



Handouts for Week of April 22, 2024- “Probation After Death”

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Word Study on “Salvation”

Salvation in Hebrew is *yeshuw’ah* which means “deliverance; health; welfare; salvation; help; prosperity; victory.

Salvation in Greek is *soteria* which means “ deliverance, preservation, safety, salvation, deliverance from enemies, health.

Salvation in 1828 Webster’s dictionary:

1. The act of saving; preservation from destruction, danger or great calamity.
2. Appropriately in theology, the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting happiness. This is the great *salvation*

Godly sorrow worketh repentance to *salvation* **2 Corinthians 7:10**.

3. Deliverance from enemies; victory. **Exodus 14:13**.
4. Remission of sins, or saving graces. **Luke 19:9**.

Merriam-Webster:

a : deliverance from the power and effects of sin

b : the agent or means that effects salvation

c *Christian Science* : the realization of the supremacy of infinite Mind over all bringing with it the destruction of the illusion of sin, sickness, and death

2: liberation from ignorance or illusion

3a : preservation from destruction or failure

b : deliverance from danger or difficulty



Research: II Chron 33 “Manasseh Reforms”

Research: Manasseh’s Excessive Idolatries and Reformation

II Chronicles 33:1-3, 10-13, 15

Hezekiah was Manasseh’s father:

Manasseh was twelve years old when he began to reign—He must have been born three years after his father's recovery; and his minority, spent under the influence of guardians who were hostile to the religious principles and reforming policy of his father, may account in part for the anti-theocratic principles of his reign. The work of religious reformation which Hezekiah had zealously carried on was but partially accomplished. There was little appearance of its influence on the heart and manners of the people at large. On the contrary, the true fear of God had vanished from the mass of the people; corruption and vice increased, and were openly practiced (Isa 28:7, &c.) by the degenerate leaders, who, having got the young prince Manasseh into their power, directed his education, trained him up in their views, and seduced him into the open patronage of idolatry. Hence, when he became sovereign, he introduced the worship of idols, the restoration of high places, and the erection of altars or pillars to Baal, and the placing, in the temple of God itself, a graven image of Asherah, the sacred or symbolic tree, which represented "all the host of heaven." The sun, as among the Persians, had chariots and horses consecrated to it (2Ki 23:11); and incense was offered to the stars on the housetops (2Ki 23:12; 2Ch 33:5; Jer 19:13; Zep 1:5), and in the temple area with the face turned toward the sunrise (Eze 8:16). Manasseh’s idolatry, 2 Kings 21:1-9” (Jamieson-Fausset-Brown).

“fifty and five years] A reign longer than his father’s whole life, in spite of the addition of fifteen years; and longer than the reign of any other king of Judah or Israel” (Cambridge Bible).

“In the time from Manasseh onwards, Moloch-worship and worship of the Queen of Heaven appear as prominent new features of Judah’s idolatry. It is also probable that the local high places took on their restoration a more markedly heathenish character than before” (Ellicott’s Commentary).

1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: **2** But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

“**Twelve years old.**—This early accession to power may help to explain his deviation from the religious policy of his father. It is not necessary to assume that the queen-mother swayed the government until he reached a riper age. Manasseh may have been older than his years. According to the datum of the text, he was born a year or two after the Assyrian invasion. Whether he was Hezekiah’s firstborn son or not cannot be ascertained” (Ellicott’s Commentary).

2 But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

“Baalim.—The Baals—i.e., the different images of Baal. “ (Ellicott’s Commentary).

“The parallel gives prominence to the one Asherah, ten times offensive, as set up in the house of the Lord (ver. 7 there). The mention of his pantheon of the host of heaven is an addition to the wickedness of former wicked kings” (Pulpit Commentary).

Sacrifice of children:

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards:

“And he made his son pass through the fire,.... To Molech, after the manner of the old Canaanites and Phoenicians; his son Amon, that succeeded him, and other children, as appears from II Chronicles 33:6, where mention is made of the place where it was done, the valley of the son of Hinnom” (Gill’s Exposition).

“The valley of the son of Hinnom’ mentioned by the Chronicler was a ravine on the south and west of Jerusalem, the south-east extremity of which had the name of *Tophet*. Because of the horrors which had been perpetrated there, the place was defiled, and converted into a receptacle of all that was foul and offensive, for the destruction of which constant fires were kept burning” (Cambridge Bible Commentary).

