

I. Text: Acts 8:1-40 ¹ Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ² Some devout men buried Stephen, and made loud lamentation over him. ³ But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. ⁴ Therefore, those who had been scattered went about preaching the word. ⁵ Philip went down to the city of Samaria and began proclaiming Christ to them. ⁶ The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. ⁷ For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed. ⁸ So there was much rejoicing in that city. ⁹ Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; ¹⁰ and they all, from smallest to greatest, were giving attention to him, saying, "This man is what is called the Great Power of God." ¹¹ And they were giving him attention because he had for a long time astonished them with his magic arts. ¹² But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. ¹³ Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed. ¹⁴ Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, ¹⁵ who came down and prayed for them that they might receive the Holy Spirit. ¹⁶ For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. ¹⁷ Then they began laying their hands on them, and they were receiving the Holy Spirit. ¹⁸ Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, ¹⁹ saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit." ²⁰ But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! ²¹ "You have no part or portion in this matter, for your heart is not right before God. ²² "Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. ²³ "For I see that you are in the gall of bitterness and in the bondage of iniquity." ²⁴ But Simon answered and said, "Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me." ²⁵ So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans. 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 contrasts between Saul the Persecutor and Philip the Evangelist do you observe in the text? What contrasts do you see between Simon the Sorcerer and the Ethiopian Eunuch?**

II. Introduction: Review of Acts: Outline of Acts (Acts 1:8), the Word of God kept spreading (Acts 6:7 - Truth, Love, Power), Stephen's martyrdom – a godly man full of faith, the Holy Spirit, Grace, Wisdom, and Courage/Boldness to share, defend, and die for his faith (Acts 6:8-10), Stephen's Defense (Acts 7:2-53 - Abrahamic Covenant, Mosaic Covenant, Davidic Covenant) Map of Philip's travels to proclaim Jesus, Pictorial outline of Acts 8 from bibleplaces.com/Acts8 Review the MacArthur Study Bible outline of the book of Acts and review the key verse (Acts 1:8) and the overall theme/purpose. Go to Bibleplaces.com and look at the pictures of the places mentioned in Acts 8 and share any observations about the geography.

III. Outline: Acts 8:1-40

1. The Contrast between Saul the Persecutor and Philip the Evangelist (Acts 8:1-8)
2. The Contrast between Simon the Sorcerer and the Ethiopian Eunuch (Acts 8:9-40)

Break into small groups (3-4 people) and come up with your own outline of Acts 8 and then share it with the whole group.

IV: Main Points of Acts 8

A. The Contrast between Saul (mighty in persecution) and Philip (mighty in evangelism and signs/miracles)

1. (Acts 8:1-3) Saul was a murderer/accomplice to murder before he was converted/born again to become the Apostle Paul

a. He approved of Stephen's death - he was in hearty agreement with those killing Steven (suneudokeo – lit. together think good of - together/sun, good/eu, dokeo/think (dokos – opinion)

b. He was a part of a great persecution against the church in Jerusalem.

c. He dragged men and women and put them in prison

- Verses that reference Paul's previous life as a persecutor: 1 Tim. 1:12-16, Gal. 1:13-16, Acts 9:1-2, 22:3-5, 26:4-12

- God forgives and uses incredibly flawed, sinful, and undeserving people like Saul (and us) to accomplish His will.

How would you answer someone whose excuse or reluctance to Christ/the gospel is a belief or feeling that their sins are too great for God to forgive... also discuss how to answer the other extreme... how could a just/holy God send a good/moral person to Hell if they don't repent/fully follow Christ but then potentially forgive and allow a murderer or someone like Hitler into heaven if they do repent and have faith in Jesus at some point - even at the last minute/on their deathbed.

2. (Acts 8:1-3) Great Persecution in Jerusalem broke out against Christians in the early church

a. To show the extent – ALL were scattered (had to flee) throughout Judea and Samaria – except the Apostles (why were the Apostles not scattered?)

b. Are we assured/guaranteed not to be persecuted like this in our time in our country?

c. Is planning/prepping for tougher days ahead wrong or wise? 1 Peter 4:12-19, 2 Timothy 3:12-4:5

Look up 1 Peter 4:12-19 and 2 Timothy 3:12-4:5 and discuss how TBC should be planning, expecting, or preparing for coming persecution or hardship.

3. (Acts 8:4-8) Philip was an evangelist, who was scattered through the great persecution that started with Stephen (likely instigated by Saul) and hit Jerusalem. What do we know about Philip?

Philip the Evangelist is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts 6. He is one of the deacons appointed to superintend the daily distribution of food and alms, and so to remove all suspicion of partiality. The persecution of which Saul was the leader must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take flight, and Philip was among them. It is noticeable that the city of Samaria, is the first scene of his activity. Acts 8. He is the precursor of St. Paul in his work, as Stephen had been in his teaching. The scene which brings Philip and Simon the sorcerer into contact with each other, (Acts 8:9-13) which the magician has to acknowledge a power over nature greater than his own, is interesting. This step is followed by another. On the road from Jerusalem to Gaza he meets the Ethiopian eunuch. (Acts 8:26) ff. The History that follows is interesting as one of the few records in the New Testament of the process of individual conversion. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Caesarea. Then for a long period--not less than eighteen or nineteen years--we lose sight of him. The last glimpse of him in the New Testament is in the account of St. Paul's journey to Jerusalem. It is to his house as to one well known to them, that St. Paul and his companions turn for shelter. He has four daughters, who possess the gift of prophetic utterance and who apparently give themselves to the work of teaching instead of entering on the life of home. (Acts 21:8,9) He is visited by the prophets and elders of Jerusalem. One tradition places the scene of his death at Hierapolis in Phrygia. According to another, he died bishop of Tralles. The house in which he and his daughters had lived was pointed out to travelers in the time of Jerome. (Smith Bible Dictionary) **Did anything stand out from this summary of Philip the Evangelist's life?**

