

¹ Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

Acts 22:19-20 (NKJV) “So I said, 'Lord, they know that in every synagogue I imprisoned and beat those who believe on You. And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.’”

Also see: **Acts 9:1-2, Acts 22:4-5, Acts 26:9-11 & Galatians 1:13**

² And devout men carried Stephen *to his burial*, and made great lamentation over him.

³ As for Saul, **he made havoc of the church**, entering every house, and dragging off men and women, committing *them* to prison.

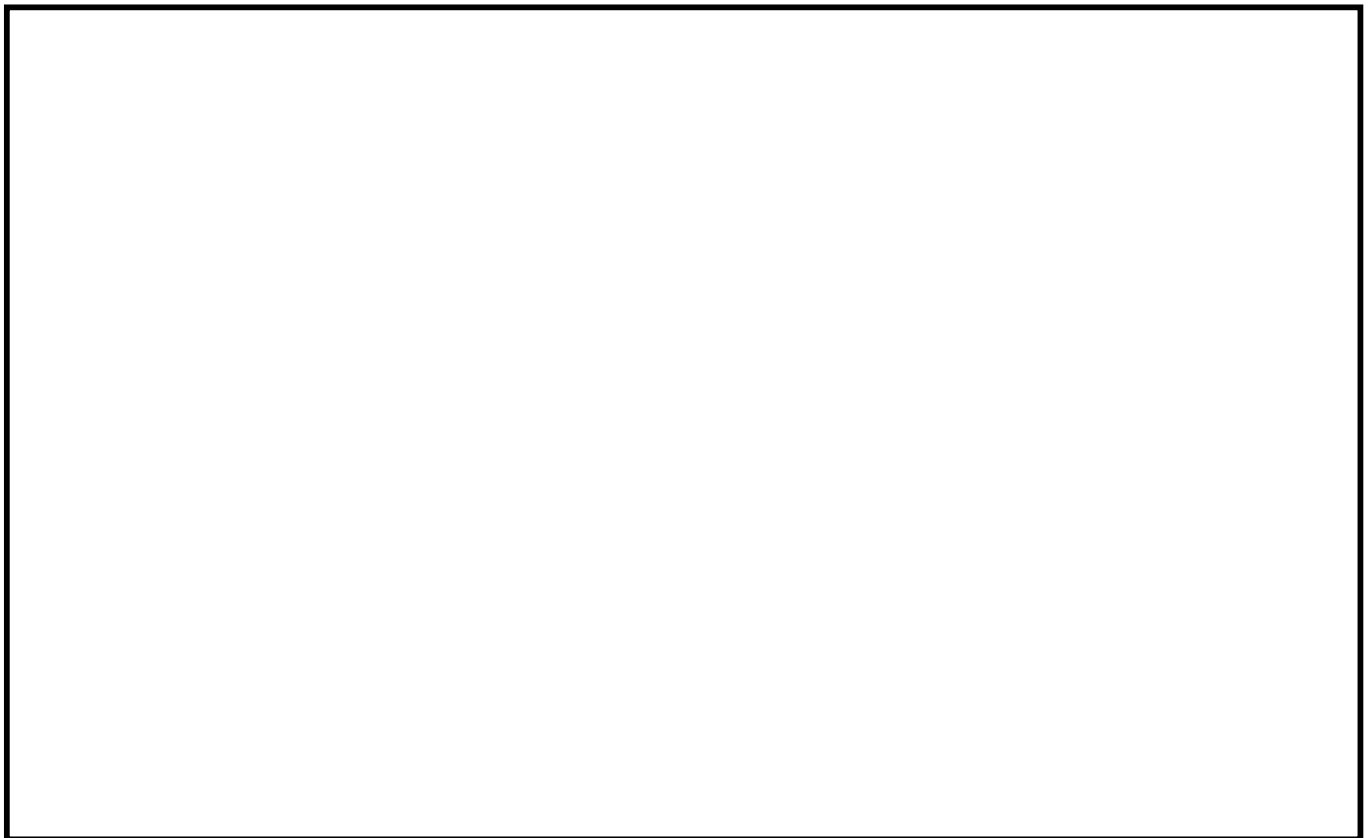
Acts 8:3 (ESV) But Saul was **ravaging the church**, and entering house after house, he dragged off men and women and committed them to prison.

Acts 8:3 (NIV) But Saul began to **destroy the church**. Going from house to house, he dragged off men and women and put them in prison.

⁴ Therefore those who were scattered went everywhere preaching the word.

