

“...about all that Jesus began to do and teach” (Acts 1:3).

A Faith You Cannot Trust

Acts 8:9-24

9 Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; 10 and they all, from smallest to greatest, were giving attention to him, saying, “This man is what is called the Great Power of God.” 11 And they were giving him attention because he had for a long time astonished them with his magic arts. 12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. 13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed. 14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit. 16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. 17 Then they began laying their hands on them, and they were receiving the Holy Spirit. 18 Now when Simon saw that the Spirit was bestowed through the laying on of the apostles’ hands, he offered them money, 19 saying, “Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit.” 20 But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! 21 You have no part or portion in this matter, for your heart is not right before God. 22 Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you. 23 For I see that you are in the gall of bitterness and in the bondage of iniquity.” 24 But Simon answered and said, “Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me.”

Thus far, in our study of the book of Acts, I have noticed a pattern; a pattern that perhaps you have seen as well. Let me share this pattern with you that we see in Acts. In chapter 1, we begin with the teaching of Jesus, a manifestation of the power of God. This teaching of Jesus is followed by a response, the response being the obedience of the disciples to do what Jesus had said; to wait in Jerusalem for the coming of the Holy Spirit. This then, is followed by some act of rebellion or rejection as Peter makes his comments about Judas having left the Twelve. And so we see this pattern of the power of God revealed, followed by some kind of positive response, followed often by some kind of rejection or rebellion.

We see it in again in chapter 2. The power of God is manifested with the coming of the Holy Spirit. This is followed by a response on the part of the disciples as they were speaking the mighty things of God. But then we also see the mocking of the men who supposed that the disciples were drunk. In chapters 3 and 4, we have the healing of the lame man. Peter and John are used as instruments in of the Holy Spirit to bring about a healing. This man responds by “walking and leaping and praising God.” Peter then delivers his next great sermon, and because of this what happens? There is a rejection and a rebellion as Peter and John are arrested by the religious leaders.

At the end of Acts 4 we find a great prayer by the congregation of believers; a prayer that results in a further filling with the power of the Holy Spirit so that the people spoke the word of God with boldness. So we have the power of God revealed, then the response of the congregation, and then at the beginning of Acts 5 we have a rejection or a rebellion. Ananias and

The Church Alive

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Sophia lie to the Holy Spirit and thus to God, falling into judgment. In Acts 6, we see the power of God manifested in a restored unity in the church so that they are able to select the six men who would become servants for the congregation. But, as we have been noticing, these men were filled with the power of the Holy Spirit, and being filled with the Spirit; Stephen stands and delivers one of the great history lessons concerning the nation of Israel to the Jewish leaders. But what was the result? The result was a rebellion and a rejection of the word of God that ended with the stoning of Stephen.

This brings us to Acts 8, and what do we find here? After the stoning of Stephen, we find God working now through a man by the name of Philip. Philip, the evangelist, who in the power of the Spirit is preaching the word of God, the gospel of Jesus Christ. We see a response to the preaching of Philip, that response being the rejoicing of many who responded to the gospel in the city of Samaria (8:8).

So again, we have this manifestation this revelation of the power of God, generally through the preaching or teaching of the word of God. This is followed by a positive response, whereby some who hear the message come to Christ. But we also find a rejection or some kind of rebellion and this is what we find in our text this morning.

In acts 8:9-24, we are introduced to one of the most intriguing characters found in the book of acts, a man by the name of Simon; a magician, and sorcerer. This man becomes intriguing to us not only because of his past, but because of the lesson that he became to the early church, and indeed for the church of all generations, of how it is possible to be found in the very midst of the people of God, seeing and experiencing the power of God, and yet never truly becoming a child of God.

As we will see from our text, Simon has a faith, even a faith "in Christ" yet it is not a saving faith. It is not a faith "in Christ alone." And we come to learn that there is a faith that we cannot trust. With the greatest question people must face, "how can I be right with God"? - there are all sorts of answers that seem too good to be true. If I just do more good than bad, then God will accept me. If I am sincere in my religion, whatever religion that may be, God will receive me. So long as I read my Bible, go to church and say a prayer before my meals; God will save me. All such notions, while they might sound good and reasonable, are nothing but false faiths, damning counterfeits; they are faiths that you cannot trust for they are not what the Bible reveals as saving faith. There are people all around us promoting well sounding ideas and opinions about faith, but the only idea or truth that saves is revealed to us in the pages of Scripture. Yet deviation, variation, or elimination of Biblical truth, no matter how well sounding, how seemingly powerful or wonderful, leads to holding a damning faith.

