

Samaritan Salvation and Simony **Acts 8:1-25**

PHILIP THE EVANGELIST:

He is another “deacon” (6:5) who can do the miraculous and preach, see 21:8. He is used to convert two very influential and unlikely people—Simon and later the Ethiopian official, who are two of four highlighted converts in ch. 8-12.

SALVATION OF SIMON AND THE SAMARITANS:

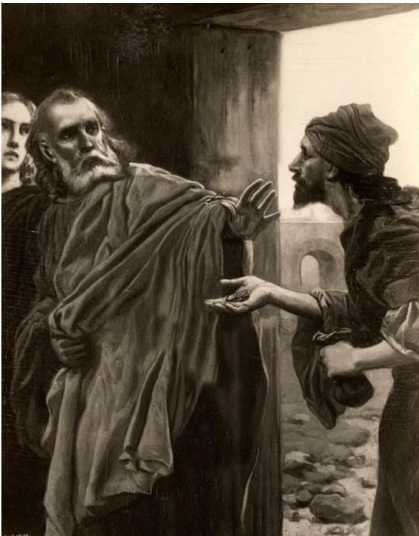
Some say Simon was never saved, but he believed, was baptized and was grouped w/the other believers. Note 8:22 (*if possible . . . forgiven*) doesn't fit with a call to salvation but to a believer *perishing* as with Ananias and Sapphira in Acts 5, I Cor. 5:5. Plus he *continued* (1:14, 2:42,46) with Philip. No one was better able to appreciate real miracles than this magician!

SAMARITAN PENTECOST:

This appears to be a “Samaritan Pentecost,” and as in First Pentecost and “Gentile Pentecost” in ch. 11 there are slight differences. Here there is no mention of tongues, plus the Spirit comes only through laying on of hands. The reception of the Spirit by various new people groups varied a bit in Acts.

SIMONY IN THE CHURCH:

Simony = buying/selling of church offices, granting pardons. The idea is using money to enhance one's position in the church somewhat like what happened in 5:1-11. This became a huge problem later in the church.



Why would Simon think offering money might help him acquire the ability to give the Spirit to people?

What seems to be the bottom line motivation for Simon here?
Can we struggle with this?

Why do you think Peter reacts so strongly to Simon's request?