SEVEN-DAY DEVOTIONAL

Rise and Go

Ordinary people. Spirit-led obedience. Everyday mission.

A Seven-Day Devotional Based on This Week's Sermon

PRIMARY SCRIPTURE

Acts 8:26-40 - Philip and the Ethiopian Eunuch (NIV)

Over seven days we follow Philip's Spirit-led journey from God's command to "rise and go," through an unexpected desert appointment, to Scripture, faith, baptism and a life that keeps proclaiming Christ. The question is not whether God still sends people; it is whether we will be available and obedient when He does.

Based on the Sunday sermon preached by Grant Askham at The Bridge Church on 9 August 2026

READ SLOWLY. REFLECT HONESTLY. PRAY PERSONALLY.

Each day is designed for about 15 minutes, including Scripture, reflection, three memory questions and prayer.

Scripture taken from the Holy Bible, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

DAY 1

Ordinary People, Extraordinary Spirit

INTRODUCTION TO THE SERMON

Grant began a verse-by-verse journey through Acts 8:26-40 by showing that the book of Acts is the story of the Holy Spirit working through ordinary, available people. Philip's encounter with the Ethiopian eunuch is not a distant moral tale; it is a real account that asks whether ordinary believers today will make themselves available for God's mission.

TODAY'S SCRIPTURE

> **Acts 8:26 (NIV)**
>
> *Now an angel of the Lord said to Philip, "Go south to the road —the desert road—that goes down from Jerusalem to Gaza."*

DEVOTIONAL REFLECTION

The book of Acts is often called the book of the Holy Spirit because He is the true leading presence throughout it. Yet His work is repeatedly carried forward through ordinary people.[1] Stephen was chosen because there was a practical need and he made himself available. Philip came from the same kind of beginning: an ordinary man who served faithfully and then responded to the Spirit's leading until he became known as Philip the evangelist. Neither man began as a distant religious specialist. They were part of the first church community, saw a need, and made themselves available to serve in the place God had put them.

That matters because it corrects a very common excuse. We can admire what God does through someone else while assuming that our own ordinary life is too unremarkable for His purposes. The sermon would not allow that separation. The same Holy Spirit who works through Philip is the main actor in Acts, and His ministry continues through normal believers who make room for Him to work.

It is easy to treat Bible people as if they belong in the same world as storybook characters: interesting, inspiring, but remote. Grant's point was that Acts gives us real history. Philip, the Ethiopian official, the road to Gaza and the words of Isaiah all belong to God's unfolding work in the world. 2 The Ethiopian's journey also echoed Zephaniah's prophecy about worshippers coming from beyond the rivers of Cush. Scripture is not a collection of disconnected stories; it is living, Spirit-breathed truth that God fulfils in real lives. Prophecies spoken centuries earlier were meeting a searching man on a real road, at a real moment, through the obedience of a real servant of God.

This is the invitation at the beginning of the week. Ministry is not reserved for pastors, missionaries or people with a platform. 3 God still speaks, still sends and still uses ordinary people who are willing to listen and respond. The issue is not whether God has a plan to reach people. The issue is whether I will be available in the ordinary places where He has already put me. Perhaps the first response is simply to stop treating availability as a small thing. In Acts, availability becomes the doorway through which the Holy Spirit brings the gospel to another person.

Grant reminded the church that Acts unfolds over roughly thirty years. The story therefore gives us time to watch the church being born, the Holy Spirit at work, and ordinary believers learning to walk in step with God. It is not a report about a few exceptional moments; it is a picture of what Christianity looks like when everyday people believe that the Spirit of God truly lives in them. Philip's availability was first visible in service to the community God had put in front of him. Before the desert road, there was the ordinary faithfulness of serving where there was a need.

That keeps the application close to home. Rather than beginning by asking whether I have a large enough platform, I can ask where there is a need in the community God has

already placed around me. I can ask whether I am making space to hear Him through Scripture, in prayer and among His people. The Spirit's work is not limited by the ordinariness of the vessel. The story asks for a heart that is willing to say, "Here I am; use me in the place You have put me."

THREE QUESTIONS TO HELP ME REMEMBER

1	Who were the two ordinary men the sermon highlighted as people God used powerfully?
2	Which Old Testament prophet was linked to the Ethiopian official's journey to worship?
3	What does the sermon say is the key question for ordinary believers today?

