

## Acts 8:1-25

EMC Wednesday Night Bible Study - 2-1-17

### Context

#### III. Foundations for World Mission (6:8-12:24)

- A. Stephen the martyr (6:8-7:60)
- B. Philip the evangelist (8:1-40)**
- C. The conversion of Saul (9:1-31)
- D. The conversion of Cornelius (9:32-11:18)
- E. Expansion and opposition (11:19-12:24)

### Concerning v. 16

Questions: 2-stage event vs. 1-stage event? Accepted pattern or exception?

Acts 8 = major proof-text for 2 large groups: Catholics and classical Pentecostals

- Catholic 2-stage initiation: baptism + confirmation by bishop
- Pentecostal 2-stage initiation: conversion/regeneration + baptism of the HS

Scripture supports single-stage event (cf. Acts 2:38-39; Rom. 8:9b, 14-16; I Cor. 6:19; Gal. 3:2, 14; 4:6)

2 unsatisfactory options for Acts as 1-stage event:

- Option #1 - The Samaritan's first stage was not a genuine conversion
- Option #2 - The apostle's laying on of hands was for the Spirit's special gifts and graces

Acts 8 = a \_\_\_\_\_ 2-stage event

- Note the hint of surprise: v. 16 - "not yet" and "simply/only"
  - Apostles' visit was \_\_\_\_\_
- Consider the historical context of the relationship between Jews and Samaritans
  - Unprecedented circumstances demanded exceptional methods
- One Christian community without distinction

### Philip and the Ethiopian Leader - Vv. 26-40

The Commands of the Spirit

- V. 26 - take the desert road
- V. 29 - join the chariot

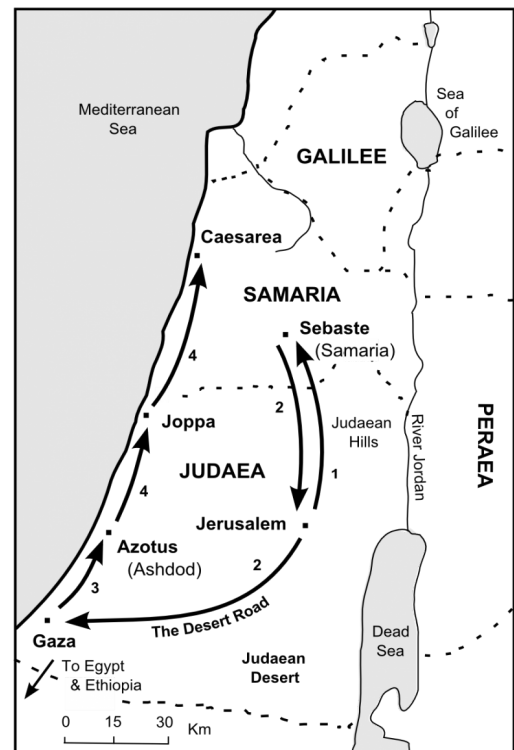
\_\_\_\_\_ with Jesus

+ radical \_\_\_\_\_

= significant \_\_\_\_\_

Vv. 27-29 - Philip Meets the Ethiopian

- eunuch = a castrated male in trusted servitude in a royal household
  - Jews did not practice castration (Deut. 23:1; cf. Isa. 56:3-4)



- High ranking official of a foreign, pagan government (v. 27)
  - Presumably a black Ethiopian Gentile by birth
- He was a \_\_\_\_\_ to Judaism
  - V. 27 - “he had come to Jerusalem to worship”
  - V. 28 - “reading the prophet Isaiah”
- Luke is setting the stage for the \_\_\_\_\_ of the church.

Vv. 30-35 - Philip Shares the Good News

- V. 30 - concerned with the proper understanding of the OT (Cf. ch. 7)
  - Isaiah 53 in light of Jesus (Mk. 10:45; Upper Room; trial narratives; Lk. 22:37)
- Structural resemblances to Luke 24:13-35
- More observations:
  - God’s \_\_\_\_\_ grace
  - Power of the \_\_\_\_\_ and \_\_\_\_\_
  - God uses \_\_\_\_\_

Vv. 36-39 - Philip Baptizes the Ethiopian

- V. 37 = a late addition to the original text
- The picture here is NOT necessarily one of baptism by immersion
  - Vv. 38-39 - they “both”...
- The point: \_\_\_\_\_ to Jesus
  - Baptism is the outward/visible symbol of an inward/invisible reality: united to Christ, washing away of sins, being filled with the Spirit.
  - Some MSS add “and the HS fell on the eunuch”
- V. 39 - underscoring that in the \_\_\_\_\_ of God Philip’s work was done

**Final Observations**

- Similarities of Philip’s 2 evangelistic endeavors: Same obedience, gospel, response, result (joy)
- Differences
  - People being evangelized

	<b>Samartians</b>	<b>Eunuch</b>
<b>Race</b>	-Half-Jewish, half-Gentile Asiatic	-Black African, Jew by conversion
<b>Rank</b>	-Presumably ordinary citizens	-Distinguished public servant
<b>Religion</b>	-Revered Moses, rejected the Prophets -Under the spell of Simon and the occult	-Strong attachment to Judaism -Pilgrimage to Jerusalem -Reading Isaiah
<b>Disposition</b>	-Unstable -Credulous	-Thoughtful -Studious -Seeker

- Method of evangelism
  - Samaritans: mass, public evangelism
  - Eunuch: private, personal evangelism