

PURPOSE

The purpose of this study guide is to facilitate the study of Acts 6:8-15 & 8:4-8 as a supplement to the sermon. It is based on my (Michael's) study and meditation on the passage. This handout can be used for personal study or community group conversation. (I hope you join a group!)

ACTS 6:8-15 & 8:4-8 ESV

6:8 And Stephen, full of grace and power, was doing great wonders and signs among the people. 9 Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. 10 But they could not withstand the wisdom and the Spirit with which he was speaking. 11 Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God." 12 And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, 13 and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, 14 for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us." 15 And gazing at him, all who sat in the council saw that his face was like the face of an angel.

8:4 Now those who were scattered went about preaching the word. 5 Philip went down to the city of Samaria and proclaimed to them the Christ. 6 And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did. 7 For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. 8 So there was much joy in that city.

GENERAL COMMENTARY:

The Gospel is flowing out of Jerusalem to Samaria and Ethiopia (the ends of the earth), and it's traveling by non-apostolic vessels. Stephen and Philip—the table servers of 6:1-7—become preachers and miracle workers in Acts 6-8. It is through them, not the apostles, that the Gospel first leaps beyond Jerusalem's city limits.

Of the seven table servers in 6:5, Stephen is listed first and Philip second. Then in the subsequent narrative, Stephen's story is told first, and then Philip's. On a micro-level, Luke displays that those who are faithful in the little things (like table service) are entrusted with more (like preaching and miracles). This is a theme throughout Acts. For instance, Saul and Barnabas faithfully "completed their service" (12:25)—bringing an offering to poor Jerusalem saints—right before God expanded their ministry to reach the ends of the earth (13:1-3). A good missionary principle is that going far away won't make you more faithful. If you're not serving faithfully at home in the little things, neither will you abroad in greater things.

This touches on Luke's macro-level purpose, which he highlights through the biographies of Stephen and Philip. While Stephen's preaching ministry centers on Jerusalem, he represents a hinge in the narrative. The significance of this hinge is marked three times by later mentions of his martyrdom and its associated persecution: (1) 8:4: "Now those who were scattered went about preaching the word"; (2) 11:19: "Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch..."—reaching Hellenists and launching the multi-ethnic missions base in Antioch; (3) 22:20-21: "And when the blood of Stephen your witness was being shed, I myself was standing by and approving and watching over the garments of those who killed him.' And He said to me, 'Go, for I will send you far away to the Gentiles.'" All three mentions of Stephen show how his martyrdom catalyzed a missions movement fulfilling Acts 1:8—that the Gospel would reach Jerusalem, Judea, Samaria, and the ends of the earth—and the prophecies of Isaiah 2:1-4/Micah 4:1-3:

*1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, 3 and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." **For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.** 4 He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.*

Thus, Stephen's martyrdom propels the mission outward, and Philip represents that outward expulsion. In reaching the Samaritans and Ethiopians, he too fulfills Acts 1:8 as well as ancient prophecies about world evangelization. With the Samaritans (who would have been considered the apostate northern tribes of Israel), he fulfills another ancient prophecy about the reuniting of the northern and southern tribes of Israel under the Messiah:

*15 The word of the LORD came to me: 16 "Son of man, take a stick and write on it, 'For Judah, and the people of Israel associated with him'; then take another stick and write on it, 'For Joseph (the stick of Ephraim) and all the house of Israel associated with him.' 17 And join them one to another into one stick, that they may become one in your hand. 18 And when your people say to you, 'Will you not tell us what you mean by these?' 19 say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand... 22 And I will make them one nation in the land, on the mountains of Israel. And **one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms.** 23 They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. 24 "My servant David shall be king over them, and they shall all have one shepherd.*

It is notable that God fulfills prophecies from Isaiah, Micah, and Ezekiel, He sends forth His word from Jerusalem, and He reunites the tribes of Israel under King Jesus—and He doesn't do it through apostles! He does it through table servers! O, how amazing God is, that He achieves such earth-altering objectives through such down-to-earth individuals!

