

I. Text: Acts 8:26-40 ²⁶ But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) ²⁷ So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, ²⁸ and he was returning and sitting in his chariot, and was reading the prophet Isaiah. ²⁹ Then the Spirit said to Philip, "Go up and join this chariot." ³⁰ Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" ³¹ And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. ³² Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. ³³ "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." ³⁴ The eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself or of someone else?" ³⁵ Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. ³⁶ As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" ³⁷ And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." ³⁸ And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. ³⁹ When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. ⁴⁰ But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.

What principles of good, faithful, and Biblical evangelism do you see Philip modeling here in Acts 8:26-40 that you/we can imitate and practice in our calling to be faithful to share the gospel/obey the Great Commission (Mt. 28:18-20, Mark 16:15, Luke 24:47, John 15:27/ 20:31, Acts 1:8)? Can you think of other Scriptures that command all Christians to evangelize?

II. Introduction: How can we be more faithful in evangelism... as a person, as a family, as a church family? Quotes on faithful evangelism:

"We do not fail in our evangelism if we faithfully tell the gospel to someone who is not subsequently converted; we fail only if we do not faithfully tell the gospel at all." – Mark Dever
"To be a missionary you don't have to cross the sea, you just have to see the cross." – Mark Cahill (The One Thing You Can't Do In Heaven)
"I would sooner bring one sinner to Jesus Christ than unravel all the mysteries of the divine Word, for salvation is the one thing we are to live for. – Charles Spurgeon
(the following are other quotes by Spurgeon on evangelism)

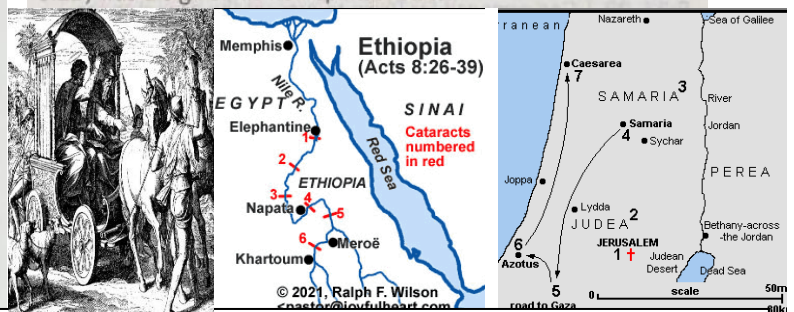
- "Every Christian is either a missionary or an imposter."
- "I well remember distributing them in a town in England where tracts had never been distributed before, and going from house to house, and telling in humble language the things of the kingdom of God. I might have done nothing, if I had not been encouraged by finding myself able to do something ... [Tracts are] adapted to those persons who have but little power and little ability, but nevertheless, wish to do something for Christ. They have not the tongue of the eloquent, but they may have the hand of the diligent. They cannot stand and preach, but they can stand and distribute here and there these silent preachers ... They may buy their thousand tracts, and these they can distribute broadcast."
- Let each one of us, if we have done nothing for Christ, begin to do something now. The distribution of tracts is the first thing.
- Do you want arguments for soul winning? Look up to Heaven and ask yourself how sinners can ever reach those harps of gold and learn their everlasting song, unless they have someone to tell them of Jesus, who is mighty to save. But the best argument of all is to be found in the wounds of Jesus. You want to honor Him, you desire to put many crowns upon His head, and this you can best do by winning souls for Him. These are the spoils that He covets, these are the trophies for which He fights, these are the jewels that shall be His best adornment.

Do you have any favorite or memorable quotes on evangelism?

Dr. David Jeremiah – good summary and transition from Simon the Sorcerer to the Ethiopian Eunuch

8:26, 27 | Philip, the first evangelist, was seeing incredible fruit from his ministry in Samaria (8:5), yet when an angel told him to go elsewhere, Philip obeyed the Lord in Abraham-like fashion—he set out not knowing where or why. Such is the nature of true obedience to God.
8:27-29 | God arranged for Philip to present the gospel to the Ethiopian eunuch. His title and the passage indicate that he was both an important official and a true eunuch.
8:27 | The Ethiopian had traveled about 1,200 miles to reach Jerusalem—although we know nothing of his spiritual background except that he apparently wanted to worship the God of Israel. The irony is that Jewish law would prohibit a eunuch from participating fully in the life of the temple, even if he truly desired to convert (Deut. 23:1). Here we see yet another example of the message of hope being for all people, not just faithful Israel.
8:30-35 | The Ethiopian was reading the classic passage from Isaiah on the Suffering Servant of Israel, the Messiah (Isa. 53:6, 7). Philip explained the prophet was talking about Jesus, whose work of redemption is the thread that runs throughout the Bible. There is no better passage in the OT with which to introduce someone to Jesus Christ.

8:36, 37 | This scene and Philip's answer (If you believe with all your heart, you may be baptized) confirm the NT pattern for baptism: it is for those who have professed faith in Christ.
8:38 | The immersion (Grk., baptizo) of baptism symbolizes being buried in death with Christ; coming up out of the water is a picture of being raised to life with Christ (Rom. 6). Baptism illustrates the new life that comes only by faith.
8:39, 40 | The Ethiopian's joy (a manifestation of the Spirit; Gal. 5:22) was a sign of his new spiritual state.



God is faithful to get the gospel to those who are earnestly seeking Him – how was the Ethiopian seeking so that God sent Philip to share the gospel with him? Did you know that God commands people to seek Him numerous times in the Bible...consider how Cornelius seeking (praying and giving) – God sends Peter (Acts 10:34-35), Lydia seeking (worshipping), God sends Paul (Acts 16:14), and the patriarchs all seeking and finding God by faith (Heb. 11:6). So how do we reconcile Romans 3:11 - no one seeks after God) (clue Paul is paraphrasing Psalm 14:2) with the repeated command and promise...If you seek him, God will be found by you (Deuteronomy 4:29; Jeremiah 29:13; Matthew 7:7; Acts 17:27; James 4:8)?

III: Main Points (Philip from Scripture preached Jesus to him (8:35) - 30 Truths about Jesus from Isaiah 53:

Isa. 52:13-53:12 ^{52:13} Behold, My servant will prosper, He will be high and lifted up, and greatly exalted. ¹⁴ Just as many were astonished at you, My people, So His appearance was marred more than any man, And His form more than the sons of men. ¹⁵ Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand. **53:1** Who has believed our message? And to whom has the arm of the LORD been revealed? ² For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. ³ He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. ⁴ Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. ⁵ But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. ⁶ All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. ⁷ He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. ⁸ By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the

stroke was due? ⁹ His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. ¹⁰ But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. ¹¹ As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. ¹² Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