Preaching the word --- **Romans 1:16, Luke 8:11-15, James 1:22, 1st Peter 1:22-25 & 2nd Timothy 4:2**

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



Samaritan ---- In the days of Jesus and the apostles, the Samaritans lived in the heart of Palestine, in a district called Samaria, which lay between the districts of Galilee and Judea. The Samaritan race was a result of the captivity of the Jews. Thousands of Jews were carried into captivity but some remained in Palestine. Colonists from other countries were sent into Palestine. These Gentiles intermarried with the Jews. The resulting race was called the Samaritans --- part Jew, part Gentile, part God-worshippers, part idol-worshippers. Theologically, the Samaritans were not far removed from the Jews, especially the Sadducees, but their acceptance of Simon the sorcerer (vv. 9, 11) shows that, practically speaking, they were also not far removed from their pagan ancestry.

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⁶ And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.

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

⁸ And there was great joy in that city.

⁹ But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,

¹⁰ to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

Acts 8:10 (NIV) and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power."

¹¹ And they heeded him because he had astonished them with his sorceries for a long time.

¹² But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

Vs. 5 - Philip preached Christ to them - **Vs. 12** - Philip preached things concerning the kingdom of God

Vs. 12 - Both men and women were baptized - **Vs. 13** - Simon believed and was baptized

¹³ Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

¹⁴ Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

¹⁵ who, when they had come down, prayed for them that they might receive the Holy Spirit.

¹⁶ For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.

¹⁷ Then they laid hands on them, and they received the Holy Spirit.

¹⁸ And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

Another example of an apostle imparting spiritual gifts / Paul ---**Romans 1:11 (NKJV)** For I long to see you, that I may impart to you some spiritual gift, so that you may be established--

¹⁹ saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

²⁰ But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!

²¹ You have neither part nor portion in this matter, for your heart is not right in the sight of God.

²² Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.

²³ For I see that you are poisoned by bitterness and bound by iniquity."

²⁴ Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."

²⁵ So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

²⁶ Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." **This is desert.**

Acts 8:26 (ESV) Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." **This is a desert place.**

Acts 8:26 (NASB) But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." **(This is a desert road.)**

Acts 8:26 (NIV) Now an angel of the Lord said to Philip, "Go south **to the road--the desert road--** that goes down from Jerusalem to Gaza."

There has been much discussion of the phrase, which is desert (*haute estin eremos*). The term rendered desert (*teremos*) means "solitary, lonely, desolate, uninhabited" (Thayer 249). Much discussion has centered on whether it was the *road* or the *city of Gaza* that was described as desert. Various translations reflect the views of the translators, but the question cannot be answered with certainty. It is possible that the road was being described as one that was little-traveled or one that went through sparsely inhabited territory, hence a desolate road. It is also possible, however, that the angel was using the term desert to identify which Gaza he meant. The ancient city of Gaza was destroyed and left desolate in 93 B.C. Then in 57 B.C. it was rebuilt on a new site south of the old city. According to Kistemaker, "The ruins of the old city were known as 'desert Gaza'" (311).

²⁷ So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship,

²⁸ was returning. And sitting in his chariot, he was reading Isaiah the prophet.

²⁹ Then the Spirit said to Philip, "Go near and overtake this chariot."

³⁰ So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

³¹ And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him.

³² The place in the Scripture which he read was this: *"He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth."*

³³ *In His humiliation His justice was taken away, And who will declare His generation? For His life is taken from the earth."*

³⁴ So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?"

³⁵ Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.

Philip preached Jesus --- eunuch was baptized (verses 35-36) -- Thus, preaching Jesus / involves preaching baptism.
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³⁶ Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. What hinders me from being baptized?"

³⁷ Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

³⁸ So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.

³⁹ Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

⁴⁰ But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.

Questions Acts 8

1. How did Saul react to the church?

2. Describe the action of the Christians as they were being persecuted.

Questions Acts 8

3. How does David Roper define the word Samaritan?

4. Fill in the blank

a. *Philip went down to the city of Samaria and _____ to them.*

b. *But when they believed Philip as he _____ the things concerning the _____ of God and the name of Jesus Christ, both _____ and _____ were _____.*

5. Who was spoken of as, *“This man is the great power of God”*?

A. How did this individual initially respond to the preaching of Philip?

6. Why did Simon offer the apostles money and how did they respond?

7. What lesson can we learn from Peter’s statement, *“You have neither part nor portion in this matter, for your heart is not right in the sight of God,”*?

8. List the verse that states, *“Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.”*

a. How does the eunuch respond?

b. What important lesson do we learn from this conversion?