

Proclaiming the Gospel of Jesus

Summary and Goal

Evangelism is challenging work, but as Acts 8 illustrates, this work is worth it. Philip, as under the orders of a sovereign officer, was commanded to get up and go share the good news of Jesus Christ with a high-profile, powerful African eunuch. As he obeyed and went, Philip experienced the miraculous power of the Holy Spirit, who accompanies those who go to share the good news. This faithful believer's unique gospel conversation in a desert space with an unlikely person demonstrated the power of God still at work in our world to embolden His people and change people's hearts.

Session Outline

1. Obedient to Follow the Spirit's Guidance (Acts 8:26-29)
2. Faithful to Show Jesus Through the Scriptures (Acts 8:30-35)
3. Bold to Encourage Commitment to Christ (Acts 8:36-40)

Background Passage: Acts 8:26-40

Session in a Sentence

The Holy Spirit leads God's people to proclaim the gospel of Jesus from the Scriptures so that others might be saved.

Christ Connection

The Ethiopian eunuch was familiar with the Old Testament prophets but was unable to understand how their message was fulfilled in Jesus Christ. Philip was led by the Holy Spirit to help the eunuch understand how Jesus died on the cross for our sins and was raised from the dead, in accordance with the ancient prophecies.

Missional Application

Because we have received new life in Christ and have committed to following Him, we seek to be available and obedient to the Spirit's prompting, able and willing to show Christ in all the Scriptures.

Group Time

GROUP MEMBER CONTENT

Group content found in the Daily Discipleship Guide is included in this shaded area throughout the session.

Introduction

EXPLAIN: Use the paragraph on page 94 in the DDG to help your group visualize the inbound alley-oop play. (Option: If you have the means, search for and show a video clip of some inbound alley-oop plays.)

As a kid, I loved to watch Michael Jordan and Scottie Pippen play basketball for the Chicago Bulls. My favorite play to witness was an inbound alley-oop designed by Coach Phil Jackson. Mike would inbound the ball as if he were shooting it toward the basket, and almost out of nowhere, Scottie would appear leaping toward the basket and slam the ball that Jordan threw in. That amazing shot was always a crowd-pleaser.

INTERACT: Ask group members the following question.

 How might an inbound alley-oop play help to illustrate aspects of evangelism? (God designs and orchestrates evangelistic encounters for His children to participate in; we must take the leap of faith to share the gospel with others whom God has brought into our paths; a new convert is cause for celebration from the church; a missed opportunity to share the gospel is cause for correction and encouragement; faithful evangelism is often a team sport)

SAY: God throws His children alley-oops—the question is whether or not we will get in position. God has not given up on new people hearing the old story. But only those who take the leap of faith to share the gospel will get to witness the miracle of seeing God work through them to convert a child of man to a child of God.

SUMMARIZE: Evangelism is challenging work, but as Acts 8 illustrates, this work is worth it. Philip, as under the orders of a sovereign officer, was commanded to get up and go share the good news of Jesus Christ with a high-profile, powerful African eunuch. As he obeyed and went, Philip experienced the miraculous power of the Holy Spirit, who accompanies those who go to share the good news. This faithful believer's unique gospel conversation in a desert space with an unlikely person demonstrated the power of God still at work in our world to embolden His people and change people's hearts.

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Point 1: Obedient to Follow the Spirit's Guidance (Acts 8:26-29)

READ Acts 8:26-29 (DDG p. 95).

²⁶ An angel of the Lord spoke to Philip: "Get up and go south to the road that goes down from Jerusalem to Gaza." (This is the desert road.) ²⁷ So he got up and went. There was an Ethiopian man, a eunuch and high official of Candace, queen of the Ethiopians, who was in charge of her entire treasury. He had come to worship in Jerusalem ²⁸ and was sitting in his chariot on his way home, reading the prophet Isaiah aloud.

²⁹ The Spirit told Philip, "Go and join that chariot."

EXPLAIN: Use the first paragraph in the DDG (p. 95) to speak about the kind of obedience God expects in response to His commands.

