

LETTERS & DEVOTION

Bible: Acts to Revelation, and the Early Church

Free sample: Unit 1, Lessons 1 to 8

These are 8 lessons from *Bible: Acts to Revelation, and the Early Church: Grade 7*, a Grade 7 year a parent runs at the kitchen table. Each lesson is a short script for you, a page to read together, and a practice sheet you may copy for your household. Answers are at the back.

Bible: Acts to Revelation, and the Early Church: Grade 7. Sample edition.

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Letters & Devotion is a Christian curriculum: a Bible course in every grade from the King James text, and science taught as scientists teach it, including an old earth. Standards references: Common Core State Standards and the Next Generation Science Standards.



BIBLE · UNIT 1

The Church Spreads

Nine weeks in Acts 1 to 11: Pentecost, the shape of the first congregation, the first arrest, the first fraud, the first martyr, the scattering that carried the message outward, the conversion of the man who approved of that killing, and the day the door opened to Gentiles.

In this unit

1. Volume two
2. Pentecost
3. How they actually lived
4. The first arrest
5. The lie in the middle of the good part
6. Stephen
7. Out of Jerusalem
8. The man holding the coats

Volume two

Goal: Read, examine and write about “Volume two” (Acts 1:1-11), and say Acts 1:8 (part) by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: Volume two

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 1:1-11, from the King James Bible. Read it before the context below, not after.

CONTEXT:

Acts is the second half of a two-part work. Luke wrote both halves and addressed both to the same man, Theophilus, whose name we know and whose identity we do not. Luke writes history, not legend. He names governors, ports, ships and city officials, and gets the local titles right in places where getting them right was hard.

The book covers about thirty years and ends around AD 62. It is the only account we have of how a Jewish movement in one occupied province became a network of congregations across the empire.

Verse 8 is the table of contents: Jerusalem first, then Judea and Samaria, then everywhere. The book follows that order exactly, and so does this year.

Nobody in chapter 1 knows the plan. They ask when the kingdom will be restored to Israel, and they are told to wait instead of being given a date.

MEMORY WORK (Acts 1:8 (part)):

ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

DISCUSS:

1. Luke wrote for a first reader with a name. How does knowing a book had an actual recipient change the way you read it?
2. The disciples asked for a schedule and got a job instead. What is the difference between those two answers?
3. Verse 8 starts with the nearest place and works outward. What is your Jerusalem, the place you actually live in, and who is in it?

WRITE OR DO: Start an Acts map and keep it up all year. Draw or print the eastern Mediterranean and mark Jerusalem. Every week, add the towns the story reaches and write the week number beside each. Underneath, write one sentence predicting how far the map will have spread by week 18.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

Practice: Volume two

1. Who is the book of Acts addressed to?

- ☐ A A man named Theophilus, who also received Luke's first volume
- ☐ B The church at Jerusalem, as a report meant to be read aloud to the whole congregation
- ☐ C Nobody in particular; it opens with no named recipient at all, the way some ancient histories do

2. In Acts 1 the disciples ask when the kingdom will be restored to Israel. What do they get?

- ☐ A A job, and instructions to wait, instead of a schedule
- ☐ B A rebuke, and no further instructions of any kind, not even where to go next
- ☐ C A date, which they are told to keep to themselves and never repeat to anyone

3. The memory verse lists places in order. Which order does Acts 1:8 give?

- ☐ A Jerusalem, then Judaea, then Samaria, then the uttermost part of the earth
- ☐ B Judaea first, then Jerusalem, then the uttermost part of the earth, then Samaria last
- ☐ C The uttermost part of the earth first, then Samaria, then Judaea, then Jerusalem last

4. The verse says they shall be witnesses. What does that word carry here?

- ☐ A People who report what they have seen and heard
- ☐ B People who watch events without taking any part in them
- ☐ C People who argue a case using proofs they have worked out themselves

Pentecost

Goal: Read, examine and write about “Pentecost” (Acts 2:1-21 and 2:36-41), and say Acts 2:21 by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: Pentecost

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 2:1-21 and 2:36-41, from the King James Bible. Read it before the context below, not after.

