



Sunday School Lesson
Acts 8:26-40
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A Conversation about Jesus



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This final study related to resurrection and Easter in the Smyth-Helwys Formations series of Sunday School lessons picks up on Philip and the Ethiopian Eunuch in [Acts 8:26-40](#). In this dialogical episodic narrative, four characters come on stage: an angel, Philip, the Holy Spirit, and the Ethiopian Eunuch -- two divine and two human. Whereas Peter's sermon in Acts 3:11-26 focused mostly on the resurrection, the emphasis here is on the suffering of Jesus as the Suffering Servant in [Isaiah 53](#).

I. Context

The background material from previous studies on Acts will provide most of the contextual discussion, which is important to the interpretation of the text.

a. Historical

In summarizing the more detailed treatment of **the external history** found in [the 3:1-10 study](#), the book of Acts came about from the two volume presentation of the beginnings of Christianity, the gospel focusing on Jesus and Acts focusing on the Christian community that resulted from Jesus. Whether or not a volume three was planned cannot be determined from the available information. Jerusalem was the starting point of the Christian movement in the ministry of Jesus who died there and was resurrected there. The story of Christianity thus begins in Jerusalem. But with the expansion of this new religious movement the story climaxes with the arrival of the apostle Paul in the imperial capital of Rome. The central characters of this story are two. The apostle Peter led the Christianity community in the first decade or so when the community was comprised almost completely of Jewish people. But under the divinely led ministry of Paul, Christianity began a rapid expansion into the non-Jewish population of the eastern Mediterranean world.

This story was put together by the physician Luke, who traveled with Paul from his third missionary journey to his martyrdom in Rome in the mid-60s at the



hands of the emperor Nero. About a decade or so later Luke put the finishing touches on his two volume work and they were released for the edification of the Christian communities. As the introductions in both the gospel and Acts indicate, these documents were dedicated to a wealthy, new convert named Theophilus who provided financial underwriting for the distribution of these materials to fellow Christians. Whether Luke was still in Rome when this work was done, or whether he had migrated elsewhere -- more likely -- cannot be determined with certainty.

The **internal history** of [8:26-40](#) lies outside Jerusalem in the southwest corner of the Roman province of Judea. The two central human characters in this narrative are Philip and the Ethiopian eunuch. Philip begins the Christian community in the city of Samaria, which was the capital of the Roman province of Samaria at the beginning of the Christian era ([Acts 8:4-13](#)). [Samaria](#) was some 40 miles north of Jerusalem. Peter and John were sent by the Twelve in Jerusalem to investigate this spread of Christianity to half-breed Jews ([8:14-25](#)), who lay on the very fringes of the Jewish people at best and were not considered authentic Jews by most Jews in that day. Philip's success in preaching the gospel to the Samaritans was validated by Peter and John, and also represented the first stage in spreading the gospel witness to non-Jews as Luke had outlined in [Acts 1:8](#): "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and **Samaria**, and to the ends of the earth." After Peter and John left to go back to Jerusalem, Philip continued his preaching ministry in the city. It was while he was in the city that the angelic message came to him to leave and go down to Gaza on a undefined mission. Philip was to find

the eunuch on the road from Jerusalem to Gaza ([8:26](#)). Exactly where on that road they met is not explained. North of Gaza this road intersected the [Via Maris](#), an ancient coastal road that came out of Egypt through [Gaza](#) headed northward, ultimately to Damascus. This would have been a trip of less than a hundred miles. After the conversion of the eunuch Philip shows up next at [Azotus](#) (ancient Ashdod), and following the Via Maris eventually wound up at [Caesarea](#) (= [Caesarea](#) Palaestina; [8:40](#)). Thus Philip did a lot of walking over the space of probably several months of time -- something that would keep most modern, overweight preachers and deacons fit and trim. All total these events mentioned by Luke cover somewhere around 175 to 200 miles of travelling. Caesarea will become Philip's home and Paul's missionary group will stay in Philip's home for a few days when they arrive from Corinth at the end of the third missionary journey ([Acts 21:8-9](#)): "8 The next day we left and came to Caesarea; and we went into the house of Philip the evangelist, one of the seven, and stayed with him. 9 He had four unmarried daughters who had the gift of prophecy." Philip's preaching to the Ethiopian eunuch took place sometime in the early 30s to early 40s, while Paul's visit was about 57-58 AD. If one assumes a chronological sequence for the three conversions in chapters 8-10 -- and this is a huge assumption -- then Paul's conversion took place around 33 AD, with the eunuch's before it and Cornelius' after it. More likely, however, Luke follows no chronological sequence in presenting these; instead he has an overriding theological motive for inserting them in the manner they are found in these chapters.

A thriving Christian community existed in Caesarea by the time of Paul's arrival. This [Caesarea](#) was where Roman military officer Cornelius lived and was converted under Peter's preaching in the mid 40s ([Acts 10:1](#)). In the late 50s Paul would spend over two years in imprisonment there before being shipped out to Rome in order to appear before the emperor ([Acts 23:23-26:32](#)).

