
The Mission

– to the Neighborhoods & Nations

Acts 1:8

Dan Turner

Introduction

This morning some of the people who are new to the Chapel and I finished a five week elective class over Clearcreek Chapel's history, mission, purpose and vision of the Christian life. I was happy to be with these people as we prayed together and as they asked questions related to the Chapel. My aim with them was to assist them in seeing whether or not it would be good and wise for them to get on board with the mission of the Chapel.

I smiled as I transitioned from teaching this morning in class to preaching this morning in the pulpit. My aim in this message is precisely what my aim in Chapel Starters was; that is, to assist people in getting on board with the mission of the Chapel.

This morning what I pray and how I preach are designed to help you stay on board with the mission of the Chapel or get on board with the mission of the Chapel.

The mission of CC reads like this:

By God's grace and through His Word we cultivate in the hearts of God's people a passion for the supremacy of God magnified in love for Him and manifest in love for one another.

How this mission moves in the direction of evangelism and missions for each of us is what this message is about.

Now, how I plan on accomplishing this agenda is first to preach the mission Christ gave His church from Acts 1:8 and demonstrate how His mandate shapes, steers and stimulates our mission. Two thirds into preaching we will pause and I will present a few practical ways of how we can become involved or more involved in the mission. Finally, I will pick up where I left off in the message and preach some more.

(NOTE: A brief description of a change that recently took place. Around four years ago I was asked to come on staff and oversee how we view and how we do evangelism at the Chapel. Out of that came SGGM -- Spreading the Gospel of God Ministries. This branch of the Chapel aims to mobilize CC for creative, courageous, compassionate, Christ-reliant outreach. The driving principle here is that we cannot provide others what we do not possess ourselves.

And so, the mission of the Chapel remains; namely to cultivate in our hearts a passion for the supremacy of God. His supremacy (i.e. His matchless majesty and mercy) will not be

put on display for others to discern and delight in until we love Him with all our heart, soul, strength and mind (the first purpose of the Chapel; namely exaltation).

As this passion for Him increases we will care more about others. We will continue to put Christ on display by loving each other sacrificially (the second purpose of the Chapel; namely, edification)

As this happens our love for people will extend. It will extend from loving believers in Christ to loving unbelievers outside of Christ. And this is where evangelism takes place (the third purpose of the Chapel; namely evangelism).

Now, the change that happened recently at the Chapel took place when a long-term and loyal elder stepped down from his position as Pastor of missions. Ed McNeese, whose labor of love has given me much to build on, resigned from the elders leaving Missions without elder leadership. I was asked to step in and provide leadership for missions due to my responsibilities over evangelism. Therefore, we now have enfolded the two ministries into one calling them outreach to the neighborhoods and to the nations; evangelism & missions)

<Read Acts 1:1-11 highlighting v.8>

John Calvin was correct when he pointed out that the Book of Acts is a book which is more than a mere history of the early church. According to Calvin, Acts is a book which describes for us "the beginning of the reign of Christ, and the renewal of the world is being depicted here." We can see this in the contrast between Luke's Gospel and the Book of Acts. In his Gospel, Luke describes what *Jesus did for sinners in his humiliation*, while Acts is a book which describes what *Jesus continues to do for us in his exaltation*. The gospel is the record of Jesus' taking on human flesh in his incarnation, and humbly giving up the glory that he had with his Father from all eternity. The gospel includes the account of Christ's death for sinners, and ends with his glorious triumph in the resurrection. Acts is a book in which Luke describes what Jesus continues to do, and the focus shifts from the perspective of the Gospel - the doing and dying of our Lord - to Acts, where the now-exalted Lord Jesus Christ extends his rule through his word and people who are empowered by the Holy Spirit. This is the significance, I believe, of v.1 where Luke writes "In the first book, O Theophilus, I have dealt with all that *Jesus began to do and teach until the day when he was taken up*". The implications of the words "all that Jesus began to do and teach until" are staggering for the 21st century local church. The book of Acts tells us that Jesus continues to do and teach. But He does this through the written word by His people who are filled with His Spirit. And this transition and strategy are seen clearly in the verse under investigation today; 1:8.

It is often been pointed out that verse eight outlines the flow of the book of Acts. "You will be my witnesses" might be regarded as the theme of the book; "in Jerusalem" covers the first seven chapters; "in all Judea and Samaria" chapters 8:1-11:18; and the remainder of the book deals with the progress of the gospel outside the borders of the Land until at last it reaches Rome.