- Philip was likely one of the Devout men who buried Stephen – and mourned greatly/loudly for him.** Philip the evangelist was not the Philip who was one of the 12 original disciples (Mt. 10:3, Mk. 3:18, Luke 6:14, John 1:43-46, 6:5-7, 12:21-22, 14:8-9, Acts 1:13), but was one of the prototype Deacons put in charge of the food distribution ministry (Acts 6:5) who proclaimed Christ in Samaria where Simon the sorcerer believed and was baptized (8:5-8), along the road from Jerusalem to Gaza where he explained the gospel to the Ethiopian Eunuch, 8:26-39, then in Azotus (modern day Ashdod) 8:40, and then the last time we here of Philip in the Bible is Acts 21:8 where he resides in Caesarea.
- Philip was one of the scattered men because of persecution who went about preaching the word** (εὐαγγελίζω *euaggelizo*: to announce good news, and λόγος *logos*: a word - as embodying an idea, a statement, a speech)
- Philip was one of the faithful men who evangelized even though he was displaced – he went to Samaria and was “proclaiming Christ to them”**
▶ κηρύσσω *kerusso*: to be a herald, proclaim ... [Friberg] κηρύσσω (1) denoting the official activity of a herald *announce, publicly proclaim* (RV 5.2); (2) *make known extensively, tell everywhere* (MK 5.20); (3) in a religious sense, denoting proclamation of a sacred message *proclaim, preach, publish* (MT 4.23); (4) as proclaiming the necessity of a course of action *preach* (MK 1.4)

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

1. (Acts 8:6-8) The crowds in Samaria were with “one passion” hearing and receiving Philip’s Gospel (one accord - ὁμοθυμαδόν homothumadon: with one mind Acts 1:14; 2:46; 4:24; 5:12; 8:6; 15:25; Romans 15:6)

- They gave careful attention (προσέχω *prosecho*: to hold to, turn to, attend to) to what Philip was saying/preaching.
- People were being saved/even freed from demonic possession (unclean spirits coming out with loud shouting)
- People were being healed (many paralyzed and lame were healed)
- People were rejoicing – much rejoicing in that city

How can we specifically pray for God to move in our church so that He and we are rejoicing?

2. (Acts 8:9-11) Simon the Sorcerer

- He formerly practicing magic (μαγεύω *mageuo*: to practice magic – origin: μάγος *magos*: a Magian, i.e. an (Oriental) astrologer, by impl. a magician)
- He astonished the people of Samaria
- He claimed to be someone great
- He likely quite enjoyed all the attention - the people of Samaria called him “the Great Power of God.” (vs. 11 says they were giving him attention and that he had astonished them with his magic arts for some time)

What are you the most thankful as far as what God saved you from or out of in terms of your former life before you knew/followed Christ?

3. (Acts 8:13-16) Reasons why Simon might be genuinely saved

- The Text says Simon *formerly* practiced the magic arts
- The Text says Simon himself believed
- The Text says Simon was baptized
- The Text says after baptism Simon continued on with Philip
- The Text says Simon (after confronted by Peter) seemingly contritely asks for the Apostles to pray for Him so that nothing they said would come upon him... that he would perish (die) along with his money.

Do you think Simon was genuinely saved or a false convert/pseudo believer?

4. (Acts 8:18-24) Reasons why Simon might be a false convert:

- He is fascinated/preoccupied with power - He was amazed by the signs and miracles Philip was doing - his amazement does not seem to be out of awe/reverence/or worship but a selfish desire to be powerful and have the attention back that now the people were giving to Philip.
- He offers a bribe to gain power for himself - When he sees Peter and John bestowing the Holy Spirit by the laying on of their hands – he offers them money (tries to buy the power they have)
- His focus is on himself not God, the Holy Spirit, or People- “Give this authority to ME as well, so that everyone on whom I lay my hands may receive the Holy Spirit
- Peter strongly rebukes him saying – may your silver perish with you – perish in the sense of physical death or spiritual death?
- Peter strongly says you have no part of this – hopefully referring narrowly to the bestowing of the Holy Spirit, hopefully not broadly saying you have no part of Christ/Christianity.
- Peter strongly says your heart is not right before God – does he mean at that moment or generally that Simon is not saved/born again/right with God in a redeemed/restored/reconciled personal relationship.
- Peter strongly admonishes him to repent of this WICKEDNESS of yours and to pray to God that He would forgive this sinful intention (to buy the power of the Holy Spirit)
- Peter strongly ends his rebuke by saying “I see you are IN the gall of bitterness and the bondage of iniquity – certainly believers can struggle with bitterness and for a time appear to be in bondage to various sins – but here the term σύνδεσμος *sundesmos*: that which binds together, i.e. a bond AND ἀδικία *adikia*: injustice, unrighteousness

Read Matthew 7:22-23 and discuss why this is one of the scariest passages in all the Bible... if you haven't heard Chad's message on Mt. 7:22-23 look it up on TBC channel on YouTube - it is the most watched sermon of TBC online.

5. (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).

How can YOU be more faithful in Evangelism... how can TBC be more faithful in EVANGELISM?

6. (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)

Read Isaiah 53 and discuss how/why it is the gospel/new covenant in the Old Testament?

7. (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.

Who should be baptized, why should someone be baptized, what does baptism symbolize, how should someone be baptized, who can do the baptizing, when should someone be baptized (review the TBC handout/main points and Scriptures from the TBC baptism class)

V: Application: Reason to be baptized (Mt. 28:18-20) ... Reasons to be Re-baptized:

- 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 were baptized 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 surrendered & 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 and heaven because he is forgiven, adopted, indwelt, has new life, and eternal life because of Jesus. **What are you thankful for/rejoicing in what the Lord has done, is doing, or promises to do in the future?**

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

Obedience Sanctification

Gospel Justification

Heaven Glorification

We encourage you to be rounding the bases in the Christian life...