Gaza was located on the prosperous trade route called the Via Maris, but had a checkered history as C.K. Barrett (ICC) notes:

Gaza was one of the five cities of the Philistines. It was taken by Alexander the Great, destroyed by Alexander Jannaeus (see above), rebuilt in 56 BC by Gabinius (Josephus, *Ant.* 14:86). It was again destroyed (perhaps only partially) in AD 66 (Josephus, *War*:2:460).

One interpretative issue that relates to internal his-



tory matters in verse 26: αὕτη ἐστὶν ἔρημος (Literally, “this is a wilderness/desert.”). The “this” can refer either to the road from Jerusalem or to the city Gaza. The [three translations](#) quoted in the lesson (NASB, NRSV, NLT) all take it to refer to a desert road. But C.K. Barrett (ICC) calls attention to the uncertainty over what “this” refers to: the town or the road:

It is also unclear whether αὕτη refers to the road or to Gaza. The statement αὕτη ἐστὶν ἔρημος could apply to either. According to BDR § 290. 1 n. 2 it applies to the road; ‘yet no possible route from Jerusalem to Gaza could be called desert’ (G. A. Smith, *Hist. Geog.* 136), and the old town of Gaza, after it had been sacked by Alexander Jannaeus (96 BC), remained long in a state of desolation (πολὸν χρόνον ἔρημους (Gaza and other cities before rebuilding), Josephus, *Ant.* 14:88; μένουσά ἔρημος, Strabo 16:2:30). There is evidence that when a new Gaza was built the old city was known as ἡ ἔρημος Γάζα (Smith, op. cit. 135 referring to an anonymous writer for whom and for many more details see *NS* 2:101 f., n. 77). On this ambiguity also opinions differ. Luke’s parenthetical clause could be more or less equivalent to ‘I refer to the old deserted Gaza’; but why the Ethiopian should choose to travel on this route is not indicated. Schneider (501) and Weiser (211) think that Luke notes that the road was desert in order to make it clear that Philip and the eunuch were at leisure for undisturbed conversation; Bauernfeind 128 makes the better point that the action takes place on the road not in the town, which is of no significance in the story.

Although not entirely clear, the event most likely took place on the road near the town of Gaza.

b. Literary

The literary **genre** of 8:26-40 is that of an episodic narrative, describing an event that took place in less than a day’s time. The orientation of this narrative is a dialogue, that is, a conversation between two people. It revolves around the interpretation of the Old Testament text of [Isaiah 53:7-8](#).

The **literary setting** of 8:26-40 has several aspects to it. It stands as a conversion narrative and, as such, is very similar to the conversion narrative

of the Roman centurion Cornelius in [Acts 10:1-48](#), and that of Paul in [Acts 9:1-22](#). In this section of [Acts](#), 8:4-10:48, these three conversions figure prominently into Luke’s description of early Christian history during the middle 30s to the middle 40s. The eunuch and Cornelius represent the branching out of the gospel from Jewish people to non-Jews; the conversion of Paul lays the foundation for the explosion of the gospel into the non-Jewish world. Paul’s conversion stands between the one under the leadership of Philip, the evangelist and one of the Seven (Acts 6:1-6) and the one under the leadership of the apostle Peter. Together the three conversions play a significant role in the expansion of the Christian movement beyond the limits of Jewish people. The Judea then Samaria then uttermost parts in [1:8](#) is being carried out, with these three conversions focusing on the third of these elements.

The immediate context for 8:26-40 is 8:4-25 and that is preceded by 8:1-3. In 8:1-3, a persecution of Christians took place in Jerusalem at Stephen’s death. Everyone, except the apostles, were scattered throughout Judea and Samaria. Philip winds up in Samaria as a consequence. His

preaching the gospel to these partial Jews has such great success that catches the attention of the apostles who are left in Jerusalem. Peter and John investigate and affirm that God is behind Philip’s activity. In the midst of a very successful ministry in Samaria, God sends Philip to an isolated road from Jerusalem to Gaza to lead a single man to faith in Christ. He is a governmental leader from Ethiopia, a non-Jew. After his conversion this eunuch returned home to Ethiopia as a Christian. Church tradition asserts that the Christian community there traces its origin back to this man. The [Ethiopian Orthodox Church](#) there today is one of the oldest -- if not the oldest -- continuing branches of Christianity found anywhere in the world. Thus, 8:26-40 plays an important role in the spread of Christianity into Africa. All of this, in Luke’s narration, began as a consequence of persecution of the Christian community in Jerusalem.

God used persecution of His people in Jerusalem to spread the gospel to non-Jewish people, thus illustrating Paul’s principle that “all things work together for good to those who love the Lord.”

II. Message

The dialogical nature of the passage centers on two humans, Philip and the eunuch, but two supernatural persons also play a significant role, especially in the beginning and ending of the passage. The

angelic messenger sends Philip from Samaria to Gaza, and the Holy Spirit whisks him away after the conversion of the eunuch. See the [Block Diagram](#) for a detailed picture of how this is embedded into the scripture text.