What I'm saying this morning is that 1:8 functions not only as an outline for the book. It functions also as a map and mandate for the Chapel's outreach ministries.

Jesus said, "You will be my witnesses". This is not a wish of Jesus (I hope you will become my witnesses when I leave so that the ministry can continue). This phrase is his indomitable will to complete what was planned from all eternity. Isaiah, for example, picks up on this theme as he calls Israel to be God's witnesses to the world (cf. Isa.43:10). This commission in which Israel as a nation failed was picked up by Jesus as the perfect Servant of the Lord and passed on after resurrection to his disciples who passed it on this mission to us.

To guide our thinking here is an outline of Acts 1:8 and the message for this morning.

To stay or get on board with the mission that Jesus Christ is advancing we need to grasp and become gripped by three things.

1. The Mission's Essence: We need to grasp and become gripped by what the mission truly is – what is its task.
2. The Mission's Extent: We need to grasp and become gripped by where this mission must go – how far must this mission stretch.
3. The Mission's Empowerment: We need to grasp and become gripped by what drives the mission – where the power to do this impossible task comes from.

Let's begin with the Mission's Essence.

The Mission's Essence

"You will be my witnesses"

The essence of the mission is found in Jesus' words, "you will be my witnesses". This theme of being Christ's witness is found around 40 times in the book of Acts. To get a sense of what we are called to be and do just listen as I read some of these passages in which we notice this theme of witnesses for Christ.

Then he opened their minds to understand the Scriptures and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead and that repentance and forgiveness of sins should be proclaimed in his name to all nations beginning from Jerusalem. You are witnesses of these things (Lk. 24:45-48).

The patriarch David...foresaw and spoke about the resurrection of the Christ that he was not abandoned to Hades nor did his flesh see corruption. This Jesus God raised up and of that we all are witnesses. (Acts 2:29,31-33)

Men of Israel why do you wonder at this or why do you stare at us as though by our own power or piety we have made him walk? The God of Abraham the God Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus whom you delivered over and denied in the presence of Pilate when he had decided to release him. But you denied the Holy and Righteous One and asked for a murderer to be

granted to you and you killed the Author of life whom God raised from the dead. To this we are witnesses. (Acts 3:12-15)

We must obey God rather than men. The God of our fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior to give repentance to Israel and forgiveness of sins. And we are witnesses of to these things and so is the Holy Spirit whom God has given to those who obey him. (Acts 5:29-32)

And we are witnesses of all that He did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree but God raised him on the third day and made him to appear. (Acts 10:39-40)

For you will be a witness for him to everyone of what you have seen and heard. (Acts 22:15)

I am Jesus...I have appeared to you for this purpose to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you delivering you from your people and from the Gentiles to whom I am sending you to open their eyes so that they may turn from darkness to light and from the power of Satan to God that they may receive forgiveness of sins and a place among those who are sanctified by faith in Me. (Acts 26:15-18).

Developing from these and other passages we can see no less than three categories in which we can organize information on what witnessing is. These three categories will help us to understand the essence of the mission before us today. The first category we will look at is content. To be a witness:

- *CONTENT* – *We need to be people who know the basics of the gospel*¹. We notice in passages talking about witnessing from Luke's writings that with the 1st century followers of Christ there was a settled understanding of what they were to testify about. (They did not sit around and have a conversation over what each individual felt was important to them) There were contours and content of the good news. Objective propositional truth mattered to these disciples.

To be a witness of Jesus Christ we need to be acquainted with how the Bible defines good news.

¹ For a fuller view of the biblical scope of the meaning of the gospel see J. Piper's book *God is the Gospel*; pp. 25-38. This section in my message was an adaptation of Piper's insights found in *God is the Gospel*.

God is living: Starting with Acts 14:11 we notice Luke telling us that the gospel includes the good news that God is “a living God who created the heaven and the earth and the sea and all that is in them”. Paul and Barnabas on their missionary journey witnessed to the people in Lystra. These people were polytheistic (a belief that there are many gods). They saw something in Paul and Barnabas that was intriguing and supernatural. Therefore, they wanted to worship them by calling them names of their gods. Witnesses of Christ will not stand for this. They began to give them the good news by saying that “you should turn from these vain things to a living God who made the heaven and the earth...”.

Foundational to the structure of the gospel is that God is the creator who is alive yesterday, today and forevermore.

