

Stewardship and Mission

Devotional Reading: [Zechariah 8:18–23](#)

Background Scripture: [Deuteronomy 8:17–18](#); [Acts 26:12–20](#); [2 Corinthians 8:1–15](#); [9:1–15](#)

[Acts 1:6–8](#)

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

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.

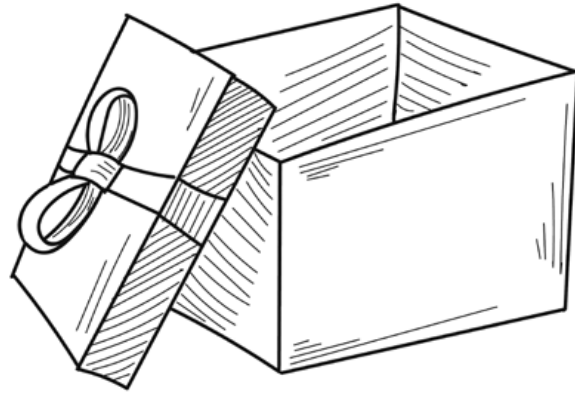


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[2 Corinthians 8:3–9](#)

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of

your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Key Text

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Corinthians 8:9

p 210 Enduring Beliefs of the Church

Unit 3: The Church and Its Teachings Lessons 9–13

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify characteristics of the generosity highlighted in **2 Corinthians 8:3–9**.
2. Explain the context of Paul's financial collection among Gentile churches of the first century.
3. State one way he or she will practice generosity in the upcoming week.

Lesson Outline

Introduction

- A. Epic Generosity
- B. Lesson Context

I. Jesus and the Apostles (Acts 1:6–8)

- A. Disciples' Question (v. 6)
- B. Jesus' Response (vv. 7–8)

II. Paul and the Church (2 Corinthians 8:3–9)

- A. Facts (vv. 3–4)
Giving Gladly
- B. Results (vv. 5–6)
- C. Challenge (v. 7)
- D. Test (vv. 8–9)
Excelling in Generosity

Conclusion

- A. More than Money
- B. Prayer
- C. Thought to Remember

p 212 How to Say It

Achaia	Uh-kay-uh.
Berea	Buh-ree-uh.
Corinth	Kor-inth.
Corinthians	Ko-rin-thee-unz (<i>th</i> as in <i>thin</i>).
Gamaliel	Guh-may-lih-ul or Guh-may-lee-al.
Macedonia	Mass-eh-doe-nee-uh.
Macedonians	Mass-eh-doe-nee-uns.
omniscient	ahm-nish-unt.
Philippi	Fih-lip-pie or Fil-ih-pie.
Tarsus	Tar-sus.

p 210 Introduction

A. Epic Generosity

One of the world's favorite stories is Victor Hugo's *Les Misérables*. First as a novel and later as a musical stage play, it has fascinated audiences for generations.

Les Misérables is the story of Jean Valjean, a poor man imprisoned for stealing a loaf of bread. Finally released from prison, he is given refuge by a bishop of the church. Valjean repays the man's generosity by stealing his silverware! But when the police capture Valjean, the bishop says that the silverware was a gift to the man. Stunned by the bishop's gracious generosity, Valjean becomes a changed man—a person of humble, heroic generosity.

Perhaps what makes *Les Misérables* so beloved is that it illustrates the grace of God. Though we have rejected God's generosity, He still offers us forgiveness by His grace. Having received that forgiveness, a person can never be the same. God's gracious generosity begets the same generosity in His people.

B. Lesson Context

The two texts for today's lesson are dated almost three decades apart. Jesus was crucified during the Passover

observance of AD 30, rose from the dead, and appeared physically to His followers for some 40 days thereafter ([Acts 1:3](#)) before His ascension. A few years later, Saul (also named "Paul"; see [13:9](#)) met the resurrected Jesus on the road to Damascus ([9:1–19](#)). That interaction led to Paul's mission trips across the Roman Empire as an apostle of Jesus Christ to the Gentiles ([Romans 11:13](#); [Galatians 2:8](#); [1 Timothy 2:7](#)).

