

A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- Philip

and the

Ethiopian Eunuch

Acts 8

➤ **In Acts 8**

We find Philip

engaged
in promising work,
In Samaria.

- Philip might justly have supposed that
he would be allowed
to remain in Samaria.
- **It was a rich and suitable field.**
- And yet he was Divinely summoned
to abandon it and
go away to the desert.

- He would naturally have wondered why he should be sent to such an **out-of-the-way place.**
- What **good** could he do there?
 - And yet he **immediately obeyed** the Divine command.

- And as he did so **the will of God** was made known to him.
- He found there **a more fruitful field** than even in Samaria.

- Some may say that it was not worth while to take Philip away from the great task of converting multitudes for the purpose of saving a single stranger.

- Was it not Christ who told told the parable of the lost sheep.
 - Who left the ninety and nine to seek the one.
 - But it was not the salvation of a single soul only that was involved.

- The Ethiopian eunuch was a great dignitary, next in rank to the Queen of Ethiopia;

- And the influence which the conversion of such a man might be expected to be immense and far-reaching.

- Why this desert place?
 - It was there that like ”Jacob’s ladder”
 - He might climb to the light and the joy of heaven.
(**Genesis 28:12**)

- He found there not only water by which he was baptized ”into Christ”,
- But in his own soul water of living water springing up into everlasting life.
(**John 4:10**)

- Our Lord Himself on one occasion left the busy, crowded cities where
He was carrying on a most
beneficent ministry,
- In order that there He might cure the solitary demonic,
 - Who was the means of a wonderful spiritual awakening among the people of Decapolis.
(Mark 5)

- Peter was sent from the large maritime city of Joppa, where he could preach to persons from all parts of the world,
- In order to instruct a single Gentile family in the small town of Caesarea.
(Acts 10)

➤ And so God
bids His servants
still leave the
ninety and nine
and
go after the
one lost sheep.

➤ **God knows the joy**
of finding things
that have gone lost.

- Our Lord's own best work,
so to speak,
was not done in crowds;
- And the sayings of His
that sink deepest
into our hearts
were uttered when
conversing with
- **a solitary woman**
beside well
 - **or**
near a tomb.

- **The fickle crowds**
fell away from Him
in His hour of need;
- But the solitary souls
whom He called to Him
one by one,
clung faithfully to Him
to the last.

- It was at the back side of the mountain on which he fed sheep
- That the vision of the burning bush appeared to Moses.

- This Ethiopian was a believer in the Old Testament Scripture, either a Jew or a proselyte.
- He had his religion, then, fixed and satisfactory.
 - Such men are seldom moved in the interest of another faith.

➤ This is due to the fact
that Jesus Christ demands:

➤ **Humility** versus **pride**,

➤ **Repentance** versus **self-assertion**,

➤ **Obedience** versus **self-will**.

➤ These steps are
not difficult

for the humble, the lowly, the poor,

➤ But they are so hard

for the high and mighty

that Christ Himself once said,

➤ ***"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God"***
(Matthew 19:24).

➤ We should be hopeless concerning the rich
had our Lord not followed that with the statement,

"With God all things are possible" 20

- He held high office of state;
- He was the treasurer of Ethiopia, the financial counselor of Candace, the Queen.

- It is a natural but none the less sad fact that men of exalted station are difficult to reach with the Gospel.

- 1Corinthians 1:26

not many wise men after the flesh, not many mighty, not many noble, *are called:*

- God was with Philip
and God was in the Word
that Candace's treasurer
was reading,
- and the angel of the Lord said
unto Philip,
**"Arise, and go
toward the south"**

- Whenever any man,
- no matter who he is,
- how high and mighty,
- how unholy and wicked,
- how arrogant
- and even atheistic,
- begins to study the Book,
he is on the way.

➤ The only hope
of turning men
from false faiths
to true one
is in the Word.

➤ There are many
sincere men
who accept and advocate
a false faith.

➤ There are many men
who believe the Bible
that have had
the same falsely
interpreted to them
and faithfully believed
such instruction.

➤ If, however,
those same men
would do
as the Ethiopian treasurer did,

- **Continue to study,**
- The Bible itself would
lead them forth
and reveal to them
the Christ.

➤ The best way in the world
to reach any man
is by an appeal
to the Book.

➤ One sentence
from sacred Scripture
is worth more to the soul
of the sinner
than hours of scholarly argument.

➤ It is the truth that makes men free,
and God's Word is truth.

