

Pastor Darren  
June 28, 2026

דְּבִירֹת מִשְׁרָה לְקִמִּית יֹבֵדֵךְ  
מִעֲדָתָהּ הַמִּקְדָּה עַל הַבֵּיַן מִרְאִים  
לְכִין פֶּעַר חֲזִירֵי חֵד לֹוֹרִינִגָּת  
עַל מִדּוֹן לְבִידָת דְּזֹא הַפֶּסֶחַ יִנְשׁ  
אֲמִיירֵי יִדְרֵי אֲלֵי עֵבֶר

Acts 8:25-40



# The Radical Inclusion of the Gospel

How the Spirit's first cross-cultural mission reversed the oldest curses of the ancient world.

# Persecution pushes the church beyond its borders

## Saul's Persecution

Stephen is stoned as the first martyr of the Christian church, and Jewish leaders authorize severe persecution against believers in Jerusalem.

## The Gospel is forced outward

Believers scatter, bringing the message to the villages of Samaria.

*So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans. (Acts 8:25)*

# The Gospel advances according to a divine template

## The Remotest Part of the Earth

The ultimate target of God's global vision.

## Judea and Samaria

The current frontier. The Gospel is received by a marginalized people group, previously rejected by the Jews and barred from building or worshipping at the temple.

## Jerusalem

The origin point.

*But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. (Acts 1:8)*

# The Samaritan Revival: A Three-Fold Pathway

“There is always more of God to be had. He is infinite and inexhaustible.” ”

## Step 1: Salvation

**Mechanism:** Baptized **BY** the Holy Spirit into the Body of Christ.  
**Result:** Moved from death to life, darkness to light.

