

Philip's Sermons in Samaria

Compiled by Paul R. Blake

Introduction:

A. Acts 8:4-13

1. With preaching the gospel, the Lord's church grew rapidly in Jerusalem
 - a. 3000 souls were added after the first gospel sermon - Acts 2:41
 - b. Following the 2nd sermon, the number grew to 5000 - Acts 4:4
2. It was message that expected the following response
 - a. Faith in Jesus as both Lord and Christ - Acts 2:36
 - b. Repentance from sin - Acts 2:38, 3:19
 - c. Turning to God in baptism for the remission of sins
 - 1) Acts 2:38, 41, 3:19
3. Preaching this message was not without controversy
 - a. Some took issue with the message of resurrection - Acts 4:1-3
 - b. Persecution against the church in Jerusalem became progressively worse
 - 1) Peter and John were at first simply threatened - Acts 4:21
 - 2) Soon after all the apostles were beaten - Acts 5:40
 - 3) Then Steven was stoned to death - Acts 6:8 - 7:60
 - c. Steven's death led to widespread persecution, and the dispersal of many Christians from Jerusalem - Acts 8:1-3
4. But as Christians were scattered, so was the gospel
 - a. The Christians went everywhere preaching the word - Acts 8:4
 - b. Among those scattered was the evangelist Philip, whose preaching provides us with two examples of conversion:
 - 1) The Samaritans - Acts 8:4-25
 - 2) The Ethiopian Eunuch - Acts 8:26-40
5. As per the Lord's instructions - Acts 1:8

I. SERMONS IN SAMARIA

A. Philip preached Christ to them - Acts 8:5, 12

1. Multitudes heeded the things he spoke - Acts 8:6-12
 - a. Having heard and seen the miracles which he did, casting out unclean spirits, healing the paralyzed and lame
 - 1) Acts 6:6, 8:17-18
 - b. Previously they had been impressed by a sorcerer named Simon
 - c. They now believed Philip. Implications?
 - d. There was a difference between what they saw Philip do and what Simon did.
 - e. Even Simon knew the difference - Acts 8:18
2. They were baptized, both men and women; even Simon the sorcerer was converted - Acts 8:13

B. The example of the Samaritans stands out for three reasons.

1. This is the first preaching of the gospel to those not fully Jews
 - a. Samaritans were half-breeds, disdained by most Jews - John 4:9

- b. Message of the Messiah resonated with those not purebloods
- 2. First preaching of the gospel outside of Judea
 - a. Apostles tended to remain in Judea and Jerusalem
 - b. Samaria is not a city, but a region. Samaria was destroyed by John Hyrcanus, and Herod the Great built a capitol city there called Augusta
 - c. Jesus had preached in that area before; Sychar and the woman at the well in John 5
- 3. The overwhelmingly positive response - Acts 8:12-13
 - a. Men, women, and false teachers

II. PHILIP'S OUTLINE

- A. Preached Christ, the kingdom of God, and the name of Jesus Christ
- B. Preaching Christ - 1Cor. 2:2; Gal. 6:15; Phil. 3:8
 - 1. Preaching Christ results in obedience to the Gospel - Acts 8:35-36
- C. Preaching the kingdom of God - Acts 28:21-24, 31
 - 1. You can't preach Christ without preaching about the church
 - 2. You cannot remain in sin and be in the kingdom of God - 1Cor. 6:9-10
- D. Preaching the name of Jesus Christ - the authority of Jesus, given to Him by God, associated with salvation - Matt. 28:18; Luke 24:47; Acts 2:38
 - 1. Associated with growth and faithfulness - Col. 3:17
 - 2. Associated with soundness and fellowship - 2John 9-11

Conclusion:

- A. When one preaches Jesus:
 - 1. He preaches baptism for the remission of sins, entrance into the church, and faithfulness to the doctrine of Christ
 - 2. It stands apart from contemporary false faiths
 - 3. People become Christians regardless of location, background or gender