



Rooted in Scripture - Pointing to Jesus

## BIBLE FOUNDATIONS

# Philip

## Ready to Go Where God Sends

### The Short Answer

Philip appears only occasionally in Acts, but wherever he appears, the Gospel is moving. He was one of the seven men chosen in Jerusalem when Greek-speaking Christian widows were being overlooked. Then persecution scattered the Church, and Philip went to Samaria, where he proclaimed Christ and many believed. God then directed him from a successful public ministry to a desert road, where he met an Ethiopian official reading Isaiah. Beginning with Isaiah 53, Philip told him the good news about Jesus, and the man was baptized. Years later Acts still calls him “Philip the evangelist, who was one of the seven.” He was living in Caesarea, opening his home to believers, and had four daughters who prophesied. Philip's story is about availability: willing to serve, cross boundaries, explain Scripture, leave a crowd for one person, and keep following Jesus for the long haul.

Acts 6:1-7 · Acts 8:1-40 · Acts 21:8-9

### Opening Memory Anchor

Faithfulness is being ready to go where God sends and serve whoever God places in the way.



## PART ONE BEGINNER GUIDE

### 1. WHICH PHILIP IS THIS?

The New Testament contains more than one man named Philip. Philip the Apostle was one of Jesus' twelve apostles. Philip the Evangelist is the man studied here. He first appears in Acts 6 as one of the Seven and is later identified in Acts 21:8 as "Philip the evangelist, who was one of the seven." Later traditions sometimes blurred the two men, so context matters.

#### Biblical Literacy Note

**When several biblical people share the same name, do not combine their stories unless Scripture gives reason to do so.**

### 2. HOW DID PHILIP'S MINISTRY BEGIN?

The Jerusalem church chose seven men to address the neglect of Hellenistic widows. The men were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus. Philip's first recorded assignment was practical service. Acts soon shows both Stephen and Philip ministering far beyond that responsibility. Faithfulness in one assignment can prepare a believer for opportunities not yet visible, though God never owes anyone a more public role.

#### Memory Anchor

**Faithfulness does not require a spotlight. It requires obedience where God has placed you.**

### 3. WHY DID PHILIP LEAVE JERUSALEM?

Stephen was killed, Saul began ravaging the Church, and persecution scattered believers through Judea and Samaria (Acts 8:1-4). Acts does not call persecution good; violence was evil. But the scattered believers carried the Gospel with them. Philip went to Samaria, directly advancing Jesus' Acts 1:8 movement from Jerusalem → Judea → Samaria → the ends of the earth.

### 4. WHY WAS GOING TO SAMARIA SUCH A BIG DEAL?

Jews and Samaritans shared Israelite roots but centuries of religious, political, and ethnic conflict had created deep hostility. After the Assyrian conquest of the northern kingdom, the region's population and religious life changed; over time Samaritans developed a distinct identity, worshiping at Mount Gerizim and receiving a form of the Pentateuch as Scripture. Yet Jesus had deliberately ministered among Samaritans and named Samaria in Acts 1:8. Philip went there and proclaimed Christ. People listened, were healed, and there was much joy in the city.

#### Memory Anchor

**The Gospel crosses boundaries people often prefer to keep in place.**



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## 5. WHAT MIRACLES DID PHILIP PERFORM?

Acts 8:6-7 describes unclean spirits coming out and people who were paralyzed or lame being healed. The focus is not Philip's fame but the advancing witness to Jesus. Acts summarizes his preaching as Christ, the kingdom of God, and the name of Jesus Christ. It does not preserve a full sermon, so readers should not invent one.

## 6. WHO WAS SIMON THE SORCERER?

Before Philip arrived, Simon amazed Samaria with magic and was called "the power of God that is called Great." Then people believed Philip's message and were baptized. Acts says Simon himself believed and was baptized and followed Philip, amazed by the miracles. The story, however, soon exposes a serious problem in Simon's heart.

## 7. WHY DID PETER AND JOHN COME TO SAMARIA?

When Jerusalem heard that Samaria had received God's Word, the apostles sent Peter and John. John had once wanted judgment on a Samaritan village; now he prayed for Samaritan believers. Peter and John laid hands on them and they received the Holy Spirit. Whatever questions the sequence raises, the result is unmistakable: Jerusalem's apostles visibly recognized God's work among Samaritans. Jesus was building one Church, not rival Jewish and Samaritan churches.