Christ is King: The second observation we can make relating to what the gospel includes come from Luke 4:43 and Acts 8:12. Jesus, preaching the good news to the people in Synagogues said of the gospel, “I must preach the good news of the kingdom of God”. The gospel of Mark said it this way. “The time is fulfilled, that the kingdom of God is at hand; repent and believe in the gospel” (cf. Mk.1:14; also Isa.52:7).

Isaiah saw this from afar when he said, “How beautiful upon the mountains are the feet of him who brings good news who publishes peace who brings good news of happiness who says to Zion “Your God reigns” (Isa.52:7). The good news of great joy is that not only do we have a Creator God who lives today. We have the King of the universe who came into this world to bring his sovereignty to us.

This is what Philip understood as we see him preaching Christ in Samaria. Luke commented that “when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ they were baptized (cf. Acts 8:12)

Christ the King came into this world over 2,000 years ago through the incarnation of the virgin birth (cf. Isa. 9:6; John 1:1-3,14). The King’s feet have touched down upon the earth. Christ came. Christ reigns. This is good news!

Christ is Savior: As we continue thinking over the content of our witnessing so that we can communicate the good news of great joy we overhear what the Angels announced at Christ’s arrival. Luke records another aspect of good news when he narrated the events of the Shepherds keeping watch over the flocks by night. When suddenly an angel appeared saying, “Fear not, for behold I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior who is Christ the Lord”. (cf. Lk.2:11f). What good news this tells us is that the King of the Universe (called Lord in this text) is the Christ (who is Jesus) who came to this world not to crush us by His justice but to save us by His love. Christ came not to be served, not to judge, but to seek and save the lost (cf. Lk. 19:10)

Christ died for our sins: For this to be good news, we need to understand how he saves his people. For us to become witnesses of this good news we must understand how Jesus Christ demonstrated that he was and is the Savior. Lk.22:20 gives us the insight needed to answer this question.

The time had come. Christ was just hours from his death. He brings his disciples together for a last meal. After they had eaten he took the cup saying, “This cup that is poured out for you is the new covenant in my blood”. In other words, when he gave up his life on the cross it was to purchase the promises of the New Covenant that says, “I will forgive their iniquity and I will remember their sin no more” (cf. Jer.31:34). Christ came to give his life as a ransom for his people (cf. Mk.10:45; notice also Ps. 49:7-8,15).

Christ the King was born a man in order to die for man. He died upon a cross as a criminal though not for his own sin. He took on the sins of God’s people so that God’s people could take on His righteousness (cf. 2Cor.5:21). God’s people then could escape from the awful wrath of God and the penalty of sin which is hell. God’s people then could enjoy all the blessings Christ purchased on the Cross; namely the enjoyment of the fullness of God in Christ forever and ever (cf. Ps.16:11). This is good news. This is the good news of great joy! This is what we are to witness about.

Christ was raised from the dead: This matchless news; this good news of great joy would not be good if Jesus were still in the grave (“If Christ has not been raised from the dead our preaching is in vain and your faith is in vain is in vain” 1Cor.15:14). Luke in his last chapter of his gospel makes clear through four scenes what we must witness about. Christ was raised from the dead! To witness to the objective reality of Christ’s resurrection is critical to being a witness of Jesus Christ. Our calling is to proclaim the resurrection as those who, like 1st century disciples, are absolutely convinced of its reality and significance.

And so we see based on primarily Luke’s writings, to be a witness we must know the content of the good news. We need to believe that God the Creator is living and that He is King over the entire Universe and that this King is Christ Jesus the Lord who came to earth to save His people by dying on a cross and being raised from the dead and He will return to judge the living and the dead and His kingdom will have no end.

Let us Clearcreek Chapel know the content of the gospel.

○ *CALL – We need to be people who call people to repentance and belief in the Person and work of Jesus Christ.*

As we will see to be a witness of the Christ not only are we to have a grip on the content of the gospel we need to be in the grip of the gospel. We need to believe in what and whom we say we believe. We must not only perceive (i.e. discern and distinguish) the truth of the gospel. We also need to be passionate over the gospel (remember the gospel is Christ not merely the content about the events of Christ). We need to be persuading others over its good news.

The second category we find in what it takes to be a witness of the Christ can be summarized in one word: CALL. We need to be people who call people to repentance and belief in the Person and work of Jesus Christ. We must follow the pattern of Paul who when talking with Agrippa said, “I would to God that not only you but also all who hear me [would be persuaded to be a Christian] as I am” (Acts 26:28-29; see also Acts 8:4 and 2Cor.5:17-21 for texts of “common” people to this uncommon task).

