

Acts Chapter 8

1. Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

A. Now Saul was consenting to his death.

1. **Saul**- means *desired*

2. **consenting**- Gr. *suneudokeo*- *to be pleased at the same time with, consent, agree to*

a. At this point Saul thought he was doing God a service.

[John 16:2](#), [Acts 26:9](#)

3. **death**- Gr. *anairesis*- *a taking up or away; a putting to death, murder*

B. At that time a great persecution arose against the church which was at Jerusalem;

1. **time**- Gr. *hemera*- *day*

2. **great**- Gr. *meGas*

3. **persecution**- Gr. *diogmas*

a. Saul was spear-heading this persecution.

4. **church**- Gr. *ekklesia*- *called out ones*

5. **Jerusalem**

C. and they were all scattered throughout the regions of Judea and Samaria,

1. **scattered**- Gr. *diaspeiro*- *to scatter like seed, disperse*

a. The enemy was thinking he could shut down the early church by persecution, but it just spread the flames of revival. The church has never been more potent than when under persecution.

2. **regions**- Gr. *chora*- *lands*

3. **Judea**- means *he shall be praised*

4. **Samaria**- means *watch mountain*

a. The Samaritans were hated by the Jews. Only the love of God, in the new birth, would lead these Jews to minister the gospel to the Samaritans.

b. This persecution that arose over Stephen actually spread out further than just Judea and Samaria. [Act 11:19-21](#)

D. except the apostles

1. **apostles**-Gr. **apostolos**

- a. The apostles were not moved by fear out of their called place of ministry.

2. **And devout men carried Stephen *to his burial*, and made great lamentation over him.**

A. **And devout men carried Stephen to his burial,**

1. **devout**- Gr. **eulabes**- *taking hold of well, i.e., warily; hence, cautious, circumspect; full of reverence towards God, devout, pious, religious*
2. **men**- Gr. **aner**- *more formal term for a man*
3. **carried**- Gr. **sugkomizo**- *to prepare for burial, take charge of the funeral of anyone, bury*

B. **and made a great lamentation over him**

1. **made**- Gr. **poieo**
2. **great**- Gr. **meGas**
3. **lamentation**- Gr. **kopetos**- *a beating of the breast, etc., in token of grief; a wailing, lamentation*
 - a. No doubt this was a religious hold over practice of the culture of the day.
 - b. We are told by Paul that Christians should not grieve as the world grieves over the death of a believer. [1 Thess. 4:13](#)

3. **As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.**

A. **As for Saul,**

B. **he made havoc of the church,**

1. **made havoc**- Gr. **lumainomai**- *to treat shamefully or with injury, to ravage, devastate, ruin*
2. **church**- Gr. **ekklesia**

C. **entering every house,**

1. **entering** - Gr. **eisporeuomai**
2. **house** - Gr. **oikos**
 - a. Every house of suspected Christians.
 - b. Undoubtedly, Saul had a network of spies to give him intel on suspected Christians and their activities. Others were turned in by those who knew of their Christian religion.

D. and dragging off men and women,

1. **dragging off**- Gr. *suro-* *to draw, drag, to force away, hale before magistrates*

2. **men**- Gr. *aner*

3. **women**- Gr. *gune*

a. Women were not immune to this harsh dealing.

E. committing them to prison

1. **committing**- Gr. *paradidomi-* *to give over*

2. **prison**- Gr. *phulake*

a. This led to numerous deaths. [Act 22:3-4](#)

4. Therefore those who were scattered went everywhere preaching the word.

A. **scattered**- Gr. *diaspeiro-* *to scatter as seed, disperse*

1. The persecution which was from the enemy was turned for the furtherance of the gospel. [Php 1:12](#)

2. It would have been better for the enemy to leave the church alone, because as soon as he started beating it, to snuff out the flames of the gospel, it spread like wild fire!

B. **went**- Gr. *dierchomai-* *to go through*

C. **preaching**- Gr. *euaggelizo-* *to preach the gospel or good news*

D. **word**- Gr. *logos*

a. They shared the good news about Jesus- the Word
[Logos- [John 1:1](#)]

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

A. **Philip**- means *lover of horses*

1. Philip was one of the first seven deacons of the church.

2. Although there was a great ministry call on Philip he humbled himself and took the position of a servant first before being elevated into public ministry. This is God's pattern. [1 Tim. 3:13](#)
[**good standing**- lit. *a step up*-promotion; **boldness**- lit. *freedom to speak*- a platform to speak and not just serve] If you are faithful in the least, you will be faithful in much.

3. If Philip were not faithful in being a deacon, you would not read about what he did here in this Chapter because it would have never happened.

B. **went down**- Gr. *katerchomai*

C. **city**- Gr. **polis**

D. **Samaria**- means *watch tower*

1. *The ancient capital of the northern kingdom of Israel, which eventually fell to the Assyrians (722 B.C.) after over 200 years of idolatry and rebellion against God. After resettling many of the people in other lands, the Assyrians located Gentiles from other areas into the region, resulting in a mix of Jews and Gentiles who became known as Samaritans-* MacArthur Commentary
2. The Jews of Judea hated those of Samaria because they had mixed with the gentiles around them.

E. **preached**- Gr. **kerusso**- *to announce, herald*

F. **Christ**- Gr. **christos**- *the Anointed One*

1. He preached Christ, not himself or doctrine. An evangelist is called to preach on one subject and one subject only- Christ! A teacher is called to teach many points of doctrine, but an evangelist is to preach on one subject- Christ. [1Co 2:2](#)

6. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.

A. And the multitudes with one accord heeded the things spoken by Philip,

1. multitudes

- a. The multitudes comprised of partial Gentile and Jew descent. They were outcasts by the religious Jews. When they heard the gospel of grace, they received it with great joy! They knew they did not deserve anything with God. They were so grateful that they were included in God's plan of salvation. The religious Jews heard the same gospel from Peter and Stephen which they rejected it unbelief and anger.

2. one accord- Gr. **homothumadon**- *same passion*

- a. When Stephen preached the gospel to the religious Jews, they with one accord- the same passion- came against what Stephen said to them. [Acts 7:57](#) Here, in one accord, the Samaritan crowd heeded to what Philip had to say.

3. heeded

- a. This verse is directly the opposite of what took place with Stephen in the last chapter with the religious Jews! The

religious Jews hated the gospel, but the Gentiles rejoiced in it! The religious Jews wanted to earn salvation and it offended them that it would be offered as a gift through a crucified man.

4. spoken

a. Faith comes by hearing, and hearing by the Word of God.

[Rom. 10:17](#)

B. hearing and seeing the miracles which he did.

1. **hearing-** Gr. **en akouo-** *in hearing*

2. **seeing-** Gr. **blepo-** *to see with the natural eye*

3. **miracles-** Gr. **semieon-** *signs*

a. The religious Jews heard and saw the miracles that Jesus, Peter, and Stephen did and rejected them because of unbelief. Here, the Samaritans heard and saw the miracles that Philip did and believed and received.

4. **did-** Gr. **poieo**

7. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.

