

Philip in Samaria—Acts 8:5—25

Philip in Gaza—Acts 8:26—38



- ❑ Sorcery—to practice magic, witchcraft, magical spells
- ❑ Bewitched—*existemi*—astonished greatly, amazed, astound, even confuse (vs. 9, 11)
- ❑ Wondered—same word—he was amazed, astounded, even confused (v. 13)
- ❑ Gall of bitterness—gall is bitter
- ❑ Receive the Holy Ghost (vs. 15, 17)
- ❑ Acts 19:6

- ❑ *Spake with tongues.* Rather, “began speaking with tongues.” This was a Pentecostal outpouring. As at Jerusalem the gift worked its effect upon the Jews gathered at the feast from every part of the empire, so now the Spirit, given in this center of Gentile activity, would have a like result, that the amazement of the people at such a power might attract attention to the message and gain converts to Christ. “Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor” (EGW *RH* Aug 31, 1911). (SDA BC)

- ❑ *Propheesied*

Philip in Gaza—Acts 8:26—38

- ❑ In Hebrew the word [for Ethiopia] is *kûš* and refers to the region immediately south and east of Egypt, including modern Nubia, the Sudan, and Ethiopia. It would begin at about the First cataract, where the Aswan dam now stands. (*TWOT*)
- ❑ Isaiah 53:7; 1 Peter 1:19; Luke 24:27

1. Genesis 3:15
2. Genesis 22:18
3. Genesis 26:4
4. Genesis 49:10
5. Numbers 21:9
6. Numbers 24:17
7. Deuteronomy 18:15, 18, 19
8. Psalm 16:9
9. Psalm 22
10. Psalm 132:11
11. Isaiah 7:14
12. Isaiah 9:6
13. Isaiah 40:10, 11
14. Isaiah 50:6
15. Isaiah 52:13–15
16. Isaiah 53
17. Isaiah 61
18. Isaiah 63:1–6
19. Jeremiah 23:5, 6
20. Jeremiah 33:14–16
21. Ezekiel 34:23
22. Ezekiel 37:25
23. Daniel 9:24–27
24. Zechariah 9:9
25. Zechariah 11:13
26. Zechariah 12:10
27. Zechariah 13:6
28. Micah 5:2
29. Malachi 3:1
30. Malachi 4:2
31. John 1:45

An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow men. (AA 109.2)

- ❑ Matthew 3:6; Acts 2:38; Romans 6:3–5; Colossians 2:11–13; Galatians 3:27
- ❑ Confessing your sins, for the remission of sins; gift of the Holy Spirit; raised up into newness of life; forgiveness of trespasses; put on Christ

- ❑ John the Baptist—Jesus and others (Matthew 3:5–6; 13–17)
- ❑ Philip—Many Samaritans and Ethiopian eunuch (Acts 8:12, 36–38)
- ❑ Ananias—Saul (Acts 9:17–18)
- ❑ Paul—Lydia of Thyatira (Acts 16:14–15), Crispus and Gaius (1 Corinthians 1:14; Acts 18:8)
- ❑ 3,000 on Day of Pentecost (Acts 2:41)

- ❑ Acts 8:37 — If thou believest —
- ❑ 1 Timothy 1:15 — Jesus came to save sinners
- ❑ Matthew 28:18; Romans 1:4 — Jesus has power to do this
- ❑ Hebrews 7:25 — Able to save to the uttermost
- ❑ John 3:16 — The Father gave him so that we might have eternal life
- ❑ John 6:51 — Jesus gave himself for the life of the world
- ❑ Hebrews 2:9 — Jesus died for every person
- ❑ John 14:6 — Jesus is the life

- ❑ Water immersion—Philip and the eunuch went into the water
- ❑ John the Baptist baptized in the Jordan River
- ❑ Re-baptism by Paul of the 12 disciples at Ephesus (Acts 19:1–5)
- ❑ Examples of sprinkling—Ezekiel 36:25–26; Hebrews 10:22; Hebrews 9:13

- Likewise it seemed good that **whosoever denies** that infants newly from their mother's wombs should be baptized, or **says that baptism is for remission of sins**, but that they derive from **Adam no original sin**, which needs to be removed by the laver of regeneration, from whence the conclusion follows, that in them the form of baptism for the remission of sins, is to be understood as false and not true, **let him be anathema**. (Canon 110 of Council of Carthage AD 419; <https://www.newadvent.org/fathers/3816.htm>)

- ❑ Can. 2. Likewise it has been decided that whoever says that infants fresh from their mothers' wombs ought not to be baptized, or says that they are indeed baptized unto the remission of sins, but that they draw nothing of the original sin from Adam, which is expiated in the bath of regeneration, whence it follows that in regard to them the form of baptism "unto the remission of sins" is understood as not true, but as false, let him be anathema. (<https://www.romanmissal.org/denzinger/p077.html>)
- ❑ Roman 5:12—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

- Since what the Apostle says: “Through one man sin entered into the world (and through sin death), and so passed into all men, in whom all have sinned” [cf. Rom. 5:12], **must not to be understood otherwise than as the Catholic Church** spread everywhere has always understood it. For on account of this rule of faith even infants, who in themselves thus far have not been able to commit any sin, are therefore truly baptized unto the remission of sins, so that that which they have contracted from generation may be cleansed in them by regeneration. (Ibid.)

- ❑ 1 John 3:4—Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

- ❑ Baptize in the name—*onoma*—Matthew 28:19
- ❑ Matthew 1:21; Yahweh, Jehovah
- ❑ Speak in tongues—*glossa*—Acts 2:11

Treasure in Earthen Vessels

2 Corinthians 4:2, 6–9, 17–18