

Acts  
Acts 8:26-40  
November 1, 2023

I. Introduction

II. Author: Same as Gospel of Luke

- A. Might have been companion of Paul (Col 4:14; 2 Tim. 4:11; Phil 24)
- B. Educated and well-traveled Greek

III. Date: After Luke, mid 80s

IV. Purposes

- A. Prologues (Luke 1:1-4; 1:1-2)
- B. Who is Theophilus?
- C. Epilogue (28:30-31)
- D. To strengthen and encourage believers
- E. Location within a larger movement

V. Combinations of genres

- A. Not history, but historiography
- B. Cultic biography
- C. Defense of the faith (22:1-21; 24:10-21; 26:2-23)

VI. Structure

- A. Thesis (1:8)
- B. Geographic
  - 1. Jerusalem (Chs. 1-7)
  - 2. Judea and Samaria (Chs. 8-12)
  - 3. Asia Minor, Europe, Rome (Chs. 13-28)

VII. Themes

- A. Holy Spirit/Spirit (70 times)
- B. Life in the churches
- C. Universalism

VIII. Literary devices

- A. Imitation of the LXX
- B. Rich intertextuality
- C. Speeches: Clarify and interpret events
- D. Repetition
  - 1. Triadic telling of major events
  - 2. Prophetic catchwords
- E. Parallelisms: Jesus, Peter, Paul

IX. Text

- A. 33% of textual commentary
- B. Multiple versions in early church
  - 1. Alexandrian text: preferred
  - 2. Western text: 10% longer

C. Relation

- 1. Author produced 2 versions

2. A scribe included Luke's marginal notes

3. Scribal glosses: most common

X. Passage: 8:26-40

XI. Lessons

A. The necessity of the church

B. The church

1. Is pluralistic

2. Is generous with other religions (Athens)

3. Disagrees but stays together (6:1-6)

XII. What else?

XIII. LET US PRAY!

**Next time: November 15**

**1 Corinthians**

### **Acts 8:26-40**

<sup>26</sup> Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) <sup>27</sup> So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, the queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship <sup>28</sup> and was returning home; seated in his chariot, he was reading the prophet Isaiah. <sup>29</sup> Then the Spirit said to Philip, "Go over to this chariot and join it." <sup>30</sup> So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" <sup>31</sup> He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him.

<sup>32</sup> Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. <sup>33</sup> In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

<sup>34</sup> The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" <sup>35</sup> Then Philip began to speak, and starting with this scripture he proclaimed to him the good news about Jesus. <sup>36</sup> As they were going along the road, they came to some water, and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" <sup>38</sup> He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. <sup>39</sup> When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more and went on his way rejoicing. <sup>40</sup> But Philip found himself at Azotus, and as he was passing through the region he proclaimed the good news to all the towns until he came to Caesarea.