A. For unclean spirits,

1. **unclean-** Gr. **akathartos**

2. **spirits-** Gr. **pneuma**

a. Unclean spirits are the source of some sicknesses and diseases.

b. Unclean spirits are the source of most bondages.

B. crying with a loud voice,

1. **crying-** Gr. **boao**

a. They cry out because they do not want to enter into torment. [Matt 11:29](#)

2. **loud-** Gr. **me gas**

3. **voice-** Gr. **phone**

a. The religious Jews cried out with a loud voice and killed Stephen. [Acts 7:57](#) These men in Jerusalem were possessed of unclean spirits. If they had received Stephen's preaching, then those spirits would have come out crying out in a loud voice. They could have been freed, and also healed.

C. came out of many who were possessed,

1. **came out**- Gr. **exerchomai**

2. **possessed**- Gr. **echo**- *held*

a. Only unbelievers can be possessed. A Christian can be oppressed but not possessed. Christians are possessed by God.

b. It is also important to note that only unbelievers are seen having spirits cast out of them. You never see a believer having a spirit cast out of them. A believer does not need an exorcism. They need to be taught the truth of their position in Christ and their authority in Him. Disciples who continue in the Word will know the truth, and the truth will make them free. [John 8:31-32](#)

D. and many who were paralyzed and lame were healed

1. **paralyzed**- Gr. **paraluo**- *suffering from the relaxing of the nerves, unstrung, weak of limb*

2. **lame**- Gr. **cholos**- *"halt", that is, limping*

3. **healed**- Gr. **therapeuo**

a. We get our English word "therapy" from this word.

8. And there was great joy in that city.

A. **great**- Gr. **megas**

1. This chapter starts with great [megas] persecution and great lamentation, but here God turned that into great joy!

B. **joy**- Gr. **chara**

1. The gospel of grace produces a **mega** joy!

2. The kingdom of God had appeared in this city. The kingdom is righteousness, peace, and joy in the Holy Spirit. [Rom 14:17](#)

C. **city**- Gr. **polis**

1. This was a partial Gentile city.

9. But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,

A. **But there was a certain man called Simon,**

1. **certain**- Gr. **tis**

2. **man**- Gr. **aner**

a. In the book of Acts when Luke brings up a person that is unsaved, he uses the term- **a certain man**. When he brings up a believer, he uses the term- **a certain disciple**. Simon was an unbeliever.

3. **called**- Gr. **onoma**- *named*

4. **Simon**- means *stone*

a. *Simon Magus was probably a "Jew" or a "Samaritan," who had addicted himself to the arts of magic, and who was much celebrated for it. He had studied philosophy in Alexandria in Egypt (Mosheim, vol. i., pp. 113, 114, Murdock's translation), and then lived in Samaria. After he was cut off from the hope of adding to his other powers the power of working miracles, the "fathers" say that he fell into many errors, and became the founder of the sect of the Simonians. They accused him of affirming that he came down as the "Father" in respect to the Samaritans, the "Son" in respect to the Jews, and the "Holy Spirit" in respect to the Gentiles. He did not acknowledge Christ to be the Son of God, but a rival, and pretended himself to be Christ.*

-Barnes Commentary

B. who previously practiced sorcery in the city and astonished the people of Samaria,

1. **practiced sorcery**- Gr. **mageuo**- *to be a magician; to use magical arts, practice magic, sorcery*

a. Samaria was impressed by Simon's magic shows.

2. **city**- Gr. **polis**

3. **astonished**- Gr. **existemi**- *to put out of its place; to astonish, amaze, intrans. to be astonished, to be beside one's self*

a. It does not take much to astonish many people!

4. **people**- Gr. **laos**

C. claiming he was someone great

1. **claiming**- Gr. **lego**- *saying*

2. **great**- Gr. **megas**

a. Telling people how great you are, does not make you great. Actually, it makes you quite small!

10. **to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."**

A. **to whom they all gave heed,**

1. **gave heed**- Gr. **prosecho**- *to turn the mind to, attend to be attentive; to apply one's self to, attach one's self to, hold or cleave to a person or a thing*

a. Whatever or whoever you give attention to, you will become attached to.

B. **from the least to the greatest,**

1. **least**- Gr. **mikros**

2. **greatest**- Gr. **mezas**

C. **saying**- Gr. **lego**

D. **this man is the great power of God**

1. **man**- Gr. **houtos**- *this one*

a. There is only one Man that can rightly be called the power of God- Jesus Christ. [1 Cor. 1:24](#)

2. **great**- Gr. **mezas**

3. **power**- Gr. **dunamis**

a. No doubt Simon did not dissuade anyone from saying or believing this.

b. Simon thought he operated in power until he ran up against God's true power- The Holy Spirit.

c. Moses encountered magicians who could perform some great feats, but they could not stand up to the power of God being demonstrated in and through Moses. For instance, the magicians could turn their staffs into snakes, but Moses' snake ate them all! There were some miracles that the magicians could not duplicate. They had to admit it was the finger of God. It had His fingerprints all over them and could not be copied! [Ex. 8:19](#)

11. **And they heeded him because he had astonished them with his sorceries for a long time.**

A. **heeded**- Gr. **prosecho**- *to turn the mind to, attend to be attentive; to apply one's self to, attach one's self to, hold or cleave to a person or a thing*

1. This verse is basically a repeat of verse 9.

2. Do not heed anyone who does not teach the Word of God. The devil can perform miracles. [Lev 19:31](#)

B. **astonished**- Gr. **existemi**- *to put out of its place; to astonish, amaze, intrans. to be astonished, to be beside one's self*

C. **sorceries**- Gr. **mageia**- *magic, magic arts, sorceries*

1. Whether this was just magic tricks or that evil spirits were involved in what he did is not clear.

D. **long time**- Gr. **hikanos chronos**- *sufficient or enough time*

1. The time that Simon had sway over these people was sufficient and enough. God was ready to end it abruptly.

12. **But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.**

A. **But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ,**

1. **believed**- Gr. **pisteuo**- *to be persuaded*

2. **preached**- Gr. **euaggelizo**- *to preach the good news*

3. **kingdom**- Gr. **basileia**

a. The gospel is the gospel of the kingdom. A kingdom has a king. Jesus is the King of the Kingdom. He was not voted in therefore, He cannot be voted out. He is King for life, and since He will never die, He is King forever!

4. **name**- Gr. **onoma**

a. There is only one name under heaven by which we must be saved- Jesus! [Acts 4:12](#)

B. **both men and women were baptized**

1. **men**- Gr. **aner**

2. **women**- Gr. **gune**

a. The gospel included and raised women up to equality with men.

3. **baptized**- Gr. **baptizo**- *to be emersed*

a. Baptism is the outward demonstration of what took place inwardly at salvation. The old man died with Christ, was buried with Christ, and now raised with Christ. This is seen by going down under the water and then coming up again.

- b. Baptism is the first step of discipleship and following the Lord. It is the first step of witnessing to others about the gospel.
- c. In some cultures it is not until you are baptized that you are cut off from your family or in danger of being killed because you are acting on what you believe.
- d. If you say you believe but refused to publicly be baptized, then your so-called faith is not bible faith. Bible believing has an aspect of a reliance upon Christ and is demonstrated by words and actions. [Mar 16:16](#)

13. 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.