## 8. WHAT WENT WRONG WITH SIMON?

Simon saw the Spirit given through the apostles' laying on of hands and offered money: "Give me this power also." Peter rebuked him sharply and told him to repent. Simon still seemed to think in categories of power, possession, and status. The Holy Spirit is God, not a tool for personal importance. Spiritual gifts and ministry authority are not commodities.

## 9. WHY DID PHILIP LEAVE A SUCCESSFUL MINISTRY?

An angel told Philip to go toward the road from Jerusalem to Gaza. From a human strategy perspective, leaving a responsive city for an isolated road could seem strange. Acts simply says: "And he rose and went." There he encountered one man. Philip did not need the whole plan; he obeyed the direction he had been given.

### Memory Anchor

**God's direction is not measured by the size of the audience.**



## 10. WHO WAS THE ETHIOPIAN EUNUCH?

Philip met an African eunuch who served as a high-ranking treasury official under Candace, a royal title associated with the queen or queen mother. The ancient "Ethiopia" of Acts is commonly connected with Nubia/Kush south of Egypt, including territory in modern Sudan. The man had traveled to Jerusalem to worship and was reading Isaiah. Acts does not tell us precisely whether he was Jewish, a Gentile convert to Judaism, or a Gentile worshiper of Israel's God. What is clear is that he was seeking understanding of God's Word—and God sent Philip to meet him.

## 11. HOW DID PHILIP START THE CONVERSATION?

The Spirit told Philip to approach the chariot. Philip heard the man reading Isaiah and asked: "Do you understand what you are reading?" The Ethiopian replied, "How can I, unless someone guides me?" Philip began with a question, listened, and then helped him understand Scripture. The goal was not dependence on Philip but understanding God's Word and seeing Jesus within it.

## 12. WHAT PASSAGE WAS THE ETHIOPIAN READING?

He was reading Isaiah 53:7-8, describing one led like a sheep to slaughter, humiliated and cut off. The man asked whom the prophet meant. Acts 8:35 says Philip, "beginning with this Scripture," told him the good news about Jesus. Luke does not preserve Philip's full explanation, so readers should not invent every argument. The center is clear: Philip used Scripture to proclaim Christ.

### Memory Anchor

Good Bible teaching helps people see what Scripture says and how its story leads to Jesus.

## 13. WHY IS IT SIGNIFICANT THAT THIS MAN WAS A EUNUCH?

Deuteronomy 23:1 contains an earlier covenant restriction concerning men with damaged reproductive organs. Later Isaiah 56:3-5 promises faithful eunuchs "a name better than sons and daughters." Acts does not say Philip discussed Isaiah 56, so that conversation must not be invented. Still, within Isaiah the suffering Servant is followed by widening promises to foreigners and eunuchs. An African eunuch reading Isaiah hears the Gospel, is baptized, and goes away rejoicing—a striking biblical backdrop of widening inclusion.

## 14. WHY WAS THE ETHIOPIAN BAPTIZED?

After Philip proclaimed Jesus, they came to water and the Ethiopian asked, "What prevents me from being baptized?" They went down into the water and Philip baptized him. Acts does not reproduce everything Philip taught, but baptism clearly became part of the man's response to the Gospel. Different traditions debate aspects of baptism; the central point here is that he heard about Jesus and responded in baptism.

## 15. WHAT HAPPENED TO PHILIP AFTER THE BAPTISM?

Acts says "the Spirit of the Lord carried Philip away." The Ethiopian went on rejoicing. Philip appeared at Azotus and preached through the towns until he reached Caesarea. Many chapters later, Paul stays in Philip's house. Acts 21:8 still calls him "Philip the evangelist, who was one of the seven." His faithfulness was not merely a dramatic season; it became a life.



## PART TWO

# WANT TO GO DEEPER?

Interpretive posture: Where Scripture speaks clearly, believe it. Where Christians draw inferences, identify them. Where Scripture leaves mystery, do not manufacture certainty.

### 16. DID SIMON THE SORCERER REALLY BECOME A CHRISTIAN?

Acts says Simon believed and was baptized, yet Peter later says his heart is not right before God and commands repentance. Some Christians understand Simon's belief as outward or inadequate; others see a genuine but seriously sinful new believer. Acts gives no final update. The text gives enough information to recognize grave spiritual danger without enough to pronounce with certainty on Simon's final salvation.