- (52:13) **Jesus** will be glorified and ultimately prosper/be victorious – He will be high and lifted up and greatly exalted.
- (52:14) **Jesus** will suffer beyond recognition – His physical appearance was marred more than any other.
- (52:15) **Jesus** will forgive sinners regardless of nationality - sprinkle (cleanse by His blood) many nations.
- (53:1) **Jesus** will be rejected in His first coming - not initially be believed or accepted by His own people – or for that matter received initially in the world – He came to own (Jews) His own received Him not – light came into the darkness, but men loved darkness rather than light.
- (53:2) **Jesus** incarnation, birth, and childhood were of very humble beginnings – He grew up very poor/ unregarded and insignificant (tender - baby, parched – poor socio economic upbringing) ... no stately/majestic appearance – his looks were normal – he didn't have a glow, GQ looks, muscle man strength, or a halo around his head like most renaissance artists depict – and he wasn't white with blond hair nor black – nor do we know for sure he had long hair, nor do we know that he had blue or red sash robe thing as most Sunday School artist depict the American version of Jesus. He was a Jew, likely darker complected and had a beard (that was ripped out), and had a simple outer cloak and under garment for clothes (that was gambled for) – other than we don't know what Jesus looked like – so you would not be able to see Jesus passing by and just by his looks say – there is the God Man!
- (53:3) **Jesus** was utterly rejected and even despised by men/His own creation (seen as a dreamer, blasphemer, agent of Satan, rebel/threat against Rome, etc.) (reminds me of Lord, Liar, Lunatic – most think Jesus is a liar or lunatic rather than Lord)
- (53:3) **Jesus** had many sorrows in His life – He bore the weight of every sin – talk about sorrow – or perhaps Jesus had many sorrow/tragedies in his life (we know Joseph his early father likely died, we know all his siblings including 4 brothers and sisters did not believe in him. We know he had to move from place to place for 3 years of public ministry while many hated him and were seeking to kill him (not an easy life)
- (53:3) **Jesus** was hated and tortured by evil men – He so beaten, marred, tortured on the cross that we get a word – excruciating pain (lit. out of the cross) so that people could not look on him while he was suffering but hid their face from the horror. - so Isaiah says he was despised/rejected or not esteemed by men seems understated by all we know from Scripture.
- (53:4) **Jesus** was our substitute – He bore OUR sins/was punished for our crimes/idolatry/rebellion against God – He was not the punishment for His sins or His own crimes (we know he was innocent like Pilate declared and was absolutely sinless as Scripture declares) but bore our griefs and sorrows because of sin on the cross. (meaning of substitutionary atonement)
- (53:4) **Jesus** was cursed of God – He ironically viewed by sinful men as smitten, afflicted, cursed by God – as Galatians 3:13 says Cursed is any man who dies/ hangs on a tree – dies by crucifixion.
- (53:4) **Jesus** endured the wrath of God on our behalf – He was not only the sin bearer, He became sin (treated as a sinner by God) so we could be righteous, was briefly forsaken by God the Father in bearing the full justice and wrath of God for OUR SINS– perhaps the greatest thing Jesus endured and did for us.
- (53:5) **Jesus** was stabbed/pierced as part of His crucifixion – He was as a human sacrifice who suffered by being stabbed multiple times and ways (hands, feet, side) for OUR transgressions (Psalm 22:16, John 19:34).
- (53:5) **Jesus** was crushed/killed by God for OUR iniquities.
- (53:5) **Jesus** was punished/chastened by God in order to bring OUR peace with God.
- (53:5) **Jesus** was wounded (literally striped for OUR healing with God –whipped/scourged so severely that not only were deep lacerations all over his body, but likely ribbons of flesh were ripped off not only producing massive bleeding but exposing gaping wounds/exposed flesh
- (53:6) **Jesus** bore on himself (on his own fleshy body – 1 Peter 2:24, 3:18) the iniquities of US ALL so we can be reconciled to God - strong verse against limited atonement view that Christ only died for the elect – in context Isaiah is saying Jesus died for all Jews and bore the sin of all Jews – even though we know not all Jews will be saved (we deny universal atonement) as out of God's sovereignty Christ died for everyone sins but He also decreed that it will only be applied/credited to those who repent and believe in Jesus as Lord! This is where the thoughts/speculations arise that the unforgiveable sin/sin leading to death in 1 John 5 is not suicide but is blaspheming the Holy Spirit by refusing God's ONLY available means of salvation provided exclusively through Jesus Christ and His shed blood on the cross. This fits with many parts of Scripture – that the blood is not wasted on unbelievers as they are not killed just like us the first time they sin, God desires NONE to perish, but ALL to repent and come to a knowledge of the truth/gospel, and even raises unbelievers from the dead only for them not be found in the lamb's book of life (those who rejected Jesus and His gospel) and therefore are cast into Hell/the Lake of Fire – as the rejected blood is likely the basis for their just condemnation – they refused the truth so as to be saved (2 Thess. 2:10), rejecting the only Master who bought them (2 Peter 2:1).
- (53:7) **Jesus** was silent before his accusers like a lamb before slaughter - even when He was being oppressed/afflicted with 4 unjust nighttime sham trials with many false witnesses. Jesus was the Lamb of God who takes away the sin of the world – slaughtered as a human sacrifice.
- (53:8) **Jesus** was taken away (could refer to His arrest by man's unjust judgment and sentenced to DIE – or cut off from the land of the living (Jesus' physical death) – why – for my people (in context Israel, but from all of Scripture for ALL the world – every person who has ever lived) – some translations – for whom was the stroke due (justified) it wasn't him but Israel for its sin/rebellion against God and us – everyone's sin, selfishness, pride and rebellion against God.
- (53:9) **Jesus** was buried by two rich men - Joseph of A. and Nicodemus
- (53:9) **Jesus** was absolutely sinless - by prophecy (here) in practice (no one could prove him guilty of sin), and my many NT Scriptures (one of the most neglected and yet attacked doctrines – the sinless perfection of Christ – because it has everything to do with the deity of Christ)
- (53:10) **God the Father (Yahweh** – the personal name of God) was pleased to crush Jesus and put Him to grief/pain (obligated by His perfection, justice, unalterable holy character) to judge and punish all sin – and He choose to punish Jesus in our sted/place.
- (53:10) **Jesus** was a guilt offering (see purpose/background of guilt offerings in the O.T. - Lev. 5-7) to God (why does it say His soul?)
- (53:10) **Jesus** will be resurrected – see His seed, prolong His days (could this refer to His ascension – see His disciples again, the good pleasure of the God succeeded in/through His hand through His Apostles and still succeeding through His church?
- (53:10) **God the Father's/Jesus'** ultimate will and victory shall be accomplished - Yahweh's will - will succeed/be achieved in His hand /because of Him Jesus
- (53:11) **Jesus** was in total anguish/agonny not only in His body but in soul/spirit bearing man's sin, being crushed (dying) forsaken (feeling separated), viewed or treated as sin by His Father whom He is One with as God (this blows the mind)
- (53:11) **Jesus** is alive – He will see (be alive) and be satisfied.
- (53:11) **Jesus** is called many divine titles – two here: Righteous One and My servant (Yahweh's servant) who is the source and distributor of God's knowledge – and out of the knowledge of God, specifically His gospel (good news plan to rescue, redeem undeserving sinners – all of us) He will justify the many (multitudes will be saved, but not everyone – no universal salvation) by bearing their iniquities/our sins.
- (53:12) **Jesus** is the greatest man ever (not famous politicians, military leaders, movie stars, sport goats, or modern influencers claiming to be great and seeking self-glory. They are only great sinners who all will one day bow before King Jesus, the Son the God - He is the Man! The Son of Man who will be rewarded and have ultimate victory when God gives him the spoils of the strong because of His self-sacrifice – pouring out His soul to death.
- (53:12) **Jesus** was regarded as a criminal – numbered with the transgressors – killed with two other criminals (they both guilty but He innocent – taking guilty and murderous Barabbas place as third capital punishment criminal.
- (53:12) **Jesus** saves and intercedes – He bore/took on/paid for the sins of many (multitudes). He also is our intercessor – He interceded for sinners on the cross – Father please forgive them for they know not what they do... as well as remains to intercede for us in accordance with God's will (Romans 8:34)



What are the truths about Jesus from Is.53 that you would share with a seeker willing to investigate Scripture/Biblical Christianity?

IV. Conclusion/Summary

Visiting the Bible Museum last year (2022) I asked the Jewish man who was copying the TNK (3 divisions of the Hebrew Bible: Torah (Law/Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings))...What do you think about Isaiah 53? Who do you think the suffering servant was/is? His answer (the nation of Israel, or we don't know)...my answer – **how can Isaiah 53 be anyone other than Jesus?** (he kindly said he was aware that the Christian position)

IV. Application: Matt. 28:18-20, Acts 22:16, 1 Peter 3:18-22

Are you rounding the bases of Biblical obedience? (1st base – Become a Christian/disciple, 2nd base – Get

baptized/identify with Christ and other believers, 3rd base – become a Church member seeking to progressively obey *everything* your new Lord Jesus commands, and waiting/hoping for home base/Jesus' coming Kingdom/Heaven.





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FOLLOWERS OF JESUS SEEKING TO...

LOVE GOD SUPREMELY

Matthew 22:37-38 ³⁷ And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND." ³⁸ "This is the great and foremost commandment.

SERVE PEOPLE SINCERELY

Matthew 22:39 ³⁹ "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

John 13:34-35 ³⁴ "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵ "By this all men will know that you are My disciples, if you have love for one another."

REACH THE LOST URGENTLY

Matthew 28:19-20 ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Acts 8:26-40

26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) 27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go up and join this chariot." 30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"



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THE ACTS OF THE APOSTLES

- “The Acts of the Lord Jesus through his people by the Holy Spirit for the accomplishment of the Father’s purposes.”

