

we wish you could be here too. We have not forgotten you. We love you so. But it's great to be here. With you.

My name is David Langford. If I don't know you and I don't know everyone, my wife and I've been here a long time and all and and volunteering in different ways. So this is another way that I'm volunteering so. We've been in a sermon series recently about lesser known people in Scripture.

So not the top ten, but the other people in Scripture that we don't talk about as often. We've been talking about Saul for a couple of weeks and I picked one of those characters from the New Testament.

So I first picked I picked Phillip and I thought there was a Phillip in the New Testament. There's actually several Phillips in the New Testament if you dig a little deeper. And there's Philip the Apostle, and we're going to be looking at Phillip the evangelist. We're looking at lesser known people in

Scripture and how we see God working through them and through us, how we apply that to our lives. There's a passage in Romans, though, as we start. And I'm going to read it in the King James Version, I think. I don't read the King James Version very often, but I think this really nails it. So you may have to do a little translating as you hear this, but Romans 10/17 says faith cometh by hearing and hearing by the word of God. So as we look at Philip the Evangelist, I would, I would encourage you to find you're gonna need Acts chapter 8. So if you didn't bring a Bible, we've got some red ones in the the pews in front of you. It'll be on page 1085. We're mainly going to be in Acts chapter 8. So we'll get there in a minute. As I would prepare for this, uh, there were some background material that I found helpful that the story we're going to be talking about has two main characters. And for my whole

life I wondered how one of them ever got into the story. So let's, let's look at a little bit of background material, if you could put that. First light up there, we've got I love maps. So we have we have 3 maps today. Ohh, there it is. It's not back there. So the the first one, so the the setting, if you remember just before, at the time of Christ, in a couple decades before Caesar Augustus was the emperor, Rome ran the show. They controlled the entire Roman Empire. They they controlled the entire modern world, especially the area all around the Mediterranean Sea, including most of North Africa, the area of Egypt. Rome was in charge. Caesar Augustus initiated the Pax Romana, a time of peace throughout that whole empire. Peace with control. You remember he was emperor in loop 2 and the taking the census. So he the Romans decided to make a

foray further South into Africa. They
they controlled much of what's was Egypt
at the time, but they didn't control
further South the Kingdom of Kush.
You may have heard of the Kushites or the
term Kush in the New Testament. They also
used the term Ethiopia to describe that
that green area. So they made the
decision to send 3 Roman legions further
South into South of Egypt into Kush and
they found out that wasn't enough they
should have sent more so things didn't
work out. Well, but Augustus in
22 BC establishes a peace
treaty with the Kingdom of
Kush, so this lasted for
several 100 years. So it
initiated a time of trade
throughout the Roman Empire, including
Ethiopia. It provided for stability and
more importantly, it provided for safe
travel, the opportunity for travel. So if
you wanted to travel, I think you
can see the green area is cushioned.

The far upper right hand corner is Israel on the Mediterranean. But it provided for a time of safe travel. So the capital of Ethiopia, or Kush at the time was a city called Moreau, and that's where the king and queen would have been in the middle of that green dot green area, and that's where the officials of that Kingdom would have been. It was about 1500 miles from Israel or from Jerusalem. At the time of our story today, we're picking up after the crucifixion and the resurrection. Tiberius is now Caesar and the early church is growing rapidly. So Jesus has just been crucified a couple of years earlier, about one or two years and. There is persecution of the churches breaking out in Jerusalem. So we're going to open we're we're going to see where we first see Phillip the evangelist. He emerges as

a key figure in the book
of Acts and he's spreading the
gospel beyond the Jewish people. It's
a he's taking it outside of Jerusalem.
So the two main Phillips that I
learned were Philip the apostle and he's
in the book of first John called
as one of the apostles. You know,
we're not called to be apostles, but
we're called to be evangelists, each of
us and an evangelist. Is, you know, one
who is called to share the good news
of Jesus with other people. And that's
what we're going to see this Phillip the
evangelist doing today. So the main, our
main time today is going to be in
Acts chapter 8. But let me just back
up to Acts chapter 6 for the few
opening verses. There to see Phillips
calling in those. So we're
in Jerusalem in those days.
The number this is actually
6/1 through 5.
In those days when the

number of disciples was increasing
the Hellenistic Jews among
them complained against the Hebrew
Jews because their widows were
being overlooked in the daily
distribution of food. So the
12 apostles gathered all the
disciples. Together and said it would not
be right for us to neglect the ministry
of the Word of God in order to
wait on tables. Choose brothers, Choose
seven men from among you who are known
to be full of the Spirit and wisdom.
We will turn this responsibility over to
them and give our attention to prayer
and the ministry of the Word.

