

# KINGDOM AND CHURCH (2): ACTS 6, 7



T. M. MOORE

*A Scriptorium Study from The Fellowship of Ailbe*

**The Fellowship of Ailbe**

Kingdom and Church (2): Acts 6, 7  
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Susie Moore, Editing and Finishing  
The Fellowship of Ailbe  
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## Introduction to Acts 6 and 7

Building His Church describes the Lord's agenda for pursuing His ongoing work of establishing and advancing His Kingdom on earth as it is in heaven. The Church, we have seen, is a *sign* the Kingdom has come. It embodies the new reality of Kingdom presence, promises, and power.

In Acts 6 we continue to see the power for love which the Spirit engenders within the believing community. So powerful and unprecedented is this love, that many even of the harshest opponents of the Gospel soon give in to its allure.

But the Church is not simply a sign of the Kingdom; it is the Kingdom outpost as well. From the Church the Kingdom breaks out, spreads, and advances into all of life, culture, society, and the world. And this work goes forward, at times, even against the most determined opposition.

In Acts 6 and 7 we will see how the Church as sign and outpost of the Kingdom fulfills its mission under the building and guiding direction of the Lord.

We're happy to offer a series of brief videos to introduce each portion of this study. You can view each one *by [clicking here](#)*.

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We hope you find this study of Acts instructive and helpful to equip you for your walk with and work for the Lord. Thank you for joining us.

T. M. Moore, Principal  
[tmmoore@ailbe.org](mailto:tmmoore@ailbe.org)

## 1 Keeping Focused

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 6.1-4.

As we have seen, those first Christians were an extraordinary group of men and women – eager to learn, quick to share, bold, devout, prayerful. They stood out from their peers, and enjoyed the admiration of all the people (2.47). Well, not exactly *all*, as we shall see.

*For reflection*

1. But these first Christians were still people, and therefore still capable of messing things up. I don't see any indication of sin in this situation involving the widows; a "complaint" need not be construed as implying intentional wrongdoing or even anger, resentment, or the like. Had malice been involved, I think the apostles would have addressed it. Complaints are allowed, even in the household of faith. What are some things that might be worth complaining about in your church? What channels should you follow in issuing a complaint?
2. The widows who were being overlooked were simply victims of poor management or a distribution system that needed revising in light of the growing ranks of disciples. It's certainly understandable how this could have come about, given the rapid growth of the believing community. There was a problem, and it needed to be fixed. The peace of the community was disrupted, and it needed to be restored. Meditate on Romans 14.17-19. Keeping in mind that the church is a *sign* of the Kingdom, why would it have been important to set this situation right?
3. To their credit, the people knew to come to the apostles rather than allow the situation to fester and create bad feelings. But the apostles, to *their* credit, understood that not every problem was *their* problem. The shepherds of the church are appointed for the oversight of the souls of the people (Heb. 13.17). The "tools of the trade" for this high calling are prayer, the Word of God, and the personal example of the minister (cf. 1 Pet. 5.1-3). How do the shepherds of your church watch over the souls of those entrusted to their care?
4. "Serving tables" would have given the apostles the opportunity to employ the last of these disciplines, that of personal example, but doing so in this situation, in their estimation, would have compromised the other two. They rightly recommended an alternative course of action. What qualifications do they put forward for those who are to take up this work?
5. Let's not miss the significance of what's happening here. Recall that the church was being carefully watched by the religious authorities, who still had an influential voice among the citizens of Jerusalem. Word would have come to them about this problem, which had the potential to splinter the church along ethnic or economic lines, and perhaps cause the whole movement to dissolve. Doubtless many of the priests, lawyers, scribes, and teachers were saying to themselves, "Now we'll see that this is all a big hoax. They'll be coming back to us in no time, once the ineptness of their leaders becomes clear." Do you think your church, and the other churches in your community, are observed by the rest of your community? Why or why not?

*Summary*

The purpose of leaders is to lead, and the effectiveness of leaders is tried whenever crises or challenges arise. This is now the third challenge the apostles have had to deal with since the church in Jerusalem began to get organized in Acts 2. How would you assess the leadership skills they have evidenced thus far? What does *how* they have led – in Acts 3-6 – suggest about their understanding of the church in relation to the ongoing work of Christ?

