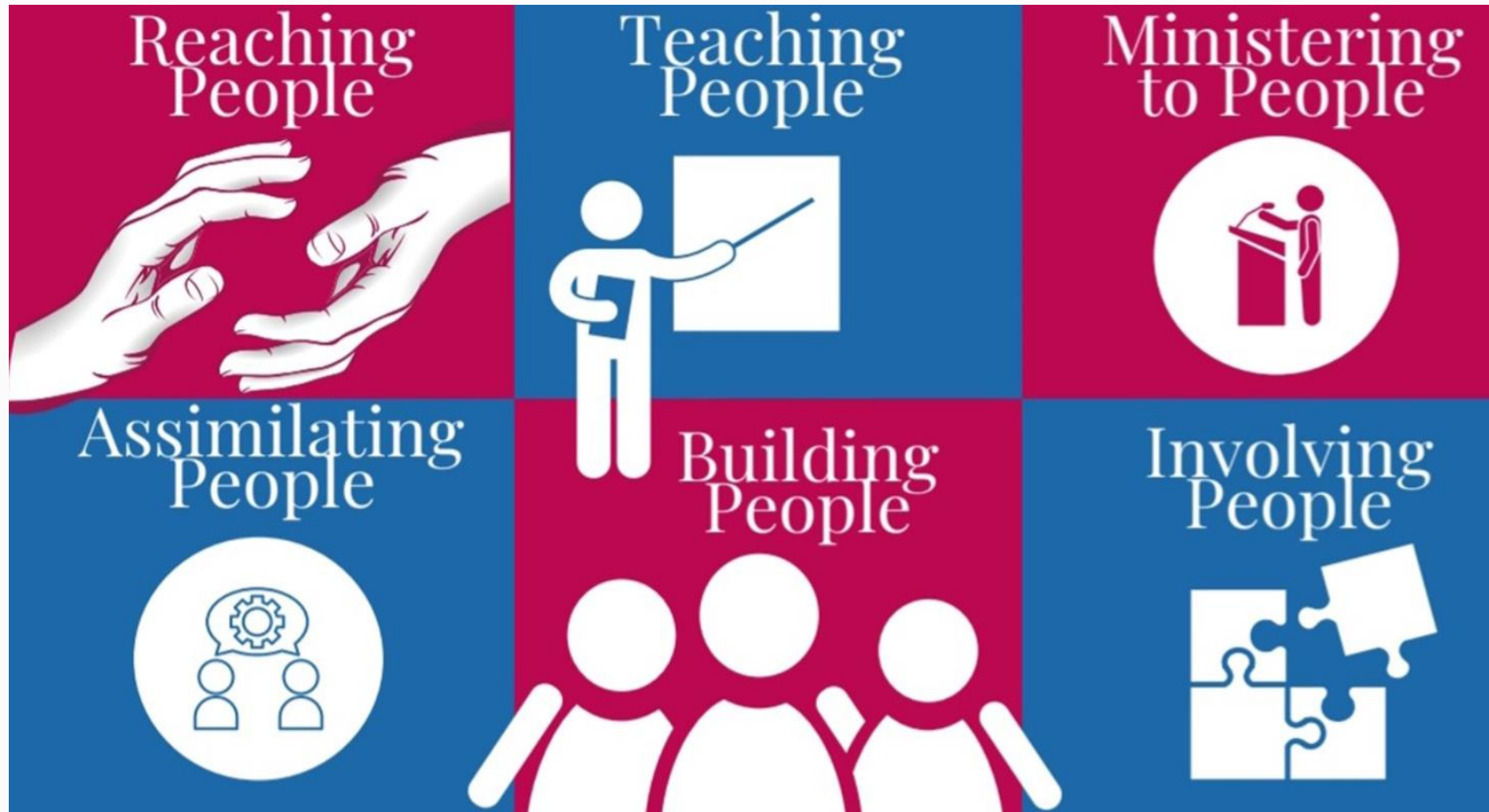




Faith and Love C.O.G.I.C
Sunday School

Lesson 5 October 5, 2025
THE SPIRIT IS NOT FOR
SALE

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. **2 Peter 3:18**

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- Bible Basis: Acts 8:9-24
- Bible Truth: Peter claims that inspiring speakers have spiritual power when one's heart is right before God.
- Memory Verse: VERSE: "Then answered Simon, and said Pray ye to the LORD for me, that none of these things which ye have spoken come upon me" (Acts 8:24).
- Lesson Aim: By the end of the lesson, we will: RECALL the proclamation of the Good News of Jesus Christ to reveal the power of the Holy Spirit; AFFIRM the necessity of being right with God in order to receive spiritual power from God; and DECIDE and act on witnessing to others about the power of the Holy Spirit.
- Background Scriptures: Acts 8:9-25 & Hebrews 13:5-10 - Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Acts 8:9-24 KJV

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched 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 the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 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.

Acts 8:9-24 KJV

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

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

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Acts 8:9-24 KJV

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts 8:9-24 KJV

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

LIGHT ON THE WORD

Philip. Philip is a Hellenistic Jew and one of the seven men chosen by the church in Jerusalem to oversee the day-to-day ministry of support to the underprivileged widows of the Christian community. Whether he is technically regarded as a deacon is not absolutely clear; however, the work accomplished by this group of men has been generally accepted as the origin of the order of the Diaconate (Acts 6:1-7). Of the seven, Stephen and Philip are the only ones of whom biblical scholars have a further record in the New Testament. They are described as men of good repute, full of the Spirit and wisdom (Acts 6:3).

LIGHT ON THE WORD

Samaria. The capital of the Northern Kingdom of Israel. The people of Samaria were classified as a controversial group from the Jews. The group resided north of Judea and south of Galilee in unfriendly tension with its Jewish neighbors. It is not clear when the group known as Samaritans began to populate Samaria, but it could have been as early as the Assyrian destruction of the Northern Kingdom. Because the Samaritans did not consider Jerusalem their primary center of worship, choosing instead to establish various worship sites, especially Mt. Gerizim in the Greco-Roman period, Jews often treated them as Gentiles. All marriages between the groups were forbidden and social relations were greatly restricted. Jesus' attitude toward this detested group drastically contrasted with existing sentiment.

