

# Acts 8:1-25

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[0:00] All right, Father, we thank you for your word. Lord, I don't know where I'd be without it. Lord, you speak to me daily. Lord, it's the means by which I hear your voice, Lord.

And so many times scriptures come to mind where you confirm through a scripture or through talking to someone else, Lord, that, Lord, this is the foundation of our lives, Lord. This is who we are in Christ is because of your word, Lord.

And, but Lord, we know scripture says that that Israel, Lord, that they, it was not profitable to them, your word, because it wasn't mingled with faith.

They heard your word, but they didn't trust you. And then, Lord, devoid of the Holy Spirit that makes this life to us, we would truly be lost, Lord. So thank you that we have the assurance you'll speak to us.

And I'm just excited about this little passage here in Acts. And we just pray that you would illuminate it to us. In Jesus name, amen. All right. So we've come to Acts chapter eight. Stephen has just been stoned.

[1:01] He's been put to death. And we'll start right at the beginning of eight. We went a few verses in. We're going to skim through the first few and then get into, to Philip.

And if you remember looking back over in chapter six, this is kind of the basis for this whole journey currently where we're at is the Grecian widows weren't being taken care of.

And so in verse three, the apostles who find out about this say to the brethren, they say, wherefore brethren, look you out among you, seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.

And we saw that that meant a lot of things. You know, wisdom is the application of knowledge. So they had great understanding and how to apply that. They were responsible. They could handle this business. They're being appointed over.

Honest report. They had a good reputation. And most importantly, they're filled with the Holy Spirit. Stephen, we saw his journey, which was he ended up before the Sanhedrin.

[2:08] And then they murdered him, wrongfully put him to death. And the result of that then in verse one is Saul, who was consenting unto his death. At that time, they laid down their clothes at his feet.

You remember. And Saul was consenting unto his death. And at that time, there was a great persecution against the church, which was at Jerusalem. So until this time, you just had them kind of targeting the leaders, targeting the apostles, James and Iman, Peter and John, and then the other apostles.

But this is more organized and more prolonged. You turn over to Acts 22. Paul tells us about this moment. When he is declaring to the Jews at this time in the temple, he's being dragged off up into the Antonio Fortress.

And he's like, wait, wait, wait, wait, wait. Let me turn and talk to them. And so he gives his account of his conversion. And he gets to verse 20.

And he says this. Well, verse 19. And I said, Lord, they know that I imprisoned and beaten every synagogue them that believed on you. And when the blood of the martyr Stephen was shed, I also was standing by and consenting unto his death and kept the raiment of them that slew him.

[3:40] This is like 20 years later. You know, and Paul is like recalling it. He's like, this is what I did. I was there. This was etched in his mind. I think he was probably one of the first people Paul met when he got to heaven.

You know, it was Jesus. And then there was Stephen. And so, but he says that he imprisoned and beat in every synagogue them that believed on you. So he was very thorough man.

I mean, look at, look at after his conversion. Look at the zeal with which he spread the gospel. Look at how thorough he was. And then put that in light of his desire to stamp out this sect of Judaism, this Christianity.

So he was consenting. There was a great persecution against them that were in Jerusalem, the church. And they were scattered abroad throughout the regions of Judea, Samaria, except the apostles.

And this one, if we look over Acts chapter 11, verse 9 says, whoop, write down 19. Okay. It says, Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Venice and Cyprus and Antioch, preaching the word to none but unto the Jews only.

[ 4 : 56 ] And this is going to lead up to, at this point, when we get to there, Peter going in to the Gentiles, right? But it tells us that this persecution that arose about Stephen.

So this, the result of Stephen's martyrdom and his response, I think, and the way he responded, just the enemy just reacted to that.

You know, Satan reacted. All of hell reacted against that. I think they saw, you know, Satan does not have any foresight. And, you know, or foreknowledge, shall we say, beyond what a mere mortal can, right?

Now he's in the spiritual realm, but he's not omnipotent. So he has, he's in real time, in a sense, following along with this. And this is the first martyr. This is like, he's got it.

He killed him. Yes. Okay. Jesus came back to life. That was really bad. But we're going to kill his people. They're not God. So, but then he sees what happens with Stephen. He sees how Stephen responds at the point of death.

[ 5 : 55 ] He sees how his face is shining, how he's seeing Jesus. And it's almost like this kind of reaction to that is that the enemy is like, we got to stamp this out fast. So he uses Saul.

