

What Philip Did Not Preach

Introduction. "One of the seven" in Acts 6 was "Philip the evangelist." His example, with the approval of heaven, will help us see what it means to preach the cross. In preaching the cross, did Philip preach baptism and the church, or did he limit himself to the ordeal of the cross itself and seek to lead men to a "personal relationship with Christ" rather than to an appointment in a baptistery (Acts 8:5, 12, 35-39)? From these texts, let us see what Philip did not preach.

I. ***That Sincerity Alone Will Save***

- A. The people of Samaria were sincere. They believed that Simon the sorcerer was "the great power of God" (vss. 9-11). Philip exposed their error (vs. 6). Had Philip believed that it does not matter how you serve deity, just so you trust in something larger than yourself, he would never have caused the Samaritans to receive the word of God (vs. 14).
- B. Furthermore, the eunuch of Ethiopia was a sincere, Bible-reading man who had traveled a great distance "to worship" (vs. 27). Philip knew, from the events of Stephen (Acts 6:10-8:4), what could happen to one who would dare to declare the truth of Old Testament prophecy. Philip knew that sincerity alone would not save, thus, he did not preach, "Come to God, whatever you conceive Him to be, just so you are sincere."

II. ***That Holy Spirit Baptism Is For Everyone***

- A. Pentecostal preachers use this passage to teach that Holy Spirit baptism and tongues are for everyone, but Philip did not do so. Holy Spirit baptism is not even mentioned in the text. Even Simon saw what Pentecostal people cannot or will not see, and that is "that through laying on of the apostles' hands the Holy Ghost was given" (vs. 18).
- B. Philip worked miracles, but there is no evidence that he could transfer this power to others (vss. 14-18). The apostles could do so (Romans 1:11). Since there are no living apostles today, there are none who can impart miraculous gifts of the Spirit. Philip did not preach what Pentecostal preachers proclaim.

III. ***That Baptism Is Sprinkling Or Pouring***

- A. Vss. 36-39 illustrate and demonstrate the "mode" of baptism that Philip preached:
 - 1. "They came unto a certain water."
 - 2. "They went down both into the water."

3. "They were come up out of the water."
- B. In conjunction with the meaning of the word and the rest of the New Testament, we know that Philip did not preach that sprinkling and pouring are "modes" or "methods" to baptize people. Methodists, Presbyterians, Lutherans, Episcopalians, Catholics, and others teach that sprinkling and pouring are acceptable forms of baptism, but Philip did not.

IV. ***That Baptism Is For Infants***

- A. When the Samaritans believed Philip's preaching "they were baptized, both men and women." Did none of these women have babies? If so, why is the mention of infants absent, especially in view of the practice of Catholics and prominent Protestant religions?
- B. The Samaritans and the eunuch were baptized after, not before, they "believed." Belief precedes baptism (Mark 16:16). That fact alone bans and bars babies from baptism. Unlike Lutherans, Catholics, and others, Philip did not preach that baptism is for infants.

V. ***That Baptism Is Not A Part Of The Gospel***

- A. Baptists have argued for many years that "baptism is not a part of the gospel." We know what Philip preached. He "preached Christ unto them" (vs. 5). Did he preach that baptism is not a part of "the preaching of the cross"? To the eunuch, did he preach "unto him Jesus" and leave off baptism? No, for vs. 36 tells us that he wanted to be baptized.
- B. After hearing Jesus preached, the eunuch knew about baptism and that it was to be performed in water (and not the Holy Spirit) and that he needed to be baptized. How did he know all of this since he had only heard "Jesus" preached? Could it be that inherent in preaching Jesus is the preaching of baptism (Luke 24:47; Mark 16:15-16; Acts 2:38)?
- C. This is equivalent to three cases in the New Testament:
 1. Cornelius was to hear "words" whereby he would be saved (Acts 11:14). Peter said these words which were to save were "the word of the gospel" (Acts 15:7). Part of "the word of the gospel" was baptism (Acts 10:48). So "preaching Christ" includes faith, repentance, confession and baptism for the remission of sins.
 2. Saul was told to go into the city to find out what he must do (Acts 9:6). He was told to be baptized (Acts 22:16). Later, this same Saul, also known as Paul, said that he had been saved by grace, not by works, and that "the preaching of the cross" was the power of God unto salvation (1 Corinthians 1:18; Romans 1:16).
 3. In Acts 16:30, the jailer inquired, "What must I do to be saved?"

He was told to believe (Acts 16:33), but he had to hear (Romans 10:17). So they preached unto him "the word of the Lord" (Acts 16:32). After they spoke "the word of the Lord," the jailer was baptized. How did he learn about baptism at midnight?

VI. ***That One Can Do Nothing To Be Saved***

- A. Primitive, Hardshell Baptists and other Calvinists teach that man has no part to play in his salvation, that salvation is "all of grace." From vss. 12, 36-38, it is obvious that Philip did not so teach. "Save yourselves" sounds heretical to come, but it is a part of the world of "the preaching of the cross" (Acts 2:40).
- B. Jesus and the apostles put a premium upon obedience (Matthew 7:21; Hebrews 5:8-9; Revelation 22:14; Acts 10:34-35). Philip preached that men should believe and be baptized, for that is what they did when he concluded his preaching. Should we do any less today and call it "preaching Christ"? If we leave off the command to believe and be baptized (Mark 16:16; Acts 10:48), can we say that we are preaching Christ as Philip did?

Conclusion. There are some points that we cannot preach if we would preach Christ. There are some items that we dare not leave out if we would preach the cross of Christ. In an attempt to appear more trusting in grace, do not be deceived by those who would, however unintentionally, water down, weaken and pervert the gospel. One does not glorify the blood of Christ when he speaks against any part of the covenant which He instituted when He died on the cross.