## Step 2: Water Baptism

**Mechanism:** Baptized in water **BY** another believer.  
**Result:** An outward declaration of the internal reality.

## Step 3: Spirit Baptism

**Mechanism:** Baptized **BY** Jesus in the Holy Spirit and fire.  
**Result:** Empowered for continued depth.

25 So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans. 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.)

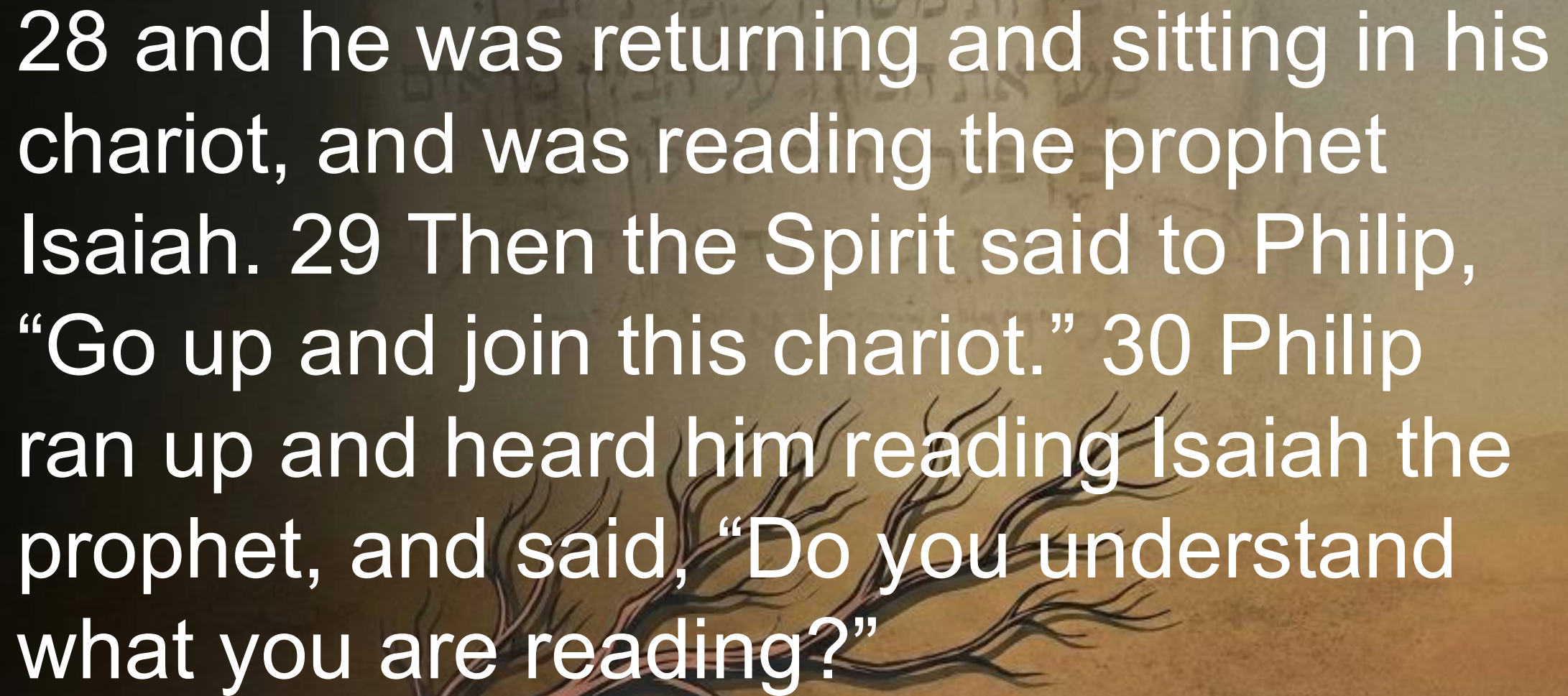
Acts 8:25–40

NASB95

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,

Acts 8:25–40

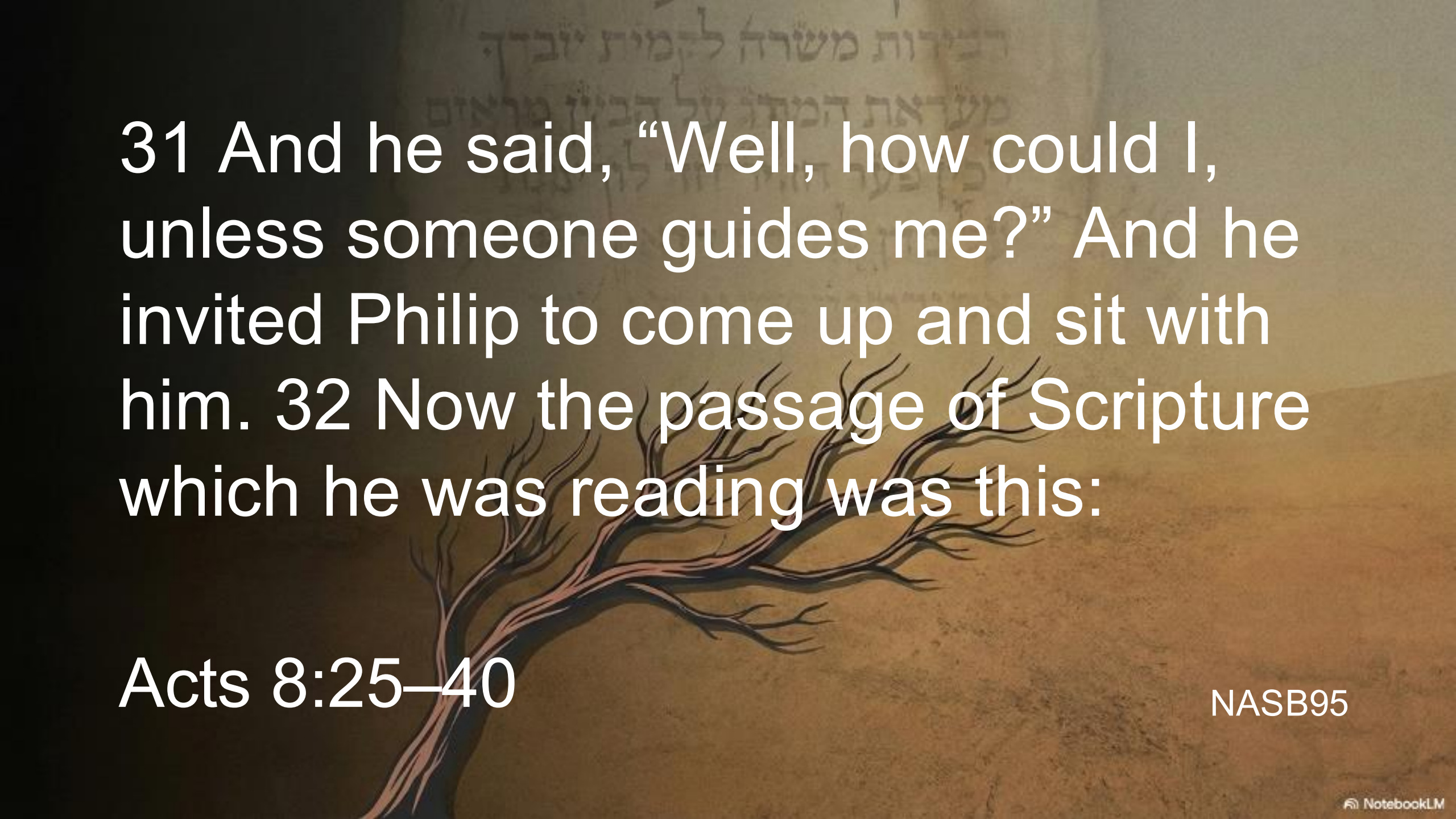
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28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 Then the Spirit said to Philip, “Go up and join this chariot.” 30 Philip ran up and heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?”