*Closing Prayer*

Behold, how good and how pleasant *it is*  
For brethren to dwell together in unity!  
*It is* like the precious oil upon the head,  
Running down on the beard,  
The beard of Aaron,  
Running down on the edge of his garments.  
*It is* like the dew of Hermon,  
Descending upon the mountains of Zion;  
For there the LORD commanded the blessing—  
Life forevermore.

Psalm 133

## 2 Living Proof

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 6.5-7.

The disciples had established the spiritual qualifications needed to carry out this work, but they left the task of nominating workers to the people (v. 3). The people sought the right men, then brought them to the apostles for final approval and commissioning. Here we get a glimpse of the orderly working of the Kingdom community for the purpose of restoring peace and neighbor-love in their midst.

*For reflection*

1. Note the wisdom of God at work among the people: They chose godly men, as instructed, but also men with Greek names – men from the same community as the widows who were being overlooked. So the whole body of believers honored the slighted community in this gesture, but they also made sure the work would be done efficiently in the hands of godly Greek-speaking Jews. Is there a principle of leadership or ministry to be discerned here?
2. Here is evidence of increasing maturity within the body of Christ as a whole, the result of faithful and diligent equipping by the apostles (Eph. 4.11-16). The apostles approved the selection the people had made, and “ordained” the men to the task. Were these the first “deacons” of the Church (“serve”, v. 2, comes from the same root word as “deacon”)? And if so, what is suggested about the work of deacons by this situation?
3. And so the job was done, the system repaired, and peace restored. We note the results: The Word of God continued to increase. Why would it not, given the continuing, living proof of its power to bring about such love as evidenced here? Meditate on Romans 14.17, 18. Which aspects of the Kingdom were the believers *signing* to the surrounding community? What are some ways churches might do this in our day?
4. But the truly amazing result of this situation is in the last part of verse 7: “a great many of the priests were obedient to the faith.” Oh, the convincing power of the love of Christ! The world had seen the unity of these disciples and their love for one another, and even the most hard-core opponents to the faith were convinced (Jn. 13.35; 17.21), just as Jesus had predicted. Meditate on Ephesians 4.3. Why is it so important that churches be willing to do the hard work maintaining the unity of the Spirit in the bond of peace?
5. Remember, these were the same priests who killed Jesus and persecuted the apostles. They’d heard the message and not only denied it, but moved to stifle and silence it. And now here they are believing the Gospel, forfeiting their privileged status in Jerusalem to unite themselves with the body of Christ and begin a new start in life. No wonder Jesus emphasized “you will *be* My witnesses,” and not merely, “you will *go* witnessing.” The *being* is as important as the *doing*. Here we see why. In what ways does your church together, as a body, and with the other churches in your community, demonstrate the love of Christ to the larger community around you?

*Summary*

Jesus was absolutely right about the power of visible unity to convince even the enemies of the Gospel of its truth. The loving, efficient, participative manner in which this problem was solved and a crisis averted made it plain to all who were looking on from without that something truly new and wondrous was at work here. This is the ongoing work of Christ – to sign the presence, promise, and power of the Kingdom to the world. How does this *signing the Kingdom* factor into your church's vision?

*Closing Prayer*

Give the king Your judgments, O God,  
And Your righteousness to the king's Son.  
He will judge Your people with righteousness,  
And Your poor with justice.  
The mountains will bring peace to the people,  
And the little hills, by righteousness.  
He will bring justice to the poor of the people;  
He will save the children of the needy,  
And will break in pieces the oppressor.  
They shall fear You  
As long as the sun and moon endure,  
Throughout all generations.  
He shall come down like rain upon the grass before mowing,  
Like showers *that* water the earth.  
In His days the righteous shall flourish,  
And abundance of peace,  
Until the moon is no more.

Psalm 72.1-7

### 3 Overpowering

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 6.8-15.

Even during seasons of revival, when everyone can see the saving power of Christ's love at work around them, there will be those determined to stamp out the faith and, if necessary, all who proclaim it. The Church is the *sign* of the Kingdom; it is also the Kingdom *outpost*. And it is this aspect of the Church's presence that causes many people problems.