PRAYER

Lord, thank You that You use ordinary people for Your extraordinary purposes. Free me from thinking Your work belongs only to someone else. Give me ears to hear Your Spirit and a heart that is ready to respond. Amen.

CARRY THIS WITH ME TODAY

God delights in using ordinary, available people.

DAY 2

Instructions, Not Suggestions

YESTERDAY IN ONE MINUTE

Yesterday I began with the truth that Acts records real people, real obedience and the Holy Spirit's real work. Stephen and Philip were ordinary men made available to God. The question is now personal: will I see myself as someone God can send into everyday life?

TODAY'S SCRIPTURE

> **Acts 8:26 (NIV)**
>
> *Now an angel of the Lord said to Philip, "Go south to the road —the desert road—that goes down from Jerusalem to Gaza."*

DEVOTIONAL REFLECTION

When God is about to move, He speaks. From the opening of Genesis, God creates by speaking; He has not become silent or indifferent. [1]The instruction to Philip was not a casual option. "Go south" was a command. Grant described it as the language of an army, not a committee meeting. God's people are His family, but they are also enlisted for His purpose. The point is not that God is harsh; it is that His mission matters. When the command concerns the salvation of people, delay and endless negotiation are not harmless.

The sermon's diving story made this very practical. The skipper gave a clear instruction: if the boat hit the sandbank, everyone had to get out immediately and hold it steady. When that moment came, one person wanted an explanation first. [2]That temptation is familiar. We want enough information to stay in control before we obey. But obedience trusts God's wisdom before we understand all the reasons. Philip was not given the whole itinerary, the name of the man he would meet or the outcome of the encounter. He was given

the next instruction, and that was enough for him to rise and go.

Notice where Philip was sent. Jerusalem represented the place of gathering, feeding and fruitfulness; Gaza was a desert road. [3]God often sends us from the places where we have been strengthened into places where someone needs the gospel. Our comfort in Christian community is not the destination; it is preparation for faithful service. Jerusalem is not rejected; it is the place where God's people are fed and built up. But what we receive together is meant to travel with us into the places that feel barren, difficult or outside our routine. Where is your Gaza this week - the place that may feel inconvenient, dry or outside your comfort zone?

The instruction itself is strikingly specific: rise, go south, take the road from Jerusalem to Gaza. Yet it does not explain the reason. Philip had to trust the God who spoke before he could see what God was arranging. That is different from blind impulse. The sermon is about responding to God's leading in a life already shaped by His Word and His mission. When the next faithful step is clear, obedience need not wait until every possible outcome has been mapped out.

The diving illustration helps us feel the difference between a time for careful questions and a time for action. A skipper's urgent command on a boat that has struck a sandbank is not the moment to remain seated until every reason has been explained. In the same way, the call of God sometimes asks us to act while we still feel the discomfort of leaving the familiar. Philip's obedience did not begin with understanding the whole story. It began with taking the next step God had given him.

THREE QUESTIONS TO HELP ME REMEMBER

1	How did the sermon describe the nature of God's command to Philip?
2	What did the sandbank story illustrate about our response to God's clear instructions?
3	What did Jerusalem and Gaza represent in the sermon's application?

PRAYER

Father, forgive me for the times I have demanded explanations before obedience. Teach me to trust Your instruction even when I do not yet see the full picture. Give me courage to leave comfort when You send me. Amen.

CARRY THIS WITH ME TODAY

God's instructions are opportunities for obedience that lead to life.

DAY 3

Divine Appointments

YESTERDAY IN ONE MINUTE

Yesterday I saw that God's direction to Philip was a command, not a suggestion. He sent Philip from Jerusalem toward Gaza, from a place of spiritual community toward a desert road. God strengthens His people so that they can go where His gospel is needed.

TODAY'S SCRIPTURE

> **Acts 8:27-28 (NIV)**
>
> *So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means "queen of the Ethiopians"). This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the Book of Isaiah the prophet.*

DEVOTIONAL REFLECTION

[1]Philip's response was immediate: "So he started out." He did not wait for every question to be answered. In that obedience, he walked straight into an appointment only God could arrange - a meeting on a desert road with an Ethiopian official who was already searching the Scriptures. The encounter did not begin with Philip's cleverness or a strategy he had designed. It began with a servant who took God's instruction seriously enough to move.