Simon had a faith that not one of you in here ought to trust as saving faith. Beloved, there are many who work their way through life with a false faith. It may be a sincere faith, but it is sincerely wrong and it ends in hell, not heaven. Such a "faith" puts on a good show and convinces not only the possessor but also number of others around him. But any and every profession of faith must be compared to what is revealed to us in our authority, that is the Word of God. At the end of each day, each of us must honestly come before the Lord and ask Him, through His Word and by His Spirit, to reveal to us whether our faith is true, saving faith.

Acts 8 reveals to us how it is possible for a person to make a profession of faith; to be surrounded by other genuine believers in the midst of great work of God, and yet not be a Christian. And the question for us this morning is not so much as to how we might identify the Simons, but rather to look at our own profession of faith and it's works to make sure that we are

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not a Simon. And if we determine that we might be a Simon, what is the remedy? Remember that the devil wants to sow “tares among the wheat” to the end that this newly spreading work of evangelizing might be hindered in the church. Satan’s schemes seek to plant false believers in the midst of people who were experiencing a genuine spiritual awakening. And until Peter points it out, Simon is not even aware that he was a false believer rather than a true child of God.

Let me remind you that Satan has no problem at all with any one having “a faith,” going to church, being religious, doing works of service, and using Christian lingo, so long as that person does not experience saving faith in Jesus Christ by being humbled by what Jesus accomplished on the cross of him. So, how can it be that someone can have a false faith the midst of a genuine work of God? Let me lay out for you three reasons how this can happen along with what is to be done about it.

I. A deficient understanding of personal sin (8:9-13; 21-22)

As we begin our text, we are introduced to this rather charismatic and larger than life character named Simon. We are told that he was one who was once **“practicing magic”** and **“astonishing the people of Samaria.”** Whatever the nature of this magic, it was impressive enough to “pull the wool over the eyes” of the Samaritans for years. We are told that Simon was **“claiming to be someone great”** and loved the attention he received from all as he was called, **“the Great Power of God.”** What exactly was Simon claiming? It would appear that in light of the religious beliefs of the Samaritans, sharing a hope with their Jewish “half-brothers” of the coming Messiah, that Simon was claiming to be more than a representative or prophet of God, but that he was indeed deity, that he was God incarnate; God in the flesh. While we may not know for sure whether he was claiming to be the Messiah, this would not have been uncommon, and it may well have been Simon’s intent, all backed up with extraordinary but demonic demonstrations of power.

While Simon was at the height of his career, Philip arrived in Samaria preaching the gospel, the power of God unto salvation. With the gospel message, Simon’s practice of magic came to a screeching halt. But as our text seems to indicate, it is not that Simon gave magic up, seeking it as something deceptive, evil, and demonic, but rather that his practice fizzled out as it was upstaged by the even more extraordinary power of God manifested through Philip. It is amazing to think that the great Simon was taken aback by the power of God at work through Philip. In light of this, it is not that Simon saw the practice of magic as sinful, but rather something to be somehow used and harness for the service of God. We read in verse 13 that **“believed”** and was **“baptized,”** yet we will come to see that all this produced little by way of a changed heart, that there was but little repentance as he never looked at his past behavior as something to be rejected and cast aside. Simon had a deficient understanding and hatred of his own person sin.

I would have you notice the difference between what was accomplished through Simon’s demonstration of power and Philip’s demonstration of power. While Simon did all of his magic, the people were focused on a man. While Philip preached the gospel and performed his signs and miracles by the Holy Spirit, the people focused on Jesus. Yet Simon was not so taken in by the message of Philip as he was of the ministry and power of Philip. According to verse 13, Simon “continued on with Philip” in wonder and amazement of the power he was witnessing. To put this another way, Philip’s power was more intriguing to Simon than the person of Christ and the life changing message of the gospel. Simon the Sorcerer seemed to be Philip’s understudy,

The Church Alive

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trying to figure out and harness the bigger and better power of God to be used for his own gain instead of living a holy life before Christ. In short, Simon was too self-centered rather than Christ-centered.