*For reflection*

1. Stephen has been described as “a man full of faith and of the Holy Spirit” (v. 5). God determined to use him beyond the believing community to flow His grace to people throughout Jerusalem by means of signs, wonders, and witness. Stephen was “full of faith and power”. How can you see that Stephen embodies both the *sign* and *outpost* dimension of the Church's mission? How is his example instructive for us? For our churches?
2. While the wonders and signs Stephen performed were miraculous in nature, it's not necessary to think of signs and wonders in this way. Any extraordinary act of love or kindness would “sign” something significant and cause people to “wonder.” What would be some examples of “signs” that would cause people to “wonder” (1 Pet. 3.15) that you might demonstrate in your [Personal Mission Field](#)?
3. The blinding power of sin is again in evidence here. Why else would anyone want to stop someone doing so much good, or refuse to hear the message which, Stephen would have explained, was the source of such goodness? What kinds of things keep people from receiving the Good News of Christ and His Kingdom in our day?
4. We note the trumped-up charges as being the same hurled against Jesus – it worked then, so hey, why not here too? We note also that opposition to Stephen arose from Jews from various places. Luke mentions this to foreshadow the rest of his story: Opposition will arise wherever the Gospel goes. The great victory here in Jerusalem, followed by opposition and persecution, is typical of what the Gospel will meet all over the Empire, and down through the ages of Church history. Jesus had promised persecution (Jn. 15.18-20), so His first followers expected it and were neither surprised nor dismayed by it. Consequently, overwhelming and irresistible power continued to flow through them for the sake of the ongoing, restorative work of Christ. How can churches prepare their members to stand firm in the face of opposition or persecution in our day?
5. [Rembrandt portrays Stephen's face](#) as peaceable, calm, and shining – “the face of an angel.” With all due respect to the master, I think he might have missed it. Whenever angels appear in Scripture the response of those who see them isn't, “Oh, how sweet, how cute.” Rather, they're terrified. Stephen's wisdom, grace, eloquence, personal piety, and power of witness struck fear in the hearts of those who opposed him. Was that because they'd seen that same face before? What can you learn from Stephen about being a conduit of grace to the people in your Personal Mission Field (Jn. 7.37-39)?

*Summary*

Christians are called to *be* witnesses for the Lord. But they will also *do the work of evangelism* as part of that witness. Thus they *sign* the Kingdom of righteousness, peace, and joy in the Spirit by their love for God, one another, and their neighbors; and they serve as an *outpost* for the progress of the Kingdom by their spoken witness for the Lord. On a scale of 1 to 10, where 10 is the highest rating, how would you assess the state of your church as a Kingdom sign and outpost at this time? Why did you choose that number?

*Closing Prayer*

God *is* our refuge and strength,  
A very present help in trouble.  
Therefore we will not fear,  
Even though the earth be removed,  
And though the mountains be carried into the midst of the sea;  
*Though* its waters roar *and* be troubled,  
*Though* the mountains shake with its swelling. *Selah*  
*There is* a river whose streams shall make glad the city of God,  
The holy *place* of the tabernacle of the Most High.  
God *is* in the midst of her, she shall not be moved;  
God shall help her, just at the break of dawn.  
The nations raged, the kingdoms were moved;  
He uttered His voice, the earth melted.  
The LORD of hosts *is* with us;  
The God of Jacob *is* our refuge. *Selah*  
Come, behold the works of the LORD,  
Who has made desolations in the earth.  
He makes wars cease to the end of the earth;  
He breaks the bow and cuts the spear in two;  
He burns the chariot in the fire.  
Be still, and know that I *am* God;  
I will be exalted among the nations,  
I will be exalted in the earth!  
The LORD of hosts *is* with us;  
The God of Jacob *is* our refuge. *Selah*

Psalm 46

## 4 From the Top...

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 7.1-16.

Stephen's defense before the high priest deserves more space than we can give it here. I want to point out just the most important aspects. There is plenty for us to learn about being witnesses for the Lord in this brief and fatal sermon.