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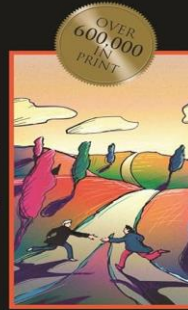
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— MARK DEVER

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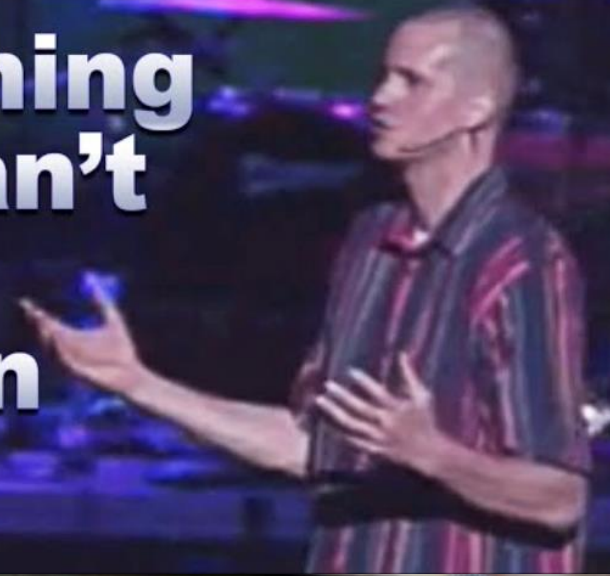


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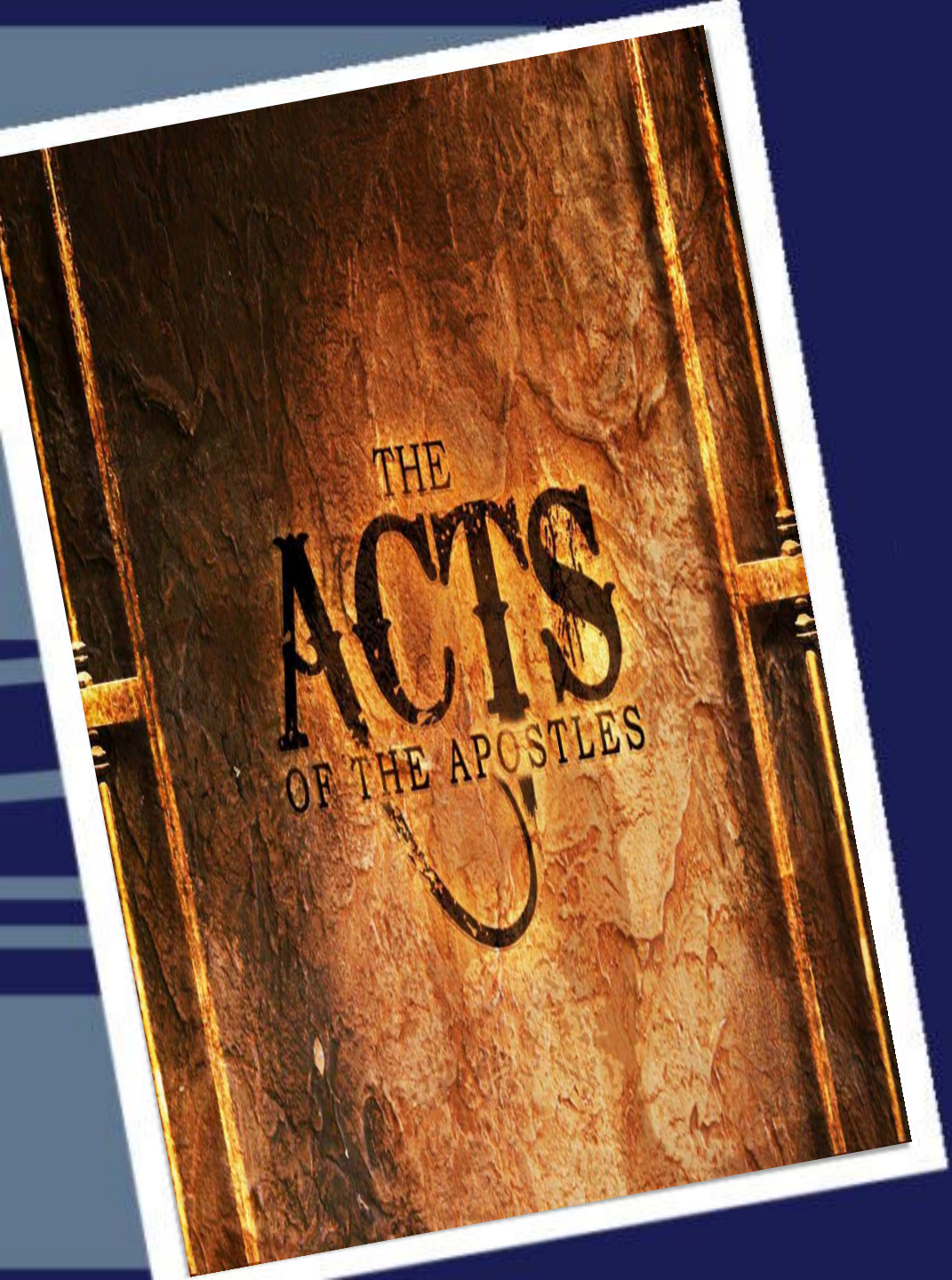
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QUOTES ON EVANGELISM BY CHARLES SPURGEON

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- “I well remember distributing them in a town in England where tracts had never been distributed before, and going from house to house, and telling in humble language the things of the kingdom of God. I might have done nothing, if I had not been encouraged by finding myself able to do something ... [Tracts are] adapted to those persons who have but little power and little ability, but nevertheless, wish to do something for Christ. They have not the tongue of the eloquent, but they may have the hand of the diligent. They cannot stand and preach, but they can stand and distribute here and there these silent preachers ... They may buy their thousand tracts, and these they can distribute broadcast.”
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- Do you want arguments for soul winning? Look up to Heaven and ask yourself how sinners can ever reach those harps of gold and learn their everlasting song, unless they have someone to tell them of Jesus, who is mighty to save. But the best argument of all is to be found in the wounds of Jesus. You want to honor Him, you desire to put many crowns upon His head, and this you can best do by winning souls for Him. These are the spoils that He covets, these are the trophies for which He fights, these are the jewels that shall be His best adornment.
- I would sooner bring one sinner to Jesus Christ than unravel all the mysteries of the divine Word, for salvation is the one thing we are to live for.



Review



BOOK *of* ACTS

Outline of Acts

I. **Jerusalem (1:1–8:4)**

- A. The beginning of the church (1:1–2:47)
- B. The expansion of the church (3:1–8:4)

II. **Judea and Samaria (8:5–12:25)**

- A. The witness to the Samaritans (8:5–25)
- B. The conversion of a Gentile (8:26–40)
- C. The conversion of the apostle to the Gentiles (9:1–31)
- D. The witness to the Gentiles (9:32–12:25)

III. **The remotest part of the earth (13:1–28:31)**

- A. The first missionary journey (13:1–14:28)
- B. The Jerusalem council (15:1–35)
- C. The second missionary journey (15:36–18:22)
- D. The third missionary journey (18:23–21:16)
- E. The journey to Rome (21:17–28:31)

- MacArthur, J. F., Jr. (1994). (Vol. 1, p. 6). Moody Press.

Introduction: The history of Baptism

1. Jewish Proselyte Baptism – conversion to Judaism (commitment to something new) (Dt. 21:10-14, Ruth 1:16, Esther 8:17)
2. Jewish Ceremonial Cleansing (Mikveh) – Acts 21:26 - preparation for worship (show a clean heart for God) (Ex. 19:10, Lev. 8:6, 16:4, Num. 19, 31:21-24, 1 Kings 7:23, 2 Chron. 4:2)
3. John the Baptist – Baptism of repentance (change of mind and action - I am a sinner / I need & by faith receive God's forgiveness) (Mark 1:4)
4. Jesus baptism by John the Baptist – obedience to God's mission of substitutionary atonement (to fulfill all righteousness- Mt 3:15) also inauguration of his public ministry (Mt. 3:13-17) (start of something new)
5. Jesus baptism into suffering at the cross (Luke 12:50), specifically His blood (Eph. 1:7, 1 John 1:7, Rev. 1:5) is what saves us from God's wrath (Romans 5:8-10), and the baptism that saves us (1 Peter 3:18-22)
6. Believer's Baptism (spiritual) indwelling of the Holy Spirit (Acts 10:44-47)
7. Believer's Baptism (physical) immersion in water - identification with Jesus and other believers ("I am a Christian" – I believe and belong to Jesus and His church) (10 examples of believer's baptism in Acts – Acts 2:41, 8:12, 8:13, 8:35-38, 9:18, 10:48, 16:14-15, 16:33, 18:8, 19:1-17)



Overall compelling reasons/conclusion why Simon was an example of a false conversion/false baptism and therefore a false convert/pseudo believer

