

# What Philip Did Preach

**Introduction.** Last time, we examined what Philip did not preach. We know that he “preached Christ” and “the things concerning the kingdom of God, and the name of Jesus Christ” (Acts 8:5, 12, 35). Assuredly, we should all preach what Philip preached (1 Corinthians 4:6; Galatians 1:6-12; 1 Peter 4:11). In the “preaching of the cross,” what did Philip preach?

## I. ***Jesus Is The Fulfillment Of Old Testament Prophecy***

- A. Remember the question of the eunuch, “Of whom speaketh the prophet this” (Acts 8:34; Isaiah 53:7-8)? It was in response to that query that Philip spoke.
- B. One is preaching Christ and His cross when he speaks of Jesus as “him, of whom Moses in the law, and the prophets did write” (Matthew 26:56; John 1:45; 5:46-47; Luke 24:25-27).
  1. There are over 60 specific prophecies concerning Christ in the Old Testament. The odds of all of them being fulfilled in Christ are astronomical.
  2. In fact, we will consider the probability of only ten. The probability of fulfillment is 1 in  $10^{17}$ , which means that if someone were to fill the state of Texas with silver dollars to a depth of two feet, a blind-folded man or woman could pick out a single marked silver dollar. Is that a coincidence?
- C. As we address a premillennialist on the throne and the crown of the Christ, we are preaching “unto him Jesus” (Acts 2:30-31; 8:35; 17:2-3; 18:4-6).
  1. Some would argue that dealing with the errors of premillennialism is a case of ignoring the cross and putting too much emphasis “on refuting false doctrine” while taking the cross “for granted.” This is a false dichotomy.
  2. Philip preached Jesus as the answer of the purposes and promises of God, and he was preaching “Jesus” when he did so. Therefore, one is preaching the gospel, the cross, when he preaches of Jesus from the Old Testament (Acts 8:35; 10:43).

## II. ***Christ Is The Son Of God***

- A. We know that Philip “preached Christ unto them.” When Paul “preached Christ,” he preached “that he is the Son of God” (Acts 9:20). So, to preach that Jesus is the Son of God is to preach the gospel, the cross.
- B. When one argues with a Mormon or a Muslim on the sonship of the Son of God, he is preaching Christ.

1. Do not be fooled into thinking that the cross of Christ is neglected or is of secondary consideration if the nature of Deity is debated with a Jehovah's Witness.
2. To preach Christ is to preach "that he is the Son of God" (1 John 1:1-3; 4:14-15; 5:5, 9-12, 20).
3. One does not deny the centrality of the cross in salvation when, "by many infallible proofs," he establishes Jesus as the Son of God (Romans 1:4).

### III. ***"The Things Concerning The Kingdom Of God"***

- A. After His resurrection but prior to His ascension, Jesus spoke "of the things pertaining to the kingdom of God" (Acts 1:3). To speak of the kingdom of God is to speak of the rule or reign of God (Matthew 28:18; Ephesians 1:20-23; Colossians 1:13, 18-24). To speak of the kingdom of God is to speak of the church of God (Matthew 16:18-19).
- B. Not every reference to the kingdom of God is a reference to the church. The kingdom is spoken of in at least three different senses.
  1. The universal rule of God (1 Chronicles 29:11; Psalm 47:2, 7-8; 103:19).
  2. The heavenly kingdom, the abode of the saved in eternity (Matthew 25:34; Acts 14:22; 1 Corinthians 15:50; 2 Timothy 4:18; 2 Peter 1:11).
  3. The church (Matthew 16:18-19; Colossians 1:13, 18; Hebrews 12:23, 28).
    - a) If I told a sixteen-year-old, "I am going to purchase a car, and I will give you the keys to my automobile," do you think he would be confused by my use of the terms, "car" and "automobile"?
    - b) "Keys" are symbolic of entrance. Control of the keys is control of use and access. The apostles announced the terms of entrance in the kingdom in that they pronounced the conditions of pardon (John 20:23; Luke 24:47; Acts 2:38, 47; 10:39-43, 48).
    - c) One is added to the church or translated into the kingdom when he obeys the gospel (Acts 2:47; Ephesians 1:13; 3:6; Colossians 1:13).
- C. Observe some parallel comparisons of the church and the kingdom of Christ.
  1. The church is "a spiritual house" (1 Peter 2:5). "My kingdom is not of this world" (John 18:36); hence, it is a spiritual kingdom (John 3:3-8; Romans 14:17).
  2. One is called out of the world and into the church (1 Peter 1:22-25; 2:5-9; Ephesians 2:16; 3:6). One is called unto His kingdom and glory by the gospel (1 Thessalonians 2:12-13; 2 Thessalonians 2:13-14).

