

Acts

Chapter 8

4

How this study handout is structured

We will go verse by verse (as appropriate)

Matthew 1:1

Scripture references are found at the end of the slides in the handout

Scripture is NIV from the Quest Study Bible copyright 2011

The Bible software used for references and KJV scripture is from SwordSearcher

Matthew 1:1
This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#). "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Barnes

Different references will be used. In this case Albert Barnes Notes on the Bible. This is a clickable link if you have the SwordSearcher Bible Software

<https://www.swordsearcher.com/>

If you would like a pdf copy of this handout email jtbrown@cfl.rr.com

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Zoom Info – Bible Study Meeting Information

Click on the link below

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Chapter 8 Background and Introduction

The book of the Acts has been considered divisible into three parts--the first, containing an account of the doings of the church at Jerusalem after our Savior's ascension; the second, which begins at the eighth chapter, narrating the general history of the church in Judea, after its dispersion from Jerusalem; and the third, from the beginning of the thirteenth chapter to the end of the book, containing the personal history of Paul. This division is convenient for some purposes, though there is no reason to suppose that the author of the book had it, himself, particularly in mind.

Abbott

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Chapter 8 Background and Introduction

1. The first great persecution (verses 1-3).
2. The preaching of the scattered believers. Philip in Samaria (verses 4-8).
3. Events in Samaria (verses 9-24).
4. The Gospel in many villages of Samaria (verse 25).
5. Philip and the Eunuch (verses 26-40).

Gaebelein

5

Contextual Reading Acts 8:1-3 The first great persecution

And Saul approved of their killing him. On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.

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Acts 8:1

All scattered abroad; the multitude of believers, at least as many as could flee; which was allowed, or rather commanded, [Mt 10:23](#), when they were persecuted in one city, to flee unto another; especially such as were teachers amongst them (besides the apostles) were forced to remove from Jerusalem, and by this means did publish the gospel in all places whither they came; so that what was intended for the hinderance, God did overrule towards the furtherance, of the gospel; as he did afterwards, [Php 1:12](#), and still does, and ever will do.

Poolle

7

Acts 8:1

- KJV states and Saul was consenting ([συνευδοκέω](#))
- Saul was consenting unto his death - So ingrained was the hatred that this man bore to Christ and his followers that he delighted in their destruction. So blind was his heart with superstitious zeal that he thought he did God service by offering him the blood of a fellow creature, whose creed he supposed to be wrong. The word [συνευδοκῶ](#) signifies gladly consenting, being pleased with his murderous work!

Clarke

[συνευδοκέω](#) [syneudokéō](#), *soon-yoo-dok-eh'-o*

from [G4862](#) and [G2106](#); to think well of in common, i.e. assent to, feel gratified with:—allow, assent, be pleased, have pleasure.

8

Acts 8:2

The grief of a community at the loss of a good man is more intense when he falls in the performance of some part characteristic of his life. But it is most intense when death, at such a moment, is precipitated by injustice and violence. It is not surprising, therefore, that the burial of Stephen should have been attended with "great lamentation." The perilous condition of the congregation--some of whom were being hourly cast into prison, and most of whom were contemplating flight--could but deepen their grief. The funeral services were soon followed by a general dispersion of the disciples.

TFG

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- **Acts 8:2** Godly men buried Stephen and mourned deeply for him.

Acts 8:3

"Bloody Saul! was it not enough for thee to see a single saint destroyed, but wilt thou seek to destroy the whole fraternity and communion of saints?" Behold the fiery zeal of this furious persecutor: he spares neither age nor sex, neither men nor women, neither young nor old, but without respect he drags them to prison.

Burkitt

- **Acts 8:3** But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.

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Contextual Reading Acts 8:4-8

The preaching of the scattered believers. Philip in Samaria

Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Messiah there. When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. So there was great joy in that city.