So we see here, um.

So this proposal in verse 5, this
proposal pleased the whole group and they
chose Stephen, a man full of faith
and of the Holy Spirit. Also Phillip,
our Phillip that we're talking about, and
then five others. So here we see
Phillip being called in this Deacon like

role in the. In the early church, the 12 apostles organized that they looked among all the disciples and they called these seven men to be to serve as deacons essentially to in in an area of humility and service to the widows They're in in Jerusalem and Steven. Was called as well as Phillip that we're talking about.

Phillip was known for being full of the spirit and of wisdom. He had godly character and he also, he demonstrated humility just by accepting this job. It was a very humble job to do what he was called to do, to serve, to serve those there in Jerusalem. And he, he demonstrated a faithfulness in a practical ministry before being called to public ministry. So we're going to see him soon called into public ministry, but at this point in the opening verses here in chapter 6, He's being called just to a practical ministry. Of

service. In

Acts Chapter 7, Stephen, one

that was called with Philip,

one of the seven, is

martyred and Saul is standing

there giving his approval. So

our story continues in Acts

chapter 8 verses one through

7. And Saul

was there giving approval to his

death. So he's referring to Steven,

who's just been martyred. Saul was

there giving approval to his death.

And on that day a great

persecution broke out against the church

at Jerusalem and all except the

apostles. Were scattered throughout Judea

and Samaria. Godly men buried Stephen

and mourned deeply for him. But

Saul began to destroy the church,

going from house to house. He

dragged off men and women and

put them in prison. Those who

had been scattered. Preached the Word

wherever they went. Philip went down
to a city in Samaria and
proclaimed the Christ there.

When when the so so Phillip now
has been leaves Jerusalem due to the
persecution and goes to Samaria. So if
you would show that next map. So
Jerusalem is the lower red Oval and
we see Phillip being called to the
north. He's he's called to.

He maybe felt a calling and he
felt it was practical also to leave
the persecution in Jerusalem. And now in
in Acts chapter, the beginning of Acts
chapter 8, he is in Samaria preaching
and spreading the word there as he
left Jerusalem for for his safety.

So he goes to Samaria.

He is preaching to the
people there that he encounters,
and miracles accompany his preaching.

Acts chapter 8, verses 6 and seven
say so now we're in Samaria, when
when the crowds heard Phillip and saw

the miraculous signs he did, they all
pay close attention to what he
said with shrieks. Evil
spirits came out of many, and
many paralytics and cripples were healed.
So there was great joy in
that city as a result of
Philip's faithfulness, his willingness to
go and to preach. He's he's
being heard and received by many
people. The gospel message is spreading
and they are responding. They're in some
area and there was great joy in that
city. So Philip is
demonstrating faithfulness, flexibility,
willing to go where the spirits
leading him out of Jerusalem to
Samaria. But he's about to get.
So things are going pretty well
for him. He's getting preaching to
crowds, he's getting great responses, but
he's about to be reassigned. He's
going to get a whole new reassignment.
That probably came as a big surprise

to him, and he's redirected to the
Desert Rd.

Looking at Acts chapter 8 verse 26

now the Angel of the Lord said

to Philip, So while he's still in

Samaria, the Angel of the Lord said

to Philip, go South to the road,

the desert Rd. that goes down.

From Jerusalem to Gaza. So he

started out, and on his way

he met an Ethiopian eunuch, an

important official in charge of all

the treasury of Candice, the queen

of The Ethiopians. This man had

gone to Jerusalem to worship.

And on his way home, he

sitting in his chariot reading the

book of Isaiah the prophet. The

Spirit told Phillip, go to that

chariot and stay near it. Then

Philip ran up to the chariot

and heard the man reading Isaiah

the prophet. Do you

understand what you're reading? Philip

ask. So here's the
guy reading it just says, do you
understand what you're reading? And in
verse 31, the Ethiopian says, how can
I? He said, unless someone explains it
to me. So he, the Ethiopian invites
Philip to come up and sit with
him in the chariot.

