

Daily Bible Readings

Our Read-Ahead for: 30 October 2022

Philip and the Ethiopian Eunuch

Monday: Blemishes That Exclude (**Leviticus 21:16–24**)

Tuesday: Lifting the Downtrodden (**Psalms 147:1–6**)

Wednesday: Gathering the Outcasts (**Isaiah 56:1–8**)

Thursday: Changing Shame into Praise (**Zephaniah 3:14–20**)

Friday: A Ruler Who Seeks Justice (**Isaiah 16:1–5**)

Saturday: A Champion for the Needy (**Job 29:2–16**)

Sunday: The Good News about Jesus (**Acts 8:26–39**)

Philip and the Ethiopian Eunuch

Text and Bible Background: **Acts 8:26–39**
Devotional Reading: **Isaiah 56:1– 8**

Keep in Mind: *“As they went down the road, they came to some water. The eunuch said, “Look! Water! What would keep me from being baptized? He ordered that the carriage halt. Both Philip and the eunuch went down to the water, where Philip baptized him.” (Acts 8:36-37 Common English Version)*

Aim for Change

*By the end of the lesson, we will: **EXPLAIN** the connection between Philip’s sharing of the Gospel and its universal availability; **REFLECT** on our openness to people who differ from us; and **DEVELOP** strategies to make our churches more open and inclusive.*

In Focus

The Holy Spirit led Philip to approach the Ethiopian and it provided an opportunity to lead the Ethiopian to discipleship. Do we wait on the Holy Spirit to provide an opportunity or do we allow our ego or zeal to lead us?

Focal Verses

Acts 8:26-39

26 And the angel of the Lord spoke unto Philip, saying, “Arise and go toward the south unto the road that goes from Jerusalem into Gaza, which is desert.”

27 And he arose and went. And behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure and had come to Jerusalem to worship,

28 was returning; and sitting in his chariot, he was reading the book of Isaiah.

29 Then the Spirit said unto Philip, “Go to the chariot.”

30 And Philip ran to him, and heard him reading the prophet Isaiah, and said, “Do you understand what you are reading?”

31 And he said, “How can I, unless some man should guide me?” And he asked Philip to sit with him.

32 The place of the Scripture from which he read was this: “He was led as a sheep to the slaughter; and like a lamb before his shearer is dumb, so opened He not His mouth.

33 In His humiliation, His judgment was taken away. And who shall declare His generation? For His life is taken from the earth.”

34 And the eunuch answered Philip and said, “I pray thee, of whom speaks the prophet this? Of himself, or of some other man?”

35 Then Philip opened his mouth and began at the same Scripture, and preached to him Jesus.

36 And as they went on their way, they came unto a certain water; and the eunuch said, “See, here is water! What doth hinder me from being baptized?”

37 And Philip said, “If thou believes with all thine heart, thou mayest.” And he answered and said, “I believe that Jesus Christ is the Son of God.”

38 And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him.

39 And when they had come up out of the water, the Spirit of the Lord caught away Philip. And the eunuch saw him no more, and went on his way rejoicing.

The Lesson

I. The People, Places and Times

Background: We see Philip first serving as an elected deacon in the Jerusalem church (Acts 6:5). His effective witnessing efforts are described in Acts 8:4–25, which shows how they fulfill Jesus’ Great Commission to spread the Gospel from Jerusalem into Judea and Samaria, and to the uttermost parts of the earth. In the Book of Acts, the story of Philip’s evangelistic effort serves as a transition between the ministries of Peter and Paul. Philip is in the middle of the record of these two great statesmen; Philip’s efforts add to the church soul by soul.

Eunuchs: Eunuchs served with distinction; they were able to rise in rank within the royal households. Throughout the Bible, there are references to royal attendants appointed by

kings as official caretakers of queens, harems, and women (Esther 2:3, 12–15). The Assyrians and the pharaohs of Egypt were known to have minor officials in their court who often served as trustees of the royal assets. While the term is often literal, referring to men who have been physically castrated, this was not always the case. The term “eunuchs” was also used to denote officials who were assigned to duties in the courts of kings. The Ethiopian in today’s lesson was a proselyte, or Gentile who converted to Judaism, due to the Jewish religion, we may deduce he was not castrated. The Mosaic Law would not have allowed him to become a part of the congregation of God’s people (Deuteronomy 23:1)

II. Take Aways

III. Closing Prayer