11

Acts 8:4

- The rage of the persecutors only extended the reign of Christ. The scattered saints, long prepared at the feet of the apostles, went everywhere as preachers of Christ. The blood of Stephen was the seed of the church. PNTC
- Though persecution must not drive us from our work, yet it may send us to work elsewhere. Wherever the established believer is driven, he carries the knowledge of the gospel, and makes known the preciousness of Christ in every place. Where a simple desire of doing good influences the heart, it will be found impossible to shut a man out from all opportunities of usefulness. MHC

- **Acts 8:4** Those who had been scattered preached the word wherever they went.

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Acts 8:4

- It should be the great object of all Christians to make the Savior known *everywhere*. By their lives, conversation, and pious exhortations and appeals, they should beseech dying sinners to be reconciled to God. And especially should this be done when they are *travelling*. Christians, when away from home, seem almost to imagine that they lay aside the obligations of religion. But the example of Christ and his early disciples has taught us that this is the very time to attempt to do good.

Barnes

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When I travel for business or vacation, I am more likely to _____

1. Tell others about the good news of Christ
2. Lay aside my religion

14

Acts 8:5

This Philip was one of the seven, and his name stands in the list next to that of Stephen ([Ac 6:5](#)). The reason why Luke selects his labors for this place in the history, is because he was the first to preach the gospel in Samaria. Jesus had commanded them to testify first in Jerusalem; then in Judea; then in Samaria; and then to the uttermost part of the earth [[Ac 1:8](#)].

- **Acts 8:5** Philip went down to a city in Samaria and proclaimed the Messiah there.

15

Acts 8:6-8

Philip preached Christ to the Samaritans, and they embraced Him as an all-sufficient Redeemer, and by baptism vowed to undertake all the duties of their Christian profession. Now, if we have welcomed the gospel as they did, we must be similarly affected with joy. The gospel, ... whenever it meets with belief and obedience it cannot fail to produce joy. So much is this the case that Christianity is distinctively "good tidings of great joy."

Biblicus

- **Acts 8:6-8** When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. So there was great joy in that city.

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Contextual Reading Acts 8:9-24

Events in Samaria

Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, "This man is rightly called the Great Power of God." They followed him because he had amazed them for a long time with his sorcery. But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw. When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria.

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Contextual Reading Acts 8:9-24

Events in Samaria

When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit." Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry, because your heart is not right before God.

18

Contextual Reading Acts 8:9-24

Events in Samaria

Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin." Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."

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Acts 8:9-11

- **There was a certain man, called Simon.** Called the sorcerer, or magician, who bewitched the people by his enchantments.

Whether this was done by the conjurer's art or by the power of Satan, it is perhaps impossible for us to know.

PNTC

- He had so allured the Samaritans with his witchcraft that as blind and mad idiots they were wholly addicted to him.

Geneva

- **Acts 8:9-11** Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, "This man is rightly called the Great Power of God." They followed him because he had amazed them for a long time with his sorcery.

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Acts 8:12

When the gospel is faithfully preached, and accompanied by the influences of the Holy Spirit, men of all classes embrace it. They may have followed artful deceivers and been sunk in spiritual darkness and death; yet when they believe and follow Him who is the light of the world, they forsake their blind guides, and walk no longer in darkness, but have the light of life.

FBN

- **Acts 8:12** But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

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Acts 8:13

The commentators nearly all agree that Simon's faith was not real but feigned; and that the statement that he believed is made according to the appearance, and not according to the reality. They urge that subsequent developments prove the insincerity of his professions and compel us to adopt this conclusion. He had no religion; but it is clear [Ac 8:20-21](#), that he was willing to make use of Christianity to advance his own power, influence, and popularity--a thing which multitudes of men of the same mind with Simon Magus have been willing since to do.

Barnes

- **Acts 8:13** Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

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Acts 8:14-17

Peter was ardent, bold, zealous, rash; John was mild, gentle, tender, persuasive. There was wisdom in uniting them in this work, as the talents of both were needed; and the excellencies in the character of the one would compensate for the defects of the other. It is observable that the apostles sent two together, as the Savior had himself done.

Barnes

- **Acts 8:14-17** When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit.

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Acts 8:14-17

That they might receive the Holy Ghost.

