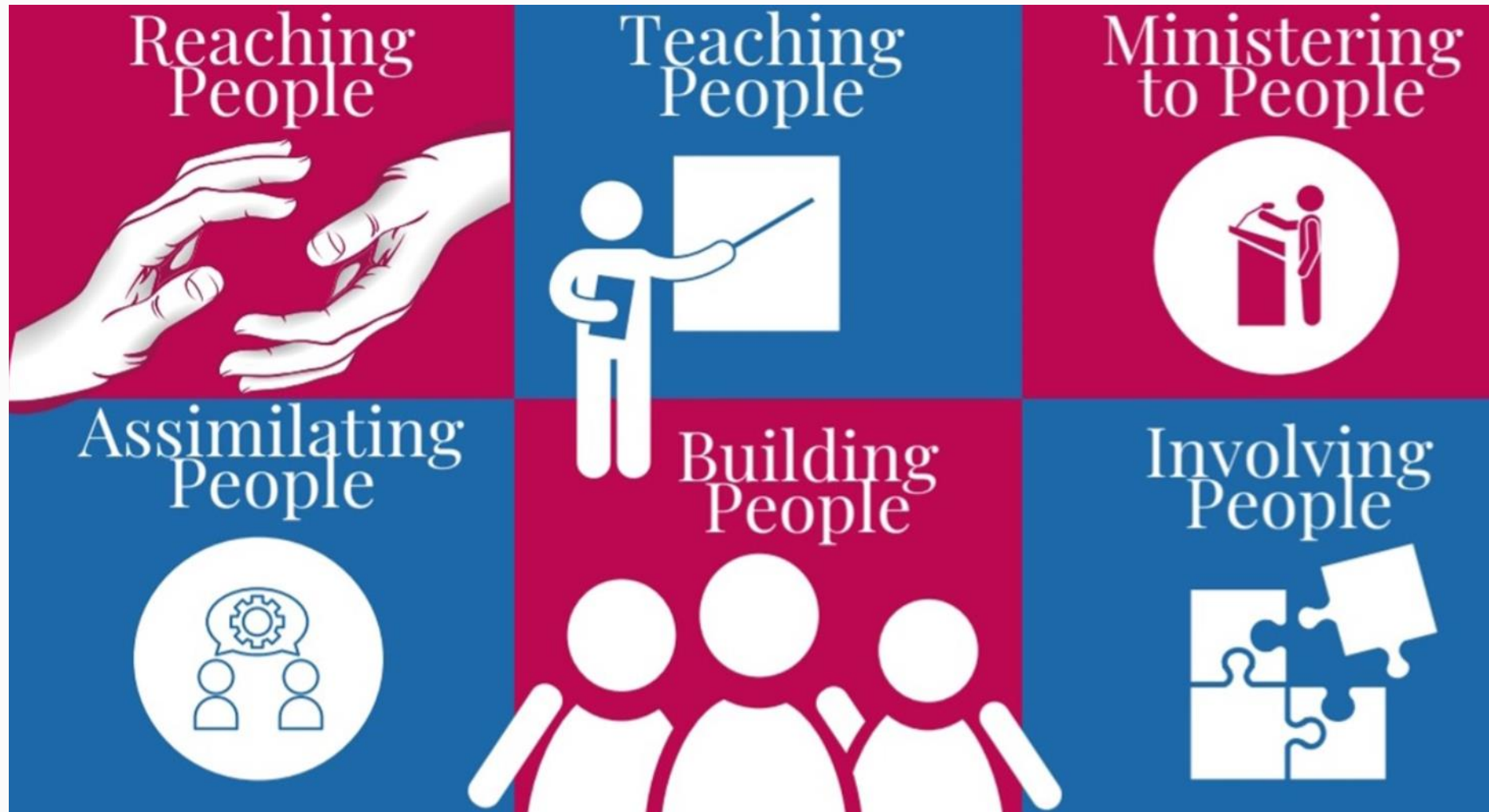




Faith and Love C.O.G.I.C
Sunday School

Lesson 2 September 14, 2025
SHARING ALL THINGS

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalms 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalms 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. **2 Peter 3:18**