### 17. WHAT IS "SIMONY"?

Simon's attempt to purchase spiritual power later gave rise to the term simony: buying or selling spiritual offices, privileges, or sacred things. Acts does not use the word, but the warning comes from Simon's action. Christian ministry is not merchandise; money can support ministry, but it cannot purchase the Holy Spirit.

### 18. WHY DID THE SAMARITANS RECEIVE THE HOLY SPIRIT AFTER BELIEVING AND BAPTISM?

Acts 8:14-17 is debated. Some traditions see a distinct post-conversion reception or empowering of the Spirit. Others see an unusual salvation-history event in which Jerusalem's apostles personally witnessed Samaritan inclusion, preventing the old Jewish-Samaritan division from becoming a permanent division inside the Church. Acts shows different sequences elsewhere. In Acts 10, Cornelius's Gentile household receives the Holy Spirit while Peter is still preaching, before water baptism. Acts 8 and 10 are major boundary-crossing moments: Samaritans are visibly received, then Gentiles are visibly received. Their differing sequences caution against turning either into a rigid universal formula. Romans 8:9 still ties belonging to Christ inseparably to having His Spirit.

### 19. WHY WERE PETER AND JOHN INVOLVED?

Their presence visibly connected Samaria with the apostolic witness in Jerusalem. The Gospel crossed the boundary without creating a second Gospel: one Lord, one Gospel, one Spirit, one growing Church. The scene also prepares Acts for Peter's later entry into Cornelius's Gentile household.

### 20. WAS THE ETHIOPIAN THE FIRST GENTILE CHRISTIAN?

Acts does not identify his religious status precisely enough to say. He may have been Jewish, a Gentile convert to Judaism, or a Gentile worshiper of Israel's God. Acts 10-11 gives special attention to Cornelius as an unmistakable Gentile-inclusion event. The Ethiopian story still shows the Gospel moving dramatically toward Africa and the nations.

### 21. WHY DOES ISAIAH 56 MATTER?

Acts explicitly names Isaiah 53, not Isaiah 56. Still, Isaiah 56 speaks directly to foreigners and eunuchs and promises faithful eunuchs a lasting name. This provides a striking biblical backdrop, not proof of what Philip discussed. Readers may notice the trajectory without inserting unrecorded dialogue.



## 22. DID PHILIP BAPTIZE THE ETHIOPIAN BY IMMERSION?

Acts says they “went down into the water” and “came up out of the water.” Many Christians see this as naturally consistent with immersion. Other traditions note that entering and leaving water does not by itself specify exactly how the water was applied. The text records a real baptism but does not pause to settle every later denominational debate over mode.

## 23. WHAT ABOUT ACTS 8:37 — “IF YOU BELIEVE WITH ALL YOUR HEART”?

Some translations include Acts 8:37, where the Ethiopian confesses faith before baptism; others footnote or omit it. The verse is absent from some of the earliest and strongest Greek witnesses and appears in later manuscripts in varying forms. Many textual scholars therefore view it as an early addition making explicit the profession of faith understood to accompany baptism. Its theology is taught elsewhere; the question is whether those exact words were original here.

### Reader Safeguard

**A textual variant does not mean the Bible's central message is unknowable. Here the disputed wording states a Christian belief taught clearly elsewhere.**

## 24. WAS PHILIP MIRACULOUSLY TRANSPORTED?

Acts says the Spirit of the Lord “carried Philip away” and Philip was found at Azotus. Many read this as miraculous relocation; others emphasize sudden divine removal without defining the physical mechanism. Acts does not explain how it happened. The central point is that God redirected Philip, the Ethiopian continued rejoicing, and Philip continued preaching.

## 25. WHERE DID PHILIP GO NEXT?

Philip appeared at Azotus (Old Testament Ashdod) and preached through the coastal towns until Caesarea. Acts does not list every town. The Ethiopian encounter gets detailed narration; years of travel and preaching fit into one sentence. Biblical importance is not measured by how many verses an activity receives.