A. Then Simon himself also believed;

1. believed- Gr. **pisteuo**

- a. He at this point believed, but church fathers hold that he later defected from the faith, claiming to be Christ himself. Apparently, he was addicted to being seen as someone great and called the power of God.

B. and when he was baptized he continued with Philip,

1. baptized- Gr. **baptizo**

2. continued- Gr. **proskatereo-** *to persist in adherence to a thing; to be intently engaged in, attend constantly to, to remain constantly in a place, to constantly attend upon, continue near to, be at hand,*

- a. Every time Philip would turn around, he would bump into Simon because he was closely following him.

C. and was amazed,

1. amazed- Gr. **existemi-** *to put out of its place; to astonish, amaze, intrans. to be astonished, to be beside one's self*

- a. We just read that all of the Samaritans had been amazed [**existemi**] by Simon for a long time. Now, it was Simon who was amazed [**existemi**]. He knew that he could not reproduce what was happening through Philip.

D. seeing the miracles and signs which were done

1. seeing- Gr. **theoreo-** *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

- a. Simon was led by the lust of the flesh, the lust of the eyes, and the pride of life.
- b. This man was of the category that Jesus described who would not believe unless they saw signs and wonders.

[Joh 4:48](#)

- 2. **miracles**- Gr. **dunamis**- *powers*
- 3. **signs**- Gr. **me-gas semeion**- *large signs, prodigy, portent, i.e., an unusual occurrence, transcending the common course of nature*
- 4. **done**- Gr. **ginomai**- *happening*

14. Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

A. Now when the apostles who were at Jerusalem heard that Samaria had received the word of God,

- 1. **apostles**- Gr. **apostolos**
 - a. These are the twelve apostles of Jesus.
- 2. **Jerusalem**
 - a. This is where the church started and was the mother church.
- 3. **heard**- Gr. **akouo**
 - a. There is no mention of Philip requesting for backup or help in his ministry while in Samaria. The apostles merely heard about what had happened and decided to send Peter and John to go and check it out. The apostles did not have authority over all of Christendom everywhere, but only to where they were sent and over the work they planted.
 - b. There is no mention of God telling them that they were to go to Samaria.
 - c. It is easy to get out of our lane and claim ownership in areas that we do not have any authority in.
 - d. Later in Acts, we will see that some in the Jerusalem church will take Peter to task for preaching to the Gentiles.

[Acts 11:1](#) They felt they had the corner of the market on who was to get the gospel and who would be saved.

Sometimes we get too big for our britches.
- 4. **Samaria**
- 5. **received**- Gr. **dechomai**- *to welcome, embrace*
- 6. **Word**- Gr. **logos**

a. Same as the gospel.

B. they sent Peter and John to them

1. sent- Gr. **apostello**

a. The apostles in Jerusalem sent Peter and John to look into what was going on and to offer approval or not, on what was taking place. I believe this was an overstepping of authority. We have no indication it was requested by Philip or of the Lord.

2. Peter

3. John

a. Having Peter and John sent to Samaria I believe was an usurpation of the ministry of Philip. They might have seen Philip as a "lay minister" since Philip had been a mere deacon, and that "professional apostolic" ministry was needed.

b. Paul said that as an apostle he did not seek to enter into the labors of others but to go where Christ had not been named, lest he be building on another man's ministry.

[Rom 15:20, 2 Cor. 10:13-15](#)

c. This does not mean that Peter and John's ministry did not bear any fruit. You can actually see some fruit and not be in the perfect will of God.

15. who, when they had come down, prayed for them that they might receive the Holy Spirit.

A. who,

B. when they had come down,

1. come down- Gr. **katabaino**

a. Jerusalem was a higher elevation than Samaria. You went down to Samaria.

C. prayed for them that they might receive the Holy Spirit

1. prayed- Gr. **proseuchomai**

2. might receive- Gr. **lambano**

a. This speaks of the baptism in the Holy Spirit, not the indwelling of the Holy Spirit. You don't need to pray for someone that gets saved to have the Holy Spirit inside them.

That comes with the new birth. This is a subsequent experience of the Holy Spirit coming upon a believer with power for service. [Acts 1:8](#)

3. Holy Spirit- Gr. **hagios pneuma**

- a. One might ask why Philip had not done this. Philip may have just focused on getting them saved and nothing more. However, it appears that Philip was present when Peter and John came and he stepped aside and gave way to their ministry. He had been under their authority while he was a deacon in Jerusalem and no doubt showed deference and respect to them now.
- b. It was not until Peter and John finished ministering to the Samaritans that we see God giving new direction to Philip. This gives the idea that Philip was still there in Samaria during the time of Peter and John's ministry.
- c. It does not appear that Philip took offence to this. We need to guard against territorialism. We do not own the ministry. It belongs to Jesus!
- d. This verse proves that you can be saved and not have the baptism in the Holy Spirit. Some teach that the baptism in the Holy Spirit is getting saved. Here we see that the Samaritans had believed already on Christ and were baptized in water. You would never baptize anyone not saved. Later they received the baptism of the Holy Spirit.

16. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.

A. For as yet He had fallen upon none of them.

1. fallen upon- Gr. **epiipto**

- a. In the new birth the Spirit indwells a believer. [John 4:14](#) In the baptism in the Holy Spirit the Holy Spirit comes upon a believer. [Acts 1:8](#), [Acts 2:3](#), [Acts 10:44](#), [Acts 19:6](#)

B. They had only been baptized in the name of the Lord Jesus.

1. baptized- Gr. **baptizo**

- a. You do not baptize unbelievers. These people in Samaria had been saved and baptized in water and later were baptized in the Holy Spirit. If the baptism in the Holy Spirit is the same as

being born again by the Spirit, then it would not have been possible for them to have this subsequent experience with the Holy Spirit.

2. **name-** Gr. **onoma**

3. **Lord Jesus**

a. In Matthew, Jesus said to baptize in the name of the Father, and the Son, and the Holy Spirit. In the book of Acts, we see believers baptized in the name of Jesus. How is this incongruency solved? In the book of Acts believers were baptized in the name of Jesus- or in other words in the authority of Jesus and His command found in the gospels. When I baptize someone I say, "*In the name of Jesus, I now baptize you in the name of the Father, the Son, and the Holy Spirit.*"

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

A. Then they laid hands on them,

1. **laid-** Gr. **epitithemi-** *to place or set upon*

a. There is no designation on what part of the body that hands are to be placed on. It does not necessarily need to be the head.

2. **hands-** Gr. **cheir**

a. In [Hebrews 6:2](#) it states there is a doctrine of the laying on of hands. Laying on of hands can be for healing [[Mark 16:18](#)], for ordination of ministers [[1 Tim. 4:14](#)], and here we see for the receiving of the baptism in the Holy Spirit. Also see [Act 19:6](#)

b. Receiving healing and the baptism in the Holy Spirit are not limited to receiving by the laying on of hands. You can receive healing and the baptism in the Holy Spirit outside of this method.

c. Cornelius and his house heard the word and the Spirit fell upon them without Peter laying hands on them.