CONTEXT:

Pentecost was already a Jewish festival, fifty days after Passover, and Jerusalem was full of pilgrims from across the empire. That is why the crowd is described country by country.

The sign is language. People hear their own dialect, not a private ecstatic noise, and Luke lists fifteen regions to make the point that the reversal at Babel has started running backward.

Peter's speech is the first Christian sermon on record, and almost all of it is Old Testament. He quotes Joel and two Psalms and argues from them rather than from his own experience.

Three thousand people join in one day, which means the movement went from a room upstairs to a public body with a logistics problem in a single afternoon.

MEMORY WORK (Acts 2:21):

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

DISCUSS:

1. Peter argues from scripture the crowd already accepted rather than from what he personally saw. Why is that a stronger move in that room?
2. The miracle here is that everyone understood. What does it say about this movement that its first sign was translation?
3. Peter's audience asked what they should do next. When you learn something true and uncomfortable, what do you normally do next?

WRITE OR DO: Write the sermon down to its bones. In no more than six sentences, put Peter's argument in order: what happened, what scripture he uses, what he claims about Jesus, and what he asks the crowd to do. Keep it and compare it to Paul's speech in week 16.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

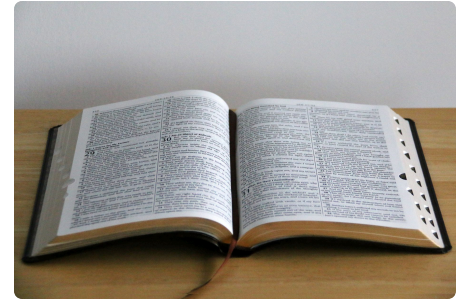
Practice: Pentecost

1. Why was Jerusalem so crowded on the day of Pentecost?
 - ☐ A Rome had ordered a census, and everyone had travelled back to their home town to register
 - ☐ B Pentecost was already a Jewish festival, and pilgrims had come from across the empire
 - ☐ C Word had spread overnight that the disciples were going to speak in public that morning
2. What was the sign at Pentecost?
 - ☐ A The temple curtain tearing open while the crowd watched in stunned silence
 - ☐ B A private noise that nobody at all in the crowd could make any sense of
 - ☐ C People from many countries hearing their own languages spoken
3. The memory verse says whosoever shall call on the name of the Lord shall be saved. Who does whosoever include?
 - ☐ A Only those who had already kept the whole law without a single failure
 - ☐ B Anyone at all who calls, with no group named or excluded
 - ☐ C Only the people who happened to be standing in Jerusalem that morning
4. What is Peter's first sermon mostly made of?
 - ☐ A A description of the wind and the fire the crowd had just seen
 - ☐ B His own account of the three years he spent with Jesus
 - ☐ C Quotation from and argument out of the Old Testament

How they actually lived

Goal: Read, examine and write about “How they actually lived” (Acts 2:42-47 and 4:32-37), and say Acts 2:42 by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: How they actually lived

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 2:42-47 and 4:32-37, from the King James Bible. Read it before the context below, not after.

CONTEXT:

These two short summaries are Luke's snapshots of the Jerusalem congregation before anything went wrong. He uses them the way a documentary uses a wide shot.

Four habits are named: the apostles' teaching, shared life, shared meals, and prayer. Everything else in the paragraph follows from those four.

The property arrangement was voluntary and local. People sold things as needs came up rather than pooling everything by rule, which matters when someone later claims Acts prescribes an economic system.

It was also temporary. Within twenty years this same congregation is poor enough that Paul spends years collecting money for it from churches in Greece.

MEMORY WORK (Acts 2:42):

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

DISCUSS:

1. Luke names four habits, not four beliefs. Why might a new movement need habits before it needs a statement of faith?

2. Selling property was voluntary here. Does that make it less impressive, or more?
3. Of the four habits, which one is weakest in your own week, and what would practicing it actually look like on a Tuesday?