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- Bible Basis: Acts 4:34-5:10
- Bible Truth: The early followers of Jesus shared everything with one another, so there was not a needy person among them.
- Memory Verse: VERSE: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold" (Acts 4:34).
- Lesson Aim: By the end of the lesson, we will: UNDERSTAND the sacrifices and rewards of the early Christians' willingness to share their possessions with others; EXAMINE our motivation for making sacrificial offerings; and DRAFT a list of statements that would motivate others to contribute freely to a community project.
- Background Scriptures: Acts 4:32-5:11 & Isaiah 1:15-18 - Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Acts 4:34-5:10, KJV

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35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

Acts 4:34-5:10, KJV

- 5:1** But a certain man named Ananias, with Sapphira his wife, sold a possession,
- 2** And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.
- 3** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
- 4** Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
- 5** And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

Acts 4:34-5:10, KJV

- 6** And the young men arose, wound him up, and carried him out, and buried him.
- 7** And it was about the space of three hours after, when his wife, not knowing what was done, came in.
- 8** And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
- 9** Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.
- 10** Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

LIGHT ON THE WORD

Barnabas. Barnabas means "son of encouragement" in Aramaic. This was the name given by the apostles to Joses, a Levite from Cyprus. Barnabas was an early convert to Christianity. His character and faith soon brought him into a position of leadership in the church. When Paul was first converted, many of the believers were afraid to accept him. Barnabas eased their fears by speaking to the church on behalf of the apostles. Barnabas was one of Paul's companions during the early part of his ministry.

LIGHT ON THE WORD

Levite. The Levites were the priestly tribe of Israel. All of Israel's priests are descended from this tribe. However, there is a fundamental difference between priests and Levites. All priests come from the tribe of Levi; however, not all Levites can become priests, who must be descendants of Aaron. Priests are consecrated and were the only ones that could minister at the altar and enter into the holy places. Levites were purified and were set aside to help the priests in performing their duties.

LIFE NEED FOR TODAY'S LESSON:

AIM: Students will appreciate that although there are exceptions, most people are glad to share what they have with those in need.

INTRODUCTION

The Spirit of Generosity

The generosity described in this lesson is a continuation of the giving described in Acts 2:44-45: "And all that believed were together, and had all things common; and sold their possessions and -goods, and parted them to all men, as every man had need." The Gospel message of Jesus' extravagant love had a significant impact on the early church. The reality of Jesus' tremendous sacrifice inspired them to sacrifice for the benefit of others. They were not comfortable seeing their brothers and sisters in Christ go without. This conviction led them to do more than just pray for their brothers and sisters; it prompted them to take personal action. In this lesson, we see that the spirit of generosity is still needed in the church.

BIBLE LEARNING

AIM: Students will learn that some believers in the early church did not share with those in need and were punished.

I. UNRESERVED GENEROSITY

Acts 4:34-37

In the Old Testament, we see that God is consistently concerned with the plight of those less fortunate. Israel was chastised many times because they had failed to take care of those unable to take care of themselves: widows, orphans, and the poor. God makes clear that Israel is responsible for taking care of one another (Deuteronomy 15:4). He also commands Israel to bring all the tithes and offerings to the house of God so that there would be provision there (Malachi 3:10). This was so the poor would know that they could come to the Temple and find food.

I. UNRESERVED GENEROSITY

Acts 4:34-37

As a response to the generosity Jesus showed them, the early church provided for all so that no one "lacked." Their possessions and goods were shared in common and given to anyone who was in need. This was remarkable in first century Palestine, as most of the population lived in poverty. The early church provided the context to live out Jesus' command to "sell your possessions and give to the poor" (Matthew 19:21, Luke 12:33, NIV). The community of the new covenant shared everything.

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I. UNRESERVED GENEROSITY

Acts 4:34-37

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The first phrase in this verse echoes the words of Deuteronomy 15:4: "There shall be no poor among you." In this way, Luke (who wrote Acts to follow his Gospel) paints a picture of the early church as a new Israel. This would have appealed to those in the Jewish community, as they could see the church fulfilling the role of the ideal community in the age to come. This community was attractive to those Jews living in poverty at this time.

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What is striking about the Christians' sharing all their goods in common is that it was a voluntary practice. The iterative imperfect tense is used in 34b-35. This tense indicates that the community members used to sell their property and share the wealth as a regular practice. There is evidence that the Qumran communities near the Dead Sea around the time of Christ practiced the surrender of property. There is a similar generosity of spirit and on-going commitment to communal needs here in Acts.

