

# The Life of the Apostle Peter

## Study # 35 D

### Ministry in Samaria

(Acts 8:1-25)

## INTRODUCTION:

### I. The Persecution of the Church (1-3)

A. Saul (1A; 3A)

B. Stephen (1A; 2A; Rev. 2:10)

C. Suffering (1B; 3)

1. The Acceleration of the Persecution (1B)

2. The Agent of the Persecution

(3A; 9:1-2,21; 22:3-5; 26:9-12; 1 Cor. 15:9;

Gal. 1:13-14; Philip. 3:6; 1 Tim. 1:13)

3. The Actions of the Persecution (3B)

a. The Attitude - Havoc

b. The Abuse (Jn. 21:8; Rev. 12:4; Acts 14:19; 17:4-6)

Hailing -

c. The Arrest

D. Sorrow (2; Jn. 16:20)

Lamentation -

E. Scattering (1C; 1 Peter 1:1)

Scattered -

F. Sovereignty (Matt. 13:31-32; Acts 1:8)

### APPLICATION FOR THIS SECTION

QUOTE: God's love was too big to be kept in Jerusalem.

### II. The Preaching of the Church (4-25)

A. By Providence (4; 1:8)

B. By Philip (5-13; 6:1-8)

1. The Place of His Preaching (5A; 1 Jn. 4:20)

2. The Person of His Preaching (5B;

1 Cor. 1:23-24; 2:2; 3:11)

3. The Power of His Preaching (6; 1:8)

a. The Evidence of Salvation (6, 12; John 4; Deut. 18:15)

b. The Evidence of the Signs (6-8;

Lk. 2:10-11; Rom. 15:9-12)

c. The Example of Simon (9-13)

1. His Practice (9)

2. His Popularity (9B; 1 Jn. 4:1-3)

3. His Problem (12)

4. His Profession (13)

1) His Performance (13A; Mt. 3:7-8)

2) His Plan (13B; Jn. 2:23-25)

## SCATTERED

The vast majority of Christians flee the city of Jerusalem. Luke informs us earlier that over five thousand men have become believers, not including all of the women and children (4:4). There is thus a sudden departure of five to ten thousand people leaving the city. For the wealthier Christians who are hosting the meetings of the church in their homes, this no doubt meant abandoning their houses and property.

The twelve apostles choose to stay, not because they are any less the objects of attack, but probably because of their commitment to remain as witnesses in the city. Knowing that their lives are in grave danger, the Twelve are nevertheless unconcerned about the possibility of suffering and death for the sake of Christ. (*Zondervan Illustrated Bible Background Commentary*)



## ΑΩ

**havoc (3)** - Gk., *lumainomai*. Luke uses a rather colorful word that is here translated “destroy” [AV - “havoc”]. In the literature where it appears, it is often used to describe a person torn up by wild animals, such as lions, wild pigs, leopards, and wolves. (*Zondervan Illustrated Bible Backgrounds Commentary*)

**hailing (3)** - Haling (*suron*). Literally, dragging forcibly (= hauling). (*Word Pictures in the New Testament*)

**gave heed (6)** - Gk., *prosecho*. The basic idea of this word is to be on guard, to watch, to have a thing to hold your mind. Are we listening to the Word?

**used sorcery - (9)** - Gk., *mageuo*. In the ancient world, magic was not the art of illusion. A magician was someone who had a deep knowledge of the spirit world and could prescribe the right incantation, formula, or ritual to obtain the desired results. (*ZIBBC*)

**wondered (13)** - Gk., *existemi*. The word means to be beside oneself with amazement. It is the very same word used for his “bewitching” of the Samaritans (vs. 9,11) What a stunning turn of events that this one who had bewitched so large a crowd for so long, is now himself “bewitched” by the gospel.