Acts 8:25–40

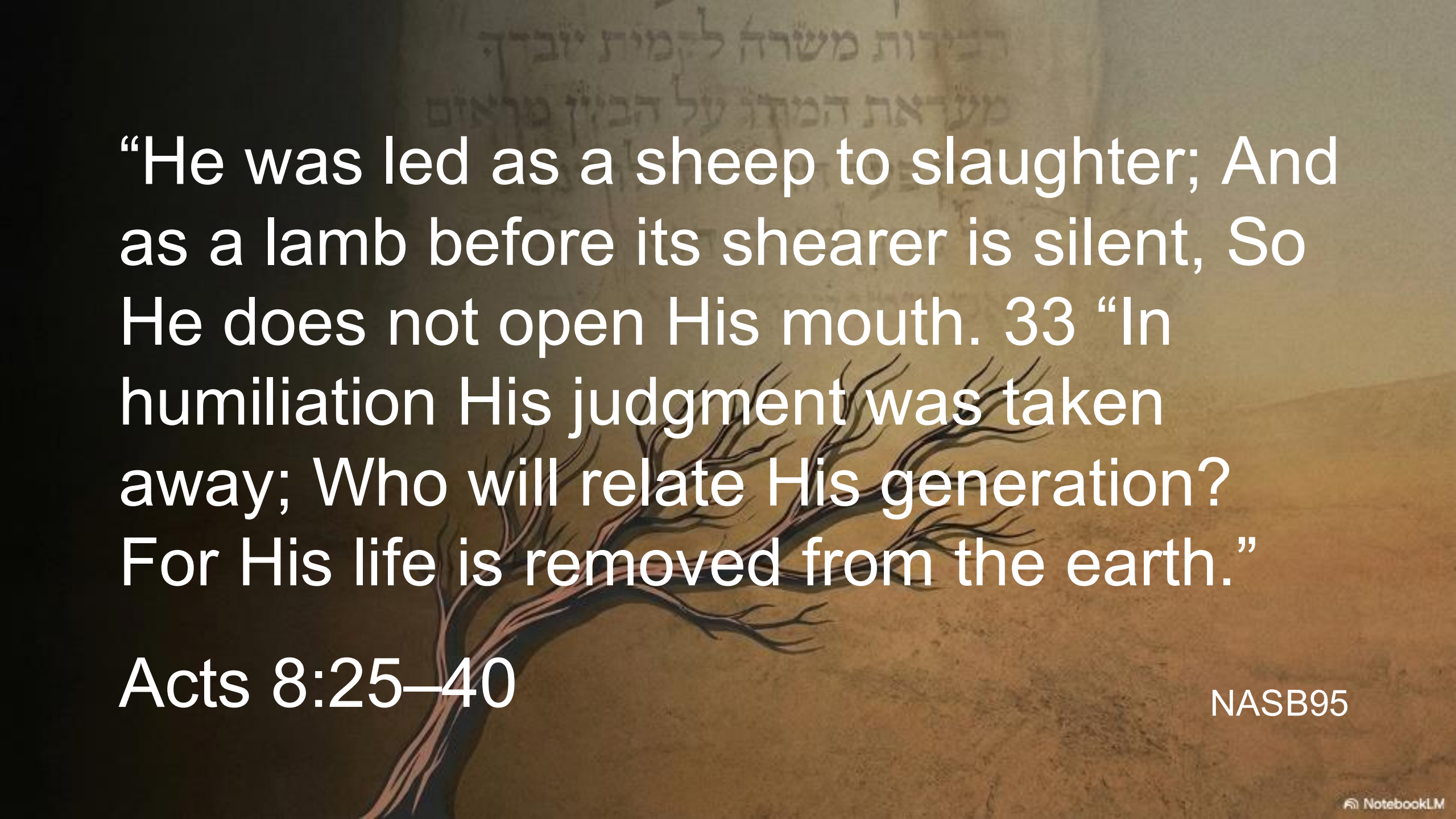
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The background features a stylized tree with a thick, dark trunk and many thin, dark branches extending across the frame. The tree is set against a textured, parchment-like background with faint, illegible Hebrew text. The overall color palette is warm, with shades of brown and tan.

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:

Acts 8:25–40

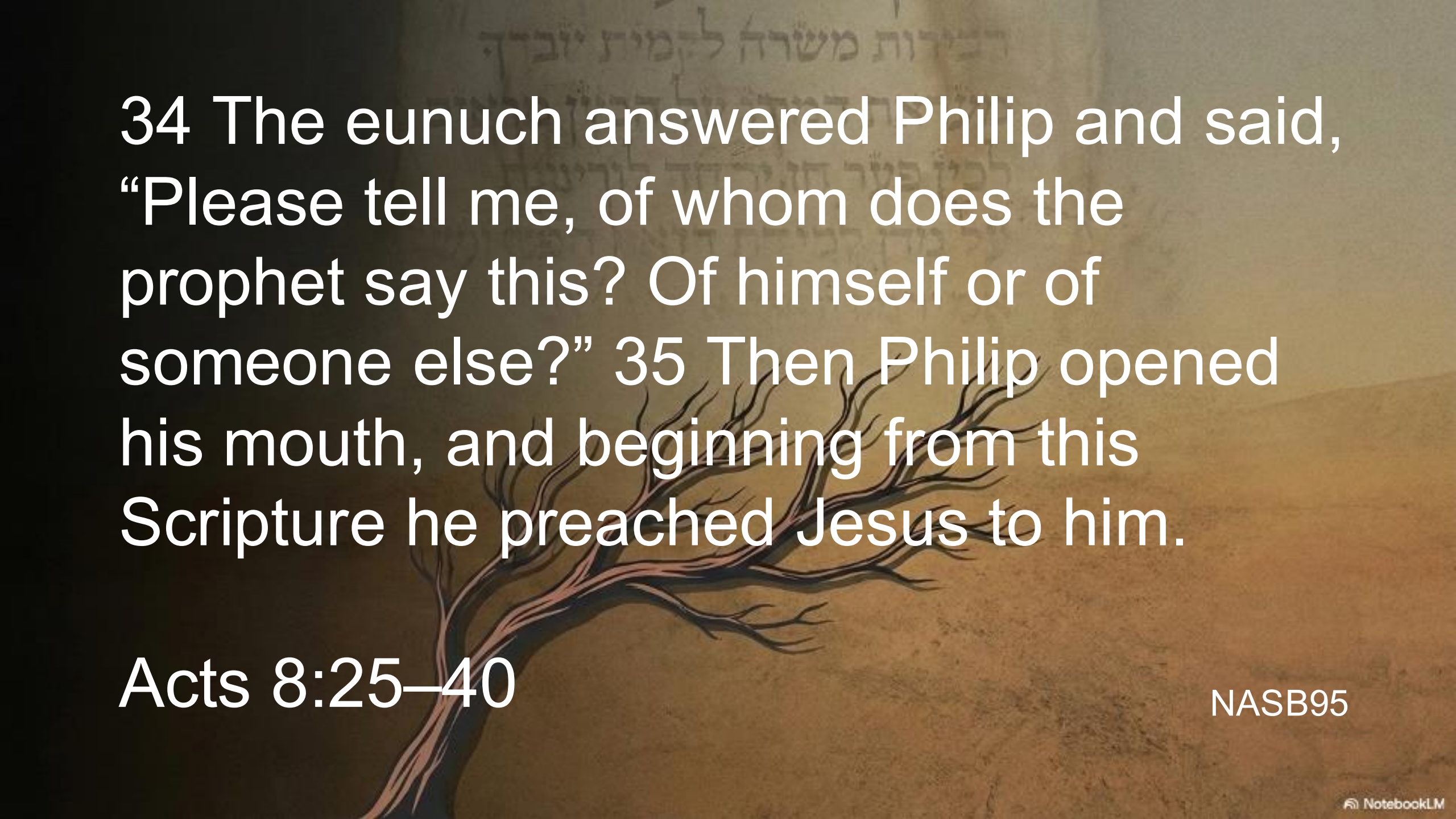
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The background features a textured, parchment-like surface with faint Hebrew text. A dark, gnarled tree trunk with many thin, bare branches extends from the bottom left towards the center. The text is white and reads: "He was led as a sheep to slaughter; 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."

