

11. The high priest and Sadducees led in the arrest of the eleven apostles.
12. The angel opened the prison door near the break of day.
13. The Sanhedrin had a branch it called "the Senate."
14. The Holy Spirit was said to be a witness of the crucifixion, resurrection and coronation of Jesus.
15. The advice of Gamaliel was to refuse further opportunity to speak but not to mistreat the apostles.

Can You Put The Two Together?

1. Which of the following do you associate with Olivet? 1) Jerusalem. 2) Hope. 3) Ascension.
2. Which of the following do you associate with Judas? 1) Field of blood. 2) Apostle. 3) Servant.
3. Which of the following do you associate with Pentecost? 1) Celebration. 2) Many people. 3) Tongues of fire.
4. Which of the following do you associate with healing? 1) Miracles. 2) Powers. 3) The hands of the apostles.
5. With which of the following do you associate the break of day? 1) Solomon's Porch. 2) Prayer. 3) Work for Christ.
6. What scripture reference do you associate with the second trial before the Sanhedrin? (Supply yourself).

THE CHURCH IN JUDEA AND SAMARIA

8:1 — 12:25

THE DISPERSION THE WORK OF PHILIP THE WORK OF PETER AND JOHN. 8:1-40.

A. THE DISPERSION. 8:1-4.

- 1 And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.
- 2 And devout men buried Stephen, and made great lamentation over him.
- 3 But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.
- 4 They therefore that were scattered abroad went about preaching the word.

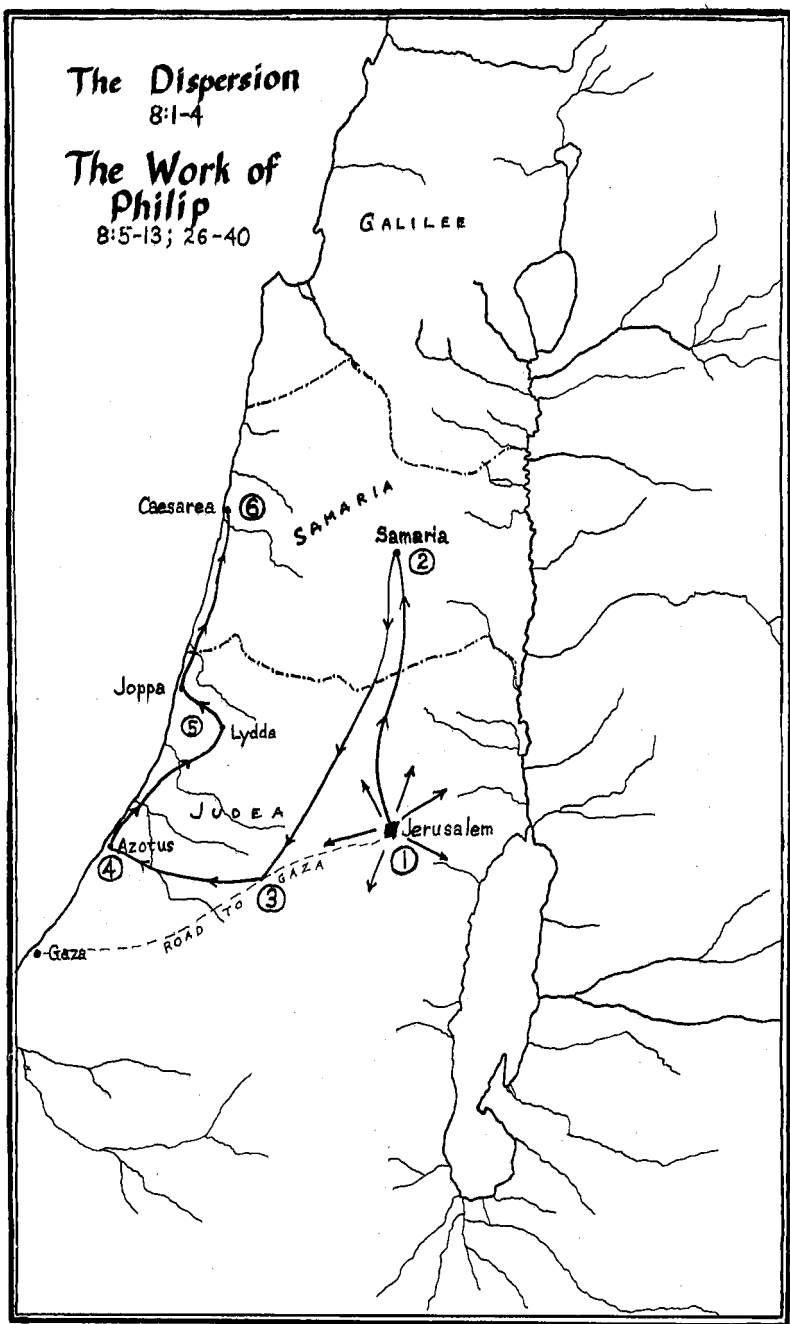
It might be well to say at the beginning of this section that the numbers which appear under the headings such as the one above **correspond to the numbers found upon the following chart.** All the events that took place in Jerusalem will be discussed under number one (1); all the events that took place in Samaria, under point two (2), etc.