When God delivered His instructions to Philip, He did so with authority and a sense of urgency. His commands in this passage remind us that God does not make suggestions or proposals—He expects to be obeyed by His image-bearers. Yet we are far more eager to embrace God as Savior than submit to Him as Lord. By contrast, the immediate obedience of Philip is striking. He did not delay, question, or ask for greater detail, as compared to other persons greeted by angels in the Scriptures (see Judg. 6:11-40; Luke 1:5-25). He simply got up and went.

- A clear call with definitive detail greeted Philip when an angel of the Lord spoke to him. God didn't just tell Philip to go; He told Philip where to go and in what direction to move. We may not hear directly from an angel today, but we do hear directly from God through His Word. If you are wondering what directives you should obey, the Bible is replete with general and specific instructions for which God wants our obedience. Yet according to Acts 8, God also calls, guides, and directs us to distinct, particular moments in which we should share the gospel.
- God still has specific places to which He wants His people to travel to share the gospel. Sometimes these are not the places we would choose but ones we might rather avoid. Still, we need to go to fulfill God's gospel mission. It is not clear what Philip had on his agenda that day, but it is clear from the desert road topography to the person Philip caught up with that God had a remote, out-of-the-ordinary encounter planned for a remarkable public figure.
- Philip obeyed the angel's instructions immediately, even though the commands took him well out of his way, because he trusted and honored the Lord. Obedience is always rooted in authority. The average professing Christian does not have an obedience problem but a lordship problem. It's ironic that people who bear the name of Christ would not submit fully to His commands or bow completely to His lordship.

INTERACT: Ask group members the following question.

 What are some reasons we might struggle to obey the Lord's commands? (we find them inconvenient and uncomfortable; we have unconfessed sin in our lives; we have other plans for service to the Lord; obedience to the Lord is not a priority; we don't believe our obedience matters; we don't believe in Jesus)

EXPLAIN: Use the second paragraph in the DDG (p. 95) to show how this passage teaches that the gospel must go to all kinds of people.

When God calls us to share the gospel, He directs us to all kinds of people. Here the gospel's destination was the heart of a powerful Ethiopian eunuch. The gospel belongs in the narrow corners of the ghetto and the hallowed halls of government. The gospel's power is applicable in both the rural countryside and the bustling metropolis. God cares to reach both the struggling single parent and the wealthy social elite. In Acts 8 we get a glimpse of the gospel's reach to the world.

- The Ethiopian eunuch was an official in the court of his African queen. He had access, influence, and insight into the inner workings of government. More than a public accountant, he was the leading figure on the queen's economic team. By virtue of his status as a eunuch, he likely was a trusted man with close access to the queen. The fact that he had his own chariot, possessed a scroll of Isaiah, and had made the journey from Africa to Jerusalem speaks of his own economic and social status. These details remind us that God's desire is to reach all people, including the wealthy and social elites.
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INTERACT: Ask group members the following question.

 What are some reasons we may find it difficult to share the gospel cross-culturally? (we think we lack points of commonality with others from a different culture; we don't know how the gospel will be received by people from other cultures; we don't trust that God can work through us to break down the barriers that divide people in the world)

Point 2: Faithful to Show Jesus Through the Scriptures (Acts 8:30-35)

READ: Ask a volunteer to read Acts 8:30-35 (DDG p. 96).

³⁰ When Philip ran up to it, he heard him reading the prophet Isaiah, and said, “Do you understand what you’re reading?”

³¹ “How can I,” he said, “unless someone guides me?” So he invited Philip to come up and sit with him. ³² Now the Scripture passage he was reading was this:

He was led like a sheep to the slaughter, and as a lamb is silent before its shearer, so he does not open his mouth. ³³ In his humiliation justice was denied him. Who will describe his generation? For his life is taken from the earth.

³⁴ The eunuch said to Philip, “I ask you, who is the prophet saying this about—himself or someone else?” ³⁵ Philip proceeded to tell him the good news about Jesus, beginning with that Scripture.

EXPLAIN: Use the first paragraph in the DDG (p. 96) to explain the pre-work of God in our evangelism.

