

# Our Risen and Ascendant King (Part 1): Precepts

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## Introduction

### The Text

<sup>1</sup> In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup> until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

<sup>4</sup> And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

<sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” <sup>9</sup> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup> And while they were gazing into heaven as he went, behold, two men stood by them in white robes, <sup>11</sup> and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” (Acts 1:1–11)

### A Seismic Shift

- A. I’ve got a bit of a longer intro this morning, a little heavier-lifting on the theological side, but stick with me, and I think you’ll see where we’re going . . .
- B. As we turn to these first verses of the book of Acts, we need to realize that a seismic shift is taking place in the redemptive program of God. Things are changing . . . for the better. The plan is rolling forward.
  - 1. The new covenant era, long since promised and anticipated by the saints of old, has arrived. The time of fulfillment is here.
    - a. Certainly there is more to come in the consummation, on the last day.
    - b. But it’s already been inaugurated, we are living in the “last days” as Peter will clearly imply when he quotes Joel in [Acts 2:17](#).
      - i. The kingdom of God, in a very real sense, is already upon us.
      - ii. And of course at the head of every kingdom is a king. And this King’s name is Jesus.

### Inauguration Phase 1: Incarnation → Crucifixion

- A. On the one hand, the transition and development of which I speak, certainly begins to show itself in the arrival of Jesus in Bethlehem. The promised son of David is here.

1. We recall one of our favorite Christmas texts from *Isa. 9*, written hundreds of years before Jesus ever came: “<sup>6</sup> For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup> Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this” (vv. 6–7).
- B. With the incarnation and arrival of Jesus in Bethlehem, the zeal of the LORD of hosts has done it!
1. This is why the angel Gabriel said earlier to the virgin Mary back in *Luke 1:31-33*: “<sup>31</sup> [B]ehold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, <sup>33</sup> and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”
  2. This is why just after his birth, another angel showed up to those shepherds out in the fields nearby and declared: “<sup>10</sup> Fear not, for behold, I bring you good news of great joy that will be for all the people. <sup>11</sup> For unto you is born this day in the city of David a Savior, who is Christ the Lord” (*Luke 2:10–11*).
- C. But then you play it forward a bit and you have to wonder, don’t you? This is quite magnificent talk for a man who would ultimately end up rejected by the mainstream and hung up on a cross to die.
1. One may hear of all this excitement at the beginning and then marvel at the seeming flop and failure that became of it all.

## Inauguration Phase 2: Resurrection → Ascension

- A. So while, on the one hand, we can say that the shift in redemptive history begins with the arrival of Jesus, it’s really the resurrection and ascension that throws it all finally into motion.
1. You can call him “Christ” and “Lord” all you want, but if he doesn’t rise and ascend, he has no more claim to those titles than your pet goldfish.
    - a. He accomplished nothing in the end. He just made a big fuss for a moment on history’s stage and then sidestepped off like the rest of us. Like a shooting star, he burned bright for a moment, but it all soon faded to black.
- B. Furthermore, you would look in vain during his earthly ministry for some semblance of a throne. The prophets talked of the throne of David—that he would sit down and reign?
1. Well, I don’t see a throne? I see a cross.
  2. And I don’t see a crown of gold. I see a crown of thorns.
    - a. So how can we call him Christ and Lord and King?

C. Well, again, it's only with a view ultimately to his resurrection and ascension. Here is where, at last, his true colors are revealed.

1. The resurrection, as Paul puts it in [1 Tim. 3:16](#) is God's "vindication" of him as the Son of God, as the real deal.
  - a. This wasn't just the flash of a firework with no real substance. He is God come to rescue us.
  - b. When things explode in that tomb on the third day at early dawn, it's less like a firework and more like an atom bomb—as I said last week: a "holy Hiroshima." It changes everything!
2. So the resurrection is his vindication. And the ascension, everywhere in Scripture, is spoken of as his enthronement. He goes up to sit at the right hand of his Father where he will rule and reign, not just momentarily, like some earthly monarch, but forever and ever amen.
  - a. So Peter, in his Pentecost sermon, trying to make clear the meaning of all that was taking place with the outpouring of the Spirit and the speaking in tongues and things, says this: "<sup>32</sup> This Jesus God raised up, and of that we all are witnesses. [There's his resurrection-vindication. Then he moves on to his ascension-enthronement . . .] <sup>33</sup> Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. <sup>34</sup> For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, "Sit at my right hand, <sup>35</sup> until I make your enemies your footstool.'" <sup>36</sup> Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified" ([Acts 2:32–36](#)).