- When in all the New Testament did any man ever rise more rapidly in office and honor and successful ministry than did Philip?
 - And yet how strange, Philip drops out of sight and is only seldom heard of again!
 - How like life is that!
- Ours is not to be the most successful, the most popular, etc.
 - Ours is to be the most faithful.

- The conversions involved large numbers of people...
 - 3000 - Acts 2:1-41
 - 2000 - Acts 3:1
 - 5000 Acts 4:4
- Multitudes in Samaria - Acts 8:5-13
 - In each case,
the gospel message is the same...
 - Christ is proclaimed

- Now we have the opportunity to examine the conversion of just one person...
 - A queen's treasurer, a eunuch from Ethiopia
 - A very religious man, who had traveled a great distance to worship God.
- Here is a man with an honest heart.
 - Here is a man open to learning.

- **The glorious light of the gospel** begins to shine into the darkness and shatters the blindness,
- In the book of Acts we find **many cases** of conversion.
- Recording for us **how men enter the kingdom of God.**

- Like every other case of conversion in Acts, God used the **"foolishness of preaching"** (1 Corinthians 1:21) to reach the alien sinner.
- An angel of the Lord **sent a preacher named Philip** to teach an Ethiopian nobleman (**Acts 8:26**).

- Little is known about the Ethiopian.
- In all likelihood, he was a black man who had turned to Judaism.
- We know he was a sincere individual, for he had traveled over 1,000 miles, from Ethiopia to Jerusalem, to worship God (**Acts 8:27**).
- It would be hard to believe a man would travel that far across the desert by chariot just for "show."

- The Ethiopian was a very humble man.
 - When Philip drew near the chariot he asked the Ethiopian if he understood what he was reading.
 - He replied,
"How can I, unless someone guides me?"
(Acts 8:31).
 - Philip got up into the chariot and "preached Jesus to him"
(Acts 8:35).

- In the course of preaching Jesus,
**Philip spoke of
water baptism.**
- We know this because
the Ethiopian said,
**"See, here is water.
What hinders me
from being baptized?"**
(Acts 8:36).

- Philip responded
"If you believe with
all your heart you may"
(Acts 9:37).
- The man then confessed,
"I believe that Jesus Christ
is the Son of God."

- His confession was an acknowledgment of the Lordship of Christ.

- Romans 10:10

"For with the heart one believes to righteousness, and with the mouth confession is made to salvation."

- This confession,
as noble as it is,
did not bring salvation
by itself.
- **"Even the demons
believe
and tremble"
(James 2:19).**

- After his confession,
**"he commanded the chariot
to stand still"**.

- **And both
Philip and the eunuch
went down into the water,
and he baptized him
(**Acts 8:38**).**

- New Testament baptism
**was always by
immersion in water.**

- It is referred to as a "burial" (**Romans 6:1-4**).
- Sprinkling or pouring instead of immersion was introduced by men centuries after the completion of the New Testament.

- You will also notice that no church voted on the Ethiopian before he was baptized.
- When a man is saved, the Lord adds him to His church (Acts 2:47)
 - Not to some denomination.

- Furthermore,
Bible baptism is
**"for the remission of
sins"**

(Acts 2:38).

- We are baptized
in order to
obtain salvation.

- Some people have changed the divine order of things by teaching salvation comes at the point of faith, before and without water baptism.
- Let's see if that proposition is reasonable.

- To command anyone to repent and be baptized because their sins were already remitted is to require them to repent because they were already pardoned.

- If salvation occurred at the point of believing then “**repentance**” is unnecessary.

- **It contradicts an obvious fact** that Peter commanded baptism because their sins **were already forgiven.**
- **It is an indisputable fact** that their sins were **not yet forgiven.**

- On the contrary, they were still **“pierced to the heart”** with a sense of guilt, **(Acts 2:37)**
- And by the **question** they propounded
 - **“Men and brethren, what shall we do?”**
 - And by asking that question **were still seeking forgiveness.**

- November 8 and 9, 1990
 - Don Phillips,
a Baptist preacher,
and
David Padfield,
minister for
church of Christ,
engaged in a
public discussion
on the Purpose of
Water Baptism.

- In this debate
Dr. Phillips
told the audience that
 - **"You can't trust
the apostle Peter
because
he was a legalist!"**

- When the first gospel sermon was preached.
 - After Peter accused his audience of crucifying the Son of God, they cried out “What shall we do?” (Acts 2:37).
 - Peter announced the terms of Divine pardon: “Repent,
 - And let every one of you be baptized in the name of Jesus Christ for the remission of sins” (Acts 2:38).