1st base – becoming a Christian/disciple

2nd base – identifying with Christ and other believers - believer's baptism

3rd base – seeking to progressively obey all of your Lord's commands with the help of the church (church membership / growing in the “one another” commands)

We stay on 3rd base a while (no one can steal home.)

Home base – But one day whether upon our physical death or upon the rapture of the church – He shall take us HOME to be with Him in Glory/heaven and we will return with Him and enter His coming Earthly Kingdom and New Heavens and Earth that follow!

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 –

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.

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

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
 - 1) Baptism in the New Testament was by immersion in water.
 - 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"

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

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

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).

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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 8:1–40

8:1 Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ² *Some* devout men buried Stephen, and made loud lamentation over him. ³ But Saul *began* ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. ⁴ Therefore, those who had been scattered went about preaching the word. ⁵ Philip went down to the city of Samaria and *began* proclaiming Christ to them.



Acts 8:1–40

6 The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. 7 For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed. 8 So there was much rejoicing in that city. 9 Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; 10 and they all, from smallest to greatest, were giving attention to him, saying, "This man is what is called the Great Power of God."



Acts 8:1–40

11 And they were giving him attention because he had for a long time astonished them with his magic arts. 12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. 13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed. 14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit.



Acts 8:1–40

16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. 17 Then they began laying their hands on them, and they were receiving the Holy Spirit. 18 Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, 19 saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit." 20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! 21 "You have no part or portion in this matter, for your heart is not right before God.



Acts 8:1–40

22 "Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. 23 "For I see that you are in the gall of bitterness and in the bondage of iniquity." 24 But Simon answered and said, "Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me." 25 So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans. 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.)



Acts 8:1–40

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.



Acts 8:1–40

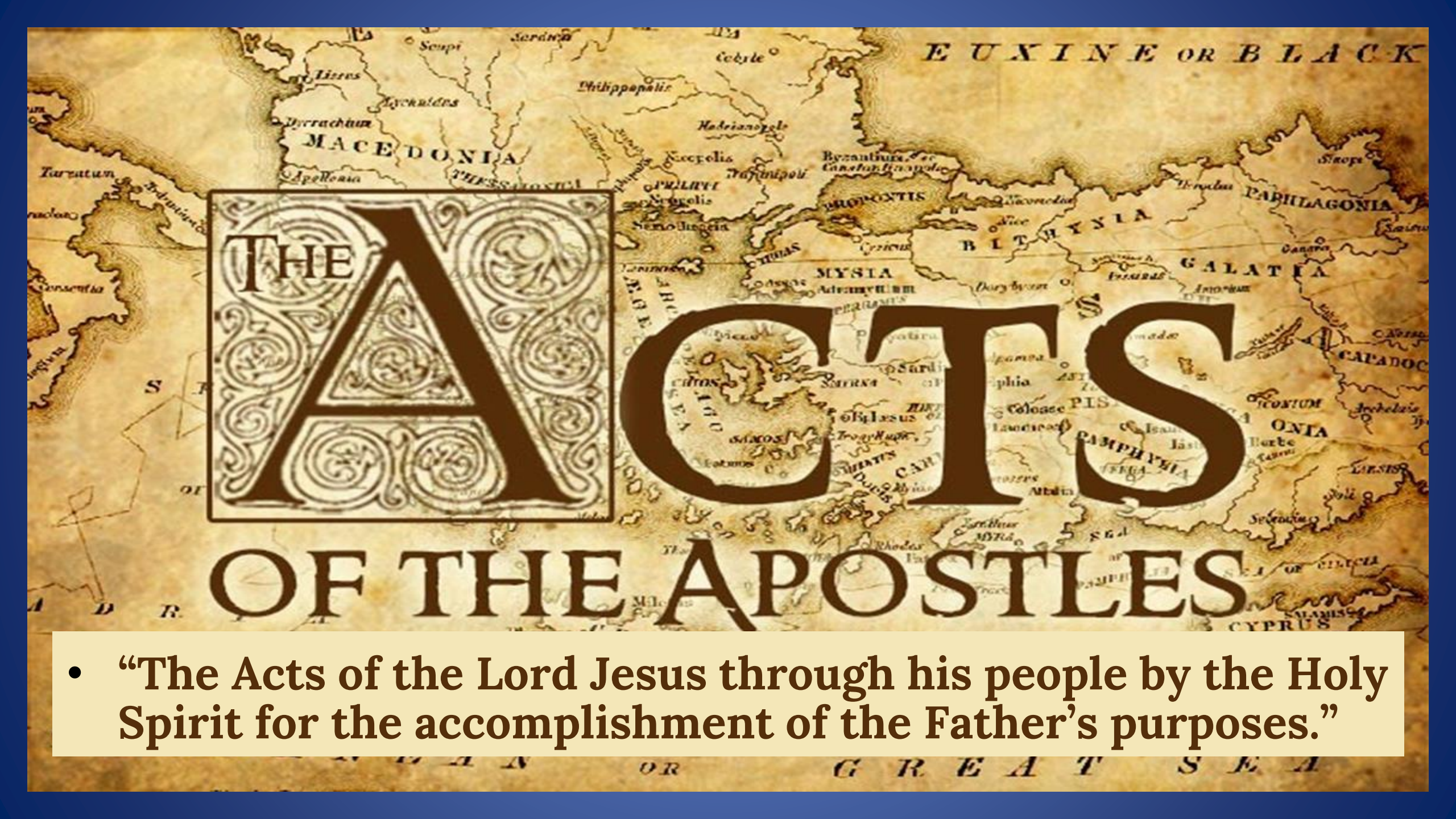
32 Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. 33 "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." 34 The 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.



Acts 8:1–40

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.





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.”

