

# **Jesus Christ's work through the Apostles in Jerusalem**

## ***Lesson 8 Saul's marked and Philip is called***

*".... and ye shall be witness unto me both in Jerusalem, and in all Judae'a, and in Samaria, and unto the uttermost part of the earth." Acts 1:8*

**Introduction:** Chapter 7 closed with the first Christian martyr Stephen. As we saw at the end of the chapter that Saul was present during the stoning of Stephen and witnessed how this Christian died. This particular chapter in the book of Acts contains a lot of moment. Three different scenes, one scene showing Saul attempting to stamp out the 1<sup>st</sup> century church, the second scene pictures Philip preaching the Gospel where no one else would go, to the Samaritans, and lastly we see Philip being called to the desert for one individual. It is amazing to see God's plan come together from the bird's eye view being accomplished both by the saved and the unsaved, God's will, will always be done!





## I. Saul of Tarsus (1-4)

### A. Saul's consent (1)

1. Saul was zealous of his mission (**Phil 3:6**), (**Acts 22:3-5**)
2. Consenting - to be pleased together with, to approve together
  - a. Paul was not just casually approving but was pleased by this
  - b. Splinter in the hand – Conviction (**Acts 9:5**)

### B. Saul's havoc (3)

1. Saul went to great lengths to stamp out the church
2. Havoc - to affix a stigma to, to dishonor, spot, defile
3. Contrast with our zeal for the Lord
4. Voltaire (1694-1778)
  - a. In 1778, Voltaire bragged, "**It took twelve men to start Christianity. One will destroy it,**"

### C. Saul's failure (2,4)

1. **Isa 55:10-11**
2. **Ephesians 5:11-12**
3. "*We can either be on the right side or the wrong side of God's will.*"
4. **Acts 5:38-39** "*And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*"

5. Missionaries to the Auca (Savages) tribes in jungles of Ecuador (Jan 8, 1956)
6. "*Therefore [because of the afore mentioned] they that were scattered abroad went every where preaching the word.*"[Emphasis mine]

## II. Philip the Evangelist (5-25)

### A. Philips Purpose (5)

1. City of Samaria 5
2. Preached Christ unto them
  - Philips agenda was not church growth
  - Philips agenda was not recognition
  - Philips agenda was the Gospel

### B. Philips Power (6-8)

1. Was of God 6-7
  - a. Gave heed unto the Gospel 6
  - b. Message was validated by miracles: casting out of unclean spirits, healing the sick 7
2. There was great Joy 8
  - a. Joy - Cheerfulness, gladness, calm delight

### C. Philips Persistence (9-25)

#### Review of John 4:1 – 4:26

1. Simon the Sorcerer (Deceiver) 9-13
  - a. "*from the least to the greatest*" 10
  - b. "*This man is the great power of God*" 10
  - c. Simon's belief 13
2. The Pattern 12
  - a. Preaching Christ
  - b. Belief
  - c. Baptism
  - The Samaritan's story: **2 Kings 17: 5-27**
3. Salvation is of the Jews 14-25
  - a. Peter and John's authority 14-17
  - b. Transitional laying on of hands for the Holy Ghost 17
  - c. Simon's Heart revealed 18-24
    - i. He offered money ("Simony" – means to purchase a religious office) 18-19
    - ii. His heart was not right 21
    - iii. He was in the gall of bitterness 23
    - iv. He was in the bond of iniquity 23

## III. Ethiopian Eunuch (26-40)

### A. Philips submission (26-27)

1. Go to the south
2. Go to the desert

**B. God's providence (27-28)**

1. Ethiopian of great authority 27
2. Had come to Jerusalem to worship (proselyte) 27
3. He was reading Isaiah the prophet (purchased scroll) 28

**C. Philips instruction (29-38)**

1. Specific chariot (implies many chariots) 29
2. "Understandest what thou readest?" 30
3. **Isa 53:7 32-33**

"This quotation is taken literally from the Septuagint. It varies very little from the Hebrew. It has been almost universally understood that this place refers to the Messiah; and Philip expressly applies it to him. The word "was led" ἦχθη ēchthē implies that he was conducted by others; that he was led as a sheep is led to be killed. The general idea is that of "meekness" and "submission" when he was led to be put to death; a description that applies in a very striking manner to the Lord Jesus.

**To the slaughter** - To be killed. The characteristic here recorded is more remarkable in sheep than in any other animal.

**And like a lamb dumb ...** - Still, patient, unresisting.

**So he opened not his mouth** - He did not "complain" or "murmur"; he offered no resistance, but yielded patiently to what was done by others."<sup>1</sup>

4. Searching for something 34
5. Philip's focus was on Jesus once again 35
6. Philip obviously mentioned baptism 36
7. The pattern once again 37
  - a. Belief
  - b. Baptism
8. Mode of Baptism 38
  - a. Immersion: "Went down into the water"

**D. Philip's Next Assignment (39-40)**

1. Azotus 40
2. Caesarea 40

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<sup>1</sup> Albert Barnes "Commentary of the Bible", E-SWORD