



## Adult Life Groups & Care Groups

Shively Baptist Church | Louisville, KY

### Life Group Leaders Handout For Sunday July 27<sup>th</sup>, 2014

#### Planned Schedule:

- 0900-0910 – Meet & Greet in Life Groups
- 0910-0915 – Focus (TBD)
- 0915-0930 – Teaching Time (Life Group Leaders)
- 0930-1015 – Care Group Time (Care Group Leaders)



### God's Church on the Move "What's in a Growing Church?" Acts 8:5-25

#### Message Outline

- A. The Word must be shared (5-13)
- B. The Holy Spirit must be present (14-17)
- C. There will be false converts (18-24)
- D. There is unity and the community is reached (25)

#### Commentary

Samaria and the Samaritan people are not new to the gospels.

- Woman at the well – John 4
- "... Call down fire from heaven" - Luke 9:51-55
- "Good Samaritan" - Luke 10:30-37

#### Compelled to Share

Beginning fulfillment of Acts 1:8 - *"... and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."*

- Initially excluded, now included through "The Great Commission" (cf. Matthew 10:5-6; 28:18-20)
- Not proclaimed out of duty, but rather **spoken as a truth which could not be kept secret.**
- The hand of God was powerfully evident in the ministry of Philip. Great signs accompanied and underscored his preaching, so that the people gave attention to his message.
- As God's power was demonstrated and the gospel was received, there was great joy in that city.
- The "Samaritan revival" is underway.

"Muslims in SBC?"



### Identification with God through Christ and His Church

**While the apostles in Jerusalem did not initiate this revival in Samaria, they did sense a responsibility for exercising oversight in the matter.** Thus, when they heard of the Samaritan revival, they sent down Peter and John. (The irony of this relative to Luke 9:54.)

- We are not told that they were sent to Samaria to lay hands on them and to pray for them to receive the Holy Spirit.
- Likely a “fact-finding mission,” not knowing what God would have them do when they arrived.
- They learned these “saints” had believed in Jesus as the promised Messiah, and had also been baptized, they had not received the Holy Spirit, as had happened in Jerusalem.
- **They must have sensed that God had held back the descent of the Spirit until their arrival.**
- **They somehow learned that through the laying on of their hands and their prayers the Spirit would come upon the church.**

This text does not suggest that the Holy Spirit comes upon men only after they have had the “laying on of hands.” When we look at the four “pentecosts” in Acts, it is only here and in chapter 19 that the Spirit falls upon men through the laying on of hands.

- In Acts 2 and 10, no one expected the Spirit to descend on men, and nothing was done to prompt it.
- Elsewhere, the laying on of hands has nothing to do with the reception of the Holy Spirit.
- **The point of the “laying on of hands” is identification, more than impartation.**
  - In laying their hands on Paul and Barnabas, the church at Antioch identified with them in their God-given task of evangelization (Acts 13:3).
  - When the apostles laid their hands on the 7 (Acts 6:6), they were identifying themselves with these men and their task, thus giving them (their) authority to carry out the oversight of the feeding of the widows.
- In Acts, the reception of the Holy Spirit (a “pentecost”) happens to four groups. These incidents are not the norm, but the exception. **They occur so that it might be made clear that the gospel has been proclaimed and received by those outside Jerusalem, and by those other than Jews (i. e. Gentiles).**
  - In the epistles, the norm is that men receive the Holy Spirit at the time of their salvation (cf. Romans 8:9; 1 Corinthians 1:7; 2:6-16; 12:13).
  - **The fact that Luke has to tell his reader that these Samaritans had not yet received the Holy Spirit (Acts 8:16) strongly suggests that this case was the exception, and not the rule.**

The focus of this account is not to emphasize the reception of the Holy Spirit, but rather the undue attraction which this power to bestow the Holy Spirit has for Simon.