“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.”

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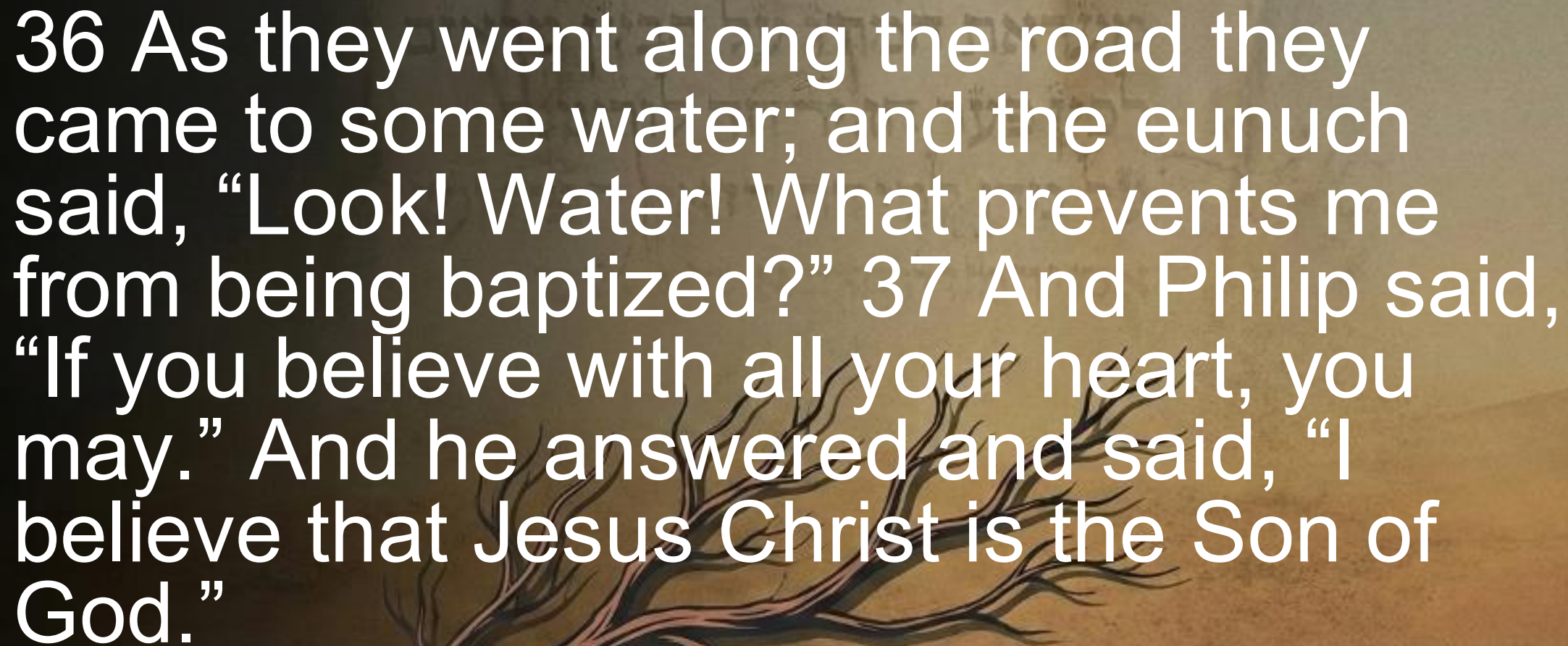
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The background features a stylized tree with a thick, gnarled trunk and many thin, dark branches extending across the frame. The tree is set against a textured, light brown background that resembles parchment or aged paper. At the top of the page, there is faint, handwritten Hebrew text in a cursive script, which appears to be a portion of the Bible passage being displayed.

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.

Acts 8:25–40

NASB95



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.”