On one hand, it is strategic that God uses nobodies to reach nobodies. On the other hand, it was more natural for Hellenists to extend the Gospel to non-Jews. Peter had been steeped in Jewish culture, and God had to rebuke him in a trance to make him share the Gospel with an 'unclean' Gentile (Acts 10-11). Philip, on the other hand, only needed a gentle nudge from the Spirit: "And the Spirit said to Philip, 'Go over and join this chariot' (8:29). Moments later, an Ethiopian is getting baptized. Luke thus shows by the flow of the narrative that diverse leadership teams help us think outside the box to reach diverse peoples.

VERSE-BY-VERSE COMMENTARY:

8 And Stephen, full of grace and power, was doing great wonders and signs among the people.

—"And": Stephen's ministry of preaching and miracles flows out of the preceding narrative, where he is mentioned in 6:5, commissioned in 6:6, and where the Gospel spreads like wildfire in 6:7.

—Stephen is one of the seven, he was listed first in 6:5, and his character (unlike the others) is elaborated on in 6:5. The table-serving episode is thus a setup for Stephen's fuller story here in 6:8ff. Stephen's role in Acts is to pronounce the final verdict of judgment upon Jerusalem after temple authorities have proven recalcitrant. The death of Stephen will in turn lead to mass persecution, which spreads a Christian diaspora of nobodies who preach the Gospel wherever they go (7:60-8:4). Stephen is thus a hinge that swings wide the door of salvation beyond Jerusalem.

—Schreiner (quoting Witherington): "Luke returns twice to the Stephen narrative (11:19; 22:20), indicating 'something of the importance Luke assigned to this episode in the history of earliest Christianity.'"

—"full of grace and power":

- Luke describes him in 6:5 as "a man full of faith and of the Holy Spirit." Here he is "full of grace and power." Stephen was full! O God, make us full like Stephen!
- The "grace and power" (6:8) that filled Stephen directly related to his fullness of faith and of the Holy Spirit (6:5). When our lives are characterized by faith and the Holy Spirit, grace and power flow through us.
- I am reminded of Acts 4:33: "And with great **power** the apostles were giving their testimony to the resurrection of the Lord Jesus, and great **grace** was upon them all."
- Grace and power are connected. Sometimes grace can be viewed as God's unmerited favor for salvation (Eph. 2:8-9), but sometimes it is God's empowering presence: "My grace is sufficient for you, for My power is made perfect in weakness" (2 Cor. 12).

—Stephen was also a man "of good repute, full of the Spirit and of wisdom" (6:3). Both are on display in 6:10 when "they could not withstand the wisdom and the Spirit with which he was speaking."

—Schreiner: "Combining Spirit and wisdom looks back to the construction of the tabernacle (Ex. 31:3; 35:31). Bezalel, the chief artisan for the tabernacle, is described in terms of the Spirit and wisdom."

—It seems to me that Luke does allude to Bezalel to show that Stephen, like Bezalel, is filled with the Spirit and wisdom for building God's new temple—the church. Stephen's speech in Acts 7 shows that God can't be contained by the temple, decentralizing it as the place of worship, and paving the way for God to spread His tent pegs to the ends of the earth.

9 Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen.

—The synagogue of the Freedman refers to a synagogue for liberated slaves. Ironically, they opposed the freedom offered in the Gospel.

—We can't know whether the people groups listed in the last half of the verse belonged to the synagogue of the Freedmen or whether they merely partnered with synagogue members in their opposition to Stephen.

—"Cyrenians... Alexandrians... Cilicia... Asia": I am reminded of the list of nations where the Spirit fell on Pentecost. Cyrene and Asia are mentioned in that list, but not Alexandria or Cilicia. I'm not sure what to make of this connection, if anything. Perhaps Luke is making the point that just as the Spirit visited Jerusalem in grace on Pentecost, reaching diverse nations, here (in contrast) a diversity of nations opposes the Gospel. It is like the grace that first visited Jerusalem and led to thousands of converts dried up in the ministry of Stephen. Sadly, it has been dry ever since. O, that Israel may be saved!

—"Cicilia": Tarsus is in the region of Cicilia, and Saul of Tarsus will approve of Stephen's execution (8:1).

—"rose up and disputed": the language communicates more than disagreement. This is opposition. From a human perspective, this will not end well.

10 But they could not withstand the wisdom and the Spirit with which he was speaking.

—"the wisdom and the Spirit": as noted above, this ties to 6:3, where the leadership requirements involved being "full of the Spirit and of wisdom."