What a setup, right? Satan's like, I got this guy. Man, he's so wicked. He's so zealous. And he's so, oh, he's so religious. And he's going to kill them all.

And the Lord's like, that's my boy. That's my man. Yep. I'm going to use him. He's going to be my guy. So here Saul is, he starts persecuting.

And they were all scattered abroad throughout the regions of Judea, Samaria, except the apostles. And devout men carried Stephen to his burial and made great lamentation over him. Which, if you remember, we said was against the Jewish law.

To take a man who was condemned and stoned and to give him a burial, you wouldn't do that. You would have left him. You kind of would have thrown him out into the field or whatever. Or to give him a burial was to show him respect.

[ 6 : 52 ] And you didn't do that to a condemned man. You know, but we read it and it just, it sounds so like they were scattered abroad. Oh, what's the big deal? You know, but like think through that. If you were the church in Jerusalem at the time, you find out like, you know, Philip, we're going to get into Philip here.

Philip was one of the seven that were listed with Stephen. They're all Grecian Jews or Hellenistic Jews. So they're probably friends. I mean, they were served in the same ministry, taking care of the widows.

So he probably knew him. When did Philip find out? Was it like the next day? Did you hear about Stephen? What happened? He's dead. What? The Sanhedrin murdered him. Whoa. And then the persecution begins to come on, right?

And you go to meet the church in the temple. And like, where's, where's so-and-so? Where's the one, where's that one family? It's like, and someone comes and says, you know, you wouldn't believe what they did to my wife.

They took her. They beat her. They killed her. You know, the persecution begins. And your life is being stirred up. And it's like, well, can we weather this? Can we figure this out? To the point where everybody's fleeing and scattering from Jerusalem.

[ 7 : 59 ] It's not a comfortable situation. It's not exactly how they would have expected the Lord to fulfill his word when he said, you shall be witnesses to me in Judea and Samaria and into the outermost parts of the earth.

But that's the effect that's happening here. As for Saul, verse three, he made havoc of the church, entering into every house and hailing men and women, committed them to prison.

So Paul gives us a little bit more insight. If you turn over to Philippians chapter three, he sprinkles this throughout his letters and we see it throughout Acts, kind of his take on where he was at at this time.

So he's giving an account, kind of his background. In verse four in Philippians chapter three, he says, As though I might also have confidence in the flesh, if any other man thinks that he has whereof he may trust in the flesh, I am more.

I was circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee, concerning zeal, persecuting the church, touching the righteousness, which is in the law, blameless.

[ 9 : 11 ] Interesting, isn't it? He could say, I was blameless in the law, and yet I persecuted the church. Like the two didn't conflict in his mind. So here he's saying that concerning zeal, the zeal he had, which was not according to knowledge, the knowledge of scripture, the knowledge of the Lord, led him where?

Led him to kill God's people. It's crazy. You see the same thing happening so much today. A lot of zeal and a lot of misplaced places. So, and then the last one is Acts 26.

This wasn't the one we were just at, was it? Is that 22? Verse 10, 26.

Well, verse 90 says, And I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. You know, very telling. I thought with myself. Never think with yourself. Which things I also did in Jerusalem.

And many of the saints did I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them. And I punished them often in every synagogue and compelled them to blaspheme.

[ 10 : 28 ] And being exceedingly mad against them, I persecuted them, even under strange cities. That would be pretty much where it says here, and he made havoc. That's what that looked like.

Paul says this is what it was. This is that word havoc here. Makes me think Proverbs 23, 7. I could try and quote it, but I don't want to misquote it.

It says that as a man, I think it says, as a man thinks in his heart, so is he. Yeah, for as he thinks in his heart, so is he. It's talking about the king that says, And so you see here with Saul, it didn't matter what his outward profession was.

As he thought in his heart, that's what he was going to become. And that's what he became. And how sad. And that's what, this is the height of what religion takes you. Because the fear of the Lord is the beginning of wisdom.

Without that, what do you end up with? Well, you're a fool. And the fool has said in his heart, there is no God. So no matter how good the world system is, it's going to end up in a place that says there's no God.

[ 11 : 43 ] And devoid of God, there's no wisdom, there's no understanding, there's no knowledge. And this is where you end up. Because the scripture says, all that hate me love death. Always ends in death.

And it committed, inhaling men and women, committing them to prison. So nobody's off limits. Not women, not children. Therefore, they that were scattered abroad went everywhere preaching the word.