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)

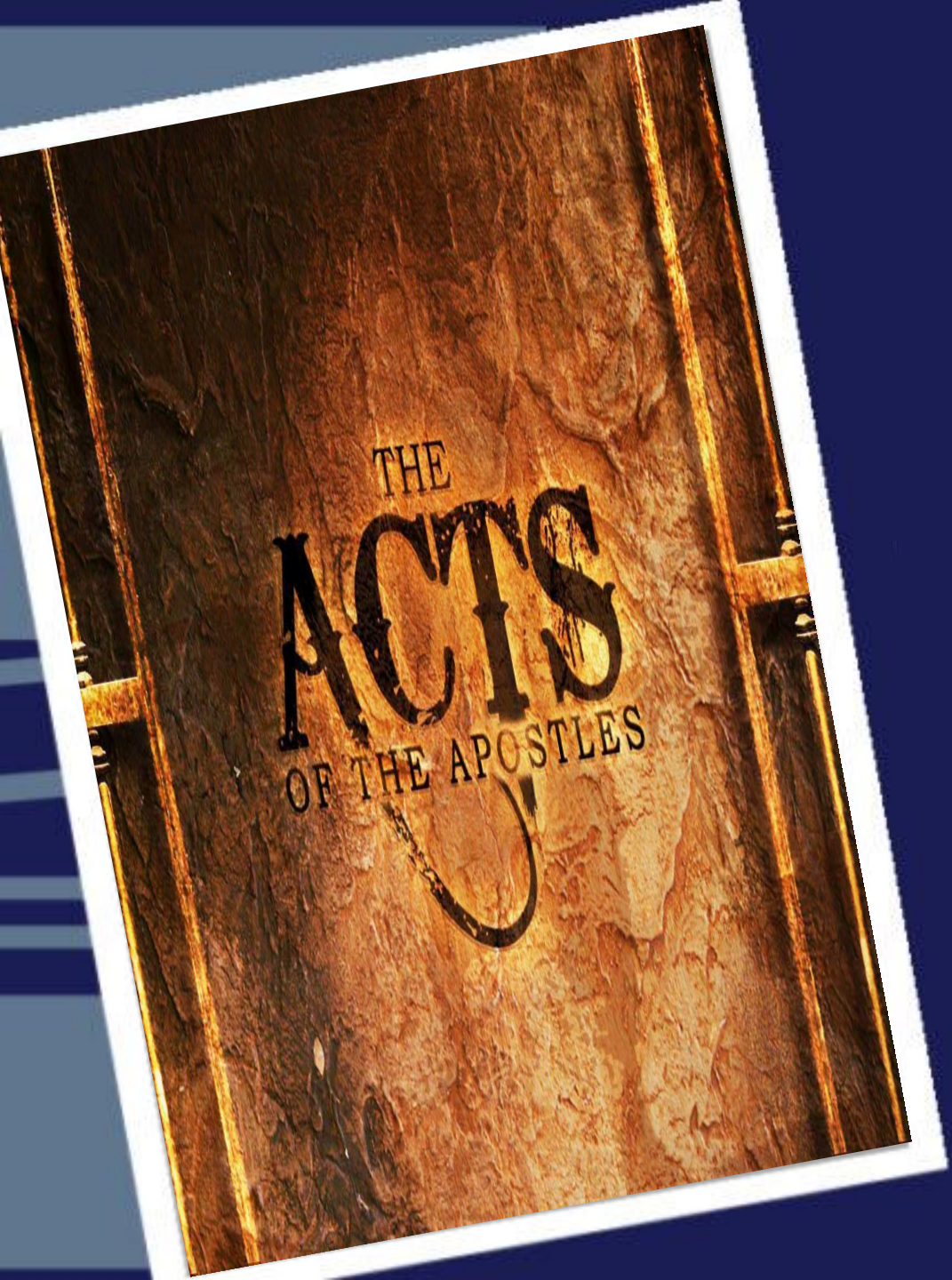
II. Judea and Samaria (8:5–12:25)

- 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.



Review



Reaching the Most Unreachable

(Converting the most Resistant/Opposed to the Gospel)

Acts 6:7 ⁷ The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

- **Truth** (preaching and teaching God's Word, especially the Gospel)

Acts 5:42 ⁴² And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus *as* the Christ.

- **Love** (genuine care and compassion among believers)

Acts 2:44-47 ⁴⁴ And all those who had believed were together and had all things in common; ⁴⁵ and they *began* selling their property and possessions and were sharing them with all, as anyone might have need. ⁴⁶ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

- **Power** (changed lives – the miracle of salvation)

Acts 4:14 ¹⁴ And seeing the man who had been healed standing with them, they had nothing to say in reply.

Acts 5:16 ¹⁶ Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.

Stephen's Perfect

OLD TESTAMENT

SURVEY

Pt 2

Acts 7:1-60

please forgive the transgression of your brothers and their sin, because they did evil to you.' And now, please forgive the transgression of the servants of the God of your fathers. Joseph wept when they spoke to him, and said, "Behold, we are your servants." Joseph said to them, "Do not fear, for I am in the place of God." 20 As for you, you have done evil against me, but God meant it for good to bring it about that many people should be kept alive, as they are today. 21 So do not fear, I will provide for you and your family. Thus he comforted them and sent them away to them.

of Joseph

Joseph remained in Egypt, he and his brothers. Joseph lived 110 years. 22 And Joseph's brothers and the children of the third generation of Joseph also came to Egypt.