Grant called this a "divine coincidence." The details are too purposeful to be accidental. The Ethiopian had travelled to Jerusalem to worship and was reading Isaiah as Philip arrived. [2]He held a trusted position over the queen's treasury. The sermon drew a careful spiritual parallel: those who serve in God's Kingdom are stewards of the Master's treasure, not people who use it for their own gain. Whatever God entrusts to us - opportunities, influence, resources or words of

encouragement - is not given to feed our own importance. It is given so that we can faithfully facilitate what belongs to Him.

The Ethiopian was already seeking. He had travelled to worship, was returning with the prophet Isaiah, and still had an unanswered question in his heart. The sermon connected this journey with the earlier prophecy of Zephaniah concerning worshippers from Cush. God had been working long before Philip entered the scene. Philip did not create the hunger; he was sent to meet it with the gospel.

God had stirred hunger in this man long before Philip saw his chariot. Now He sent a messenger with the gospel. [3]We do not have to manufacture ministry opportunities. We are called to obey in the moment. As we do, God is able to lead us into conversations and encounters we could never have arranged. That does not make every meeting dramatic, but it does teach us to remain attentive. What if a person you meet today is already being prepared by God?

The Ethiopian's journey also carried a striking historical promise. Grant referred to Zephaniah 3:10, where worshippers come from beyond the rivers of Cush to bring offerings to the Lord. Centuries before this official travelled towards Jerusalem, God had already spoken of people from that region seeking Him. The man in the chariot was therefore not a random interruption in Philip's day. He was part of a much larger story of God drawing people to Himself and keeping His word.

This is encouraging when we feel that our contribution is small. Philip did not have to create the desire for God in the Ethiopian, arrange the road, write Isaiah's prophecy or control the outcome. He simply had to be present and obedient. God had been at work before Philip arrived, and He would continue after Philip left. We are called to be faithful messengers in the appointments God prepares.

THREE QUESTIONS TO HELP ME REMEMBER

1	How did Philip respond to the instruction to go?
2	What responsibility did the Ethiopian official hold, and what stewardship principle did the sermon draw from it?
3	What did the sermon call the kind of encounter that flows from obedience?

PRAYER

Lord, thank You for appointments You prepare before I arrive. Help me to be obedient in ordinary moments, attentive to people You are already drawing, and faithful with every treasure You entrust to me. Amen.

CARRY THIS WITH ME TODAY

Obedience positions me for appointments God has already prepared.

DAY 4

Run to the Need

YESTERDAY IN ONE MINUTE

Yesterday I saw Philip obey immediately and meet an Ethiopian official who was already seeking God. The encounter was not an accident; it was the fruit of responsiveness to the Spirit. God arranges moments of need and invitation that I could never engineer myself.

TODAY'S SCRIPTURE

> **Acts 8:29-31 (NIV)**
> *The Spirit told Philip, "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 are reading?" Philip asked. "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.*

DEVOTIONAL REFLECTION

[1]The next instruction came after the previous obedience: "Go to that chariot and stay near it." Grant pointed to a clear pattern. When we remain responsive to God, He continues to guide our usefulness. When we repeatedly resist His promptings, we can begin to experience an eerie spiritual silence. Philip did not hesitate - he ran. In a hot, dry desert, running to a moving chariot was neither comfortable nor convenient. His urgency showed that the Spirit's instruction mattered more than Philip's comfort.

The sermon's warning should make us pause without making us fearful. It is not a formula for earning God's guidance. It is an invitation to cultivate a responsive heart. A person who repeatedly says no to a clear prompting should not be surprised if sensitivity becomes dull. Philip models the

opposite posture: hear, move, remain near and be ready for the next instruction.

The Ethiopian was reading Isaiah aloud. [2]The sermon encouraged us to recover this simple practice in Life Groups and gatherings: to read the Word of God aloud together, not merely discuss ideas about it. There is something formative about hearing Scripture in the company of God's people. When we let the Father speak through His Word among us, the gathering becomes more than an exchange of opinions; it becomes a place where God's truth can shape and correct us together.

