

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 21

Making Disciples



Making Disciples

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month’s books, you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective This lesson will use the story of Philip to explain what the Great Commission is and how we can do our part to fulfill it.

Key Verses

Matthew 28:18-20; Acts 8:1-13, 26-40—Main Teaching Passages
Acts 6:5

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, **Philemon, Hebrews, James, 1&2 Peter**

Hook

Whisper the message, “Jesus loves you” into a student’s ear. Tell the kids that they must sit in their seat until they know the message, and once they know it, they can get up and tell others by whispering it into another student’s ear. Then watch as the message spreads. Once everyone has heard, have the class say it out loud together.

The spread of this message is a picture of the spread of the Gospel. Once we hear the message of Jesus, we are told to share it with others. We will be learning today about Jesus’ command to spread His message to all people.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Before returning to heaven, Jesus' final command to His followers was that they were to go and make disciples of all nations, baptizing them and teaching what Christ taught (Matthew 28:18-20). These instructions were accompanied by the reminder that all authority had been given to Him and the promise that He would always be with them. Today, we are going to study the ministry of a man who obeyed this command.

Most of what we know about Philip the evangelist is found in Acts 8. We are first introduced to him in Acts 6:5, but in Acts 8:5 we see that he left Jerusalem for Samaria in the midst of a great persecution. There he preached the Gospel and performed miracles, bringing great joy to the city. However, in Samaria there was a man named Simon who did magic. He used his magic to deceive people into following him rather than God, and for years people listened to him. But when the people heard Philip's preaching about Christ, they began to believe and were baptized. Even Simon believed when he saw the miracles Philip did.

Then an angel told Philip to leave Samaria and go to the desert of Gaza. Philip obeyed, and the Spirit led him to a servant of the Queen of Ethiopia. The servant was reading Isaiah 53, but he didn't understand it. Philip explained that this was a prophecy about Jesus and shared the Gospel with him. The servant believed and was baptized. In the end, the servant left rejoicing and Philip continued preaching in other cities.

LOOK

Philip's ministry is a great example of someone fulfilling Jesus' words in Matthew 28:18-20 (also known as the Great Commission). Wherever he went and whoever he met, he told everyone he could about the Gospel and tried to lead them to Christ. He did this in many different ways. In Acts 8, we see him preaching to both a large city and to a single person. In Samaria he used miracles, but with the servant he just answered a question. He preached in Samaria because persecution forced him there, and he went to the Ethiopian because God told him to. No matter where he was or who he was with, Philip did his best to obey the Great Commission and preach the Gospel to all people.

The Great Commission was given to the first Christians who were alive when Jesus returned to heaven, but it is just as important that we obey it today. It doesn't matter how old you are, where you live, what you do, or how long you have been a believer. Every Christian is supposed to preach the Gospel to unbelievers wherever we go. The Great Commission is for all of us.

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

There are many different places we can preach the Gospel. Our schools, neighborhoods, sports teams, activities, and even our own homes (if someone you live with is not a Christian) can all be places where we can tell others about Jesus. We can also make disciples in many different ways. Some people like to get up on stages or platforms and preach the Gospel to large groups of people. Many Christians have gone up to total strangers and tried to have a conversation about Jesus. Others prefer to have private conversations with friends and loved ones. For some people, God calls them to go to another country to share the good news, but most believers simply preach the Gospel where they live. No matter where or how we tell others about Jesus, what's important is that, like Philip, we are obedient to what God tells us to do and preach the Gospel wherever He takes us.

Telling someone about Jesus might sound scary to you, but don't worry. We learned a few weeks ago that the Holy Spirit is inside all believers, and He can help us to have courage and give us the right words to say when we preach the Gospel. Also, as we read in Matthew 28:20, Jesus said He would always be with us.

TOOK

Review the lesson by asking the class what the Great Commission is. How did Philip obey it? What are some ways we can obey it?

Pray: Ask Jesus for help to spread the Gospel to all people. Thank Him for His promise to be with us always and to give us the Holy Spirit to help us preach the Gospel.

Parent Question: How can I obey Matthew 28:18-20?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on Acts 8:1-13, 26-40 by David Guzik

PHILIP AND THE SAMARITANS

A. Saul persecutes the church.

1. ([Act 8:1](#)) The church is persecuted and scatters.

Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

b. A great persecution arose against the church:

Stephen's death was only the beginning. The floodgates of persecution were now open against the Christians. Saul was only one of many persecutors of Christians.

i. This was the first persecution of the Christians as a whole. Before, the apostles had been arrested and beaten and persecuted; here, every believer was threatened with violence and perhaps death.

ii. On Sunday, January 8, 1956, on the shores of a lonely river deep in the jungles of Ecuador, natives murdered five missionaries who came to tell about Jesus. To many, this death seemed like a senseless tragedy. Many could only see five young missionaries who had their careers cut short or the five widows and fatherless children. But God did an amazing work through those five men, even in their deaths, and the blessing still reverberates through people like Elisabeth Elliot – one of the five women whose husband was murdered.

iii. In the same way, Stephen's death might seem sort of meaningless at first glance. His young ministry of power and eloquence was cut abruptly short. His ministry also seemed to end in failure – no one was immediately brought to faith, and all that came forth was more persecution against the church. But as always has been the case, the blood of the martyrs became the seed of the church.

c. They were scattered throughout the regions: Now the Christians were forced to do what they had been reluctant to do – get the message of Jesus out to the surrounding **regions**.

i. **Scattered:** According to Boice, there are two different words in the ancient Greek language for the idea of “scattered.” One has the idea of scattering in the sense of making something disappear, like scattering someone's ashes. The other word has the idea of scattering in the sense of planting or sowing seeds. This is the ancient Greek word used here.

ii. In [Acts 1:8](#) Jesus clearly told His followers to look beyond Jerusalem and bring the gospel to Judea, Samaria, and the whole world. But to this point, Jesus' followers had not done this.

iii. The resulting good of the spread of the gospel leads some to see this persecution as being the will of God. God can and will use pressing circumstances to guide us into His will. Sometimes we have to be shaken out of our comfortable state before we do what God wants us to do.

2. ([Act 8:2-4](#)) The burial of Stephen.

And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. Therefore those who were scattered went everywhere preaching the word.

b. **Those who were scattered went everywhere preaching the word:** The end result was for the glory of God, because the persecution simply served to spread the message. We shouldn't think that those who left Jerusalem left as formal preachers. Most were "accidental missionaries" who talked about Jesus wherever they went.

i. "The statement that they *preached the word* is misleading; the Greek expression does not necessarily mean more than *shared the good news*." (Stott)

ii. We can be just like these early Christians. We can share the good news of what Jesus has done in our lives. Most people don't come to Jesus through a professional preacher or an evangelist; they come to Jesus through people just like us.

iii. "In every church where there is really the power of the Spirit of God, the Lord will cause it to be spread abroad, more or less. He never means that a church should be like a nut shut up in a shell; nor like ointment enclosed in a box. The precious perfume of the gospel must be poured forth to sweeten the air." (Spurgeon)

B. Philip preaches to the Samaritans.

1. ([Act 8:5-8](#)) Philip brings the gospel to the Samaritans.

Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. And there was great joy in that city.

a. **Philip:** Like Stephen, he was one of the men chosen to serve the church family in practical ways when the dispute regarding Hellenist widows arose ([Acts 6:5](#)). He was one of those forced to flee persecution ([Acts 8:1](#)), ending up in Samaria.

b. **Preached Christ to them:** After the Jews had rejected the gospel again, we see God extending the offer of salvation in Jesus out to other peoples, beginning with the Samaritans.

c. **The city of Samaria:** 600 years before this, the Assyrians conquered this area of northern Israel and deported all the wealthy and middle-class Jews from the area. Then they moved in a pagan population from afar. These pagans intermarried with the lowest classes of remaining Jews in northern Israel, and from these people came the Samaritans.

i. Generally speaking, the Jews of that day hated the Samaritans. They considered them compromising half-breeds who corrupted the worship of the true God. "There was deep-seated prejudice, amounting almost to hatred, standing between the Jews and the Samaritans." (LaSor)

ii. James and John (and the other disciples as well) once thought that the Samaritans were only good for being burned by God's judgment ([Luke 9:51-56](#)).

iii. Jesus' experience with the Samaritan woman at the well ([John 4](#)) and His story about the kindness of a Samaritan ([Luke 10:25-37](#)) illustrate the natural tension between the Jews and Samaritans of that time.

iv. Yet, Philip **preached Christ to them**. Because Jesus had worked in him there was no room for this kind of prejudice in his heart or mind. He wasn't a racist towards the Samaritans.