The Dispersion

8:1-4

The Work of Philip

8:5-13; 26-40



a. The persecution against the church resulting in dispersion. 1.

1 It has already been said that Saul was consenting to the death of Stephen. A further word needs to be added; that through the efforts of this one and others "a great persecution arose against the church." Up to this time the rulers were content to oppose the church by pretending to defend their position. The opposition now turns from the defensive to the offensive. The leadership of the persecution passes from the Sadducees to the Pharisees. Saul was a "Pharisee of the Pharisees." The opposition swept upon the disciples with a fierceness that had never before been known. There were to be no more trials, no more defenses. The cause of Christ was condemned in a wholesale manner that permitted no hearing. Evidently the popularity of the new movement presented to the mind of the Jews a real threat to their power and prestige. It did indeed, for had the church been left to continue its march, all Jerusalem would have bowed at the feet of Jesus.

Under the general persecution it was flee or be jailed. Since the persecution was localized in Jerusalem the disciples scattered into the parts of Judea and Samaria. This dispersion was God's use of opposition to further His own purposes. Jesus said the witness was to be given first at Jerusalem, then in Judea and Samaria; this was the start of it.

b. The burial of Stephen. 2.

2 With great sorrow devout men tenderly lifted the broken body of Stephen from amidst the stones and buried him. Yet there must have been joy intermingled, for now they knew that there was nothing they could not face, and come forth victorious. They had faced threatenings, imprisonments, stripes and now death; still Jesus could be seen and heard, leading them above it all to still greater efforts.

c. The persecution of Saul. 3.

3 Saul was the "spearhead" in this "all out" campaign. He left no stone unturned, he ferreted out every Christian. He went from house to house and upon finding a follower of Jesus gave him no chance for so much as a word, but dragged him from his home and cast him into prison.

d. The preaching of all who were scattered. 4.

4 There were not twelve preachers in this early church but thousands. Every believer held it his divine responsibility to tell someone else of this Jesus. So when the disciples were forced to leave their homes and loved ones they "Went everywhere preaching the word."

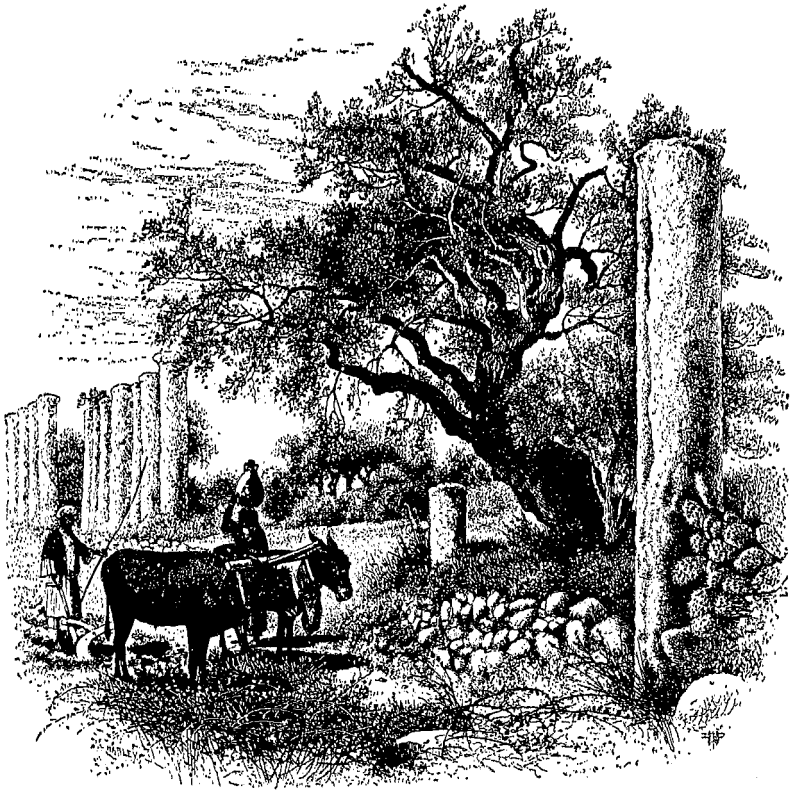
236. What was the difference between the persons persecuted in the earlier persecution and the ones described in the eighth chapter?