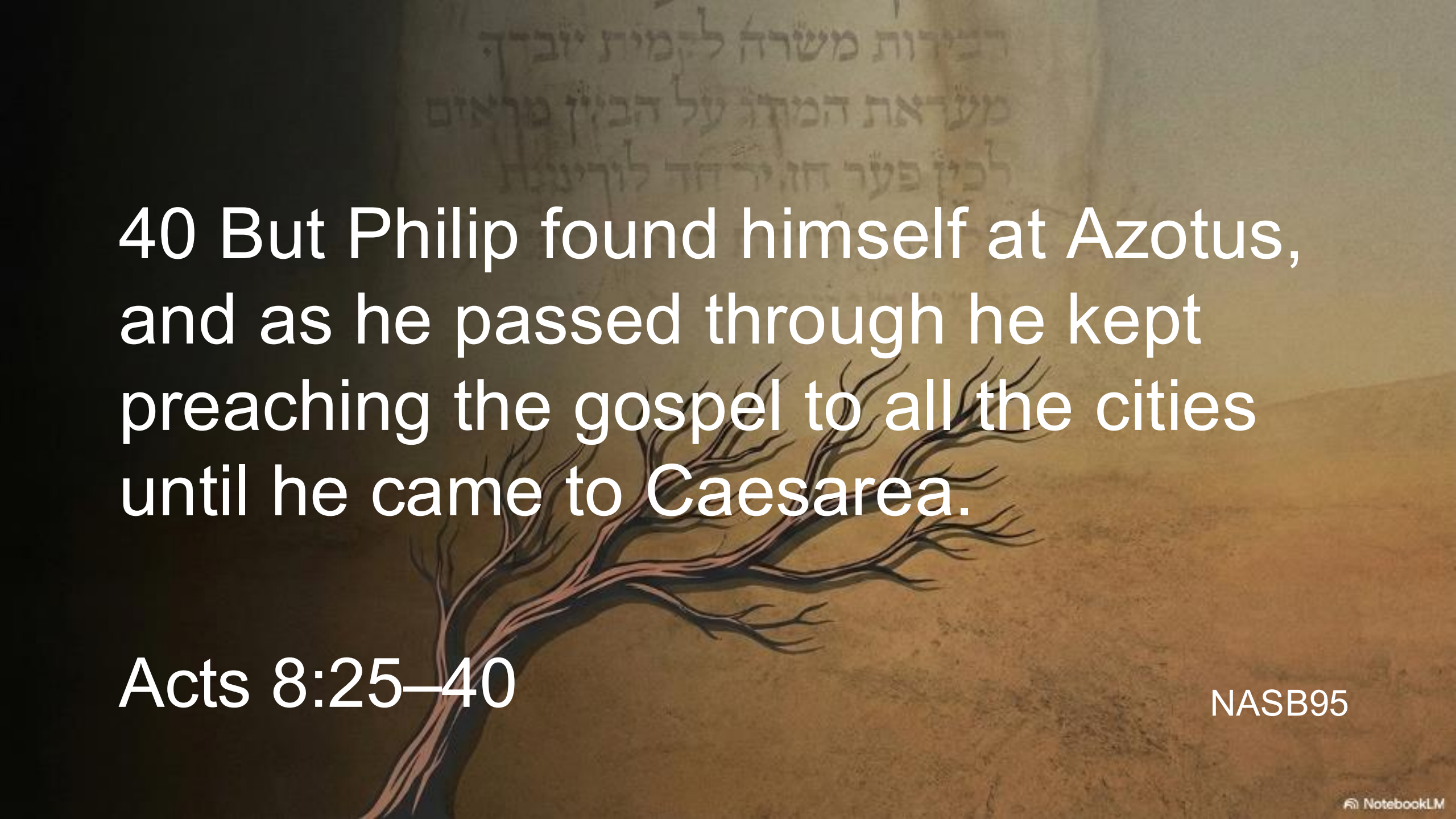
Acts 8:25–40

NASB95

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.

Acts 8:25–40

NASB95

The background features a parchment scroll with faint Hebrew text. The text includes the words 'רבידות משרה לקמית יזבדך' and 'מעראת המוקד על הביזן מראים לכין פער חגיר חד לוקיענת'. A stylized tree with a thick trunk and many thin, dark branches is positioned in the lower half of the image, extending from the left towards the center. The overall color palette is warm, with shades of brown and tan.

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.

Acts 8:25–40

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מִעֲדָתָהּ הַמִּזְבֵּחַ עַל הַבֵּינָיִן מִרְאִים  
לְכִיּוֹן פֶּעַר חֲזוּ יִרְחֹד לִוְרִינָתָהּ  
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Acts 8:25-40



# The Radical Inclusion of the Gospel

How the Spirit's first cross-cultural mission reversed the oldest curses of the ancient world.

# The Ethiopian Eunuch

## Dossier Attributes

**Status:** Foreigner (Outside the covenant people).

**Title:** Court Official and Treasurer to Candace (Title for the Queen of the Ethiopians).

**Disposition:** A genuine seeker of God, possessing the humility and wealth to own and read the scroll of Isaiah.

He is a man entrusted with all the royal treasure of an empire, yet he had traveled all the way to Jerusalem to worship only to find he was fundamentally excluded from the covenant community.

