

# Our Risen and Ascendant King: Prerogatives

---

## 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)

### Precepts → Proofs → Promises → Prerogatives

A. In these opening verses, through the weeks, we’ve looked at Jesus as our risen and soon to be ascended King and we’ve seen him in relation to three key elements in particular, all drawn from the text here.

1. We’ve talked about Precepts—that he issues “commands through the Holy Spirit” (v. 2).
2. We’ve looked at Proofs—that “[h]e presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God” (v. 3).
3. And we dealt with Promises—in particular this “promise of the Father” (v. 4) concerning the gift of the Holy Spirit and the baptism of the Spirit as it’s here referred to.
4. And now we come to the fourth and final element I wanted to focus in on in these opening verses. It’s the idea of Prerogatives. And that’s what’s brought out for us in vv. 6-11 in particular.

B. Do you understand what I mean by “prerogatives”? A prerogative is a right or privilege exclusive to a particular group or person.

1. And here, in these verses, I think we see quite plainly where our authority and responsibility begins and ends.
  - a. On the one hand, we see what our prerogatives are.

- b. But, on the other hand, we clearly see what they are not.
  - i. We see what we've been given from Jesus our King.
  - ii. And we see what we've not been given.
- C. And so that is the subject I wish to take up with you this morning: prerogatives. As we make our way through [vv. 6-11](#), I'll organize my thoughts under three headings: (1) Be Careful with What You Think You Know ([v. 6](#)); (2) Be Humble with What You Don't Really Know ([v. 7](#)); and (3) Be Faithful with What You Actually Know ([vv. 8-11](#)). So let's go!

## (1) Be Careful with What You Think You Know (v. 6)

### “Will You at This Time Restore the Kingdom to Israel?”

- A. Look at [v. 6](#) again: “[So when they had come together, they asked him, ‘Lord, will you at this time restore the kingdom to Israel?’](#)”
  - 1. Now, at first read, you might not make much of this little statement here.
  - 2. But if you're familiar at all with the various gospel records and the story of these disciples with Jesus to this point, then there's a part of you that may very well be exasperated by these disciples upon reading this.
    - a. You see, what they are likely referring to here with their question in [v. 6](#) is their sense and great hope as Jewish men in first century Palestine that the Messiah would come and vanquish their Roman overlords and restore national sovereignty to the people of Israel and all this.
      - i. In their minds, salvation was still, in some sense connected to this militaristic and political and nationalistic thing. “[Lord, will you at this time restore the kingdom to Israel?’](#)”
- B. It's the question that, in many ways, seemed to have consumed them prior to his crucifixion, if you recall. Jesus is constantly having to push back and correct their mistaken notions on this point . . .
  - 1. So you remember for example, in John's gospel, after he had fed the five thousand, how Jesus quickly has to slip away from the crowds. Why? Because he “[\[perceived\] then that they were about to come and take him by force \[not to crucify him\] but to make him king](#)” ([John 6:15](#)).
    - a. They wanted a king without the cross. They saw: here is one who can fill our bellies, he can provide for us physically and all of this, we like him. The way to a man's heart is through his stomach. Make him king.
      - i. But Jesus says: “No, I've come to die. Eat my flesh, drink my blood, you need spiritual reviving or the physical means nothing.”

- (1) Now, the twelve disciples hang onto him after this, but it's still clear, they don't get it . . .
2. This is why Jesus, in [Luke 19](#) tells this parable to them about a nobleman who goes off into a far county to receive for himself a kingdom, and then he returns (much later by implication) to bring that kingdom and rule to bear on his people. Luke spells out Jesus' motivation with this in the opening line: "[H]e proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately" (v. 11).
    - a. But it was not. He was going to die. He was going to rise and ascend and go off to a far country. And only later would he return to establish in full his kingdom ultimately in the new heavens and new earth.
  3. It gets particularly personal in [Mark 10](#), where Jesus had just foretold his impending death in Jerusalem for a third time, and yet still we're told that James and John come up to him with this request: "Grant us to sit, one at your right hand and one at your left, in your glory" (v. 37).
    - a. To which Jesus responds: "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" (v. 38).
      - i. "You're imagining we're just going to waltz our way towards palace and throne here as we're approaching Jerusalem, and I'm telling you, you don't get it. I'm going to drink the cup of God's wrath. I'm going to be baptized into death. You're still thinking politically, militarily, nationally. You can't even see what's happening spiritually."
  4. You know, next week we remember Palm Sunday, when Jesus first enters Jerusalem at the beginning of Holy Week. And do you remember how the whole thing begins? Everyone is praising him, [Luke 19:37-38](#): "<sup>37</sup> As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, <sup>38</sup> saying, 'Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!'" In Mark, we're told some were saying: "Blessed is the coming kingdom of our father David!" ([Mark 11:10](#)).
    - a. The crowd is electric. The excitement is palpable. It's happening. The Messiah is here. He's come to kick out Rome and take back the throne.
    - b. But by the end of the week, when it becomes evident that Jesus has not come to buck off the yoke of Caesar, it seems some of this same crowd from Palm Sunday will be among those on Good Friday calling for his crucifixion.
      - i. "He's not what we thought he would be, he's not doing what we wanted him to do, he's not come to bring the kingdom. Get rid of him."
- C. Hitting pause just for a moment, I do wonder: have you ever waffled on Jesus like this?

