



A Divine Appointment

Acts 8:26-40

1. Meeting (verses 26-27)
2. Reading (verses 28-33)
3. Preaching (verses 34-35)
4. Believing (verses 36-38)
5. Leaving (verses 39-40)

One of my most favorite stories in all of the Bible is the story of Jesus appearing to the two disciples on the road to Emmaus. It's found in Luke, chapter 24. Luke tells us of these two dejected disciples walking along the road. They are walking slowly, because of their confusion. If you aren't familiar with the story, it takes place three days after the resurrection of Jesus from the dead. The two disciples were like disappointed fans, whose team had just lost the championship game. They had such high hopes. But now, these hopes were dashed. Only, their hope wasn't in a team. It was in their leader.

For several years, they had followed Jesus of Nazareth, with the hopes that he was the Messiah, who would deliver the nation of Israel from the tyranny of Rome. They had all of these plans! Jesus would come and gather all the masses of Israel to his side. and the Romans would simply be out-numbered. The political sway of the day would be too much for them. And Israel would be free, once again. And close followers of Jesus would have prime seats in his kingdom. They would serve as key members of his cabinet. Able to make powerful decisions that affected many for the good of Israel. Gone would be the days of high taxes being paid to Caesar. Instead, the laws of Moses could be re-introduced. And Israel would become a theocracy once again, ready and prepared for bright and glorious days!

Many of the followers of Jesus had such high expectations and dreams, but all of that came to a crash, when Jesus was killed in Jerusalem. Actually, he was crucified as a criminal. And here it was, three days later. There were rumors of the fact that Jesus had predicted his rise from the dead. Few really believed this. They thought it was a fanciful thought. However, some women who followed Jesus went to the tomb to prepare it for burial. And they found no body. But they encountered some angels who said that Jesus was alive. The told the other disciples about it. When others went to check it out, their story was true. they too found the tomb empty, though they saw no angels.

It caused great confusion for these two walking along the road to Emmaus. They felt like they were in a fog. Just confused as to how it all fit together. As they walked along the road, surely they talked about these things. but then, again, perhaps they each were quiet. Then, they came upon a man, walking the same way as they were. They engaged in discussion with this man, who seemed ignorant of all that had come to pass. So, the two disciples explained to him all that had happened. They were followers of Jesus. They had high political hopes for him. But all seemed to fall apart. But now, there were rumors of his resurrection!

They expected this man to be in awe and wonder with them. But that's not what happened. Instead, this man rebuked them, saying, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" (Luke 24:25-26). Then, this man began to give them a little Bible study, "Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning [the Messiah]" (Luke 24:27). As he finished his little lesson, they arrived at their destination in Emmaus. These disciples invited the man in. It was there that this man, at the table took the bread, blessed it. and gave it to them all. I wouldn't be surprised at all if this man said, "This is my body, broken for you, eat it in remembrance of me" And their eyes were opened, and they recognized that this man they had encountered by the side of the road was Jesus, risen from the dead. just as the women had told them!

Then, as Luke 24:31 says, "He vanished from their sight." At that moment, the disciples returned with joy to Jerusalem to report everything to the disciples! It's a great story, filled with drama, and confusion, and enlightenment. and resolution. Ultimately, it's a story about Jesus. His resurrection, and his power to save.

Now, as we come to the book of Acts this morning, we encounter a similar story. We encounter some travelers along the road. One of those travelers is a confused man, confused at what he had just experienced in Jerusalem. We will find another man join the travelers. We will hear a Bible lesson, explaining the sufferings of Jesus from the Old Testament. We will see faith. We will see people leaving the encounter with great joy in their hearts. And we will see a mysterious exit from the scene.

We see all of these things in the story of the Ethiopian Eunuch. The story is told in Acts, chapter 8 and verses 26-40. My message this morning is entitled, "A Divine Appointment," because that's what we see in this passage. Listen for the Divine Appointment in the passage Acts 8:26-40.

Acts 8:26-40

Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, "Go over and join this chariot." So

Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him.

Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

Indeed, this is a "divine appointment." We see the Lord divinely orchestrating an appointment between two individuals for the purpose of evangelism. We see this today, when neighbors are outside and happen to meet together for a talk over the fence. This is no accident. This is a divine appointment. We see this today, when old friends happen to see each other at a store. They say, "Hey! Let's get lunch sometime." This is no accident. This is a divine appointment. We see this today, when a co-worker shows interest in Jesus. and you arrange to have coffee after work. This is no accident. This is a divine appointment. This is what we see in our text this morning. We see a "Diving Appointment," between a zealous evangelist, and a seeker for God. My first point is this:

1. Meeting (verses 26-27)

In verses 26 and 27, we see the Lord arranging the meeting.