While the eunuch was sitting in his chariot, He was reading the prophet Isaiah. He understood the words but had questions about what they meant, which is where Philip would come in. Yet God was already at work before Philip came to the chariot. The Lord was softening the heart of this eunuch through His Word even as He was sending Philip to speak the gospel to that same heart. When we obey God’s command to evangelize, we will discover that God has already arranged the circumstances.

- All gospel conversation pre-work is done by God. The Holy Spirit works through the Scriptures, through believers, and through circumstances to soften hearts and prepare people for hearing the gospel and believing. We may be part of the pre-work or part of the follow-up work; some plant the seeds of the gospel, and others water the seeds, but God is the One who gives the growth (1 Cor. 3:5-9). This should remove some of the angst around our response to God’s call to share the gospel. The results of a gospel encounter are not up to us, but the decision to obey is exclusively ours.
- God is at work now, so we should move with urgency to share the gospel. His work is not merely in the past or restricted to the future. He is at work in the world today, softening the hearts of human beings. This pre-work of God motivates our current movement, demands our participation, and incentivizes our co-laboring with God in the gospel mission.

INTERACT: Ask group members the following question.



How have you witnessed God preparing the hearts of people to hear and believe the gospel? (be prepared to give an answer of your own to jump-start the conversation)

PACK ITEM 11: GRACE REVEALED: Reference the **Augustine quote** on this poster as you use the second paragraph in the DDG (p. 96) to make it clear that evangelism is proclaiming a person—Jesus Christ—from the Scriptures.

Philip wanted to know if the eunuch understood what he was reading in Isaiah about the Suffering Servant (Isa. 53:7-8). The eunuch’s answer reflects the universal condition of all humanity: How is the world to understand the meaning of the Scriptures without guidance or insightful spiritual leadership (1 Cor. 2:12-14)? In his response, Philip demonstrated what it means to be a faithful witness with the Scriptures. Evangelism is not merely an explanation of the text but the proclamation of a person—Jesus Christ—about whom all the Scriptures speak.

- The eunuch read of the Suffering Servant in Isaiah, a silent sheep led to slaughter (Isa. 53). Who is this enigmatic figure? The details suggest that he is selfless, humble, meek, and willing. But who goes willingly to slaughter? This intriguing, mysterious, and powerful imagery from the prophet begs for explanation, and God had sent Philip to help the eunuch, so Philip told him about Jesus.
 - If in his evangelism, Philip merely analyzed Isaiah’s prophecy, then his work would have been incomplete. If in our evangelism, we settle for solving riddles and fail to assert the sacrifice and resurrection of Jesus Christ for our salvation, then we have not evangelized.
 - Every book of the Bible points, in some way, to the God-Man, Christ Jesus. We don’t have to force Christ into the narrative of Scripture—He is already there (see Luke 24:27,44-45). The Old Testament Scriptures are full of both implicit and explicit images of Christ because the Bible is Spirit-inspired and has been preserved by God for the purpose of making Jesus known to the world.
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FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 96).

Preservation of Scripture: God has chosen to reveal Himself to humanity through the text of Scripture, having **inspired** it and directed it to be **free** from **error**. God has also acted providentially throughout the course of history to ensure the biblical text is faithfully preserved for future generations.

Essential Doctrine “Preservation of Scripture”: God has chosen to reveal Himself to humanity through the text of Scripture, having **inspired** it and directed it to be **free** from **error**. God has also acted providentially throughout the course of history to ensure the biblical text is faithfully preserved for future generations. Our belief in the preservation of Scripture is supported by investigation into how the canon of Scripture was formed and how manuscripts were faithfully transmitted throughout the centuries.

Point 3: Bold to Encourage Commitment to Christ (Acts 8:36-40)

READ Acts 8:36-40 (DDG p. 97).

³⁶ As they were traveling down the road, they came to some water. The eunuch said, “Look, there’s water. What would keep me from being baptized?” ³⁸ So he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and he baptized him. ³⁹ When they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch did not see him any longer but went on his way rejoicing. ⁴⁰ Philip appeared in Azotus, and he was traveling and preaching the gospel in all the towns until he came to Caesarea.

EXPLAIN: Use the first paragraph in the DDG (p. 97) to expound on the faith response to the gospel and the need for the evangelist to call for such a response.