I've always thought this is an
amazing story. Uhm, not a fictional
story, but an amazing account in
scripture of the Holy Spirit working
in the life of of Philip
and his obedience. So remember, he's
in Samaria, things are going well
and he is then reassigned. Which
told simply, the only instruction he gets
is to go South to the Desert
Rd. Our third and final map. It
doesn't show the road, but you do
still see Jerusalem. So there
was a there was a road between Jerusalem
and Gaza. Gaza was down to the South
East on the Mediterranean and Phillip is

called to go from. Some
area to that road and they called
it the desert road and and Phillip
is obedient to the spirit of the
Lord doesn't give Philip the whole
picture. He doesn't give him a reason
yet he simply says go South to
the desert road and Phillip. Simply
obeys his obedient. Uhm, I see here
how God often guides us just one
step at a time. He only gave
Philip one step in the process. He
didn't show him the whole picture. And
so often I'm guilty of wanting to
know what's going to happen next. And
what's going to happen after that? One of
them is who's going to be there? What am
I supposed to say?
You know, I, I want the whole picture
and God often doesn't give us that. He
leads us oftentimes just one step at a
time and wants us to follow Philip's
example of being obedient in that taking
that first step. I spoke a number of

months ago and shared an example from my life. Where that applies, I can look back now and see how that applied. As you may remember, I agreed to teach a men's Bible study at a really nice, safe Johnson County church, a lot like Knoll. And shortly before I did that, and that's all I knew. By the time that's all the instruction I got and I felt I was obedient to that. Shortly before that was to start, I was reassigned the location change, same Bible study but different location. It was moved to the maximum security prison inside the prison at Lansing, KS and then.

Later I realized that led me to participating in that prison ministry and mentoring many of those men. So in hindsight, I could see how God used me through obedience, but He only gave me one step at a time. And that's what we see this opening.

Passage with Phillip, he only gets step

one where it says go South to
the desert road and Phillip obeys.
When he gets there, I don't know
how long it took, but here, here
comes an entourage by with a a
chariot and a man in the chariot.
So the Ethiopian is the second main
character in this scene and he is
a person of influence. So he had
traveled 1500 miles. From Ethiopia,
likely from the city of Moreau,
1500 miles one way to Jerusalem.
He was the treasurer for Candace,
the Queen of Ethiopia. Now the
term Candace did not refer necessarily
to one person, but it was
the name given to a series
of Queens. In Ethiopia at the
time, but the this Ethiopian had a
very high position, so he was a
big deal. He was not traveling by
himself, we know that. And he was
very likely traveling with an entourage
going all the way to Jerusalem.

The inhabitants of Moreau, they worshipped many Egyptian gods. They the Egyptian culture influenced them the people in Ethiopia as well as gods of their own creation. But in Jeremiah chapters 42 and 43 we see during the Babylonian captivity. Many Jews fled southwest to Egypt, so we first see them coming to this area north of Ethiopia much earlier. Jeremiah was written about 700 years earlier than the setting of this story, so we see Jews in that area. Much, much earlier. So there were Jews there. And then there are historical documents of this area of Moreau called the Elephantine Papyri. So these are documented historical works that describe the Jews in that area observing Passover. In 400, about 400 BC, so hundreds of

years before this story, there were Jewish people in in the area of Ethiopia. Now the eunuch, the treasurer, he was responsible for the treasury in Ethiopia, which is a High position. He was possibly Jewish. He could have been to descendants of one of those people, or he could have been a convert to Judaism. But in any event, we know that it was a big deal for him to make this pilgrimage all the way to Jerusalem, 1500. Miles away.

So this this unich had you been a unit at the time you were in a special class which you can research later but.

This, this eunuch was seeking God, but he was separated from God. He knew that he could not fully participate in worship at Jerusalem, but he's making the trip. He's going 1500 miles one way

to Jerusalem. In the book of

Deuteronomy, it tells us.

That the eunuchs could not enter the assembly or the congregation, so they could not fully participate in worship in Jerusalem at the Temple like the other Jewish men. It would be like someone coming to Knoll Ave. to worship with us and being asked to stay in the foyer. They could get close, they might hear what's going on, but they really couldn't fully participate in worship like we're able to do.

But Philip gets there, he's obedient and the spirit, he gets to the desert road and the spirit prompts him go to that chariot and stay near it.

My first challenge with this story has been why would an Ethiopian be in Jerusalem? We've sort of answered that very likely he was Jewish or a convert and wanted to make the pilgrimage, the journey to the temple at Jerusalem. But my second problem with the story is how

in the world could Philip catch a chariot?