WRITE OR DO: Make a two-column chart. On the left, list the four habits from verse 42. On the right, write what each one looks like in your household this month, in concrete terms, including who would have to do what. Where a column is empty, leave it empty and say so.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

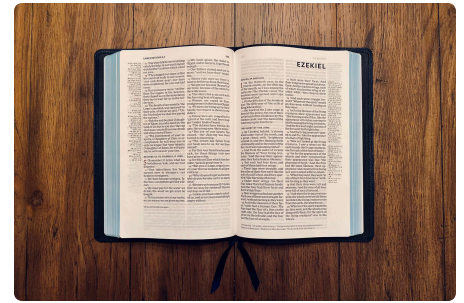
Practice: How they actually lived

1. Acts 2:42 names four habits of the Jerusalem congregation. Which set is it?
 - ☐ A Fasting, tithing, singing, and keeping the sabbath, the habits of the older festivals
 - ☐ B The apostles' doctrine, fellowship, breaking of bread, and prayers
 - ☐ C Preaching, healing, baptising, and appointing elders across the surrounding towns
2. How did the selling of property work in these two summaries?
 - ☐ A Everything was pooled by a fixed rule as soon as a person joined the congregation
 - ☐ B Only the apostles were allowed to own property or sell anything at all
 - ☐ C It was voluntary and local, with things sold as needs came up
3. The memory verse says they continued steadfastly. What does that word add?
 - ☐ A That they did it quickly, before anyone in authority could stop them
 - ☐ B That they did it in secret, away from the temple and the public eye
 - ☐ C That they kept it up, steadily, rather than doing it once
4. What happened to this same congregation within about twenty years?
 - ☐ A It moved as a whole body to Antioch and left Jerusalem behind entirely
 - ☐ B It became poor enough that Paul collected money for it from churches in Greece
 - ☐ C It grew rich enough over those years to support the newer churches forming in Greece

The first arrest

Goal: Read, examine and write about “The first arrest” (Acts 3:1-10 and 4:1-22), and say Acts 4:20 by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: The first arrest

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 3:1-10 and 4:1-22, from the King James Bible. Read it before the context below, not after.

CONTEXT:

The healing happens at the temple gate at the afternoon prayer hour, which means it happens in the most public religious space in the city at its busiest moment.

The people who arrest Peter and John are the temple authorities, not Rome. This is an argument inside Judaism about a claim made about a fellow Jew, and Luke never presents it as anything else.

The council's problem is stated plainly in the text: a man everyone recognized was standing there, and they could not deny it. So they try to control the speech instead. Peter and John do not claim a right to disobey in general. They ask the council to judge whether obeying God or obeying them makes more sense, and then keep talking.

MEMORY WORK (Acts 4:20):

For we cannot but speak the things which we have seen and heard.

DISCUSS:

1. The council does not dispute that the man was healed. What does it dispute, and why is that a harder thing to argue about?
2. Peter and John ask their judges a question instead of defying them outright. What is

the difference between that and just refusing?

3. Where in your life do you keep quiet about something you believe because speaking would cost you something? Name the cost honestly.

WRITE OR DO: Write the council's minutes. In one paragraph, report the meeting as a hostile but fair court clerk would: what was claimed, what was proved, what could not be denied, and what the council decided to do about it. No cheering for either side.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

Practice: The first arrest

1. Who arrested Peter and John?

- ☐ A Roman soldiers acting on the governor's orders
- ☐ B The temple authorities in Jerusalem
- ☐ C The crowd at the temple gate, who seized them on the spot

2. What could the council not do?

- ☐ A Deny the healing, because the man everyone recognised was standing there
- ☐ B Find anyone at all who was willing to testify against Peter and John in court
- ☐ C Keep the meeting private, because Rome had insisted on sending someone to attend

3. The memory verse says we cannot but speak the things which we have seen and heard. What are they claiming?

- ☐ A That they cannot stop reporting what they witnessed
- ☐ B That a Christian may break any law he disagrees with
- ☐ C That they will not appear before the council again

4. Where and when did the healing happen?

- ☐ A In a private house late at night, with only the apostles present to see it
- ☐ B At the temple gate, at the hour of prayer, in front of a crowd
- ☐ C On the road out of Jerusalem, at dusk, with no witnesses at all nearby

The lie in the middle of the good part

Goal: Read, examine and write about “The lie in the middle of the good part” (Acts 5:1-16), and say Proverbs 12:22 by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: The lie in the middle of the good part

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 5:1-16, from the King James Bible. Read it before the context below, not after.