1. You're elated when you think he's doing one thing for you. You'll praise him so long as he's pandering to you.
  2. And then, when it seems he has a different plan, and it gets hard, you turn on him just as quickly as you once turned to him. You grumble and gripe just as easily as you once praised.
    - a. That's the roller coaster ride these disciples were on.
      - i. Among the twelve, apart from Judas, they didn't wholesale turn on him, but they did deny him and abandon him, and they did give up hope that anything would come of him.
- D. But here we see now in [Acts 1](#) Jesus has resurrected. The story is not over. In many it's just begun.
1. But, and here's the critical point, these disciples it would seem are still stuck on the same thing: "[Lord, will you at this time restore the kingdom to Israel?](#)"
    - a. "Oh, we get it now! You had do the cross thing first. Take care of sin and all this. But surely now we're ready for the political takeover and elevating of Israel and all of this? Now, you are virtually unstoppable. Let's go!"
      - i. You kind of just want to smack them, don't you?
      - ii. But you have to sympathize with them . . .
- E. You see, there are reasons they are expecting such a thing. Good reasons. They have Bible to back this up.
1. After all, God has promised he'd set a king on the throne of David forever ([2 Sam. 7:4-17](#)).
  2. And especially as Jesus was mentioning the gift of the Spirit being poured out here, they likely would have connected his words to promises like the one made in [Ezek. 39](#): "<sup>25</sup> I will restore the fortunes of Jacob and have mercy on the whole house of Israel . . . <sup>29</sup> And I will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord GOD" ([vv. 25, 29](#)).
- a. They think: "He's pouring out the Spirit, he's restoring Israel, the offspring of David has come to take his rightful throne!"
    - i. And, in one sense, they're not wrong.
    - ii. But they're not right either.

## The Danger of Hermeneutical Hijacking

- A. And here's why I say: we have to be careful with what we think we know. We all have this same propensity to take Scripture and make it say what we want.
- B. I'm referring to what I'd call the danger of hermeneutical hijacking.

1. You take a verse, you take a promise, and you run with it in the direction of your desires.
  2. You don't stop to ask God what he means, how it applies. You don't surrender your wants and will. You hijack Scripture to reinforce what you want and will.
- C. Do you remember when Jesus first begins to foretell his coming rejection and death.
1. The disciples are troubled by it. They didn't understand it.
  2. But we're told that "they were afraid to ask him about this saying" (Luke 9:45).
    - a. In other words: they didn't want to know. "I don't like how that sounds. It doesn't match up with my expectations and desires and paradigms."
    - b. Therefore, instead of asking him: "Hey, you teach us, you help us understand, you're God, we're not." They closed their ears, looked the other way. We don't want to hear that.
- D. We all are tempted to take up the Scriptures and only hear what we want to hear, right?
1. I thought of that scene in Dumb and Dumber, I don't know if you've ever seen the movie, it's older now, with Jim Carrey. You can tell by the title it's obviously a bit ridiculous.
    - a. But Jim Carrey's character, Lloyd, is madly in love with this girl, Mary, I think her name was, but she's way out of his league, and he finally gets up the courage to ask her what his chances are of ever being with her.
    - b. And at first she's trying to cushion the blow, but then finally she's just honest.
    - c. He asks: "Is it like one out of a hundred?"
    - d. She says: "It's more like one out of a million."
    - e. And then everything just stops and you watch as he's trying to process what he's just heard. You assume he's just crushed and holding back tears.
    - f. But then all of a sudden this smile starts to form on his face, and a little sparkle lights in his eye, and he says: "So you're telling me there's a chance. YEAH!"
  2. You get it right? He refuses to face reality. He refuses to hear what she's actually saying. He hears what he wants to hear.
    - a. In the movie it's what makes him kind of an admirable person, he's happy-go-lucky, relentlessly optimistic. It makes him kind of sweet.
      - i. But a lot of times this tendency we have can be more insidious, more problematic, especially when it comes to our relationship with God and the Scriptures. You don't want to be a spiritual Lloyd.
- E. So we've got to be careful. We've got beware of hermeneutical hijacking, of twisting the Scriptures in the direction of our desires.
1. We've got to be open to God's correction, redirection.
  2. We have to let him tell us what he means or doesn't mean.