LIGHT ON THE WORD

It is difficult to determine precisely when the Samaritan sect arose and when the final break with Judaism occurred. Old Testament Scriptures suggest the Samaritan sect originated from repopulated foreign peoples whose worship of God was only a covering for underlying idolatry. In the great commission given prior to His ascension, Jesus told His disciples to take the Gospel to Samaria (Acts 1:8). The missionary activity of the early church did indeed include this region.

LIFE NEED FOR TODAY'S LESSON:

AIM: Students will better understand why people
gather to hear inspiring speakers.

INTRODUCTION

Spreading the Good News

The book of Acts begins with the outpouring of the promised Holy Spirit and the commencement of the proclamation of the Gospel of Jesus Christ. The book of Acts provides an eye witness account of the birth and spread of the church. The Gospel first went to the Jews; but some of them, rejected it. A remnant of the Jews, of course, gladly received the Good News. Although the early disciples experienced resistance from Jews in many places, they also encountered many who believed the gospel and converted, and it is because of the work of primarily Jewish disciples that the gospel was spread to the Gentiles as well.

INTRODUCTION

Spreading the Good News

God's plan was to spread the gospel from Jerusalem to Judea, Samaria, and the ends of the earth (Acts 1:8). One strong proponent for spreading the Good News was Philip, who became known as "the Evangelist." The designation is well deserved, for when the Jerusalem Christians were scattered by the persecution led by Saul of Tarsus, Philip went to the city of Samaria and proclaimed the gospel with such power that a great number of people joyfully turned to Christ (Acts 8:1-8).

BIBLE LEARNING

AIM: Students will discover that Peter believes that inspiring speakers are those whose hearts are right before God.

I. CONNED BY THE POWER OF DECEPTION

Acts 8:9-13

Many people in the first century were influenced by enchanterers and magicians. The so-called miracle workers were empowered by the enemy, Satan, and performed acts of exorcisms and healings (Matthew 24:24; 2 Thessalonians 2:9). These sorcerers used trickery and magic to deceive their audiences. Most acts were preformed for financial gain. Unfortunately, much of this same kind of dishonesty operates in modern-day churches and pulls overwhelming audience participation. Some Christians are still looking for "quick fixes" and are naïve when it comes to the power of God. They cannot discern when someone is functioning from authentic spiritual power that originates only through Jesus Christ, and are blind by the power of deception and fall victims to financial fraud. The power that comes from Christ is genuine, loving, and sincere and should not be commercialized for profit.