That word scattered is the same word that you see in the parable of the sower. That they, you know, the sower went out to sow and he scattered his seed. He sowed it. They were scattered. Some seed fell on the path.

Some fell on thorny ground. Some rocky ground. Some good soil. And here you see as these people are being scattered out, they're being sent out, they're all going to land in different places. And you think of being the seed.

The seed in scripture is the word, right? But here it's describing the people being scattered. So you think of them, you know, being sent out. It's not how they wanted to be. And they're being flung. You think of yourself as a seed flying through the air.

[ 12 : 42 ] Woohoo! And then it's like thunk, thunk, thunk, thunk. You land on like this hard, hard ground. It's like, Lord, this isn't where you wanted me, right? Why is that guy over there in the good soil?

We're going to see a little of that when we get to Philip. Philip and Stephen were called at the same time. But Stephen ends up in death. Philip, he gets to go and have this amazing revival.

We're going to find him 20-some years later. Paul's going to come to his house and he's got four daughters who are prophetesses. You know, so he's got married. He's had children. He was blessed in his ministry.

Stephen, you could also say, was blessed in his ministry. But it was a very short and very painful ending. And why some planted among good soil? Why some among the rocky soil?

Well, we'll look at that. But they went everywhere preaching the word. And I thought about that because I've been thinking about like preaching the word. And it doesn't give a means.

[ 13 : 37 ] It doesn't give a method. It doesn't say how they did it. It just said wherever they went, they were preaching the word. And, you know, that's kind of the foundation of our faith. Like of how our faith grows. How it grows from person to person to person.

It's preached. Faith comes by hearing and hearing by the word. But how shall they hear unless one preach? And how shall they preach unless he be sent? So I am not an evangelist.

Like my gift is not one-on-one evangelism with people. Want me to teach within church? Want to put me up in front of a bunch of people and teach the Bible? Yes. Someone comes along, they want to talk about the Bible.

Yes. It's my most favorite thing, you know. I find someone out at work and they're a believer. But pushing into someone's, you know, life with the gospel is not really a gift God has given me.

But I recognize like, man, we need to get out there. I need to reach these people. I need to reach this community. And so just to pray, as we're going to see when the apostles come to Samaria and they say, have you received the Holy Spirit?

[ 14 : 35 ] There's no expectation that people are to do this on their own. I think we can get comfortable. You know, Scripture says that, there's a verse where it talks about Jesus, that when he came, he said, I delight to do your will, O God.

And God's will is a delight. It's something we love. But it doesn't always mean it's comfortable. And sometimes getting comfortable can hide the fact that I'm just afraid to walk in what God is showing me to do.

So I can hide in my comfort and be like, well, I'm not really comfortable with that. You know, but wait, it's a delight and it's a joy. So just asking the Lord, Lord, provide whatever method and means that my particular makeup and calling is to reach the lost, you know, and to be able to be able to say, yes, we're out there preaching the gospel.

It doesn't always mean handing out tracts or knocking on doors or, so I'm just asking the Lord to begin doing that in my life. And so they went everywhere preaching the word.

And Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

[ 15 : 48 ] For unclean spirits crying with loud voice came out of many that were possessed with them, and many taken with palsies and that were lame were healed. It was great joy in that city.

Remember, we reference this a lot. Mark 16, 17 says that signs and wonders will follow them that believe. And so here's Philip. Sure enough, the first thing was what? He went everywhere preaching the word.

Philip went down to them, preached Christ. It was after the preaching of Christ, the signs and wonders come to verify that. Romans 8, 16 says...

Sorry, I didn't bookmark these. 8, 16 says, The Spirit itself bears witness with our spirit that we are the children of God.

And you can see here the Spirit of God working with Philip, bearing witness to this. Paul, in a later place, says, I do not frustrate the grace of God. He works with it.

[ 16 : 46 ] For unclean spirits crying with a loud voice came out of many that were possessed with them, and many taken with palsies that were lame were healed. There was great joy in that city. When was the last time there was great joy in Samaria?

Think about it. This part was blowing my mind. The woman at the well. The last time Samaria had great joy, the whole town was emptied out.

All the people came out, you know, and they said to the woman, Now we believe because we've heard him. You know, we believed on your testimony alone, but now we believe because we've heard him.