This leads to a threefold division of the text: 1) angel's commissioning (vv. 26-27a); 2) Philip and the Eunuch (vv. 27b-38); and 3) the Holy Spirit's leading (vv. 39-40). The [Semantic Diagram](#) at the end of the internet version of this study details this structure.

a. An Angel's commissioning, vv. 26-27a

Greek NT

<8:26> ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων, Ἄναστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν, αὕτη ἐστὶν ἔρημος. <8:27> καὶ ἀναστὰς ἐπορεύθη·

NASB

26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) 27 So he got up and went;

NRSV

26 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.) 27 So he got up and went.

NLT

26 As for Philip, an angel of the Lord said to him, "Go south down the desert road that runs from Jerusalem to Gaza." 27 So he did,

Notes:

Philip and an angel are the central characters in this scene. Philip was one of the original seven chosen for ministry in Acts 6:1-7 as is described in the article "Philip" in the *New Bible Dictionary*.

Philip was one of the 'Seven' who were chosen as officials (the first ^{**}DEACONS) of the church at Jerusalem (Acts 6:5). On the persecution of the church following the martyrdom of Stephen he took the gospel to Samaria, where his ministry was much blessed (Acts 8:5–13), and subsequently he was sent S to the Jerusalem-Gaza road to lead the Ethiopian eunuch to Christ (Acts 8:26–38). After this incident he was 'Spirited' away to Azotus, the Philistine Ashdod, and from there conducted an itinerant ministry until he reached the port of Caesarea (Acts 8:39–40), where he appears to have settled (Acts 21:8). He was known as 'the evangelist', presumably to distinguish him from the apostle (3, above), and had four daughters who were prophetesses (Acts 21:9). Luke is here at great pains to distinguish the evangelist from the apostle. Eusebius twice (*EH* 3. 31; 5. 24) quotes Polycrates as referring to Philip, 'one of the twelve apostles', and his two aged virgin daughters as being buried at Hierapolis, while another daughter was buried at Ephesus. Perhaps this last was the one mentioned in 3. 30 (quoting Clement of Alexandria, who may use the plural here loosely) as having been given in marriage. Papias is also cited (*EH* 3. 39) as stating that 'the apostle Philip' and his daughters lived at Hierapolis and the daughters supplied him with information. A quotation from the *Dialogue of Gaius and Proclus* in Eus., *EH* 3. 31 that the tomb of Philip and his four prophesying daughters may be seen at Hierapolis, followed by a reference to Acts 21:8–9,

shows that the historian had confused the apostle and the evangelist. It would seem most likely that both the apostle and the evangelist had daughters, which would lead to their confusion. Lightfoot (*Colossians*, pp. 45ff.) is probably right in maintaining that it was the apostle who died in Hierapolis.

In our text Philip is approached by an angel while he was continuing his ministry in Samaria. Quite surprisingly -- from our view today -- the divine instruction was to leave this thriving ministry to go down to a desert road leading from Jerusalem to Gaza. In Luke's narrative nothing more is told to Philip. Not a lot of people would ordinarily be on this road.

Some vagueness in one expression exists and has occasioned differing understandings, as C.K. Barrett (*ICC*) points out:

Philip must travel κατὰ μεσημβρίαν. The expression is ambiguous. Etymologically μεσημβρία (cf. Zeph. 2:4, LXX) means *midday, noon*, and κατὰ μεσημβρίαν will accordingly denote the time at which Philip was to depart; but naturally (cf. French *midi*) the word came also to be used of the position of the sun at midday, *the south*, so that κατὰ μεσημβρίαν will denote the direction in which he must travel. Opinions on Luke's meaning differ. Chrysostom by using πρὸς for κατὰ indicates that he is thinking of direction; so also does e.g. Weiser (211), 'weil sie dem luk Missionskonzept entspricht'. It is not clear what missionary concept requires this meaning, but it may be allowed that it corresponds with the general geographical position, whether Philip is thought of as starting from (the city or district of) Samaria or from Jerusalem (see below). *Midday* however may be preferred precisely because noon was no time to travel over hot desert country. It was by ordering such unusual action that the angel (as God's agent) ensured that Philip should fall in with

the Ethiopian; this new step in the progress of the Gospel was willed not only in general but in particular terms by God.

In Acts, God often communicates his instructions to people through [angelic messengers](#): 5:19; 8:26; 10:3, 7, 22; 11:13; 12:7-11, 23; 27:23). Most likely, one should see no difference between this reference in v. 26 (Ἄγγελος κυρίου) and the reference to the Holy Spirit in v. 39 (πνεῦμα κυρίου).

For Luke's readers, who are unfamiliar with the geography of southern Palestine, Luke added the note "this is a desert road" (αὕτη ἐστὶν ἔρημος). See the [Internal History](#) section for discussion on whether this note refers to the road or to the city of Gaza.

The amazing aspect of this opening scene in the story is the obedience of Philip to the instructions that came from God through the angel. Only a bare minimum of details were provided to Philip. They instructed him to leave a ministry (Ἀνάστηθι καὶ πορεύου...) where large numbers of people were being converted

to Christianity. No indication of what he would do once he got to the road to Gaza were provided. All he was told was to go to point X, which was a considerable distance from where he was at the moment. The scene ends with the dramatic "So he got up and went" (καὶ ἀναστὰς ἐπορεύθη).