237. What change of party do we find in the leadership of the persecution?

238. What threat did the Pharisees see in this new movement?

239. How did this persecution fulfill the purpose of Christ?

240. Tell of the sorrow and joy that must have been present at the burial of Stephen.



PART OF THE COLONNADE WHICH ONCE ENCIRCLED
SAMARIA.

On the south side, near to the west end, a great number of columns
are still standing.

Could it be that Philip looked upon some of these same pillars? Samaria stood upon a hill about three hundred feet high, in a wide basin formed by the valley which runs from Shechem to the coast—Here, on this hill, overlooked by still higher hills beyond the valley, Omri built the new city which became the permanent capital of the kingdom of the northern tribes. The city was almost impregnable. Two sieges it sustained without yielding—one in 901 B.C. (I Kings 20:1) and one nine years later. (II Kings 6:24—7:20).

B. THE FIRST WORK OF PHILIP. 8:5-13.

- 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ.
- 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.
- 7 For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.
- 8 And there was much joy in that city.
- 9 But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one:
- 10 to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great.
- 11 And they gave heed to him, because that of long time he had amazed them with his sorceries.
- 12 But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
- 13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

5-8 The Bible is geographically accurate for when we read in 8:5 that "Philip went down to Samaria" although he journeyed northward we know by the topography of the land that he was making a descent. Who was this man who is here introduced as a special case among the many who scattered? It is not Philip the apostle, but rather Philip the deacon "one of the seven" (cp. 21:8). By the press of circumstances he became an evangelist of Christ Jesus. Philip's work was like that of all others who fled the city of David "to preach the word."

Coming in his journey to the city of Samaria he "proclaimed unto them the Christ." This preacher was not without divine evidence to confirm his word. The Samaritans not only heard his word but also beheld signs and great miracles performed to show the divine approval of his message. Luke, with his customary precision, tells us that the signs consisted in the healing of those possessed, the

241. How did Saul go about his efforts of persecution—his attitude and method?
242. What is the meaning of the term "word" as used in 8:4?
243. What do you know of Philip previous to his mention in 8:5a?
244. What relation did the signs and wonders performed by Philip have to do with his preaching?

palsied and the lame. The first response was one of intense interest, then of great joy as a result of both the healing and the good news.

9-12 In verse nine Luke refers to an incident that must have confronted Philip upon entering the city. He says that in this city there was a certain man named Simon. This one had for a long period of time carried out a program of deception. Through the means of sorcery he had amazed and confounded the people. This deception was believed by both the small and the great. All had accepted him as the fulfillment of a superstitious idea that one was to come who would be an offshoot of deity. His position was so generally recognized because he had carried out this practice over such a long period of time.

But in spite of this condition in the city "they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ." It would seem that the more they thought of the message of the kingdom of God the less they thought of the words of Simon. The more they considered the signs of Philip the less they thought of the tricks of the sorcerer. Philip probably told them that there was but **one** manifestation of God's power and person and that was in and through Jesus Christ. Thus it came to pass that "they believed Philip" and "they were baptized, both men and women." (Note the obvious fulfillment of Mark 16:15, 16).

13 The most astounding part of this whole event is that the very ringleader of the opposition "Simon himself" was taken as a trophy for King Jesus. The account of the conversion of Simon is an exact counterpart of the Great Commission as given by Mark, "He that believeth and is baptized shall be saved" . . . (Mark 16:15, 16). Whatever else could be said of this man Simon we must say that at this time he evidenced honesty and humility; for it must have taken real humility and honesty to make this public profession of his acceptance.

There has been no little discussion as to whether Simon was truly converted or only made a pretense of faith. It seems to the writer that all hesitancy of accepting Simon's conversion as genuine would be removed if we could but remember that Luke is writing the account quite some time after the events, and with a personal contact with those who were eye-witnesses of the events. If Simon were pretending then would not Luke have so stated it when he record-

245. What was the first problem to face Philip upon entering Samaria?
246. Why was the deception of Simon the sorcerer so readily accepted?
247. How do you imagine it came to pass that the people turned from Simon to Philip?
248. What scripture did the conversion of Simon and the Samaritans fulfill?
249. Do you believe the conversion of Simon was genuine? Why yes or no?