That was the last time there was great joy. That God had laid the foundation. Jesus came through. That woman at the well laying the foundation for this revival that's going to happen now. It's sad because we're going to see this one dude, Simon, and how quickly they turned back to their superstition, their own ways and means and method.

You can't, they couldn't on their own, you know, keep the good vibes going because there wasn't a reality yet with the Holy Spirit. But the last time there was great joy would have been when Jesus was there. And now here comes Philip preaching Christ.

[17:52] And how many of them were like, Yes! Yes! That was just like two years ago! I remember that! I was there! But, there was a certain man called Simon, which before time in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one.

The word sorcery means like magic or magician. The root word is like magi. The same place we get like the magi, excuse me, the wise men from. But he is not one.

It's particularly pointing out that he not no magi. He's like using tricks and magic and woo! And it says, and he's making out, giving out, that he himself is some great one.

Proverbs 27, 2 says, Let another praise you and not your own lips. And here he's using his trickery. The word bewitched there is, it's used as amazed in scripture.

They were all amazed. Acts 2, 7, when the Holy Spirit came, they were all with one accord. I'll read it so I don't butcher it. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans.

[19:03] That's right. That's the point it was. So after they had received the Holy Spirit, they're speaking in tongues, and all the people were amazed. I don't know.

Yeah. Can't take him anywhere, can you? Oh, God, I lost my flight.

Me too. They were amazed. Yeah, we're an ax. And so there's the same word there. It means to be thrown out of position. So it's like something that totally knocks you off course, totally unexpected.

You know, when they spoke in tongues, and they all were coming out, and the people that saw them, they were like, These are Galileans. What's going on? It's just, they had no context for that.

And that's the same thing this guy was doing.

He was making these people amazed. He was throwing them out of position, and putting them in a place where they were vulnerable to his deception. But he said, Oh, you know, I'm some great one.

[20:22] To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. How sad, because how quickly this is on the heels of Jesus was there, right? He presented himself as Messiah, and now they're saying, This man is the great power of God.

The word there, they all gave heed. In verse 11, we're going to see that word, and to him they had regard. That's the same as in Titus. Titus 1.

Verse 14 says, Not giving heed to Jewish fables and commandments of men that turn from the truth.

Where Paul is specifically telling Titus, Hey, don't give heed to these things. Well, this is one of those things. This is a perfect example of what not to give heed to. And to him they had regard, because that of a long time he had bewitched them with magic, with sorceries.

How long was that like? Before even Jesus had come to the town, you know? Interesting. Jesus would come outside the town, they would come out to him, but he didn't go in and decide to confront this guy and say, Hey, don't be doing that magic.

[21:32] Because there was a purpose in this. It's kind of like the man who was at the gate when Peter and John come and heal him. He's the man born lame. Jesus would have passed him multiple times, but never healed him, because God had a greater purpose in store for what his healing would affect at that time, the witness.

And so same with this. This guy, Simon, he has a purpose. He's going to get in scripture and we're going to learn some lessons from him. But he, for a long time, had been tricking them. But, when they believed Philip, preaching the things concerning the kingdom of God in the name of Jesus Christ, they were baptized, both men and women.

1 Corinthians 13.10 says, But when that which is perfect is come, then that which is in part shall be done away.

For now we see in part, now we prophesy in part, but when that which is perfect is come, and then that which is in part shall be done away. And so here you see the fullness of the gospel.

Jesus had been there, but it was pre-resurrection Jesus, pre-crucified Jesus. So now they believe and they're baptized. And this part, this is one of those that blew my mind, but when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

[ 22 : 53 ] Why does it point out women? Think back. The woman at the well. There were baptized men and women. I think the Holy Spirit's like, she got baptized. She was born again.

She believed, pointing out here specifically that the men and the women, and so surely that woman that was at the well, that she would be one of them. And what an exciting moment to be baptized, to have, to think back where Jesus said that if you drink of the water that I give you, it'll spring up unto you a well into everlasting life.

You know, you'll never thirst again. And she said, well, Lord, evermore give me this water. So imagine being baptized, going under the water, and then the next thing to come, Simon, or it's not Simon, Peter and John are going to come down, and they're going to pray they receive the Holy Spirit, and she's going to get to then have that well of water that's going to well up within her.

But anyway, then Simon, amazingly, Simon himself believed also. Now, as we go through this, you read different commentaries, and they'll say, well, he wasn't really a Christian. Well, he was born again. Well, he wasn't born again. I'm just going to take the Bible for what it says.