EXODUS

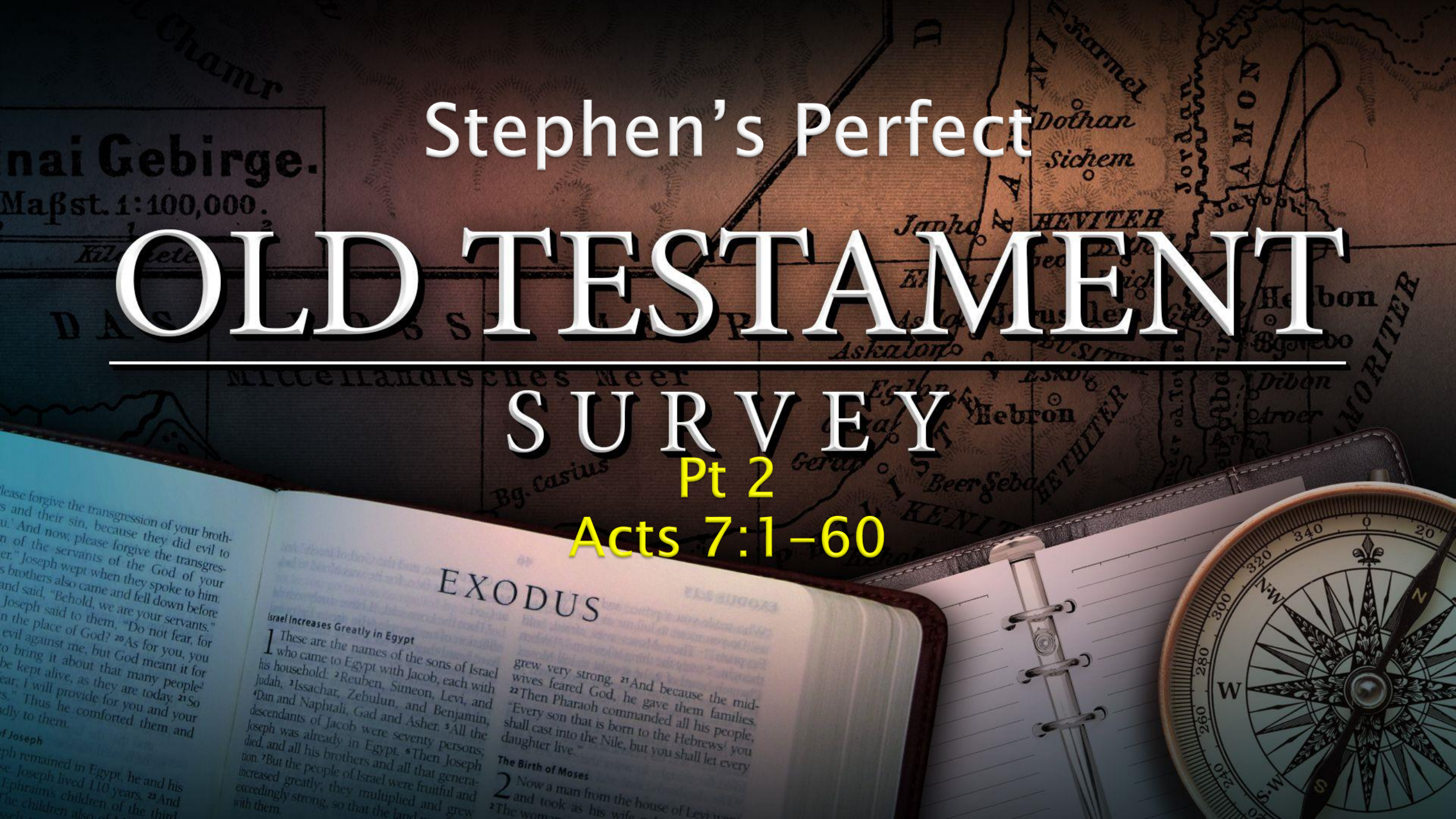
Israel Increases Greatly in Egypt

1 These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan and Naphtali, Gad and Asher. 5 All the descendants of Jacob were seventy persons; Joseph was already in Egypt. 6 Then Joseph died, and all his brothers and all that generation died. 7 But the people of Israel were fruitful and increased greatly, they multiplied and grew exceedingly strong, so that the land was filled with them.

The Birth of Moses

2 Now a man from the house of Levi named Amram and took as his wife Jochebed, a daughter of Levi, his aunt, and had a son, and he named him Moses. 2 The woman

grew very strong. 21 And because the midwives feared God, he gave them families. 22 Then Pharaoh commanded all his people, "Every son that is born to the Hebrews I will cast into the Nile, but you shall let every daughter live."



How to biblically **serve** and **imitate** powerful men like Stephen

Acts 6:5 Stephen, a man full of faith and of the Holy Spirit ... **Acts 6:8-10** ⁸ And Stephen, full of grace and power, was performing great wonders and signs among the people. ...¹⁰ But they were unable to cope with the wisdom and the Spirit with which he was speaking.

Stephen was filled FULL of the Holy Spirit – Acts 6:5, 6:8

- ✓ **Full of Faith** (πίστις *pistis*: faith, faithfulness)
- ✓ **Full of the Holy Spirit** (πνεῦμα *pneuma*: wind) (ἅγιος *hagios*: sacred, holy)
- ✓ **Full of Grace** (χάρις *charis*: grace, kindness) **and power** (δύναμις *dunamis*: (miraculous) power, might, strength)
- ✓ **Full of Wisdom** (σοφία *sophia*: skill, wisdom)
- ✓ **Full of Courage & Boldness** to share, defend, and die for his faith

Stephen's DEFENSE

mentions 8 Major OT Heroes in Acts 7:1-60

- Abraham – **Abrahamic Covenant** (Nation/Land/Blessing) (**Gen.12,15,17**) (Gen.12-23)
 - Isaac (Genesis 24-26)
 - Jacob (Genesis 27-36)
 - Joseph – Preservation of Israel (Genesis 37-50)
- Moses – **Mosaic Covenant** (Deliverance/Law) (**Exodus 20, Deut. 5**) (Ex. 2-Dt. 34)
 - Joshua – Conquest of Canaan (Deuteronomy 31-Joshua 24)
- David – **Davidic Covenant** (Dynasty/Temple/Kingdom) (**2 Sam. 7**) (1 Sam. 16-1 Kings 2)
 - Solomon – Expansion of the Kingdom (2 Samuel 5 – 1 Kings 11)

Outline of Acts 7:1-60

1. Stephen's Defense (Accused of blaspheming against Moses and God, against the holy place/temple and the law – Acts 6:11,13)

a. God of Glory/ **Abrahamic Covenant** (Acts 7:2-19)