ACTS MADE ACTUAL

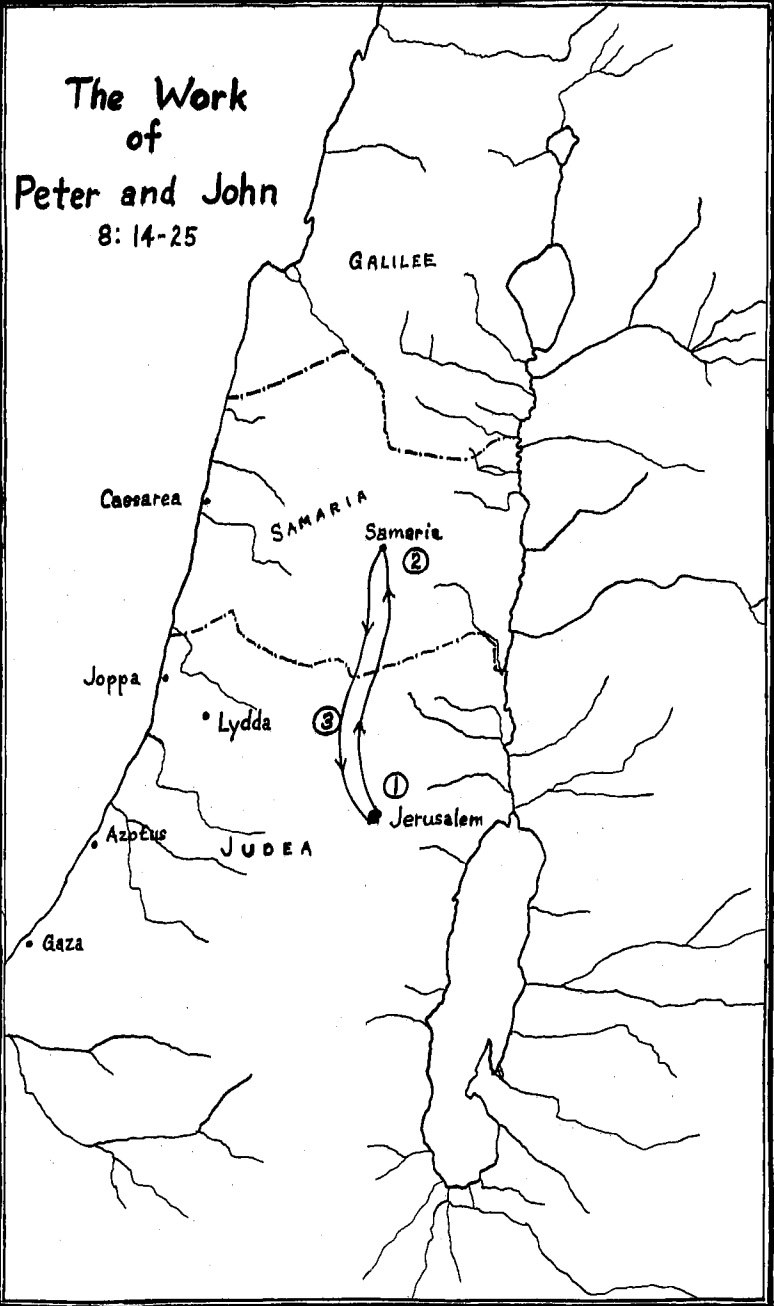


THE APPROACH TO NABLUS, THE ANCIENT SHECHEM

Through the olive groves on the eastern side of the city the gate is shown beneath the minaret.

Here is a town in the country of Samaria to which Philip went to preach unto them Jesus. "After Vespasian destroyed the Samaritan temple on Mt. Gerizim, he built his new city ("Neapolis") farther up the valley, leaving the ancient Shechem in ruins. Archaeology has shown that Shechem was Tell Balatah, not the site of the later Roman city Neapolis or Nablus, which was considered for a long time to be Shechem, but is N.W. of it." **Unger's Bible Dictionary** p. 1008. It was near this town that Jesus taught the Samaritan woman of the water that was not in the well.

The Work
of
Peter and John
8: 14-25



ed his belief and baptism? It is unthinkable that if Luke knew of the hypocrisy of Simon (and he surely must have if it were so) that he would not have so recorded it when writing this history. There is as much reason to discount the conversion of the rest of the Samaritans as that of Simon for their acceptance is described in the same words as that of Simon. Indeed Simon is said to have "continued with Philip." He did this at least for the length of time it took for the news of the conversion of the Samaritans to reach Jerusalem.