d. **Hearing and seeing the miracles which he did:** Philip came presenting the gospel, with signs and wonders following as an impressive confirmation. When the people found Jesus, **there was great joy in that city.**

i. Undoubtedly, one reason there was such fruit was that Jesus had sown the seed in Samaria during His ministry ([John 4:1-26](#)). Now Philip reaped the harvest.

ii. The **great joy in that city** came from great sorrow and pain in Jerusalem. It came from the reality of spiritual power (**the miracles which he did**). But it especially came as Philip **preached Christ to them.**

iii. "Beloved friends, I delight to preach to you all the doctrines which I find in God's Word; but I desire always to preach the person of Christ above the doctrine; the doctrine is but the chair in which Christ sits as a Prophet to instruct us." (Spurgeon)

2. ([Act 8:9-13](#)) Simon the Sorcerer believes.

But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." And they heeded him because he had astonished them with his sorceries for a long time. But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

a. **A certain man called Simon:** This Simon had a fair degree of local fame. He was honored as one who didn't only *have* the power of God; they said of him **"This man is the great power of God."**

b. **Who previously practiced sorcery:** In the Bible **sorcery** is associated with occult, magical practices – and often with the taking of mind and mood altering drugs. Whatever *real* power Simon had, it was from Satan, not God.

i. The specific wording indicates that Simon was a *magi*. In the ancient world there was a class of astronomers and scientists known as magi ([Matthew 2:1](#)), but local wizards and sorcerers also took the title. They used it to prey on the ignorance and superstitions of the common people.

ii. "Ramsay describes the magi (esp. the lower sort who appealed to the widespread superstition of the ancient world) as the strongest influence that existed in that world and one that must either destroy or be destroyed by Christianity." (Williams)

c. **And they heeded him because he had astonished them with his sorceries:** The Samaritans wrongly assumed that because Simon had *real* spiritual power, it was from God – yet that simply wasn't the case.

d. **But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ:** Those who had previously been **astonished** by Simon and **his sorceries** now **believed Philip** and what he preached. He brought the message of the gospel and they believed it.

i. Those who believed proclaimed their faith when they **were baptized**. "There is no hint of any deficiency in their faith. Certainly Philip recognized none, else he would not have baptized them." (Williams)

e. **Amazed, seeing the miracles and signs which were done:** Simon was convinced by Philip's preaching and amazing miracles, to the point where he declared belief, was baptized, and **continued with Philip**. Simon became a follower of Philip and his ministry.

i. At this point – up to [Acts 8:13](#) – there is nothing to indicate that Simon's belief was false or insincere. Yet it

will be tested by his conduct and response over time.

C. Philip preaches to the Ethiopian.

1. ([Act 8:26-28](#)) Philip, led by the Holy Spirit, is directed to an Ethiopian government official.

Now an angel of the Lord spoke to Philip, saying, “Arise and go toward the south along the road which goes down from Jerusalem to Gaza.” This is desert. So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet.

a. **Arise, and go toward the south:** We might have thought that Philip would object to leaving the great success of the work in Samaria to go out to the desolate desert, but God had a plan in it all. Philip submitted to God’s plan.

i. “Philip was the front-line man. He seemed to be utterly indispensable. Yet it was at precisely this moment when God called him to leave the area.” (Boice)

ii. If one heard the call to leave such a blessed, fruitful ministry, one likely would think it was the devil speaking and not the Lord. One might think, “Not now” or “Not me” or “Not there.”

b. **This is desert:** Leaving fruitful ministry to go to a **desert** is foolish from man’s perspective, but wise if directed by God. What could be more foolish than to leave a place of prospering ministry and go to a desert road?

i. “There were two roads from Jerusalem to Gaza, and the Spirit commands Philip to take the one that was seldom used.” (MacArthur)

ii. “If Christ is hindered, it is because some Philip is not willing to go!” (Morgan)

iii. “We have seen him, from the day of Pentecost on, moving on *multitudes*; we now trace his motions in the *individual*, and see him in his individual dealing and leading – observing how he guides *one believer* and leads *one inquirer*.” (Pierson) Philip wasn’t the only one being led by the Spirit. The man of Ethiopia was also, though he didn’t yet know it.