[Acts 10:44-45](#)

B. and they received the Holy Spirit

1. **received-** Gr. **lambano**

a. Again, this is a subsequent experience to the new birth.

You do not need to pray to receive the Holy Spirit when you get saved. He comes with receiving Jesus as Savior! You are not a child of God if you do not have the Holy Spirit inside you. [Rom. 8:9](#)

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

A. And when Simon saw that through the laying on of the apostles hands the Holy Spirit was given,

1. **saw-** Gr. **theaomai-** *to behold, look upon, view attentively, contemplate (often used of public shows)*
 - a. There is no mention in this chapter of the Samaritans speaking in tongues or any physical display as seen in [Acts 2, 10, & 19](#) when the Holy Spirit was received.
 - b. Here we see that Simon "saw" something remarkable. There must have been something so remarkable that he was willing to pay money to be able to duplicate this experience in others. The effects of receiving the baptism in the Holy Spirit must had been quite remarkable. Undoubtedly, it was accompanied by speaking in tongues and great joy and exuberance.
2. **laying-** Gr. **epitithemi**
3. **hands-** Gr. **cheir**
 - a. Some have a special anointing from God to lay hands on people and they receive the Holy Spirit. Apparently, Peter and John were such.

4. **given-** Gr. **didomi**

B. he offered them money

1. **offered-** Gr. **prosphero**
2. **money-** Gr. **chrema-** *anything useful, or needful; pl. wealth, riches*
 - a. We must be very careful with money as ministers. We are not to receive payment for the gospel or the benefits that come from it, such as healing or supernatural guidance. Freely we have received and freely we are to give.
 - b. It is fine to receive a salary for a general ministry position but not receive pay for specific ministry acts such as praying for the sick or ministering in the prophetic to someone.

Those who have done this have gone astray and become shipwrecked.

- c. This shows us that Simon probably had been charging for his "services".
- d. Balaam in the Old Testament was such a person. He was a prophet for hire. We are warned not to fall into the way and error of Balaam. [2 Pet. 2:15](#), [Jude 1:11](#)

19. saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

A. **saying-** Gr. **lego**

B. **Give me this power also,**

1. **Give-** Gr. **didomi**

2. **me also**

a. Here Simon recognized the Peter and John had the authority from heaven to do what they did.

3. **power-** Gr. **exousia-** *authority*

a. We have been given authority from Jesus to minister the gospel and its benefits to humanity! [Matt. 28:18-20](#)

C. **that anyone on whom I lay hands may receive the Holy Spirit**

1. **anyone-** Gr. **hos ean**

a. The baptism in the Holy Spirit is not for just "**anyone**"! It is only for those who have been born again.

2. **receive-** Gr. **lambano**

3. **Holy Spirit**

a. The Holy Spirit is only given to those who believe. [John 7:39](#)

b. Simon wanted to prostitute the ministry of the Holy Spirit and make it unholy. Simon was on dangerous ground here! That is why Peter had such a harsh reply to this.

20. But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!"

A. **But Peter said to him,**

1. **said-** Gr. **epo**

B. **Your money perish with you,**

1. **money-** Gr. **argurion-** *silver*

a. Silver stands for redemption in the Bible. Redemption is by grace. Here Simon is perverting redemption by trying to pay for the Holy Spirit which is given based upon redemption given to us by grace.

2. **perish-** Gr. **eien eis apoleia-** *be with you unto destruction, perishing*

C. because you thought that the gift of God could be purchased with money

1. **thought-** Gr. **nomizo-** *to deem, to suppose, presume*

2. **gift-** Gr. **dorea**

a. The Holy Spirit is a gift from the Father and the Lord Jesus. He is not earned and cannot be bought.

3. **purchased-** Gr. **ktaomai-** *to acquire, get, or procure a thing for one's self, to possess*

4. **money-** Gr. **chrema-** *anything useful, or needful; pl. wealth, riches*

a. It is sad today, but our modern Christian TV is filled with ministers who are selling what God has given by grace through the gospel. They say if you sow a financial seed, then God will bless you, heal you, and prosper you, and of course that seed is to be sown to them! Blessings, healing, and prosperity are a by-product of the grace of God, not things that can be purchased. We give because we have been blessed by grace, not in order to get blessed.

21. You have neither part nor portion in this matter, for your heart is not right in the sight of God.

A. You have neither part nor portion in this matter,

1. **part-** Gr. **meris-** *an assigned part, a portion, share*

2. **portion-** Gr. **kleros-** *what is obtained by lot, allotted portion*

a. I believe this speaks to the fact that Simon was not truly born again. Believers have a share and allotted portion of the Holy Spirit.

3. **matter-** Gr. **logos-** *speech, word*

a. Here we see that what Simon was wanting to purchase was connected to speech. This undoubtedly refers to divine speech- speaking in tongues!

B. for your heart is not right in the sight of God

1. heart- Gr. **kardia**

a. If Simon was truly saved, this speaks of the soul part of his heart, not his born again spirit. However, it is questionable that Simon was actually converted and born again even though it said he believed. There are many who profess belief and say a prayer but are not born again. They are tares among the wheat.

2. right- Gr. **euthus-** *straight*

a. Simon had a perverted heart. This is true of many today.

3. sight- Gr. **enopion**

a. Only God can see if someone is truly born again and righteous in their spirit [heart]. We can only see the fruit of it in someone's life.

22. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.

A. Repent therefore of this your wickedness,

1. Repent- Gr. **metanoeo-** *to change the mind*

a. Repentance is not a change of action, but it is a change of mind and thinking that leads to a change of action. You can change an action and not have repented.

b. Simon had an unrenewed mind. He still had the same wicked thinking he had before he had heard of Jesus.

2. wickedness- Gr. **kakia**

B. and pray God if perhaps the thought of your heart may be forgiven you.

1. pray- Gr. **deomai-** *to make one's need known, to beseech*

a. Peter told Simon to pray, but we see in the next verse he does not, but requests Peter to do it. This shows he did not have a relationship with God.

2. thought- Gr. **epinoia-** *thought, purpose, device, intent*

a. The magicians that withstood Moses, had corrupt minds.

[2Ti 3:8](#) So did this former magician.