- ▶ a. The text never says he (Simon) received the Holy Spirit– and the indwelling Spirit is God's mark that someone truly belongs to Him as His own possession. A+B=C (no fruits or change by the Spirit = no indwelling of the Holy Spirit = no indwelling Spirit and thus no salvation (no genuine repentance and faith in Jesus as Lord) [Ephesians 1:13–14](#), [Titus 3:5–7](#), [Romans 8:9–17](#)
- ▶ b. The text indicates that Simon's heart is not right before God and the NEW COVENANT is all about regeneration, being born again with a new heart that loves, obeys, and progressively follows and worships Jesus as Lord! [Ezekiel 11:19–21](#), [36:23–29](#), [Jeremiah 31:31–34](#)
- ▶ c. The text indicates that Simon is bound/enslaved to sin and Romans 6, 2 Cor 5, and 1 John are very clear that a Christian can't be a slave to sin (we can greatly struggle with sin, even grieve the Holy Spirit ([Eph. 4:30](#)) so we constantly are confessing our sins ([1 John 1:9](#)), but we can't be bound/enslaved to sin as was true before our conversion and seen by an unrepentant heart that habitually/continually walks/lives in a pattern of sin (dead in sin/ dead spiritually – [Eph. 2:1](#)) [Romans 6:1–18](#), [1 John 1:5–9](#), [2:3–6](#), [15–17](#), [3:7–10](#), [4:15–17](#), [5:1–4](#), [18–21](#)

– I believe every ministry has some false confessions/baptisms (TBC has had its share) because men can deceive men but never fool God – mere men like us cannot fully see or perfectly know the heart – but God does – He sees it all, knows it all, and will perfectly judge it all...so He warns us/everybody who claims to be a Christian in [Mt. 7:21–23](#) and [Heb. 4:11–13](#)

21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. 22 Many will say to Me on that day, 'Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many [fn]miracles?' 23 And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

11 Therefore let us be diligent to enter that rest, lest anyone fall into the same example of disobedience. 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are [fn]uncovered and laid bare to the eyes of Him to whom we have an account *to give*.

The Rest of the Story...

- ▶ John MacArthur in his book “The Truth War” (2007 Thomas Nelson) writes concerning Simon the Sorcerer... “Apostasy is someone who has received the light but not the life, the seed but not the fruit, the written Word but not the living Word, the truth but not a love for the truth... Acts 8:9-25 gives a classic biblical example of how apostasy can occur. There we meet Simon, a magician who, according to Luke, had made his reputation by astonishing the people of Samaria with “sorcery” (most likely by sleight of hand), claiming he was someone great and powerful. In other words, Simon was a professional con artist. According to Luke, the people of Samaria believed Simon’s tricks were wrought by “the great power of God (v.10).”
- ▶ But when the gospel came to Samaria, everything changed. Verses 12-13 say, “When the Samaritans believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. Then Simon himself also believed, and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.”
- ▶ We can be certain that Philip’s message was a clear, complete, accurate, faithful presentation of the gospel of Jesus Christ. People – evidently lots of them – were being baptized. Philip was having a profound evangelistic impact among the Samaritans, and the gospel reverberated so deeply into the community that even Simon the magician “believed.”
- ▶ How authentic Simon’s faith at first *appeared* is seen in the fact that he was baptized and “continued with Philip” and was amazed at what he saw. Signs and wonders (truly great miracles, not tricks) were taking place, and Simon was genuinely astonished...he saw plainly and understood immediately that Philip was no cheap grifter. He could see right away that Philip’s message was truth and Simon’s initial response was all positive. At least on the superficial level “he believed.” That is, when he saw the truth and understood it, he didn’t reject it outright.
- ▶ But verses 18-19 tell us, “When Simon saw that through the laying of the apostle’s hands the Holy Spirit was given, he offered them money, saying “Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.” Apparently, when the apostles laid hands on the new believers in Samaria, there was some visible manifestation of the Holy Spirit’s coming to that person. In all likelihood, the Samaritan converts spoke in tongues miraculously (not with mere gibberish, but in known, recognizable languages) just as the first believers at Pentecost had. The outpouring of languages would have been a clear sign that the Samaritans were receiving the same Holy Spirit on the same terms as the original Jewish believers, lest there be a division in the church. When Simon witnessed such a wondrous sign, he desperately wanted the power to perform that miracle at will.

JOHN
MACARTHUR

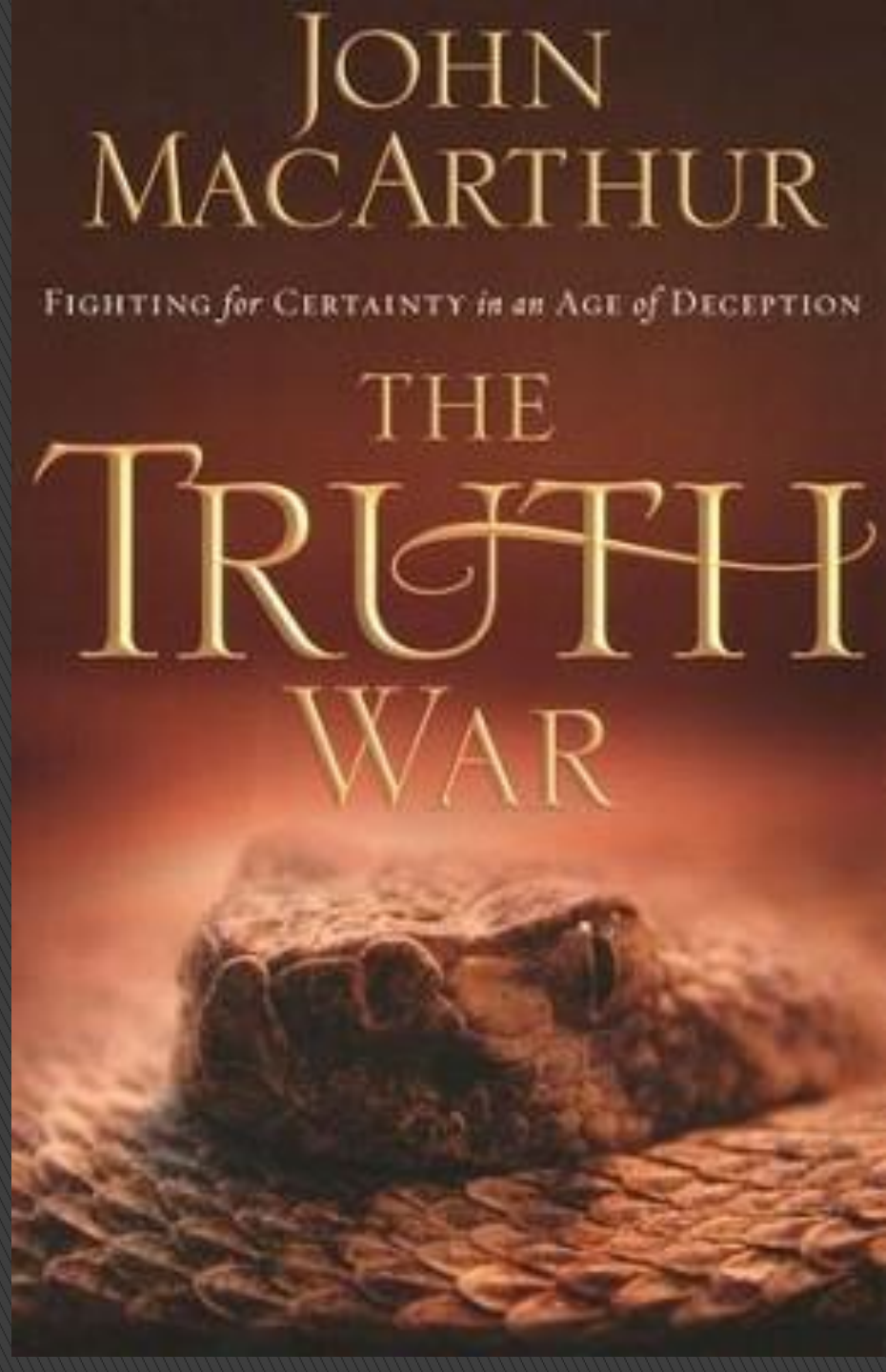
FIGHTING for CERTAINTY in an AGE of DECEPTION

THE
TRUTH
WAR



The Rest of the Story...