c. **A man of Ethiopia...had come to Jerusalem to worship:** On the desert road, Philip encountered an Ethiopian proselyte to Judaism returning from Jerusalem – reading the Bible!

i. This **Ethiopia** – much larger than modern-day Ethiopia – was the land where the Queen of Sheba came from, who saw the glory of Solomon’s kingdom and professed faith in the God of Israel. It’s possible that pieces of the Jewish faith were passed on through the centuries to men like this servant of the queen.

ii. “He was a noble man on a noble search.” (Hughes) We can’t say if the Ethiopian found God in his visit to Jerusalem, but he certainly found the Word of God – and reading the Word of God would lead him to God.

d. **Of great authority...who had charge of all her treasury:** The Ethiopian was a successful man. Yet his success obviously didn’t answer all the questions in his life. He knew he needed some real spiritual answers in his life, and he was seeking God.

i. **Candace** was the title for certain female royalty in Ethiopia.

e. **He was reading Isaiah the prophet:** The Ethiopian was hungry for God’s Word. Typically, the scroll would

cost him a lot of money, so it showed that he really wanted to read and know God's word.

2. ([Act 8:29-31](#)) The Ethiopian invites Philip to explain the Bible.

Then the Spirit said to Philip, "Go near and overtake this chariot." So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him.

a. **The Spirit said to Philip:** It took real boldness for Philip to go right up to the Ethiopian's chariot and speak to him, but that is what the Holy Spirit told him to do.

i. The Ethiopian was a rich man, a man of power, and at least in some way a celebrity. Yet Philip knew he needed Jesus just as much as anyone else. We should never fear speaking to those who are considered to be important people about Jesus.

ii. We often shrink back from speaking boldly about Jesus, and the world lets us know we shouldn't talk about such things. But the world does not hesitate to impose its own message on us. We should be just as bold to the world about Jesus as the world is bold to us about sin.

b. **Heard him reading:** It was common in the ancient world to read aloud. Philip knew what the Ethiopian was reading by listening as he read.

c. **Heard him reading the prophet Isaiah:** Philip knew at that moment that God had given him an open door, a prepared heart. Plainly, God had arranged this meeting between Philip and the Ethiopian; this is a wonderful example of how God opens doors for evangelism. God directed Philip because God had already arranged an open door.

i. One of our greatest jobs in preaching the gospel is to simply pray for open doors. Then, having prayed for open doors, we must keep alert to the opportunities God presents.

ii. Philip was effective as an evangelist because he knew how to flow with what the Holy Spirit wanted to do. He was truly led by the Spirit, not by his own whims and feelings.

d. **Do you understand what you are reading?** It was good for the Ethiopian to read the Bible, but unless **understanding** was brought to him, there was little benefit from his reading. But God had brought someone (Philip) to bring understanding.

i. "It was a good question – inoffensive, yet a subtle but gracious offer to explain the passage if the Ethiopian official was interested in receiving one." (Boice)

ii. **How can I, unless someone guides me?** This is the proper question of anyone who wants to understand the Bible. We should never feel bad if we need to be taught before we can understand many things.

iii. It is wonderful when we come to understand the great truths of Bible on our own, but God also has a place and a purpose for teachers among the followers of Jesus.

iv. To get more understanding from our Bibles, we must plunge in. Butterflies wander over the flowers in the garden and accomplish nothing, but bees plunge right down into the flower, and carry away essential food. We won't get anything if we just hover over our Bibles; we have to dive right in.

3. ([Act 8:32-35](#)) Starting at the Isaiah passage, Philip preaches Jesus to the Ethiopian.

The place in the Scripture which he read was this: "He was led as a sheep to the slaughter; and as a

lamb before its shearer is silent, so He opened not His mouth. In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth.” So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?” Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.

a. **He was led as sheep to the slaughter:** In God’s wonderful planning, the Ethiopian was reading the amazing and specific prophecies in [Isaiah 53](#) describing the sacrificial, sin-bearing work of the Messiah to come.

b. **I ask you, of whom does the prophet say this, of himself or of some other man?** Regarding this passage from [Isaiah 53:7-8](#), the Jews of that day had different ways they understood the identity of this suffering servant.

- Some thought the suffering servant was the nation of Israel itself, as Israel had suffered greatly in wars, exile, and persecution.

- Some thought the suffering servant was Isaiah writing about himself.