3. When we don't understand, or don't initially like what it seems he's saying, we don't gloss over it, we ask him to help us.
- F. we see it plainly here with these disciples, it's not that he has less for them than they think, it's always that he has more.
1. The kingdom he's preparing is going to be better than they can even imagine or hope for. It's going to blow the circuits of their hearts . . . in a good way.

## (2) Be Humble with What You Don't Really Know (v. 7)

### "It Is Not for You to Know"

- A. I love how Jesus responds here. He doesn't tell them one way or another whether the kingdom is being established now or later or what? Look at what he says in v. 7: *"It is not for you to know times or seasons that the Father has fixed by his own authority."*
1. He just puts them, and us, in our place and says in essence, there are some things that God has chosen to reveal to you and there are other things he hasn't.
    - a. And that's his prerogative. He's God and you're not.
- B. I thought here of that text in Deut. 29:29, where Moses says to the people of Israel: *"The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever . . ."*
- C. I think especially in the West, we don't like the idea that we don't know, that perhaps there are things we can't know.
1. This became especially true post-Enlightenment of the 17<sup>th</sup> and 18<sup>th</sup> centuries, where man and his intellect were enshrined above everything else.
    - a. "If it's true, the only way I'm going to accept it is if it can be proven sufficiently to the convincing of my own autonomous reason.
    - b. If I can't get my mind around it, so far as I'm concerned, it must be false.
    - c. I'm the authority. God has to bow to me."
- D. But here Jesus puts it in reverse, and in so doing, he puts it right-side up. God is the authority, and he tells you what you need to know, and what you don't.
1. And of course, in a somewhat ironic way, this makes total sense. It's reasonable for a creature to think that the Creator of all will at times, of necessity, be beyond us and our capacity to reason.
    - a. If I could put it scandalously: it is reasonable that God at times seems unreasonable to us. We won't always know how he works, what he's doing, where he's headed, because He's God and we are not.

- E. It is what in seminary they referred to over and over again as the Creator-creature distinction.
1. There is a fundamental distinction between God and man and all of our problems begin when we reject this distinction and attempt as man to become God.
    - a. That was the essence of the fall in [Gen. 3](#) if you remember: God tells me one thing. But I know better. And when I eat of this fruit I shall be like God myself.
      - i. No! It never gets better. It always gets worse.
        - (1) You don't become more like God when you try to push into his territory.
        - (2) You become less and less human, more like the beasts—governed by your appetites, given over to foolishness.
    - b. Real wisdom comes to man when he is put in his place before God, under God.
      - i. As the proverb goes: [“The fear of the LORD is the beginning of wisdom” \(Prov. 9:10\)](#). You tremble before him, beneath him, and you get wisdom. [“You are God and I am not.”](#)
- F. In [v. 9](#) of our text, if you noticed, we're told that [“\[Jesus\] was lifted up, and a cloud took him out of their sight.”](#) And we'll do more with this idea of [“a cloud”](#) next time, but, for now, I do want to leverage this image a little bit.
1. God's presence in the OT and NT is often manifested as this shining cloud.
    - a. And I think it gets at this point, that he's a bit mysterious, we can't wrap our arms around him. You go to grab and it's there but it's not.
    - b. And if you've ever driven in fog, you realize you see it but you can't see at the same time. There's something dangerous, something disorienting about it, something inaccessible to it.
      - i. And actually if you're driving at night, and you try to turn on your lights, your high beams, it only makes it worse. It increases the glare.
        - (1) Human engineering and intellect won't cut through it. We have to be okay with that. He's God and we're not. And when he shows up we get something of him, but we won't get it all.

## The Danger of Epistemological Trespassing

- A. So if in the first case we were warned against what I called hermeneutical hijacking, here now there is a warning against what I would call epistemological trespassing.

1. We trespass into God's territory. We go where we don't belong. We try to get at the secret things, and we can't. Instead of getting more knowledge, we get into more trouble.
- B. And here in our text, of course, Jesus is specifically referring to the fact that it is not for us to know the specifics as to when the end of the world is coming and all this.
1. He doesn't just pull out a calendar and tell them to circle March 26, 2023. It's all going to go down then. No . . .
  2. The Father has fixed a date (that's a crazy thought, right?!). But we don't get to know it.
    - a. And so we need to be careful when we come across people or ministries that claim to know the secret things. They've cracked the code. Beware.
- C. And similar to what I said under the first point, God doesn't withhold this information to withhold blessing from us. He withholds to give.
1. You know, one pastor refers to his non-disclosure at this point as a mercy really. He said it's a lot like how God doesn't reveal to us the day of our death or the death of loved one or something.
    - a. Wouldn't that just paralyze you? We wouldn't know how to function if we knew such things, though our days are numbered. And he knows what's coming. It's not for us to know, because it wouldn't be for our benefit.
- D. But we've got to be cool with it. We've got to accept the fact that there are things we're just not going to have answers to, we're not going to understand, this side of heaven, maybe never.
1. We have to be humble with what we don't really know.