There is a subtle lesson here; that if we find ourselves going to church, or engaging in good ministries because of that church and what it offers us, or because of that ministry and how it makes us feel good about ourselves, rather than first and foremost for the exaltation and glory of Christ, we may be too much like Simon.

For at the root of Simon's problem is the matter of his personal sin. This is no Branson magician entertaining audiences. Simon was engaged in evil, demonically driven magical arts and sorcery which are condemned in both the Old and New Testaments. Based on what we read in verses 20-22 by the mouth of Peter, it is clear that Simon had never truly forsaken and repented of his sin. Peter says in verse 21 that his heart was not right with God, that he had no part or portion in salvation and in verse 22 that he needed to repent of his wickedness.

And here is the application for us this morning. We are reminded by this that that Jesus Christ came to deal with our sin. According to 1 John 3:5-8, Jesus came to **"take away our sins."** Our sin, however that sin reveals itself, causes us to be in conflict with God. Our sin blinds our eyes and darkens our hearts. Our sin causes us to look to ourselves rather than to the Lordship of Christ. When we receive Jesus Christ and are saved, 2 Corinthians 5:21 tells us that we also receive the perfect righteousness of Christ, a righteousness that is necessary to enter heaven. This righteousness is granted to those who believe on Jesus because He forgives (Ephesians 1:7) and gives us a new nature that is created in His righteousness and holiness of the truth (Ephesians 4:24). It is this saving work of Christ that motivates the believer to the continual longing for and pursuit of purity, to be pure even as his Lord is pure (1 John 3:3; 5:20). According to 2 Corinthians 5:17, this believer is a new creature, one who sees and lives life very differently from the world.

This is all in contrast to the experience and claims of false believers. So many claim to be "saved" but they are experiencing little or no difference in their lives when it comes to attitudes of life, the love of truth, and of being like Jesus. Like Simon in our text, many who profess to know Jesus have never really confronted their own sin problem. From the life of Simon, we find what happens to a person who does not deal with his own sin issue, even if he professes to know Jesus.

1. Self-conceit

First, we see self-conceit. Self-conceit is not simply thinking more of yourself than you ought; it is also thing of yourself more; more than others and more than Jesus. As we see beginning in verse 9, Simon was an incredible and charismatic man. The magic he practiced in Samaria caused others to be in awe of him and so thought himself great. And even though it is said that Simon believed and was baptized in verse 13, our text reveals that Simon never saw anything wrong with all of his false claims. In other words, he did not see sin as a problem in his life. The impression we get from the text is that he did not see it as a problem if he claimed to be someone great or claimed to be a god or some kind of incarnation of God. And we are presented with the truth that you cannot come to faith in Christ without acknowledging your sinfulness before Him. Beloved, Jesus did not die to make bad people good and good people better. Jesus died to pay and put away our sins! To make we who were dead in our sins, alive to

The Church Alive

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God. Jesus was the substitute for sinners not for saints, so that those sinners might know God and live for Him.

There are some, who may be here today, sitting in a church who are still lost in their sins because they are still blinded by the power of sin in their own lives and the offense their sin is to the One true, righteous, and holy God. Believing that being a Christian is simply the nice and right thing to do, some ignore their own sin; and this is revealed in that they pray a little prayer, call themselves Christians and yet continue on in life mostly ignoring God and His word. The epitome of self-conceit is to sit and think to yourself, “I am right before God because I am a pretty good person, better than most at least.”

There are some of you who seek to gloss over your sin or try to hide your sin by engaging in a flood of religious activity or service. You keep busy so that you will not have to deal with the horror of your own sinfulness. This is self-conceit, thinking you are okay with God when you will not deal with your own sin. To do this however, you will have to ignore or disobey the Word of God. When you hear a sermon that reveals your own deficiency and deadness, you justify your corpse-like condition.