Philip then asked a direct, respectful question: "Do you understand what you are reading?" The official answered with humility and invited Philip to sit with him. [3]This exposes two needs. We need the willingness to run toward someone who needs help, and we need the humility to receive guides God places in our own lives. The Spirit speaks through His Word and often uses other believers to help us understand and remain grounded in it. The sermon warned against living without guides, especially when we are tempted to interpret Scripture in isolation. Who has permission to help keep me close to the truth of God's Word?

Grant also paused over the word messenger, or angelos. In this passage an angel speaks to Philip, but the sermon noted that God also uses human messengers. Isaiah had carried God's message centuries earlier; Philip now brought that message into a conversation on a desert road. That helps us value both the spiritual leading of God and the people through whom He may speak. We should not become so "spiritual" that we dismiss wise, biblical counsel simply because it comes through another person.

This is especially searching when the message brings correction. It is easier to welcome a word of encouragement than to welcome someone who lovingly shows us where we are drifting from God's Word. But the Ethiopian's invitation,

“Come up and sit with me,” pictures a teachable heart. He did not pretend that he understood everything. He made room for a guide. The same humility protects us from isolation and keeps us growing as people who both hear and obey God’s Word.

THREE QUESTIONS TO HELP ME REMEMBER

1	What pattern did the sermon identify between obedience and receiving further guidance from the Spirit?
2	What practice did the sermon encourage Life Groups to recover?
3	What did the Ethiopian's answer reveal about the place of guides in understanding Scripture?

PRAYER

Holy Spirit, keep me responsive to Your prompting. Give me urgency when someone needs help, humility when I need guidance, and a deeper love for hearing Your Word with Your people. Amen.

CARRY THIS WITH ME TODAY

Obedience keeps me responsive; community keeps me grounded.

DAY 5

Open Your Mouth

YESTERDAY IN ONE MINUTE

Yesterday I saw Philip run toward the Ethiopian's need and ask a simple question about Scripture. The Ethiopian admitted that he needed a guide and invited Philip alongside him. God calls me both to offer help with humility and to welcome wise guidance in my own walk.

TODAY'S SCRIPTURE

Acts 8:32-35 (NIV)

This is the passage of Scripture the eunuch was reading: "He was led like a sheep to the slaughter, and as a lamb before its 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 began with that very passage of Scripture and told him the good news about Jesus.

DEVOTIONAL REFLECTION

The Ethiopian was reading the words of Isaiah 53, written centuries before Jesus: the suffering servant, led like a lamb to slaughter. [1]His question was not casual. He wanted to know who the prophet was describing. That honest question opened the way for Philip to explain the good news. The preacher drew attention to the earnestness of the question: this was not a passing curiosity but a plea for understanding. A hungry question deserves more than a vague religious answer; it deserves the truth about Jesus.

The Scripture before them was already pointing toward the gospel. In the Old Testament pattern, the lamb was sacrificed and blood was shed for atonement. The suffering servant passage prepared the way for Philip to show that Jesus is the

One in whom that promise is fulfilled. The gospel is not a new idea added onto Scripture; it is the good news that the whole story of Scripture leads us to Christ.

Philip's method matters. He began "with that very passage of Scripture" and told him about Jesus. [2]The sermon did not dismiss personal testimony, but it insisted that Scripture is the foundation of gospel proclamation. Grant connected this to Psalm 81:10: "Open wide your mouth and I will fill it." When we are faithful to speak of Christ, we can trust God to give us the words we need. The invitation is not to pretend we have every answer, but to open our mouths in dependence on God and let His Word give shape to what we say.

The centre of Philip's message was not a technique; it was Jesus Christ. [3]The suffering servant of Isaiah is fulfilled in Him. The sermon returned to Acts 4:12: salvation is found in no one else. That is why we do not speak vaguely about goodness or spirituality. We point people to the one Saviour who gave Himself for us. This clarity is not arrogance; it is the kindness of telling a searching person where life and salvation are truly found. Will I be ready to begin with the Word and speak clearly about Jesus?

Grant's emphasis was not that every believer must become an expert in every question before speaking. Philip started with the Scripture already open in front of him. He listened to the Ethiopian's real question, and from that place he told the good news about Jesus. This gives us a simple, faithful pattern: listen carefully, open the Bible, explain what it says about Christ and trust God with the person's response. Personal testimony has value, but it does not replace the solid ground of God's Word.