3. heart-Gr. **kardia**

4. forgiven- Gr. **aphiemi-** *to send away, release*

23. For I see that you are poisoned by bitterness and bound by iniquity."

A. see- Gr. **horao-** *to see with the mind, to perceive, know*

- a. A root of bitterness will spring up and be visible for others to see it. It will impact behavior negatively.
 - B. **poisoned**- Gr. **chole**- *the bile, gall; in NT a bitter ingredient, as wormwood, intense bitterness, met. thorough disaffection to divine truth, utter estrangement*
 - 1. Being jealous and envious is a poison that you take thinking it will kill someone else. It estranges you from God and others and slowly kills you.
 - C. **bitterness**- Gr. **pikria**- *a bitter root, and so producing a bitter fruit*
 - 1. Simon had been poisoned by bitterness over the fact that he used to be seen as the great one among the Samaritans and now he was reduced to nothing. His self-importance was destroyed and he was bitter over it. He desperately wanted to get it back and by buying this gift that Peter and John operated in, seemed to be the answer.
 - 2. If we do not receive grace [unmerited favor] through faith in Christ but try to earn significance and importance through our own works and achievements, it will become a root of bitterness in us that will cause trouble for others. [Heb 12:15](#)
 - 3. [Jer. 4:18](#) *"Your ways and your doings have procured these things for you. This is your wickedness, because it is bitter, because it reaches to your heart."*
 - D. **bound**- Gr. **sundesmos**- *that which binds together, a band, bond*
 - 1. Those who are bound cannot get free themselves. Only someone who is free can do this for them. What keeps people bound is pride and self-focus.
 - E. **iniquity**- Gr. **adikia**- *unrighteousness*
 - a. Self-importance is rooted in unrighteousness. Magnifying and believing in Jesus is righteousness.
24. **Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."**
- A. **Then Simon answered and said,**
 - 1. **answered**- Gr. **apokrinomai**
 - 2. **said**- Gr. **epo**
 - B. **Pray to the Lord for me,**
 - 1. **Pray**- Gr. **deomai**- *to make request*
 - 2. **Lord**- Gr. **kurios**

3. for me

- a. In the last verse, Peter told Simon to pray, but here he asked Peter to pray for him. This shows he did not have a relationship with God. This is common among baby Christians. However, every Christian has the authority and right to pray directly to God, in Jesus name. There is a problem when we go to others to speak on our behalf to God, or to hear from God for us. That was the relationship believers had in the Old Testament with priests and prophets. In the New Testament, every believer can and should pray directly to the Lord.

C. that none of the things which you have spoken may come upon me

1. spoken- Gr. *ereo*

2. come upon- Gr. *eperchomai*

- a. Notice, all that Simon cared about was that those bad things Peter spoke about would not happen to him. There was no sign of repentance for his thoughts or actions.
- b. Many Christians are sorry for the negative consequences of their actions but refuse to repent- change their mind and heart which led to those actions.
- c. There is no indication that Peter prayed for Simon.

25. So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

A. So when they had testified and preached the word of the Lord,

1. testified- Gr. *diamarturomai*

2. preached- Gr. *laleo*- *to speak*

- a. Philip had been doing this, but they interrupted his ministry with theirs.
- b. The word, 'preached', is a bad translation here. It should be translated "spoke the Word". Believers do not primarily need preaching, but teaching of the Word. Peter and John taught these new believers.

3. word- Gr. *logos*

B. they returned to Jerusalem,

1. returned- Gr. *hupostrepho*

2. Jerusalem

- a. This was their place of ministry, but had left it to enter into Philip's field of ministry.

C. preaching the gospel in many villages of the Samaritans

1. preaching the gospel- Gr. euaggelizo

- a. This was preaching the gospel to unbelievers. Unbelievers need the preaching of the gospel.

2. villages- Gr. kome- *the common sleeping place to which labourers in the field return, a village*

3. Samaritans

- a. This is in fulfillment of Jesus' command to go into all of Jerusalem, **Samaria**, Judea, and to the uttermost parts of the earth. The gospel had gotten out of Jerusalem into now Samaria.

26. Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert.

A. Now angel of the Lord spoke to Philip,

1. Now

- a. When was this? **After** Peter and John left. This means that Philip was still there in Samaria when Peter and John showed up and took over. Philip stepped back and let them take the lead. Now, after they left, he got new direction for his ministry. I believe this was a test for Philip. Would he be offended by what happened? Apparently not, because God is now giving him his next ministry assignment. Often we are not promoted to our next assignment because of offence in our current place.

2. angel- Gr. aggelos

- a. I do not believe that Philip would have experienced angelic direction if he had become offended in his ministry being cut short in Samaria by Peter and John.

3. spoke- Gr. ereo

- a. Angels do not preach the gospel in this New Testament dispensation. We will see this with Cornelius in [chapter 10](#). Cornelius was an unbeliever and an angel appeared, but the

angel did not preach the gospel. He told Cornelius that a man [Peter] would come and share the gospel.

- b. However, we see angels giving direction and delivering messages from the Lord in the New Testament. Here the angel directs Philip where to go on his next ministry assignment.

B. saying- Gr. laleo

C. Arise and go toward the south along to road which goes down from Jerusalem to Gaza

1. arise- Gr. anistemi

2. go- Gr. poreuoami

3. south- Gr. mesembria

- a. Sometimes our ministry takes a south turn in the natural, but that does not mean it is not going up! Taking his ministry to the desert seemed like his ministry was going south quickly, but we will see it really was taking an upturn!

4. road- Gr. hodos

- a. *Two roads led south from near Jerusalem, one through Hebron into Idumea (Edom) and the other joining the coastal road before Gaza, heading for Egypt, both with plenty of Roman milestones as road markers. Old Gaza was a deserted town whose ruins lay near the now culturally Greek cities of Askalon and New Gaza. Philip might have had no one to preach to on a little-traveled road that would lead by a deserted city, and after the revival in Samaria this command must seem absurd to him; but God had often tested faith through such commands. - Bible Background Commentary*

5. goes down- Gr. katabaino

- a. Jerusalem is one of the highest points in Israel. You pretty much go down in all directions.

6. Gaza- means the strong

- a. *A city of the Philistine Pentapolis. It is referred to in Genesis ([Gen 10:19](#)) as a border city of the Canaanites, and in [Jos 10:41](#) as a limit of the South country conquered by Joshua; a refuge of the Anakim ([Jos 11:22](#)), theoretically assigned to Judah ([Jos 15:47](#)). Samson was here shut in by the Philistines, and escaped by carrying away the gates*

([Jdg 16:1-3](#)); he was, however; brought back here in captivity after being betrayed by Delilah, and here he destroyed himself and the Philistines by pulling down the temple ([Jdg 16:21-30](#)). Gaza was never for long in Israelite hands. It withstood Alexander for five months (B.C. 332). In B.C. 96 it was razed to the ground, and in B.C. 57 rebuilt on a new site, the previous site being distinguished as 'Old' or 'Desert' Gaza (cf. [Act 8:26](#)). It was successively in Greek, Byzantine Christian (A.D. 402), Muslim (635), and Crusader hands; it was finally lost by the Franks in 1244. A Crusaders' church remains in the town, now a mosque. It is now a city of about 16,000 inhabitants, and bears the name Ghuzzeh.
-Hastings Dictionary

D. This is desert

1. desert- Gr. eremos

- a. Philip had just experienced a powerful revival in Samaria and it seemed to be cut short by the arrival of Peter and John. Now he is being sent out into the desert. This was also a test. Are we willing to go to the multitudes only or also to the one in the desert? We will see later in this chapter that because Philip passed these tests, God used him in a very spectacular fashion, in a way that almost no one would ever experience it. I believe, if Philip had not passed these tests, that would have never happened.

27. So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship,

A. So he arose and went.

1. arose- Gr. anistemi- to stand up again

- a. Philip had been seated after Peter and John took over, but he did not stay down. He arose and followed God.

