

Acts 8:26-40 – Christ is Preached to an Ethiopian!

8/1/26 – Sat. Morn. Prayer - P. Twente, 714 425-9221; ptwente@gmail.com <https://www.ptwente.com>

Last Week: [24] Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me." [25] So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

ACTS 8:26-40: – Christ is Preached to an Ethiopian

[26] Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. [27] So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, [28] was returning. And sitting in his chariot, he was reading Isaiah the prophet. [29] Then the Spirit said to Philip, "Go near and overtake this chariot." [30] So 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 someone guides me?" And he asked Philip to come up and sit with him. [32] The place in the Scripture which he read was this: "HE WAS LED AS A SHEEP TO THE SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE OPENED NOT HIS MOUTH. [33] IN HIS HUMILIATION HIS JUSTICE WAS TAKEN AWAY, AND WHO WILL DECLARE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH." [34] So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" [35] Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. [36] Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" [37] Then 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] So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. [39] Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. [40] But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.

SUMMARY:

"THE VALUE OF ONE SOUL"

- The story of the first known Gentile converted to Christianity – an Ethiopian eunuch; a proselyte to Judaism – Acts 8:27b
- This is seen in two ways in this passage:

1. SEEN IN THE OPPORTUNITY WHICH GOD GAVE TO PHILIP – Acts 8:26-33

- It REVEALS the concern of God for one individual; "an angel of the Lord spoke to Philip" – the call came from the Lord
- It REQUIRES the obedience of believers like Philip – Acts 8:27a "and he arose and went"
- It RECOGNIZES the influence that one person can have – Acts 8:27
 - ✓ His PERSONAL circumstances – "eunuch" - Matthew 19:12; Isaiah 56:4-8

- ✓ His OFFICIAL position “in charge of all her treasure” Note: “Candace” – title like Pharaoh or Sultan or Caesar
- ✓ His RELIGIOUS background “he had come to Jerusalem to worship” proselyte of the gate because he could not be circumcised. Records from 5th century B.C. of a Jewish colony in Ethiopia.
- It RELIES upon the leading of the Holy Spirit – Acts 8:28-29
- It REALIZES the importance of God’s Word to an individual’s heart – Acts 8:30-33

2. SEEN IN THE OUTCOME OF THIS MEETING – Acts 8:34-40

- The RESPONSE of Philip – Acts 8:35 - 2 Corinthians 4:5
- The REQUEST of the eunuch for baptism – Acts 8:36
- The REQUIREMENT involved – Acts 8:37
- The RESULTS – Acts 8:38-40
 - ✓ Confession – Acts 8:37b
 - ✓ Obedience – Acts 8:38
 - ✓ Joy – Acts 8:39
- Irenaeus said he became a missionary to the Ethiopians

HOW HE LOVES YOU AND ME – THE IMPORTANCE OF ONE SOUL BEING SAVED!!!!

PRAY TODAY FOR: Our Nation; Our President and leaders; Upcoming election; against Democratic Socialists of America (DSA): For the Church; for Christians to vote! For our reading the Word of God every day!

Quoted from “REVOLUTION” *Eric Metaxas, (pgs. 339-341)*

“We Have Restored the Sovereign”

August 2nd (1776) was set as the day when everyone involved would gather in the chamber of what is today called “Independence Hall” to efficiently and formally sign the engrossed copy of the Declaration. The momentousness of it must have weighed heavily. So Congress thought that on the day before they took this irrevocable step they should return to the man they thought of as having begun at all, Samuel Adams, and ask him to give a speech, which the next day he did on the steps of the building, still then known only as the Philadelphia State House. It seemed fitting that they should hear from the man who had been alive to these issues since the 1740s, whom Jefferson had called “truly the Man of the Revolution,” and “the earliest, most active, and persevering man of the Revolution.”

In his speech Adams set out to frame why they were doing what they were doing. So he circled back to the early Puritan founding of Massachusetts and to the idea that men were not ultimately answerable to any king, but directly to God Himself, that what they were doing now was a revolutionary return to that previous covenantal relationship, which had not existed anywhere in the world since the Israelites had covenanted with God directly in the wilderness of Sinai, and before they had stooped to demand a king over them.

Adams therefore also cited the Reformation idea that everyone must think for himself, which we have sometimes blurred into being an Enlightenment principle. “Truth loves an appeal to the common sense of mankind,” he said, and “He who made all men hath made the truths necessary to human happiness obvious to all.” Because we were responsible to God directly, we did not need the intermediary figures of monarchs, archbishops of Canterbury, or saints or popes. “Our forefathers threw off the yoke of Popery in religion,” he said, and Congress in declaring independence had “the honor of leveling the popery of politics.” So just as the Reformers had “opened the Bible to all, and

maintained the capacity of every man to judge for himself in religion,” Congress had made it possible for every American to judge for himself in “material and temporal” matters. “This day,” he declared, “I trust the reign of political protestantism will commence.”