Our hearts need to treasure the Christ of the gospel to the extent that we will yearn for others to enjoy all that God is for us in Christ Jesus. We must understand what is good about the good news. It’s not just being forgiven. It’s not just being declared righteous. It’s not simply escaping hell and going to heaven. As the Apostle Paul said, “Christ suffered once for sins...that he might bring us to God...” (1Pet.3:18). The gospel is good because it brings us free of guilt to God who is great! When we believe that we were saved from God’s wrath so to be escorted to Him for our enjoyment and His glory; and all this through Jesus Christ – when we believe the gospel like that we will want others to believe like this. We will begin to carry out the mission Christ gave the church; namely to be Christ’s witness.

To be a witness we must call others to repentance and belief in the person and work of Jesus Christ.

- o *COST – We need to be people who will chose to win the lost and any cost.*

And lastly, to carry out the mission Christ gave the church and become a witness of Jesus Christ we not only need to be people who know and believe the content of the gospel; we not only need to be people who are calling others to believe the gospel we need to be people who will pay the price.

As I was tracing this pattern of Luke’s message by noticing what it means to be a witness of Christ, I could not escape the repetition of suffering. As people believed in and bowed to Christ they began calling out to others to do the same. And this led to the predicted persecution.

For sake of time I will simply summarize this third category by quoting Acts 14:21-22. “When they had preached the gospel to that city and had made many disciples they returned to Lystra and to Iconium and to Antioch strengthening the souls of he disciples, encouraging them to continue in the faith and saying that through many tribulations we *must* enter the kingdom of God”.

Scores of stories could be read and said about our brothers and sisters in Christ throughout the world carrying this message at great cost. You may read about them in *Jesus Freaks; vol. I and II*. You can also put on order a new book titled *Extreme Devotion* that will encourage you and draw you into fellowship with your suffering family members around the globe.

These stories are such fuel for worship and missions that I must read one that recently came to me. Last Sunday there was much rejoicing in outside of a Chinese labor camp. (read story Zhang and his family)

And so, whether we are misunderstood and ridiculed at home or school; whether we are not chosen to be part of the in-crowd; whether we are called names and misrepresented or (should America become overtly anti-Christian) whether we are beaten, imprisoned and killed let us give ourselves as a “witness” to the testimony of Jesus Christ in hopes of winning even the oppressors to Him. Let us enter the fellowship of Christ’s suffering and choose to win the lost at any cost. The stakes are high but think about the reward. It is infinitely higher.

The Mission’s Extent

“In Jerusalem and in all Judea and Samaria and to the end of the earth”

Having looked at the essence of the mission for us at Clearcreek Chapel, we now shift our attention to the mission’s extent. Where are we to be this type of witness? How far is this witness to go? The verse sketches out the answer for us by saying, “In Jerusalem and in all Judea and Samaria and to the end of the earth”.

We see how the ascended and glorified Christ continued his mission through his people by noticing some texts in Acts. For example:

8:4 – After the Church’s first martyr (Stephen) and Saul ravaging the church Philip proclaims Christ in Samaria. Knowing the gospel, loving the God of the gospel, calling people unto repentance and ready to suffer for His mission we see God’s people moving out from safety and into mission. The Jews looked upon the Samaritans with disdain. They thought them to be half-breeds and unclean. God in his grace changed the hearts of his people to move them out into people’s lives who where different from theirs. The mission spreads and continues when grace moves us into people of different cultures

11:19ff – As the church continued to spread the gospel around by witnessing of the Christ we see in this text that now the risen Christ has them moving out to the “ends of the earth”. They are proclaiming Christ to the Greeks in Antioch. The Church has gone from Jerusalem and throughout Judea. They penetrated Samaria. They now are pressing on to the “ends of the earth” to fulfill the O.T. prophecies (cf. Gen.12:1-3; Isa.49:1-26) and Christ’s mandate (cf. Matt.28:18-20; Acts 1:8).

Christ’s witnesses know the basics of the gospel, are being changed into the image of Christ and know that it is costly. These types of witnesses long for others to know the joy of salvation; whether they are in their neighborhoods (i.e. “Jerusalem”) or whether they are in other nations (i.e. “to the ends of the earth”).

That is the geographic scope of the mission as seen in the book of Acts. But how does this map over Clearcreek Chapel? What is the extent of our mission? How can we be involved in the full scope of this mission?

Let's take a few minutes and practically talk about the ministries and ideas related to the extent of the mission.