- Descendants/Mighty Nation (Genesis 12:1-3), Nations (Gen. 17:4-6)
- Land Promises (Genesis 12:7, 13:15-18, 15:18, 17:8)
- Gospel/All Nations Blessed through You/the Seed of Abraham – Christ (Gen. 12:3, 18:18, Gal. 3:16)

b. God of Glory/ **Mosaic Covenant** (Acts 7:20-44)

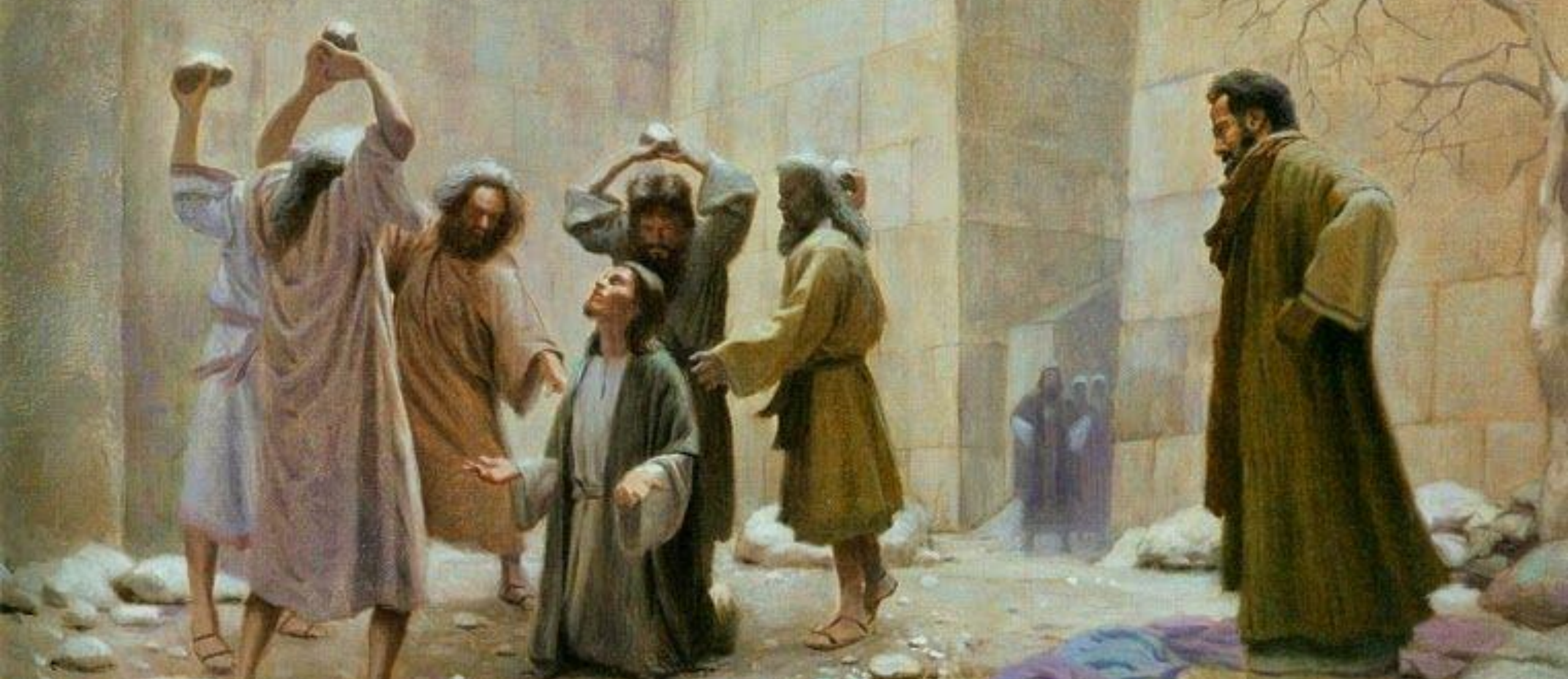
- Law as a Moral Standard/Protection/best way to live (Exodus 20, Deut. 5, Mt. 22:37-39)
- Law as a Tutor/schoolmaster to lead us to Christ/knowledge of sin (Romans 3:20, 28, Gal. 2:16, 3:11, 3:24)
- Law fulfilled by Christ / imputed righteousness (Mt. 5:17-18, Rom. 8:4, 7:12 - the law is holy, righteous, good)

c. God of Glory/ **Davidic Covenant** (Acts 7:45-50)


- The Temple is only a model after the original in heaven (Hebrews 8-9)
- The Temple cannot contain God / God doesn't need it (Isaiah 66:1-2)
- The Temple will be rebuilt by Christ (Mt. 26:61, Mark 14:58, John 2:19, Mal. 3:1, Ez. 40-48, Amos 9:11-15, Is. 56:7, 1 Chron. 17:11-14)

2. Stephen's Offense /Holy Spirit Inspired Verdict: you have refused to listen to the Holy Spirit, betrayed and murdered Jesus/the Righteous One, and not obeyed God's law(Acts 7:51-56)

3. Stephen's Martyrdom (Acts 7:57-60)



Jesus is the Christ/the Messiah
(Acts 9:22, 17:2-3, 18:5)

A photograph of two men in a desert landscape. The man on the left has a beard and is wearing a brown robe. The man on the right is bald and wearing a light-colored robe. They are both looking towards the right. The background is a hazy, sunlit desert.