Acts 8:26

Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza."

We have seen Philip before. He is one of the seven men appointed by the apostles to help the widows in their daily distribution of food (Acts 6:1-6) He was a man of good reputation, full of the Holy Spirit. full of wisdom. He had an evangelistic heart. We saw his heart last week in Acts, chapter 8, as he was preaching the gospel in Samaria. It says in verse 5 that Acts 8:5 Philip went down to the city of Samaria and proclaimed to them the Christ. Philip told them of the life of Jesus, that he walked blamelessly all his day, that he went about doing good and healing all who were sick. Yet, the religious leaders hated Jesus, because they were envious of his following. So they put him to death on a cross. but his death was a sacrificial death for our sins. the Scriptures tell us so. Then, Jesus was buried. But he raised on the third day, to demonstrate that he conquered death. and that everything he said was true! Then, Jesus ascended into heaven. He is now seated at the right hand of God, to come back someday to judge the world! So, you need to repent and believe in Christ! And in Samaria, many were believing in Jesus (Acts 8:12). as revival broke out in the city.

Now, Philip could have stayed in Samaria and had quite a ministry. But God called him away. God called him "go toward the south to the road that goes down from Jerusalem to Gaza" (verse 26). Now, if you remember, Samaria is to the north of Jerusalem. And Gaza, as it mentions here is to the south. This is the same Gaza that has been in the news recently. There has been a conflict between the Palestinians, who live in Gaza today. And the Israelis, who live in the same Israel where Philip was. There is a dispute over property in East Jerusalem, and the Arabs who live in Gaza have protested by firing rockets into Israel. Israel has retaliated by bombing sites in Gaza.

In verse 26, we see a description of the road.

Acts 8:26

This is a desert place.

That's very true. Once you get south of Jerusalem, it turns hot and dry. I love Philip's obedience in verse 27.

Acts 8:27

And he rose and went.

Oh, that such might be said of us! That when God calls us, we go. We don't delay. We don't make excuses. We don't find a better plan. We don't say, as they did in the parable that Jesus told, "I cannot come to the banquet! Don't bother me now! I have married a wife, I have bought me a cow! I cannot come to the banquet!" (see Luke 14:15-24). No, but that God would give us a heart to go!

And I love here how Philip didn't know all of the details. He didn't know what he was going to encounter along the road. But God had a plan. God has a plan that Philip, the evangelist, would meet up with the Ethiopian Eunuch, who we hear about for the first time in verse 27,

Acts 8:27

And [Philip] rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship

This Eunuch, whose name we don't know. was from Ethiopia. That means he was certainly a black man. He was employed as a "court official" of Candace, the queen of the Ethiopians. "Candace" wasn't here name, rather, it was the title of the queen, like "Pharaoh" was the title of the ruler of the Egyptians. He was a eunuch, that is, he was castrated, so that he could serve with the women without the sexual temptation. It appears as if he was a trusted and respectable man, he was in charge of the treasure of the queen. You only give that

responsibility to a trusted man. Further, it appears as if this man had some means, because he was able to travel from Ethiopia to Jerusalem, that's hundreds of miles from his home. In those days, this was no small adventure. It was probably a trip that would take some months to complete.

Now, we don't know the background of his journey. But we do know the purpose of his journey. We only read at the end of verse 27, that "he had come to Jerusalem to worship." This is amazing! Ethiopia wasn't exactly a godly place to live. Like all the nations around, those in Ethiopia worshiped idols of some form or another. But somehow, and in some way, the message of the Old Testament had reached him in Ethiopia. And he was making a pilgrimage to Jerusalem to worship the God of Israel! Think about the timing of his trip. He came shortly after Jesus had been crucified and raised from the dead. Now, when I say "shortly," I don't mean just a few days afterwards, nor a few months, but probably, it was a few years after the event.

Now think about what he saw in Jerusalem. Certainly, he saw the temple and the priests and the sacrifices and the Pharisees and the Sadducees. He saw everything that he was expecting to see. Now, of course, being a foreigner, and a Eunuch, he was not able to come and actually enter the temple. But he could see it from afar. And I'm sure that his heart was warmed to see the worship of the true God.