That they might receive the Holy Ghost. The main question here is, what was *meant* by the Holy Ghost? In [Ac 8:20](#), it is called "the gift of God." The following remarks may make this plain:

(1.) It was not that gift of the Holy Ghost by which *the soul is converted*, or *renewed*, for they had this when they believed, [Ac 8:6](#).
...

(2.) It was not the ordinary influences of the Spirit by which the soul is sanctified; for sanctification is a progressive work, and this was sudden: sanctification is shown by the general tenor of the life; this was sudden and striking.

Barnes

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Acts 8:14-17

That they might receive the Holy Ghost.

(3.) It was something that was discernible by *external effects*; for Simon saw [Ac 8:18](#) that this was done by the laying on of hands.

(4.) The phrase, "the gift of the Holy Ghost," and "the descent of the Holy Ghost," signified not merely his *ordinary* influences in converting sinners, but those *extraordinary* influences that attended the first preaching of the gospel--the power of speaking with new tongues, the power of working miracles, etc., [Ac 19:6](#).

(5.) This is further clear from the fact that Simon wished to *purchase* this power, evidently to keep up his influence among the people, and to retain his ascendancy as a juggler and sorcerer. But surely Simon would not wish to *purchase* the *converting* and sanctifying influences of the Holy Spirit; it was the power of working miracles.

Barnes

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Acts 8:14-17

That they might receive the Holy Ghost.

These things make it clear that by the gift of the Holy Spirit here is meant the power of speaking with new tongues, and the power of miracles. And it is further clear that *this* passage should not be cited in favor of "the rite of confirmation" in the Christian church. For, besides the fact that there are now no apostles, the thing spoken of here is entirely different from that of the rite of confirmation. *This* was to confer the extraordinary power of working miracles; that is for a different purpose.

If it be asked *why* this power was conferred on the early Christians, it may be replied, that it was to furnish striking proof of the truth of the Christian religion; to impress the people, and thus to win them to embrace the gospel.

Barnes

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Acts 8:14-17

That they might receive the Holy Ghost.

The early church was thus armed with the power of the Holy Spirit; and this extraordinary attestation of God to his message was one cause of the rapid spread and permanent establishment of the gospel.

Barnes

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Acts 8:18-19

- Uninstructed in the lofty spirit of the gospel, ambitious to possess this power peculiar to the apostles, he is despicable enough to offer money for it. His sin was not that he aspired to this power, but that he sought to buy it. He had very crude conceptions of the spirit of Christianity. It is not stated, but it is easy to infer, that he was not one of those upon whom the apostles had bestowed the divine gift. [PNTC](#)
- Greed and the seeking of glory at length remove the hypocrites from their dens.

Geneva

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- **Acts 8:18-19** When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit." [Barnes](#)

Acts 8:20

Observe that, in Peter's rebukes, the thought is, not that he has never been converted, but that he has now committed an awful sin. It is *one sin*, not his *sins*, that stands out in every sentence. PNTC

Note: There debate among scholars as to whether or not Simon was converted.

- **Acts 8:20** Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money!"

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Acts 8:21

In the sight of God. That is, God sees or judges that your heart is not sincere and pure. No external profession is acceptable without the heart. Reader, is *your* heart right with God? Are your motives pure--and does *God* see there the exercise of holy, sincere, and benevolent affections towards him? *God knows* the motives; and with unerring certainty he will judge; ... Barnes

- **Acts 8:21** You have no part or share in this ministry, because your heart is not right before God.

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Acts 8:22-23

- We must hope well even for the vilest sinners, as long as and as much as we can. Geneva

- A wicked man may pray, and ought to pray. As bad as Simon Magus was, Peter does not drive him to despair, but directs him to his duty: **Pray to God**. Prayer is a part of natural worship, which we owe to God: it is the soul's motion Godward: therefore to say a wicked man should not pray, is to say, he should not turn to God.