# The Eunuch's Reality: A Diagnostic Matrix of Devastation



## Physical Devastation

Castration halted testosterone production, causing radical biological shifts: taller stature with excess body fat, softer features, unnaturally long arms, weakened bones, muscle atrophy, shortened lifespan, and absolute infertility.



## Social Marginalization

In a world where identity and honor were tied entirely to lineage, he had none. No family legacy, no inheritance, an object of cultural pity, and highly vulnerable (a status usually forced upon slaves, not chosen).



## Psychological Trauma

A profound, permanent sense of visible shame and incompleteness. He was, by definition, a man without a future.

# A permanent legal barrier to the presence of God

The Ethiopian eunuch had traveled thousands of miles across deserts to seek the God of Israel. He possessed immense wealth and political power as the Queen's treasurer.

No one who is emasculated  
or has his male organ cut off  
shall enter the assembly of  
the Lord.  
(Deuteronomy 23:1)

Despite his wealth and his desire to worship, the Torah permanently and explicitly barred him from entering the covenant community.

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# Returning to the desert, searching the prophets

“Well, how could I understand, unless someone guides me?”

He is reading the Scriptures in the desert. He possesses the humility and curiosity to invite Philip, a stranger running alongside his chariot, to sit and explain the text.



## Jerusalem

The goal of his journey. The place of worship where he was denied access to the assembly.



## The Desert Road to Gaza

The long, slow journey home in an ox-drawn wagon. A man without a legacy, traveling through a barren wasteland.

# The ultimate divine setup

## The Suffering Servant (Isaiah 53)

A savior whose life was removed from the earth and whose generation was cut off—a figure who perfectly understood the Eunuch’s humiliation.

leads directly to...

## The Specific Promise (Isaiah 56:3-5)

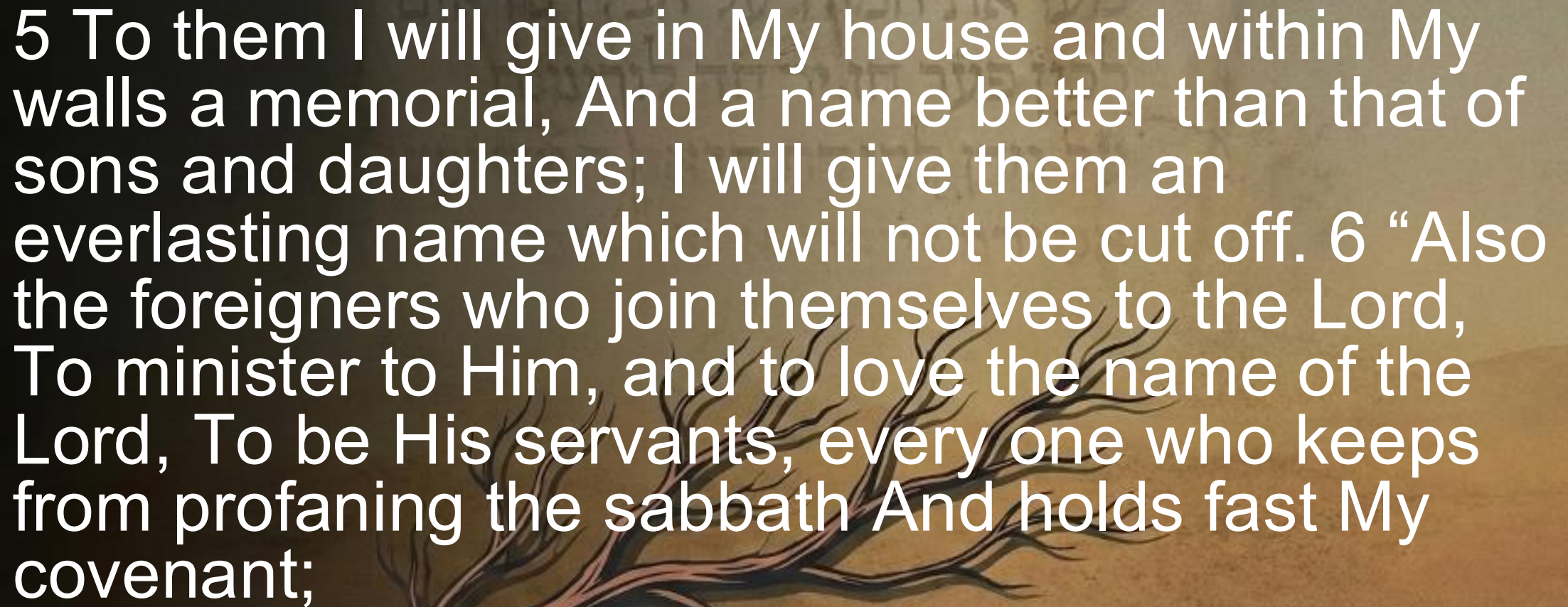
God’s explicit, prophetic guarantee to the most marginalized people in the ancient world.

Let not the foreigner say, ‘The Lord will surely separate me.’ Nor let the eunuch say, ‘Behold, I am a dry tree.’”

