[26] And a messenger of the Lord spoke to Philip saying, "Arise and go down south upon the road which goes down from Jerusalem unto Gaza." This is wilderness. [27] And arising, he went. And behold, an Ethiopian man, a eunuch, a ruler[1] of Candace, the queen of Ethiopians, who was over all of her treasury, who worshipping had come to Jerusalem [28] and was returning. And sitting upon his chariot, and[2] he was reading the prophet Isaiah. [29] And the spirit said to Philip, "Go and join this chariot." [30] And Philip running, heard him reading the prophet Isaiah, and said, "Do you indeed know what you are reading?" [31] And he said, "For how can I, since there is not someone leading me?" And he urged Philip coming up to sit with him. [32] And the passage of the scripture that he was reading was this: "As a sheep lead to slaughter and as a lamb before his shearer is silent, so he did not open his mouth.[3] [33] In his humiliation his justice was taken away,[4] and who will declare his generation? For his life is taken away[5] from the earth."[6] [34] And the eunuch answering said to Philip, "I ask you, about whom is the prophet saying this? About himself, or about some other?" [35] And Philip opening his mouth and beginning from this scripture, preached good news to him, the Joshua. [36] And as they were going down the road, they came upon some water. And the eunuch said, "Behold, water. What forbids me to be immersed?" [37][7] And Philip said, "If you believe from the whole heart, it is lawful."[8] And answering he said, "I believe the son of the God to be the Joshua Christ." [38] And he ordered the chariot to stand. And they both went down into the water, the Philip and the eunuch, and he immersed him. [39] And when they came out of the water, spirit of the Lord snatched[9] the Philip, and the eunuch did not see him any longer; for[10] he went his way rejoicing. [40] And Philip was found in Ashdod.[11] And going through, he was preaching good news in all the cities, until he came to Caesarea.

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1 δυνάστης (dunastês) - "ruler" - used also only for "rulers" in Luke 1:52 & the "only ruler" μόνος δυνάστης (monos dunastês) in 1 Timothy 6:15 (KJV, NKJV "only Potentate"). Related noun δύναμις (dunamis) = "power" e.g. Acts 8:10.

2 καὶ (kai) - "and" - MT & CT, not found in RT.

3 See Isaiah 42:1-2. In response to the accusations of the chief priests, "He answered nothing" (Matthew 27:12-14; Mark 15:3-5). Before Herod He was completely silent (Luke 23:8-11). He did talk some with Pilate (John 18:33-19:11), but when asked, "Where are you from?" He gave him no answer (John 19:9).

4 John 18:37-19:8 ("more afraid," see Matthew 27:19) – 19:8-16

5 Isaiah 52:13-53:12; Daniel 9:26 לֹו וְאֵין מָשִׁיחַ יִכָּרֵת [yikkârêt mâshiyach ve'êyn lo] "Messiah shall be cut off, and not for Himself" - "cut off" יִכָּרֵת (yikkârêt) is used for literally, "cut off" (e.g. Exodus 4:25 "cut off the foreskin"), but it is often used for "killed," e.g. same exact Hebrew word (as in Daniel 9:26) in Genesis 9:11 ("cut off" = killed); Leviticus 17:14; same root word as in e.g. Ezekiel 29:8 ("cut off from you man and beast" = kill); 14:8, 13, 17, 19, 21; 17:17; 21:3-4(H8-9); 25:7, 13, 16; 30:15; etc.. For His death, see also Psalm 22:16; 34:20/John 19:34-36; Zechariah 12:10/John 19:34-37.

6 This passage is found in Isaiah 53:7-8. Acts records, "In his humiliation his judgment was taken away." This follows the LXX and not the Hebrew. The Hebrew reads, "He was taken from prison and from judgment." The wording in Acts is very nearly identical with the LXX. Yet, Acts does not follow the LXX word for word. Acts adds two to four Greek words, depending on the Greek manuscript, that are non-existent in the LXX (αυτον [auton], αυτου [autou] 2x, and δε [de], all four are in the Majority and Received Texts).

7 This verse is in the RT, but not in the MT or CT. Such is the case also with Luke 17:36 & Acts 15:34.

8 ἔξεστιν (exestin) - "it is lawful" present active indicative 3rd person - same exact word as in e.g. John 18:31 ("it is . . . lawful"); Luke 20:22 ("Is it lawful"); Mark 10:2 ("Is it lawful").

9 ἥρπασεν (hêrpasen) - "snatched" - found also in Matthew 11:12 ("take . . . by force"); 13:19 (wicked one "snatches away"); John 6:15 ("take . . . by force"); 10:12 (wolf "catches"), 28-29 ("snatch"); Acts 23:10 ("take . . . by force"); 2 Corinthians 12:2, 4 ("caught up"); 1 Thessalonians 4:17 ("caught up"); Jude 1:23 ("pulling" out of fire); Revelation 12:5 ("caught up").

10 γὰρ (gar) - "for" - usually translated "for" or "because"

11 Ἄζωτον (Azôton) – "Ashdod" - KJV, NKJV, NAS "Azotus" - only found here in NT. In the OT LXX Ἄζωτον (Azôton) is "Ashdod" אַשְׁדֹּוד ('ashdod) e.g. in 1 Samuel 5:1, 6; Isaiah 20:1(2x); Amos 8:1; Zephaniah 2:4; 9:6. LXX also has Ασεδωθ (Asedôth) for "Ashdod" אַשְׁדֹּוד ('ashdod) in Joshua 11:22 and Ασδωδ (Asdôd) in Johsua 15:46.