*For reflection*

1. We note that, in defending himself Stephen turns to Scripture. Since his message was Scriptural, his defense should not have been of anything *he* was doing, but of the validity of his message and his actions in the light of that message. How does Scripture factor into your spoken witness for the Lord?
2. Note the genius of this opening statement: He links himself to his accusers, and his accusers and himself to the same source – God's promise to Abraham. Then he makes God's initiating grace and Abraham's obedience to God's Word the keystone for his message. He will ultimately turn the tables on his accusers, assuming his own obedience of this covenantal call and charging them with failing to do as Abraham did. Is it important, when we're sharing the Gospel with someone, that we broach the subject of sin and their need for salvation from it? Explain.
3. Verses 1-16 cover, essentially, the entire book of Genesis, demonstrating the grace and faithfulness of God and the obedience of the patriarchs to His Word. Stephen is building a Biblical case for his actions and message, because he wants to make sure his accusers accept or reject that message, and not just him. Why is it important that we not allow our presentation of the Gospel to be about us? But is there a place for sharing our testimony when we share the Good News? How do we keep the focus on the Word of God and Christ as the means of salvation?
4. In his book, *Playing God*, Andy Crouch explains that we miss something in presenting the Gospel if we don't begin at the beginning, if we don't "take it from the top." The Gospel of Jesus Christ and the ongoing work of seeking and advancing His Kingdom are not just New Testament concerns. They are rooted in the very beginnings of divine revelation and the covenant of God. Stephen's oration challenges us to make sure we are living and proclaiming the *whole* Gospel, as rooted in *all of Scripture*, and not just some version of "[near Christianity](#)." How would you describe your church's witness to the larger community at this time?
5. How would you explain the "whole Gospel" to someone who asked a reason for the hope that is within you (1 Pet. 3.15)?

*Summary*

Stephen was preaching to Jews so it makes sense that he would have grounded his message in the Bible. But regardless of whom we're sharing with, only the Word of God is living and powerful to convict and convert people to the Lord. We may not use as much Scripture as Stephen did, but we need to use enough to unleash the saving power of the Gospel toward those with whom we're

sharing. If you could “hang” your Gospel presentation on five passages of Scripture, what would they be?

*Closing Prayer*

Let the saints be joyful in glory;  
Let them sing aloud on their beds.  
*Let* the high praises of God *be* in their mouth,  
And a two-edged sword in their hand,  
To execute vengeance on the nations,  
And punishments on the peoples;  
To bind their kings with chains,  
And their nobles with fetters of iron;  
To execute on them the written judgment—  
This honor have all His saints.  
Praise the LORD!

Psalm 149.5-9

## 5 ...and Everything Else, Too

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 7.17-50.

The remainder of Stephen's defense, drawing from the rest of the Old Testament, drives toward a single indictment: His accusers have missed God's point completely. In this, they're no different from anyone with whom we might share the Good News today.

*For reflection*

1. Recall that he was on trial here because he supposedly spoke against "this holy place and the law" (6.13). Having rooted his defense in God's covenant with the patriarchs, Stephen now continues to weave it through Moses, David, and the prophets. Stephen is only emphasizing things every one of his hearers would have known and affirmed. Moses was *misunderstood* because he obeyed God (vv. 23-39). Our fathers were *rejected* because they refused God's *new revelation* and wanted to go back to Egypt (vv. 38-41). God *rejected* them and sent them into *exile under a foreign power* (vv. 42, 43). Do you see a theme building here? Explain.

2. Here, like Emily Dickinson, Stephen is "telling it slant". He is building a case against his accusers, and, as they nodded along in assent to everything he was saying, they would have been affirming their own guilt. How can you see that Stephen is *not* answering these people according to their folly, lest he be like them; but he *is* answering them according to their folly, in order to lead them to conviction (Prov. 26.4, 5)?

3. The *Tabernacle*, which was the dwelling place of God and familiar and beloved by every Jew in its day, was *replaced* by the *Temple*, authorized by God through David and constructed by Solomon (vv. 44-48). But if we think God actually dwells in a Temple made by men (v. 48), thus making that building something so sacred no one would ever dare to think of it being *replaced* (which Stephen, like Jesus likely insisted), then, Stephen implies, we have failed to understand the same Word of God we've been affirming up to this point (vv. 48-50). Stephen was basically saying to the Jews that their vision of God and what He could do and had done was parochial and small. Do people today suffer from mistaken ideas about God? Explain.