What can we learn from this? At the heart is the way God works in people's lives. These instructions defy logic in a typical modern way of reasoning. Because we have a larger picture than Philip did at this point -- we know Paul Harvey's "end of the story" -- we are aware that he was to go there and lead one person to Christ, as opposed to the dozens he was winning in Samaria.

What does this tell us about God's leading in our lives? Does God always move in logical fashion? No, not always. Sometimes, because of our limited

ability to see what is going on just like Philip, following God's leadership has to be a huge step of faith. Danger exists when we demand detailed understanding in what God wants us to do before we will commit to it. Walking by faith is just that, walking by faith. Following God is an adventure sometimes without a road map spelling out where we are going.

One caution here: God's will is not necessarily one blind leap of faith after another. When Philip approached the eunuch and heard him reading from Isaiah, it was pretty logical what God wanted Philip to do next. Additionally, this unquestioning obedience to God's leading without knowing where it would take you in no way justifies the attempt to claim God's leadership for actions etc. clearly contradicted by spiritual and ethical principles laid out in the Bible. Such claims are closer to the comedian Flip Wilson's famous cliché "The devil made me do it." [James 1:13](#)

adamantly denies that we can toss disobedience to biblical principles of behavior back onto God's shoulders: "God

cannot be tempted by evil and he himself tempts no one."

Philip got up and went to Gaza, just as he had been instructed. This was a several day journey. I'm certain that he was curious about what God was going to do when he got there. Yet, out of earlier experience in Samaria, he knew God had something special in mind, just as He had through using persecution to land Philip in Samaria. Samaritans weren't supposed to become Christians in the thinking up to that point, but they did -- and in large numbers. Luke's point is to stress his unconditional obedience.

What a testimony and challenge to us! When God says "Go," we go. We don't need a detailed road map; we trust our God to know what He is doing. Our desire is simply to do His bidding.

God said to Philip, "Go to Gaza," and Philip went!

b. Philip and the Eunuch, vv. 27b-38

Greek NT

καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὃς ἐηλύθει προσκυνήσων εἰς Ἱερουσαλήμ, <8:28> ἦν τε ὑποστρέφων καὶ καθημένος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ

NASB

and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, 28 and he was returning and sitting in his chariot, and was reading

NRSV

Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship 28 and was returning home; seated in his chariot, he was

NLT

26 As for Philip, an angel of the Lord said to him, "Go south F38 down the desert road that runs from Jerusalem to Gaza." 27 So he did, and he met the treasurer of Ethiopia, a eunuch of great authority under the queen of Ethiopia. The

ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν. <8:29> εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. <8:30> προσδραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην καὶ εἶπεν, Ἔρα γε γινώσκεις ἃ ἀναγινώσκεις; <8:31> ὁ δὲ εἶπεν, Πῶς γὰρ ἂν δυναίμην ἐὰν μὴ τις ὀδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάνατα καθίσει σὺν αὐτῷ. <8:32> ἡ δὲ περιοχή τῆς γραφῆς ἦν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <8:33> Ἐν τῇ ταπεινώσει [αὐτοῦ] ἡ κρίσις αὐτοῦ ἦρθη τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. <8:34> Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἐτέρου τινός; <8:35> ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. <8:36> ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἤλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι; <8:38> καὶ ἐκέλευσεν στῆναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.

the prophet Isaiah. 29 Then the Spirit said to Philip, "Go up and join this chariot." 30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" 31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. 33 "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." 34 The eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself or of someone else?" 35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. 36 As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" 37 [And 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."] 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.

reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go over to this chariot and join it." 30 So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" 31 He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. 32 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. 33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." 34 The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" 35 Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. 36 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?" 37 {not in oldest manuscripts} 38 He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him.

eunuch had gone to Jerusalem to worship, 28 and he was now returning. Seated in his carriage, he was reading aloud from the book of the prophet Isaiah. 29 The Holy Spirit said to Philip, "Go over and walk along beside the carriage." 30 Philip ran over and heard the man reading from the prophet Isaiah; so he asked, "Do you understand what you are reading?" 31 The man replied, "How can I, when there is no one to instruct me?" And he begged Philip to come up into the carriage and sit with him. 32 The passage of Scripture he had been reading was this: "He was led as a sheep to the slaughter. And as a lamb is silent before the shearers, he did not open his mouth. 33 He was humiliated and received no justice. Who can speak of his descendants? For his life was taken from the earth." 34 The eunuch asked Philip, "Was Isaiah talking about himself or someone else?" 35 So Philip began with this same Scripture and then used many others to tell him the Good News about Jesus. 36 As they rode along, they came to some water, and the eunuch said, "Look! There's some water! Why can't I be baptized?" 37 {not in oldest manuscripts} 38 He ordered the carriage to stop, and they went down into the water, and Philip baptized him.

Notes:

Scene two centers on the conversation between Philip and the eunuch. As the [Semantic Diagram](#) illustrates, this scene has three sections: 1) introductions vv. 27b-30a ; 2) reading Isaiah vv. 30b-35; and 3) being baptized vv. 36-38.