3 Let not the foreigner who has joined himself to the Lord say, “The Lord will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.” 4 For thus says the Lord, “To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant,

Isaiah 56:3–8

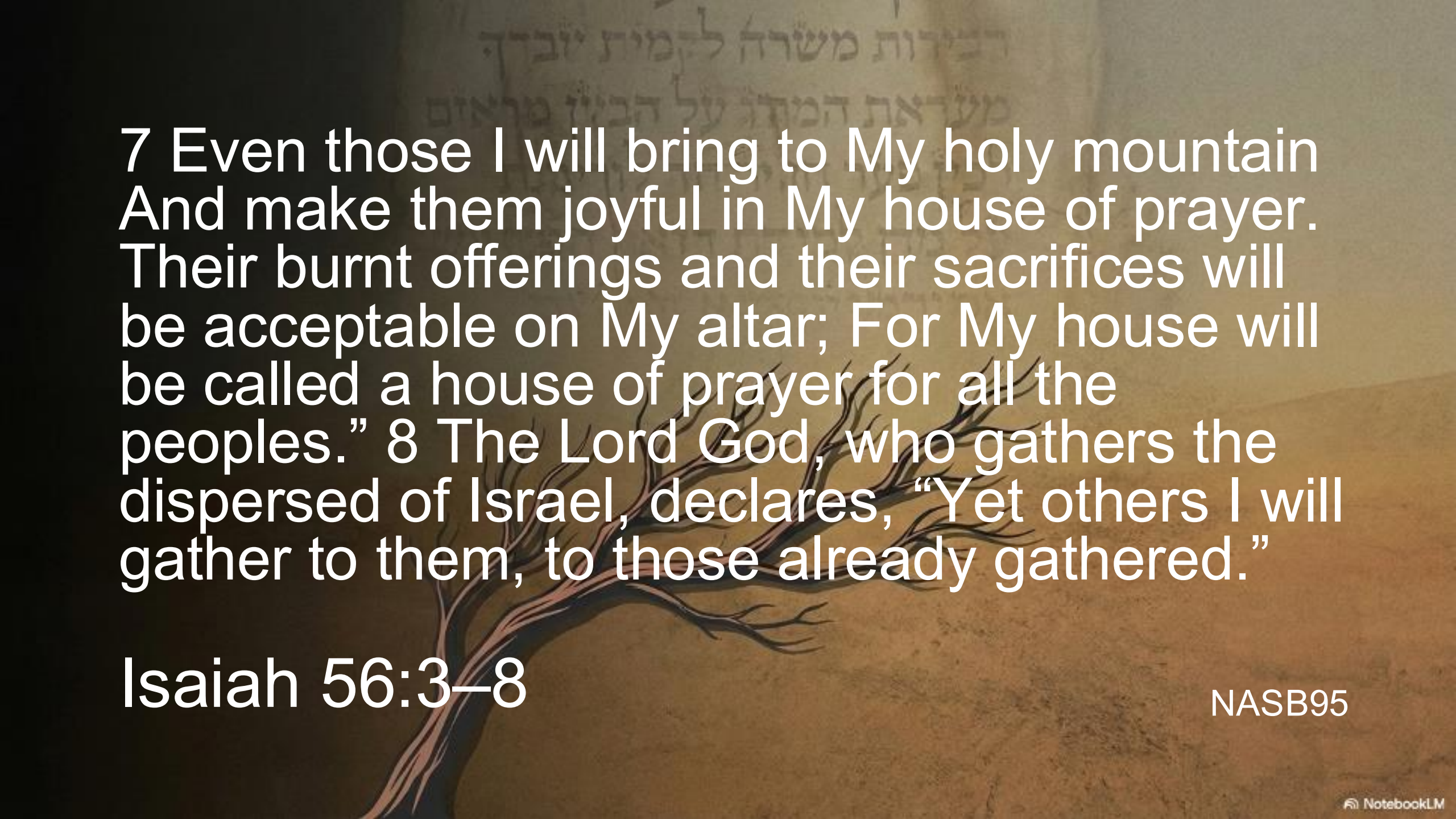
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5 To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. 6 “Also the foreigners who join themselves to the Lord, To minister to Him, and to love the name of the Lord, To be His servants, every one who keeps from profaning the sabbath And holds fast My covenant;

Isaiah 56:3–8

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The background features a stylized tree with a dark trunk and branches, set against a textured, light brown background. Faint Hebrew text is visible in the upper portion of the image, including the words 'בבית יזכיר' and 'מערבאת המדבר על הבינה מראים'.

7 Even those I will bring to My holy mountain  
And make them joyful in My house of prayer.  
Their burnt offerings and their sacrifices will  
be acceptable on My altar; For My house will  
be called a house of prayer for all the  
peoples.” 8 The Lord God, who gathers the  
dispersed of Israel, declares, “Yet others I will  
gather to them, to those already gathered.”

Isaiah 56:3–8

NASB95

# Preaching Jesus

## The Prophecy

The Suffering Servant of Isaiah 53—humiliated and left without an earthly generation.



## The Bridge

Philip starts at this exact scripture and preaches Jesus.

Christ's earthly life was brutally cut off and removed from the earth.



## The Fulfillment

Because Jesus was cut off, outsiders with no lineage can now be grafted into an eternal generation. Access is no longer based on physical perfection, but on the Messiah.



# The Gospel reverses every curse of the Law

<b>Dimension</b>	<b>The Law's Curse (Deut. 23:1)</b>	<b>The Prophetic Promise (Isa. 56:3-5)</b>	<b>The Gospel Reality (Acts 8)</b>
Access to God	Shall not enter the assembly	Within my walls a memorial	Welcomed and baptized into the Body of Christ
Lineage & Legacy	The "Dry Tree" (No reproduction)	A name better than sons and daughters	An everlasting name that will not be cut off
Psychological State	Humiliation and marginalization	I will make them joyful in my house	Went on his way rejoicing

## The Ancient Curse

Explicitly barred from the Assembly (Deut 23:1).