It says he believed also, and when he was baptized. So there was evidence of his conversion.

There was no reason they suspected he wasn't. And even as Peter later on is going to kind of like, you know, kind of chastise him, he says, you have neither part nor lot in this matter.

[ 24 : 14 ] And it's like, well, see, he's not a Christian. Well, they're specifically talking about the baptism of the Holy Spirit, because he wants to purchase the power to dispense. You know, he wants to be the Holy Spirit dispenser. And Peter's saying, you don't have any part in this right now.

I don't think he's saying, you know, you're not saved. But anyway, this guy believes at this moment. Then Simon also believed.

And when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done. So again, Philip starts as a busboy. You know, he's delivering food to the widows.

What was he before that? Just some guy who everybody knew was filled with wisdom, the Holy Spirit, of good understanding. You know, just a really solid dude in Christ. And now, look how the Lord's using him.

And you might be thinking, Lord, my friend, Stephen, why do you have to die? Well, imagine, Lord, if he was here with me, the revival we could be doing. Imagine, you could have sent him out.

[ 25 : 14 ] Lord, he'd be a better fit than me. Romans 9.20 tells us Paul discussing God's will and God's sovereignty.

In Romans 9.19, he says, Thou wilt say then unto me, Why does God yet find fault? For who has resisted his will? Nay, but O man, who art thou that replies against God?

Shall the thing formed say to him that formed it, Why hast thou made me thus? Has not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? So God chooses how he wants to use his vessels. And then, we're going to find out Peter's response when talking, or when he's with Cornelius, Acts 10. We'll get there someday.

10.34, Then Peter opened his mouth and said, Of a truth, I perceive that God is no respecter of persons. But in every nation, he that fears him and works righteousness is accepted with him.

[ 26 : 19 ] God is no respecter of persons. And the Lord brought a scripture to my mind earlier, a little out there, kind of thinking of the, you know, how God chooses, how God uses, you know, all flesh is grass and all the glory of the grass will fade away.

And when you cut your yard, you don't leave one piece sticking up because it's the piece, it's the blessed piece of grass. You know, you cut it all. It just gets cut down. But Matthew chapter 8, it's when Jesus goes to, comes in contact with the centurion and he comes in, he wants his servant to be healed and Jesus says in verse 7, I will come and heal him.

I mean, that's the word you want to hear from Jesus. You say, Lord, will you answer this prayer? I will. I will come and do it. I'll be like, yes, let's go. All right. Okay. The centurion answered and said, Lord, I'm not worthy that you should come under my roof, but speak the word only and my servant shall be healed for I'm a man under authority having soldiers under me.

And I say to this man, go when he goes and to another, come when he comes and to my servant, do this and he does it. And Jesus heard it. And when Jesus heard it, he marveled and said to them that followed, truly I say unto you, I have not found so great faith, no, not in Israel.

But I was thinking of where the centurion said, I say to one, go and he goes and another, come and he comes. You know, mutually exclusive. I tell this servant to do something, he does it.

[ 27 : 43 ] I tell this one to do something, he doesn't. And Peter says, well, Lord, what about this man? You know, he turns and sees John following when Jesus is kind of restoring him. Well, Lord, what about this man? And Jesus says, what's that to you?

You go and feed the sheep. You go and follow me. Don't worry about that. And this kind of was a picture of that to me, that we are under authority. You know, because Jesus says he's under authority.

We're under authority. I don't think we're going to get there tonight. But Philip, when he goes down into the desert, into Gaza, and he meets the Ethiopian eunuch, it specifically says that he is a man, you know, of great authority under the authority of Candace the queen.

So he has a great position and great responsibility and great authority himself, but only because who gave him that authority, right? You step outside of that, you're nobody. Which is sad, because what do we see in our world?

We see people placed in positions of authority that are meant to, like, serve and protect and govern, and then they think they're something. But they're nobodies, in the sense, like, you take them outside that authority, you stick them on the back of a garbage truck in the middle of New Jersey, and nobody knows them or cares who they are, you know, and they're like, well, do you know who I am?

[ 28 : 55 ] No, who are you? You know, you don't have any authority anymore, only because the authority that's vested in them. And so, in our place, right, Jesus says, go and we go, he says, come and we come.

Maybe he's telling us go, maybe he's telling you come, that's up to him. For Stephen, he said, Stephen, come, come home, I'm gonna bring you home. And to Philip, he said, go, go out to Samaria, I have a work for you.