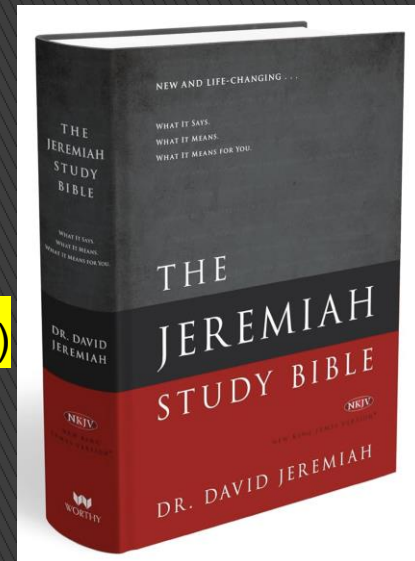
- ▶ Remember, Simon had believed, been baptized, continued with Philip, observed all the signs, and was constantly and positively amazed. By all outward appearances, his faith seemed authentic. But Peter said to him, “Your money perish with you, because you thought that the gift of God could be purchased with money!” (v.20). Peter clearly regarded Simon’s request as evidence that the magician was not a real believer at all. “You have neither part nor portion in this matter, for your heart is not right in the sight of God.” (v. 21). That, by the way, is known as the *direct* method of confronting an apostate. Notice that in Peter’s subsequent call for Simon’s repentance, the apostle speaks of forgiveness in almost hypothetical terms, suggesting that Simon’s sin was so serious that it might not even be forgivable: Repent therefore of this your wickedness, and pray to God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity” (vv. 22-23).
- ▶ Simon pleaded for Peter to pray for him, “that none of the things which you have spoken may come upon me” (v.24). He was obviously shaken and terrified by Peter’s rebuke – for the moment, at least. Simon’s sense of dread at the prospect of his own apostasy does not seem to have lasted long. Apparently, he fell away from Christ forever that very day. He is never again mentioned by Luke (or anywhere else in the Biblical record). But Justin Martyr, an apologist of the early church who was himself a Samaritan and who lived barely a generation after Simon’s time, recorded some details about Simon, and there is no reason to doubt Justin’s account. He says Simon was from the Samaritan village of Gitta. Justin and Irenaeus (close contemporary of Justin’s and fellow apologist) both record that Simon began one of the very first quasi-Christian cults.
- ▶ According to Irenaeus, the magician borrowed biblical terminology and adapted them to various myths that he invented about himself – including the blasphemous claim that Simon himself was the true God incarnate. Simon is regarded by many early church historians as the founder of the first full-fledged gnostic sect. He is known in church history as Simon Magus, and from his name is derived the term *simony*, the practice of selling ecclesiastical offices for money. No one is more dangerous to the Christian faith than an aggressive apostate. The career of Simon gave early proof of that.



Dr. David Jeremiah Study Bible (Worthy Publishing, pp. 1501)

“Simon was a practitioner of the occult who had attracted a following in Samaria through self-promotion. In truth, he was an agent of Satan out to disrupt the spread of the gospel. History reveals that Simon’s faith was not genuine; he was just amazed by Philip’s miracles. Simon became known as Simon Magus and was a leading heretic in the 2nd century. Mentioned in the writings of of the early church as one who claimed to be the incarnation of the highest god, he was ultimately the father of the biggest threat Christianity faced in the first 200 (and beyond) years of its life – Gnosticism.” (Gnosticism was a heretical movement that taught that the world was created and ruled by a lesser divinity, that the material or physical world was evil, so that a secret/mystical/esoteric insight or knowledge – a gnosis through illusion and enlightenment greater or in addition to Christ and the Scripture was need and necessary. Therefore, they denied Christ was fully human but rather a spirit of the remote supreme divine that provides redemption of the human spirit.)

What are some modern forms of Gnosticism (secret/man made forms of knowledge) that are attacking or infiltrating the church today?



8:1, 2 | **Saul** did not directly participate in the stoning of Stephen, but he was in agreement with it. Saul was a self-confessed leader in the **great persecution . . . against the church** (9, 22, 26), which was so intense that people fled Jerusalem for safety to towns in **Judea and Samaria** and beyond (John 16:2).

8:1 | Stephen's death jumpstarted the persecution that sent the church into the world with the gospel of Jesus (8:4). This

8:3 | The word **havoc** is rare; it was used in secular Greek literature to refer to the ravages of a wild boar. Picture Saul tearing through the streets of Jerusalem, breaking into homes, pulling people out and dragging them off to prison, intent on ridding Jerusalem of every last Christian (1 Cor. 15:9; Gal. 1:13; Phil. 3:6).

8:4 | This was the beginning of the missionary movement. God used the persecution that people intended for evil to evangelize the world.

8:5 | **Philip** was one of the original seven deacons appointed by the apostles (6:5). He was designated as an evangelist by the early church, the only one in Scripture to be so called (21:8).

8:9-13 | Satan tried money (in the case of Ananias and Sapphira) and murder (in the case of Stephen) as a means of stopping the

church. **Simon** was a practitioner of the occult who had attracted a following in Samaria through self-promotion. In truth, he was an agent of Satan out to disrupt the spread of the gospel.

8:13 | History reveals that Simon's faith was not genuine; he was just **amazed** by Philip's **miracles**. Simon became known as Simon Magus and was a leading heretic in the second century. Mentioned in the writings of the early church as one who claimed to be the incarnation of the highest god, he was ultimately the father of the biggest threat Christianity faced in the first 200 (and beyond) years of its life—Gnosticism.

8:14-17 | With this journey to **Samaria**, the long-separated Jews and Samaritans were brought together as fellow believers because of God's desire to unify the church. If the Samaritans had **received** this special anointing of **the Spirit**, immediately when they believed, they would have found Christ without finding fellowship with the Jewish believers. The Acts era was a never-to-be-repeated time of transition in the life of the church.

8:18, 19 | Simon exhibited the same mindset that Judas had: putting a material price on spiritual realities. Jesus was worth 30 pieces of silver to His betrayer (Matt. 26:15); Simon was seeking the market value of the power of the Holy Spirit.

8:20-24 | **Peter** spoke harshly in order to deal quickly with this sa-

tanic attempt to commercialize the kingdom of God. Simon could not truly believe without renouncing his carnal perspective. Whether Simon was moved spiritually or was just fearful is uncertain (Jer. 17:9).

8:26, 27 | Philip, the first evangelist, was seeing incredible fruit from his ministry in Samaria (8:5), yet when an angel told him to **go** elsewhere, Philip obeyed the Lord in Abraham-like fashion—he set out not knowing where or why. Such is the nature of true obedience to God.

8:27–29 | God arranged for Philip to present the gospel to the Ethiopian **eunuch**. His title and the passage indicate that he was both an important official and a true eunuch.

8:27 | The Ethiopian had traveled about 1,200 miles to reach **Jerusalem**—although we know nothing of his spiritual background except that he apparently wanted to **worship** the God of Israel. The irony is that Jewish law would prohibit a eunuch from participating fully in the life of the temple, even if he truly desired to convert (Deut. 23:1). Here we see yet another example of the message of hope being for all people, not just faithful Israel.

8:30–35 | The Ethiopian was **reading** the classic passage from **Isaiah** on the Suffering Servant of Israel, the Messiah (Isa. 53:6, 7). Philip explained the prophet was talking about **Jesus**, whose work of redemption is the thread that runs throughout the Bible. There is no better passage in the OT with which to introduce someone to Jesus Christ.


8:36, 37 | This scene and Philip's answer (**If you believe with all your heart, you may** be baptized) confirm the NT pattern for baptism: it is for those who have professed faith in Christ.

8:38 | The immersion (Grk., *baptizo*) of baptism symbolizes being buried in death with Christ; coming up out of the water is a picture of being raised to life with Christ (Rom. 6). Baptism illustrates the new life that comes only by faith.

8:39, 40 | The Ethiopian's joy (a manifestation of the Spirit; Gal. 5:22) was a sign of his new spiritual state.







Today's
Sermon Title:

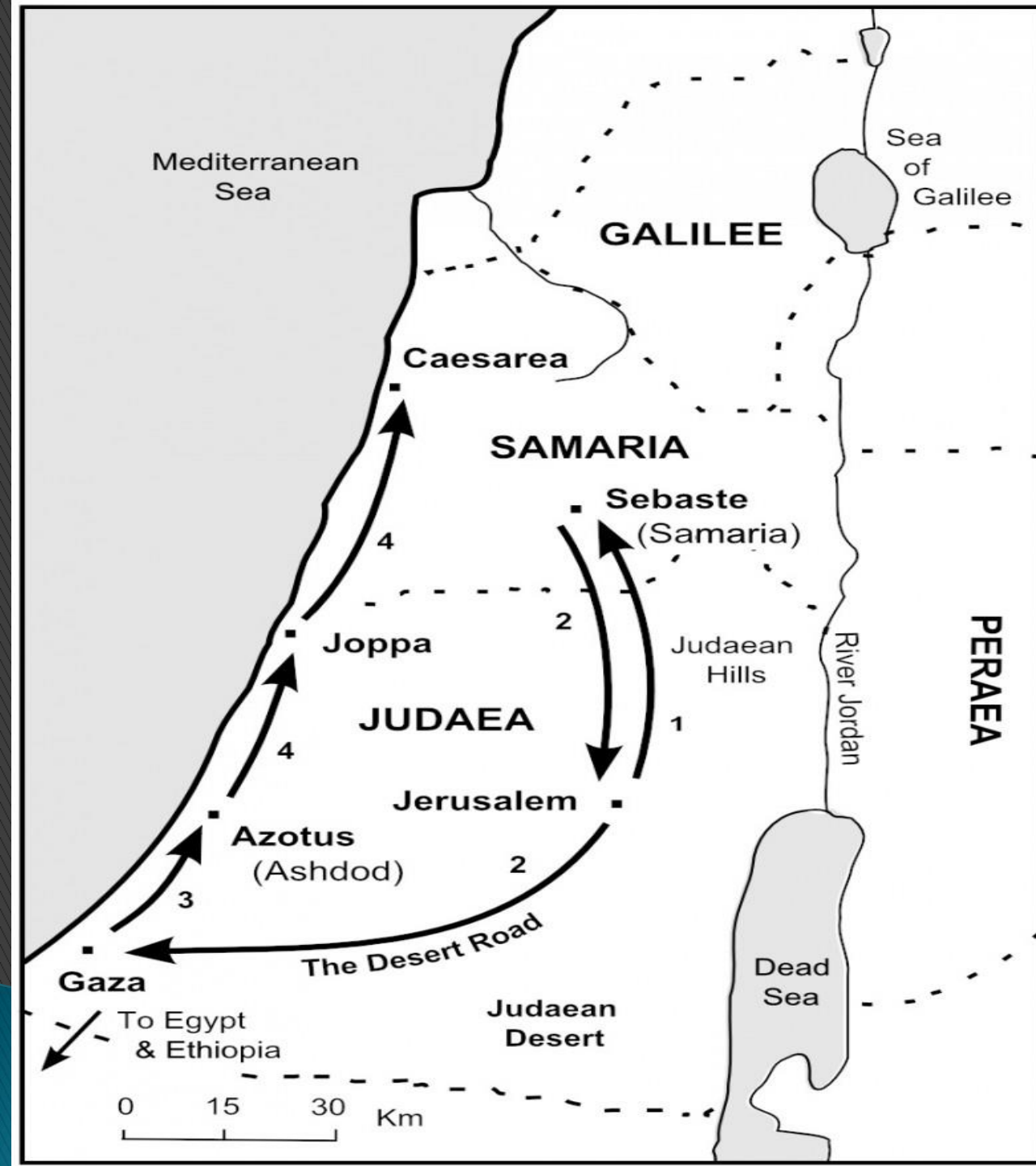
“The Gospel of Jesus”

(Isaiah 53 explained to the Ethiopian Eunuch)

Acts 8:26–40

Acts 8 – Philip the Evangelist travels to proclaim Jesus

- ▶ Acts 21:8–9 ⁸ On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. ⁹ Now this man had four virgin daughters who were prophetesses.



Acts 8

A Burial and a Baptism



Ephraim in Samaria

They were all scattered throughout the regions of Judea and Samaria (Acts 8:1).

Believers who fled to the north could have found refuge in the village of Ephraim, a town where Jesus and his apostles once retreated ([John 11:54](#)). Pictured here is the modern village of Taybe, a possible location for Ephraim.



The Road to Gaza

Rise and go toward the south to the road that goes down from Jerusalem to Gaza (Acts 8:26).

This passage does not give us additional details about the road Philip took. However, the Roman road shown here, which travels down the Hushah (Husan) ridge from [Bethlehem](#) to the [Elah Valley](#), would probably have provided the most direct route.

The Eunuch's Baptism

And as they were going along the road, they came upon some water (Acts 8:36).

Tradition identifies the spring of Haniyeh with the place where Philip baptized the Ethiopian eunuch. The spring is located on the southwest side of Jerusalem, that is, towards Gaza, but the Book of Acts does not provide specific information as to where along this route the meeting occurred.





Philip in Azotus

But Philip found himself at Azotus (Acts 8:40).

Azotus was the first-century name of the city previously known as Ashdod. This view shows sand dunes south of the modern Israeli city of Ashdod. Depending on where Philip met the eunuch, the Spirit may have brought him to Azotus from a southward or an eastward direction.

II. The Contrast between the baptism of Simon the Sorcerer and the Ethiopian Eunuch.

1. (Acts 8:25–27) Here we see 3 positive descriptions that true Christians are or should be focused and faithful in EVANGELISM.

a. Of Peter and John – they went back to Jerusalem only *after* solemnly testifying and speaking the word of the Lord

b. Of Peter and John – even on their way back to Jerusalem they were preaching the gospel in the many villages of the Samaritans

c. Of Philip – an angel directs him to travel a certain direction and on a certain road in order to instruct him with a man who is seeking God (came to Jerusalem to worship) and searching (reading the Scriptures – specifically Isaiah 53 – prophecy how the Messiah would first suffer and bear the sins of His people).

II. The Contrast between the baptism of Simon the Sorcerer and the Ethiopian Eunuch.

2. (Acts 8:27–31) What we learn about Philip – He was faithful

- a. He faithfully got up and went at the prompting of the angel
- b. The Spirit also said “Go up and join this chariot” so he did – he RAN up
- c. He heard him reading Scripture and asked a great interrogative question leading towards the gospel “do you understand what you are reading”
- d. He preached **Jesus** to him by using the **SCRIPTURE** (Isaiah 53)

Translation/Transliteration of Isaiah 53

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

The Exalted Servant

52:13 Behold, My Servant will prosper;
He will be high and lifted up and greatly exalted.

52:14 Just as many were appalled at you, My people,
So His appearance was marred more than any man
And His form more than the sons of men.

52:15 Thus He will sprinkle many nations,
Kings will shut their mouths on account of Him;
For what had not been told them they will see,
And what they had not heard they will understand.

1. **Jesus** will be glorified and ultimately prosper/be victorious – He will be high and lifted up and greatly exalted

2. **Jesus** will suffer beyond recognition – His physical appearance was marred more than any other

3. **Jesus** will forgive sinners regardless of nationality – sprinkle (cleanse by His blood) many nations

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

The Suffering Servant

53:1 Who has believed our report?
And to whom has the arm of Yahweh
been revealed?

53:2 For He grew up before Him
like a tender shoot,
And like a root out of parched ground;
He has no stately form or majesty
That we should look upon Him,
Nor appearance that we should
desire Him.

4. **Jesus** will be rejected in His first coming – not initially be believed or accepted by His own people – or for that matter received initially in the world – He came to own (Jews) His own received Him not – light came into the darkness but men loved darkness rather than light

5. **Jesus** incarnation, birth, and childhood were of very humble beginnings – He grew up very poor/ unregarded and insignificant (tender – baby, parched – poor socio economic upbringing) ... no stately/majestic appearance – his looks were normal – he didn't have a glow, gk looks, muscle man strength, or a halo around his head like most renaissance artists depict – and he wasn't white with blond hair nor black – nor do we know for sure he had long hair, nor do we know that he had blue or red sash robe thing as most Sunday School artist depict the American version of Jesus. He was a Jew, likely darker complected and had a beard (that was ripped out), and had a simple outer cloak and under garment for clothes (that was gambled for) – other than we don't know what Jesus looked like – so you would not be able to see Jesus passing by and just by his looks say – there is the God Man!

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:3 He was despised
and forsaken of men,
A man of sorrows
and acquainted with grief;
And like one from whom
men hide their face
He was despised,
and we did not
esteem Him.

6. **Jesus** was utterly rejected and even despised by men/His own creation (seen as a dreamer, blasphemer, agent of Satan, rebel/threat against Rome, etc.) (reminds me of Lord, Liar, Lunatic – most think Jesus is a liar or lunatic rather than Lord)

7. **Jesus** had many sorrows in His life – He bore the weight of every sin – talk about sorrow – or perhaps Jesus had many sorrow/tragedies in his life (we know Joseph his early father likely died, we know all his siblings including 4 brothers and sisters did not believe in him. We know he had to move from place to place for 3 years of public ministry while many hated him and were seeking to kill him (not an easy life)

8. **Jesus** was hated and tortured by evil men – He so beaten, marred, tortured on the cross that we get a word – excruciating pain (lit. out of the cross) so that people could not look on him while he was suffering but hid their face from the horror. – so Isaiah says he was despised/rejected or not esteemed by men seems understated by all we know from Scripture.

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:4 Surely our griefs
He Himself bore,
And our sorrows
He carried;
Yet we ourselves
esteemed Him stricken,
Smitten of God,
and afflicted.