- Observe How Peter takes most notice of that, of which Simon Magus took least, and that was of the wickedness of his thoughts Burkitt

- **Acts 8:22-23** Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin." PNTC

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Acts 8:24

- Simon was directed to pray for himself, **Ac 8:22**, but he had no desire to do that. Sinners will often ask others to pray for them, when they are too proud, or too much in love with sin, to pray for themselves. Barnes
- Simon's language indicates that he was terror-stricken and perhaps deeply touched. The sacred record is silent concerning his future career. Whether he repented or relapsed into his old life is conjecture. Tradition insists that he pursued the latter course PNTC

- **Acts 8:24** Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."

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Contextual Reading Acts 8:25

The Gospel in many villages of Samaria

After they had further proclaimed the word of the Lord and testified about Jesus, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.

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Acts 8:25

They *went* at first directly to the *city* of Samaria. On their return to Jerusalem, they travelled more at leisure, and preached in the villages also—a good example for the ministers of the gospel, and for all Christians, when travelling from place to place.

Barnes

- **Acts 8:25** After they had further proclaimed the word of the Lord and testified about Jesus, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.

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Contextual Reading Acts 8:26-40

Philip and the Eunuch

Now an angel of the Lord said to Philip, “Go south to the road—the desert road—that goes down from Jerusalem to Gaza.” So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means “queen of the Ethiopians”). This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the Book of Isaiah the prophet. The Spirit told Philip, “Go to that chariot and stay near it.” Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. “Do you understand what you are reading?” Philip asked. “How can I,” he said, “unless someone explains it to me?” So he invited Philip to come up and sit with him.

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Contextual Reading Acts 8:26-40

Philip and the Eunuch

This is the passage of Scripture the eunuch was reading: “He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth.” The eunuch asked Philip, “Tell me, please, who is the prophet talking about, himself or someone else?” Then Philip began with that very passage of Scripture and told him the good news about Jesus. As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. What can stand in the way of my being baptized?” [37]c And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

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Contextual Reading Acts 8:26-40

Philip and the Eunuch

When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing. Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.

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Acts 8:26

To inquire who this angel was, whether Michael or Gabriel, or the custodial angel of Ethiopia, or of the eunuch, or of Philip, is too curious; it was one of the ministering spirits sent forth by Christ, to serve a gracious purpose of his, and for the good of one of the heirs of salvation:

Gill

Christ, who calls freely whom he wishes, now uses Philip, who was not thinking about any such thing, to unexpectedly instruct and baptize the eunuch, and by this means extends the limits of his kingdom even into Ethiopia.

Geneva

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- **Acts 8:26** Now an angel of the Lord said to Philip, “Go south to the road—the desert road—that goes down from Jerusalem to Gaza.”

Acts 8:26

- For we know that the gospel grew of small beginnings; and therein appeared the power of the Spirit more plainly, in that one grain of seed did fill a whole country in a small space. Philip is first commanded by the angel to go toward the south; the angel tells him not to what end. God oftentimes use this to deal with those that be his, to prove their obedience. He showed what he will have them to do; he commands them to do this or that, but he keeps the success hidden with himself. Therefore, let us be content with the commandment of God alone..

Calvin

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Acts 8:26

- If any man object, that angels come not down daily from heaven to reveal unto us what we ought to do, the answer is ready, that we are sufficiently taught in the Word of God what we ought to do, and that they are never destitute of counsel who ask it of him and submit themselves to the government of the Spirit. Therefore, nothing should hinder and keep us back from being ready to follow God, save only our own slothfulness and coldness in prayer.

Calvin

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Acts 8:27

The term eunuch was given to persons in authority at court, to whom its literal meaning did not apply. Potiphar was probably a eunuch only as to his office; for he was a married man. See [Ge 37:36](#); [39:1](#). And it is likely that this Ethiopian was of the same sort.

Clarke

Of great authority. Of high rank; an officer of the court. It is clear, from what follows, that this man was a Jew. But it is known that Jews were often raised to posts of high honor and distinction in foreign courts, as in the case of Joseph in Egypt, and of Daniel in Babylon...