Paul was a native of the commercial hub of Tarsus of Cilicia. That city was the capital of a Roman province; therefore, Paul was a Roman citizen by birth ([Acts 22:22–29](#)). At some point in his younger days, he decided to move to Jerusalem to study under Gamaliel ([22:3](#)). After Paul's experience on the road to Damascus, he founded churches in various Roman cities. As people responded to his gospel message, Paul found himself continually needing to bridge the cultural gap between Christ-followers of Gentile background and those of Jewish descent.

p 211 We might say, then, that as the first chapter of the book of Acts features the apostles being given their mission and preparing for it, the chapters that follow reveal how that mission was carried out. There were issues regarding aspects of the Law of Moses concerning doctrine and

practice as Jews and Gentiles came together. This struggle is most evident in the famous Jerusalem Council in about AD 51 ([Acts 15](#)).

The consensus reached at that council served to welcome believers of Gentile background into the church on the basis of the grace of Jesus Christ, not on adherence to the Law of Moses ([Acts 15:5–11](#)). This acknowledgment of God’s plan was vitally important for establishing the inclusive nature of the church. The importance of that acknowledgment became apparent as certain events unfolded over the following years. One such event is the subject of today’s lesson.

I. Jesus and the Apostles ([Acts 1:6–8](#))

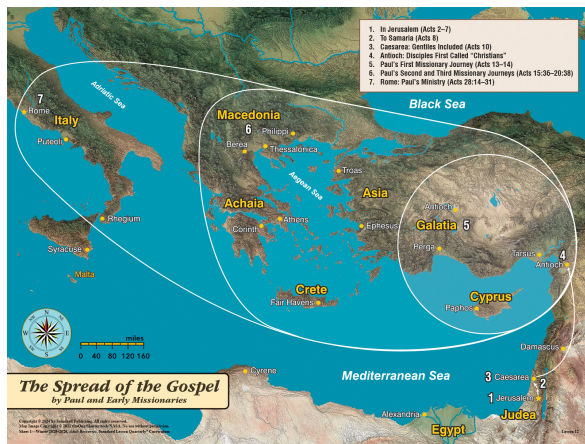
The book of Acts begins with a dialog between Jesus and His apostles at the Mount of Olives before He ascends to heaven. Within the 40-day time period of His appearance to His disciples (see [Lesson Context](#)), Jesus directs them to remain in Jerusalem and “wait for the promise of the Father,” the Holy Spirit ([Acts 1:4–5](#)). But as the conversation continues, the disciples reveal a misunderstanding they hold and a desire for something they should not have.

A. Disciples’ Question (v. 6)

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

After hearing Jesus’ directive to remain in Jerusalem, the disciples *come together* to ask Him the question we see here. They are convinced that He is the promised Messiah ([Matthew 16:16](#); [John 1:41](#)). Their question reflects the expectations of many first-century Jews regarding the timing and nature of the Messiah’s task.

Several Old Testament texts likely are the primary drivers of these expectations: [Genesis 49:10](#); [Numbers 24:17–19](#); and [Isaiah 11:1–6](#). These texts can be interpreted in one sense to lead the reader to conclude that the Messiah would overthrow the Roman occupiers as He ascended to the throne of David (compare [Luke 24:21](#); [John 6:14–15](#)). Thus God is expected to *restore again the kingdom to Israel*.



Visual for [Lesson 12](#). Display this visual as you discuss the events surrounding the spread of the gospel in the first century.

The disciples, therefore, mistakenly anticipate that Jesus will lead a political and militaristic revolt. What better leader could they hope for than the one who has overcome death?

B. Jesus' Response (vv. 7–8)

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Jesus responds, but not in the way the disciples hope. He does not address their concern for Israel's restoration. Instead, Jesus tells them that they are not to be concerned with knowledge of *the times* and *the seasons* of such things. This privileged knowledge is for God *the Father* only ([Mark 13:32](#)). Earlier, Jesus exhorted the disciples to keep watch, but not to the point of becoming distracted by setting

dates for His return ([Matthew 24:36–44; 25:13](#)). God is omniscient, meaning that He is all-knowing, including knowledge of things hidden from human understanding.

8a. But ye shall receive power, after that the Holy Ghost is come upon you.

