

ACTS 6:8-8:8

Now Stephen, a man full of God's grace and power, performed great wonders and signs among the people. ⁹ Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia—who began to argue with Stephen.

¹⁰ But they could not stand up against the wisdom the Spirit gave him as he spoke.

¹¹ Then they secretly persuaded some men to say, "We have heard Stephen speak blasphemous words against Moses and against God."

¹² So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin. ¹³ They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law. ¹⁴ For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us."

¹⁵ All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.

7 Then the high priest asked Stephen, "Are these charges true?"

² To this he replied: "Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Harran. ³ 'Leave your country and your people,' God said, 'and go to the land I will show you.'

⁴ "So he left the land of the Chaldeans and settled in Harran. After the death of his father, God sent him to this land where you are now living. ⁵ He gave him no inheritance here, not even enough ground to set his foot on. But God promised him that he and his descendants after him would possess the land, even though at that time Abraham had no child. ⁶ God spoke to him in this way: 'For four hundred years your descendants will be strangers in a country not their own, and they will be enslaved and mistreated. ⁷ But I will punish the nation they serve as slaves,' God said, 'and afterward they will come out of that country and worship me in this place.' ⁸ Then he gave Abraham the covenant of circumcision. And Abraham became the father of Isaac and circumcised him eight days after

his birth. Later Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

⁹ “Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him ¹⁰ and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt. So Pharaoh made him ruler over Egypt and all his palace.

¹¹ “Then a famine struck all Egypt and Canaan, bringing great suffering, and our ancestors could not find food. ¹² When Jacob heard that there was grain in Egypt, he sent our forefathers on their first visit. ¹³ On their second visit, Joseph told his brothers who he was, and Pharaoh learned about Joseph’s family. ¹⁴ After this, Joseph sent for his father Jacob and his whole family, seventy-five in all. ¹⁵ Then Jacob went down to Egypt, where he and our ancestors died. ¹⁶ Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a certain sum of money.

¹⁷ “As the time drew near for God to fulfill his promise to Abraham, the number of our people in Egypt had greatly increased. ¹⁸ Then ‘a new king, to whom Joseph meant nothing, came to power in Egypt.’ ¹⁹ He dealt treacherously with our people and oppressed our ancestors by forcing them to throw out their newborn babies so that they would die.

²⁰ “At that time Moses was born, and he was no ordinary child. For three months he was cared for by his family. ²¹ When he was placed outside, Pharaoh’s daughter took him and brought him up as her own son. ²² Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.

²³ “When Moses was forty years old, he decided to visit his own people, the Israelites. ²⁴ He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian. ²⁵ Moses thought that his own people would realize that God was using him to rescue them, but they did not. ²⁶ The next day Moses came upon two Israelites who were fighting. He tried to reconcile them by saying, ‘Men, you are brothers; why do you want to hurt each other?’

²⁷ “But the man who was mistreating the other pushed Moses aside and said, ‘Who made you ruler and judge over us?’ ²⁸ Are you thinking of killing me as you killed the Egyptian yesterday?’ ²⁹ When Moses heard this, he fled to Midian, where he settled as a foreigner and had two sons.

³⁰ “After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. ³¹ When he saw this, he was amazed at the sight. As he went over to get a closer look, he heard the Lord say: ³² ‘I am the God of your fathers, the God of Abraham, Isaac and Jacob.’ Moses trembled with fear and did not dare to look.

³³ “Then the Lord said to him, ‘Take off your sandals, for the place where you are standing is holy ground. ³⁴ I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free. Now come, I will send you back to Egypt.’

³⁵ “This is the same Moses they had rejected with the words, ‘Who made you ruler and judge?’ He was sent to be their ruler and deliverer by God himself, through the angel who appeared to him in the bush. ³⁶ He led them out of Egypt and performed wonders and signs in Egypt, at the Red Sea and for forty years in the wilderness.

³⁷ “This is the Moses who told the Israelites, ‘God will raise up for you a prophet like me from your own people.’ ³⁸ He was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our ancestors; and he received living words to pass on to us.

³⁹ “But our ancestors refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt. ⁴⁰ They told Aaron, ‘Make us gods who will go before us. As for this fellow Moses who led us out of Egypt—we don’t know what has happened to him!’ ⁴¹ That was the time they made an idol in the form of a calf. They brought sacrifices to it and reveled in what their own hands had made. ⁴² But God turned away from them and gave them over to the worship of the sun, moon and stars. This agrees with what is written in the book of the prophets:

“Did you bring me sacrifices and offerings
forty years in the wilderness, people of Israel?

⁴³ You have taken up the tabernacle of Molek

and the star of your god Rephan,
the idols you made to worship.
Therefore I will send you into exile' beyond Babylon.

