gospel, one another, rulers, the needy, and boldness to speak the Word.

SERVE ONE ANOTHER

Look for actual burdens that can be shared. Put spiritual gifts and ordinary resources to useful service.

CARRY THE WORD OUTWARD

End the gathering with a practical commitment to live faithfully and speak of Christ beyond the meeting.

NOTES / CROSS-REFERENCES / APPLICATION

FINAL REMINDER

Let the Word Build the Church

Acts 2:42 records that the believers continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. The word continued deserves attention. New Testament church life is not a one-day event, a seasonal campaign, or a burst of excitement that disappears when the meeting ends. It is a sustained commitment to Christ and His people.

A family can begin with a Bible, a table, and a willingness to obey the Lord. But the goal is not isolation or independence from the wider body of Christ. Scripture calls believers to assemble, to learn, to serve, to submit to sound teaching, and to care for one another. Where the Lord opens doors for faithful fellowship, we should welcome it.

Neither a professional stage nor an ordinary living room makes a gathering faithful. The truth of the gospel, the authority of Scripture, the reality of fellowship, and obedience to the Lord do. Let every congregation, whatever its size, return again and again to the Word.

When the church receives the Word, it has something worth teaching. When it remembers Christ, it has someone worth worshipping. When it prays, it acknowledges its need. When it serves, it displays grace. When it witnesses, it remembers that the gospel was never meant to stop at its own door.

FOR FURTHER FAMILY STUDY

Read Acts 2:41-47 again at the end of the week. Identify all seven commitments, then ask which one your family can practice more faithfully. Keep your answers tied to Scripture.

FAMILY CLOSE

What truth from this study must we believe, remember, and practice this week?

NOTES / CROSS-REFERENCES / APPLICATION

PERSONAL AND FAMILY NOTES

Write What the Word of God Shows You

Use this page for Scripture observations, questions, cross-references, and ways to put the teaching into practice.

NOTES / CROSS-REFERENCES / APPLICATION