4. This is not, as some suppose, a rambling, stalling-for-time, grasping-at-straws message. Stephen knows what he's doing. He is leading his accusers to *affirm* God's grace and faithfulness, and the requirement of obedience to His calling and commands; to *recall* the developing nature of God's covenant with His people, that changes came at significant points in the covenant; and to *remember* that *obedience to God's Word*, not veneration of temples or traditions, is what really matters. We can almost hear the high priest, if only to himself: "Yes, yes; we know all this. Skip to the end!" OK, he will. Affirm, recall and remember, obedience, God's Word: How can these ideas help improve our witness for Christ with the people to whom God sends us?

5. In our witness we should be looking for *points of agreement* with our hearers ("affirm"). By using Scripture we are appealing not only to the fact that our hearers are image-bearers of God, but that they all also know Him, at least at some deep point in their souls (Rom. 1.19-21). So we are seeking

to strike a chord of *recall* or *remembering* in their souls. And we want them to know that the Gospel requires *obedience to God and His Word*, not just a perfunctory sinner's prayer. How do those ideas work into your presentation of the Gospel at this time?

*Summary*

Note well verse 48: Stephen's use of this drove to the heart of at least one of his hearers and lodged there like a time bomb, waiting for the Lord's moment. We'll see this verse again a bit later in the book of Acts. What have you learned from Stephen about being an effective witness for the Lord?

*Closing Prayer*

My soul, wait silently for God alone,  
For my expectation *is* from Him.  
He only *is* my rock and my salvation;  
*He is* my defense;  
I shall not be moved.  
In God *is* my salvation and my glory;  
The rock of my strength,  
*And* my refuge, *is* in God.

Psalm 62.5-7

## 6 Just like Your Fathers

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 7.51-53.

In my imagination of this event, several of those who are listening to Stephen have begun to nod off. This is all so familiar. All so boring. All so... Then – WHAM!

*For reflection*

1. Stephen turns the table over on their toes, using perfectly Biblical language, to indict his accusers of being precisely what they were hoping to convict him of being, enemies of God and His people. Is Stephen overstepping the bounds of his witness at this point? Explain.
2. Stephen insisted that *they* were the stiff-necked, not him. *They* were the ones whose hearts and ears were shut to God. *They* were resisting the Spirit, just like their fathers did, who persecuted and killed the prophets. And in case they'd forgotten, they "betrayed and murdered" the Righteous One, our Lord Jesus Christ. According to John 16.8-11, whose job is it to convict people of their sin? What is our role in this?
3. The Law and covenant of God had been given to the Jews, and they were its trustees. But they had utterly failed and, in Stephen's reckoning, they were the ones who should be on trial, not he. Is there a sense in which, whenever we share the Gospel with someone, we're putting that person on trial? Explain.
4. Stephen may well have understood where all this would lead. These same men had warned the apostles, then threatened them, then beat them. And they had already shown, in the case of Jesus, that they were not unwilling to take the most drastic step, if need be. Stephen understood the consequences of his bold witness, and sailed right into the teeth of them, unafraid. How can we have the boldness of Stephen in our witness?
5. Why do you suppose so many Christians today allow the fear of men to silence their witness for the Lord?

*Summary*

Just like their fathers, the Jews who were listening to Stephen had made a colossal mistake; they were about to make another. Their attempts to silence Stephen and stifle the progress of the Gospel would blow up in their faces yet again. The Gospel is real. The Gospel cannot be silenced. The Gospel is serious business. The Kingdom is advancing. And people need to know this. Do the people you see week-in and week-out understand these things?

*Closing Prayer*

When I remember You on my bed,  
I meditate on You in the *night* watches.  
Because You have been my help,  
Therefore in the shadow of Your wings I will rejoice.

My soul follows close behind You;  
Your right hand upholds me.  
But those *who* seek my life, to destroy *it*,  
Shall go into the lower parts of the earth.  
They shall fall by the sword;  
They shall be a portion for jackals.  
But the king shall rejoice in God;  
Everyone who swears by Him shall glory;  
But the mouth of those who speak lies shall be stopped.

Psalm 63.6-11

## 7 Do You See That?

Be sure to view the video introducing our study of Acts 6 and 7 (Lesson 6) by [clicking here](#).

Read and meditate on Acts 7.54-60.