Jesus redirects the disciples' focus and [p 212](#) highlights their unique task as they wait for His return. The Gospel of Luke ends with Jesus' command that the disciples remain in Jerusalem until they receive "power from on high" ([Luke 24:49](#)). The verse before us moves from the abstract to the specific: the source of that *power* is to be *the Holy Ghost*. One cannot help but see parallels between Jesus' prediction here and the message of John the Baptist regarding a forthcoming baptism "with the Holy Ghost and with fire" intimated by Jesus ([Matthew 3:11; Luke 3:16](#)). Both messages echo events on the Day of Pentecost ([Acts 2:1–3](#)).

8b. 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.

The Holy Spirit's empowerment becomes the starting point for the church. The noun *witness* can be interpreted in at least two ways, depending on context. In one sense, the

word *witness* refers to someone who has observed something—a spectator, observer, or eyewitness. In a second sense, the noun *witness* can refer to someone who testifies to something, as in a deposition. Jesus’ disciples are already witnesses in the first sense, having seen firsthand His ministry, crucifixion, and Him personally after His resurrection. But now they are to be witnesses in the second sense as they take the gospel to *Jerusalem, ... Judaea, ... Samaria, and unto the uttermost part of the earth* (compare [Matthew 28:19–20](#); [Acts 8:1–25](#)).

Many commentators have noted that this sequence of places outlines the gospel’s geographic growth as recorded in the book of Acts. Peter first preaches the gospel *in Jerusalem* on the Day of Pentecost ([Acts 2](#)). The movement then expands into *Judaea*, the region in which Jerusalem is located, and then to the region of *Samaria* to the north ([8:1](#)). Initially, only those believers who were not apostles left Jerusalem. But those believers took the gospel message with them ([8:4–8](#); [11:19–21](#)).

The phrase *uttermost part of the earth* emphasizes that Jesus wants His disciples to take His message of salvation to all people and all the world. To do so would be a significant undertaking. Further,

Jesus gave them no specifics regarding how they would work to complete this task. The instructions would come on an “as needed” basis (examples: [Acts 8:26](#); [10:9–20](#); [16:6–10](#); [18:9](#)). For the disciples and witnesses to follow through on this task, they must show each other care, hospitality, and financial generosity.

What Do You Think?

What practical steps will you take in the week ahead to become a more effective witness for the Lord?

Digging Deeper

What training and resources will you need to assist you in this endeavor?

II. Paul and the Church **([2 Corinthians 8:3–9](#))**

The next segment of Scripture to study takes us into the middle of a relief project being managed by the apostle Paul. This fundraising initiative is mentioned several times in the New Testament. In Paul’s first letter to the Corinthian church (written about AD 56), he instructed his readers to make weekly contributions to the fund so that it would be ready when he visited ([1 Corinthians 16:1–4](#)). Paul wrote [2 Corinthians](#) about a year later. The collection of this gift provides the backdrop for Paul’s teachings on stewardship found in [2 Corinthians 8](#).

The timeline indicates that the relief project was a plan spread over several years, given that Paul did not arrive back in Jerusalem until AD 58 ([Acts 21:17](#); [24:17](#)).

p 213 A. Facts (vv. 3–4)

3. For to their power, I bear record, yea, and beyond their power they were willing of themselves.

To make his case to the church at Corinth that they should complete the gift, Paul presents the example of the churches of Macedonia in [2 Corinthians 8:1](#), which is the antecedent of the words *their* and *they* in the verse before us. Macedonia is the region located directly north of Corinth, and it includes the cities of Philippi, Thessalonica, and Berea ([Acts 16:12](#); [17:1](#), [13](#); etc.). When Paul writes to the church in Rome a short time later, he mentions Achaia as well on this same subject ([Romans 15:26](#)); this is the province where Corinth is located.

The Macedonian churches had been experiencing “a great trial of affliction” and “deep poverty” ([2 Corinthians 8:2](#); see [1:8](#)), which might have included persecution (see [7:5](#)). But amazingly, the relief collection is not *for* them, but *from* them! Despite their suffering, those congregations have demonstrated joy

that has yielded a gift of rich generosity ([8:2](#)). In effect, Paul uses the example of the Macedonian Christians to set a standard.