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Acts 8:9-13

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For some time before Philip arrived in Samaria, the town had been "bewitched" (Gk. *existemi*, ex-IS-tay-mee) by a man named Simon. The word "existemi" means to throw out of place. In this context it meant that the people of Samaria were amazed, astonished, and thrown into wonderment. He practiced witchcraft or "sorcery" (Gk. *mageuo*, mah-GEW-oh). Simon used his magical skills to persuade the people of Samaria that he was somebody great (cf. 5:36). According to church tradition, Simon was said to have traveled to Rome and begun a Gnostic sect called the Simonians. This group was said to have erected a statue in his honor and worshipped him as a god, as well as his consort Helena as a goddess. Although we cannot confirm whether Simonians are directly connected to Simon Magus, this tradition supports the claim of Acts that he made himself to be "some great one."

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Luke adds that as a result of the Samaritans' bewitchment they all gave heed (Gk. prosecho, pro-SEH-kho). This word literally means to bring or be with. In this context it means to turn the mind or attention to. Through his signs and wonders, Simon gained a following all over Samaria. We do not know whether at this time Simon had a particular doctrine, but we can see he had a significant influence over the population. Everyone, "the least" (Gk. mikros, mi-KROS) and "the greatest" (Gk. megas, MEH-gas), crowded around him, saying that Simon was in some way the special channel of the power of God or the supreme emanation of God Himself.

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This type of thought was totally antithetical to the Christian message, that Christ was shown to be the power of God through His resurrection. In this environment, Philip was sent to preach and show people the genuine power of God in the Gospel message of Jesus Christ. For a long time the people "had regard," the same word used in verse 10 for "they all gave heed." Here Luke underscores the influence Simon had by using the same word but attaching it to duration of time versus the wide range of people. They were devoted to Simon because he had used witchcraft to bewitch them.

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Philip did not preach about himself. Philip was preaching (Gk. euaggelizo, ew-ang-ghe-LEED-zo) "the things concerning the Kingdom of God, and the name of Jesus Christ."

Here we see the early Christian message, about the Kingdom of God and the name of Jesus Christ. In other words, the Kingdom and the King. The Samaritans "believed" (Gk. pisteuo, peest-EW-oh) and "were baptized" (Gk. baptizo, bap-TEED-zo). In this way, they responded completely to the message of the Good News. They believed and showed it through baptism.

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It says that even Simon believed and was baptized. He followed Philip everywhere, amazed by the great signs and miracles he saw. After having amazed others with his magic practice he himself was amazed. In view of what is said later in verse 21, we do not know whether Simon really believed. The Bible language does not always make a distinction between believing and professing to believe (cf. James 2:19). He may have been more amazed by Philip's healing power than by his message.

LIGHT ON THE WORD

Philip Reaches Out

Unlike most of the other Jews, Philip, one of the deacons in charge of food distribution, spread the Gospel with such power that a great number of people joyfully turned to Christ (Acts 8:1-8). He did not limit his audience to other Jews. He went directly to Samaria, the last place many Jews would go, due to age-old prejudice. The Samaritans responded in large numbers. When word got back to Jerusalem, Peter and John were sent to evaluate Philip's ministry. After seeing firsthand God's acceptance of those who previously were considered unacceptable, they quickly became involved in the ministry.

II. CONVERTED BY THE POWER OF THE HOLY SPIRIT

Act 8:14-17

Jewish believers still had doubt that Gentiles (non-Jews) and half-Jews were eligible candidates for the Holy Spirit. The apostles sent Peter and John to investigate this new group of Samaritan believers. They had to keep this new group of believers from becoming disconnected from other disciples. It was necessary not only for the Samaritans' sake but also for the apostles to witness the amazing power of the Holy Spirit. Some biblical scholars believe this dramatic filling of the Spirit validated the importance of powerful and effective preaching of believers. The prevailing pride of some of the Jews was such that they despised the Samaritans and regarded the Gentiles as ceremonially unclean. Philip's preaching and the laying of hands by the Apostles reflected the way the Gospel penetrated social barriers and dissolved racial prejudices. This event also demonstrated that the grace of God in Christ Jesus is freely available to all.