The sermon also recalled Psalm 81:10: "Open wide your mouth and I will fill it." That promise does not encourage carelessness with Scripture; it encourages dependence. The God who saves is able to give His people the words they need as they faithfully speak of His Son. Ask Him to make you a

careful listener and a willing witness. The next conversation may not begin with a prepared speech. It may begin with a question, a verse, and a quiet confidence that Jesus is enough.

THREE QUESTIONS TO HELP ME REMEMBER

1	What passage was the Ethiopian reading, and what did it describe?
2	Where did Philip begin when he explained the good news?
3	What central truth about salvation did the sermon say Philip proclaimed?

PRAYER

Lord Jesus, thank You that You are the promised Saviour. Give me confidence in Your Word and boldness to speak of You clearly. Help me to open my mouth in faith and trust You to fill it. Amen.

CARRY THIS WITH ME TODAY

Open your mouth; let Scripture point people to Jesus.

DAY 6

Immediate Obedience, Ongoing Mission

YESTERDAY IN ONE MINUTE

Yesterday I saw Philip begin with Isaiah and explain the good news about Jesus. The gospel rests on the truth that Christ alone is the Saviour. God does not ask me to manufacture clever words; He asks me to open my mouth, rely on Scripture and point people to Jesus.

TODAY'S SCRIPTURE

> **Acts 8:36-40 (NIV)**
>
> *As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?" And he gave orders to stop the chariot. 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 went on his way rejoicing. Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.*

DEVOTIONAL REFLECTION

The Ethiopian's response to the gospel was immediate. On seeing water he asked what could stand in the way of his baptism. [1]Philip's explanation had brought him to a clear response of faith, and baptism became the visible act that followed. The sermon described baptism as identification with Christ's death and resurrection - an obedient response to the One who saves. The man did not merely admire what he had heard. He understood that the good news called for a personal response: to lay down his life and follow the One who had died and risen for him.

Grant drew attention to Acts 8:37, which appears in some Bible traditions but is omitted from the main text in many modern translations because of manuscript evidence. [2]The sermon used the discussion to underline a sound principle: baptism follows genuine belief and confession in Jesus Christ. It is not a substitute for faith; it is an obedient response flowing from faith. The sermon also connected this with Acts 2:38: repentance, a true understanding of what Christ has done, and baptism belong together in the response of a person who has come to believe.

Here again the theme of the sermon returns: commands, not suggestions. The chariot stopped; Philip and the Ethiopian went down into the water; and the Ethiopian was baptised. The response did not remain an inward thought. Revelation of God's Word led to a faithful step of obedience, and joy followed.

After the baptism, the eunuch went on his way rejoicing and Philip was suddenly taken away by the Spirit. [3]The sermon connected that language of being caught up to the future hope described in 1 Thessalonians 4:17. Yet Philip's story does not end in a dramatic moment. He continued preaching from town to town until Caesarea. The arc is simple: obedience leads to guidance, guidance to appointment, appointment to gospel proclamation, and proclamation to a life that keeps serving Christ. A real encounter with God does not make us passive; it sends us onward in joyful obedience.

The ending also guards us from making baptism merely a private or symbolic moment detached from the rest of life. The Ethiopian's joy followed a clear encounter with Christ and a visible response of obedience. Philip's next step was also obedience: he carried the gospel onwards through the towns until Caesarea. In both men we see movement. One goes on his way rejoicing; the other goes on preaching. The gospel produces joyful faith, and joyful faith continues to follow Jesus.

Grant closed by returning to the Great Commission: make disciples of all nations, baptise them in the name of the Father, Son and Holy Spirit, and teach them to obey everything Jesus commanded (Matthew 28:18-20). This is not a call for a small group of specialists. It is the continuing mission of God's people. The message that began on a desert road keeps moving through ordinary Christians whose lives have become available to Christ.

THREE QUESTIONS TO HELP ME REMEMBER

1	What did the Ethiopian ask when he saw water, and what response did it show?
2	What relationship between belief and baptism did the sermon emphasise?
3	What did Philip do after he was taken away by the Spirit?

PRAYER

Father, thank You that faith in Jesus leads to joyful, obedient response. Keep me from stopping at one spiritual moment. Make my life a continuing journey of obedience, witness and service. Amen.