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Laying the money at the apostles' feet was an act of submission-not to the apostles as mere men, but to Christ. The twelve represented Christ on Earth. The act of the believers laying the money at their feet was symbolic of submitting their wealth to Christ. This was not worship of the apostles but a symbolic statement. The apostles actually turned over the responsibility of distributing the proceeds to the seven deacons once this duty distracted them from their main task of prayer and preaching the Word (Acts 6:1-7).

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Barnabas' given name was Joses or Joseph. The apostles who spoke Aramaic nicknamed Joses "Barnabas," meaning "son of prophecy," from the Aramaic bar meaning "son of" and nabu meaning "prophecy." Some have given the nickname a slightly different meaning, translating it as "son of refreshment." Based on his intimate knowledge of the man, Luke translated the Aramaic into Greek as huioi parakleseos, which is translated variously as "son of consolation/exhortation/encouragement." Parakleseos comes from the same root as the word Jesus used in His promise to send the Holy Spirit: "And I will pray to the Father and He will give you another Comforter [parakletos], that He may abide with you forever" (John 14:16).

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Luke uses these ex-act words to indicate that the Holy Spirit had distinguished Himself in Barnabas. It is interesting to note that the main function of prophecy (from which we get part of the compound of Barnabas' name) is to build up, encourage, and comfort (1 Corinthians 14:3). Whenever we see Barnabas in the pages of the New Testament, he is building up, encouraging, and comforting others to be their best for Jesus.

LIGHT ON THE WORD

The Giving Apostle

Although Barnabas is a well-known apostle in the New Testament, nothing is known of his life before he makes his initial appearance in Acts. The great missionary came from a Jewish-Cypriot family, but he had family in Jerusalem, including Apostle John Mark (Colossians 4:10). In our scriptural introduction to Barnabas, he has sold some property and given all the proceeds to the apostles to distribute to the church as they saw fit.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

The story of Ananias and Sapphira is puzzling. The generosity displayed by the early church was completely spontaneous. No one was commanded to sell their property and give the money to the apostles. People chose to do it because it was their heart's desire to make sure their brothers and sisters in Christ were well cared for. The field was Ananias and Sapphira's to do with as they pleased. It would stand to reason that if they decided to give the apostles part of the money and keep part of the money for themselves, that would have been perfectly acceptable.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

What prompted them to lie to the apostles? Maybe they wanted to appear generous so they could become leaders in the church. Maybe they wanted to be seen giving a lot of money like the rich people in Mark 12:41-43. Whatever their reason, what happened to them serves as a strong reminder that the facade we put up to impress others is notable to stand in the presence of the Holy Spirit. God is a discerner of the heart, thoughts, and intents of people. It is impossible to lie to Him; He knows us and whether what we do is sincere or for show and appearance. God will reward us according to our intentions, so make sure that all that you do is done with a pure heart and not a hidden agenda.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon the whole church and upon all who heard of these things.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Nothing is known about Ananias and his wife Sapphira outside of their sin. It is a sad reminder that sometimes we may be known for all the bad we have done and not the good. The name Ananias means "one whom God has graciously given" and it stands in stark contrast to the stinginess of his actions in this narrative. His actions also stand in stark contrast to the actions of Barnabas, who gave all of the money from the sale of his land to the church. This was indirect contradiction of the work of faith being done in the hearts of those early believers. They truly believed everything was to be shared by all; apparently Ananias and his wife Sapphira did not.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Sapphira was named as an accomplice in this act of selfishness and dishonesty. The Bible does not say that she actually sold the land or kept back the proceeds. It does say that she had knowledge of what Ananias did. She is guilty because she knowingly went along with it. The word in the King James is "privy" (Gk. sunorao, soon-ah-RAH-oh), It is a compound verb using the Greek words for "together with" and "to see or know." She was not an innocent party but knew what was going on and considered it in her best interest to keep some of the money as well.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Peter as one of the apostles confronts Ananias. The Holy Spirit revealed Ananias' sin to him. Two things come to mind as we look at Peter's words of confrontation. First he says that Satan, not the Holy Spirit, had filled Ananias' heart. The direct influence of Satan himself prompted Ananias to keep some of the money and lie to the apostles and the rest of the church.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Peter then goes right to the heart of the matter. The land was Ananias' property before it was sold. The money was his when he sold the land. It made no sense to lie to the church. Ultimately Ananias did not lie to the church, but to God. He had broken the trust of the community through his selfish and deceptive act. The word for "kept back" can also mean "to pilfer or embezzle." Once Ananias pledged to give the proceeds to the church, it was the Lord's property; to keep some was embezzlement. His act was a sin not just against the community but against God. The word for "conceived" (Gk. tithe-mi, TI-thay-mee) also means "set" or "appointed" and indicates the premeditation on the part of Ananias. This was not a knee-jerk reaction, but a planned scheme to deceive the church.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Immediately Ananias is judged, convicted, and executed. We do not know what caused Ananias' death. One thing we know for sure is that this judgment was God's judgment. Immediately the result is that "great fear came upon all who heard it"-not an ordinary fear but a "great fear." Here we see the effect of Ananias' death and the possible reason for Luke including this incident in the narrative. Luke wanted to show the hand of God in forming the community and protecting its purity.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