Proclaiming the gospel involves a God-given boldness, as does encouraging someone to commit his or her life to Christ in faith. But we should have a good standing from which to call someone to this commitment. Believers themselves have decided to follow Jesus, and this account of the Ethiopian eunuch shows that there are people, by God’s grace, who will hear the gospel, believe, and obey in faith. The announcement of the good news of Jesus’ death and resurrection for our salvation demands a decision, so we should boldly call for one.

Voices from the Church

“Faith means abiding in Christ ... it means receiving Christ ... and therefore embracing him in total trust. Such trust is always a costly thing, because it involves us in surrendering our lives to Christ.”¹

—Sinclair Ferguson

- The trust we have in Christ must possess us as we possess it; we must embody the faith in our thoughts, words, and actions, indeed all of our lives. This supports and strengthens our call to others to believe in the gospel of Jesus. *Believe* is a lifetime commission, one that believers have already committed to and one we must be mindful of as we call others to count the cost and believe in Jesus (Luke 14:25-35).
- Authentic Christian faith is not simply worn on our sleeves or declared on social media. A real faith in Jesus Christ takes root in the heart, the seat of our volition and passion. It will affect the way we live, think, and feel. The Bible talks about the heart in this way: It is from the heart that all of the issues of life flow (Luke 6:45). Faith resides in the heart and works itself out in life.

Commentary: “Verse 37 ... is not found in the early manuscripts of Acts and seems to be a later scribal addition. It is given in a footnote [in many translations] and consists of a profession of faith on the part of the eunuch. Evidently a scribe felt this was lacking and so provided the missing confession of faith. He did not need to do so. Luke had summarized Philip’s sharing the gospel with the eunuch in v. 35, and one can assume it included an appeal for the eunuch to respond. The eunuch’s desire for baptism would indicate a favorable response to Philip’s appeal. The added verse, however, has considerable value. It seems to embody a very early Christian baptismal confession where the one baptizing asked the candidate if he believed in Christ with all his heart, to which the candidate would respond by confessing Jesus Christ as the Son of God.”²

INTERACT: Ask group members the following question.



What are some reasons believers can call people to faith in Christ with boldness? (we have experienced the love and grace of Christ in our salvation from sin; we have received the Holy Spirit for our encouragement, guidance, and strength; faith in Christ has put all of our struggles and hardships in this life into eternal perspective; we have the love and fellowship of the body of Christ, the church, for support through our trials)

EXPLAIN: Use the second paragraph in the DDG (p. 97) to identify the eunuch’s baptism as an act of faith.

When Philip and the Ethiopian eunuch came across water on their journey, the new believer asked to be baptized. Baptism is a significant part of the believer’s commitment to Christ. There is nothing inherently special or profoundly spiritual in the water. Believers are baptized in obedience to Jesus’ command as a sign of our purification from sin by faith in Jesus and the public identification that we now follow Christ, our crucified and risen Savior (Rom. 6:1-5). The gospel message demands a response of allegiance, so believers must be bold to share the gospel and bold to call people to faith, to baptism, and to lifelong obedience to Jesus.

- The Book of Acts testifies that baptism is an act of commitment grounded in repentance and faith in Jesus (Acts 2:37-41; 8:12; 9:17-18; 10:44-48; 16:14-15,29-34; 18:8; 19:1-6). So we have no reason to expect anything less from the Ethiopian eunuch on this occasion. Based on the Book of Acts alone, baptism should be sought as a thoughtful, introspective, expressive, sobering, joyful, and faith-filled action. As an act of commitment, baptism is a statement that believers have died to themselves and their sinful ways and been raised from the dead to live in the ways of Christ (Rom. 6:1-5).
 - A pastor of mine, some years ago, Dr. K. Edward Copeland, often would quip at candidates for baptism, “If you don’t believe, you will go down a dry sinner and come up a wet sinner.” Only when we believe that Jesus is the Christ with all of our heart should we be baptized, and where there is a living faith in Christ, there must be a corresponding commitment illustrated in the life of the believer.
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My Mission

EXPLAIN: God's Word testifies to Jesus Christ. On a desert road so many years ago, the Ethiopian eunuch learned this through divinely orchestrated events. The Holy Spirit led a faithful follower of Christ to share the good news about Christ so an unbeliever could hear and then believe in the Christ. This Savior suffered and died on a cross and was raised from the dead to save sinners, just as the Scriptures foretold. We have this same good news today. Some need to hear it and believe it. Some believe it and need to share it. We all need to bask in it. For these reasons, God has given us His Son, His Word, and His Holy Spirit that we may know about the Lamb of God sent to save people from their sin and that we may share about Him boldly with the world.