2. Self-deceit

But not only is self-conceit a result of not dealing with one's sin, but also self-deceit. Simon had a following and by making a profession of Christ, it would seem he supposed he was doing God a favor by coming God's side. Based on what we know, Simon was a religious man for the Samaritans were a religious people, ones who had a twisted form or worshipping the God of the Bible, and yet our text tells us in verse 10, **“and they all, from smallest to greatest, were giving attention to him, saying, 'This man is what is called the Great Power of God'.”** It is clear that Simon believed he was just giving them another way to worship God! But let me remind you that the only way to worship God is through Christ and what He taught.

What happened to Simon was that he saw a great spiritual awakening led by Philip, something greater than anything he had done and so, he wanted in on it. But to be in on it, he would have to play the part. And so, Simon believed, was baptized, and continued on with Philip. This all looks good on the surface. Simon appeared to be saved. What more could a preacher ask than for people who say they believe, who follow Christ outwardly in baptism, and who continue on following the teaching of spiritual leaders. By all outward appearance, Simon was a Christian. But time would reveal something different, as we will see in verses 18-21.

What happened here is that Simon, seeing that people had quit following him and had started following the teaching of Philip, thought he might regain his status if he repositioned himself in Christian circles. Here we see the self-deceit of Simon, thinking he could just continue somehow with his magic, his old evil practices, if he could just gain the audience with Christians. For Simon, Christianity was just a good substitute for his failed past. The church was just a new venue to bring all his worldly talents and arrogance. If your Christianity is nothing more than a substitute for what you can no longer do in the world, if it is just a stage for you to perform, then even if you look good to everyone else, know that you will not be able to pretend when you stand before God. Do not be deceived, if your faith is not completely dependent on what Christ has done, then you have a faith you cannot trust. The only faith God accepts is that which exclaims, “In Christ Alone My Hope Is Found...”

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May it be said of each and everyone here this morning that you have not ignored your sin and merely made a decision about Christ apart from seeing the transforming power of Christ truly change you. May I ask you, are you trying to substitute a Simon-like faith, full of self-conceit and self-deceit, for a true relationship to God through faith in Christ alone? That is a deficient understanding of your own personal sin.

II. A defective understanding of the gospel (8:12; 18-19)

But we find a second reason in our text as to how a person can be right in the midst of the work of God, even as Simon was, and yet not be saved; that reason being a defective understanding of the gospel. Simon did not understand the purpose and greatness of the gospel.

Simon, according to verse 12, saw what Philip was doing by **“preaching the good news about the kingdom of God and the name of Jesus Christ”** as nothing more than the latest trend in popular religious culture. Not wanting to be left out, he joined the crowd. How many people have you seen, perhaps even yourself, who walk an aisle, pray and prayer, have an emotional experience because it everything has been orchestrated to solicit an emotional response. This is not true Christianity, for in a short time, that emotion fades as soon as it is realized what following Christ really involves, all your heart, soul, mind and strength. As the old puritan said, “If Christ be anything, He must be everything.” Philip was preaching the gospel, but Simon had a defective understanding of the gospel. Our text both describes the content of the gospel and then reveals how this content is then disregarded by some. That pattern we noted earlier or the power of God revealed, followed by a response, the many rejoicing in Samaria, followed by the rejection or rebellion.

1. The description of the message (8:12)

First, let us note the description of the message there in verse 12. We read that Philip was **“preaching of the good news;”** that is the gospel, the result of which was many believing and being baptized. The word for **“preaching”** here was also used in verse 4 and speaks of “evangelizing;” of proclaiming the good news that Jesus Christ died to save sinners! It is called **“the good news about the kingdom of God.”** The word **“kingdom”** indicates the idea of 'kingship or lordship' for you cannot have a kingdom without a king. In other words, Philip was declaring the message of the Lordship of Jesus Christ; proclaiming Him as the King over our lives and the One to whom we submit as absolute Lord. If Jesus is King, then everything will be brought under His rule; and if Jesus is your king, then you are already submitting your life to His lordship.