And later, he's gonna tell him, go, go down to Gaza. So it's not for us to try and determine that. And the reason I was talking about that and thinking a lot about that, because of all the things that are going on in the world, like you see in Ukraine and Turkey, there is, it came through the Calvary Chapel magazine through the email to pray for this family in Turkey, this pastor and his wife, building collapsed on them, killed them.

Their 10-year-old son survived, you know. And it's like, God, here's someone doing your work, pastoring, and there they go, you know. And yet, I feel so blessed and so excited to be on the cusp of like, a work that God wants to do and so excited and blessed and just this vision of like, God building this church and getting to like, serve his people and like, well Lord, how come, you know, it's almost like, well that's really good, should I feel bad about that?

And I don't think so. I think it's just, God's like, I have a work that needs to be done here, I'm just looking for a vessel to do it. I've got a work over here that's going to be done, I'm looking for a vessel that's going to do it.

[ 30 : 22 ] We can't compare ourselves, you know. Scripture says to compare yourself among yourself is not wise. And also, we can't be in another part of the world because that's not where God placed us. We can pray and we can serve, but, we are vessels that God says, I have a work to do and I've chosen to use you for this purpose.

Anyway, so, there's a little sidetrack there from where Simon then continued with Philip and wondered, beholding the miracles and signs which were done.

He was still enamored with the outward and the spectacular, right? I believe he was born again, I believe he had trusted Christ, but he still was very enamored with the outward.

And now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent them Peter and John. So, you know, this is Samaria. Oh, Jesus said, I must needs pass through Samaria.

You know that's coming back to their mind now. Peter and John are coming up here and they're like, remember the last time we were in Samaria? I remember the last time we were in Samaria. We were at Chick-fil-A and he was talking with the chick at the well, right?

[ 31 : 30 ] So, who when they were come down prayed for them that they might receive the Holy Spirit. For as yet, he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.

So, there's a couple things there. The word upon is a P, the Greek word, the upon experience, the P, and then the word fallen means to like embrace, to seize, to embrace.

But this is separate from indwelling, right? Obviously, they believed, they're baptized. There's no doubt they're Christians. There's no doubt they're born again. But this is a separate work.

The Holy Spirit had not yet fallen on them. As we see through Acts, we're going to find there's always an initial, it's not always pointed out to us, but there seems to be an initial work of the empowering of the Holy Spirit, which is what we usually call the baptism of the Holy Spirit.

And then there's the continuing work of the Holy Spirit, which is to be, be you being continually filled with the Holy Spirit. But there is a point in time where the Lord pours out his Spirit on a believer.

[ 32 : 32 ] And as we've seen from Scripture, it's something you know. It's not like, well, I don't know. Maybe. You should know. You should be able to know. Because they're able, Paul later on will ask them, have you received the Spirit?

They come and they say, the Holy Spirit's not yet been given. They knew it. There is a definite realization that this has not happened yet. And so they're coming now to lay hands and to impart this.

In verse 17, then laid they their hands on them, and they received the Holy Spirit. So Luke 11, 13 says, well, 11 says, that if you then being evil know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask.

And the analogy there is a child asking a father, right, for sustenance. This is a need. I need this.

And the father's not going to trick him. He's going to give him the sustenance. Well, it's the same we can go to our father and say, Lord, I need the Holy Spirit.

He said, yes, you do. And then he'll gladly give it. And we'll see this throughout Acts, this idea of the laying on of hands to convey, to pass on, to impart, to convey authority.

[ 33 : 44 ] And when Simon, now, Simon saw that through the laying on of the apostles' hands the Holy Spirit was giving, he offered them money. Because why not? This is what he's always done.

He saw a new trick. Woo! How much to do that one? Oh, thanks. I'm going to take that back to Samaria. Man, I've been doing the same trick for the past month. I think they're getting a little suspicious. I'm not the great power of God.

So this one will definitely do it. Okay. So he's like, this is the coolest trick I've ever seen. This is amazing. You know, because the Holy Spirit, they'd be baptized in the Spirit. And he must have visibly seen something.

Some spoke in tongues. Some maybe just rejoiced. You know, I can remember when I was 17, the Lord baptized me in the Spirit. And I remember going to bed that night thinking, I wonder if this feeling lasts.