1) Introductions, vv. 27b-30a. We are introduced to the eunuch in a formal way in the Greek text in v. 27b:

The man was a [eunuch](#), that is, his male sex

ἰδοὺ

ἀνὴρ Αἰθίοψ εὐνοῦχος

*δυνάστης Κανδάκης
βασιλίσσης Αἰθιοπῶν,*

*ὃς ἦν ἐπὶ πάσης τῆς
γάζης αὐτῆς,*

*ὃς ἐληλύθει
προσκυνήσων εἰς
Ἱερουσαλήμ*

Note:

**an Ethiopian eunuch
man,**

*official of Candice
queen of the Ethiopians,*

*who was over all her
treasury,*

*who had come to
worship in Jerusalem.*

organ had been removed. In the ancient world these men often were placed in charge of the king's harem. In this instance, this man had risen to a position of leadership in the government, perhaps because without the possibility of having children he posed no threat to the queen as a rival to dethrone her. "Jewish law forbade a eunuch to become a full convert to Judaism (see Deuteronomy 23.1); but hope was given to those eunuchs who obeyed the Law of the Sabbath day (Isaiah 56.3–8), and they were permitted to worship the God of the Jewish people" (Newman, B. M., & Nida, E. A., *A handbook on the Acts of the Apostles*). The geographical reference to Ethiopia at this point in ancient history would refer to the modern country of Sudan, not Ethiopia which was known in the ancient world as Abyssinia. Its remoteness made it a reference to "the last of men" (Homer, *Odyssey*, 1.23), which (ἔσχατοι ἀνδρῶν) is not far from Luke's term in Acts 1:8 "unto the ends of the earth" (ἕως ἐσχάτου τῆς γῆς).

He also was an official of Candice, the queen of the Ethiopians. The term "Candice" is a title, much like pharaoh for the Egyptians. Even though Greek word for queen is βασιλίσσης, Luke first used the transliterated term [k(e)ut(e)ky] from the Ethiopian language Κανδάκης. Thus the sense of the Greek phrase is "queen (transliterated from Ethiopian), queen of the Ethiopians (in Greek). The relative clause adds "who was over all her treasury." As the "minister of finance" he had enormous authority in

her government.

Perhaps, most importantly, he was returning home after having been in Jerusalem to worship at the Jewish temple. C.K. Barrett adds the following insight (*ICC*):

In what sense had he worshipped in Jerusalem? He was not a born Jew but an Ethiopian, and therefore had no right based on race to take part in Temple worship, though he could have entered the Court of the Gentiles. As a eunuch he could not (see above) have become a proselyte. If it is right to speak of a special class of 'God-fearers' or 'half-proselytes', who accepted much of Jewish belief and practice without taking the decisive step of becoming proselytes by circumcision, baptism and sacrifice, the eunuch may have been one of such persons; certainly it is clear that he read the Jewish Scriptures and engaged, so far as he could, in the worship that was practised in Jerusalem, and this observation is, in the present context, more important than the general one (for which see on 10:2). One must ask whether a man could be found of whom all these predicates are true: he was an Ethiopian; he was a eunuch; he belonged to the ruling class of his people; he read the Bible; he went on pilgrimage to Jerusalem. He was certainly a rare bird.

When Philip saw him, the man was sitting in his chariot (a two wheeled military chariot) on his way back home while he was reading from his copy of the Hebrew scriptures. For him to have a personal copy of the Hebrew scriptures signaled substantial wealth. Very rarely until the invention of the printing press in the 1400s did private individuals own a personal copy of either the Old Testament or the New Testament. He was reading, that is, he was reading out loud. People in the ancient world defined reading as reading out loud. Reading in silence wasn't considered reading. This is how Philip knew what the man was reading.

When Philip got close enough to hear, he asked the man whether he understood what he was reading. Philip at this point realized his mission since the Holy Spirit instructed Philip to speak to the man. Most likely the chariot was ox drawn and thus was moving slowly enough for Philip to be able to catch up with it by running. The vehicle was large enough for two people to stand on it, thus enabling the conversation to take place while both were on the chariot.

2) Reading Isaiah, vv. 30b-35. With Philip's question about Isaiah came the reply from the eunuch: "How can I, unless someone guides me?" That led to the invitation to Philip to climb into the chariot in order to help the man understand what he was reading. Luke indicates that the passage was from Isa.

53:7-8. It will be helpful to lay both passages side by side for comparison.

Without closely reading both texts, one notices significant differences in the wording of the two texts.

Isa. 53:7-8

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.

Acts 8:32-33

Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

Several things are at work here. The version of the text that Luke is using is very close to the Septuagint (LXX), the Greek translation of the Old Testament. The above NRSV translation of Isa. 53 is based on the Hebrew text primarily. The LXX translation methodology often moved in the direction of summarizing the ideas in the Hebrew text more than strictly translating them. In either instance, it rarely did a literal type translation. But Luke's text is not an exact quote of the known LXX text manuscripts. Thus Luke is giving more a brief synopsis of essential elements so that his readers will have the jest of what the discussion is going to be about.

The eunuch quite understandably didn't know who this was referring to. So he asked Philip if Isaiah is talking about himself or someone else? Philip's answer was that this suffering servant was Jesus of Nazareth. He then spent considerable time interpreting this scripture passage to the eunuch in terms of how Jesus fit what the prophet was talking about.