—This fulfills Jesus' promise in Luke 21:12-18: *But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be your opportunity to bear witness. Settle it therefore in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.*

—Some preachers have falsely taken these verses to mean we should not prepare sermons but rather trust God to give us the words in that moment. But Jesus is not talking about weekly preaching in churches; He's talking about testifying before a persecuting mob. When it comes to preaching, we should work hard to prepare (1 Tim. 5:17).

11 Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God." 12 And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, 13 and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, 14 for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us."

—When they couldn't defeat him openly, they aimed to do so "secretly".

—Stephen's final moments will look much like his Lord's. Just as people accuse Stephen of opposing Moses and God, they did so of Jesus; just like false witnesses testify against Stephen, they did so to Jesus. At the end of Stephen's life, even his final prayers resemble our Lord's. Where Jesus prays for the Father to receive His Spirit, Stephen prays for Jesus to receive his spirit (7:59). Where Jesus forgives His enemies, so does Stephen (7:60). Luke is trying to show that Stephen followed in the footsteps of His Lord, even unto death.

—"against Moses and against God":

- To speak against Moses and to speak against God were nearly the same. You could not speak against Moses without speaking against God, for Moses was the servant of God who introduced the law of God.
- The original charge in 6:11 is elaborated upon in 6:13-14. The charges seem to be centered upon "this holy place" (6:13) / "this place" (6:14)—aka the temple—and upon "the law" (6:13) / "the customs that Moses delivered to us" (6:14).
 - In Acts 2:1-4, the manifestations of fiery tongues, speaking in tongues, wind in a house, and Spirit-filled believers all displayed that God was establishing a "new temple people." A brief

recap from that sermon: (1) fiery tongues were viewed in Jewish literature as surrounding God's heavenly temple. Now that the fiery tongues are over peoples' heads, God's temple has come down. It has become—us; (2) speaking in tongues reversed Babel—where “tongues” were once judgment upon the tower/temple of Babel, now “tongues” are grace upon the new temple of God's church; (3) wind in a house—God has rejected His historic house, the temple, and instead filled the upper room they were meeting in with a manifestation of His Spirit as wind; (4) Spirit-filled believers—just as the Spirit filled the tabernacle (Ex. 40) and the temple (2 Chron. 7) upon completion, the Spirit now fills His new temple people.

- I could thus imagine Stephen both pronouncing judgment on the temple—just as Jesus did (Lk. 21)—and declaring His new work of creating a brand-new temple, which is us. To the Jews, this would have been anathema. They viewed the temple as the intersection between heaven and earth. For it to be destroyed would be tantamount to a global nuclear holocaust. It would be the end of the world. Furthermore, to suggest that God had something better in mind was impossible to imagine. Yet God never intended to dwell in a temple made by human hands, which even Solomon declares in his prayer of dedication. God's intention was not to dwell in brick-and-mortar, but in saints-made-holy by the blood of Jesus.
- Stephen allegedly not only declares judgment against the temple, but against the “customs” of Moses. This could have included food laws, sacrifices, and any of the ceremonial regulations of cleanliness, all of which changed with Jesus and the New Covenant.
- With all this said... Luke calls them “false witnesses” who testify about Stephen's words. It is probable that they exaggerated his claims. For instance, he probably did not teach against the temple and customs in the way they claimed, but rather showed how they were fulfilled in Christ. It's one thing to say, “the law and temple are terrible,” and another to say, “they are fulfilled in Christ; something better is here.”

15 And gazing at him, all who sat in the council saw that his face was like the face of an angel.

—It's not just that Luke—a believer—sees his face like that of an angel. Even the unbelievers recognize it. But they don't care. This is not about truth for them; it's about preservation. Their hearts are hardened.

—Why does Luke tell us this about Stephen's face? What purpose does it serve?

- It shows how hardened the religious leaders are.
- It validates Stephen's testimony.
- It reminds us of Moses. Moses' face shone when he met with God on the mountain as he received the law; now Stephen's face shines as though he has been with God on the mountain and is passing down the New Covenant.
- Angels appear often in Stephen speech that follows in 7:1-60:
 - Angel in the burning bush (7:30)
 - Again, 7:35
 - He received the law from the angel on Sinai, 7:38
 - Received the law by angels but didn't keep it, 7:53
 - What's the point? The point is that Israel has a history of rejecting the messengers.