D. So death doesn't get the last word over him, but life. He's not rotting in the tomb. He's ruling in the heavens.

1. As John refers to him in the book of Revelation, He is the "King of kings and Lord of lords" ([Rev. 19:16](#)).
2. Or as Peter says of him most pointedly in [Acts 10:36](#): "[H]e is Lord of all . . .!"

E. The first order of business for this king was not to come forth with scepter but with cross. His call on the first was to lay down his life for his subjects, to offer himself up for their sins, to bring forgiveness, to make way for amnesty—official pardon for kingdom rebels.

1. That's what he accomplishes at Calvary. That's what the humiliation and suffering are all about. He's atoning for yours and my sin.

F. But then he rises. And here now something different comes into view. Here we move towards his triumph and his public vindication and his ascension to the throne.

1. That's what's happening now. He's transitioning from the estate of humiliation to the estate of glory. He's traded in his crown of thorns for a crown of radiant light. The "Lamb of

God, who takes away the sin of the world” (John 1:29) is revealed to be none other than the “Lion of the tribe of Judah” (Rev. 5:5).

G. And as Jesus advances from shame to glory, from death to life, from cross to throne, from Lamb to Lion, the redemptive plan of God advances as well.

1. And that’s what we have to see here at the outset of this book!

## The Next Four Weeks

A. Long intro, I know, but it sets up where we’re going for the next four weeks or so.

1. I’m going to break these 11 verses into four parts. We’re going to consider Christ, our risen and ascendant King, as he stands now in relation to four things in particular: (1) Precepts (v. 2); (2) Proofs (v. 3); (3) Promises (vv. 4-5); and (4) Prerogatives (vv. 6-11).

a. So, yes, we’re coming out of the gate here at a blistering pace. But, don’t worry, I do anticipate things will speed up as we get moving. We just have a little groundwork to lay in the beginning.

B. So this morning I want to consider Jesus, our risen King, in relation to these precepts (or “commands”) we’re first alerted to there in v. 2. Look at it again with me now. There we read that before he was taken up, “he had given commands through the Holy Spirit to the apostles whom he had chosen.”

1. So all I want to do today is consider this idea that Jesus commands. And I’m going to organize my thoughts under just two headings: (1) That He Commands; and (2) What He Commands. Let’s go!

## (1) That He Commands

### How Do You Feel?

A. Let me ask you a question: how do you feel when someone commands you to do something? What’s your gut reaction to being bossed around a bit?

1. I think in all of us, in the sin nature at least, there’s this tendency to buck up against such things, right? We don’t like to be told what to do. We want to be the captain of our own ship.

B. But here Jesus, as the King of kings and Lord of lords, he’s taking his place at the helm and issuing commands, to these apostles—and by extension, we understand, to us, in some sense at least, as well.

### Bad Cop - Good Cop

A. You know, I think in our modern culture we’ve kind of put a spin on Jesus that isn’t true to who he really is, to what we see of him even in this verse.

1. We tend to think that Jesus is too meek and mild to command anybody, right? Like he's off somewhere with the little children petting sheep. He's washing feet. He's handing out snacks. He's giving free hugs and stuff. But he certainly wouldn't dare boss people around or issue commands. He's too "nice."
- B. We tend to think that sort of thing is reserved for the OT God, right?
1. We act as if the Bible presents a sort of bad-cop/good-cop dynamic. You've seen that if you've ever watched a cop show or something.
    - a. The bad cop has to come in and be ridiculously tough, mean even, upset the person.
    - b. This way when the good cop comes in, and he's kind and gentle, the person will trust him. They'll be able to make some progress in the investigation or whatever.
      - i. So with our Bibles, we tend to think that the OT, God the Father, that's bad cop. He's mean. He's always writing down commandments. Lighting fires. Turning people to sulfur and salt. Bringing down judgement and all this.
      - ii. But Jesus, God the Son, he's the good cop. He comes in all gentle and lowly. He doesn't raise his voice or command anyone.
- C. But when we look closely, that's not what we see in the Scriptures at all.
1. In fact, John Piper was able to write an entire book, 375 pages, entitled [What Jesus Demands from the World](#). And there's a lot of content there, because there are a lot of demands, a lot of commands, to consider.
    - a. And what happens when we do is we realize, Jesus far from the good cop thing—where he comes in and slackens things for us, goes easy on us.
    - b. He actually demands more, he takes the commandments of the OT and drives them even deeper. In a sense, he's even more severe.