3) Being baptized, vv. 36-38. The third segment of this second scene picks up in verse 36. All of the conversation back and forth had taken place while the chariot was moving. Eventually it came to a place where water was noticed. In this coastal region, rains in the spring time would create standing water in fairly good supply. Luke doesn't mention whether the water was in a pool or in a stream. Second century Christianity would insist that baptism take place only in a stream, where sins could be

"washed" away (*Didache* 7:1f). Luke doesn't share that concern.

By this point in the conversation the eunuch has realized that Christian baptism is a crucial first step in confessing faith in Christ. So he asked Philip if there is any reason to prevent him from being baptized.

Verse 37 in English translations, based upon very late and unreliable manuscripts, will provide Philip's answer as: "And Philip said, 'If you believe with all your heart, you may.' And he replied, 'I believe that Jesus Christ is the Son of God.'" Quite clearly these words -- or many variations off these words found in numbers of the manuscripts -- were not a part of the original text of Acts. One internal signal of this is the shift in meaning of the verb "believe" (πιστεύειν) in Philip's and the eunuch's statements. Philip asks whether the eunuch has personally committed his heart to the Lord, while the eunuch made believing merely accepting something about Jesus, rather than personal commitment to Jesus. The words placed in the mouth of the eunuch mesh nicely with third century Christian credal confession of faith, but not with biblical faith. Biblical faith is a personal commitment

Once the African eunuch understood that Jesus is God's means of salvation, he didn't hesitate to entrust his life to this Jesus and then follow him in baptism.

to Jesus as the Son of God, not just verbal acceptance that Jesus is the Son of God. The absence of a direct answer by Philip in the original text of Acts provided

an opportunity to insert an answer framed around definitions of faith existing several centuries after this event took place near Gaza. These meanings of faith are not found in the New Testament.

The actual answer to the eunuch's question is seen in verse 38. The eunuch stopped the chariot, then he and Philip went down into the water where Philip baptized him. It was clear that the eunuch had come to the place of making a personal commitment of his life to Christ.

What is the connection of these verses to us today? Something of a model for sharing the gospel emerges here. Philip followed God's leading to the person who was seeking to know God better. That deeper understanding of God and His will grew out of scriptural revelation and was centered on Jesus Christ as God's provision of salvation. When the faith response came it emerged from the heart as personal surrender to Christ and it expressed itself openly in Christian baptism. All this crossed cultural

and social barriers that under normal circumstances would have prevented contact between these two men.

Philip stands not as an apostle sharing his faith, but as one of the Seven who perhaps are the beginning of the ministry of deacons in the NT. He certainly “knew his Bible” well enough to explain how Isaiah 53 connected up to Jesus of Nazareth. His boldness along with his sensitivity to God’s leadership challenge each of us. But note the tone of his boldness. He was respectful of the eunuch; he didn’t push himself on the African man. But he seized each opportunity that presented itself.

We Baptists should note that this “deacon” baptized the man; they didn’t call for a preacher to do it. Had Philip been ordained? Only in the sense that hands had been laid on him with prayer in Acts 6:6. This first century practice of prayer and laying on of hands had little of the baggage that the present day notion of ordination typically carries. It was more a

commissioning service for ministry, than an ordination service in the modern sense.

The central theological premise in these verses should not be overlooked. For Luke, Jesus stood as the fulfillment of the Suffering Servant prophecy in the Fourth Servant Song in Isaiah. He takes pains to make this viewpoint very clear. Jesus, as the Suffering Servant, is the one able to save. Deliverance from sin is conditioned on faith commitment to this Jesus. Sincere faith commitment must express itself openly in believer’s baptism. The heart of the gospel message as preached by Paul and the other apostles is set forth in graphic terms by Luke here. This was the gospel shared by all the believing community in the first century, not by just a few Christian leaders.

c. The Spirit’s leading, vv. 39-40

Greek NT

<8:39> ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. <8:40> Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

Notes:

Scene three of the story sees these two men going different directions. Philip goes north to the coastal city of Azotus, the old Philistine city of Ashdod. The eunuch goes southwest through Egypt back to Ethiopia.

Philip’s departure is framed in an unusual way: the Spirit *snatched* him *away* (πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον). The verb regularly refers to a supernatural action of being “caught up to heaven” such as in 1 Thess. 3:17 when believers will be “snatched up” to meet Jesus in the clouds. Luke intends the readers to understand that God remained in control of the flow of events even down to the parting of these two men. Exactly how that action took place is not clear. Did Philip simply disappear before the eunuch’s eyes? Did he leave the eunuch in some

NASB

39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. 40 But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.

NRSV

39 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. 40 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.

NLT

39 When they came up out of the water, the Spirit of the Lord caught Philip away. The eunuch never saw him again but went on his way rejoicing. 40 Meanwhile, Philip found himself farther north at the city of Azotus! He preached the Good News there and in every city along the way until he came to Caesarea.

manner obviously under God’s doing? The details we do not know. But God directed Philip to head north along the Via Maris. Philip next showed up at Azotus and eventually made his way to Caesarea where he was living a few decades later when Paul came through. All the while he was preaching the gospel to Jews and non-Jews. The door had been opened to all people.