Our text reveals that Simon had no intention to follow Jesus Christ as his Lord and master. Having been lord and master of his own life, his coming to Jesus was clearly to simply help is own standing in the community. Are you a “Christian” simply because it is to your benefit to say that? Some 80% of the population here in the States claim to be Christians, yet it is clear that the vast majority has not submitted to the authority of Jesus Christ as Lord over their lives. This means that the multitudes are lost in their sin. But let us not worry about the 80%, let me ask you about you. Is your life, right now, characterized by a submission, trust and loyalty to Him who is King of kings and Lord of lords?

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We have a further description in verse 12 that this preaching **“the good news”** was also **“about...the name of Jesus Christ.”** To equate the good news to the name of Jesus is to say that the message contained the full revelation of Jesus Christ. In other words, to preach **“the name of Jesus Christ”** is to proclaim Christ in all His fullness. Both His deity, as God in the flesh, and His humanity, as the Son of Man, were proclaimed. The suffering and substitution of Christ on the cross for our sin, was proclaimed. The death, resurrection, and ascension of Jesus were all unashamedly proclaimed. And remember, this was being preached not by an apostle, not by a seminary-trained theologian, not by a seasoned pastor, but by a committed layman, an ordinary guy who wanted others to acknowledging Jesus Christ as Lord and to trust His merits for them as sinners.

If you are trusting in anything else other than Jesus Christ and His works as revealed through His life, death, and resurrection, then you are believing a false gospel, you have a faith you cannot trust. It does not matter how sincere you are for if your faith is in the wrong place or in the wrong person, it will not save you. Be careful as it is easy to substitute trust in yourself, in your goodness, in your righteousness, in your service, in your family heritage, in your church, or even in your baptism as that which saves you, but none of these things save you. Remember Acts 4:12 which says, **“And there is salvation in no one else; for there is no other name [the name of Jesus; the fullness of who He is] under heaven that has been given among men by which we must be saved.”**

2. The disregard of the message (8:18-19)

That was the message described, but not notice the message disregard. Simon somehow missed the fullness of the gospel. Based on what happened, we learn that manipulated the gospel in his head in such a way that he could go through the outward motions and blend into the Christian crowd. And yet, he was still just as lost as ever, if not more so as he thought himself to be saved. He was taken in by the signs and miracles which Philip performed and craved the excitement of being surrounded by the new Christians. But he himself was not changed or transformed. It is my contention that Simon went through all these motions simply to regain his following. Then he would blend his distorted gospel message with his great magical powers. This is I see from verses 18-19.

For a time, Simon associated himself with Christians, but he never repented of his own sin. He disregarded the message of why Jesus came. How do we know this, note what Peter said to him in verse 22, “There repent of this wickedness of yours, and pray the Lord that, if possible, the intentions of your heart may be forgiven you.” The key there is the word **“intention”** which speaks of an evil scheme or strategy. Simon had other things in mind in his coming to Christ. His primary interest was not pure devotion to Jesus, but rather the using of Christianity to accomplish his purposes. In other words, his faith was not in Christ alone, but in his abilities to do something with this Christian religion. Nothing in our text indicates he was a new creature in Christ. He is never said or seen as obeying Jesus, but rather is revealed as a fake who disregarded the gospel message.

Could this be any of us in this room? Maybe you have added Christianity to your life because it seemingly helps you in some way, but have you truly yielded your life to Jesus? And more to the point, what evidences do you have that demonstrates you are a new creature in Christ? If you are concerned that this could be you, remember that many people with a false faith

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have received a true faith in Christ alone. It is not too late. You are never beyond the saving grip of grace. Do not disregard the gospel or its power unto salvation to all who believe. Perhaps you have disregarded the clear preaching and teaching of the gospel in times past. But today, right now, God is mercifully allowing you to hear the exhortation again: Therefore repent of this wickedness of yours; trust in the Lord Jesus Christ alone to save you. For Jesus alone is mighty to save, even those who have lived with a false faith!

III. A distorted understanding of God (8:18-24)

We have seen that a deficient understanding of personal sin and a defective understanding of the gospel are two reasons how a person can be right in the midst of the work of God and yet be unsaved. Finally then, notice that a distorted understanding of God Himself can keep a person lost in his sin.

