

## Philip and the Ethiopian Eunuch

1. Observation and exposition of Acts 8:26-40
2. The take-away for us?

### Observation and exposition of Acts 8:26-40

1. Read **Acts 8:26-40**
2. General observations
  - a. Textual variations
    - i. **8:37** - missing in most EVV, present in KJV and NKJV
  - b. Philip compared with Elijah
    - i. Addressed by an angel of the Lord (**8:26; 2 Kings 1:15**)
    - ii. Moved from place to place by the Spirit (**8:29, 39; 1 Kings 18:12**)
    - iii. Ran to meet (or beat) a chariot of an important person (**8:30; 1 Kings 18:46**)
    - iv. Supernaturally carried?? (**8:39; 2 Kings 2:9-12**)
  - c. God's sovereignty in directing the spread of the gospel
    - i. An angel of the Lord spoke to Philip, telling him where to go next (**26**)
      1. Took Philip out of a "mass evangelization" setting in Samaria to speak to one man on a desert road
    - ii. God arranged a meeting with the Ethiopian on a road in a desert place, where there happened to be water, and the Ethiopian was reading aloud from an OT passage that prophesied about Jesus as the suffering Messiah
    - iii. The Spirit told Philip to go over and join the chariot (**29**)
    - iv. The Spirit carried Philip away (or directed him?) to his next duty station (**39**)
    - v. In this account, in Saul's conversion (**Acts 9**), and in Cornelius's conversion (**Acts 10**)
  - d. The Ethiopian
    - i. From a country known in those times as "the end of the earth" (compare **Acts 1:8**)

1. "The Nubian kingdom whose capital was Meroe, south of Egypt, which is today part of Sudan" Peterson, 293
- ii. "Candace" was not a name but a dynastic title for the Queen of Ethiopia
- iii. Probably a black African
- iv. A castrated male
- v. Probably a Gentile (though Stott thinks differently)
- vi. A high-ranking government official in his country
- vii. Had his own copy of the prophet Isaiah (probably a LXX version)
- viii. Was not traveling alone
- ix. A devout and God-fearing man (made a long journey to Jerusalem, possibly during one of the annual festivals of worship), despite **Deuteronomy 23:1**
  1. Compare with **Isaiah 56:3-5**
- x. Literate
- xi. Teachable, even by someone of low social ranking (probably) like Philip

e. **Isaiah 52:13-53:12**

- i. Called the "Servant Song"
- ii. See MacArthur's book *The Gospel According to God*
  1. Opening quote on page 11
- iii. Read this passage to get the context
- iv. Jesus applied this passage to himself (**Luke 22:37**)
  1. "There is no one else in history, apart from Jesus of Nazareth, to whom these words can truly be applied." Peterson, 296
  2. He probably(?) referred to this passage in **Luke 24:25-27; 44-47**

f. Philip baptizes the Ethiopian

- i. What is missing but implied between verses **35** and **36**?
- ii. "Having made the conditions for baptism clear in an earlier passage (cf. 2:38-39), Luke had no need to spell them out again in this context." Peterson, 297

g. Philip continues to evangelize

- i. Preached the gospel to all the towns until he came to Caesarea (**40**)
- ii. We don't hear about Philip again until **21:8**

h. Philip's message was the same, regardless of whom he was evangelizing

- i. "Philip went down to the city of Samaria and proclaimed to them the Christ." (**8:5**)

- ii. “and beginning with this Scripture he told him the good news about Jesus.” **(8:35)**
- iii. “and as he passed through he preached the gospel to all the towns” **(8:40)**

### **The take-away for us**

### **Resources**

1. *The Acts of the Apostles*, F. F. Bruce
2. *The Book of the Acts*, F. F. Bruce
3. *The Acts of the Apostles*, David G. Peterson
4. *The Message of Acts*, John Stott
5. *The Acts of the Apostles*, Ben Witherington III