C. THE WORK OF PETER AND JOHN. 8:14-25.

I. AT JERUSALEM. 14

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

14 The cause of Christ was making great strides in the city and province of Samaria. When the news reached Jerusalem the apostles immediately sent unto them Peter and John.

As we have said, the work of the Lord was progressing wonderfully among the Samaritans. Why then was it necessary for Peter and John to appear on the scene? Was it indeed important that they come at all? These questions are answered by the text itself. Note the facts given in the text:

2. AT SAMARIA. 15-25a

- 15 who, when they were come down, prayed for them, that they might receive the Holy Spirit:
- 16 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.
- 17 Then laid they their hands on them, and they received the Holy Spirit.
- 18 Now when Simon saw that through the laying on of apostles' hands the Holy Spirit was given, he offered them money,
- 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.
- 20 But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.
- 21 Thou hast neither part nor lot in this matter: for thy heart is not right before God.
- 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.
- 23 For I see that thou art in the gall of bitterness and in the bond of iniquity.

- 24 And Simon answered and said, Pray ye for me to the Lord, that none of these things which ye have spoken come upon me.
- 25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

15-17 As soon as the apostles heard of Philip's good work in Samaria they sent Peter and John. But we ask "for what purpose?" **What they did when they arrived would determine why they were sent.**

1) When they arrived they prayed and laid hands upon the Samaritans; through this means these received the special gifts of the Holy Spirit.

2) This action was necessary because the Samaritans had only been baptized in water into Christ. They had then consequently only received the "gift of the Holy Spirit" (2:38) or the (indwelling personality of the Holy Spirit.) The Holy Spirit in His miraculous powers had not "**fallen upon**" any of them. Luke uses the term "fallen upon" to describe the reception of the special powers. He uses this terminology in speaking of "fear" also (Luke 1:12; Acts 19:17). It carries the idea of "obtaining" or "acquiring." From what we should already have concluded concerning the special spiritual gifts (see special study on the Holy Spirit,) we must say the use of the term "Holy Spirit" in 15b is synonymous with "spiritual gifts." Nor is this unusual for there are other examples where the cause is placed for the effect.

18-24 In contrast to the wonderful impartation of the Holy Spirit we are brought to face the sin of Simon. This record should teach us that holy company and religious activities do not exclude temptation and sin. Luke is very brief in this account. So brief that we are constrained to believe that there must have been a lapse of time between verse seventeen and eighteen. It does not seem reasonable that Simon would immediately sin in the way he did. The rebuke of Peter shows that there must have been a premeditation on his part. It was no impulsive statement that was said one moment and repented of the next. Peter says in describing his sin, that he was held in "the bond of iniquity" i.e. his sin had so grown within him as to be a fetter upon his very soul. Simon had allowed this

250. Give the purpose of the coming of Peter and John to Samaria; prove your answer.
251. How is the term "Holy Spirit" used in 15b? Explain.
252. What lesson can be found in the wicked proposal of Simon?
253. Does the briefness of this account concerning the wicked proposal of Simon force us to any conclusion on the matter? If so, what?
254. What does the rebuke of Peter reveal about the heart condition of Simon?

thought to brood within his bosom so that the bitterness of hypocrisy had filled his heart.

He wanted this power of imparting the Holy Spirit by the laying on of his hands. The offer of money was not prompted by impetuosity nor was it probably offered in the public gathering, but rather at some opportune moment when Simon thought Peter would be most easily approached.

Peter did not hesitate a moment. We can think of a time in Peter's life when he would have hesitated and possibly yielded. But that was before Pentecost; that was before Peter was emptied of self and filled with the Holy Spirit. The apostle with the discernment of spirits that was his (I Cor. 12:10) knew Simon's exact predicament. This he revealed to Simon in the sternest of rebukes. He said in essence, "You are lost and your silver will be lost with you. This is true because you seek to put a price upon that which is priceless. You have sought to bring down into your carnal sphere the power of Almighty God. You cannot buy with your money any part of God or His power. Your heart is not right before God." Peter did not close this rebuke in a thunder of final anathema but with the hope of restoration. "Repent therefore of this thy wickedness and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

Then, as we have already remarked, Peter spoke to Simon of what he "saw" in Simon's heart. The "gall of bitterness" bespeaks of the heart condition or Simon's personal feelings. The "bond of iniquity" describes the hold or power his sin had upon him.