“It was usually the eldest son, who, as the most precious possible offering, was sacrificed to Moloch. **And observed times**. If this translation is right, the reference would be to a superstitious regard for lucky and unlucky days,

“**And used enchantments**. A use of spoils is perhaps intended, such as those by which serpents were charmed. **And dealt with familiar spirits and wizards** - rather, **he placed in office necromancers** (literally, a **necromancer**) **and wizards**; i.e. he gave such persons official positions at his court, instead of putting them to death, as the Law (Leviticus 20:27) required

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

“*He set an image of the grove*, — The image of that Baal which was worshipped in the grove, or of some other of his idols. The word Asherah, here rendered grove, is nearly the same with Ashtaroth, or Astarte, the imaginary female deities, which were worshipped along with Baalim. This image seems to have been set up in the very temple itself, probably in the holy place; as if designed purposely to affront the Lord to his face, and set him at defiance: “desecrating,” says

“Research: Manasseh’s Excessive . . . ?” continued

Henry, “what had been consecrated to God, and, in effect, turning him out of his own house, and putting the rebels in possession of it.” (Benson Commentary).

“And he set a graven image—The placing of the Asherah within the precincts of the temple, which was dedicated to the worship of the true God, is dwelt upon as the most aggravated outrage of the royal idolater” (Jamieson-FaussetBrown).

10 And the Lord spake to Manasseh, and to his people: but they would not hearken.

“**But they hearkened not.** The people, and not Manasseh alone, were disobedient. Had they remained faithful, Manasseh's sin would not have affected their future. **And Manasseh seduced them.** The influence of a young and gay king, always great, is in the East immense. When such a king succeeds one of strict principles, he easily carries away the multitude with him, and leads them on to any excess of profligacy and irreligion. The beginnings of sin are delightful, and the votaries of pleasure, readily beguiled into evil courses, know not where to stop. Manasseh seduced them, we are told, **to do more evil than did the nations whom the Lord destroyed before the children of Israel;** that is, than the Hivites, Hittites, Amorites, Canaanites, Perizzites, Gergashites, and Jebusites ([Deuteronomy 7:1](#), etc.). The sin of Israel exceeded that of the Canaanitish nations, not so much in any outward and tangible features, as in the fact that it was committed against light, in spite of the Law, and against all the warnings and denunciations of the prophets (comp. [2 Kings 17:13, 14](#)).” (Pupit Commentary).

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

“among the thorns] R.V., in chains, but better, with hooks (as R.V. mg.); Assyrian kings sometimes thrust a hook into the nostrils of their captives and so led them about” (Cambridge Bible).

“Which took Manasseh among the thorns.—And they took Manasseh prisoner with the hooks (ba-ḥôḥîm). The hooks might be such as the Assyrian kings were wont to pass through the nostrils and lips of their more distinguished prisoners. Comp. [Isaiah 37:29](#), “I will put my hook in thy nose, and my bridle in thy lips;” and comp. [Amos 4:2](#), “He will take you away with hooks, and your posterity with fish-hooks.”

“And bound him with fetters.—With the double chain of bronze” (Ellicott’s Commentary).

“Others think it more probable that the king of Babylon is here called the king of Assyria, because he had added Assyria to his empire, and that having been informed by his ambassadors of the great riches which were in Hezekiah’s treasures at Jerusalem, and being assured of Manasseh’s degeneracy from the piety of his father, and from that God whose power alone made Hezekiah formidable, he thought this a fit season to invade Manasseh’s kingdom, which the Jews say he did, in the twenty- second year of his reign” (Benson Commentary).

“Research: Manasseh’s Excessive . . . ?” continued

12 And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

“Being “deprived of his authority and liberty, and secluded from his evil counsellors and companions, and from all his pleasures, in chains, and in a prison, without any other prospect than of ending his days in that wretched situation, he had leisure to reflect on what had passed. He then, no doubt, recollected the honour, prosperity, and deliverances with which his father had been favoured; his own good education, with the instruction and warnings of the prophets; and his atrocious, multiplied, and daring crimes: and he remembered that his miseries had been foretold by his faithful monitors. Thus, by the special grace of God, his solitude and affliction brought him to view his own conduct and character in another light than before, and he began to cry for mercy and deliverance, *humbling himself greatly before the God of his fathers.*” (*Benson Commentary*).