And I woke up the next morning and thought, it does. But then it didn't. The feeling fades. But like, is this real? Does this really happen? That like, man, I feel so close to the Lord.

[ 34 : 37 ] He's so real in my life. This is awesome. This is what I've always ever wanted. And it was still there. It was amazing. I never spoke in tongues. Still haven't. But, I still need to be continually filled and refilled.

But there was that initial work, right? So he offers them money saying, give me also this power that on whoever I lay hands he may receive the Holy Spirit. You know, and John's like, he's, you know, he's saved now.

He's chilled out. But you wonder if in this moment he's like, Lord, I told you we should have brought down fire on this place. You know what? Let's just nuke him. But Peter said unto him, your money perish with you because you have thought that the gift of God may be purchased with money.

The idea that something that God gives freely can be earned or obtained through another means other than just God giving it. We receive by faith.

We are saved by grace through faith and that not of ourselves is a gift of God not of works lest any man should boast for we are his workmanship created in God unto Christ Jesus.

[ 35 : 49 ] So, it's all him. And here, he thinks that he's going to gain by, or obtain through gain. For thou hast neither part nor lot in this matter.

And real quick, we'll look at John 13 tells us that, um, remember when Peter was going to get his feet washed, Jesus answered and said, what I do, you know, not now, but you shall know hereafter. In verse 8, Peter said to him, you shall never wash my feet, Lord. Jesus answered him, if I wash you not, you have no part with me. And it's that same idea. It's that same, um, like, uh, adjoining with, a fellowship, a being part of this thing, um, in the company of.

And he's saying, you don't have part or lot. So, you don't have a piece of this and you don't have a lot. You don't even have, you don't have a place here in this matter. You have, you totally aren't getting it.

Participation and portion. No participation and no portion. Why? For your heart is not right in the sight of God. So, the baptism of the Holy Spirit, these people have just been saved.

[ 37 : 08 ] Right? They didn't take classes. They didn't walk with the Lord for years. Um, it was very logical for the apostles to think, we need to send our guys down there. They need the Holy Spirit. They can't do this without him.

And the next step is to get there and to pray that they received the Holy Spirit. Um, but yet, now we're told by Peter, you don't have any part in this because your heart isn't right in the sight of God. And so, there's, there's the idea that we receive the Spirit by faith, the Holy Spirit, that God wants to pour it out.

But there's also this, this, where, what is the motive? And where Simon's motive was he wanted to use it for his own end. Where the Holy Spirit, God gives it for God's end. Right? Because what does Jesus say?

That as the Spirit, as the wind blows where it will, so does, and you cannot hear, you cannot see where it comes from or where it goes, but you can hear the sound of it. So is everyone that's born of the Spirit. So, you don't see it, but it's moving.

Um, in the same way here, um, for Simon, he's trying to, you know, take something to his own that is only under God's control. But Peter says, repent therefore of this, your wickedness, and pray God.

[ 38 : 14 ] He's saying, take responsibility. He needs to repent. He needs to pray. If perhaps the thought of thine heart may be forgiven you. So he's emphasizing the real issue here.

It's the thought of your heart. Um, it's not that you want the Holy Spirit. I want the Holy Spirit. That's great. I want to do, I want gifts of the Spirit. I want to be able to work in the power of the Spirit. Of course, because that's the means by which God does his work in this world.

But this man, his heart, the thought of his heart was not right, that it may be forgiven you. For I perceive that you are in the gall of bitterness, and in the bond of iniquity. Gall means wormwood.

We were just talking about that because of the star that falls from the heavens in Revelation.

Wormwood. The gall of bitterness, and the bond, or the bundle, of iniquity.

Then answered Simon and said, pray you to the Lord for me that none of these things that you've spoken of come upon me. He's looking for an intermediary source. Instead of taking responsibility to himself, he's like, well you pray, Peter.

[ 39 : 14 ] You've got the Holy Spirit, and you're more spiritual. You pray. Instead of taking responsibility. And that's how simple it is. That God desires to pour out his Holy Spirit on us. We don't need someone else to do it. Peter and John, yes, came and laid hands.

That was a point of faith. But here, Peter's saying to Simon, dude, it's on you. Take responsibility. Interesting, Peter talking to Simon. Simon to Simon.

Peter's probably like, look, I know. Okay? It's your heart. Take responsibility for this, and seek the Lord. And he said, pray that none of these things which you've spoken have come upon me.