It is not our intention to decide motives, but from the words of Simon we seem to catch something of the meaning of the word "perhaps" in Peter's rebuke. Peter had suggested that the thought of this man's heart might not be forgiven. Why?

It would appear from what Simon here says, that Peter, looking into the purposes of the soul, could see that he was not yet ready or willing to follow his request for repentance. Even as the apostle spoke the words he knew the heart of Simon and so said "if perhaps." The thought of verse twenty-four is an indication of Simon's unwillingness to do what was demanded of him. He was doubtless afraid and remorseful but not willing to forsake sin. Because of his fear he asked that Peter and John would pray for him. Note that he did not ask them to pray for him that he might have the courage to follow out the instructions given, but only that he might not be lost. He has many counterparts in our modern day.

255. How do you suppose the offer of money was made?

256. How did Peter know of the exact condition of Simon's heart?

257. What reason does the response of Simon give for Peter's use of the word "perhaps?"

258. If Simon was not willing to repent why did he ask Peter and John to pray for him?

25 Peter and John came to Samaria for one primary purpose; i.e. the installing of spiritually equipped leaders in the new congregation. This being accomplished they also "testified and spoke the word of the Lord" to the Samaritans. Following this they turned their faces toward Jerusalem. On their return journey they paused at numerous villages and preached the gospel among the "despised" Samaritans. It is interesting to notice the change in John's attitude toward these people. Read Luke 9:51-55.

D. THE LATER WORK OF PHILIP. 26-40.

1. ON THE ROAD FROM JERUSALEM TO GAZA. 26-39.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

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

29 And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32 Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33 In his humiliation his judgment was taken away:
His generation who shall declare?

For his life is taken from the earth?

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

259. What interesting detail is given in the "former treatise" concerning John and Samaria?

- 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.
- 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

26 In verse twenty-six we again encounter the much used word "but." This time it is a stop sign designating a halt in our consideration of the work of Peter and John; indeed it is the last mention of John in the historical record. We are now to turn our attention to Philip the evangelist. Right in the midst of the most encouraging of evangelistic efforts, when it would seem that surely one could stay a long while and reap many souls an angel of the Lord spake unto Philip, saying "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert." Philip's faith was the kind that caused him to know that "God's way is always the best way." Since God had started him on this work he knew that however strange and inexplicable the directions, there was one directing who could see the whole pattern and that he was but an instrument in performing God's work. So "he arose and went."

It is such a well known fact that it hardly merits mention but to someone it might be helpful to state that the word "desert" as used in 26b means "uninhabitable." The word does not carry the same thought that is commonly associated with it in the English. There has never been anything but a fertile plain called the plain of Philistia in the district where Philip met the eunuch. For comparative references as to the use of this word see Matt. 14:15, 19; Mark 6:35, 39; John 6:10.

27-28 What was Philip to find in this uninhabited territory? Luke does not mention any of the events that might have occurred on the fifty mile journey from Samaria to this road. In Philip's day the road that led from Jerusalem to Gaza was a fine paved Roman thoroughfare. Perchance Philip encountered several persons upon this highway, but there was but one person on this road in the plan of God for Philip. There traveled in this way a certain Ethiopian eunuch of great authority. He was the treasurer of queen Candace,

260. Show how the request of the angel to Philip was strange and why he immediately obeyed.
261. How is the word "desert" used in 26b?
262. How far was it from Samaria to the road from Jerusalem to Gaza?
263. Was the Ethiopian a Gentile? Why so, or why not?
264. How did Philip know the eunuch was reading from Isaiah?

queen of the Ethiopians. This man had been to Jerusalem to worship and was now on his way home. He was evidently either an Ethiopian Jew or a proselyte. At this time we find him reading aloud from Isaiah the prophet.

29-30 As Philip beheld the chariot and its retinue he had no reason to be particularly interested. Then it happened, the question of Philip's heart was answered; "the Spirit said to Philip go near and join thyself to **this** chariot." Philip did not hesitate a moment but "ran" to carry out the divine request. As his swift steps carried him close to the chariot, familiar words fell upon his ears, for he heard the occupant of the chariot reading from Isaiah the prophet. Probably this very passage he heard had formed a basis for many a sermon to Philip's Jewish friends. There is no plainer prophecy of the "suffering Servant."

It was natural for Philip to inquire of this one as he did. Philip came up alongside of the chariot and asked informally: "Understandest what thou readest?"