CARRY THIS WITH ME TODAY

Genuine faith responds in obedience, then keeps going.

DAY 7

Enlisted in His Army

YESTERDAY IN ONE MINUTE

Yesterday I completed Philip's journey with the Ethiopian: belief led to baptism, joy and continued mission. Philip was carried away by the Spirit, then kept preaching from town to town. The story shows that obedience is not a single moment but a life that continues to serve Christ.

TODAY'S SCRIPTURE

Acts 8:26, 29, 35-36, 39-40 (NIV)

"Go south to the road—the desert road—that goes down from Jerusalem to Gaza." The Spirit told Philip, "Go to that chariot and stay near it." Then Philip began with that very passage of Scripture and told him the good news about Jesus. As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?" The eunuch went on his way rejoicing. Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.

DEVOTIONAL REFLECTION

This week we have followed one continuous story and discovered a picture of normal Christianity. [1]The Holy Spirit worked through an ordinary, available man. Philip received a command - rise and go - and left the fruitfulness of Jerusalem for a desert road. His obedience shows that every believer is enlisted for God's mission, not merely invited to watch it from a distance. The sermon used the army picture because God's mission is not an optional interest on the edge of Christian life. We receive instruction, we respond, and we become part of His purpose to bring the gospel to people.

The week also showed that God uses messengers. The word angelos means messenger, and the sermon noted that God can

use both heavenly and human messengers. Isaiah spoke God's truth long before the Ethiopian read it. Philip carried that truth into the moment of need. We too become messengers when we embrace the gospel and the Great Commission. That also asks humility of us: we should not resist the human guides and correction God may bring through people who want to keep us faithful to His Word.

Philip's obedience placed him beside a searching man, and the next instruction moved him closer still. 2He ran to the need, asked about Scripture and began with God's Word. He pointed to Jesus as the suffering Saviour, trusted God to fill his mouth, and watched the Ethiopian respond in faith, baptism and joy. The road to Gaza became a place of divine appointment because Philip stayed responsive. The pattern is worth remembering: ongoing obedience leads to further instruction; further instruction leads to greater usefulness; and greater usefulness serves the increase of God's kingdom in the lives of men and women.

The ending gathers the whole message. Philip was caught away by the Spirit, a moment Grant connected to the future hope of being caught up to meet the Lord. But Philip then continued preaching town after town. 3Our mission field is not only a church service or a formal outreach. It is our work, school, friendships, family and every ordinary place where God gives us an opportunity to obey. God's mission reaches from our own backyard to the ends of the earth. A mission trip may be one expression of that call, but the sermon's point was that all of us are missionaries in the sphere of influence God has already given us. The question of the week remains the question of today: when God says go, will I rise, go and speak of Jesus?

The gospel that Philip proclaimed remains the reason for the mission: God so loved the world that He gave His one and only Son, so that whoever believes in Him shall not perish but have eternal life (John 3:16). God's mission includes

everyone - Jerusalem, Judea, Samaria and the ends of the earth - but it begins in the places where His people already live and work. Our own backyard, workplace, school, friendships and family are not interruptions to mission; they are places in which we are called to bear the light of Christ.

So the week ends with a simple line to remember. Ongoing obedience leads to ongoing instruction; ongoing instruction leads to ongoing fruitfulness; and ongoing fruitfulness serves the increase of God’s kingdom in the lives of men and women. There may be a human messenger whose biblical counsel you have been resisting. There may be a person who is already searching, a Scripture waiting to be opened, or an act of obedience you have delayed. The same response remains: rise, go, open your mouth, and point people to Jesus.

THREE QUESTIONS TO HELP ME REMEMBER

1	What identity does the sermon give ordinary believers, and how does the army picture shape our response to God's instruction?
2	What did Philip model for sharing the gospel, and where did he begin?
3	Where does the sermon say our ongoing mission field is found?

PRAYER

Father, thank You for this week's journey through Philip's story. Enlist me as an ordinary, obedient messenger. Teach me to rise when You say go, to run toward the needs You place before me, and to open my mouth so that Jesus is made known. Amen.

CARRY THIS WITH ME TODAY

I am enlisted in God's mission: rise, go and point people to Jesus.