However, there was something in Jerusalem that he wasn't expecting to see. It was the church. Not church buildings, but the vibrant community of followers of Jesus, who were loving one another, and serving one another, and sharing all things with one another. Certainly, he heard their message, because the message of the resurrection was filling Jerusalem (Acts 4:28). That Jesus, the Messiah, had come to Israel. That he was crucified, but risen from the dead, and now he awaits in heaven, to return as ruler and judge of the world! This Eunuch was not expecting to see these things. He was expecting only to see the Jewish worship. But surely, such things were causing a stir in his soul. I say this because we catch a glimpse of his return trip in verse 28.

Acts 8:28

and was returning, seated in his chariot, and he was reading the prophet Isaiah.

This leads us into my second point.

2. Reading (verses 28-33)

This is what the Eunuch was doing. He was reading. He was reading from the prophet Isaiah. The fact that he was reading at all was amazing, because Isaiah was written in Hebrew, not exactly the language spoken in his home country. It shows his devotion to learning about the LORD, that he had been studying the Hebrew language, so that he could read the Old Testament.

Full of his experience in Jerusalem, this Eunuch was taking in the wonders of the prophet Isaiah. Now, I'm not sure exactly why he was reading from Isaiah. It may have been a devotional exercise of worship. But I would suspect that it had to do more with his encounter with the early Christians. I say this because of what he was reading. He was reading about the prophecies of the Messiah, which we will see in verse 32 in a few moments.

But let's catch up there with verses 29-31. In verse 29, again, we see the Lord's intervention in this meeting of these two individuals.

Acts 8:29

And the Spirit said to Philip, "Go over and join this chariot."

This is the Lord directing the steps of Philip. He had told him to go south on the road to Gaza in verse 26. And now, the Lord is telling him to join the chariot, where the Ethiopian is seated. And again, we see Philip's heart of obedience in verse 30.

Acts 8:30

So Philip ran to him.

When Philip understands his final destination. He runs to meet up with this man in the chariot. And as Philip comes near the chariot, he ...

Acts 8:30

... heard him reading Isaiah the prophet.

This might sound strange to us. In our day and age, we don't normally read out loud for others to hear what we are reading. Think about it. When you see people waiting in line at the store and on their phone, they are reading quietly, aren't they? It would be strange (and chaotic) to hear people reading their phones out loud. Yet, this was the practice of the ancient world. When people read anything, they read it out loud. Augustine tells of his amazement at the practice of Ambrose, his teacher, who read silently in his room.^{[\[1\]](#)}

Philip's Bible knowledge was good enough that he could hear a few verses being read, and know instantly from where they came. When Philip heard this passage, he knew that it was from Isaiah. And he also discerned the confusion of the eunuch and the difficulty of the passage. And so, he asked him, ...

Acts 8:30

"Do you understand what you are reading?"

This might be a great evangelistic question to ask others. You could ask others, "Do you ever read the Bible? Do you understand what you have read?" Perhaps you will get a response like the Eunuch, who said to Philip, ...

Acts 8:31

"How can I, unless someone guides me?" And he invited Philip to come up and sit with him.

Here's an open invitation for Philip. And so, he came and sat with him in the chariot.

Acts 8:32

Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

This is a rich passage of Scripture. It comes from Isaiah 53, verses 7 and 8. It's right in the heart of the passage about the suffering servant. 700 years before the coming of Jesus, it predicts his death. it predicts what kind of death he would suffer. an unjust death as a substitute for us.

Like I said earlier, I don't believe that it is any accident that this man was reading from this passage. Having come to Jerusalem to worship the Lord, only to encounter those who say that the Messiah had come. Yet, the Messiah was different than what the eunuch was expecting. Certainly, along with all of the Jews, like those on the road to Emmaus, he was expecting the Jewish Messiah to be a political figure, who would lead a military rebellion against Rome, and set the Jews free, once and for all. But this eunuch heard these Christians preach about the death of Jesus as prophesied in the Scriptures. They said, "Christ died for our sins according to the Scriptures." They said, "Christ was buried, and raised on the third day according to the Scriptures" (1 Corinthians 15:3-4).

Certainly, one of the passages of Scriptures that he heard was right here in Isaiah 53. And so, going home, he was checking it out on his own. to understand if what he heard the followers of Jesus say in Jerusalem was, in fact, from the Scriptures or not.