9. **Jesus** was our substitute – He bore OUR sins/was punished for our crimes/idolatry/rebellion against God – He was not the punishment for His sins or His own crimes (we know he was innocent like Pilate declared and was absolutely sinless as Scripture declares) but bore our griefs and sorrows because of sin on the cross. (meaning of substitutionary atonement)

10. **Jesus** was cursed of God – He ironically viewed by sinful men as smitten, afflicted, cursed by God – as Galatians 3:13 says Cursed is any man who dies/hangs on a tree – dies by crucifixion.

11. **Jesus** endured the wrath of God on our behalf – He was not only the sin bearer, He became sin (treated as a sinner by God) so we could be righteous, was briefly forsaken by God the Father in bearing the full justice and wrath of God for OUR SINS– perhaps the greatest thing Jesus endured and did for us.

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:5 But He was pierced through
for our transgressions,
He was crushed
for our iniquities;
The chastening
for our peace fell upon Him,
And by His wounds
we are healed.

12. **Jesus** was stabbed/pierced as part of His crucifixion – He was as a human sacrifice who suffered by being stabbed multiple times and ways (hands, feet, side) for OUR transgressions (Psalm 22:16, John 19:34),

13. **Jesus** was crushed/killed by God for OUR inequities

14. **Jesus** was punished/chastened by God in order to bring OUR peace with God

15. **Jesus** was wounded (literally striped for OUR healing with God –whipped/scorched so severely that not only were deep lacerations all over his body, but likely ribbons of flesh were ripped off not only producing massive bleeding but exposing gaping wounds/exposed flesh

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:6 All of us like sheep
have gone astray,
Each of us has turned
to his own way;
But Yahweh has caused
the iniquity of us all
to fall on Him.

16. **Jesus** bore on himself (on his own fleshly body – 1 Peter 2:24, 3:18) the inequities of US ALL so we can be reconciled to God – strong verse against limited atonement view that Christ only died for the elect – in context Isaiah is saying Jesus died for all Jews and bore the sin of all Jews – even though we know not all Jews will be saved (we deny universal atonement) as out of God’s sovereignty Christ died for everyone sins but He also decreed that it will only be applied/credited to those who repent and believe in Jesus as Lord! This is where the thoughts/speculations arise that the unforgiveable sin. /sin leading to death in 1 John 5 is not suicide but is blaspheming the Holy Spirit by refusing God’s ONLY available means of salvation provided exclusively through Jesus Christ and His shed blood on the cross. This fits with many parts of Scripture – that the blood is not wasted on unbelievers as they are not killed just like us the first time they sin, God desires NONE to perish, but ALL to repent and come to a knowledge of the truth/gospel, and even raises unbelievers from the dead only for them not be found in the lamb’s book of life (those who rejected Jesus and His gospel) and therefore are cast into Hell/the Lake of Fire – as the rejected blood is likely the basis for their just condemnation – they refused the truth so as to be saved, rejecting the only Master who bought them,

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:7 He was oppressed
and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep
that is silent before its shearers,
So He did not open His mouth.

53:8 By oppression and judgment
He was taken away;
And as for His generation,
who considered
That He was cut off out of the land of the living,
That for the transgression of my people, striking was due to Him?

17. **Jesus** was silent before his accusers like a lamb before slaughter – even when He was being oppressed/afflicted with 4 unjust nighttime sham trials with many false witnesses. Jesus was the Lamb of God who takes away the sin of the world – slaughtered as a human sacrifice

18. **Jesus** was taken away (could refer to His arrest by man's unjust judgment and sentenced to DIE – or cut off from the land of the living (Jesus' physical death) – why – for my people (in context Israel, but from all of Scripture for ALL the world – every person who has ever lived) – some translations – for whom was the stroke due (justified) it wasn't him but Israel for its sin/rebellion against God and us – everyone's sin, selfishness, pride and rebellion against God.

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:9 So His grave
was assigned with wicked men,
Yet He was with a rich man
in His death,
Because He had done no violence,
Nor was there any deceit
in His mouth.

19. **Jesus** was buried by two rich men –
Joseph of A. and Nicodemus

20. **Jesus** was absolutely sinless – by
prophecy (here) in practice (no one could
prove him guilty of sin), and my many NT
Scriptures (on of the most neglected and yet
attacked doctrines – the sinless perfection of
Christ – because it has everything to do with
the deity of Christ)

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:10 But Yahweh was pleased
To crush Him,
putting Him to grief;
If You would place His soul
as a guilt offering,
He will see His seed,
He will prolong His days,
And the good pleasure
of Yahweh
will succeed in His hand.

21. **God the Father** (Yahweh – the personal name of God) was pleased to crush Jesus and put Him to grief/pain (obligated by His perfection, justice, unalterable holy character) to judge and punish all sin – and He choose to punish Jesus in our sted/place.

22. **Jesus** was a guilt offering (see purpose/background of guilt offerings in the O.T. – Lev. 5–7) to God (why does it say His soul?)

23. **Jesus** will be resurrected – see His seed, prolong His days (could this refer to His ascension – see His disciples again, the good pleasure of the God succeeded in/though His hand through His Apostles and still succeeding through His church?,

24. **God the Father's/Jesus'** ultimate will and victory shall be accomplished – Yahweh's will will succeed/be achieved in His hand /because of Him Jesus

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:11 As a result of
the anguish of His soul,
He will see it and be satisfied;
By His knowledge
the Righteous One,
My Servant,
will justify the many,
As He will bear their iniquities.

25. **Jesus** was in total anguish/agony not only in His body but in soul/spirit bearing man's sin, being crushed (dying) forsaken (feeling separated), viewed or treated as sin by His Father whom He is One with as God (this blows the mind)

26. **Jesus** is alive – He will see (be alive) and be satisfied

27. **Jesus** is called many divine titles – two here: Righteous One and My servant (Yahweh's servant) who is the source and distributor of God's knowledge – and out of the knowledge of God, specifically His gospel (good news plan to rescue, redeem undeserving sinners – all of us) He will justify the many (multitudes will be saved, but not everyone – no universal salvation) by bearing their iniquities/our sins.

Isaiah 52:13–53:12 (LSB – Legacy Standard Bible)

53:12 Therefore,
I will divide for Him
a portion with the many,
And He will divide the spoil
with the strong;
Because He poured out
His soul to death,
And was numbered
with the transgressors;
Yet He Himself
bore the sin of many,
And interceded
for the transgressors.

28. **Jesus** is the greatest man ever (not famous politicians, military leaders, movie stars, sport goats, or modern influencers claiming to be great and seeking self-glory. They are only great sinners who all will one day bow before King Jesus, the Son the God – He is the Man! The Son of Man who will be rewarded and have ultimate victory when God gives him the spoils of the strong because of His self sacrifice – pouring out His soul to death

29. **Jesus** was regarded as a criminal – numbered with the transgressors – killed with two other criminals (they both guilty but He innocent – taking guilty and murderous Barabbas place as third capital punishment criminal.

30. **Jesus** saves and intercedes – He bore/took on/paid for the sins of many (multitudes). He also is our intercessor – He interceded for sinners on the cross – Father please forgiven them for they know not what they do... as well as remains to intercede for us in accordance with God's will (Romans 8:34)



II. The Contrast between the baptism of Simon the Sorcerer and the Ethiopian Eunuch.

3. (Acts 8:36–39) What this passage tells us about baptism – baptize people who want to publicly identify, symbolize, and proclaim their commitment and faith in Jesus Christ as their Lord and Savior.

a. We see that baptism is only AFTER someone sincerely receives and believes the good news of Jesus Christ.

b. We see that the mode of baptism is clearly immersion (because immersion is the best picture of what Christ did for us – death, burial, rez...our death to self and rez to live for him... and that we are fully immersed, enveloped/surrounded, and placed into Christ – our sins placed into his sacrificial death, our life/souls placed into his righteous and eternal life).

c. We see the criteria for who and when someone should be baptized – the eunuch asks what prevents me from being baptized? Answer – if you BELIEVE with ALL your heart – you may/you may be baptized.

d. Also we see who can do the baptizing – any disciple of Jesus Christ

e. The Eunuch didn't wait to have a big ceremony back home in Ethiopia – he obeyed as soon as possible.

II. The Contrast between the baptism of Simon the Sorcerer and the Ethiopian Eunuch.

4. Reasons to be Rebaptized:

1. – if you were baptized as a baby or child and you were too young to understand the gospel or baptism – as your choice/act of obedience vs your parents act or choice. For ex. If You don't remember your baptism or, you didn't understand the symbolism of it/where in the Bible it is commanded or explained.
2. – if you were baptized in a false or corrupt church – Ex. Catholic, JW. Mormon for example.
3. – if you were baptized in the wrong mode – sprinkling/pouring – Ex. Presbyterian, Anglican, Episcopal, etc.
4. – if you did for the wrong reason/motivation – to please yourself, to please your parents, or a pastor, or to do what everyone else was doing.
5. – If you were baptized before you were truly saved – if you know you were baptized but not truly born again / fully devoted to following Jesus Christ – you should be baptized after your covenant commitment to follow Jesus.