For the young men to immediately wrap him up and carry him out without ceremony showed that this was divine judgment. In first century Palestine, only the burials of criminals and those who committed suicide were done with this much urgency. The young men were back within a matter of three hours.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Next, Peter confronts Sapphira. She had walked in not knowing what had happened. Luke does not state where this meeting took place and who was present. All he wants the reader to focus on is the seriousness of the couple's deception. Peter questions her on the price of the sale. It doesn't state how much it was and whether it was for good reason-any amount was enough to warrant the judgment of the Lord. Peter in his question gives Sapphira a chance to repent of her wrongdoing. To her demise, she does not repent but continues with the lie.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Peter's reaction is similar to what he said to Ananias: It was not to men that she had lied, but to God. Ananias and Sapphira had both agreed (Gk. *sumphoneo*, sum-foe-NEH-oh), which literally means to "sound together" indicating they both were on one accord, indicating their planning to lie to the community. This was not a mere reaction, but a formulated, well thought out plan to deceive the community. Peter then lets Sapphira know she will meet the same fate as her husband.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Sapphira fell down dead in the same way her husband did. The same young men who had carried Ananias out to be buried also carried her out. They were together in their sin, and now they lay together in death. It is interesting to note that Luke mentions the sin and fate of Sapphira as well as her husband. Throughout the books of Luke and Acts, women are given an equal amount of attention as men. It is the same in this case, although Sapphira's actions are far from praiseworthy. Still, it shows Luke's focus on the value of women as equal agents and recipients in God's economy.

II. CONSEQUENCE OF DECEPTION

Act 5:1-10

Again we hear that "a great fear" comes on not only the whole church, but also everyone who heard about these things. Here we see Luke writing not only from a spiritual perspective, but also as an apologist for the church. He is showing his audience that the early church community was the real thing. It was in fact God's community empowered by the Spirit and tasked to continue the ministry of the crucified and resurrected Messiah.

LIGHT ON THE WORD

Knowing Our Hearts

God is a discerner of the heart, thoughts, and intents of people. It is impossible to lie to Him; He knows us and whether what we do is sincere or for show and appearance. God will reward us according to our intentions, so make sure that all that you do is done with a pure heart and not a hidden agenda.

BIBLE APPLICATION

AIM: Students will know that believers in Christ are responsible to care for others.

BIBLE APPLICATION

Today it seems like people are quick to cast the church and Christians in a negative light. Pastors of large congregations are criticized for their congregations being too large. Pastors of small congregations are criticized for their congregations not growing. This is all the more reason for us to make sure that we are sincere in all that we do. Engaging in pointless arguments will not do anything to advance the cause of Christianity. However, displays of sincere compassion, generosity, and concern will silence any critic.

STUDENT RESPONSES

AIM: Students will understand that believers should have the right intentions when caring for those in need.

STUDENT RESPONSES

We at times get stuck thinking that making periodic contributions to the "Benevolence Fund" is all that we need to do in terms of helping others. While making contributions is a great thing, this lesson emphasizes the whole community's responsibility to care for all those in need. Together with the class, plan a project in which you can pool your resources together to sacrificially help someone in need.

Prayer

Dear Lord,

Help us to be honest with You, ourselves, and others. Let us not create stories and lies that cause pain, problems, and even death. As we accept the purity of Your love and goodness, we will create hearts that are acceptable unto You.

In Jesus' Name we pray.

Amen.

Next Sunday
September 21, 2025
Lesson 3
Witness to the Truth
Acts 5:27-29, 33-42