READ the following missional application statement in the DDG (p. 98), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because we have received new life in Christ and have committed to following Him, we seek to be available and obedient to the Spirit's prompting, able and willing to show Christ in all the Scriptures.

- **What has God taught you through His Word that you need to believe and act upon in faith?**
- **How might the Holy Spirit be leading your group to minister to people in your community in the name of Jesus and with His gospel?**
- **To whom is the Holy Spirit leading you personally to share the good news of Jesus, the Savior of sinners?**



Voices from Church History

"Because *He is not silent* ... I am invited to ask adequate and sufficient questions and then believe Him and bow before Him metaphysically in knowing that I exist because He made man, and bow before Him morally as needing His provision for me in the substitutionary, propitiatory death of Christ."³

—Francis Schaeffer (1912-1984)

CLOSE IN PRAYER: Father, we praise You and thank You that You have worked in our lives so we would hear the gospel and believe in Jesus for our salvation. Because Your Son laid His life down in our place, may we lay our lives down for Him in gratitude and for His glory. Help us to follow the guidance of Your Holy Spirit to share the gospel so Your work comes to fruition and people come to Jesus in faith. Amen.

INSTRUCT: As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 99-101), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 102) for mutual accountability and fellowship grounded upon the foundation of God's Word.

Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 99-101) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 102) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 99-101) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 3** as a part of point 1 in the session: **Wherever you are today, give God your “yes.” And give it to Him now. A yes to God today will take you places you never imagined you would serve.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “Let us pray: Lord, cause me to see evangelism as core to my Christian identity.”
- **Day 4:** “God has given His Word to this world, and He sends it out to be effective in cutting through to the hearts of sinners.”



Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 102) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to challenge one another to learn several key Old Testament passages that will aid them in pointing others to Christ from the Scriptures.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

Additional Commentary

Point 1: Obedient to Follow the Spirit's Guidance (Acts 8:26-29)

“Luke now re-introduces Philip, ready for another extra encounter. He receives instructions from the angel of the Lord (also mentioned in 5:19-20) to go south to the desert road that ran from Jerusalem to Gaza (8:26). He does not seem to have been told what to expect to find there. Nevertheless, Philip obediently followed the instructions (8:27a). His mission was divinely driven. This should still be the case today. Human mission organizations and boards should not take over from the Lord of glory. On the road Philip met a traveller, an Ethiopian eunuch who had come to Jerusalem to worship and was now on his way home (8:27b) ... He was a God-fearer, that is, a Gentile with a strong commitment to the Jewish faith, but one who had not been circumcised and become a proselyte. He clearly sought any opportunity to read God's word, and so he was reading a scroll of Isaiah while sitting in his chariot (8:28).”⁴

“Luke described the man as an Ethiopian, yet the term does not describe the territory of modern Ethiopia on the Horn of Africa ... People in the Greco-Roman world thought Ethiopia was the ends of the earth. ... The eunuch possessed high social standing in the light of his role as treasurer of the kingdom. Because producing a scroll was expensive, his possessing an Isaiah scroll indicated his great personal wealth. He served Candace, a dynastic title for both the queen and the queen mother of Ethiopia. Acts recounts that God used supernatural means to bring together a non-apostle committed to obedience to Acts 1:8 and an individual from ‘the end of the earth.’ God used angelic direction (Acts 8:26), Spirit guidance (v. 29), and providential timing as Philip arrived as this high status, religious individual read the scroll of prophet Isaiah and the prophecy of one ‘pierced because of our rebellion,’ made ‘a guilt offering,’ and one who lived again because ‘he will prolong his days.’”⁵