### Memory Anchor

**God sees the faithful years that history summarizes in a sentence.**

## 26. WHAT DO WE LEARN ABOUT PHILIP YEARS LATER?

Acts 21:8-9 shows Paul and his companions staying in Philip's home in Caesarea. Luke still calls him “Philip the evangelist, who was one of the seven.” The practical servant and Gospel messenger were not competing identities. His home was open to believers, and his four unmarried daughters prophesied.

## 27. WHAT DOES THE BIBLE SAY ABOUT PHILIP'S FOUR DAUGHTERS?

Acts says plainly: they prophesied. This fits Acts 2's promise that sons and daughters would prophesy and 1 Corinthians 11's reference to women praying and prophesying. Acts 21 does not call the daughters elders, overseers, apostles, or pastors, so the verse should neither be erased nor forced to settle every later debate about church office. See 3Nails Studies #202 and #205 for broader treatment.

## 28. IS IT SIGNIFICANT THAT PAUL STAYED IN PHILIP'S HOUSE?

Very possibly. Philip had been scattered during persecution in which Saul was a central figure. Years later Saul—now Paul—was Philip's guest. Acts does not record their conversations or emotions, so details should not be invented. But the reversal is remarkable: the persecutor became a brother; the scattered evangelist became his host.

## 29. DID PHILIP HAVE A SPECIAL GIFT OF EVANGELISM?

Acts uniquely calls him “the evangelist.” Ephesians 4:11 names evangelists among Christ's gifts, and 2 Timothy 4:5 tells Timothy to do an evangelist's work. Yet Acts 8:4 also says ordinary scattered believers broadly proclaimed the Word. A special gift may shape how someone serves; it does not create a clergy-versus-laity divide or remove the wider Church's responsibility to witness.

## 30. WHAT DO LATER CHRISTIAN TRADITIONS SAY?

Eusebius later quotes material associated with Papias and Polycrates concerning Philip and his daughters, but traditions about Philip the Apostle and Philip the Evangelist can become intertwined. Claims about later travels, death, or burial should therefore be treated cautiously. Acts gives the firm ending point: Philip lived in Caesarea, was known as an evangelist, had four daughters who prophesied, and welcomed Paul and his companions.

### Biblical Literacy Note

**Church tradition can preserve valuable historical memory, but it should be distinguished from the authority and certainty of Scripture.**



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## PHILIP AND THE BIGGER STORY OF ACTS

Jesus gave the mission: Jerusalem → Judea → Samaria → the ends of the earth. Persecution scattered the Church. Philip went to Samaria, where a historic boundary was crossed. Peter and John witnessed God's work there. Later Peter entered Cornelius's Gentile household, where another major boundary fell. Philip also met an Ethiopian official, and then preached through coastal towns before settling in Caesarea. Philip's movements provide a small picture of Acts as a whole: Jesus gathers people across geographic, cultural, ethnic, religious, and social boundaries. Luke's story keeps moving: Jerusalem → Judea → Samaria → the nations → eventually Rome. Philip stands near the beginning of that outward movement.

## HOW DOES PHILIP POINT TO JESUS?

Philip is not the hero of Acts 8. Jesus is. Philip did not preach himself in Samaria; he proclaimed Christ. He did not merely tell the Ethiopian how to become more religious; he told him the good news about Jesus. Acts does not preserve every sentence—it preserves the center. Philip did not create the mission; Jesus had already commanded it, and the Spirit directed Philip within it. A faithful witness does not need to become the center of the story. The witness points beyond himself to Jesus.

## PUTTING IT INTO PRACTICE

### 1. SERVE THE NEED IN FRONT OF YOU.

Philip's story begins with a practical assignment. Ordinary service is not spiritually insignificant. Faithfulness matters before anyone knows where it may lead.

### 2. BE WILLING TO CROSS HUMAN BOUNDARIES.

Philip went to Samaria. The Gospel challenged inherited hostility. Christians should examine whether cultural, ethnic, economic, political, or social barriers are keeping them from loving people Jesus calls them to love.

### 3. DO NOT CONFUSE SPIRITUAL POWER WITH PERSONAL IMPORTANCE.

Simon wanted power he could possess. Christian ministry is not personal greatness, and the Holy Spirit is not a tool for status.

### 4. LEARN TO ASK GOOD QUESTIONS.

Philip asked, "Do you understand what you are reading?" Sometimes faithful witness begins by listening. A thoughtful question can open a door that a speech would close.



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### 5. HELP PEOPLE OPEN SCRIPTURE.