“I am a dry tree” / Absolute infertility.

A despised foreigner in enemy territory.

Profound shame and mourning.

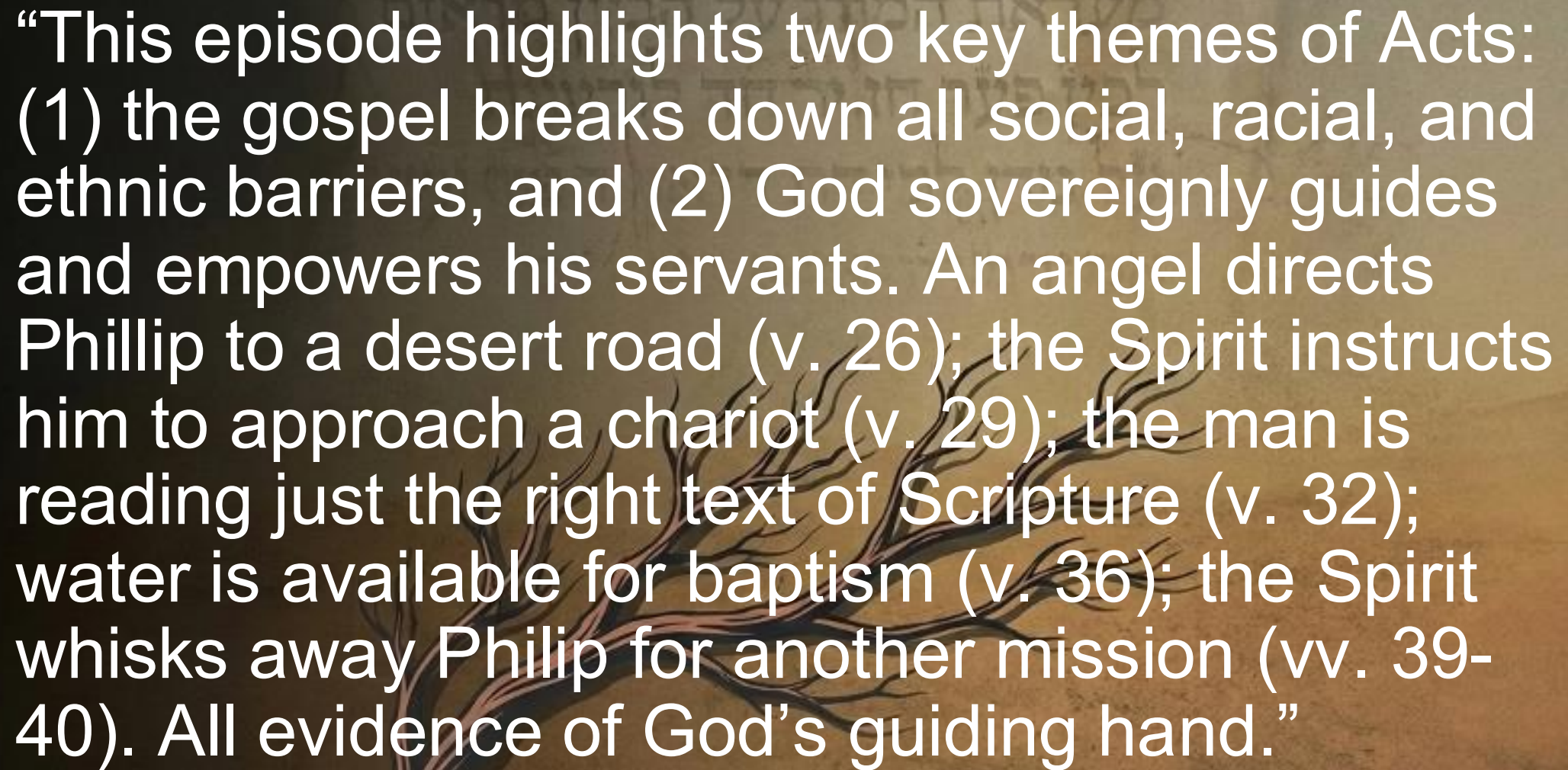
## The Gospel Provision

Baptized into the very Body of Christ.

Granted a memorial and an “everlasting name better than sons and daughters.”

Welcomed, gathered, and brought to God’s Holy Mountain.

Made “joyful in My house of prayer.”



“This episode highlights two key themes of Acts: (1) the gospel breaks down all social, racial, and ethnic barriers, and (2) God sovereignly guides and empowers his servants. An angel directs Phillip to a desert road (v. 26); the Spirit instructs him to approach a chariot (v. 29); the man is reading just the right text of Scripture (v. 32); water is available for baptism (v. 36); the Spirit whisks away Philip for another mission (vv. 39-40). All evidence of God’s guiding hand.”

- Biblical Theology Study Bible

# Sovereignty orchestrates an impossible meeting



# *The physical dividing line of radical inclusion*

**REJOICING • ACCEPTANCE •  
EVERLASTING NAME • INCLUSION**

Look! Water! What prevents me from being baptized?

**SHAME • EXCLUSION •  
DRY TREE • REJECTED**

Philip and the eunuch both went down into the last watering hole available before the desert. Norm  
Philitip and the eunuch both went down into the last watering hole available before the desert.  
When he came up out of the water, Philip was snatched away, but the eunuch went on his way rejoicing.