Then, the eunuch asked the great question.

Acts 8:34

And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?"

This was the invitation that Philip was waiting for. Philip took the opportunity to answer the question.

Acts 8:35

Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.

This is our third point. We have seen the "Meeting" (verses 26-27). We have seen the "Reading" (verses 28-33). And now, we come to the ...

3. Preaching (verses 34-35)

The invitation to preach is in verse 34. The preaching comes in verse 35.

In fact, this is how many versions translate verse 35. The King James Version translates it this way, "Philip opened his mouth, and began at the same scripture, and *preached* unto him Jesus." The New American Standard Bible translates this verse, "Then Philip opened his mouth, and beginning from this Scripture he *preached* Jesus to him."

That's because this word translated, "told him the good news" is the word often used for "preaching." It is *euangelizo*. The prefix "eu" means "good" (like a eulogy, "a good word"). The heart of this word, "angelizo" means "message" like "angel." This is a "good message." This is "good news." The act of telling it is "preaching."

We have seen this word in Acts already. "And every day, in the temple and from house to house, they did not cease teaching and preaching (euangelizo) that the Christ is Jesus" (Acts 5:42). "Now those who were scattered went about preaching (euangelizo) the word" (Acts 8:4). "They believed Philip as he preached (euangelizo) good news about the kingdom of God" (Acts 8:12).

Now, obviously, what Philip did with this eunuch was different than what he did in Samaria. He didn't sit in the chariot and raise his voice as if speaking to hundreds of people. No, it was conversation. But it was no less preaching. So, if you are telling others about the good news of Jesus to crowds, or to individuals, it still falls under the category of preaching.

You all can do this.

I was talking to an old friend recently. He told me of the trip that he took last summer to Yellowstone. He told me of the experience that he had with the pit toilets in the park. Because of COVID, the services at the park were lacking, as employees were ordered to stay home and not come to work. Part of that is lack of attention to the pit toilets in the national parks. My friend told me of how he came to a pit toilet and realized that there was no toilet paper. So, he went to his car and asked his wife if they had any toilet paper. She said, "No." He said, "Well, do you have anything that would work?" She said, "I have some paper towels." He said, "That will work."

So, he took the paper towels from the car to the pit toilets, where people were waiting in line. He raised his voice and said, "Excuse me! Ladies and gentlemen! May I have your attention please? I have an announcement to make. I was here a few moments ago, and I noticed that there isn't any toilet paper in these pit toilets. I have something that you need. I don't have any toilet paper with me. But I do have a roll of paper towels, that my wife and I are donating to be used here in these toilets. You are going to need them. But there is something else that you need far greater than these paper towels. You need to have your sins forgiven through Jesus Christ. I have a few tracts here in my pocket that I would be willing to give to anyone interested in knowing how they can have a personal relationship with Jesus, and enjoy eternal life with him. All you need to do is ask me."

My friend then told me that everyone was thankful for his act of kindness that day. And that he had 5 tracts in his pocket. And that five people

asked him for a tract. That's what Philip did in Samaria, when he was preaching to the crowds. You can do this as well. My friend is not a pastor. He has a love for Jesus, and a heart to share his message with the world. that's why he had some tracts in his pocket. and that's why he was ready to speak to the crowd of people around the toilets, and he was bold enough to make his point.

But here in the chariot, Philip's approach was different. He didn't have to raise his voice. He didn't have to shout. He simply had to read the Scriptures and explain them to this eunuch. You can do this as well. It just takes some time for you to be reading the Bible for yourself, understanding it for yourself, and having the boldness to open your mouth to those who are interested.

Acts 8:35

Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.

So let's go to this Scripture. Isaiah 53, and explain it. I want to model how you might "preach" this passage to someone in a coffee shop or in a car or on your front porch. Simply read it and explain what it means as you go along.

Isaiah 53:1-3

Who has believed what he has heard from us?
And to whom has the arm of the Lord been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
and no beauty that we should desire him.
He was despised and rejected by men,
a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

These words perfectly describe Jesus. Although he was the Messiah, few believed him. This is exactly what Isaiah had prophesied. Further, his appearance wasn't so spectacular that people saw him and knew that something was different about him. No, the appearance of Jesus was like any other man. But he was despised and rejected. The religious leaders hated him.