## The Sermon on the Mount

- A. This is something that comes out most plainly for us in the Sermon on the Mount.
- B. Jesus is there talking about his relation to the law of God, and here's how he opens, in [Matt. 5:17-20](#): “<sup>17</sup> Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. <sup>19</sup> Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”
1. You know, that last verse there, about the kind of righteousness required to enter the kingdom of heaven—hearing such a thing would have dealt a devastating blow to the disciples at this point.

- a. So far as they could see, there was no one in all of Israel more holy and more righteous more concerned with following the commandments of God than the scribes and Pharisees. So what hope did they have?
    - i. You see, this is not faint-voiced, limp-wristed Jesus. He's the King of this kingdom. And he's issuing commands. He doesn't stutter.
- C. He goes on to elaborate on what he means. I'll just give the first two . . .
- D. [Matt. 5:21-22](#): “<sup>21</sup> You have heard that it was said to those of old, ‘You shall not murder [he’s quoting the sixth of the ten commandments here]; and whoever murders will be liable to judgment.’<sup>22</sup> But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.”
- 1. Do you hear what he just did? He took the commandment from the OT and drove it deeper. He bore down into the heart with it.
    - a. You thought you were doing well just because you avoid murdering someone.
    - b. Meanwhile you're all but killing them in your heart. With your cold glances, your harboring of bitterness, your sour words, you're anger and frustration.
      - i. He says: “Okay, so the weed of murder hasn't arrived at full flower in your life just yet, but the seed, root, and stalk of it are already there in your heart.”
        - (1) This is what he means when he says our righteousness must “exceed” that of the scribes and Pharisees. As he says elsewhere, they're just “whitewashed tombs” ([Matt. 23:27](#))—they're clean on the outside, but their hearts are full of dead man's bones. They look good externally, but they are wicked fundamentally.
          - (a) And you know we can do the same sort of thing!
- E. He goes on to give another example, this time quoting the seventh of the ten commandments, [Matt. 5:27-28](#): “<sup>27</sup> You have heard that it was said, ‘You shall not commit adultery.’<sup>28</sup> But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.”
- 1. He makes the very same move again here, do you see it?
    - a. You applaud yourself for not acting on your lusts and actually sleeping with the lady: “Look at my restraint! Aren't I an upstanding man of virtue?”
    - b. Meanwhile you're all but devouring her with your eyes, and your heart is lit up with fantasy, relishing the thought of engaging in the sin, though of course you would never actually partake.



- a. And it's this commission that has been recorded for us at the tail end of Matthew's gospel. Here Jesus, on a mountain somewhere in the region of Galilee, seems to be passing the torch as it were, and here's what he says: "<sup>18</sup> All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you" (Matt. 28:18–20a).

- i. So there you have it, in the Greek the operative imperative there is "make disciples"—filled out with the surrounding participles: go, baptize, teach.

(1) We say: "Go?! Alright, I'm on it, put me in coach!" Not so fast.

- C. Perhaps you've heard people say that "Jesus' last command should be our first priority." And by this they mean, this great commission should be what we're all about.

- 1. And, of course, I agree with the sentiment of this. But technically speaking, they're a bit off. You see this actually isn't Jesus' last command.

- a. He doesn't leave his disciples with the word "Go!" ringing in their ears.

- b. When we look at our text in Acts here, now on the mount of Olives just outside Jerusalem—a conversation happening subsequent to the one on the mount in Galilee—while he still tells his apostles that they will be his witnesses in all the earth, there really is only one explicit command here in both the English and the Greek, do you see it?

- i. Look at vv. 4-5: "<sup>4</sup> And while staying with them he ordered [or 'commanded'] them not to depart from Jerusalem, but to wait [there it is!] for the promise of the Father, which, he said, 'you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.'"

- D. His last command isn't: "Go and do!" It's: "Stay and wait!" (cf. Luke 24:44-49). "Then we'll go and do. Wait for me. Don't go anywhere without me. I'm coming in the Spirit. Then we'll get to work!"

- 1. Oh how this order is unbelievably significant! Getting it right is critical to the Christian life.

- E. But it's tough at first. Just consider with me what a blow to the ego this would be. Imagine him saying this to you. "I've got a lot of stuff for you to do. But don't go anywhere. Wait for me. Because we all know you're going to go muck it up if you run on ahead." Doesn't that just grate on you a bit?