And I have thought of Chariots. My

mind goes to the movie Ben Hur,

Charlton Heston going about 40 miles an

hour in the Roman Colosseum. Well, this

was most likely not that kind of

chariot. The New Living Translation

actually uses the they translate the word

carriage here. So this was. Very likely

an entourage of a group of people

traveling with the Ethiopian and he was

likely in more of a of a

wagon or a carriage with a driver

certainly. But another question

I've had is where did he get the

scroll? We know he had the scroll of

Isaiah, he's reading from it, but where

in the world would he get a scroll?

Would I have to ask myself or ask

yourself if you were going to take a

1500 mile journey through the elements

one way to Jerusalem?And if

you had a valuable scroll, would you take

it with you? Well, we, we don't know.

Scripture doesn't tell us. But have you ever traveled somewhere? A special place in Jerusalem is a special place. It would have been very special to this unique. Have you ever traveled somewhere and bought something? If it's really special to you, so what better thing for the Eunuch to have purchased in Jerusalem other than a scroll so I can just imagine him? This is not in scripture, this is my imagination. But I can imagine him in a bookshop in Jerusalem and someone recommended this scroll and he, he gets it. In any event, we don't know how he got it, but he's returning home reading the scroll of, you know, from from Isaiah. He's we know he's in the book of Isaiah. Have you ever read a book only to read a passage and then kind of ask yourself, what is it that I just read? You kind of back up a little bit. I, I do it all the time. I'm not as good a reader as many of you, but I have to go

back and kind of reread and like, what is
it? I just read. Well, we don't know if
the unit had done this yet. I'm confident
that he read this passage at some point,
but in Isaiah 56. Verses 4
through 5, there is a passage about
eunuchs and I think it's highly likely
if you were a eunuch in the
1st century, you would have in a
believer a a Jewish, you were Jewish,
you would have known the passages about
eunuchs. They're they're discussed in the
book of Esther. There's this
passage in Acts which wasn't written yet,
and there's also a passage in Isaiah
so. Read this. Listen
to this as if you were
the eunuch. Isaiah 56, four and
five, for this is what the
Lord says to the eunuchs.
Who keep my Sabbaths, who choose
what pleases me and hold fast
to my covenant. So to them
528
00:24:02,136 --> 00:24:04,1000

I will give within my temple

529

00:24:04,1000 --> 00:24:07,863

and its walls a memorial and

a name better than sons and

daughters. I will give them an

everlasting name. That will not be cut

off. If if

you were a eunuch that knew that the

Mosaic Law said you could not fully enter

into the assembly, this passage from

Isaiah would have been very interesting

to you. And I

would have wondered, what in the world is

that passage talking about?

We don't know when the unit read that,

but I'm sure he read it either before or

after the encounter that we're going to

look at today. Philip is

obedient and responsive. He obeys.

He goes from Samaria to

the Desert Rd. The spirit

says look, there's a chariot

run up alongside it.

And he does so,

and then he hears

the Ethiopian reading scripture

from the chariot, and

Philip is right there

by the. Carriage, let's

use that word. He hears this guy,

this official, obviously the official in

the chariot reading scripture.

So what's his next move? Phillips says

he has a great question. Do you

understand what you're reading? What a

simple thing to ask.

The lesson for me here is.

I should ask more questions.

You know, I should really seek to

understand where other people are coming

from, how like me it would have been

to say, hey, let me tell you what

that means, you know, listen to me. But

I, I should learn from Phillip to be

sensitive to the Holy Spirit's guiding

and to ask more questions. Other people's

questions that help them tell

you more about them themselves.

You know, you could ask
a friend what part of
faith? Death was your experience growing
up was their faith in your family when
you were a young boy or girl. And
then just be quiet and listen and let
them talk to you. You could also ask
them. Just tell me your story. And then
be quiet and let them you know, speak
to you. Let them. Really learned
something about the other person. So I
need the lesson for me here is to
ask more questions. If you see someone in
the back of a chariot reading from the
book of Isaiah, ask them what do they
understand what they're reading? That
would be a good question.

Going on in Acts.

Chapter 832.

And through 35.