Barnes

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- **Acts 8:27** So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means "queen of the Ethiopians"). This man had gone to Jerusalem to worship,

Acts 8:28

Why he was reading the Scriptures, and especially this prophet, is not certainly known. It is morally certain, however, that he was in Judea at the time of the crucifixion and resurrection of Jesus; that he had heard much of him; that this would be a subject of discussion; and it was natural for him, in returning, to look at the prophecies respecting the Messiah, perhaps either to meditate on them as a suitable subject of inquiry and thought, or perhaps to examine the claims of Jesus of Nazareth to this office.

Barnes

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- **Acts 8:28** and on his way home was sitting in his chariot reading the Book of Isaiah the prophet.

Acts 8:28

The prophecy in [Isa 53](#) was so striking, and coincided so clearly with the character of Jesus, that it was natural for a candid mind to examine whether *he* might not be the person intended by the prophet. On this narrative we may remark:

(1.) It is a proper and profitable employment on returning from *worship* to examine the sacred Scriptures.

(2.) It is well to be in the habit of reading the Scriptures when we are on a journey. It may serve to keep the heart from worldly objects, and secure the affections for God.

Barnes

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Acts 8:28

(3.) It is well at *all* times to read the Bible. It is one of the means of grace. And it is when we are searching his will that we obtain light and comfort. The sinner should examine with a candid mind the sacred volume. It may be the means of conducting him in the true path of salvation.

(4.) God often gives us light in regard to the meaning of the Bible in unexpected modes. How little did this eunuch *expect* to be enlightened in the manner in which he actually was. Yet God, who intended to instruct and save him, sent the living teacher, and opened to him the sacred Scriptures, and led him to the Savior. It is probable [Ac 8:30](#) that he was reading it aloud.

Barnes

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Acts 8:29-30

Do you understand what you are reading?

meaning not the language, but the sense; for overhearing him, he perceived it was a prophecy in Isaiah he was reading; which was not so easy to be understood as laws and precepts are, which command this, and forbid that; whereas prophecies were more abstruse, and regarded things to come.



- **Acts 8:29-30** The Spirit told Philip, "Go to that chariot and stay near it." Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

45

Acts 8:29-30

Bible reading: — The Bible should be read —

I. INTELLIGENTLY. Very often the time spent in Bible reading is time wasted, ... Reading the Bible does us no good unless we understand what we read. I have met with people who have gone abroad to a beautiful country, just to be able to say that they had been there. They never noticed the beauties of the scenery; their one object was to get to a certain place and then get back again. So, it is with many Bible readers. Their one object is to get through so many chapters or verses. Some of the first discoveries of gold in Australia were made by accident. A man saw a mass of rock, and struck it carelessly with a pickaxe and broke it, and found that it contained gold. Now some parts of the Bible may appear like the rock, hard and uninteresting, till we can work into them, then we find gold.

Biblius 46

Acts 8:29-30

Bible reading: — The Bible should be read —

II. PRAYERFULLY. We may make mistakes about the Bible as well as any other book. If you were to read some medical works, and had not received the education of a doctor, you would soon think that you had several different diseases; and if you were to try to treat yourself for them you would probably become really ill, or perhaps die. In the same way people may make mistakes about the Bible. ... We must have light to read the Bible by; light given directly by God in answer to prayer; and from the teaching and explanation of God's Church.

III. MEDITATIVELY. Food not digested is almost as bad as poison; and so many people get positive harm from their Bible reading because they do not digest what they read.

Biblius 47

Acts 8:29-30

Bible reading: — The Bible should be read —

As properly digested food makes our bodies what they are, flesh, and bone, and blood, and muscle, so God's Word properly digested makes a member of the Church a Bible Christian; in the true sense of the term.

IV. TO FIND JESUS THERE. You know how they collect gold dust? They take the soil which has been dug out, and wash it in running water, carefully watching for the sparkling grains. Well, we should take what we have dug out of the Bible by study, and examine it carefully, and look into it again and again till we find gold, signs of Jesus Christ. So when we approach our Bible reading we should see Jesus first, and His Cross rising above all other topics, and casting its shadow on every page.