“when he was in affliction, he besought the Lord his God—In the solitude of exile or imprisonment, Manasseh had leisure for reflection. The calamities forced upon him a review of his past life, under a conviction that the miseries of his dethronement and captive condition were owing to his awful and unprecedented apostasy (2Ch 33:7) from the God of his fathers. He humbled himself, repented, and prayed for an opportunity of bringing forth the fruits of repentance” (*Jamieson-Fausset-Brown*).

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

“His prayer was heard; for his conqueror not only released him, but, after two years' exile, restored him, with honor and the full exercise of royal power, to a tributary and dependent kingdom. (*Jamieson-Fausset-Brown*).

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

“The idol.—That is, the Asherah; This was the name of a sensual Canaanitish goddess Astarte, the feminine of the Assyrian Ishtar. Its symbol was the stem of a tree deprived of its boughs,

“In the mount of the house.—The temple hill.

“and cast them out of the city; perhaps into the brook Kidron; all this he did to show the sincerity of his repentance for his idolatry, and his abhorrence of it” (*Gill’s Exposition*).



Who was Manasseh?

Answer: The story of King Manasseh is told in 2 Kings 21:1–18 and 2 Chronicles 32:33–33:20, and he is also mentioned briefly in Jeremiah 15:4. Manasseh was king of the southern kingdom of Judah and the son of the godly king Hezekiah. Hezekiah had undertaken reforms in Judah to rid the land idolatry. Manasseh, a wicked king, reversed these reforms and did much worse. The first five verses of 2 Kings 21 are a frank and stunning account of Manasseh’s apostasy:

“Manasseh was twelve years old when he became king, and he reigned in Jerusalem fifty-five years. . . . He did evil in the eyes of the Lord, following the detestable practices of the nations the Lord had driven out before the Israelites. He rebuilt the high places his father Hezekiah had destroyed; he also erected altars to Baal and made an Asherah pole, as Ahab king of Israel had done. He bowed down to all the starry hosts and worshiped them. He built altars in the temple of the Lord, of which the Lord had said, ‘In Jerusalem I will put my Name.’ In the two courts of the temple of the Lord, he built altars to all the starry hosts. He sacrificed his own son in the fire, practiced divination, sought omens, and consulted mediums and spiritists. He did much evil in the eyes of the Lord, arousing his anger.” Although we are not given the specifics, Manasseh was also a treacherous king, killing innocent people: “Manasseh also shed so much innocent blood that he filled Jerusalem from end to end” (2 Kings 21:16). He was pronounced by God to be more wicked than the Amorites who had lived in Canaan before they were displaced by Israel in an act of God’s judgment (2 Kings 21:11; see also 2 Chronicles 33:9).

Not only did Manasseh sin personally, but as king he led Judah in forsaking the LORD and worshiping idols. Such was the extent of their sin that God declared He would wipe out Jerusalem as He had the northern kingdom of Israel (2 Kings 21:13–15). Jeremiah 15:4 notes that it was the sin of Judah, initiated by Manasseh, that brought the judgment that Jeremiah proclaimed (the destruction of Jerusalem and the temple and the exile of the people). According to Jewish tradition, it was King Manasseh who murdered the prophet Isaiah.

Second Chronicles 33 adds more information not recorded in 2 Kings. God reached out to Manasseh and the people (presumably through prophets), but they would not listen. So God sent the Assyrians who captured Manasseh and took him away to exile (2 Chronicles 33:11). While in exile, “In his distress he sought the favor of the Lord his God and humbled himself greatly before the God of his ancestors. And when he prayed to him, the Lord was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to

“Who was Manasseh?” continued

his kingdom. Then Manasseh knew that the Lord is God” (2 Chronicles 33:12–13). The apocryphal book the *“Prayer of Manasseh”* claims to record Manasseh’s prayer of repentance, but it is highly unlikely that the contents of the Prayer of Manasseh accurately represent Manasseh’s prayer.