CONTEXT:

Luke puts this immediately after Barnabas sells a field and gives the money. Ananias and Sapphira copy the gesture and keep part of it back while presenting it as the whole. Peter says plainly that the property was theirs and the money was theirs. Nothing required them to give it. The offense is the performance, not the amount. Both die. Luke reports it without explaining the mechanism and without any comment on what it felt like to be in that room.

The result is fear, and Luke does not soften that either. This is the passage that makes it impossible to read Acts as a story about a charming, harmless movement.

MEMORY WORK (Proverbs 12:22):

Lying lips are abomination to the LORD: but they that deal truly are his delight.

DISCUSS:

1. Peter says the land and the money were theirs the whole time. If nothing was required, what exactly went wrong?
2. Luke reports two deaths and offers no explanation. Why might a historian leave that gap instead of filling it?

3. Where is the pressure in your life to look more generous, more devout or more sorted than you are?

WRITE OR DO: Write half a page on this question: is this passage about money, or about honesty, or about something else? Take a position, use at least two lines from the text, and name the strongest objection to your own answer before you finish.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

Practice: The lie in the middle of the good part

1. What did Ananias and Sapphira actually do?
 - ☐ A Refused to sell anything at all when the apostles told them they should
 - ☐ B Kept part of the money back while presenting it as the whole price
 - ☐ C Stole money that had actually been given to the church by someone else
2. What does Peter say about whose the property and the money were?
 - ☐ A That both were theirs, and nothing required them to give anything
 - ☐ B That the money became holy the very moment the sale was agreed upon
 - ☐ C That the church had a rightful claim on both from the moment they joined it
3. The memory verse from Proverbs 12:22 finishes: but they that deal truly are his what?
 - ☐ A His delight
 - ☐ B His witnesses
 - ☐ C His servants
4. What does Luke leave out of this account?
 - ☐ A Any explanation of how the two died or why the penalty was that severe
 - ☐ B The reaction of the church, which he never mentions anywhere in this account
 - ☐ C The names of the two people involved, which the chapter never bothers to record

Stephen

Goal: Read, examine and write about “Stephen” (Acts 6:8-15 and 7:51-60), and say Acts 7:60 (part) by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: Stephen

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 6:8-15 and 7:51-60, from the King James Bible. Read it before the context below, not after.

CONTEXT:

The trouble in chapter 6 starts as an administrative complaint: Greek-speaking widows were being missed in the daily food distribution. The church's answer is to appoint seven men to fix it, and Stephen is one of them.

His speech is the longest in Acts and it is a history lesson. He retells Israel's story to argue that God was never confined to the temple and that his people have a track record of rejecting the messengers he sends.

The stoning is a mob action, not a Roman execution. Luke mentions almost in passing that the witnesses laid their coats at the feet of a young man named Saul.

Stephen's last words are close to what Jesus said from the cross, which is Luke's way of saying what kind of death this was.

MEMORY WORK (Acts 7:60 (part)):

Lord, lay not this sin to their charge.

DISCUSS:

1. Stephen was appointed to organize food distribution. How does the man handling logistics end up on trial for his life?

2. His defense is mostly a history lesson. Why is retelling the story an argument, and what is he arguing?
3. Stephen asked for his killers to be forgiven while they were still killing him. Is there anyone you find it genuinely hard to want good things for?