⁴⁴ "Our ancestors had the tabernacle of the covenant law with them in the wilderness. It had been made as God directed Moses, according to the pattern he had seen. ⁴⁵ After receiving the tabernacle, our ancestors under Joshua brought it with them when they took the land from the nations God drove out before them. It remained in the land until the time of David, ⁴⁶ who enjoyed God's favor and asked that he might provide a dwelling place for the God of Jacob. ⁴⁷ But it was Solomon who built a house for him.

⁴⁸ "However, the Most High does not live in houses made by human hands. As the prophet says:

⁴⁹ "Heaven is my throne,
and the earth is my footstool.
What kind of house will you build for me?
says the Lord.

Or where will my resting place be?
⁵⁰ Has not my hand made all these things?"

⁵¹ "You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! ⁵² Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him—
⁵³ you who have received the law that was given through angels but have not obeyed it."

⁵⁴ When the members of the Sanhedrin heard this, they were furious and gnashed their teeth at him. ⁵⁵ But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶ "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

⁵⁷ At this they covered their ears and, yelling at the top of their voices, they all rushed at him, ⁵⁸ dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their coats at the feet of a young man named Saul.

⁵⁹ While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

⁶⁰ Then he fell on his knees and cried out, "Lord, do not hold this sin against them."

When he had said this, he fell asleep.

8 And Saul approved of their killing him.

On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. ² Godly men buried Stephen and mourned deeply for him. ³ But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.

⁴ Those who had been scattered preached the word wherever they went. ⁵ Philip went down to a city in Samaria and proclaimed the Messiah there. ⁶ When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. ⁷ For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. ⁸ So there was great joy in that city.

Who is the best “Stephen” or “Stephanie” you have ever known? Tell about him or her.

As Stephen retold the history of the Jews, how did he highlight their pattern of opposition to God and His plan for them?

What shift in focus does Stephen make in Acts 7:51-53 as he transitions to accusations against the audience?

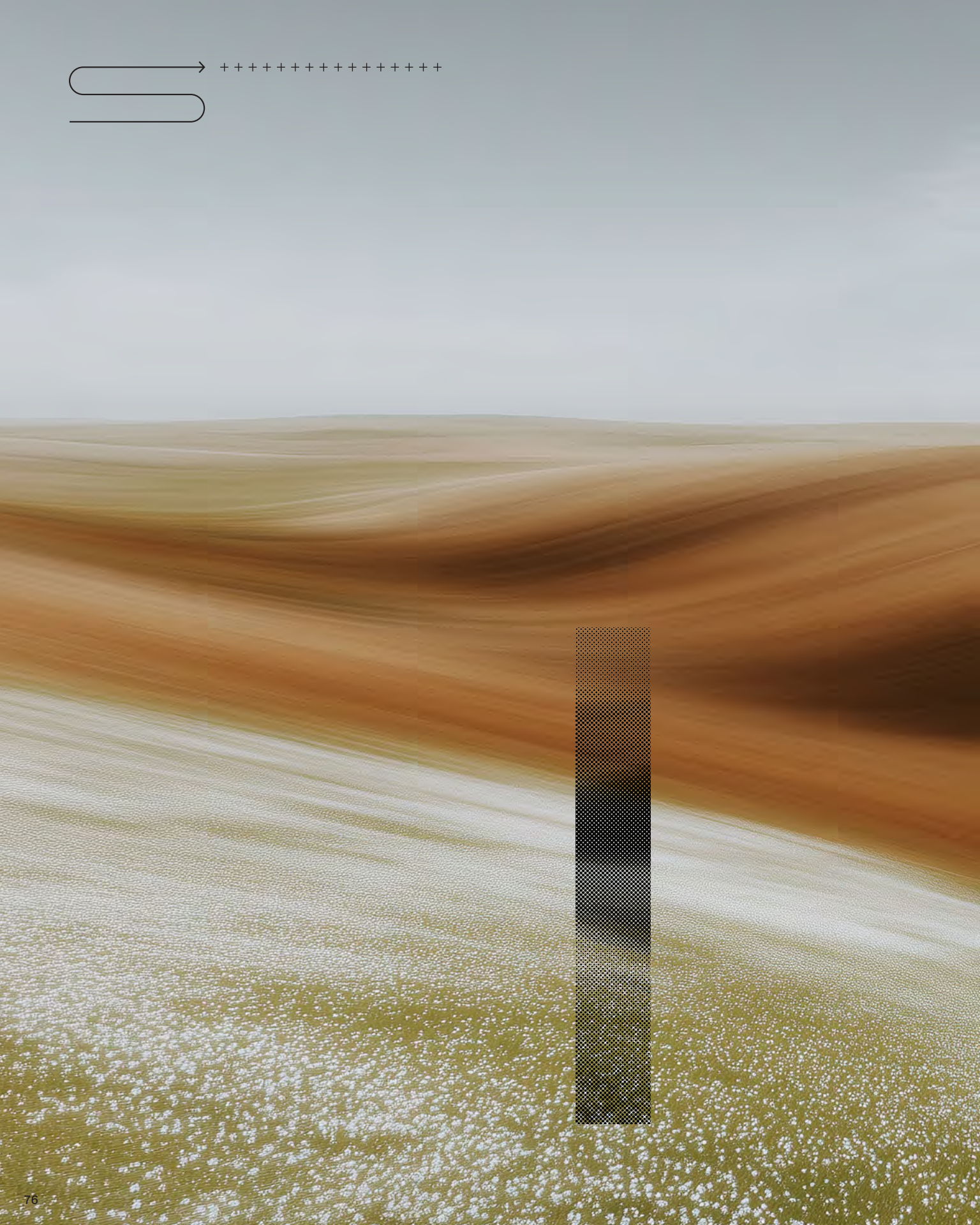
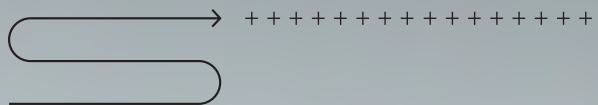
Why would this make the Jewish leaders so mad at Stephen? What does this reveal about their hearts?