II. CONVERTED BY THE POWER OF THE HOLY SPIRIT

Act 8:14-17

14 Now when the apostles which were at Jersusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost.

When the "apostles" (Gk. apostolos, ah-POS-toe-los) heard that Samaria had received (Gk. dechomai, DEH-kho-my) the Word of God, they "sent" (Gk. apostello, ah-po-STEEL-lo; the Greek words for sent and apostle have the same root meaning, literally "the delegated, delegated") Peter and John, to investigate. On one occasion, James and John had wanted to call fire down from heaven to consume a Samaritan city (cf. Luke 9:51-56). It was fitting that one of them should be a part of the delegation that now went to welcome the people of Samaria into the church.

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When they arrived, they discovered that although the Samaritans had believed and had been baptized into the name of Jesus, they had not yet received the Holy Ghost. So they prayed for them that they might receive (Gk. lambano, lam-BA-no) the Holy Ghost. This verb for receive, lambano is used in two different ways. Usually in the narrative sense, it means to take or to grasp. The other sense is to passively receive and this is used quite often in the more theologically significant verses. Although this passage in Acts is a narrative, the second sense is in mind here as they are receiving something from God, not taking or grasping it. Here we see the Holy Spirit as something divinely given. This stands in contrast to Simon's later thinking that he could own the power of the Spirit and use this power for his own purposes.

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The Holy Ghost had not yet come upon (Gk.epipipto, eh-pee-PEEP-to) any of the Samaritans. The word here means to literally "fall on with force." They had simply been baptized into the name of the Lord Jesus. This statement raises some questions that have caused much perplexity and division: How did the apostles know that the Samaritans had not received the Holy Ghost? In the light of Acts 2:38, how could the Samaritans have believed and been baptized and not received the Spirit? The Samaritan Christians' experience is the typical experience of Christian life. Becoming a Christian is a process consisting first of conversion and water baptism. Repentance is the initial part of the conversion. Notice how John the Baptist said that one must bring fruit mete for repentance in order to be a candidate for water baptism. The next part is sanctification, which prepares one to receive the gift, or baptism of the Holy Spirit.

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In addition to praying for them, the apostles laid (Gk. epitethemi, eh-pee-TEE-thay-mee) their hands, thus identifying the people for whom they prayed with the rest of the church, particularly the mother church in Jerusalem. In answer to their prayers, the believers received the Holy Ghost.

III. CORRECTED BY THE POWER OF FORGIVENESS

Act 8:18-24

Our society values materialism. So it is no surprise that just about anything has a "price." The lesson of Simon the magician is instructive to those of any age who would presume to barter God's spiritual gifts in hope of personal gain. Simon practiced the art of deception because that is all he knew. His success in trickery prompted great courage. He thought money had the power to buy anything he wanted. When he offered Peter and John money in exchange for the gift of the Holy Spirit it provoked Peter's unequivocal rebuke. The Holy Spirit is not for sale. No amount of money can purchase salvation. To receive the gift of the Holy Spirit, one has to repent, turn from sin and ask God to come into his or her life. God's precious power is only achieved through repentance and belief in Jesus Christ. Simon's response to Peter's reprimand also shows his willingness to receive correction. He admitted his error and sought forgiveness. He recognized the authority given to Peter and John, and more importantly, he acknowledged the power behind the prayers of the righteous.

III. CORRECTED BY THE POWER OF FORGIVENESS

Act 8:18-24

18 Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, 19 saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit." 20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! 21 You have neither part nor lot in this matter, for your heart is not right before God. 22 Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. 23 For I see that you are in the gall of bitterness and in the bond of iniquity." 24 And Simon answered, "Pray for me to the Lord, that nothing of what you have said may come upon me."