3. The Lord's Supper is in the church (1 Corinthians 10-11). The Lord's Supper is in the kingdom (Matthew 26:29).
  4. By one Spirit, we are baptized "into one body," the church (1 Corinthians 12:13). We are "born of water and of the Spirit" to "see" or "enter" the kingdom (John 3:3, 5).
  5. The temple, tabernacle, house or church is not made with hands (1 Timothy 3:15; Hebrews 3:6; 8:2; 9:11). The kingdom was made "without hands" (Daniel 2:44-45).
  6. God set Christ on His own right hand and gave Him to be head over all things to the church (Ephesians 1:20-23; Colossians 1:18). God set His king on His holy hill of Zion (Psalm 2:6). Since kings are set over kingdoms, Christ has rule over His kingdom (Luke 1:32-33; 1 Corinthians 15:24; Acts 2:30-31; Hebrews 1:3, 8).
  7. The "saved," "us" and the "righteous" are "the house (church) of God" (1 Peter 4:17-18; Hebrews 3:6; 1 Timothy 3:15). "Righteousness" is the scepter of Christ's kingdom (Hebrews 1:8-9; Romans 14:17).
  8. The "mountain," government or house (church) of the Lord and His word go forth "from Jerusalem" (Isaiah 2:2-3; 1 Timothy 3:15; Hebrews 3:6). God set His king upon His holy hill of Zion; His government, throne, dominion and kingdom began "at Jerusalem" (Psalm 2:6; Luke 1:32-33; 24:47-49; Acts 1:6; 2:5, 30-31; 11:15).
  9. "Unto him be glory in the church by Christ Jesus" (Ephesians 3:21). After His death, Christ was made head over all things to the church (Ephesians 1:20-23; Philippians 2:9-11). "In thy kingdom" equals "into thy glory" (Matthew 20:21; Mark 10:37). Christ entered into His glory after His death (Luke 24:26; 1 Peter 1:11).
  10. Christ is the savior of the body, the church (Ephesians 5:23). Christ will "deliver up the kingdom unto God" (1 Corinthians 15:24).
- D. In his farewell address to the Ephesian elders (Acts 20:17-38), allow Paul to tell what he had preached among them.
1. He preached "repentance toward God, and faith toward our Lord Jesus Christ."
  2. He preached "the gospel of the grace of our God."
  3. He preached "the kingdom of God."
  4. He "ceased not to warn every one" about "grievous wolves."
  5. He commended them "to God, and to the word of his grace."
  6. He taught them "to support the weak, and to remember the words of the Lord Jesus."

#### IV. ***"The Name Of Jesus Christ"***

- A. To preach the name of Jesus Christ is to preach the authority of the Son of God (Matthew 28:18-29).
1. When David met Goliath "in the name of the Lord of hosts," he came in the power and by the authority of God (1 Samuel 17:45).
  2. In 1 Samuel 25:4-9, David sent out "ten young men" who were to speak "in (his) name." "And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased." Perhaps the most important aspect of the young men's work is that they "ceased."
  3. Whenever one speaks or acts in the name and by the authority of the king, he must speak and act as directly commissioned and charged by the king himself. He dares not to do less or more.
  4. So, when one speaks or preaches in the name of Jesus Christ, he had better know when to "cease." He had better know not to go beyond what is written (1 Corinthians 4:6; 1 Peter 4:11).
- B. God told the people in Jeremiah 34:16-18 that they had polluted His name. They had done so by doing their own will, by not listening to the Lord's instructions and by transgressing the covenant. The surest way to incur the Lord's wrath is to pollute His name.
- C. Jesus manifested the name of God by preaching the Father's will (John 17:6-8). One preaches the name of Jesus Christ when he makes known the words of Jesus Christ. Anything that does not have the name of heaven behind it is without the authority of God.
1. Thus, when Philip preached "the name of Jesus Christ" and commanded them to be baptized, he did so with the full power and authority of the Son of God (Acts 2:38; 8:12; 10:48; 19:5).
  2. To preach baptism for the remission of sins is to preach in the name of Jesus Christ (Luke 24:47; Acts 2:38; 10:43, 48). It is to preach "the cross of Christ."
- D. The "name of Jesus Christ" is also the "power of Jesus Christ" (Acts 3:6, 12, 16; 4:7, 10, 12). There is no other power or authority under heaven "whereby we must be saved" (Ephesians 1:10-23; Philippians 2:9-11). Pentecostals say that this name is the name "Jesus." But that cannot be for He was given that "name" at His birth; however, this "name" was His dominion, power and authority, when, after His death, He "was made head over all things" (Matthew 28:18; Colossians 1:18).
- E. When Philip preached this "name," "both men and women believed ... and were baptized" (Acts 8:12). When one, like Billy Graham or Joel Osteen, claims to preach the name or the cross of Christ, we know he is not doing so, for men and women are not believing and being baptized. Those who leave off or neglect the word of God are polluting the name of God and are not exalting the cross of Christ.

**Conclusion.** There are some points that we must preach if we are going to “preach Christ.” There are some items that we dare not leave out if we would preach the cross of Christ. Do not be deceived by those who would, however unintentionally, water down, weaken and pervert the gospel. We must glorify the blood of Christ and preach all of the gospel.