Paul does not give the specific financial amount offered by the Macedonian churches. Instead, he classifies their giving into two categories. First, their giving was *to their power*, an amount to be expected (compare [1 Corinthians 16:2](#)). The second category, however, goes above and beyond the first: their giving was *beyond their power*. This giving level reveals that God was at work in and through their sacrificial generosity.

Further, the fact that they *were willing of themselves* indicates that they gave without coercion from Paul. Their generosity was a free response to having received God’s gift of grace (see [2 Corinthians 8:1](#)).

What Do You Think?

Who has been, for you, an example of sacrificial generosity?

Digging Deeper

Which of that person’s habits of generosity would you like to implement?

Giving Gladly

When I think of my parents, I think of their radical generosity. From my

perspective, it feels like their financial giving outweighs their income! They give gladly, and the Lord multiplies their gifts for a powerful effect on the church. I frequently ask the Lord to develop in me a generous heart, a heart like my parents’.

The power of financial generosity is not the amount given but the status of the giver’s heart—one that offers willingly and joyfully in service to the Lord. How will you cultivate such a heart? As you ponder that question, think of your generosity as a direct response to the gift of grace that you have received!

—N. V.

4. Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

Not only do the Macedonian churches give freely, but they also plead with Paul and his companions to *receive* the churches’ generous financial *gift*. As used here, the word *praying* refers to requests not to God but to other people—in this case, to Paul and his traveling companions (*us*). For believers in one area to provide aid to believers in other provinces is not without precedent ([Acts 11:29–30](#)).

The key theme in this verse and this chapter is the *fellowship* of God’s people.

This refers to a complete sharing of life with another and the unity God’s people experience as they abide in Christ, receive God’s gift of grace, and freely respond to that gift for the mission of the church (examples: [Philippians 1:3–6](#); [4:14–18](#)). Similar terminology is used to describe the earliest life of the church in [Acts 2:42–47](#). There, we see the believers worshiping, sharing meals, and providing for one another’s needs.

One way to demonstrate unity and fellowship among God’s people is through *ministering* through financial giving. As believers experience unity, they are willing to meet the financial needs of others. In doing so, God’s people embody Jesus’ commands to follow Him and care for other believers in Christ ([Matthew 25:34–40](#)).

Both the recipients and the givers of the gift are p 214 *the saints*—the people of God set apart by His grace (compare [2 Corinthians 9:1](#)). Although Paul does not here identify the recipient(s) of this gift, they are poverty-stricken believers in Jerusalem ([Acts 24:17](#); [Romans 15:25–28](#); [1 Corinthians 16:3](#)).

What Do You Think?

In what ways can you practice fellowship with other believers?

Digging Deeper

Does unity result in fellowship, or is it the other way around? Why?

B. Results (vv. 5–6)

5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

The phrase *not as we hoped* should be understood to signify a mismatch between what Paul and his traveling companions (*us*) expected and what happened. Knowing of the precarious situation of the Macedonians, Paul's expectations of their ability to give had been in line with that reality. Therefore, he is truly surprised by their overwhelming generosity—one that happened because they *first gave their own selves to the Lord*. That initial commitment was not to the offering but to Christ. The Macedonians had experienced Christ's love and grace, which, in turn, led them to give their whole lives in service to Him and to His people. Their commitment was both the prerequisite and motivating factor for their sacrificial giving to support the mission of the first-century churches. This level of commitment comes only *by the will of God*, as modeled by Jesus, who gave Himself on the cross.

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Having summarized the generosity of the Macedonian church, Paul now challenges his Corinthian readers. The challenge is based on the fact that the Macedonian churches have already finished their giving project, but the Corinthians have not.

A key player in helping the Corinthians do so is *Titus*, a “partner and fellowhelper” of the apostle Paul ([2 Corinthians 8:23](#)). He is mentioned by name nine times in this book—more than in all the other New Testament books combined. Collecting funds for the poverty-stricken Jerusalem church seems to be a primary task for Titus ([8:16–9:5](#)).

Paul refers to the anticipated financial gift from the Corinthians as *the same grace*. Their gift is not being coerced (more on this below). Instead, it will be their response of grace for having received the grace of God themselves.

C. Challenge (v. 7)

7a. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us.

Paul has much to say elsewhere about

faith, utterance, knowledge, diligence, and love. Regarding just the Corinthians, we can list [1 Corinthians 1:5](#); [12:8](#); [13:1–2](#), [13](#); [14:6](#); and [16:1–2](#) on those topics.