WRITE OR DO: Read Acts 7 in full, slowly, with a pencil. List every Old Testament figure Stephen names in order, then write two sentences explaining what he was using that list to prove. This is the first long reading of the year and it should take a whole sitting.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

Practice: Stephen

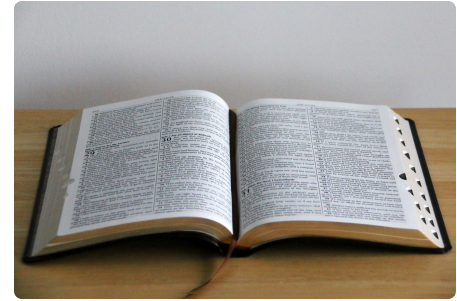
1. What job was Stephen appointed to do?
 - ☐ A Carry letters between Jerusalem and Damascus authorising the arrest of believers
 - ☐ B Take over the teaching in the temple from the apostles, who no longer had time for it
 - ☐ C Help run the daily food distribution, after Greek-speaking widows were being missed
2. What does Luke report about the witnesses at the stoning?
 - ☐ A They were Roman soldiers carrying out an official sentence of the court
 - ☐ B They laid their coats at the feet of a young man named Saul
 - ☐ C They refused to take part in the stoning and left the city altogether
3. The memory verse is Stephen's last sentence: Lord, lay not this sin to their charge. What is he asking?
 - ☐ A That God stop the stoning before it actually manages to kill him
 - ☐ B That the council be punished harshly for the false witnesses it brought against him
 - ☐ C That his killers not be held responsible for what they are doing to him
4. What kind of killing was Stephen's death?
 - ☐ A A Roman execution carried out by soldiers under sentence of law
 - ☐ B A mob action, not a Roman execution
 - ☐ C A private killing that nobody in the city knew about

BIBLE · UNIT 1 · LESSON 7

Out of Jerusalem

Goal: Read, examine and write about “Out of Jerusalem” (Acts 8:1-8 and 8:26-40), and say Acts 8:35 by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: Out of Jerusalem

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 8:1-8 and 8:26-40, from the King James Bible. Read it before the context below, not after.

CONTEXT:

Persecution is what spreads the movement. The believers scatter out of Jerusalem, and Luke says they preached wherever they went, which was not the plan anyone had written down.

Samaria was the obvious next ring in Acts 1:8 and the least likely one socially. Jews and Samaritans had been hostile neighbors for centuries.

The man on the desert road is a court official from Nubia, south of Egypt, wealthy enough to own a scroll of Isaiah and to be reading it in a carriage. He is also a eunuch, which in Deuteronomy 23 barred him from full temple assembly.

Philip starts where the man is already reading, Isaiah 53, and works from there. That is the pattern for almost every conversation in this book.

MEMORY WORK (Acts 8:35):

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

DISCUSS:

1. Scattering under threat is what carried the message outward. What does that suggest

about how this movement grew?

2. Philip begins with the passage the man had already chosen. What is the advantage of starting from someone else's question rather than your own opening line?
3. Who is the person in your week whose questions you would have to actually listen to before you could say anything useful?

WRITE OR DO: Read Isaiah 53:7-8, the exact verses the official was reading. Then write the conversation you think followed: half a page of dialogue, with him asking real questions and Philip answering from that text. Do not make him easy to convince.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

Practice: Out of Jerusalem

1. Who was the man Philip met on the desert road?
 - ☐ A A Roman soldier stationed on border patrol near Gaza
 - ☐ B A court official from Nubia, south of Egypt
 - ☐ C A Samaritan farmer walking the long road to Jerusalem
2. What carried the message out of Jerusalem in chapter 8?
 - ☐ A Persecution, which scattered the believers, who preached wherever they went
 - ☐ B A missionary strategy the apostles had carefully agreed on and planned out in advance
 - ☐ C An invitation from the Samaritan authorities, who had heard about the apostles
3. The memory verse says Philip began at the same scripture. What does that mean he did?
 - ☐ A He started from the passage the man was already reading
 - ☐ B He quoted the same verse the apostles used at Pentecost
 - ☐ C He read the whole book of Isaiah aloud from the beginning
4. Why does the week point out that the official was a eunuch?
 - ☐ A Because Deuteronomy 23 barred him from full assembly at the temple
 - ☐ B Because it explains why he could afford a carriage and a life at court
 - ☐ C Because it means he could not have read the scroll for himself at all

The man holding the coats

Goal: Read, examine and write about “The man holding the coats” (Acts 9:1-22), and say Acts 9:15 (part) by heart.