The eunuch was reading this passage
of Scripture. So the Scripture in
Acts tells us exactly what the
eunuch was reading. Acts 3832 This

The eunuch was reading this passage of Scripture. He was led like a sheep to the slaughter. As a lamb before the Shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants, For his life was taken from the earth. The eunuch asked Philip. Tell me please, who is the prophet talking about? Himself or someone else then Philip? Philip began with that very passage of scripture and told him the good news about Jesus. The scripture and Acts tells us that the eunuch was reading from the book of the scroll of Isaiah. What chapter was he reading from? So he was reading from Isaiah 53. He was reading part of the passage that Cheryl read earlier. The pastor,

John MacArthur, said in an interview that Isaiah 53 explains the Gospel in more specific terms than any chapter. In the New Testament, you have to think about that. There was no New Testament written at the time. And John MacArthur says the eunuch, the spirit, had guided the eunuch to be in the perfect place, the perfect scroll, at the perfect spot of the scroll. And Philip begins with that passage. And told him the good news about Jesus.

Phillip starts with Isaiah or the the the eunuch was in Isaiah 53 seven and Phillip could have said, well, the prophet, he's talking about Jesus who was crucified just like a lamb being led to the slaughter. And this just happened a few years ago in Jerusalem. He could have told him. The personal experience that Phillip had at that time, if you're in the back of a wagon or carriage and you're reading, you're the person you're

talking to is reading a scroll. I can just imagine you'd be jostling around a bit and had this. This was not a smooth Rd. There had to be. A lot of bumping and jostling, so it would have been good just to stick right there. Let's just stick with the passage that you've got the scroll open to. Let's don't roll forward and backward a number of chapters. Even though there weren't chapters in the scroll like we have in our Bible, we know where what part of the scroll the eunuch was in. So Philip just under the spirits guidance goes right there with that passage of where the eunuch was and he told him the gospel. He shared the gospel of Jesus from that Old Testament passage. He could have gone to Isaiah 53 six and said it's. It's telling us here that we've all sinned and gone astray and that we're out of communion with our holy God and that we all deserve punishment.

Philip could have used Isaiah 53, five,
the verse earlier, to say that Jesus took
our place and he accepted that punishment
that was due each of us.

He could have looked down a little bit
and found the area of Isaiah 53:10 and
said this fulfilled this sacrifice,
fulfilled God's plan from the beginning.

It was God's plan from the very beginning
that this all happened. Phillip could
have explained, and he also could have
said that Isaiah wrote this text that
we're reading, 700. Years earlier.

Philip could have gone on in
Isaiah 53:11 and said where it
says my righteous servant, that's
referring to Jesus, that he will
justify many. So Jesus brings us
into righteousness through forgiveness of
our sin. He

could have gone on to tell
the eunuch that there were many
eyewitnesses in Jerusalem to Jesus's
resurrection or to crucifixion and and

his resurrection and that Jesus began his earthly ministry by being baptized in the Jordan River. We. I would love to know what this conversation was like in the back of that chariot between the eunuch and Philip. But it does look like that. He told him about the importance of the example of baptism. Because we're going to see The Ethiopians response in Acts 8:36. As they traveled along the road, so these two guys are in the back of the chariot and they're traveling along the road. They came to some water and the eunuch said, look, here's water, why shouldn't I be baptized? And he gave orders to stop the chariot and then both Philip and the eunuch. Went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but

he that the eunuch went on
his way rejoicing. Um,
so. We
see here it's interesting the Phillip
witnesses to this Ethiopian shares the
Gospel with him. Just
must have discussed the example of
baptism and the eunuch asked for baptism.
There could not have been much water
on the desert Rd. That's why they
call it the desert Rd. between Jerusalem
and Gaza and it it couldn't have
been high quality water. But the unich
this official. From the of Candice,
the Queen with his entourage looking
on, humbles himself and says, Philip,
I want to be obedient, you
know, baptize me. And Phillip does
as a public declaration of The
Ethiopians faith to those in in
his party. This
entire scene, you know, teaches
us the importance of scripted
centered evangelism, that if we're

going to witness to others
and impact the lives of
others. It's important
to engage them with good questions and
learn about them, but we've also got
to guide them, you know, into the
Scripture. That's where this this their
salvation lies is in the truth of
Scripture. It also shows the importance
of studying God's Word in community.
We see the Ethiopian by himself, not
really understanding what he's reading.
He can't put it all together. It
doesn't make sense.
Philip, through the power of the
Holy Spirit, discussing this with the
Ethiopian, that's where we see salvation
of of the Ethiopian occurring. And
we at Knoll Ave. believe in
the importance of studying God's word
community. We see the value of
that. And we do that
every Sunday morning at 9:30. We have
small group Bible studies where we dig

into Scripture and.

The Holy Spirit illuminates the Scripture

for us, and I also benefit from

from you from hearing how the Holy

Spirit has spoken to you about about

Scripture. Charles

Spurgeon, the 19th century Baptist

pastor. He said that the

Bible is most understood when

it is discussed among those

who love its author.