- Some thought the suffering servant was the Messiah, but they found this hard to accept, because they didn’t want to think of the Messiah suffering.

c. **Beginning at this Scripture:** Philip talked about more than this passage from Isaiah, but he started there. He began at common ground with the Ethiopian, but made his way to talking about Jesus. It was easy to talk about Jesus **beginning at this Scripture**.

i. Because the whole Bible points to Jesus in one way or another, we really can begin at any passage and find where it leads to Jesus.

d. **Preached Jesus to him:** Philip’s effective preaching consisted in explaining *who Jesus was* (**like a lamb... preached Jesus**) and *what He has done for us* (**He was led as a sheep to the slaughter**). Explaining who Jesus is and what He has done for us is the essence of the gospel.

i. Too many preachers today focus on what we must do for God, but the gospel begins with and is founded upon what God has done for us in Jesus Christ.

ii. Philip preached Christ in Samaria ([Acts 8:5](#)) and he **preached Jesus to** this Ethiopian. We can be sure it was the same Jesus he preached in Jerusalem. He didn’t need a different Jesus or a different message for different audiences.

4. ([Act 8:36-38](#)) The Ethiopian believes and is baptized.

Now as they went down the road, they came to some water. And the eunuch said, “See, here is water. What hinders me from being baptized?” Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.” So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.

a. **And the Eunuch said:** The Ethiopian himself was ready to respond to the gospel. This was a work of the Holy Spirit, not a tribute to Philip’s salesmanship.

b. **See, here is water. What hinders me from being baptized?** This shows that the Ethiopian did in fact believe, and that he wanted to be baptized to declare his belief. He saw the truth of God and knew that it was *for him*.

i. “Maybe Philip even ended his explanation of the gospel with an appeal for baptism like Peter did at Pentecost.” (Hughes)

- c. **If you believe with all your heart, you may:** Philip insisted that the Ethiopian **believe with all his heart** before being baptized. In a nutshell, this describes how we should respond to the gospel: **Believe with all your heart.**
- i. The devil himself has the faith of the head, but he hates the truth in his heart. God wants His truth not only in our heads, but also in our hearts. We may intellectually know that Jesus died for the sins of the world, but do we know in our hearts that He died to cleanse *our* sins?
- d. **I believe that Jesus Christ is the Son of God:** This confession of faith, taken in all that it means, is the essential belief for anyone who will come to God. We must believe in the *person* of **Jesus**, in all that He is and has done as **Christ**. We must believe that He is the Divine **Son**, and that He is the **Son of God** sent from the Father to accomplish the salvation of all those who will believe with all their hearts.
- i. When the Ethiopian said “**Jesus Christ**,” he confessed that Jesus is the Messiah (**Christ**). He agreed with his mind and heart that Jesus is the sin-bearing servant that Isaiah described and Jesus fulfilled.
- e. **Went down into the water:** Clearly, Philip immersed the Ethiopian in baptism. This was not sprinkling, but immersion.
5. ([Act 8:39-40](#)) Philip’s mysterious departure.
- Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.**
- a. **The Spirit of the Lord caught Philip away, so that the eunuch saw him no more... Philip was found at Azotus:** Suddenly, the Spirit of the Lord carried Philip away as he and the Ethiopian came out of the water. He was then transported supernaturally in some way to the former Philistine city of **Azotus** (also known as Ashdod).
- i. This is a strange, perhaps unprecedented event in the Scriptures. But a similar thing happened when the disciples’ boat came immediately to its destination ([John 6:15-21](#)), and a similar thing will also happen when the church is *caught up together with Him* at the rapture ([1 Thessalonians 4:15-18](#)).
- b. **He went on his way rejoicing:** The joy of the Ethiopian, even after Philip’s strange departure, shows that his faith was firmly rooted in God, not in Philip.
- i. The Coptic Christians – greatly persecuted today in Egypt – trace their spiritual heritage back to this Ethiopian official.
- c. **Passing through, he preached in all the cities till he came to Caesarea:** This shows that Philip started preaching not only to Samaritan cities, but also the Gentile cities – such as Caesarea. This is the very beginning of the gospel’s spread to the end of the earth – as Jesus commanded in [Acts 1:8](#).
- i. No wonder Philip is the only one in the New Testament specifically given the title, “The Evangelist” ([Acts 21:8](#)). [Acts 21:8](#) finds him still in **Caesarea**, doing his work of evangelism there.