7b. See that ye abound in this grace also.

Even though the Corinthians excelled in several qualities, completing the offering was an opportunity for them to still *abound* in one more quality—*grace*. Growing in this regard involves the tangible *grace* of financial giving.

What Do You Think?

How is the term *grace* a suitable descriptor of the gift of giving?

Digging Deeper

In what ways can believers grow in the grace of giving?

D. Test (vv. 8–9)

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

Regarding certain situations, the apostle Paul gives commands to the Christians in Corinth (examples: [1 Corinthians 5:7](#), [13](#)), and sometimes he merely advises (example: [7:6](#)). The imperative “See that ye abound in this grace also,” just studied in [2 Corinthians 8:7b](#) (above), seems like a command at

first. But Paul hastens to ensure his exhortation is not misconstrued: *I speak not by command*. Perhaps the clarification is because previously, he had been much more direct to them regarding their giving [p 215](#) ([1 Corinthians 16:1–2](#)). Paul desires that the Corinthian believers be generous to other believers in need, but he wants the Corinthians to give out of cheerful love, not compulsion.

Paul notes the reason for his bringing up the example of the Macedonian churches. The word translated *forwardness* is also translated as “diligence” in [2 Corinthians 8:7](#), above, and that is the sense here. The Macedonians’ *diligence* in showing financial generosity was the *occasion* for him to use as an example to the Corinthians. If the Corinthians are similarly diligent, they will *prove the sincerity of their love* (compare [2 Corinthians 8:24](#)).

Excelling in Generosity

My congregation regularly contributes to a fund to meet the needs of families in the community. Hundreds of thousands of dollars have been donated to this fund to address housing, food, and education needs.

However, not all acts of generosity are

related to money. On the first Sunday of each month, a “repairs café” appears in our neighborhood where people can bring broken household items to be repaired. Those having fix-it skills generously share their time and talents to help others. Generous communities are powerful witnesses, and I’m encouraged to see my neighbors excel in the art of showing generosity through their time, skills, and labor.

Financial giving is one way we can respond to the gift of God’s grace. But in addition, how can you excel in other forms of generosity? If you need a biblical example, see [Acts 9:36, 39](#).

—N. V.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Paul appeals to the example of the *Lord Jesus Christ*. Before the incarnation, Jesus *was rich* in ways we cannot grasp. As the divine Son, He is equal with God from eternity ([John 1:1–2](#)). These eternal riches did not stop the divine Son from becoming a servant, humbling Himself and becoming *poor* for the sake of humanity ([Philippians 2:5–8](#)). Through His self-sacrifice, Jesus inaugurated the riches of the Father’s salvation by making

atonement for sin ([Ephesians 1:7](#); [Hebrews 2:17](#)).

Conclusion

A. More than Money

The Bible reveals God’s expectations regarding how people are to treat each other. One such expectation concerns meeting the needs of the poverty-stricken. The Law of Moses had clear rules in this regard (examples: [Leviticus 19:10](#); [Deuteronomy 15:11](#)). And the issue is no less present under the new covenant (examples: [Matthew 25:34–46](#); [Galatians 2:10](#)).

Even so, money and its giving are touchy subjects at church, causing many to avoid discussing the topic. The oft-heard complaint, “They’re always asking for money!” has soured many people away from church. Perhaps we should take a different approach to giving, one that acknowledges financial generosity as, first and foremost, a privileged response to God’s grace.

Our generosity results from first acknowledging the generosity of God. Our God is a giving God, demonstrated through His gift of salvation. When we show generosity to others, we are following God’s lead. Our acts of generosity are acts of worship, bearing

witness to our testimony of Christ and His great love for us.

What Do You Think?

How will you be generous with your time and resources in the upcoming week?

Digging Deeper

How does the example in [Acts 2:42–47](#) inspire you in this regard?

B. Prayer

Heavenly Father, You showed us generosity when You gave us Your gift of grace through Your Son, Jesus. May our thankfulness for this gift be revealed in our heartfelt gifts in return. In Jesus' name we pray. Amen.