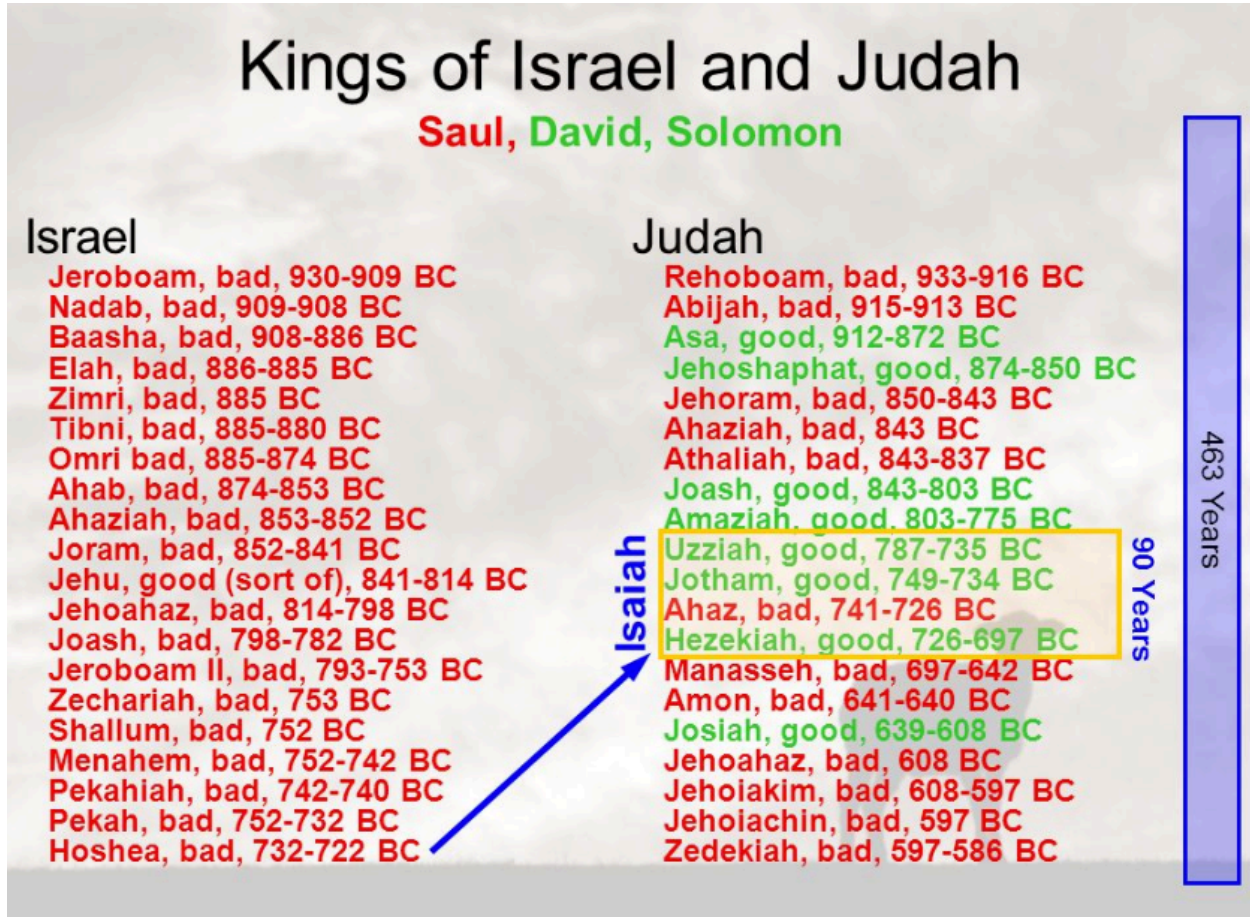
The repentant Manasseh was restored to his kingdom and started to rebuild Judah militarily (2 Chronicles 33:14), and he also began to institute religious reforms. “He got rid of the foreign gods and removed the image from the temple of the Lord, as well as all the altars he had built on the temple hill and in Jerusalem; and he threw them out of the city. Then he restored the altar of the Lord and sacrificed fellowship offerings and thank offerings on it, and told Judah to serve the Lord, the God of Israel” (2 Chronicles 22:15–16).