Isaiah 53:4

Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

This describes what Jesus did in his life. He had compassion upon the poor and downtrodden. He sympathized with the lowly. Yet, he was not esteemed by the religious leaders. Instead, Jesus was afflicted by dying on the cross.

Isaiah 53:5-6

But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.
All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.

These words show us what happened upon the cross. Yes, Jesus died. But he died in our place as our substitute. He was pierced *for* our transgressions. He was crushed *for* our iniquities. The LORD laid our iniquities upon him! This is the message of the cross. He did for us in our place.

Isaiah 53:7

He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

Isaiah even describes the manner of Jesus in his death. He didn't protest or argue against what was happening to him. He willingly took it and was quiet through it all.

Isaiah 53:8-9

By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?
And they made his grave with the wicked
and with a rich man in his death,

although he had done no violence,
and there was no deceit in his mouth.

These verses speak about his death. He died for our transgressions. It's also amazing at how accurate these verses are in describing the death of Jesus. He was buried in the tomb of Joseph of Arimathea, a rich man. Further, he died as an innocent man. He wasn't a man of violence. He wasn't a liar. Yet, he was put to death. But it's not as if this was a plan outside of God's control.

Isaiah 53:10

10 Yet it was the will of the LORD to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

It was God's will that the Messiah be crushed and killed. Yet, he shall live. He shall live to see his followers. This has a veiled reference to the resurrection, as the Messiah will "see his offspring."

Isaiah 53:11-12

Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.
Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

God is the one who makes us righteous through Jesus, who bears our iniquities. Will you believe in him?

We come now to our fourth point:

4. Believing (verses 36-38)

Acts 8:36

And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?"

This is the significance of the little phrase in verse 26, "This is a desert place." Water was not in abundance. But the eunuch saw some water, and was eager to be baptized. because, he was believing in the message that Philip was preaching to him.

Now, at this point in your Bible, you might recognize that verse 37 is missing. That's because of the testimony of the ancient manuscripts. All of the oldest manuscripts, which date back to 200 or 300 A. D. do not contain this verse. Not one of the best manuscripts contain this verse. In fact, the first time that this verse appears in after 500 A. D.

From best we can tell, some scribe added the verse in to make clear the requirements for baptism, which is faith. Verse 37 reads, ...

Acts 8:37

Philip said, "If you believe with all your heart, you may" And he replied, "I believe that Jesus Christ is the Son of God."

Perhaps it was added because this was the practice of the church in the 6th century. Faith in Jesus was the only requirement for baptism. Perhaps this was a formula used in the early church during the time of the baptismal service. The one baptizing would ask the one being baptized, "Do you believe in Jesus with all your heart." The response comes, "I believe that Jesus Christ is the Son of God." Following that profession, the believer would be immersed in the water as a sign of their cleansing from sin.

We believe this. This is how we practice baptism at Rock Valley Bible Church. If you believe that Jesus is the Son of God, you may be baptized, just like the eunuch was.

Acts 8:38

And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

The language here is indicative of a baptism of immersion. Philip and the eunuch both went down "into the water." I picture them both wet. Then Philip would have guided the eunuch until he was immersed in the water. This is a perfect picture of Christian baptism.

5. Leaving (verses 39-40)

Acts 8:39-40

And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and

went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

Verse 39 is a very strange verse. When Philip and the eunuch came up out of the water, Philip was "carried away." He was gone. In some regards, like Jesus in the story of the road to Emmaus, he "vanished."

Now, we don't know exactly what happened here. Some may deny the miraculous here, simply believing that Philip left the eunuch quickly and came to Azotus. Others postulate that he was transported from the road in the south to Azotus, which north, toward the Mediterranean Sea. This is probably the case as verse 40 says that he "found himself" in Azotus, as if he didn't know how he got there.

However, whatever happened, Philip continued to preach the gospel (euangelizo) wherever he was, until he arrived at Caesarea, some 50 miles to the north up the coast. Surely there were other divine appointments that we know not of.

So, I would encourage you this week to be on the alert for the divine appointments you will encounter this week. Be bold to tell others about Jesus.

This sermon was delivered to Rock Valley Bible Church on May 16, 2021 by Steve Brandon.
For more information see www.rockvalleybiblechurch.org.

[1] Here is an interesting article on "The Silent Readers" (taken from Chapter 2 of Alberto Manguel's book, A History of Reading):
https://web.stanford.edu/class/history34q/readings/Manguel/Silent_Readers.html.