The eunuch, on the other hand, continued his homeward journey, but as a new man, a Christian. But it was a fun trip as he went rejoicing in God’s grace.

What an end to a wonderful story! May we be so used of God in the lives of other people.

Greek NT

<8:26> Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων, Ἄναστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν, αὕτη ἐστὶν ἔρημος. <8:27> καὶ ἀναστὰς ἐπορεύθη καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, <8:28> ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν. <8:29> εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. <8:30> προσδραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην καὶ εἶπεν, Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; <8:31> ὁ δὲ εἶπεν, Πῶς γὰρ ἂν δυναίμην ἐὰν μὴ τις ὀδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάνατα καθίσαι σὺν αὐτῷ. <8:32> ἡ δὲ περιοχή τῆς γραφῆς ἦν ἀνεγίνωσκεν ἦν αὕτη Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωτος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <8:33> Ἐν τῇ ταπεινώσει [αὐτοῦ] ἡ κρίσις αὐτοῦ ἦρθη τὴν γενεάν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. <8:34> Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει

NASB

26 But an angel of the Lord spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert road.) 27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go up and join this chariot." 30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" 31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of Scripture which he was reading was this: "HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. 33 "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH." 34 The eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself or of someone else?" 35 Then

NRSV

26 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.) 27 So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship 28 and was returning home; seated in his chariot, he was reading the prophet Isaiah. 29 Then the Spirit said to Philip, "Go over to this chariot and join it." 30 So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" 31 He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. 32 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. 33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." 34 The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" 35 Then Philip began to speak, and

NLT

26 As for Philip, an angel of the Lord said to him, "Go south F38 down the desert road that runs from Jerusalem to Gaza." 27 So he did, and he met the treasurer of Ethiopia, a eunuch of great authority under the queen of Ethiopia. The eunuch had gone to Jerusalem to worship, 28 and he was now returning. Seated in his carriage, he was reading aloud from the book of the prophet Isaiah. 29 The Holy Spirit said to Philip, "Go over and walk along beside the carriage." 30 Philip ran over and heard the man reading from the prophet Isaiah; so he asked, "Do you understand what you are reading?" 31 The man replied, "How can I, when there is no one to instruct me?" And he begged Philip to come up into the carriage and sit with him. 32 The passage of Scripture he had been reading was this: "He was led as a sheep to the slaughter. And as a lamb is silent before the shearers, he did not open his mouth. 33 He was humiliated and received no justice. Who can speak of his descendants? For his life was taken from the earth." 34 The eunuch asked Philip, "Was Isaiah talking about himself or someone else?" 35 So Philip began with this

τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; <8:35> ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. <8:36> ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; <8:38> καὶ ἐκέλευσεν στήναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. <8:39> ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδόν αὐτοῦ χαίρων. <8:40> Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτόν εἰς Καισάρειαν.

Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. 36 As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" 37 [And 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."] 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. 40 But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.

starting with this scripture, he proclaimed to him the good news about Jesus. 36 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?" 37 {not in oldest manuscripts} 38 He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. 39 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. 40 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.

same Scripture and then used many others to tell him the Good News about Jesus. 36 As they rode along, they came to some water, and the eunuch said, "Look! There's some water! Why can't I be baptized?" 37 {not in oldest manuscripts} 38 He ordered the carriage to stop, and they went down into the water, and Philip baptized him. 39 When they came up out of the water, the Spirit of the Lord caught Philip away. The eunuch never saw him again but went on his way rejoicing. 40 Meanwhile, Philip found himself farther north at the city of Azotus! He preached the Good News there and in every city along the way until he came to Caesarea.

Greek NT Diagram

8:26 δέ
 1 Ἄγγελος κυρίου ἐλάλησεν πρὸς Φίλιππον
 λέγων,
 α Ἄνάστηθι
 β καὶ πορεύου
 κατὰ μεσημβρίαν
 ἐπὶ τὴν ὁδὸν
 τὴν καταβαίνουσαν
 ἀπὸ Ἱερουσαλήμ
 εἰς Γάζαν,
 αὕτη ἐστὶν ἔρημος.

8:27 καὶ
 2 ἀναστὰς
 ἐπορεύθη·
 καὶ
 3 ἰδὼν
 ἄνθρωπον Αἰθίοψ ἐκδούλου βασιλίσσης Αἰθιοπῶν,
 ὃς ἦν
 ἐπὶ πάσης τῆς γάζης αὐτῆς,
 ὃς ἐληλύθει
 προσκυνήσων
 εἰς Ἱερουσαλήμ,

8:28 τε
 4 ἦν ὑποστρέφων
 καὶ
 καθήμενος
 ἐπὶ τοῦ ἅρματος αὐτοῦ
 καὶ
 5 ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.

8:29 δέ
 6 εἶπεν τὸ πνεῦμα τῷ Φιλίππῳ,
 γ Πρόσελθε
 δ καὶ
 κολλήθητι τῷ ἅρματι τούτῳ.