Even though Manasseh had a personal conversion, he was never able to lead Judah out of the sin that he had previously led them into. They did not follow him in his reforms. The people continued in their idolatry (2 Chronicles 33:17), and, when Manasseh died, his son Amon “did evil in the eyes of the Lord, as his father Manasseh had done. Amon worshiped and offered sacrifices to all the idols Manasseh had made. But unlike his father Manasseh, he did not humble himself before the Lord” (2 Chronicles 33:22–23).

Manasseh is a tragic figure in Scripture. Although he repented of his sin, he was unable to undo the damage he had done to the nation or to his own son who followed him. Manasseh demonstrates that, while any sin may be forgiven when we repent, forgiveness does not necessarily remove the natural consequences that flow from disobedience.



Chart of Kings





Appearances of Jesus after the Resurrection

Walk to Emmaus in Acts

The growth of the early Christian Church

Bible Source	speaker	result
Acts 2:22-36		
Acts 3:13-26		
Acts 7:37,52,55,56		
Acts 8:25		
Acts 8:32-35, 37		
Acts 9:20,22		
Acts 10:38-43		
Acts 13:15-42		
Acts 16:14		
Acts 17:2,3		
Acts 17:11		
Acts 18:4,5,18,19		
Acts 19:8		
Acts 26:22,23		
Acts 18:23		
I Cor 15:3,4		



Research: Ascension Luke 24-36 to 40, 45 too 51

Luke 24:36–40 *Jesus*, 45–51

From Bible Lens:

After Jesus' resurrection, it becomes imperative that his disciples fully perceive the import of that momentous event. In spite of all they witnessed in their time with him, the raising of his body from death greatly challenges their faith. So the Savior compassionately shows them the same body that had been crucified, now unquestionably alive. Where another Gospel reports his cautioning Mary Magdalene, "Touch me not" (John 20:17), here he invites this confirmation.

The Master then reminds them of biblical prophecy (see Luke 24:44)—not only of his final experiences on earth but also of the work they are to do in his name. Preaching and witnessing are to begin immediately, first in the center of Judaism and afterward to "all nations." (*Ethnos*, the Greek noun translated *nations*, is more frequently rendered *Gentiles*—an indicator of the intended universal reach of the gospel.) Their obedience to Jesus' charge is recorded in "The Acts of the Apostles."

36Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

“6-49. Appearance of Jesus to the Apostles.

36. *stood in the midst of them*] The words imply a sudden appearance. The Eleven, with the exception of Thomas the Twin, were sitting at supper with the doors closed through their fear of the Jews

37But they were terrified and affrighted, and supposed that they had seen a spirit.

38And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

“And he said unto them, Why are ye troubled and why do thoughts arise in your hearts? He had just given them. his peace. He proceeds further to allay their fears. Before showing them his pierced hands and feet and side, before eating in their presence, he addresses these comforting words to them: "See," he seems to say, "I give you my peace: why are ye troubled? why do you allow perplexing, harassing thoughts to arise in your hearts?" (Pulpit Commentary).

39Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

“Behold my hands and my feet.—The test thus offered to the disciples, like that afterwards given to Thomas, was to be to them a proof that they were not looking on a spectre from the

shadow-world of the dead. The Resurrection was a reality, not an appearance” (Elliott’ Commentary).

“Jesus proceeds to give them evidence that he was truly the same person that had been crucified. He first showed them his hands and his feet - still, pierced, and with the wounds made by the nails still open. Compare [John 20:27](#). He told them to handle him and see him. He ate before them. All this was to satisfy them that he was not, as they supposed, a spirit. Nor could better evidence have been given. He appealed to their senses, and performed acts which a disembodied spirit could not do. Handle me - Or touch me; feel of me. Compare [John 20:27](#).

And see - Be convinced, for you could not thus handle a spirit. The object here was to convince them that his body had really come to life.” (Barnes’ Notes).

40And when he had thus spoken, he shewed them his hands and his feet.

“*and his feet*] which must therefore have been *pierced*, and not merely *tied* to the Cross.” (Cambridge Bible).

45Then opened he their understanding, that they might understand the scriptures,

“*opened he their understanding*] Spiritual things can only be spiritually discerned,” (Cambridge Bible).

