

The Chapel Family Bible Reading Program – October 1 - 6

Doing Life Together – SHIFT from Church to Community

MONDAY:

KEY VERSE: Matthew 28:18-20

OBSERVATION: Poreuomai (por YOU oh my): “Go” God gave the Church its marching orders: Go—to the whole world, to the end of the age. While in the original Greek, poreuomai is a participle, it shares the force of the imperative command to “make disciples.” We can’t make disciples of all nations without actually going. Fortunately, all major Bible translations correctly catch this idea, saying, “Go and make disciples.” The heart of community is reaching out—by going to the people who do not know Jesus yet.

TUESDAY:

KEY VERSE: Acts 8:4

OBSERVATION: (you ahn geh LID zo): “Evangelize” The word “evangelize” actually is in the Bible, but it’s not translated that way. In Acts, Paul uses the word 15 times. The early uses of euangelizo are vivid. A swift runner brings the good news of military victory to an anxiously waiting city. The news is urgent and joyful. If those events were good news, how much more so is our Gospel?

WEDNESDAY:

KEY VERSE: Philippians 4:1

OBSERVATION: Koinonia (koi no NEE ah): “Fellowship” When people are harvested into God’s family, they are brought into a precious fellowship, called koinonia. The Greeks used the word to describe a business partnership, a close friendship, a communal society, and even a marriage. It meant a sharing of life and intimate companionship.

THURSDAY:

KEY VERSE: Acts 22:20

OBSERVATION: Martyria (mar tu REE ah): “Witness” In the Greek court, an eyewitness was expected to give his testimony to confirm a truth. His testimony was called martyria, and he was called a martyr. At first, the word carried no association with death—just “giving testimony.” But early Christians changed all that. Stephen was a witness, and it cost him his life. By the end of the first century, so many witnesses had paid with their lives that “the blood of the witnesses” is often translated “the blood of the martyrs.” (Rev. 17:6) They made their defense with boldness—even to death.

FRIDAY:

KEY VERSE: Luke 19:10

OBSERVATION: (SO dzo): “To save” Jesus came “to seek and to save” the lost. In everyday Greek, the word sozo meant to “heal,” to “make whole.” When Jairus’ daughter was dying, he pleaded with Jesus to come and put His hands on her so that she would “be healed” (sozo) and live. In the next few minutes, the woman with the flow of blood reached out to touch Jesus’ garments so that she could “be healed” (sozo). When Jesus said, “Your faith has made you whole,” the word was sozo.

SATURDAY:

KEY VERSE: Hebrews 4:16

OBSERVATION: Parresia (par ray SEE ah): “Boldness” In the democracy of the ancient Greek city-states, every citizen had the right to speak up and be heard. The word for their confident freedom of speech was parresia, translated “boldness.” The early Church prayed with boldness in Heb. 4:16: “Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” And they prayed for strength to preach with boldness in Acts 4:29-30: “Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus.”