And they, when they had testified, and preached the word of the Lord, returned to Jerusalem, preached the gospel, in many villages of the Samaritans. And we'll end there. But the wording there, when they had testified and preached, that word preached, means speak.

When they spoke the word of the Lord, and gave testimony to the word of the Lord, then returned they to Jerusalem, and preached the gospel, that word is to evangelize, in many villages of the Samaritans.

[ 40 : 19 ] And so you see both. They're teaching the word, they're sharing the word of God, and then they're also evangelizing, as they went through the villages of Samaria. Interesting, on the way up, it doesn't say that they evangelized the Samaritan villages.

But on the way back, they're like, woohoo, okay, Samaritans can get saved too. Man, God is so amazing. I mean, next thing you know, it'll be like the Gentiles or something. You know, you can picture, and you know, Peter be like, John, don't get carried away. Not the Gentiles. Woo! But it's the same, right? Peter would say to us, take responsibility. You know, is your heart right? Have you received the Spirit? Have you been baptized in the Holy Spirit? God wants to pour out His Spirit on you.

And then, have you been filled recently? Have I been filled? If not, whose fault is it? Well, if only I could find someone spiritual enough to pray for me, you know? Maybe then I could.

No. Peter would just say, just pray. Pray that God would forgive the thought of your heart. You know, if we confess our sins, He's faithful and just to forgive us our sins and cleanse us from all unrighteousness. It doesn't say if we ask forgiveness.

[ 41 : 21 ] We spend so much time asking forgiveness, and God's like, we just confess that thing? Oh, Lord, I'm so sorry. Just please, please. He's like, but you won't confess the root. You won't bring it to the light, the thing in your heart, that is causing you to be withheld from this blessing.

But if we just confess, then He does instantly. Washed, forgiven, and then He's like, oh, you ready to receive a blessing? Yes. So, let's pray, and then, Kip, will you play a song and close us out? And then as she plays, just ask, I'm going to just ask the Lord just to, just to fill me afresh. And if you haven't been baptized in the Holy Spirit, know it for sure, and can say, yeah, I have. You know, there's nothing embarrassing, and we'll just pray that God baptizes you in His Holy Spirit.

Y'all can pray for me. I want a fresh filling. I want a fresh anointing. I mean, we're in a planet church. What? I don't know how to do that. I don't know what that looks like. It's like sitting in my living room. I guess it's like what we're doing right now. Right? Man, but except the Lord build the house, they labor in vain. Right? So, Father, we are at Your disposal, Lord.

[ 42 : 29 ] Thank You for Your Word. It always goes so much faster than I expect, Lord. I always expect to get further, and I just thank You, Lord. It's so rich. Lord, I think of Philip, Lord. What was going through his mind and his heart, Lord, as he's just driven out from his home, from his friends, probably a good friend of his, just put to death.

How many others? He seems to be alone, just heading up into Samaria, a place where the Jews didn't have anything to do with. And here he's going, Lord, probably questioning, what, what are you doing, Lord?

and then preaching the gospel and how amazed he must have been when all of Samaria begins to respond and to repent. Had he been told the story?

Did maybe he get told it by the woman at the well and she comes up to him and says, do you know who I am? I'm in John chapter... But how exciting, Lord.

And then just see this great revival. And Lord, the amazing thing we're going to find out next time is you call them right out of there. Peter and John leave and then Philip goes, well, where's the leadership?

[ 43 : 33 ] How's this church going to grow? How are they going to do this? They don't need to, Lord. They have the Holy Spirit who will guide them into all truth, bring all things to remembrance and will show them things to come.

And so, Lord, we are at the same place in our lives, Lord. We don't want to look to people. I don't want anyone looking to me and I don't want to be looking to someone else, Lord. We just want to look to you. And then as brothers and sisters, Lord, just you tell some, come, you tell some, come, cleanse our hearts, Lord.

Make us right in your sight so that we can receive the Holy Spirit. And Lord, I pray that you would pour out your Holy Spirit, Lord, a new and fresh anointing, Lord. Baptize us afresh, fill us afresh, whatever you call it, Lord.

You just said, we need it and we need it constantly. And you told that woman at the well that she would have it, a continual, everlasting well springing up unto everlasting life.

So, Lord, do that abundantly tonight, Lord, as we just sit one last time, Lord, at your feet, just coming to our Father, asking a good gift and believing with a surety that you will answer.

[ 44 : 35 ] In Jesus' name, Amen.