“Opened he their understanding - Enabled them fully to comprehend the meaning of the prophecies which foretold his death and resurrection. They had seen him die, they now saw him risen.” (Pulpit Commentary).

46And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

“It behoved - It became; it was proper or necessary that the Messiah should thus suffer. It was predicted of him, and all things have happened as it was foretold.” (Barnes’ Notes).

47And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

“Repentance - Sorrow for sin and forsaking of it. It was proper that the "necessity" of repentance should be preached among all nations, for all were sinners. See [Acts 17:30](#).”

“Remission of sins - Pardon or forgiveness of sins. It should be proclaimed that all people should repent, and that those who are penitent may be pardoned.

“In my name - By my command it should be proclaimed that people should repent, and by my merit that they may be pardoned. Pardon is offered by the authority of Christ to all nations, and this is a sufficient warrant to offer the gospel "to every man.”

“Beginning at Jerusalem - This was the dwelling of his murderers, and it shows his readiness to forgive the vilest sinners. It was the

holy place of the temple, the habitation of God, the place of the solemnities of the ancient dispensation, and it was proper that pardon should be first proclaimed there.” (Barnes’ Notes).

48And ye are witnesses of these things.

49And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

“*the promise of my Father*] both in the Prophecies of the Old Testament ([Isaiah 44:3](#); [Ezekiel 36:26](#); [Joel 2:28](#)) and by His own mouth ([John 14:16-17](#); [John 14:20](#); [John 15:26](#); [John 16:7](#)). Comp. [Acts 1:4-5](#); [Acts 1:8](#). It is difficult not to see in this expression a distinct *allusion* to the discourses which are *recorded* by St John alone.

until ye be endued] Rather, until ye put on the garment of. For the metaphor see [Romans 13:14](#); [Ephesians 4:24](#), &c. We are unclothed till we receive heavenly gifts. “They had been washed ([John 15:3](#)), now the clothing is promised.” Bengel.

There are ten recorded appearances of the Risen Christ (including that at the Ascension), of which St Luke only narrates three (the 4th, 5th, and 10th), though he alludes to others (e.g. the 3rd). They are

1. To Mary of Magdala. [John 20:11-17](#) (*‘Noli me tangere’*) [Mark 16:9](#).
2. To other women, who adore Him. [Matthew 28:9-10](#).

3. To Peter. [Luke 24:34](#); [1 Corinthians 15:5](#).
4. To the Disciples on the way to Emmaus. [Luke 24:13-35](#); [Mark 16:12-13](#).
5. To ten Apostles and others. [Luke 24:36-49](#); [John 20:19-23](#); [Mark 16:14](#).
6. To the Eleven Apostles. The incredulity of Thomas removed. [John 20:26-29](#).
7. To seven Apostles at the Lake of Galilee. [John 21:1-24](#).
8. To five hundred on a hill of Galilee. [Matthew 28:16-20](#); [Mark 16:15-18](#); [1 Corinthians 15:6](#).
9. To James, the Lord’s brother. [1 Corinthians 15:7](#).
10. Before the Ascension. [Luke 24:50-51](#); [Acts 1:6-9](#).”(Cambridge)

50And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

“

50. *he led them out*] Not of course at the conclusion of the last scene, but at the end of the forty days, [Acts 1:3](#).

as far as to Bethany] Rather, as far as towards Bethany (*pros*, **Ν**, B, C, D, &c.). The traditional scene of the Ascension is the central summit of the Mount of Olives (*Jebel et-Tur*); (Cambridge)



Research: Peter and Simon the sorcerer

Research: Peter and Simon the sorcerer

Acts 8:5-9, 14-15, 18-22, 24

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

This is not Philip the apostle but Philip the Evangelist, one of the seven deacons. (Acts 6:5 and Acts 21:8).

“went down to the city of Samaria] i.e. the capital city of the district of Samaria. It was at this time called *Sebaste* = Augusta, in honor of Augustus Cæsar” (Cambridge Bible Commentary).

“The “city of Samaria” is described in precisely the same terms as in [John 4:5](#), where it is identified with Sychar, the Sichem of the Old Testament.