Notice in conclusion – that there is great rejoicing in baptism – the eunuch is so happy that he goes on his way home rejoicing – JOYFUL that He is clean and saved by Christ, joyful that He knows Christ and has access to God through Christ, and happy/joyful that He will enter the Kingdom of Christ and heaven because he is forgiven, adopted, indwelt, has new life, and eternal life because of Christ.

SO WHAT?

Application



Matthew 28:18–20

¹⁸ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Baptizing them in the name of the Father, Son, and Holy Spirit

Baptism *Identification*

Therefore
go and make disciples
of all nations, baptizing them
in the name of the Father and of the
Son and of the Holy Spirit, and teaching
them to obey everything I have
commanded you. And surely I am with
you always, to the very end of
the age.”

Matthew 28:19-20

Teaching them to obey everything
I have commanded you

Obedience
Sanctification

Make disciples of all nations

Gospel
Justification

I am with you always – to the end of the age

Kingdom *Glorification*

10 Examples of Believers Baptism in Scripture

- No examples of infant baptism or sprinkling
- All examples occur on the same day as conversion

Reference	Occurrence
Acts 2:41	The 3000 who accepted Peter's invitation were baptized that same day
Acts 8:12	The men and women who responded to Philip's gospel message were baptized
Acts 8:13	Simon the Sorcerer believed and was baptized (possible occurrence of false profession & baptism - not 100% avoidable)
Acts 8:35-38	The Ethiopian eunuch believed with all his heart that Jesus Christ is the Son of God and was baptized the same day at the first site of water
Acts 9:18	Saul (Paul) was baptized three days after his introduction to Jesus, but the same day he received the Holy Spirit.
Acts 10:48	Cornelius' household (Gentiles) believes Peter's preaching as evidenced by the indwelling of the Holy Spirit and they were baptized
Acts 16:14-15	Lydia from Philippi: the Lord opened her heart to heed the things spoken by Paul, and she was baptized.
Acts 16:33	The Philippian jailer in charge of Paul and Silas is converted and he and his entire family are baptized that same night
Acts 18:8	Crispus, the Corinthian synagogue ruler, along with his household and many Corinthians heard, believed, and were baptized
Acts 19:1-7	12 Ephesian men who knew of John's Baptism of repentance, believe on Christ Jesus and are baptized in his name

TBC Baptism Class – Baptism is an important S.T.E.P. (Symbol, Testimony, Evidence, Personal Confession - Jesus is Lord! I am a Christian!)

1. Who Should Be Baptized?

- A. Acts 2:41 - Those who had received his word were baptized that day
- B. Acts 8:12 - Those who believed were baptized, men and women alike.
- C. Acts 18:8 - When they heard were believing and being baptized.

Conclusion: Everyone that has repented and by faith believed in the Lord Jesus Christ as their personal Savior and Lord should be baptized. (Romans 10:9-13)

Babies or very young children should not be baptized because they have not yet personally decided to believe and follow Christ (repentance and faith), can't understand baptism, and are too young to desire themselves to identify with Christ and other Christians through believers baptism.

2. Why Be Baptized?

- A. Obedience - Christ commands every believer to be baptized. Jesus said:
 - 1) Matthew 28:19 - Make disciples of all the nations and baptize them.
 - 2) 1 John 2:3-6 - Obedience is a test/proof of our faith.
- B. The example set before us - The early church practiced baptism.
 - 1) Acts 8:36-38, Acts 10:44-48, Acts 16:31-33, Acts 18:8 -

Conclusion: Baptism is an act of obedience to Christ's command (Matthew 28:19) that was obeyed by the first Christians

Someone should be baptized if they are: 1) a truly a Christian (born again/assurance of salvation), 2. understand the symbolism/meaning of baptism, and 3. are doing it for the right reasons/motivation (to obey/please the Lord.

3. What Is The Meaning of Baptism?

- A. Baptism is not a saving ritual.
 - a) Ephesians 2:8-9 - We were saved by God's grace through faith and not by our works
 - b) Titus 3:5 - "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy,..."
- B. Baptism is a declaration of our identification with Christ in his death, burial, and resurrection.
 - a) Colossians 2:12 "having been buried with Him in baptism . . ."
 - b) Romans 6:4 "we have been buried with Him through baptism . . ."
- C. Baptism is symbolic
 - 1) Death - Going down into the water- "Baptized into His death" (Romans 6:3) - *Atonement for sin.*
 - 2) Burial - Submerged under the water - "Therefore we have been buried with Him through baptism into death" (Romans 6:4a) - *Burial of the old sin nature.*
 - 3) Resurrection - Coming out of the water- "In order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (Romans 6:4b) - *New Life Now/Kingdom & Heavenly Life Later*
 - (4) Spiritual Cleansing - Picture of washing - "Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name" (Acts 22:16) - *Forgiveness*
 - (5) New Birth - Picture of rebirth. "You must be born again" (John 3:7) - *New Birth.* Water is a symbol of birth/spiritual regeneration - "He saved us...by the washing of regeneration and renewing by the Holy Spirit"(Titus 3:5, 2 Cor. 5:15-27) - *New Nature*

Conclusion: Baptism is symbolic and only demonstrates our salvation. Baptism in no way adds to, enhances, or makes possible our salvation. If we were in any way saved by baptism, we would then be saved by our own deeds.

4. How are we to be baptized?

- A. Biblical example
 - a) Matthew 3:16 - "And after being baptized, Jesus went up immediately from the water..."
 - b) Acts 8:38-39 - "and he baptized him. And when they came up out of the water..."
- B. The definition of the word
 - 1) The word "baptism" means "to dip, to immerse".
 - a) Kittle's Theological Dictionary of New Testament Words: "to dip in or under"
 - b) Thayer's, Greek-English Lexicon: "to dip, dip in, immerse"

Conclusion: There is sound Biblical, grammatical and historical evidence for baptism by complete emersion.

* Had these baptisms been by sprinkling or pouring, there would have been no need to go down into the water.

5. Who may do the baptizing?

- A. Matthew 28:19 - A general command for all believers to "make disciples", and does not stop them from baptizing those new believers they lead to Christ.
- B. Acts 8:38 - Philip, commonly called a deacon (Acts 6:5), baptized the new Ethiopian convert.
- C. Acts 9:18 - Ananias, simply called "a disciple" (Acts 9:10), Baptized the new convert Saul, later called Paul.
- D. 1 Corinthians 1:17 - Paul said, "Christ did not send me to baptize, but to preach the gospel,..." Even as an Apostle and missionary, Paul did not say that only he could baptize but he left the joy to others.

Conclusion: Any believer who is walking in obedience to Christ and His Word may baptize another believer who is in need of being baptized. (Because of the principle of headship (Ephesians 5:23) and biblical leadership/submission (1 Peter 5:5/Hebrews 13:17), as well as the responsibility we have before the Lord in making sure the people we baptize are truly saved and born again, our preference as a church is for Elders or Dads to baptize)

6. When Should We Be Baptized?

- A. Acts 2:41 - "So then, those who had received his word were baptized"
- B. Acts 8:12 - "But when (or as) they believed. . . they were being baptized"
- C. Acts 9:15, 18 - "Paul arose and was baptized as soon as he was able."
- D. Acts 16:32-33 - "immediately he was baptized, he and all his household"

Conclusion: In Scripture the response to the command to be baptized was inextricably tied together with conversion and took place immediately after conversion.

All 10 examples of believer's baptism in Scripture took place on the same day as conversion so we believe and teach that the principle to be followed is to be baptized SOON after conversion as proof of conversion. But we stress that baptism is NOT a requirement for salvation (the Bible says only belief through repentance and faith are required to receive salvation as a gift) nor is baptism the source of salvation since Jesus' blood & righteousness are what saves us. For further study look up the 10 examples of believer's baptism in the Bible: Acts 2:41, 8:12, 8:13, 8:35-38, 9:18, 10:48, 16:14-15, 16:33, 18:8, 19:1-17 (all examples are believers being baptized AFTER their belief/confession of Jesus is Lord - notice there are no examples of infant baptism or sprinkling in the Bible).

SO WHAT?

Application



Acts 22:16

16 Now why do you delay? Rise up and be baptized, and wash away your sins, calling on His name.'

1 Peter 3:18-22

18 For Christ also suffered for sins once for all, *the* righteous for *the* unrighteous, so that He might bring you to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits *now* in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water. 21 Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal of a good conscience to God—through the resurrection of Jesus Christ, 22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.