31-32 The eunuch, seeing in the words of Philip an invitation to learning, immediately spoke of his own inability and asked Philip to come up and ride with him that he might instruct him. This surely manifested "a good and honest heart" on the part of the eunuch. Now the passage of scripture he was reading was this: "He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth. In his humiliation his judgment was taken away: for his life is taken from the earth." "Philip . . . beginning from this scripture, preached unto him Jesus." Yes, yes, and where Philip began we must all begin if we are going to truly preach Jesus. To leave out the vicarious suffering of Jesus is to leave out the gospel from our preaching. Repentance, confession and baptism mean very little, if anything, without a deepseated knowledge and faith in Jesus as the Lamb of God slain for the sins of the world.

33-38 Verse thirty-three speaks of the fact that because of the manner of Christ's trial He was given no "judgment." This we hold to be the meaning of the word "humiliation." In the latter portion of the verse there is likewise an allusion to the humiliation of Jesus; in His trial and death He was to be like a man who was the last of his family; that being taken by death there would be no one to carry on the generation.

What did Philip preach when he opened his mouth and preached unto him Jesus? This can be answered by turning to the sermons of Peter and Stephen, for the same Spirit that spoke through these men

265. What do you think of the approach of Philip to the eunuch?

266. What real lesson in preaching can we learn from Philip?

267. Explain verse thirty-three.

ACTS MADE ACTUAL



ASHDOD (AZOTUS).

Ashdod was one of the five cities of the Philistines. These cities were famous in the days of Saul. Ashdod is between Lydda on the east and Joppa on the west. Into this ancient city the young evangelist Philip walked on his way to Caesarea. It was here that he was "found" preaching to the inhabitants the good news of Christ. What type of response do you suppose these people gave Philip? Was it easier for him to speak to these Philistines of Christ and his salvation than it is for you to speak to your next door neighbor? The ark of God was carried here in the long ago and placed in the temple of Dagon, an ancient Canaanite deity. Dagon was cast down and broken up by the power of God. What God's power did in the days of Saul (I Sam. 5:1-8) it did in the day of Philip. The gospel is the power of God **today** to the casting down of idols. We have the same power and the same opportunity for the salvation of souls today that Philip had in Azotus.

was now speaking through Philip. When Philip finished his message in Samaria he baptized both men and women. When Peter finished his sermon on the day of Pentecost 3,000 were added by baptism. So it is not at all strange to read here that "when they came to a certain water" the eunuch desired to be baptized. What water would be found in this "desert?" Geographical and historical surveys tell us that there were several bodies of water in this district that could have accommodated the baptism described. The mode of baptism is not before alluded to but here it is described, "And he commanded the chariot to stand still and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water . . ." Could anything be more clearly descriptive of a "burial with Christ in baptism?" Is not immersion the inevitable conclusion of an open mind? The action of going down into the water and coming up out of the water would have been entirely superfluous had Philip only sprinkled or poured water upon the candidate.

39 Upon the completion of the baptism two events occurred.

1) The Spirit of the Lord caught away Philip. How this happened, whether the Spirit transported Philip bodily from the scene, or directed him suddenly to another field of service we have no way of knowing.

2) The eunuch saw Philip no more but went on his way rejoicing.

It might be well to note that "the remission of sins" (3:38), "the blotting out of sins" (3:19) and now the "rejoicing" (8:39) all occurred following belief, repentance and baptism. No doubt the eunuch went back to establish a work for Christ among his own people.

2. AT AZOTUS. 40a, 3. (LYDDA) 40b, 4. (JOPPA) 40c.

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

40 "But Philip was found at Azotus." This terminology would seem to indicate some sudden appearance by Philip in this city. "The Azotus at which Philip was found is the Ashdod of the Old Testament, one of the five cities of the Philistines. It stood a few miles from the seashore, nearly at a right angle to the line of the eunuch's travel