- This passage makes an **inseparable connection** between **baptism** and the **remission of sins.**

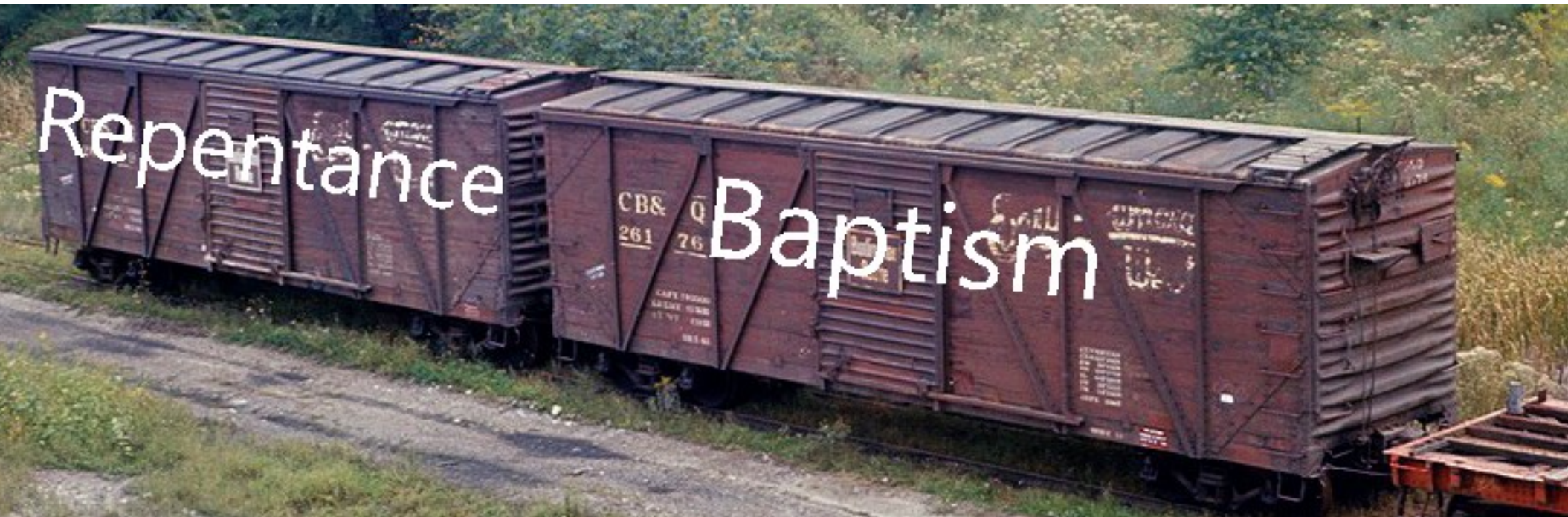
- Through the years, many attempts have been made to negate the force of Acts 2:38.
- Many denominational preachers make repentance a condition for salvation and then exclude baptism.
- Claiming that repentance is “for” (“in order to obtain”) the remission of sins
- And baptism is “for” (“because of”) the remission of sins.

- However, the preposition “for”
cannot express
two different relationships
to the two words
in the same sentence.
 - What the word
“for” means to baptism
 - It means to repentance.

Joined by a small coupler
these cars are joined together and
whatever direction one car travels,
the other has to move in the same direction.

The coupler in Acts 2:38
is the word “and”.

If baptism is
“because of”
the remission of sins,
then so is repentance.



- One would expect that any version of the Bible would be an accurate translation of the Bible.
 - But such is NOT the case!

- **Acts 2:38 Amplified Bible**
(Expanded Edition-1987)
 - And Peter said to them,
- “**Repent** [change your old way of thinking,
 - turn from your sinful ways,
- accept and follow Jesus as the Messiah]
 - **and be baptized, each of you,**
 - in the name of Jesus Christ
 - **because of**
the forgiveness of your sins;

- This is an erroneous translation.
- It shows to what length men will go to spread their false doctrine.

- Galatians 1:6

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

- 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

- **1 Peter 3:21**
(Amplified Bible)

- baptism now [a]saves you,...

- Then a footnote is added:

- Baptism is a public representation of that which actually saves the believer

- —one's personal faith

- in the death, burial and resurrection of Jesus the Messiah.