How angry were these men? They didn't fear the people this time, although Stephen had done many good works for them. They didn't fear the Romans; indeed, they didn't even bother to get the Romans' permission for this heinous deed. And they certainly did not fear God.

*For reflection*

1. Blind rage and passion got the best of these men, and they dragged Stephen beyond the walls of the city and stoned him to death. [Rembrandt's \*The Stoning of Stephen\*](#) captures the violence of this scene. Stephen was not afraid to die for Christ. Why?
2. Stephen seems to be surprised, not at seeing Jesus at the right hand of God – I'm convinced he was a regular visitor to that venue (Col. 3.1-3; 2 Cor. 4.6). Otherwise, how could he have recognized what he was seeing? He was surprised, not to see Jesus, but to see Jesus *standing*. How might you nurture a clearer and more ever-present [vision of Christ, exalted in glory](#)? Do you think this would be a good thing to do?
3. Ever true to His own Law, Jesus stands in the presence of a true elder of Israel (Lev. 19.32), stands to welcome him home and to receive him into glory. Stephen demonstrates his worthiness – which is really Christ's worthiness – right to end, emulating his Savior and Lord, even in his death. What does it mean for you to “see” and follow Jesus in this way?
4. A new phase in the ongoing work of Christ is about to unfold. We have seen hints of the Church being a Kingdom outpost; now we will begin to see the true scope and power of this aspect of our calling. And just as the first phase, that of becoming *established* as a Kingdom sign and outpost, began with the Savior's death, so this phase, that of *dispersal* and *replication*, begins with the death of the first martyr of the Church. Stephen's murder will embolden the authorities in Jerusalem, as we shall see. But it will embolden the believers more, who neither flinch nor cower before the reality of what they'd already taught themselves to expect. Does your church teach you to expect to be a witness for Christ? To be prepared to suffer for Him, if necessary?
5. What could your church leaders do to prepare members for the persecution that comes with being a witness for Christ? Would you be willing to participate in such training?

*Summary*

The third-century Church Father Tertullian wrote that “the blood of the martyrs is the seed of the Church.” As this was true in the case of Jesus, and with Stephen, so it has been in every age of the ongoing work of Christ. If we fear being scorned, ridiculed, or even attacked because we profess faith in Jesus and call others to repent and believe the Gospel, we will likely shrink from our calling to *sign* the Kingdom and be its *outpost* in this world. If this is the case, can we expect to realize the presence, promise, and power of the Kingdom in and through our lives and churches? Explain.

*Closing Prayer*

Plead *my cause*, O LORD, with those who strive with me;  
Fight against those who fight against me.  
Take hold of shield and buckler,  
And stand up for my help.  
Also draw out the spear,  
And stop those who pursue me.  
Say to my soul,  
“I *am* your salvation.”  
Let those be put to shame and brought to dishonor  
Who seek after my life;  
Let those be turned back and brought to confusion  
Who plot my hurt.  
Let them be like chaff before the wind,  
And let the angel of the LORD chase *them*.  
Let their way be dark and slippery,  
And let the angel of the LORD pursue them.  
For without cause they have hidden their net for me *in* a pit,  
*Which* they have dug without cause for my life.  
Let destruction come upon him unexpectedly,  
And let his net that he has hidden catch himself;  
Into that very destruction let him fall.  
And my soul shall be joyful in the LORD;  
It shall rejoice in His salvation.

Psalm 35.1-9

*For reflection or discussion*

1. How do the church's role of *signing* the Kingdom and being a Kingdom *outpost* relate to one another?
2. What is a church doing which is serving as a Kingdom *sign* and *outpost* in its community?
3. Why is it important that we keep the Word of God central to our witness for the Lord?
4. How can Christians help one another to be bolder and more consistent in their witness?
5. What's the most important insight or lesson you've learned from Acts 6 and 7?

We are transformed into the image of Jesus Christ *from* the glory we encounter in God's Word to the way we *live for His glory* in the world (2 Cor. 3.12-18; 1 Cor. 10.31). What have you encountered of God's glory in our reading and meditations in Acts 6 and 7? How has He shown Himself to you more clearly? How can this help you live more consistently for His glory in the daily details of your life? What have you learned about yourself from Acts 6 and 7 to help you in being a witness for the Lord?

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Thank you.