Simon mistook the power of the Holy Spirit as something that could be purchased with money. He misunderstood the Holy Spirit's purpose; it was not another magician's trick to manipulate and gather followers. Simon asked the apostles to give him the same "power" (Gk. *exousia*, ek-zoo-SEE-ah) or authority; in this context, the power of one who has sway over others. It is not clear whether Simon believed the power he would have would help him to control others or the Holy Spirit. Either way; he was mistaken, the Holy Spirit is God and cannot be controlled and manipulated out of personal self-interest.

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Peter gives Simon a scathing rebuke not a curse, but more like a prediction. He explains that Simon could not buy the Spirit of God; it is a gift (Gk. dorea, do-re-AH). The word in the New Testament, always denotes a supernatural or spiritual gift from God. Simon thought it could be bought the same way you could buy anything else. Peter perceives Simon's spiritual dullness and lets him know he had no part (Gk. meris, meh-REES) or assigned share in the experience of the Holy Spirit. He also says Simon has no lot (Gk. kleros, KLAY-ros), which was the determining a person's share, as of an inheritance, through casting of lots. This was sometimes done by writing the names of individuals on broken pieces of wood or pottery, then placing them into a vase or garment and shaking them. The first one to fall out would be the person chosen for an assignment or to receive a share of wealth, land, etc. This was not done by chance. Peter uses both meris and kleros to make his point: Simon has no part by design or chance in the Holy Spirit through buying it.

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Peter tells Simon to repent (Gk. metanoeo, me-tuh-nah-EH-oh), which is a command to change his mind. It is not enough to feel sorry for what he has done. He also has to come to a new understanding regarding supernatural powers and how the Holy Spirit is obtained. Peter uses two words related to intellect here. The first is repent and the second is intent (Gk. epinoia, eh-pee-NOY-ah), which is an idea or thought process. Simon must not only realize that what he has done is wrong and pray to God, he must also change his understanding and way of thinking so that such ideas no longer influence his mind or his actions. Peter's mention of the gall of bitterness may be a reference to Deuteronomy 29:18, which associates idolatry with bitterness and poison. Peter puts this gall in parallel with the bond of iniquity, suggesting that the two are one and the same. It is Simon's misunderstanding of the Holy Spirit that has ensnared him in a bitter pitfall of sin.

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Simon's answer to Peter may have come from remorse and an attempt to avoid the condemnation Peter spoke about not a genuine desire to repent. He mentions nothing about his sin or believing in Christ; his main concern seems to be avoiding punishment. He also asks Peter to pray in his stead as opposed to trusting in Christ and seeking God in prayer himself.

LIGHT ON THE WORD

Peter Reprimands Simon

God's precious power is only achieved through repentance and belief in Jesus Christ. Simon's response to Peter's reprimand also shows his willingness to receive correction. He admitted his error and sought forgiveness. He recognized the authority given to Peter and John and more importantly, he acknowledged the power behind the prayers of the righteous.

BIBLE APPLICATION

AIM: Students will know that the main source of power in being a witness for Christ is the Holy Spirit.

BIBLE APPLICATION

Religious charlatans have been around since ancient times. Many people fall prey to an assortment of scams. Christians are no exception. Some are victimized by charismatic individuals who pervert the Gospel for profit. True Christian leadership draws others by the power of the Holy Spirit, not by false pretense. They are messengers of God who exalt the person of Jesus Christ.

STUDENT RESPONSES

AIM: Students will see that Christians learn how to have the right attitude in regards to spiritual power from God.

STUDENT RESPONSES

Often we are missing something in our spiritual life. It may be a sense of dryness or emptiness. This maybe due to the absence of the Holy Spirit's ministry in our lives. Whether you are a new Christian or someone who is mature in the faith you are always in need of spiritual renewal. Pray for the Holy Spirit to fill and empower you to minister to others. Next share your experience with someone else and pray that they would receive the ministry of the Holy Spirit.

Prayer

Sweet Holy Spirit! Sweet Holy Spirit!

Your presence in our lives is amazing. We rejoice that You guide us and protect us each and every day. Although the world rejects God's presence and grace, we stand with the right attitude to serve You and worship.

In Jesus' Name we pray.

Amen.

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THE SPIRIT IS NOT FOR SALE



Next Sunday
October 12, 2025
Lesson 6
Saul Earns Credibility
Acts 9:19b-31