About 120 minutes



Read together FOR THE STUDENT

THIS WEEK: The man holding the coats

Four sittings this week, about thirty minutes each: read the passage, read the context note, work the questions, write.

READ: Acts 9:1-22, from the King James Bible. Read it before the context below, not after.

CONTEXT:

Saul was a trained Pharisee from Tarsus, a Roman citizen by birth, fluent in Greek, and by his own later account the most zealous man of his generation about the law. He was not a bystander. Luke says he was making havoc of the church, going house to house, and carrying warrants to Damascus, a journey of about a week on foot. The turn is not an argument. It is a light, a voice and three days of blindness, and the question he is asked names the persecuted church as the person being persecuted. Ananias objects. He tells God he has heard about this man, which is a reasonable thing to say, and he goes anyway and calls Saul brother. Luke tells this story three times in Acts, in chapters 9, 22 and 26. Nothing else in the book gets that treatment.

MEMORY WORK (Acts 9:15 (part)):

he is a chosen vessel unto me, to bear my name before the Gentiles

DISCUSS:

1. The voice asks why Saul is persecuting me, not why he is persecuting them. What claim is buried in that pronoun?

2. Ananias argues with God and then obeys. What does the text gain by leaving his objection in?
3. Is there someone you have written off as beyond changing? What would it take for you to be the one who goes and calls them brother?

WRITE OR DO: Write two short paragraphs, first person. One as Ananias, on the night he is told where to go. One as Saul, on the third day of blindness, before anyone knocks. Do not resolve either one at the end.

LOGGING: a parent records the minutes on the Transcript & Hours page. Reading, discussion and the written work all count.

Practice: The man holding the coats

1. What was Saul doing when the light stopped him?
 - ☐ A Travelling home to Tarsus after formally leaving the Pharisees behind him
 - ☐ B Travelling to Damascus with warrants to arrest believers there
 - ☐ C Escorting a group of prisoners back to Jerusalem to stand trial

2. What does Ananias do when he is told where to go?
 - ☐ A He goes at once without saying anything at all, trusting the instruction completely from the start
 - ☐ B He objects, saying he has heard about this man, and then goes and calls Saul brother
 - ☐ C He refuses outright at first, and the Lord has to go find someone else to send in his place

3. The memory verse calls Saul a chosen vessel to bear my name before the Gentiles. What work is he being given?
 - ☐ A To rewrite the law for people outside Israel
 - ☐ B To lead the Jerusalem congregation after Stephen's death
 - ☐ C To carry the name of Jesus to non-Jews

4. How many times does Luke tell this story in Acts?
 - ☐ A Twice, once by Luke and once by Peter himself
 - ☐ B Once, and he never refers to it again after that
 - ☐ C Three times, in chapters 9, 22 and 26

Answer key

Bible

Lesson 1	1. A 2. A 3. A 4. A
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Lesson 2	1. B 2. C 3. B 4. C
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Lesson 3	1. B 2. C 3. C 4. B
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Lesson 4	1. B 2. A 3. A 4. B
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Lesson 5	1. B 2. A 3. A 4. A
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Lesson 6	1. C 2. B 3. C 4. B
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Lesson 7	1. B 2. A 3. A 4. A
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Lesson 8	1. B 2. B 3. C 4. C
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Unit 1 check-up	1. A 2. C 3. A 4. C 5. B 6. A 7. B 8. A 9. B 10. A 11. B 12. C 13. C 14. A 15. A 16. A
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The same lessons, with a teacher who talks back

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