Point 2: Faithful to Show Jesus Through the Scriptures (Acts 8:30-35)

“For it was necessary that he should ask, that he should desire it. Philip showed that he knew that the other man knew nothing, when he asks, ‘Do you understand what you are reading?’ At the same time he shows that great indeed is the treasure within. It speaks well of the eunuch that he paid no attention to outward appearance. He did not ask, ‘Who are you?’ He did not find fault with him or make false pretenses; he did not claim to know but confessed his ignorance. Therefore he learns. He shows his wound to the doctor. He saw at a glance that Philip both knows the matter and is willing to teach. Look how free he is from haughtiness! No splendor was presaged by his outward appearance. So desirous was he of learning and so attentive to the teachings that the saying, ‘He who seeks, finds,’ was fulfilled in him.”⁶

“Note that final phrase: ‘Philip began with that very passage of Scripture and told him the good news about Jesus.’ There is perhaps no better place in the Old Testament from which to preach Jesus. No doubt Philip took the man through all twelve verses of Isaiah 53, describing his royal lineage, the Incarnation, the vicarious atonement . . . I am sure Philip explained about the suffering and resurrected Messiah—and what he said was absolutely revolutionizing . . . Undoubtedly Philip quoted other Scriptures as well (Psalm 22; 34; 69; 118; Isaiah 42–44; Isaiah 49–50), and the two men examined them together. Only the angels know how long they rode in the chariot. But we know that the Ethiopian was convinced and marvelously converted! The principle here is clear: all of us are called to be in touch with the Spirit and with the gospel. All of us should be able to explain Christ from the Scriptures.”⁷

Point 3: Bold to Encourage Commitment to Christ (Acts 8:36-40)

“Finally the Ethiopian asks, ‘What would keep me from being baptized?’ (v. 36). As the chariot passes by a pool of water, the Ethiopian expresses his desire to identify with Jesus through baptism. He believes the gospel as explained to him by Philip. And Philip has the great privilege of baptizing a new believer, a new Christian brother, as a result of his faithfulness to the mission. Some people *will* repent and believe when they hear the gospel. In this story a double barrier gets broken—physical and racial barriers fall. A eunuch, who was also a black man, was received into full membership in the people of Jesus Christ. Though he never would’ve been able to become a full Jew, he could become a Christian! And so can everyone who calls on the name of the Lord (2:21,37-41). We don’t know much about what happened to this new convert after this scene, only that he journeyed on ‘rejoicing’ (v. 39). Church fathers, however, claim that he became a missionary to Ethiopia. And while their accounts can’t be proven, he surely went home and told the good news to others (cf. Ps. 68:31). After disappearing (v. 40; cf. Jesus in Luke 24:31), Philip continues preaching the gospel, working his way north, until he finally lands at Caesarea, where we read about him later in 21:8.”⁸

References

1. Sinclair B. Ferguson, *The Christian Life: A Doctrinal Introduction* (Carlisle, PA: The Banner of Truth Trust, 1981), 66.
2. John B. Polhill, *Acts*, vol. 26 in *The New American Commentary* (Nashville, TN: B&H, 2016), 1992.
3. Francis A. Schaeffer, *He Is There and He Is Not Silent*, in *The Francis A. Schaeffer Trilogy* (Wheaton, IL: Crossway, 1990), 350.
4. Paul John Isaak, “Acts of the Apostles,” in *Africa Bible Commentary*, gen. ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan, 2006), 1340-41.
5. Mark A. Rathel, “The Ethiopian Eunuch,” *Biblical Illustrator* (Winter 2017-18): 93.
6. Chrysostom, *Homilies on the Acts of the Apostles* 19, ed. Francis Martin, vol. 5, in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2014), 98 [Wordsearch].
7. R. Kent Hughes, *Acts: The Church Afire*, in *Preaching the Word* (Wheaton, IL: Crossway, 2008), 122 [Wordsearch].
8. Tony Merida, *Christ-Centered Exposition: Exalting Jesus in Acts* (Nashville, TN: B&H, 2017), 130 [Wordsearch].