Today's
Sermon Title:

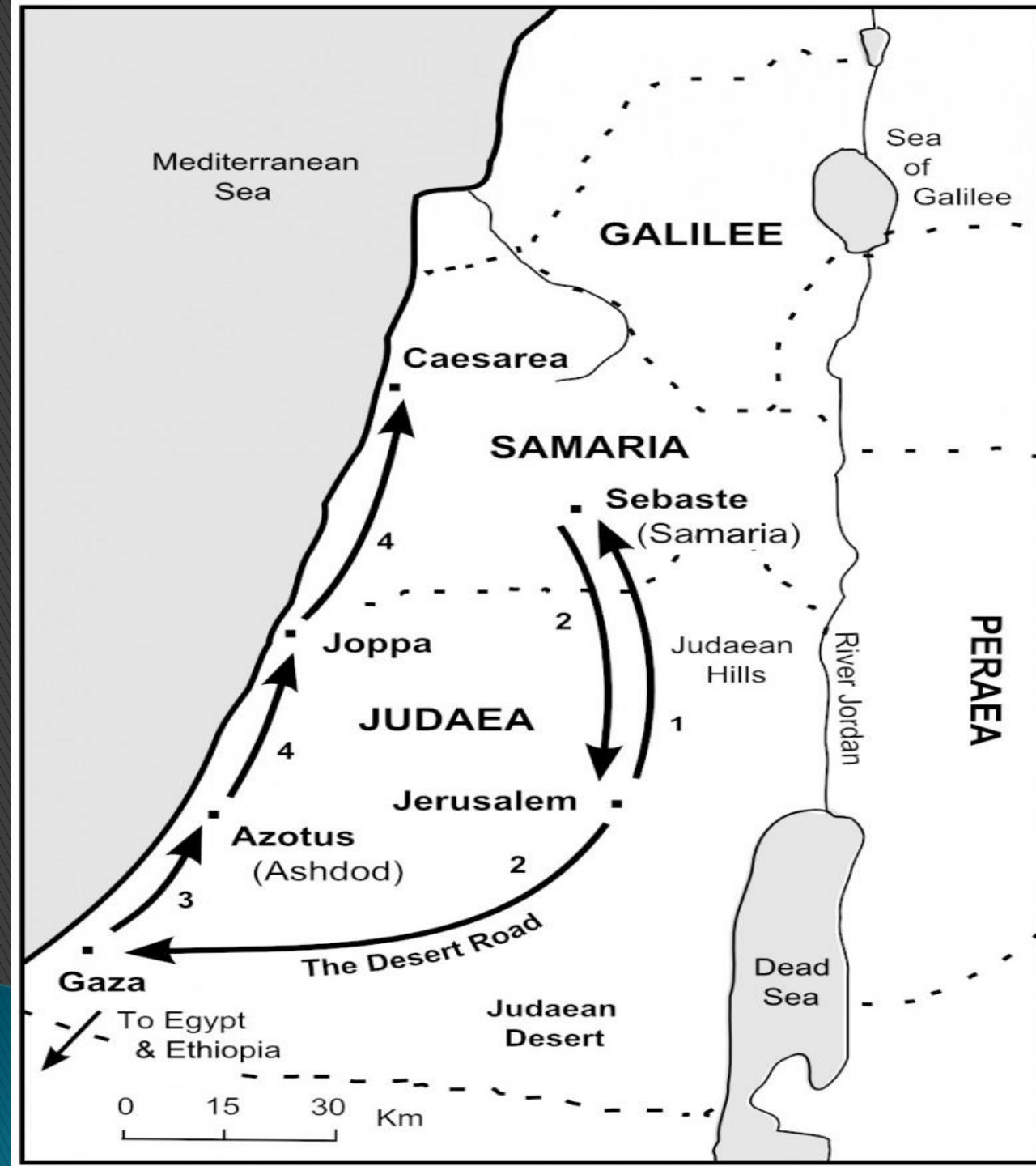
“The Contrast of Two Men and Two Baptisms”

(Saul vs Philip and Simon the Sorcerer vs Ethiopian Eunuch)

Acts 8:1–40

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.

Stephen's Burial

Devout men buried Stephen (Acts 8:2).

No information is given about Stephen's tomb, but this photo shows examples of typical burial caves in the first century. Bodies or bone boxes could be placed in the burial niches (known as *loculi* or *kokhim*). This tomb is located on the southern end of the [Mount of Olives](#), east of the [City of David](#).





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.

I. The Contrast between Saul (mighty in persecution) and Philip (mighty in evangelism and signs/miracles)

1. **(Acts 8:1–3)** Saul was a murderer/accomplice to murder before he was converted/born again to become the Apostle Paul

a. He approved of Stephen's death – he was in hearty agreement with those killing Steven (suneudokeo – lit. together think good of – together/sun, good/eu, dokeo/think (dokos – opinion)

b. He was a part of a great persecution against the church in Jerusalem.

c. He dragged men and women and put them in prison

- ▶ 1 Timothy 1:12–16
- ▶ Galatians 1:13–16
- ▶ Acts 9:1–2
- ▶ Acts 22:3–5
- ▶ Acts 26:4–12

God forgives and uses incredibly flawed, sinful, and undeserving people like Saul (and us) to accomplish His will

I. The Contrast between Saul (mighty in persecution) and Philip (mighty in evangelism and signs/miracles)

2. (Acts 8:1–3) Great Persecution in Jerusalem broke out against Christians in the early church

- a. To show the extent – ALL were scattered (had to flee) throughout Judea and Samaria – except the Apostles (why were the Apostles not scattered?)
- b. Are we assured/guaranteed not to be persecuted like this in our time in our country?
- c. Is planning/prepping for tougher days ahead wrong or wise?
 - ▶ 1 Peter 4:12–19
 - ▶ 2 Timothy 3:12–4:5

I. The Contrast between Saul (mighty in persecution) and Philip (mighty in evangelism and signs/miracles)

3. **(Acts 8:4–8)** Philip was an evangelist, who was scattered through the great persecution that started with Stephen (likely instigated by Saul) and hit Jerusalem. What do we know about Philip?