268. How can we know of the content of Philip's sermon? Name two ways.

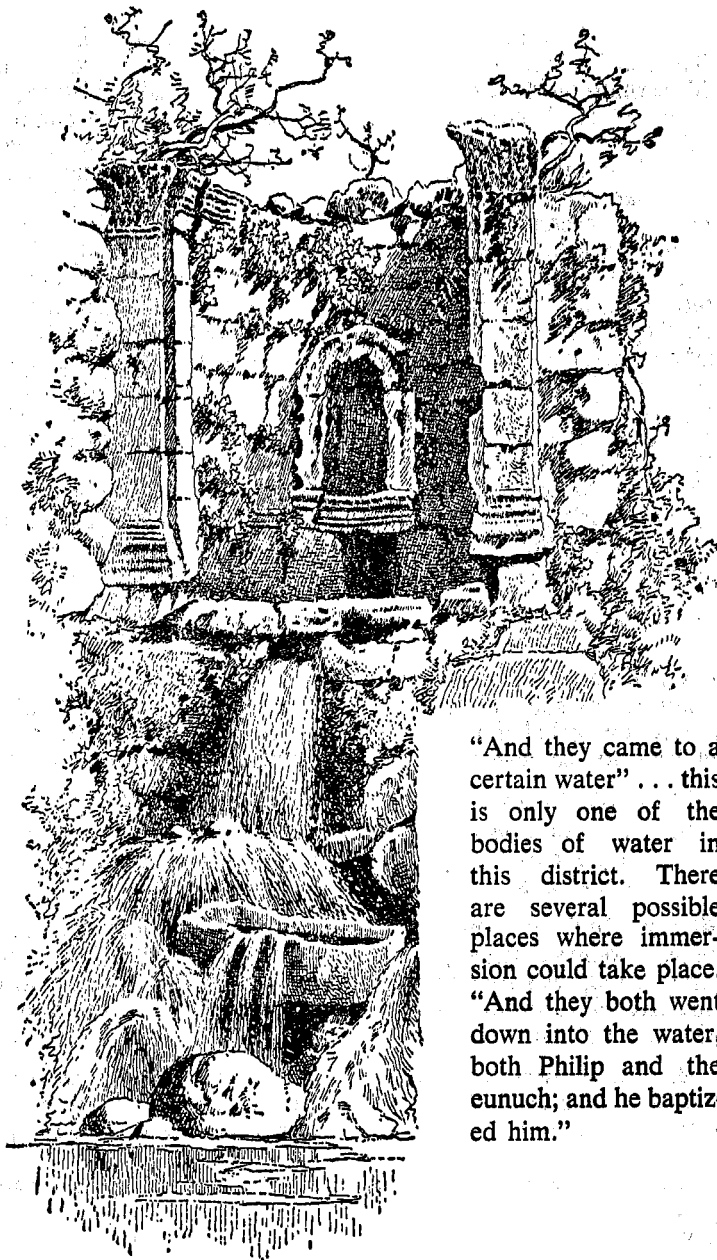
269. What water could be found in this "desert place?" Give a full answer.

270. What inevitable conclusion do we find from the account of the baptism of the eunuch?

271. What two events occurred at the completion of the baptism? Explain each.

272. What do you know of Azotus mentioned in verse 40a?

PHILIP'S FOUNTAIN (ACTS 8:38).



“And they came to a certain water” . . . this is only one of the bodies of water in this district. There are several possible places where immersion could take place. “And they both went down into the water, both Philip and the eunuch; and he baptized him.”

and probably fifteen miles distant." (McGarvey: **Commentary On Acts I**, p. 163).

The broad fertile plain of Philistia was thickly set with villages in Philip's time and offered a productive field for many years of evangelistic effort.

5. IN CAESAREA. 40d.

The distance from Azotus to Caesarea was about sixty miles. Caesarea was the northernmost city in the evangelistic tour of Philip. It is here with his family that we find him some five or six years later. (Cf. 21:7, 8.)

THE CONVERSION AND EARLY LABORS OF SAUL

9:1-30 Galatians 1:17-24

For a moment let us pause and look back over the pathway of the narrative. Luke has given the following events since the beginning of this section:

1. The city of Zion was our starting point. What was the first point mentioned in this new section? You will recall, it was the persecution that arose at the death of Stephen. And who was the leader in this persecution? Saul, the young man who looked on with cruel satisfaction while Stephen was crushed by the stones of his assassins. Why do we hear nothing more of this man?

2. The historian sees fit to follow the experiences of one of those who fled from Jerusalem and presents the life and work of Philip.

3. The success of Philip in Samaria suggests the part the apostles Peter and John played in this event.

4. Finally Luke outlines the conversion of the eunuch and the departure of Philip.

1. AT JERUSALEM. 9:1, 2.

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

1-2 Now we are back in Jerusalem. What is happening? Well, what was the condition of the city when we left? . . . The situation has not changed nor improved for Saul is "yet breathing threaten-

273. Tell two facts about Caesarea.

274. How does the death of Stephen relate to this section?

275. Where was Saul during the events of the life of Philip? What was he doing?

276. Why do we not hear any more of Saul after he is first mentioned in 7:58?