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- Now let's read some very clear translations:
 - “so that your sins may be forgiven”
(New Revised Standard Version)
 - “unto the remission of your sins”
(American Standard Version)
 - “for the forgiveness of
and release from your sins”
(Amplified Bible 1965)
 - “so that your sins will be forgiven”
(Contemporary English Version,
God's Word Translation,
Good News Translation)

- so that you may have your sins forgiven
(JB Phillips New Testament)
- so your sins are forgiven
(The Message)
- Then your sins will be forgiven
(New International Readers Version)

- and your sins will be forgiven
(New Life Version)
- Your wrong ways will be forgiven you
(Worldwide English NT)
- into remission of your sins
(Wycliffe Bible)
 - to remission of sins
(Young's Literal Translation)

- Let's notice several highly respected dictionaries of Biblical Greek.

- **THAYER LEXICON**
 - **Acts 2:38**
to obtain the
forgiveness of sins
- Thayer, J. H. (1889).

- **BAUER LEXICON**

- **Acts 2:38**

- **that sins might be forgiven**

- Arndt, W., Danker, F. W., & Bauer, W. P. 290 (2000)

- **BALZ & SCHNEIDER**
- **to indicate purpose...**
- **for the forgiveness of sins**
(Acts 2:38)
- Balz, H. R., & Schneider, G. Vol 1. p. 399

- **KITTEL, BROMILEY & FRIEDRICH**
 - **John baptizes,**
and Jesus sheds His blood,
for the forgiveness of sins
- **(Mk 1:4; Lk 3:3; Mt 26:28; Acts 2:38)**

- **MARTIN LUTHER...**

- 1. In answer to the question, **"What gifts or benefits does Baptism bestow?"**,

- Luther replied in his ,
"It effects forgiveness of sins."

- 2. He also wrote concerning the sinner:
"Through Baptism he is bathed in the blood of Christ and is cleansed from sins."

- 3. Again, he wrote:
"To put it most simply, the power, effect, benefit, fruit, and purpose of Baptism is to save."

(Small Catechism- p.32- 34)

- Many assume that if baptism is necessary, one is saved by meritorious works.
- They assume that if one is baptized for the remission of sins, one has earned their salvation

- Baptism, however, is not our work but God's.

- John 6:28

Then said they unto him,
What shall we do, that we might
work the works of God?

- 6:29 Jesus answered
and said unto them,
This is the work of God,
that ye believe on him
whom he hath sent.

- **“Believing”**
is our work.
- Whereas,
being baptized
is God’s work.
- The work involved in baptism
is the
“forgiveness of sins”
which involves God
and not man

- Numerous preachers labor long and hard to discredit baptism as a saving grace
 - And then labor in favor of baptism as “a sign” of saving faith.
 - Arguing that if you are not baptized then you were not really saved.
- Where is the logic?

- Other than possessing faith in Christ and God,
MAN IS PASSIVE
in baptism.

- In fact,
baptism is
a more passive act than
saying the so called
“sinner's prayer”!

- Like a patient submitting to the skill of a physician to remove cancer
- So, seeking the removal of the cancer of sin, we submit to the Great Physician to cut away our sins by the blood of Christ, which He does in baptism.

- **It is God**
who makes us alive
together with Christ,
having forgiven
all trespasses
(Colossians 2:13)

- **In Matthew 26:28**

Jesus says his blood is poured out “**for**” (**eis**) **the forgiveness of sins.**

- It would be absurd to argue that Jesus' blood was poured out **because sins had already been forgiven.**

- Peter considered neither **“repent”** or **“be baptized”**
to be a work which
merits salvation,
- But merely the response of faith.
 - **The result being:**
 - **“everyone who calls
on the name of the Lord
will be saved”**
(Acts 2:21).

- The Ethiopian Eunuch did not drill Peter about the word “for”.

- He simply obeyed the word of God.

- Having done so

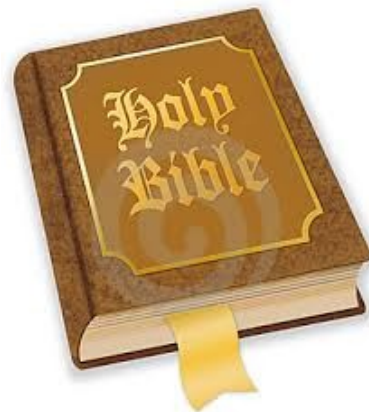
“He went on his way rejoicing”
(**Acts 8:39**)

**The doors of the church
are open.**

**The Spirit and the Bride
Say**

“Come”.

Revelation 22:17



- 08-18-2019 Tryon, NC