Smith Bible Dictionary says,

Philip the Evangelist is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts 6. He is one of the deacons appointed to superintend the daily distribution of food and alms, and so to remove all suspicion of partiality. The persecution of which Saul was the leader must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take flight, and Philip was among them. It is noticeable that the city of Samaria, is the first scene of his activity. Acts 8. He is the precursor of St. Paul in his work, as Stephen had been in his teaching. The scene which brings Philip and Simon the sorcerer into contact with each other, ([Acts 8:9–13](#)) which the magician has to acknowledge a power over nature greater than his own, is interesting. This step is followed by another. On the road from Jerusalem to Gaza he meets the Ethiopian eunuch. ([Acts 8:26](#)) ff. The History that follows is interesting as one of the few records in the New Testament of the process of individual conversion. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Caesarea. Then for a long period--not less than eighteen or nineteen years--we lose sight of him. The last glimpse of him in the New Testament is in the account of St. Paul's journey to Jerusalem. It is to his house as to one well known to them, that St. Paul and his companions turn for shelter. He has four daughters, who possess the gift of prophetic utterance and who apparently give themselves to the work of teaching instead of entering on the life of home. ([Acts 21:8,9](#)) He is visited by the prophets and elders of Jerusalem. One tradition places the scene of his death at Hierapolis in Phrygia. According to another, he died bishop of Tralles. The house in which he and his daughters had lived was pointed out to travellers in the time of Jerome.

I. The Contrast between Saul (mighty in persecution) and Philip (mighty in evangelism and signs/miracles)

- a. Philip was likely one of the Devout men who buried Stephen – and mourned greatly/loudly for him. Philip the evangelist was not the Philip who was one of the 12 original disciples (Mt. 10:3, Mk. 3:18, Luke 6:14, John 1:43–46, 6:5–7, 12:21–22, 14:8–9, Acts 1:13), but was one of the prototype Deacons put in charge of the food distribution ministry (Acts 6:5) who proclaimed Christ in Samaria where Simon the sorcerer believed and was baptized (8:5–8), along the road from Jerusalem to Gaza where he explained the gospel to the Ethiopian Eunuch, 8:26–39, then in Azotus (modern day Ashdod) 8:40, and then the last time we here of Philip in the Bible is Acts 21:8 where he resides in Caesarea).
- b. Philip was one of the scattered men because of persecution who went about preaching the word (εὐαγγελίζω *euaggelizo*: to announce good news, and λόγος *logos*: a word – as embodying an idea, *a statement, a speech*)
- c. Philip was one of the faithful men who evangelized even though he was displaced – he went to Samaria and was “proclaiming Christ to them”
 - ▶ κηρύσσω *kerusso*: *to be a herald, proclaim*
[Friberg] κηρύσσω (1) denoting the official activity of a herald *announce, publicly proclaim* (RV 5.2); (2) *make known extensively, tell everywhere* (MK 5.20); (3) in a religious sense, denoting proclamation of a sacred message *proclaim, preach, publish* (MT 4.23); (4) as proclaiming the necessity of a course of action *preach* (MK 1.4)

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

1. (Acts 8:6–8) The crowds in Samaria were with “one passion” hearing and receiving Philip’s Gospel (one accord – ὁμοθυμαδόν *homothumadon*: with one mind Acts 1:14; 2:46; 4:24; 5:12;; 8:6; 15:25; Romans 15:6)

- a. They gave careful attention (προσέχω *prosecho*: to hold to, turn to, attend to) to what Philip was saying/preaching.
- b. People were being saved/even freed from demonic possession (unclean spirits coming out with loud shouting)
- c. People were being healed (many paralyzed and lame were healed)
- d. People were rejoicing – much rejoicing in that city

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

2. (Acts 8:9–11) Simon the Sorcerer

- a. He formerly practicing magic (*μαγεύω mageuo*: to practice magic – origin: *μάγος magos*: a Magian, i.e. an (Oriental) astrologer, by impl. a magician)
- b. He astonished the people of Samaria
- c. He claimed to be someone great
- d. He likely quite enjoyed all the attention – the people of Samaria called him “the Great Power of God.”
(vs. 11 says they were giving him attention and that he had astonished them with his magic arts for some time)

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

3. (Acts 8:13–16) Reasons why Simon was genuinely saved

- a. The Text says Simon *formerly* practiced the magic arts
- b. The Text says Simon himself believed
- c. The Text says Simon was baptized
- d. The Text says after baptism Simon continued on with Philip
- e. The Text says Simon (after confronted by Peter) seemingly contritely asks for the Apostles to pray for Him so that nothing they said would come upon him... that he would perish (die) along with his money.

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

4. (Acts 8:18–24) Reasons why Simon might be a false convert:

- a. He is fascinated/preoccupied with power – He was amazed by the signs and miracles Philip was doing – his amazement does not seem to be out of awe/reverence/or worship but a selfish desire to be powerful and have the attention back that now the people were giving to Philip.
- b. He offers a bribe to gain power for himself – When he sees Peter and John bestowing the Holy Spirit by the laying on of their hands – he offers them money (tries to buy the power they have)
- c. His focus is on himself not God, the Holy Spirit, or People – “Give this authority to ME as well, so that everyone on whom I lay my hands may receive the Holy Spirit
- d. Peter strongly rebukes him saying – may your silver perish with you – perish in the sense of physical death or spiritual death?
- e. Peter strongly says you have no part of this – hopefully referring narrowly to the bestowing of the Holy Spirit, hopefully not broadly saying you have no part of Christ/Christianity.
- f. Peter strongly says your heart is not right before God – does he mean at that moment or generally that Simon is not saved/born again/right with God in a redeemed/restored/reconciled personal relationship.
- g. Peter strongly admonishes him to repent of this WICKEDNESS of yours and to pray to God that He would forgive this sinful intention (to buy the power of the Holy Spirit)
- h. Peter strongly ends his rebuke by saying “I see you are IN the gall of bitterness and the bondage of iniquity – certainly believers can struggle with bitterness and for a time appear to be in bondage to various sins – but here the term **σύνδεσμος** *sundesmos*: that which binds together, i.e. a bond AND **ἀδικία** *adikia*: injustice, unrighteousness

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

5. (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.

6. (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)

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

7. (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.

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.

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

Obedience
Sanctification

Gospel
Justification

Heaven *Glorification*

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."