The tense implies continued action, extending, it may be, over weeks or months. We find in [John 4:25](#) that the expectation of the Messiah was as strong among the Samaritans as among the Jews, and Philip’s work therefore was to proclaim that the long-expected One had come, and that the Resurrection was the crowning proof that He was the Christ the Son of God. The readiness with which the proclamation was accepted shows that in spite of the adverse influence which had come into play since our Lord had taught there, the work then done had not been in vain.” (Ellicott’s Commentary).

6And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8And there was great joy in that city.

“This detail, and indeed the whole narrative, may have been derived by St. Luke from the information of St. Philip himself, [Acts 21:8](#), [Acts 24:27](#), or from St. Paul as he travelled through Samaria” (Expositor’s Greek Testament).

“And there was great joy - This joy arose:

- (1) From the fact that so many persons, before sick and afflicted, were restored to health.
- (2) from the conversion of individuals to Christ.
- (3) from the mutual joy of "families" and "friends" that their friends were converted. The tendency of a revival of religion is thus to produce great joy” (Barnes’ Notes).

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:

“Simon Magus was probably a "Jew" or a "Samaritan," who had addicted himself to the arts of magic, and who was much celebrated for it.

Beforetime - The practice of magic, or sorcery, was common at that time, and in all the ancient nations.

Used sorcery - Greek: mageuōn. Exercising the arts of the "Magi," or "magicians"; hence, the name Simon "Magus."

“This name came afterward to signify those who made use of the knowledge of these arts for the purpose of imposing on mankind - astrologers, soothsayers, necromancers, fortune-tellers, etc. Such persons pretended to predict future events by the positions of the stars, and to cure diseases by incantations” (Barnes’ Notes).

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:

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

“and when Simon — The magician, spoken of before; saw — With astonishment; that through laying on of the apostles’ hands — On the heads of many individuals, lately converted to the Christian faith; the Holy Ghost was given — In his extraordinary operations; he offered them money —

“It seems Simon imagined, if by the imposition of his hands he could confer such gifts as Peter and John conferred, it would turn considerably to his honour and advantage” (Benson Commentary).

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

“Such an extraordinary power of working miracles he did not desire that he might glorify God, or confirm the truths of the gospel (now professed by him); but out of an insatiable desire of

“Research: Peter and Simon. . .” continued

gain, and ambition to keep up his reputation, seeing how the apostles had done beyond what he was able to do” (Matthew Poole Commentary).

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

“Thy money perish with thee - This is expressive of the horror and indignation of Peter at the base offer of Simon. . . The idea was absurd that what God himself gave as a sovereign could be purchased. It was "impious" to think of attempting to buy with worthless gold what was of so inestimable value” (Barnes’s Notes).

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

“The two words denote "emphatically" that he was in no sense a partaker of the favor of God.

“In this matter - Greek: in this "word"; that is, thing. That which is referred to here is the religion of Christ. Simon was not a Christian. It is remarkable that Peter judged him so soon, and when he had seen but "one" act of his. But it was an act which satisfied him that he was a stranger to religion. One act may sometimes bring out the "whole character"; it may evince the "governing" motives; it may show traits of character utterly "inconsistent" with true religion; and then it is as certain a criterion as any long series of acts.

“Thy heart - Your "affections," or "governing motives"; your principle of conductYou love gold and popularity, and not the gospel for what it is” (Barnes’ Notes).

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

“repent, therefore, of this thy wickedness — Be humbled and ashamed for what thou hast thought, said, and done; own thyself guilty in this matter, and be sorry for it; condemn thy way, and amend it; and be a new creature in Christ. *And pray to God* — He must pray that God would give him repentance, and pardon upon repentance” (Benson Commentary).

“Repent, therefore - Here we may remark:

- (1) That Simon was at this time an unconverted sinner.
- (2) that the command was given to him "as such."
- (3) that he was required to "do the thing"; not to wait or seek merely, but actually to repent.
- (4) that this was to be the "first step" in his conversion. He was not even directed to "pray" first, but his first indispensable work was to "repent"; that is, to exercise proper sorrow for this sin, and to "abandon" his plan or principle of action.

prayer will not be acceptable or heard unless the sinner comes "repenting"; that is, unless he regrets his sin, and "desires" to forsake it. Then, and then only, will he be heard” (Barnes’ Notes).

“Research: Peter and Simon. . .” continued

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.