- 1. "Jesus, this is Silicon Valley. This is the Mecca of industry and innovation, home to some of the most intelligent and capable people. And now here you are telling us that we need to stay and wait for you, that we can't take care of this on our own? Come on man."

- a. It's a blow to our ego for sure, but it's so important that we hear it.

- i. The Christian life can't really begin until we do. We've got to be brought to the end of ourselves before he can begin to make us something new.

## Journeying with the Disciples

A. You remember, this is the journey he's been taking his disciples on to this point.

B. We saw that in the garden of Gethsemane.

1. Three times he says "Stay awake and pray with me, tough times are coming and we've got to be ready."
2. And three times they just see it as a good spot to take a nap. They're trying in their own strength, and they don't have it.

a. Jesus is up praying . . . alone.

C. And, of course, you've got Peter.

1. Around the table of the Last Supper, Jesus predicts it's going to get so rough tonight he's going to deny him three times before the rooster crows.

2. "I will never do that, Lord. These other fools, of course they might, but not me."

a. Peter refused to see himself as he really was. He was still trying to climb his way up to God, prove he's worth it, his identity was wrapped up in his performance, his works.

i. And hence he couldn't really be of any use to the kingdom of God. He's going to jam up the Spirit's work in his life, with self-reliance, and self-concern. So he's got to see it. He's got to look at himself in the mirror.

(1) And we do too.

3. But here it comes, just as Jesus said, "I never knew the man." "I never knew the man." Then finally, invoking a curse upon himself: "I swear, I never knew the man" (cf. [Matt. 26:74](#)).

a. Rooster crows. Sun's coming up. Light breaks in. He can see himself, perhaps for the first time. "My righteousness is filthy rags. I've got nothing. I'm a joke."

i. You say, why did we have to do this three times?

(1) Well, the first couple times maybe you could chalk it up to an accident, or I was having an off night, or I was caught off guard.

(2) But by the third time, you know: this is me. This is who I am. This is not sin in the heat of the moment. This is cold-blooded. This is me. I would deny Jesus to save my own neck. I'm not righteous, I'm not pure, I'm not strong. I'm a mess. I see it.

4. And now here's what's awesome, in that very moment where Peter finally sees himself, Jesus sees him too. We're told in [Luke 22:61](#): "And the Lord turned and looked at Peter."
- D. Now, I've often thought a lot about that look. What was it like?
1. Was there fire in his eyes? Tears in his eyes? Disappointment in his eyes?
  2. You want to know what I think? I think there was love in his eyes.
    - a. One of the reasons we always try to deny and skirt around our own sinfulness, our own guilt and shame, is we're afraid of what will happen if that really comes out, if we really see how dark it is in there, and others see it to. What then?
    - b. And here Peter finally looks in and sees it isn't pretty. But then he looks up and he sees Jesus looking at him as well, and before he could coil back in horror, that he could be seen in such a manner, he detects in his Savior's eyes, not frustration or disgust, but grace and love.
      - i. As I've heard Tim Keller say, "Jesus knows you to the bottom and yet still loves you to the sky." He knows all your junk, more than you'll even dare to look at yourself, he knows all about it. And he loves you anyways.
  3. But you know it's possible that there was more than just love in Jesus' eyes in this moment. If I could be so bold, I wonder if there wasn't also a little flash of excitement.
    - a. Because, you see, where Peter and his ego and all this finally ends, Jesus and his grace can finally begin.
- E. So that's what he's been working with these guys on as we come to [Acts 1](#). So he says: "Stay and wait for the Holy Spirit. We've already seen what the flesh can do. It isn't pretty. Let me get started with you. Let me lead you. Let me fill you and empower and equip you and use you."
- F. And with this we really come full circle back to that opening verse in [Acts 1](#), where Luke says that in his first book, in his gospel, "dealt with all that Jesus began to do and teach" (v. 1)—clearly implying that his now second book, the book of Acts, will be dealing with all that Jesus continued to do and teach.
1. And the whole thing hinges on this last command: wait. I will pour out the Holy Spirit. It will be me at work in and through you.
    - a. This is the sort of thing Paul the apostle clearly alludes to in [Rom. 15:18-19](#) when he says: " <sup>18</sup>I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, <sup>19</sup>by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ." It's me, but it's Christ!