C. Thought to Remember

Generosity is our response to God's grace.

p 216 Involvement Learning

Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the KJV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Distribute five small items to each

participant. Possible items include pennies, clothespins, or individually wrapped candies. Lead into the activity by explaining that the whole class will play a game with these items. Participants should try to give away all five items in their possession to other participants by the end of three minutes. However, each participant can only give one item at a time to another person. When everyone is ready, say, "Go!" Call time at the end of three minutes. Reconvene the class and ask participants to assess the number of items they still possess. Ask, "Why was it difficult or nearly impossible to win this game?"

Lead into the Bible study by saying, "Generosity is much easier when we realize how much we have been given! In today's lesson, we will study the chain of generosity—one that begins with God in Christ Jesus and extends to all His followers."

Into the Word

Divide participants into groups of three and distribute a pen and sheet of paper to each group. Direct groups to read [Acts 1:6–8](#) and imagine themselves as Jesus' first-century disciples and write down a five-to-six-sentence testimony that recounts their time and experience

as “witnesses” to Jesus. (Option: Challenge groups to read [1 John 1:1–4](#), then consider what the disciples had seen, heard, and touched as they followed Jesus.) After five minutes, ask groups to share with the class what they have written. Conduct a whole-class discussion regarding how this passage can help Jesus’ disciples define *mission*.

Alternative. Distribute copies of the “Gospel Effect” exercise from the activity pages, which you can download. Have participants work in small groups to complete as indicated.

Ask a volunteer to prepare and present a three-minute presentation on the historical context of the church in Corinth and the financial offerings of the Macedonian congregations. The presentation should address the following questions: 1—What part of “Jerusalem, ... Judaea, ... Samaria, and ... the uttermost part of the earth” ([Acts 1:8](#)) does Macedonia belong to? 2—How is the example of the Macedonians a testimony to the faithfulness and generosity of the disciples? Encourage the presenter to use the material from the [Lesson Context](#).

Ask a volunteer to read aloud [2 Corinthians 8:1–5](#). Invite participants to identify words in these verses that reflect the abundant and exceptional giving

from the Macedonians. Write these words and phrases on the board.

Ask a volunteer to read aloud [2 Corinthians 8:6–9](#). Divide participants into three groups: **Self Group**, **Others Group**, and **Jesus Group**. Direct the **Self Group** to study verse [7](#) and discuss the strengths that Paul recognized in the Corinthian church and why these are good qualities. Have the **Others Group** read verse [8](#) and discuss why it is sometimes appropriate to compare ourselves to others. Assign verse [9](#) to the **Jesus Group** and ask them to discuss Jesus’ example of a generous life.

After calling time, let each group summarize their conclusions to the class. Then, as a whole class, discuss how these verses help to define Christian stewardship and mission.

Into Life

Write the word *Generosity* as a header on the board. Lead a brainstorming session to determine ways to practice generosity every day. Distribute an index card and pen to each learner. Direct them to write down how they will practice generosity throughout the upcoming week. Allow time at the beginning of the next class for volunteers to share their experiences.

Option. Distribute copies of the “Pass It On” activity from the activity page. Challenge participants to complete as indicated throughout the coming week.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

Activity Page (February 22: Stewardship and Mission)

Stewardship and Mission

Lesson 12, Acts 1:6–8; 2 Corinthians 8:3–9, KJV

Gospel Effect

Work with your small group to read each Scripture text and answer the question to determine the effect of the disciples' obedience to Jesus' commission (Acts 1:6–8).

1. Acts 2:1–11: Where and on whom did the Holy Spirit come?
2. Acts 2:42–47: What did the believers in Jerusalem do regularly?
3. Acts 4:1–4: How did people respond to the arrest of Peter and John?
4. Acts 7:54–8:4: How did the believers respond to the stoning of Stephen?
5. Acts 8:5–8, 26–40: Where did Philip go, and what was the response?
6. Acts 10: Where did Peter go, and what was the response?
7. Acts 11:18–30: Where did the scattered believers go, and what was the response?

Pass It On

Consider the spiritual and physical blessings you have received. How can you use those blessings to bless someone else? Write your thoughts below and plan to act on them!

What Jesus has done for me:	• What I can do for another:
What God has given me:	• What I can give to another:
How someone has helped me:	• How I can help another:

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Activity Page 478