How does Acts 8:1 connect with Jesus’ words in Acts 1:8?

What does this passage teach us about the role of suffering and persecution in God’s greater plan?

DAILY READINGS

1. PSALM 31:1-24
2. JOHN 16:16-33
3. ACTS 6:8-15
4. ACTS 7:1-16
5. ACTS 7:17-38
6. ACTS 7:39-53
7. ACTS 7:54-8:8





ACTS 8

SAMARIA, SECOND GENERATION LEADERS, & THE HOLY SPIRIT

At this point in history, the geographic landscape of Israel was divided into three main regions. To the north was Galilee, to the south was Judea, with Samaria sandwiched between the two. By the time of Jesus, the Samaritans were a distinct ethnic and religious group, often at odds with the Jewish people. Once the capital of the Northern Kingdom, Samaria was rich with historical and spiritual meaning. But now Samaritans were known as half-breeds due to a gene pool that was a mixture of Jews and foreign people groups who intermingled and produced a diverse culture and plethora of religious practices. The Jews viewed them as impure because of their mixed heritage and different beliefs.

Despite this division, Jesus showed love and compassion toward the Samaritans. One of Jesus' most well-known teachings is the Parable of the Good Samaritan (Luke 10:25-37). In this story, a Samaritan helped a wounded Jewish man when others refused. Through this parable, Jesus taught that love and kindness should extend beyond ethnic and religious barriers. In John 4, Jesus meets a Samaritan woman at a well and engages in a deep conversation with her. He reveals that He is the Messiah and offers her "living water" — a symbol of eternal life. This interaction broke cultural norms, as Jewish men typically did not speak to Samaritan women. Jesus' message here emphasizes that salvation is for all people, not just the Jews.

In Acts 8:1-2, the spread of the Gospel comes in the form of persecution, forcing Jewish believers out of Jerusalem. They headed to the regions of Judea and Samaria — fulfilling the second part of Jesus' command found in Acts 1:8.

To escape persecution in Jerusalem, Philip (not the apostle), a Greek-speaking Jew, fled to Samaria where he preached the Gospel with great effect resulting in an explosion of joy within the city.

Acts 8:14-17 describes the apostles in Jerusalem responding to news of Samaritans receiving the Word of God. They send Peter and John to affirm Philip as a second-generation leader within the church and pray for the Samaritan believers to receive the Holy Spirit. Peter and John laid hands on the Samaritans and prayed. We are not told how, but there was undeniable evidence of their receiving the Holy Spirit. This passage highlights the Holy Spirit's role in confirming the authenticity of faith. The Holy Spirit's arrival demonstrates God's acceptance of the Samaritans, empowering them for ministry, and underscores the extent of God's grace.

The external demonstration of the Spirit's reception provided confirmation and assurance for believing Samaritans that God's Spirit is now at work in all believers – Gentiles, mixed races, and Jews. This passage has been at the center of controversy among Bible scholars for years. Is the manner by which the Samaritans received the Spirit a pattern for all believers, or is this a special situation? Is it descriptive, in that we are given a simple description of a happening? Or is it prescriptive, specifically teaching that something should happen?

Biblical scholars have debated from both points of view. Some interpret this passage as normative and hold the view that a visible manifestation of the Spirit (Baptism of the Spirit) is subsequent to believing and receiving the Holy Spirit. Others contend this was a special circumstance, in a special moment, because the Samaritan believers were not considered legitimate by the Jews. They were given a recognizable experience when Peter and John placed their hands on them, which signaled to all they were now included among God's people.

For the purposes of this study, what can be stated as normative is the Holy Spirit enters a person's life at the moment he/she believes and receives Jesus Christ as Lord. This is a life-changing event often marked by a significant spiritual experience.