## Three Steps

- A. Now I want to begin to wrap things up here by trying to apply all this to ourselves.
1. I recognize there are some differences between what's happening in our text and where we are now:
    - a. For one thing, we're not apostles.
    - b. For another thing, we're living in the days after Pentecost and the initial outpouring of the Spirit.
  2. But, nevertheless, I do think, just to be brief, that the principle at bottom is still the same:
    - a. We can't run off ahead of Jesus.
    - b. We can't fulfill the law without his Spirit (which is what he was getting at back in the Sermon on the Mount).
    - c. And we certainly can't fulfill the Great Commission without his Spirit.
      - i. We can't save ourselves. And we can't save anyone else. We need him through and through. And so we still, in that sense then, need to stay and wait for him.
- B. Therefore, trying to apply this, I wanted to give us three steps we can take to encourage this waiting upon him that leads to going out with him and in his power.

### Step #1: Pray

- A. I'd hope this was obvious by now, but it still should be said. After all, this is precisely what we see the disciples doing while they wait in Jerusalem for the outpouring of the Spirit. We read down in [v. 14](#): "All these with one accord were devoting themselves to prayer . . . ."
1. And it's as they're praying, it would seem, that the Spirit falls—Jesus shows up, and he moves among them.
- B. And just to accent the fact that this is still relevant for us today, even after the Spirit has been initially poured out at Pentecost, just a few chapters later in [Acts 4](#), when they are up against the wall in their ministry, and really struggling, we see the same sort of thing happen.
1. They gather together to pray, and then Jesus shows up with power. [V. 31](#): "And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness."
- C. So this is where it starts. We don't run off ahead of Jesus, we cry out to him. We don't try to fix ourselves or our situation, we cry out to him. We don't try to convert the nations or our neighbors on our own, we cry out to him. We pray.

### Step #2: Hear

A. With this I'm thinking of that text I love in Gal. 3, where Paul says this: "<sup>1</sup> O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.<sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?<sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?<sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain?<sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith . . . ?" (vv. 1–5).

1. Did you catch that?

- a. Hearing the gospel with faith is not just how you begin the Christian life, it's also how you carry on in it.
- b. Hearing the gospel with faith is not just how you initially receive the Holy Spirit, it's how you continue to be supplied with the Holy Spirit in power.

B. So are you hearing the gospel and fighting for faith in it every day? Are you preaching the gospel to yourself? Are you clinging to the promises of God made "yes and amen" for you in Jesus? Are you opening your Bible and reading of God's kindness and grace to you in Christ?

1. Are you stopping to hear with faith or are you running off ahead in the flesh?

### Step #3: Abide

A. This just takes the last step a little deeper in. Jesus says in John 15:5: "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing."

1. The idea of abiding in Jesus, means that in our prayers and in our reading of Scripture and things, we are actively rooting ourselves in him.

B. You know Jesus, perhaps, gives us a clue to what this abiding means when he uses the same word back in John 6:56: "Whoever feeds on my flesh and drinks my blood abides in me, and I in him."

1. It sounds odd at first, but we get what he means. We are feeding on the gospel. We're ingesting it. We're taking it in.

a. To bring the two images together: the vine is putting its roots down in the grace of God, the cross of Christ, finding nutrient there in him.

i. And it's as you do that that you start to bear good fruit, the fruit of the Spirit: "<sup>22</sup> love, joy, peace, patience, kindness, goodness, faithfulness,<sup>23</sup> gentleness, self-control . . ." (Gal. 5:22–23).

C. Some of you are thinking about the big football game today—Niners and Cowboys. I'm excited. I love the story of Brock Purdy, the last pick in the draft, nicknamed "Mr. Irrelevant" finding himself now because of injuries thrust into the spotlight, and he's outperforming everyone's expectations, it's amazing to watch.

1. And people are asking him: “How are you doing this? How are you maintaining such poise and calm out there when you’re under such pressure?” And, you know, he points to his faith, to the fact that his identity isn’t rooted in his performance—it’s rooted in Jesus and the gospel.
  - a. Now I’m not saying he’s going to go out there bear the fruit of winning the Superbowl for Jesus or something. But I am saying, if he’s abiding in Christ, he can go out there and bear the good fruit of the Spirit, win or lose, right?
    - i. And, you know, we can do that sort of thing too.
- D. So let’s wait on the Lord together. Let’s pray, let’s hear, let’s abide, and then let’s go . . . in the power of the Holy Spirit!