2. went- Gr. poreuomai

- a. Philip obeyed the direction, although it looked like the path was leading to his utter obscurity in the desert!

B. And behold,

1. behold- Gr. idou

- a. Philip would have never beheld the great things God had for him unless he had gotten back up and followed Him.

C. a man of Ethiopia,

1. **man-** Gr. **aner**

2. **Ethiopia-** means *black*

- a. *Gaza was near the confines between Palestine and Egypt. It was in the direct road from Jerusalem to Egypt. "Ethiopia" was one of the great kingdoms of Africa, part of which is now called Abyssinia. It is frequently mentioned in Scripture under the name of "Cush." But "Cush" comprehended a much larger region, including the southern part of Arabia, and even sometimes the countries adjacent to the Tigris and Euphrates. Ethiopia proper lay south of Egypt, on the Nile, and was bounded north by Egypt, that is, by the cataracts near Syene; east by the Red Sea, and perhaps part by the Indian Ocean; south by unknown regions in the interior of Africa; and west by Libya and the deserts. It comprehended the modern kingdoms of Nubia or Sennaar, and Abyssinia. The chief city in it was the ancient Meroe, situated on the island or tract of the same name, between the Nile and Ashtaboras, not far from the modern Shendi Robinson's Calmet).* -Barnes Commentary

D. a eunuch of great authority under Candace the queen of the Ethiopians,

1. **eunuch-** Gr. **eunouchos**

- a. Eunuchs were used in the proximity of queens so that no impropriety could occur between them.
- b. God had promised eunuchs who trusted in Him participation in His kingdom. [Isa 56:3-5](#)

2. **great authority-** Gr. **mezas**

3. **Candace-** means *one who possesses contrition*

- a. *Candace is said to have been the common name of the queens of Ethiopia, as "Pharaoh" was of the sovereigns of Egypt. This is expressly stated by Pliny (Nat. History, 7:29). His words are: "The edifices of the city were few; a woman reigned there of the name of Candace, which name had been transmitted to these queens for many years." Strabo*

mentions also a queen of Ethiopia of the name of Candace. Speaking of an insurrection against the Romans, he says, "Among these were the officers of queen Candace, who in our days reigned over the Ethiopians." As this could not have been the Candace mentioned here, it is plain that the name was common to these queens - a sort of royal title. She was probably queen of Meroe, an important part of Ethiopia (Bruce's Travels, vol. ii, p. 431; Clarke).

4. **queen-** Gr. **basilissa**

E. **who had charge of all her treasury,**

1. **charge-** Gr. **epi-** *over*

2. **treasury-** Gr. **gaza-** *the royal treasury, treasure, riches*

F. **and had come to Jerusalem to worship**

1. **come-** Gr. **erchomai**

2. **worship-** Gr. **proskuneo**

a. This man had become a proselyte of the Jewish religion.

b. He had probably come to observe the Passover/Pentecost feast days.

28. **was returning. And sitting in his chariot, he was reading Isaiah the prophet.**

A. **was returning**

1. **returning-** Gr. **hupostrepho-** *to turn back*

a. He was heading back to Ethiopia.

B. **And sitting in his chariot,**

1. **sitting-** Gr. **kathemai**

a. A servant was driving the chariot and he was sitting and reading. We know this because the Spirit told Philip to overtake the chariot. This shows it was moving.

2. **chariot-** Gr. **harma kai-** *chariot and*

a. *Most people walked, the more well-to-do rode animals, but only the most well-to-do had chariots.*

-Bible Background Commentary

b. This chariot was big enough for a servant to be driving it and for him, to be sitting in it. This speaks of wealth.

C. **he was reading Isaiah the prophet**

1. **reading-** Gr. **anaginosko**

2. **Isaiah-** means *helped by Jehovah*

- a. The book of Isaiah has the most Messianic passages than any other Old Testament book. You do not have to read very far into Isaiah before you see Jesus!

3. prophet- Gr. prophetes

29. Then the Spirit said to Philip, "Go near and overtake this chariot."

A. The Spirit said to Philip,

1. Spirit- Gr. pneuma

- a. If Philip had become offended by the direction in which to take his ministry into the desert, after the great revival among the multitude in Samaria, I do not believe he would have had this direction by God's Spirit. Obedience to God's guidance opens us up for further guidance. If you have not received any guidance in a while, you need to see if you are doing what you were told to do last!
- b. Offence will shut down divine guidance in your life. Offence will close your heart.

B. Go near and overtake this chariot

1. Go near- Gr. proserchomai

2. overtake- Gr. kallao- *to attach one's self to, unite with*

3. chariot

- a. When Philip was told to go into the desert he did not know about the chariot or who it was in it. He had to proceed by faith in God's plan even though it did not make any sense at the time.
- b. It appeared in the natural that going into the desert was assigning Philip's ministry to anonymity. If you are serving Jesus and seeking His glory it does not matter how you appear or if you appear at all to others.
- c. Philip's humility and faithfulness and what he did was recorded in Scripture for all to see for future generations!

30. So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

A. So Philip ran to him,

1. ran- Gr. prostrecho

- a. The chariot was not traveling at a high speed, which enabled Philip to catch up to it, by running.

B. and heard him reading the prophet Isaiah,

1. heard- Gr. **akouo**

- a. The eunuch was reading out aloud. He was not reading to himself in his head. It is good to read the scripture out loud and hear it spoken.

2. reading- Gr. **anaginosko**

- a. It is important to read our bibles. If we will read it in faith, God will give us an understanding of it. [Luk 24:45](#)

3. prophet- Gr. **prophetes**

C. and said,

1. said- Gr. **epo**

D. Do you understand what you are reading?

1. understand- Gr. **ara ge ginosko-** *ara-* denoting an interrogation to which a negative answer is presumed; **ge-** indeed, **ginosko-** to come to know

- a. Philip had to mature in the Word, in faith and in character before God could use him in his present ministry. He was able to expound on what this man was reading. He was not ready for the ministry he was in right now in the beginning of his walk with Christ. Philip was one of the first deacons. He sat under the teaching of the apostles and learned and humbly served. Now, he is usable and ready to share insight from any and all of the Scripture including the prophet Isaiah!
- b. Could you be ready to give an accurate understanding to what someone was reading in the Word, not matter where and what it was?
- c. We gain understanding of what we read in the Word by meditation. [Psa 119:97-105](#), [2Ti 2:7](#)
- d. We gain understanding of what we read in the Word by praying in tongues. [1 Cor. 14:2](#)
- e. We gain understanding of the what we read in the Word by submitting to a five-fold ministry gift as seen in this verse.

31. And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him.

A. And he said,

1. **said-** Gr. **epo**

B. How can I,

1. He could not since he was not born again. [1 Cor. 2:14](#)

C. unless someone guide me

1. **guide-** Gr. **hodegeo-** *to be a guide or a teacher*

- a. This man needed someone to guide him because he was not saved. He was not born again. Unbelievers are blind and in need of a guide. Once we are born again, the Word and Spirit are our guides. [Ps. 119:107](#), [Joh 16:13](#) This man had the Word, but He did not have the Spirit. You have to have the Spirit to understand the Word of God.