## APPLICATION: (Matt. 7:21-27)

- If Saul supposed that persecution would stop the church, he could not have been more wrong.  
QUOTE: "The blood of the martyrs is the seed of the church."
- How wonderful to see the church reach out beyond its comfort zone to the Samaritans.
- How marvelous is the grace of God that saves them.
- How easily may one be fooled, and fool others, in thinking that they have been truly converted.

## C. By Peter and John (14-25)

### 1. Their Mission (14)

- a. They come in a **SUPPORT** role (Rev. 3:7)
- b. They come in a **SUPERVISORY** role.
- c. They come in a **SPIRIT** role.

### 2. Their Ministry (15-25)

#### a. The Reception of the Spirit (15-17)

- 1) The Request (15; Rom. 8:9; 1 Cor. 12:13; Acts 9:17; 19:6; 16:31)
- 2) The Reason (16; Gal. 3:28)
- 3) The Receiving (17; 11:15)
  - 1) God sends the workers
  - 2) The workers do two things:  
They Pray, they lay on hands
  - 3) God sends the Spirit
  - 4) The Samaritan believers benefit

#### b. The Rebuke of the Sorcerer (18 - 24)

- 1) The Coveting (18-19)
  - a) What He Saw (18a)
  - b) What He Said (18b; Is. 55:1)
  - c) What He Sought (19)
- 2) The Condemnation (20-21, 23)
  - a) Of His Money (20a; Acts 3:6)
  - b) Of His Mind Set (20b)
  - c) Of His Meddling (21a; 1 Cor. 2:9-16)
  - d) Of His Motives (21b, 23; Ps. 78:37; Acts 9:11; Titus 1:16)

#### 3) The Command (22; 2 Cor. 3:1-5)

#### 4) The Concern (24)

He had a wrong view of **SELF**.

He had a wrong view of **SALVATION**.

He had a wrong view of the **SPIRIT**.

He had a wrong view of **SIN**.

#### c. The Reaching Out to Samaria (25)

**The Samaritans** stood on the fringes of Judaism. They were not Gentiles, but neither were they properly Jews (either in terms of religious convictions or in terms of ethnicity). [NOTE: The Samaritans did not recognize the Jewish temple nor any books of the Jewish Scriptures except the Pentateuch. *lkw*] Incredible tension and downright hatred typically characterized the attitudes of Jews toward Samaritans and vice-versa.

For the Samaritans to respond to the gospel and receive the Spirit at the hands of the Jewish-Christian leaders of the church marks a radical step for the church, a step toward fulfilling the vision Jesus had for the church of a people who are not excluded on the basis of race and other human-constructed barriers. On the other hand, it would fan the flames of anger even more on the part of the Jewish leaders in Jerusalem. (*Zondervan Illustrated Bible Backgrounds Commentary*)

## ΑΩ

**money** - In verse 18, the word is *chruma*, which means something that is useful, i.e., wealth. In verse 20, the word translated "money" in the AV is the Gk. word *argurion*, which means "silver." LKW **right** (21) = Straight (Gk., *eutheia*). Quotation from Ps 78:37. Originally a mathematically straight line as in Acts 9:11, then moral rectitude as here. **gall** (21) - Old word from *cholas* either from *cheo*, to pour, or *chloe*, yellowish green, bile or gall. In the N.T. only in Matthew 27:34 and here.— *RWP*

## God's Changes

Look at the growth John had demonstrated in just a few years. As Christ's disciple, John had asked Jesus if the disciples could call down fire from heaven to burn up an unwelcoming Samaritan village (Luke 9:51-55). Here (8:14-16), after the Resurrection and the coming of the Holy Spirit at Pentecost, that transformed disciple was in Samaria laying hands on the believers there for them to receive the Holy Spirit, a "fire" of a different sort. This is a beautiful example of what changes Christ can make in a life. Don't discount how Christ can change your attitudes about people. Let his love transform your mind. (LANTC)

Never let us think evil of men who do not see as we do. From the bottom of our hearts let us pity them, and let us take them by the hand and spend time and thought over them, and try to lead them to the true light. —Henry Drummond

## CONCLUSION