Biblius 48

Acts 8:29-30

Bible reading: — The Bible should be read —

V. WITH THE AID OF THE SPIRIT. There is an instrument called an Aeolian harp, which is silent till placed where the wind can blow upon it, then its strings give forth sweet music. Your Bible will be silent to you till the breath of God blows upon it, then it will be the music of the gospel to you. So, when the sun of the Holy Spirit shines upon the pages of your Bible, God will send forth thence His voice, yea, and that a mighty voice: "Who hath ears to hear, let him hear."

VI. PERSONALLY. Do not try to fit the warnings and teachings and threats of the Bible on others, but on yourselves. People too often study God's Word to find out their neighbor's sins, instead of their own. They need the sharp message — "Thou art the man!"

Bibillus

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Acts 8:31

Most excellent modesty of the eunuch, who does not only permit Philip who was one of the common sort, to question with him, but also willingly confess his ignorance. And surely, we must never hope that he will ever show himself suitable to be taught who is puffed up with the confidence of his own intelligence.

Calvin

- **Acts 8:31** "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.

50

I have refused help, when I needed help because of pride?

1. No
2. Yes, at work
3. Yes, at home
4. Yes, at church
5. Yes, at work, home and church

51

Acts 8:32-34

The particular text of holy scripture which God directed the eunuch to read in order to his conversion: It was a prophecy of Christ the promised Messiah, recorded in Isaiah 53.

Burkitt

- **Acts 8:32-34** This is the passage of Scripture the eunuch was reading: "He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth." The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?"

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Acts 8:35

Preached unto him Jesus; showed him that it was Jesus of whom the prophet spoke, and pointed out the way of salvation through him. When persons wish to know the will of God for the purpose of doing it, and in order to this are in the habit of searching the Scriptures, God, in his providence, will enlighten them; and the knowledge of Christ which he communicates to a single individual may, in its influence, be felt through kingdoms and to future ages.

FBN

- **Acts 8:35** Then Philip began with that very passage of Scripture and told him the good news about Jesus.

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Acts 8:36

See, here is water - He was not willing to omit the first opportunity that presented itself of his taking upon himself the profession of the Gospel. By this we may see that Philip had explained the whole of the Christian faith to him, and the way by which believers were brought into the Christian Church.

Clarke

- **Acts 8:36** As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?"

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Acts 8:37

Though ver. 37 is not found in the Revised Version, and may be only an editor's explanation that has crept into the text, we may be quite sure that Philip would not baptize the eunuch in response to his impulsive request without some such test as this—a test which would bring out whether his faith was whole-hearted and sincere. He must know if his belief was *belief with all the heart*. On this test, which needs to be still put to would-be confessors, we may dwell.

Pulpit

- **Acts 8:37** [37]c

- **Acts 8:37 (KJV)**
And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

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Acts 8:38

This is one of the passages which the conflict of contending parties has rendered familiar to every reader of the New Testament. The questions in controversy are: First, Whether Philip and the eunuch went into the water, or only to it; Second, Whether the facts in the case afford any evidence that the eunuch was immersed.

TFG

- **Acts 8:38** And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

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Acts 8:39-40

Philip was suddenly and extraordinarily taken away from the eunuch's sight and company, that thereby the eunuch might be the more assured of the truth of those things which had been taught by him. The *rejoicing* was the effect of his faith; being now justified, he had *peace with God through our Lord Jesus Christ*,

Poolle

In all these places the word is used in the sense of *to be*, or *to be present*. It does not mean here that there was any *miracle* in the case, but that Philip, after leaving the eunuch, came to or was in Azotus.

Barnes

- **Acts 8:39-40** When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing. Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.

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Reference Scriptures

- **Acts 1:8 (KJV)** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- **Acts 6:5 (KJV)** And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
- **Genesis 37:36 (KJV)** And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

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Reference Scriptures

- **Genesis 39:1 (KJV)** And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.
- **Matthew 10:23 (KJV)** But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
- **Philippians 1:12 (KJV)** But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

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