First, ministries in our Jerusalem. *(If you are reading this manuscript and have gotten this far into the message you are interested in growing and going as a "witness of Jesus Christ". Call the office @ 885-2143 or E-mail me at pastordan@clearcreekchapel for details on the following ideas and opportunities for ministry)*

o **Jerusalem (same culture/ near by)**

Salt & Light – Lifestyle evangelism

This ministry is simply what we are to be and do wherever God has us. As a Christian we constantly send out a message to those around us. Is it a list of strait-jacket rules or the life-giving hope of the good news of great joy? E.T.S. Workshops, given every other month or so, are times at the Chapel at which we help equip each other for growth in lifestyle evangelism.

Two by Two & Two by you – Canvassing neighborhoods and inviting people to the Chapel.

This ministry is design to expose our neighborhoods to the Chapel. We desire to invite as many as we can to a place and among a people whose mission is to cultivate in the hearts of God's people a passion for the supremacy of Christ. We are looking for 10-12 people who will commit to a couple of hours on the first Saturday of a given month for canvassing. We are looking for all of us to bring no less than two families to the Chapel as guests over a given year.

Open Hearts / Open Homes – Hospitality for unbelievers

This ministry is developed with an eye on evangelism through hospitality. We are looking for 3-5 families who desire to reach out to a neighbor with the love of Christ. The meal prepared would be simple. The conversations around the table would be winsome.

Leaf Raking – (Last part of October)

Looking for 10-15 people per team. We will go out into the Church neighborhood to bless a block of people. With rakes in hand we go from door to door and "sweep" through a neighborhood. One will be designated to go several houses ahead of the team to explain the project and stop back by the houses that have been served to say that we are done (and chat a bit with them)

Umbrella Escort – (raining days)

This team of 2-4 people will have "Clearcreek Chapel" golf umbrellas in hand at grocery stores on rainy days (The shift can last as long as we want. I have in mind simply an hour or so). As people with kids or difficulty come out we can escort them to their cars. Helping them as we can we then give them one of our Chapel Postcards and wish them a good day.

Little Blue Card

This is a simple way for all of us to talk with people and invite them to “come and see how truth and people matter. The Little Blue Card is designed to spell out briefly who we are and what we offer. It’s a good way of making many contacts wherever we go.

Craft’s Nativity Scene – Christmas season

Barbara Craft has an excellent Nativity Scene that walks people through the story of the Gospel. In her winsome and conversant way she guides groups through the story. We can utilize this much if we want.

Narnia at the movies (this Christmas season)

*Inviting our communities to explore the inspirational truths found in Narnia will be an exciting outreach opportunity around Christmas. In theaters December 9, *The Lion The Witch and The Wardrobe* will be released. Plans are in the making to help us open the door to this seasonal outreach opportunity.*

Car Wash – 10-20 per team (Springtime)

Simple, fun and possibly fruitful is the Absolutely Free Car Wash. With Pastor Devon and his Youth Group we can team up to serve our community and expose them to the Chapel and the gospel.

Apartment Outreach – 2-4 per team (as needed)

This ministry is in lieu of The Welcome Wagon that does not serve apartments. We partner up with the management of local apartments and with a team of 2-4 people provide a warm gift and pizza to new move-ins.

Neighborhood Watch

SGGM sponsors all who desire to reach out to their neighbors. This ministry focuses on new neighbors within your neighborhood. When someone moves into your neighborhood, simply call in (no later than Wednesday) to the office and order the Chapel Welcome Basket. Pick it the following Sunday. Deliver it with a smile.

- **All Judea (same culture / far away)**

Researching Religions and Regions

Helping friends and family find good churches around the country is what this ministry is about. Call in or E-mail Pastor Dan to start the process. We do research in the targeted area and get back to you with the findings.

Mail the Message

7 outstanding evangelistic messages from John Piper are on a MP3 CD.. We have 90 of them for give-a-ways. The first message is a must for unbelievers!

- **Samaria (different culture / nearby)**

Gospel Mission

Here is a great ministry for those who want to venture out into a different culture that is nearby. In inner city Dayton, we have a sponsored ministry that would welcome any help. This ministry meets the physical and spiritual needs of the local people in inner city.

Mapping out a way out

We are looking for a team of 6-8 to carry out Mapping Out a Way Out. This ministry is an outreach ministry aimed at people in temporary housing. We aim to help transient people come out of fruitless living and into fruitful living for the glory of God and the good of the community. By providing resources for learning the gospel, housing, nutrition, homemaking skills, job-seeking skills and reading skills we at the Chapel will take the whole gospel to the whole person wholly by grace through holy people.