—Stott: “The opposition degenerated from theology through slander to violence. The same order of events has often been repeated.”

Acts 8:4 Now those who were scattered went about preaching the word.

—The martyrdom of Stephen launches a campaign of persecution. Disciples who met from house to house (2:46) are chased down by Saul from house to house (8:3).

—“those who were scattered”: the movement that began with apostles, extended to table servers, and now spreads by the lips of unnamed disciples who can't stop talking about Jesus.

—Some have suggested that the Jerusalem church resisted the call of Acts 1:8 to spread the Gospel beyond their home and that it took a persecution to jar them loose. But this neglects Luke's portrayal of the Jerusalem church as healthy, overcoming every satanic assault, and continuing in its devotion to the Big Four (cf. Acts 2:42). Furthermore, it is naïve. The church can't do everything at once. God's program for spreading the Gospel needed to take root in Jerusalem to fulfil the promises made to the prophets (cf. Isaiah 2:1-4; Micah 4:1-3).

—This scattering is mentioned again in 11:19-21: *“Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to*

Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number who believed turned to the Lord."

—The scattering/speaking in Acts 11 takes the Gospel not just beyond the border of Jerusalem but also beyond the border of ethnic Jewishness. Acts 1:8 was never intended to be merely geographical. Jesus' intention was always to win every tongue, tribe, and nation.

—Schnabel: "the material between 8:4 and 11:19 can be regarded as illustrations of the 'traveling from place to place' that took place at this time—Philip traveling to Samaria (8:5-13), Peter and John traveling through Samaria (8:14-25), Philip traveling toward Gaza (8:26-39) and along the coast from Azotus to Caesarea (8:40), Saul being converted in Damascus and encountering believers (9:1-22), Saul traveling to Jerusalem (9:23-29) and to Tarsus (9:30)."

—Stott: "Instead of smothering the gospel, persecution succeeded only in spreading it. An instructive parallel from more recent times is what happened in 1949 in China when the National Government was defeated by the Communists. Six hundred and thirty-seven China Inland Mission missionaries were obliged to leave. It seemed a total disaster. Yet within four years 286 of them had been deployed in South East Asia and Japan, while the national Christians in China, even under severe persecution, began to multiply and now total many times the number they were when the missionaries left."

5 Philip went down to the city of Samaria and proclaimed to them the Christ.

—"Philip": as already mentioned, Philip spreads the Gospel to Samaria and Ethiopia ("the ends of the earth") before any of the apostles do. Philip is thus known for his table service (Acts 6), his evangelistic efforts (Acts 8), and for his hospitality and four unmarried daughters who prophesy over Paul (Acts 21). On the latter, we read: *8 On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 He had four unmarried daughters, who prophesied. 10 While we were staying for many days, a prophet named Agabus came down from Judea. 11 And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'" 12 When we heard this, we and the people there urged him not to go up to Jerusalem. 13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus." 14 And since he would not be persuaded, we ceased and said, "Let the will of the Lord be done." 15 After these days we got ready and went up to Jerusalem.*

—Stott: "Luke seems to have regarded Stephen and Philip as a pair. Both men belonged to the Seven, and so had social responsibilities in the Jerusalem church (6:5). Yet both were also preaching evangelists (6:10; 8:5), and both performed public signs and wonders (6:8; 8:6). In addition, Luke saw the ministry of both men as helping to pave the way for Gentile mission. Stephen's contribution lay in his teaching about the temple, the law and the Christ, and in the effects of his martyrdom, while Philip's lay in his bold evangelization of the Samaritans and of an Ethiopian leader."

—By the end of Acts, then, Philip is living in Caesarea with his four daughters. He is remembered as both "one of the seven" and as "the evangelist."