Here at Hope we have a simple value system. We want to have and proclaim a high view of God; a high view of the Scriptures that reveal God to us, and a high view of the church for which the Son of God gave His life. We place a premium on explaining the greatness of God to unbelievers. Our prayer is for people to know who God is according to His revelation in Scripture, not based upon the imaginations of men. I believe that many people never come to Christ because their understanding of God is distorted. Because they do not understand the utter holiness, the extreme righteousness, and the intense awesomeness of God, they have no urgency to cry out for the mercy of God in light of their unrighteousness and they therefore do not take seriously the call to repent and to have faith in Christ alone. Let us see how Simon's view of God was so distorted as to keep him from saving faith.

1. He thought God could be bought (8:18)

First, in verse 18, we see that Simon thought God could be bought. We read, "**Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money...**" Simon wanted this power and the text implies that he literally had money in hand, most like a tidy sum, with the hopes of securing the use of this power. I am confident that Simon had undoubtedly purchased the knowledge of his magical arts in the past, so why not simply purchase this new power? But as the Bible teaches, God cannot be bought. What do we have that He needs? What a distorted view of God to think that He would want people buying His power.

I see the looks on some of your faces, looks that indicate your displeasure with Simon's actions. Yet, could it be that some of us do the very same thing? Maybe you do not use money, but you use your Christian service, or your great sacrifices for the church, or even your association with Christians, thinking that these appease God and makes Him favorable to give you eternal life. Do not think that trying to buy God off is something new. In 1 Samuel 13, King Saul attempted it when he offered the sacrifices contrary to God's command. In Matthew 19, the rich young ruler was ready to pay anything to gain eternal life, anything but a willingness to give up everything for Christ. Beloved, God cannot be bought and rather graciously gives eternal life as a gift.

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2. He thought God to be on man's level (8:20)

According to Peter's rebuke in verse 20, it is clear that Simon brought God down to the level of another advanced magician. His thinking was along the lines of this, "If I could purchase the Holy Spirit to give to people, which is obviously glorious, then when I gave the Holy Spirit, I would be seen as glorious once again!" Note Peter's rebuke, "**May your silver perish with you, because you thought you could obtain the gift of God [the Holy Spirit] with money!**" Our English versions have tamed down the rather graphic words of Peter. Literally this statement could read, "To hell with you and your money! You think so little of God and His glory, so to hell with you!" Peter assigned Simon to hell, along with his money!

Let us be wary of bringing God down to our level. Yet we see so many churches doing it. Jesus is just one of the guys. God's awesome holiness is trivialized and marginalized in our worship, in our homes, in our lives. So many Christian songs we listen do nothing but lower our view of God. God is seen as a kind of charm to make our lives better, our marriages happier, our children more obedient, or to get advanced in life. It happens today, as one preacher put it, [John Stott], "ever since that day [of Simon's lowering God for his own purposes], the attempt to turn the spiritual into the commercial, to traffic in the things of God, and especially to purchase ecclesiastical office, has been termed 'simony'" [The Spirit, the World, and the Church, 151].

Our God is awesomely holy, transcendent above all things, and utterly righteous. This same great God has reached down to us in the fullness of mercy and compassion, calling us to repent of our sins and to believe on the merits of His Son, Jesus Christ for salvation. If we learn anything from Simon, we learn this; people must come to God His way or no way at all.

And what is God's way? God's way is via the cross where Jesus died to take away our sin; the cross, where we are called to die daily to ourselves, the cross, where we receive the righteousness of Jesus Christ as our very own.

Simon ignored his sin problem, sought to twist the gospel message to suit himself and then purposed to use God to his own gain. While God has saved numbers of people who lived for years with a false faith, the Scriptures give us no indication that Simon ever came to true saving faith in Christ. He was given the opportunity to repent. Peter tells him to pray, yet there is nothing that indicates that he availed himself of God's great mercy.

This need not be true for anyone here this morning. The power of God, the gospel has been revealed? Will you respond in faith and obedience, trusting in Christ alone? Or will you respond in rebellion and rejection? And let us all pray that we would have no Simon-like tendencies in our faith, but to renew our devotion to Jesus Christ as Lord, loving Him as purely as possible and serving Him as fervently as possible. May our faith not be false, but a true faith that gives us biblical assurance of salvation and causes others to wonder about our Lord and Savior Jesus Christ.

Soli Deo Gloria

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