

THE TRUE GOSPEL

100 SCRIPTURES ABOUT THE KINGDOM OF GOD

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PHILIP PREACHED THE KINGDOM IN SAMARIA

Act 8:1 And Saul was consenting unto his (Stephen's) death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Act 8:2 And devout men carried Stephen [to his burial], and made great lamentation over him.

Act 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed [them] to prison.

Act 8:4 Therefore they that were scattered abroad went every where preaching the word.

Act 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.

Act 8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Act 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed.

Act 8:8 And there was great joy in that city.

Act 8:9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

Act 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Act 8:11 And to him they had regard, because that of long time he had bewitched them with sorceries.

Act 8:12 But when they believed Philip preaching the things concerning the **KINGDOM OF GOD**, and the name of Jesus Christ, they were baptized, both men and women.

Act 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Act 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Act 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

Act 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Act 8:17 Then laid they [their] hands on them, and they received the Holy Ghost.

Act 8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Act 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Act 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Act 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Act 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Act 8:23 For I perceive that thou art in the gall of bitterness, and [in] the bond of iniquity.

Act 8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Act 8:25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Note: Here are important lessons to learn from this chapter:

1. When the disciples were persecuted and scattered, they were not discouraged, but went everywhere preaching the word of God. (Acts 8:4)

2. When Philip preached the Kingdom of God and the name of Jesus in Samaria, he baptized many men and women. This tells us that baptism accompanies the preaching of the True Gospel. Therefore it is important to understand the meaning of baptism.

One is immersed in water to symbolize the death and burial of Jesus Christ. When we come up from the water our previous sins have been washed away and we come forth as in his resurrection.

*Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:

Our baptism brings us together as spiritual brothers and sisters into one body, the body of Christ.

*1Cor 12:13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

*1Cor 12:27 Now ye are the body of Christ, and members in particular.

*Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3. The baptism of the Samaritans did not result in their receiving God's holy spirit until after the Apostles Peter and John came from Jerusalem and provided the baptized people with the 'laying on of hands'. This tells us that the laying on of hands of the ministry must be included in baptism in order for God to honor it and give his holy spirit to the person. Perhaps Philip, although he was also an apostle, (Mar 3:14-18) sent by Jesus to baptize and preach the Gospel, did not yet know the doctrine of the laying on of hands. This is perhaps why the Apostles Peter and John were sent from Jerusalem, to teach him this doctrine. As we see later in the same chapter, when Philip baptized the Ethiopian Eunuch, (Acts 8:26-40) the Eunuch apparently did receive the holy spirit.

4. The holy spirit is called 'he' in Acts 8:16 "as yet he was fallen upon none of them." Look at the Greek text of this verse in the Blue Letter Bible online <http://www.blueletterbible.org> You find that the words 'he was' in this verse is 'en' in Greek. 'En' is simply the verb 'was'. The word 'he' is not included in the original Greek text. It was added to the English translation because it was assumed, as it still is today throughout Christianity, that the holy spirit is a person, the third person of the trinity. There is a great deal to this subject. But here are three main arguments showing that the holy spirit is not a person, but is the power of God.

A. Jesus was conceived by the holy spirit. This would make the holy spirit his father. Yet, he never called the holy spirit his father. He called God the Father his Father.

*Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

*Jhn 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

B. The holy spirit is defined as something that is in God and belongs to God by which we can know things about him just as the spirit of man is something in the man and belongs to the man. The spirit is not a separate being from the man or from God.

*1Cor 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

C. Many of the New Testament books are opened with greetings from God the Father and from the Lord Jesus Christ. The holy spirit as a third person is never included in this greeting.

*Gal 1:3 Grace [be] to you and peace from God the Father, and [from] our Lord Jesus Christ,

*2Ti 1:2 To Timothy, [my] dearly beloved son: Grace, mercy, [and] peace, from God the Father and Christ Jesus our Lord.

*Tts 1:4 To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.

5. Before they heard the word of God, the Samaritans believed in Simon the Sorcerer and whatever doctrines he taught them. The evil of this false belief was overcome by the good of preaching the truth about Jesus Christ and the Kingdom of God.

6. Simon the Sorcerer's evil thought that the holy spirit might be purchased, kept him in the 'gall of bitterness' and the 'bond of iniquity' even though he was baptized. This tells us that if we are baptized, our baptism will be fruitless if we do not repent of sins and evil thoughts.