Once again, we have evidence that what these men were doing was seen as explicitly “religious,” albeit in the realm of government. The Revolution in which they were now engaged was intended to be a return to the roots of the Christian faith as much as the Reformation had been. “We have explored the temple of royalty,” Adams said, “and found that the idol we have bowed down to has eyes which see not, ears that hear not our prayers, and a heart like the nether millstone.” For him the monarchy of England was that idol. And in doing what they were now doing -- just as the Puritans who had sailed 150 years before had done -- they were turning away from that idol and looking directly to heaven. “We have this day restored the Sovereign, to whom alone men ought to be obedient,” Adams said, “He reigns in Heaven, and with a propitious eye beholds his subjects assuming that freedom of thought, and dignity of self-direction which He bestowed on them. From the rising to the setting sun, may His Kingdom come.”

Adams also affirmed that these were not merely parochial ideas, but universal ideas held by “every virtuous and enlightened patriot in Great Britain.” And that the country left upon earth they were now creating would be a refuge for anyone in the world who believed in liberty, as they did, saying that the “petition to Heaven” of all who loved liberty was that “there may be one free country to which they may fly, when venality, luxury, and vice, shall have completed the ruin of liberty there.” What they were doing now was on behalf of the whole world. “Our contest is not only whether we ourselves shall be free,” he said, “but whether there shall be left to mankind an asylum on earth, for civil and religious liberty.” And in case anyone doubted how they had come to this point, Adams reminded them, “The hand of heaven appears to have led us on,” he said, “to be, perhaps, humble instruments and means in the great providential dispensation which is completing.” Adams and most of the Founders saw the creation of the United States of America as part of the unfolding of God's plan in history. So what they were doing was not some mere political revolution, but the full realization of what John Winthrop had pointed to in 1630. “We have fled from the political Sodom,” Adams said. Therefore “let us not look back, thus we perish and become a monument of infamy and derision to the world!

Three months before, Samuel Adams had written to a friend:

I have long been convinced that our enemies have made it an object, to eradicate from the minds of the people in general a sense of true religion and virtue, in hopes thereby the more easily to carry their point of enslaving them. Indeed my friend, this is a subject so important in my mind that I know not how to leave it. Revelation assures us that “Righteousness exalted a Nation.” Communities are dealt with in their world by the wise and just Ruler of the Universe. He rewards or punishes them according to their general character. The diminution of public virtue is usually attended with that of public Happiness, and the public Liberty will not long save the total extinction of morals.

The inescapable fact was that these men were that day attempting to bring a Christian faith into the world in a new way. Neither was it the quirk of a few of them or restricted to a few years. John Quincy Adams was nine years old at the time, but on the 45th anniversary of independence in 1821, he would reiterate the ideas of his father and the other Founders, linking the government they had created with Christian faith. “The highest glory of the American Revolution,” he wrote, “was this: it connected in one indissoluble bond the principles of civil government with the principles of Christianity.” And on July 4 in 1837, he reaffirmed the idea that the nation's birth was part of God's plan for the whole world, and that the principles of American government were the outworking of God's plan in history. “Is it not that the Declaration of Independence,” he asked, “first organized the social compact on the foundation of the Redeemer's mission upon earth?”

OH LORD, YOU'RE BEAUTIFUL written and sung by Kieth Green (5:35)

“On Monday night, this week, about midnight I wrote a letter to the Lord. I didn’t know where to mail it, so I put it in my Bible I asked Him when are You going to do something about my heart? You know a lot of time has gone by since I met You. It’s starting to harden up. You know, it’s just kind of natural. I want to have baby skin, Lord. I want to act again like a baby on my heart. I’m starting to get old and wrinkled, and calloused. It’s not that anything I’m doing, it’s because of a lot of things I’m not doing. I stayed up to about 2am in the morning writing this song.” Oh Lord, You’re beautiful, Your face is all I seek, For when Your eyes are on this child, Your love abounds to me Oh Lord my body’s tired, but You keep reminding me of many holy, tireless men, who spilt their blood for Thee. I want to take your word and shine it all around But first help me to just, to live it Lord And if I’m doing well, help me to never to make a sound, except to give all the glory to You Oh Lord my faith is small, and I need a touch from You Your Book of Books lies on this dirt and the prayers of me to You. Oh Lord, please light the fire That once burned bright and clear Replace the lamp of my first love That fueled with holy fear I want to take Your word and shine it all around But first help me just, live it Lord And if I’m doing good, please help me to never make a sound, except to give all the glory to You Oh Lord, You’re beautiful Your face is all I seek For when your eyes are on this child Your faith abounds to me. To me....