○ **The end of the earth (different culture / far away)**

Tonight's message (10/2 with Mark Fehrman and TriM)

Praying for our missionaries (3rd Sunday night of the month)

Cupka's global vision shared (late October in pm service)

Voice of the Martyrs in January (am Sunday School)

Praying and planning for a church planter

Short Term Missions?

Lifelong Missions?

Using Operation World

The Mission's Empowerment

"You will receive power when the Holy Spirit comes upon you"

What an exhilarating call upon our lives. What an amazing privilege; namely to be a witness of the risen Christ Jesus for our neighbors and the nations to see. This is remarkable! This is incredible! And this is impossible (with man but not with God). The demand to be a witness in the way we've seen in the book of Acts is unattainable apart from the third and final element to the mission outlined in Acts 1:8. What else does Jesus give us to accomplish this mission other than the essence of the mission and the extent of the mission? How are we to carry out this seemingly impossible mission? We need what we see in the phrase "receive power when the Holy Spirit comes upon you".

This special empowerment of the Spirit from the risen Christ is essential to the mission. My preaching here is not to defend but to declare this power. Should you desire to do a bit of study over this topic pull down this manuscript from our web site and ponder the passages cited in the message (NOTE: This idea of special empowerment is found throughout Luke's writings. He uses consistently the word □□□□□□□□ to talk about this instantaneous, miraculous filling for specific Christ-exalting ministry. There is another

aspect of the Spirit's work found in Luke's theology. He uses the word $\pi\lambda\upsilon\tau\omega$ to describe a continuous, growth filling. The idea in Acts 2 is the former usage.)

By looking at Acts 2:1-4,11,33 we notice that Jesus was filling His disciples with the Spirit and His vision of God and His passion for God and His words of praise to God in front of unbelievers. Now the essence of this empowerment is not wind, fire and speaking in tongues (cf. Acts 4:31; 1Cor.12:30). Rather, it is a receiving of extraordinary spiritual power for Christ-magnifying ministry (see Lk.24:49 & Acts 1:4; Joel 2 used in Acts 2; Acts 4:8;4:31; 6:5,8,9; 9:17,22; 11:24; 13:9,11,52).

As we move closer in observation to this special empowering for ministry this power has different looks. The book of Acts is filled with illustrations of what this power looks like as it comes on different groups. For example, in 2:4,13; 13:52 (cf. Eph.5:18ff; Romn.15:13) we see that filled with the Spirit is being so full of the Spirit that we overflow with joy and peace.

Or another example is found in 2:14 compared with Luke 22:60-62. Here, we see how the empowering of the Spirit takes away cowardly behavior and fills the person with confident living.

Or another example is found in 4:31; 7:54-60. Here, we see how the empowering of the Spirit vitalizes God's people for bold witnessing.

Putting these three observations together to form a sentence we could say that being filled with the Holy Spirit is being so full of the Spirit that we overflow with joy and peace in hard times, have victory over cowardly living and are bold for witnessing.

Now is that something that interests you? Do you like me need the fullness of God through His Spirit in order to carry out the impossible task of testifying to the gospel of God's grace? Ponder the implications of Luke 11:1-13 and pray for each other like Paul prayed for the church when he said:

I bow my knees before the Father from whom every family in heaven and on earth is named that according to the riches of his glory he may grant you to be strengthened with power through is Spirit in your inner being so that Christ may dwell in your hearts through faith that you being rooted and grounded in love may have strength to comprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ that surpasses knowledge that you may be filled with all the fullness of God (Eph.3:14ff).

It's time to bring this message to a close. In the Bible we've seen the Holy Spirit at work. In the Bible we've seen His Church at work. In the Bible we've seen the basis for our evangelism and missions. The closing question for us is do we see this also in and through Clearcreek Chapel?

Conclusion

To get on board or stay on board with the mission of Christ through Clearcreek Chapel...

⊕ We need to be people:

⊕ Who know the basics of the gospel.

⊕ Who call people to repentance and faith in the person and work of Jesus Christ.

⊕ Who choose to win the lost at any cost.

⊕ Who hunger through prayer for the empowerment of the Spirit

It is important to remember that what was started by the H.S. then and started by the Church then is not finished yet. There is a sense in which Acts is still being written (cf. Acts 28:30-31; 2Cor.3:3). Are we part of His work?