- b. This was a sign of humility. Humility and teachableness go together. [Psa 25:9](#) If you are full of pride you cannot receive from others.

D. And he asked Philip to come up and sit with him

1. **asked-** Gr. **parakaleo-** *to call for, invite to come, send for, to call upon, to beg, beseech, entreat, implore*

2. **come up-** Gr. **anabaino**

3. **sit-** Gr. **kathizo**

- a. This man asked Philip to come up and sit with him. Philip would lead him to Christ and he would be born again. He had invited Philip to come up and sit with Him but did not realize that Jesus was calling him to come up and sit with Him in heavenly places in Christ!

32. The place in the Scripture which he read was this: "HE WAS LED AS A SHEEP TO THE SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE OPENED NOT HIS MOUTH.

A. The place in the Scripture which he read was this:

1. **place-** Gr. **perioche-** *a passage or portain, section*

- a. We often see in the New Testament a writer mention a verse from the Old Testament.

They will say in such and such a place, like "Isaiah". They never give chapter and verse. The writer of Hebrews even said, "in a certain place it is written!" [Heb. 2:6](#), [Heb. 4:4](#) This shows us that we should not feel too bad if you cannot

remember where a Scripture is located! This is because the Scripture was not written in chapter or in verse. These were added by man long after the Scriptures were written.

2. **Scripture**- Gr. **graphe**

3. **read**- Gr. **anaginosko**

B. He was led as a sheep to the slaughter,

1. **led**- Gr. **ago**

a. This word always means to be brought along by the power of another. This is the same Greek word used for being led by the Spirit. When we are led by the Spirit we are brought along by the power of the Spirit!

2. **sheep**- Gr. **probaton**

a. We are sheep of God's pasture. [Ps. 79:13](#)

3. **slaughter**- Gr. **sphage**

a. This verse is alluded to in [Rom. 8:36](#). This verse, isolated would imply that Christians are sheep for the slaughter. Often we feel that way in our life when the enemy attacks us. However, in [vs 37](#) in the KJV it says **NAY!** This means **NO!** Jesus was the lamb slain for us, so we don't have to be. We are more than conquerors through Him!

C. and as a lamb before its shearer is silent,

1. **lamb**- Gr. **amnos**

a. Jesus is the Lamb of God slain for us.

2. **shearer**- Gr. **keiro**

3. **silent**- Gr. **aphonos**

a. Jesus was silent before His accusers. [Mat 26:63](#), [Mat 27:12](#)

D. so he opened not his mouth

1. **opened**- Gr. **anoigo**

2. **mouth**- Gr. **stoma**

a. Pilate marveled at Jesus's silence before accusation and His lack of defending Himself. [Mat 27:12](#)

b. We do not need to defend ourselves if we are being persecuted for righteousness sake.

33. IN HIS HUMILIATION HIS JUSTICE WAS TAKEN AWAY, AND WHO WILL DECLARE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH."

A. In his humiliation his justice was taken away,

1. humiliation- Gr. **tapeinosis**

a. We see this in the humiliating way Jesus was treated in His trial and subsequent crucifixion.

2. justice- Gr. **krisis- *judgement***

3. taken away- Gr. **airo- *lifted***

a. Jesus was given an illegal trial, being at night and not having reliable witnesses against Him.

B. and who will declare his generation

1. declare- Gr. **diegeomai- *to declare thoroughly, detail, recount, relate, tell***

a. I will! Every believer has been given that task to witness about Jesus's life and work, to their own generation.

2. generation- Gr. **genea- *a generation, an interval of time, an age***

C. for his life is taken from the earth

1. life- Gr. **zoe**

2. taken- Gr. **airo**

3. earth- Gr. **ge**

a. Jesus's life was taken from the earth, but in three days it would reappear in resurrection and then given to each and every one of those who believed upon Him and were born again!

34. So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?"

A. So the eunuch answered Philip and said,

1. answered- Gr. **apokrinomai- *to reply***

2. said- Gr. **epo**

B. I ask you,

1. ask- Gr. **deomai**

C. of whom does the prophet say this,

1. prophet- Gr. **prophetes**

a. Isaiah

b. The prophets sought earnestly themselves to know of what and who they prophesied of! [1Pe 1:10](#); [1Pe 1:11](#)

2. say- Gr. **lego**

D. of himself or of some other man

1. other man- Gr. **heteros- *different one***

- a. Yes, it was a different man altogether from any other man that has ever been. This verse is speaking of the unique man - **Jesus Christ**.

35. Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.

A. Then Philip opened his mouth,

1. opened- Gr. **anoigo**

- a. We need to open our mouth about Jesus! There are many believers with closed mouths when it comes to Jesus.

2. mouth- Gr. **stoma**

- a. The only way people are going to hear about Jesus and the gospel is through our mouths!

B. and beginning at this Scripture,

1. beginning- Gr. **archomai**

2. Scripture- Gr. **graphe**

- a. An evangelist should be able take any verse in the Bible and from there preach Jesus and the gospel.

- b. Christ can be preached from all of the scriptures. [Luk 24:27](#)

C. preached Jesus to him

1. preached- Gr. **euaggelizo-** *to preach the good news*

2. Jesus

- a. How simple is this? We are to preach Jesus. But how are we doing with that? If you look at the preaching today on our TV programs it seems we are preaching everything but Jesus!

36. Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. What hinders me from being baptized?"

A. Now as they went down the road,

1. went down- Gr. **poreuomai-** *traveled*

2. road- Gr. **hodos**

- a. Baptism should occur as soon as someone receives Jesus, but for many they go down the road awhile in their Christian experience before they are baptized. Baptism does not save you, it just demonstrates and witnesses to others that you have received Jesus. It is a major step of discipleship.

B. they came to some water.

1. **came**- Gr. **erchomai**

2. **water**- Gr. **hudor**

C. And the eunuch said,

1. **said**- Gr. **phemi**- *to show or make known one's thoughts*

D. See, here is water

1. **see**- Gr. **idou**

2. **water**- Gr. **hudor**

a. Philip must have shared Jesus's command for those who believed upon Him to follow Him in water baptism.

[Mar 16:16](#)

b. *There are some wadis near Gaza (wadis are dry creek beds that fill with water during the rainy season)*

-Bible Background Commentary

E. What hinders me from being baptized

1. **hinders**- Gr. **koluo**- *to hinder, restrain, prevent*

a. The only thing that hinders someone from being baptized is if they have not believed upon Christ and been born again.

b. Infant baptism is totally a non-biblical concept. Baptism in the New Testament is always connected to believers who have received Christ and had been born again.

2. **baptized**- Gr. **baptizo**- *to immerse*

a. This Greek word means to immerse fully. Baptism by sprinkling is not scriptural.

b. Baptism is an outward display of a believer's death, burial, and resurrection with Jesus. This is shown by a believer being plunged fully under the water. This displays burial. Then when the believer is pulled back up from the water this displays resurrection.

c. When someone is buried we do not sprinkle them with dirt. No they are fully submerged underground and covered over. We were not sprinkled with Jesus' death, but submerged into it and buried with Him!