8:30 δέ
 7 προσδραμών
 ὁ Φίλιππος ἤκουσεν
 αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην
 καὶ
 8 εἶπεν,
 ε Ἄρα γε γινώσκεις
 ἃ ἀναγινώσκεις;

8:31 δέ
 9 ὁ εἶπεν,
 θ γὰρ
 Πῶς ἂν δυναίμην
 εἰ μὴ τις ὀδηγήσει με;

10 ^{τε}
παρεκάλεσέν τὸν Φίλιππον
ἀναβάντα
καθίσαι
σὺν αὐτῷ.

8:32
11 ^{δὲ}
ἡ περιοχή τῆς γραφῆς... ἦν αὕτη·
ἣν ἀνεγίνωσκεν

Ὡς πρόβατον
ἐπὶ σφαγὴν
ἤχθη
καὶ
ὡς ἄμνος
ἐναντίον τοῦ κείραντος αὐτὸν ἄφρονος,
οὕτως
οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

8:33
Ἐν τῇ ταπεινώσει [αὐτοῦ]
ἡ κρίσις αὐτοῦ ἦρθη·
τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;
ὅτι αἴρεται... ἡ ζωὴ αὐτοῦ.
ἀπὸ τῆς γῆς

8:34
12 ^{δὲ}
ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν,
Δέομαί σου,
περὶ τίνος
13 ^ἡ
ὁ προφήτης λέγει τοῦτο;
περὶ ἑαυτοῦ
^ζ
ἢ
περὶ ἑτέρου τινός;

8:35
13 ^{δὲ}
ἀνοίξας... τὸ στόμα αὐτοῦ
καὶ
ἀρξάμενος
ἀπὸ τῆς γραφῆς ταύτης
ὁ Φίλιππος... εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

8:36
14 ^{δὲ}
ὡς ἐπορεύοντο
κατὰ τὴν ὁδόν,

14 **ἦλθον**
ἐπὶ τι ὕδωρ,
καὶ
15 **φῆσιν ὁ εὐνοῦχος,**

15 ^ι
^κ
Ἴδου
ὕδωρ (ἐστὶν ὧδε)·
τί καλύει με βαπτισθῆναι;

8:38
16 καὶ
ἐκέλευσεν
στῆναι τὸ ἄρμα,
καὶ

17 **κατέβησαν ἀμφότεροι**
εἰς τὸ ὕδωρ,
ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος,
καὶ
18 **ἐβάπτισεν αὐτόν.**

8:39 δὲ
ὅτε ἀνέβησαν
ἐκ τοῦ ὕδατος,
19 **πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον**
καὶ
20 **οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος·**
γὰρ
21 **ἐπορεύετο τὴν ὁδὸν αὐτοῦ**
χαίρων.

8:40 δὲ
22 **Φίλιππος εὗρέθη**
εἰς Ἄζωτον·
καὶ
διερχόμενος
23 **εὐηγγελίζετο τὰς πόλεις πάσας**
ἕως τοῦ ἐλθεῖν αὐτὸν
εἰς Καισάρειαν.

Semantic Diagram

		δε								
I	A	1	1 Aor Act Ind 3 S	"	ἄγγελος					
				καὶ						
	B	2	1 Aor Dep Ind 3 S	Φίλιππος						
				καὶ						
		a	3	(Pres --- Ind 3 S)	εὐνοῦχος					
		1--				i	4	Impf --- Ind 3 S	εὐνοῦχος	
						b			καὶ	
	A			ii	5	Impf Act Ind 3 S	εὐνοῦχος			
									δε	
		a	6	2 Aor Act Ind 3 S	πνεῦμα					
		2--				a	6			δε
										b
										7
										1 Aor Act Ind 3 S
										Φίλιππος
			καὶ							
II				a	8	2 Aor Act Ind 3 S	Φίλιππος			
									δε	
		1--				i	9	2 Aor Act Ind 3 S	εὐνοῦχος	
						b			τε	
	B			ii	10	2 Aor Act Ind 3 S	εὐνοῦχος			
									δε	
		a	11	Impf --- Ind 3 S	ἡ περιοχή					
		2--				a	11			δε
										i
										12
										2 Aor Act Ind 3 S
										εὐνοῦχος
										b
									ii	
									13	
									1 Aor De[Ind 3 S	
									Φίλιππος	
		δε								
C				a	14	2 Aor Act Ind 3 P	(αὐτοὶ)			
									καὶ	
		1--				b	15	1 Aor Act Ind 3 S	εὐνοῦχος	
									καὶ	
	C				a	16	1 Aor Act Ind 3 S	εὐνοῦχος		
									καὶ	
		2--				b	17	2 Aor Act Ind 3 P	ἀμφότεροι	
									καὶ	
									c	
								18		
								1 Aor Act Ind 3 S		
								πνεῦμα		
		δε								
III	A	19	1 Aor Act Ind 3 S	πνεῦμα						
				καὶ						
				a	20	2 Aor Act Ind 3 S	εὐνοῦχος			
									γὰρ	
		1--				b	21	Impf Dep Ind 3 S	εὐνοῦχος	
									δε	
	B				a	22	1 Aor Pass Ind 3 S	Φίλιππος		
									καὶ	
	2--				b	23	Impf Mid Ind 3 S	Φίλιππος		

Color Code:

Verbs of speaking

Verbs of motion