This summer it was a beautiful fall

day and Heidi and I had taken

our grandchildren to Johnson Farms. It's

a an operating farm near Kansas City

where you can pick vegetables and they

also had several acres of wildflowers and

Heidi was out in a field with

our granddaughter. Making wildflowers and

I was standing by the edge of the

road just looking at this acres of

wildflowers are beautiful. And I saw

thousands of of butterflies over these

flowers and they just didn't seem to have

any pattern. They were just moving all about. I couldn't figure out what they were doing me. I also saw thousands of bees. And they look like little dive bombers just going right into the flowers. And I thought, that is so interesting. Charles Spurgeon, writing on this passage in Acts 8, entitles his sermon Understandeth Thou what Thou reddest? The translation is, Do you understand what you're reading? Spurgeon says this about this passage in in Acts The Butterflies. Flit over the garden and nothing comes of their flitting. But look at the bees, how they dive into the bells of the flowers and come forth with their thighs laden with the pollen and their stomachs filled with the sweetest honey for their hives. This is the way to read the Bible, get into the flowers of Scripture, plunge

into the inward meaning, and
suck out that secret sweetness
which the Lord has put
there for your spiritual nourishment.

A thoughtful book needs
and deserves thoughtful reading.

Spurgeon is pointing to the importance of
Scripture and the importance of reading
it deeply and seriously under the
guidance of the Holy Spirit. But what do
you do when you're talking to someone and
they don't have the scroll of Isaiah
opened and they do ask good questions and
you can't think of what to say?

The scripture doesn't come to mind. You
you don't have that passage memorized.

That happens to me more often than not.

I still try to ask good questions
like Philip, and then at my first
opportunity I will dig in scripture,
maybe with the help of someone else,
often Heidi, and discuss how how could
I have answered that question, what
scripture would apply to that. And then

often I have. Corresponded with that person maybe by e-mail initially to answer those questions and refer them to passages in Scripture, leaving the door open for for more conversation. So I would encourage you to do your best when you're in person with someone witnessing to them. Philip is sort of the gold standard. That he, he had it teed up for him. They're in the book of Isaiah. But if not, if you're not able to recall that, follow up, do that study and follow up later after the encounter. We see this unusual thing happen in verse 39. When they came up out of the water, the Spirit of the Lord suddenly took Philip away. And the unit did not see him again, but went on his way rejoicing. Philip, however, appeared at Azotus and eventually in Cesaria. So Philip continues, he's still obedient and he's preaching wherever he goes, wherever God plants him. He's just continuing with the program of, of

sharing the gospel. And serving in that example role as an evangelist, we're not sure what happened to the Ethiopian scripture doesn't tell us, but the early church. Father Uranius IN200AD, which in church history is pretty early, he wrote that the gospel spread in Africa. Through The Ethiopians witness. Now we don't know that for sure, but we do see the gospel results of the gospel spreading in in this area. And I like to think I'm, I'm sure the Ethiopian witness when he got home, he had already witnessed on the desert road to all those with him and I'm sure he told others when he got home.

Lessons for me from this passage are to be sensitive to divine appointments when I think it's just a. Coincidental coffee with someone? It could be more than that. The Spirit could be leading you to a divine appointment and we should be sensitive to every interaction to be ready.

The Ethiopians conversion would not have happened if Philip had not been sensitive and obedient or if he'd relied on his own planning and said it's not time for me to go to the Desert Rd. I'm not, you know, I'm not going back near Jerusalem. The conversion wouldn't have happened. So we need to be sensitive to divine appointments. And we need to be available and obedient to God's leading. Philip. We saw he didn't need all the details. God gave them to him one step at a time. God said go and he went. And we need to be obedient like that. God often works. We're going to see him often working more. Through our availability than our ability. So I think I need to ask, am I listening for the spirits prompting in my life and trusting that He's gonna guide me and give the words to speak? Finally, with Philip, we need to look at. And be reminded to start where others are. Start

with what they're talking about, where they are in their life. Circumstance questions that they have. And Philip started with the Unix question about what he was reading. And evangelism often begins with listening.

Understanding and gently guiding others under the leadership of the Holy Spirit to Christ. Meet people where they are and let the Holy Spirit do the rest. I'm going to call the worship team back up now as we close.

We have focused mainly today on Philip, his example. And the lessons we can learn from Phillip. But we remember, need to remember that we can also find ourselves in this