37. Then 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."

A. Then Philip said,

1. **said**- Gr. **epo**

B. If you believe with all your heart,

1. **believe**- Gr. **pisteuo**- *to be persuaded*

2. **all**- Gr. **holos**- *whole*

a. If you can believe with your whole heart, you can believe with less than all of your heart. I believe true conversion takes place when we believe with all of our heart upon Jesus Christ. Some just believe intellectually.

3. **heart**- Gr. **kardia**

a. The heart is the inner man. This is comprised of the spirit that has a soul.

C. you may

1. **may**- Gr. **exesti**- *it is lawful, permitted*

a. If you do not believe Jesus is the Son of God, it is not lawful in God's eyes to be baptized. A minister should never baptize anyone unless they have accepted Christ by faith and have been born again. A minister should ask anyone seeking to be baptized if they have believed upon the Lord Jesus and be able to explain to you what that means.

D. And he answered and said,

1. **answered**- Gr. **apokrinomai**

2. **said**- Gr. **epo**

E. I believe that Jesus Christ is the Son of God

1. **believe**- Gr. **pisteuo**

2. **Son**- Gr. **huios**

a. This is a term of Jesus' divinity. You cannot be saved if you do not believe Jesus is God. If He was just a man He could not have saved anyone.

38. So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.

A. So he commanded the chariot to stand still

1. **commanded**- Gr. **keleuo**- *to order, command, direct, bid*

a. Philip took command of the situation even though it was not his chariot. Your position in God and people's trust in you will enable you to take authority where it was not yours to start with.

2. **stand still**- Gr. **histemi**- *to stand*

a. This shows the chariot had been moving when Philip came upon it on the road.

B. And both Philip and the eunuch went down into the water,

1. **went down-** Gr. **katabaino-** *to walk down*

2. **water-** Gr. **hudor**

a. There was enough water in which to submerge the man.

C. and he baptized him

1. **baptized-** Gr. **baptizo**

39. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

A. Now when they came up out of the water,

1. **came up-** Gr. **anabaino-** *to walk up*

2. **water-** Gr. **hudor**

B. the Spirit of the Lord caught Philip away,

1. **Spirit-** Gr. **pneuma**

2. **Lord-** Gr. **kurios**

3. **caught away-** Gr. **harpazo-** *to seize, carry off by force, to snatch*

a. This word is used of the rapture [**harpazo**] of the church.

[1 Thess. 4:17](#)

b. This kind of supernatural display is only seen here in the New Testament. A similar thing happened to Enoch in the Old Testament. In Hebrews we see that he was translated because he pleased God. [Heb. 11:5](#)

c. I believe God was pleased with Philip because he passed the two tests of offence. He refused to be offended at Peter and John for taking over the revival he was leading, and he also refused to be offended about being sent into the desert when he had just been in a revival with a multitude.

d. Philip passing these tests positioned him to be used singularly and powerfully by the Spirit.

C. so that the eunuch saw him no more,

1. **eunuch**

a. What a start to this man's spiritual walk with the Lord! Philip came out of nowhere, preached Jesus, then disappeared after he baptized him. This man never forgot this!

2. saw- Gr. eido

D. and he went on his way rejoicing

1. went- Gr. poreuomai

2. rejoicing- Gr. chairo

a. I would be rejoicing too if this happened to me!

40. **But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.**

A. **But Philip was found at Azotus**

1. found- Gr. heurisko

2. **Azotus-** means *stronghold*

a. *This is the Greek name of the city which by the Hebrews was called Ashdod. It was one of the cities which were not taken by Joshua, and which remained in the possession of the Philistines. It was to this place that the ark of God was sent when it was taken by the Philistines from the Israelites; and here Dagon was cast down before it, [1Sa 5:2-3](#). Uzziah, King of Judah, broke down its wall, and built cities or watch-towers around it, [2Ch 26:6](#). It was a place of great strength and consequence. It was distant about thirty miles from Gaza. It was situated on the coast of the Mediterranean, and had a seaport, which has now entirely disappeared. The sea is now some two miles distant, and the intervening space is a desert of moving sand, which has reached the outskirts of the town (Land and the Book, Dr. Thomson, vol. ii, p. 320). Prof. Hackett (Illustrations of Scripture, pp. 142, 143) says of this place: "A little village called Esdud perpetuates the ancient name. Ashdod was one of the chief cities of the Philistines, but is now utterly forsaken. The prophet's sentence has been executed upon it to the letter: 'I will cut off the inhabitant from Ashdod' [Amo 1:8](#). The only marks of antiquity which I could discover were a high mound, where the old city stood, covered now with fragments of pottery; two or three cellars or cisterns that seemed to have been recently laid open; two marble columns, one prostrate in the court of a neighboring khan, and the other made into a drinking-trough; several broken pieces of columns or tablets,*

mostly built into a sakieh, or watering machine; and a few traces of masonry near the Jaffa road, which may have belonged to the city walls. These last are so concealed as to be found only with special pains.” -Barnes Commentary

- b. The ark of God, or ark of His Presence had been taken to Ashdod in the Old Testament. The ark contained the glory of God. Now the glory of God in the gospel of Jesus Christ had revisited this city!

B. And passing through,

- 1. **passing through-** Gr. **dierchomai**

C. he preached in all the cities till he came to Caesarea

- 1. **preached-** Gr. **euaggelizo-** *to preach the good news*

- 2. **cities-** Gr. **polis**

- a. Joppa, Lydda, Askelon, Arimarthea, etc., lying along the coast of the Mediterranean.
- b. Philip was tested by his willingness to preach to the one in the desert, and was now blessed to preach to cities!

- 3. **Caesarea-** means *severed*

- a. *This city was formerly called Strato’s Tower. It is situated on the coast of the Mediterranean, at the mouth of a small river, and has a fine harbor. It is 36 miles south of Acre, and about 62 miles northwest of Jerusalem, and about the same distance northeast of Azotus. The city is supposed by some to be the Hazor mentioned in [Jos 11:1](#). It was rebuilt by Herod the Great and named Caesarea in honor of Augustus Caesar. The city was dedicated to him, and was called Sebaste, the Greek word for Augustus. It was adorned with most splendid houses: and the Temple of Caesar was erected by Herod over against the mouth of the haven, in which was placed the statue of the Roman emperor. It became the seat of the Roman governor while Judea was a Roman province, [Act 23:33](#); [Act 25:6](#), [Act 25:13](#). Philip afterward resided at this place. See [Act 21:8-9](#). Caesarea at present is inhabited only by jackals and beasts of prey. “Perhaps,” says Dr. Clarke, “there has not been in the history of the world an example of any city that in so short a space of time rose to such an*

extraordinary height of splendor as did this of Caesarea, or that exhibits a more awful contrast to its former magnificence by the present desolate appearance of its ruins. Not a single inhabitant remains. Of its gorgeous palaces and temples, enriched with the choicest works of art, scarcely a trace can be discerned. Within the space of 10 years after laying the foundation, from an obscure fortress, it became the most flourishing and celebrated city of all Syria." Now it is in utter desolation. See Robinson's Calmet, "Caesarea."

-Barnes Commentary