Philip began with the passage the Ethiopian was already reading. Good discipleship helps people become increasingly confident reading God's Word and seeing how Scripture leads to Jesus.

### 6. DO NOT MEASURE MINISTRY BY AUDIENCE SIZE.

Philip left crowds in Samaria and met one man on a desert road. The one mattered. Faithfulness cannot always be measured by numbers.

### 7. FOLLOW GOD EVEN WHEN THE NEXT STEP IS NOT THE WHOLE PLAN.

Philip was told to go to a road, not given the entire story in advance. Obedience often comes one step at a time.

### 8. AIM FOR LONG-TERM FAITHFULNESS.

Acts 6 shows Philip beginning; Acts 8 shows Philip going; Acts 21 shows Philip still serving years later. A dramatic spiritual moment is valuable. A faithful Christian life is better.

## REVIEW AND RETENTION

1. Which Philip? Philip the Evangelist, one of the Seven—not Philip the Apostle.
2. First assignment? Serving amid the problem involving overlooked Hellenistic widows.
3. Why leave Jerusalem? Persecution scattered believers after Stephen's death.
4. Where did he preach? Samaria.
5. Why significant? It crossed a longstanding Jewish-Samaritan boundary and advanced Acts 1:8.
6. What does Acts preserve of his preaching? Christ, the kingdom of God, and the name of Jesus Christ—not a full sermon.
7. Who was Simon? A Samaritan magician who believed and was baptized but was sharply rebuked for trying to purchase spiritual power.
8. What is simony? The later term for buying or selling spiritual offices or privileges.
9. Why Peter and John? To respond to Samaritan belief and participate in their remarkable reception of the Holy Spirit.
10. Parallel boundary crossing? Cornelius in Acts 10, where Gentiles visibly receive the Spirit.
11. Why leave Samaria? God directed Philip toward the road from Jerusalem to Gaza.
12. Whom did he meet? An Ethiopian eunuch and royal treasury official.
13. What Scripture? Isaiah 53.
14. What did Philip do? Beginning there, he told the good news about Jesus.
15. Response? The Ethiopian was baptized and went away rejoicing.
16. Exact religious identity? Not stated with certainty.
17. Why Isaiah 56? It promises welcome to faithful eunuchs and foreigners, providing meaningful background without being quoted in Acts 8.
18. After baptism? Philip was carried away, appeared at Azotus, and preached toward Caesarea.
19. What in Acts 21? Philip lived in Caesarea, was called the evangelist, hosted Paul, and had four daughters who prophesied.
20. What about daughters? Acts explicitly says they prophesied.
21. Only evangelists share the Gospel? No; Acts also shows ordinary believers bearing witness.
22. Why caution with later tradition? Philip the Apostle and Philip the Evangelist can be confused.
23. Central lesson? Be ready to serve, go, speak, and follow God whether the audience is a city or one person.



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## KEY TERMS

Azotus — New Testament name for Ashdod, where Philip appeared after the Ethiopian's baptism.

Caesarea — Roman coastal city where Philip later lived and hosted Paul.

Candace — Royal title associated with the queen or queen mother served by the Ethiopian official.

Ethiopian Eunuch — High-ranking African official who heard Philip explain Isaiah and was baptized.

Evangelist — One especially associated with proclaiming good news; Acts 21:8 calls Philip "the evangelist."

Hellenists — Greek-speaking Jews or Jewish Christians shaped by Greek language and culture.

Samaria / Samaritans — A people and region with Israelite roots and longstanding tension with Judean Jews; Samaritan worship centered on Mount Gerizim.

Simony — Later church-history term for buying or selling spiritual offices or privileges, derived from Simon's attempt.

Septuagint (LXX) — Ancient Greek translation of the Hebrew Scriptures common in the New Testament world.

Eunuch — A man whose reproductive capacity had been removed or impaired; ancient usage could sometimes be broader for royal officials.

## FINAL MEMORY ANCHORS

- Faithfulness is being ready to go where God sends and serve whoever God places in the way.
- Faithfulness does not require a spotlight. It requires obedience where God has placed you.
- The Gospel crosses boundaries people often prefer to keep in place.
- God's direction is not measured by the size of the audience.
- Good Bible teaching helps people see what Scripture says and how its story leads to Jesus.
- God sees the faithful years that history summarizes in a sentence.
- A faithful witness does not need to become the center of the story. The witness points to Jesus.