—"the city of Samaria":

- We don't know which city this was, but "the" city suggests its importance. Most likely it was the capital of Samaria. Just like someone might say, "Washington DC opposes the resolution"—to speak for the United States government—Luke can refer to "the" city of Samaria in a way that symbolizes the entire region of Samaria. Samaria had been home to the northern tribes of Israel. Ezekiel prophesied a reuniting of southern and northern tribes under the Messiah (Ezek. 37:22-24), and that now happens under Philip's ministry.
- It should also be noted that God's strategy for spreading the Gospel is to reach cities. When Saul has a dream about reaching Macedonia in Acts 16, he doesn't go to the countryside but to the leading city of that region. If you reach the city, you reach the country too.
- This is also part of God's plan for redeeming cities, promised by the prophets. Ezekiel prophesies of a day when, through the work of the Cross, God would redeem not just Jerusalem, but many other cities as well. The way he redeems cities is by re-making the hearts of those who dwell there: *26 "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do [them]... 33 'Thus... I will also enable [you] to dwell in the cities, and the ruins shall be rebuilt... 35 "So they will say, 'This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities [are now] fortified [and] inhabited' (Ezek. 36:26-35).*

- Apart from the influence of God, cities multiply wickedness. But through the work of the Cross, reborn believers are capable of redeeming cities. When you study the missionary activity of the Apostle Paul, he doesn't focus on the outskirts, but on the city-centers: Rome, Corinth, Athens, Philippi, Colossae, etc.

—"proclaimed (Gk. *kerysso*) to them the Christ":

- Philip's message could be summarized with one word: Christ. What is the message of the evangelist? Christ. What is the message of the Sunday morning preacher? Christ. What is the message of mothers and fathers to their children? Christ. May we teach people the Scriptures, but always in a way that points to Christ. As the Apostle Paul says, "*Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.*" (Col. 1:28).
- Stott: "A notable feature of this chapter is the currency it gives to two distinctively Christian words for evangelism. Luke has already described the apostles as bearing witness to Christ, announcing (*katangellein*, 4:2) their message, devoting themselves to the ministry of the word of God, and teaching the people. But now he introduces the verb *kerysso* ('to herald') in relation to Philip's proclamation of Christ (5) and popularizes the verb *euangelizo* ('to bring good news'). He has used the latter once before (5:42), but in this chapter it occurs five times."

6 And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did.

—"crowds": this did not take place in a synagogue, but in the open air. There is a place for open air preaching! As John Wesley said (when the churches kicked him out): "The world is my parish."

—"with one accord paid attention": the crowds were rapt. Why? Because of what "they heard" and "saw"—namely, the signs. This same pattern, which began in 1:1, continues. In His earthly ministry, Jesus "began to do and teach." Now in His heavenly ministry, by the Holy Spirit, and through His church, Jesus continues "to do and teach." He gave His church to be "witnesses" and He gave them "power" to do it. As witnesses, we speak. And with power—miracles, healings, and revelation—we demonstrate the reality of our Gospel. The most successful evangelism involves not just hearing but seeing; not just seeing but hearing. As JP Moreland notes, 70% of the fastest growing evangelistic movements on earth are linked to signs and wonders.

—What if we prayed more often for the sick who don't believe? Those who might resist our rational arguments would have their hearts warmed if their bodies were healed.

7 For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed.

—Luke elaborates on "the signs that he did" here in 8:7. What signs did Philip perform? Exorcisms and healings.

—It is not the people, but the spirits in the people, "crying out with a loud voice." I have heard this many times. Sometimes when a spirit leaves, it leaves loudly.

—"many who had them": why would we suppose that "many" in Samaria had spirits but "few" in America? Does our secular humanistic worldview make us impervious to demons? Were they all cast out in the first century? Of course not. The early church performed deliverance over every baptismal candidate under the assumption that we all serve the devil before we serve God (Eph. 2:1-3), so of course we pick up demons in our unsaved state. Many had demons then; many have demons now. Casting them out remains an evangelistic strategy.

—"paralyzed or lame": these healings were not small. People weren't healed of sore throats and minor headaches. They were healed of paralysis.

8 So there was much joy in that city.

—The verse does not directly state they were saved—only that they were healed and delivered—but it implies salvation also. The joy they experience is the joy of salvation (and healing and deliverance). The subsequent story (8:9ff) also clarifies that they were saved.

—I am reminded of Acts 13:52: "And the disciples were filled with joy and with the Holy Spirit." I am also reminded of Philippians 1:25: "Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith." Joy should be part of salvation. This is why David prays, "Restore to me the joy of my salvation" (Ps. 51). Jesus says, "Rejoice that your names are written in heaven" (Lk. 10:20).

—How amazing would it be to see God move so powerfully that "there was much joy in Oklahoma City"??!! Nineveh required three days to traverse by foot, and God saved all of them. O God, would You save, heal, and deliver OKC? Please, bring revival! Bring joy!