## A SCRIPTURE PATH FOR CONTINUED STUDY

Acts 1:8 — Jesus gives the geographic pattern for Gospel expansion

Acts 6:1-7 — Philip is chosen as one of the Seven

Acts 7:54-8:4 — Stephen's death and the scattering persecution

Acts 8:4-25 — Philip in Samaria, Simon, Peter and John

John 4:1-42 — Jesus and the Samaritan woman

Luke 9:51-56 — John and the Samaritan village

Acts 8:26-40 — Philip and the Ethiopian eunuch

Isaiah 52:13-53:12 — The suffering Servant

Isaiah 56:1-8 — Promises concerning foreigners and eunuchs

Deuteronomy 23:1 — Earlier covenant restriction relevant to eunuch background

Acts 10:1-48 — Cornelius and Gentile inclusion

Acts 21:8-9 — Philip years later in Caesarea

Acts 2:16-18 — Sons and daughters prophesying

1 Corinthians 11:4-5 — Men and women praying and prophesying

Ephesians 4:11-13 — Evangelists among Christ's gifts

2 Timothy 4:5 — Do the work of an evangelist



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## CLOSING THOUGHT

Philip's story begins beside Stephen. Two men are selected because the growing Jerusalem church has a practical problem: widows are being overlooked. Philip serves. Then Stephen is killed, persecution erupts, and the Church scatters. Philip leaves Jerusalem—but he does not leave Jesus behind.

He goes to Samaria. For generations Jews and Samaritans had lived with division and suspicion. Philip crosses the boundary. He does not arrive proclaiming himself. He proclaims Christ. People listen, people are healed, people believe, and there is joy in the city.

Then God directs Philip away. A city is responding, yet he is sent toward a desert road. He goes. There he meets one man: African, a eunuch, a powerful government official, reading Isaiah and needing help to understand it. Philip asks, "Do you understand what you are reading?" Then he sits beside him, opens Scripture, begins with Isaiah, and tells him about Jesus. Acts does not preserve every word Philip preached in Samaria or every sentence he spoke on the road. It preserves the center: Christ.

Philip was willing to stand before crowds and equally willing to sit beside one person. He was willing to preach in a city, walk an isolated road, serve practical needs, explain Scripture, and go when God redirected him. Then Philip disappears from the Ethiopian's story. The new believer continues home rejoicing, and Philip continues preaching. That is fitting. Philip never needed to remain at the center. His task was to point someone else toward Jesus.

Years pass. Paul becomes a Christian. Missionary journeys begin. Churches are planted. Peter sees God unmistakably welcome Gentiles in Cornelius's home. The movement continues: Jerusalem. Judea. Samaria. The nations. Eventually Rome. Then Acts 21 quietly opens a door into a house in Caesarea. Inside is Philip. The young servant from Acts 6 is older now. Luke calls him "Philip the evangelist, who was one of the seven." He is still following Jesus, still opening his home, and his four daughters prophesy.

One of the men staying under Philip's roof is Paul. Years earlier Saul had helped drive Christians like Philip out of Jerusalem. Now Paul is his guest. Acts does not tell readers what they talked about. It does not need to. The scene itself says something beautiful about grace: Jesus had changed their stories.

Philip's life was not built around one spectacular event. It was built around repeated availability: Serve here. Philip served. Go to Samaria. Philip went. Go toward Gaza. Philip went. Approach that chariot. Philip ran. Explain the Scripture. Philip pointed to Jesus. Then he kept going.

Most Christians will never know the full effect of their obedience. A conversation may seem small. A practical act may feel ordinary. A change of direction may make little sense. One person may not seem as important as a crowd. Philip's story challenges those assumptions. God cared about the widows. God cared about Samaria. God cared about one Ethiopian on one road. God cared about towns whose names Acts does not record. And God continued working through Philip long after Acts 8's dramatic events were over.

The question Philip's life leaves is not, "How can someone become important?" It is simpler: "Is this life available to Jesus?" Available to serve. Available to go. Available to listen. Available to explain Scripture. Available to cross boundaries. Available to care about one person. Available to keep following when no dramatic story is being recorded. Philip was. And wherever Philip went, he kept pointing beyond himself—to Jesus.

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