### (3) Be Faithful with What You Actually Know (vv. 8-11)

#### "You Will Be My Witnesses"

- A. This is the crescendo really of the entire sermon. This is the point to which everything else has been driving. It's pretty amazing.
1. Jesus tells them what they don't really need to know, what not to focus on . . .
  2. Then he goes on to tell them what they do need to know, what they should be focusing on.
    - a. Look at v. 8 again: "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."
- B. We may have thought to this point: look at all that God's withholding. Yeah, but, hold up, look at all that he's given:
1. He's given us "commands" as we saw in v. 2.

2. He's given us "many proofs" as we saw in v. 3. This isn't just blind faith. He's given a lot of evidence.
  3. And now we see in v. 8 he's giving us the "Holy Spirit" and "power". And beyond this, he's given us a great commission and the privilege of bringing the gospel into the world.
- C. And here I say we need to be faithful with what we actually know, with all that he's already given us, because I think so often we are prone to get distracted and all divided and worked up about the stuff we think we know but don't really know.
1. So often we use our studying of the Bible, ironically, as a way of avoiding what the Bible actually says. If we're studying the Scriptures, talking about the Scriptures, even arguing about the Scriptures, we feel like good Christians, even if we aren't actually obeying the Scriptures.
    - a. So we want to talk about end-times and get out our charts and argue for this or that framework or interpretation, and we get heated over it and all this. We get all worked up over that which Jesus says we will never really fully get.
    - b. All the while we're neglecting the clear call from Scripture—that, however long it is until Jesus returns, we need to be witnessing, we need to be out in the world spreading the good news of his kingdom to all.
      - i. That's uncomfortable, that's hard. I'd rather debate eschatology from the comfort of my armchair. I'd rather read another book on theology. Listen to another sermon on the subject.
        - (1) We convince ourselves we're just studious Christians, even as we're being disobedient ones.
- D. I thought of an illustration I've heard Francis Chan give before.
1. He talks about how as kids, you know, a lot of us played that game "Simon Says." And the rules are really quite simple. If Simon says to do something, you do it. That's the game.
  2. But he says with Christians and Jesus, we like to muddle this all up. Jesus can say something, but we don't actually have to do it.
    - a. We can just study it, read about it, maybe memorize the verse, go to Home Group and talk about it, we can look at his words in the Greek and parse it out . . . but we don't actually have to do it.
      - i. At least that's how it seems sometimes right? We know all this stuff, but we don't do it, we're not faithful with what we know. We'd rather entertain all these other notions.
        - (1) We major in the minors and minor in the majors when it should be the other way around.

E. And so here Jesus is saying: “You don’t need to know that. You do need to know this. Now go and be faithful with it!”

1. As one commentator puts it: “Instead of worrying about the end of the plan, [these disciples] are to be equipped to carry the message to the end of the earth” (Bock, BECNT).
  - a. “You’re focused on the end of the plan. I’m saying go to the end of the earth. You go to the end of the earth with the gospel and the end of the plan will take care of itself.”
2. It’s a lot like what he said earlier to them in Luke 12: “<sup>35</sup> Stay dressed for action and keep your lamps burning,<sup>36</sup> and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. . . .<sup>40</sup> You . . . must be ready, for the Son of Man is coming at an hour you do not expect” (vv. 35-36, 40).
  - a. You don’t know when he’s coming. But you do know what you need to be doing while you wait. Focus there and the end will go well for you.
3. I read to you Deut. 29:29 a few moments ago, but I wonder if you noticed: I didn’t actually finish the verse. Listen to how it all comes together now: “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.”
  - a. He says: “Listen, there are things God hasn’t revealed, let it alone. Trust him. You’re job is to take all that he has revealed and do it—be faithful with it. Focus your attention and your energy there—on what you have been given, not on what you haven’t.”

## Faithful to What?

- A. So let’s take the little bit of time we have left and focus on what he actually calls us to be faithful to here. We’ve touched on some of these things already, but I just want to make sure it’s abundantly plain to us now.
1. In vv. 8-11 we’re really given the what, the where, the when, and the how in all this. So let’s consider these bit by bit . . .

## What?

- A. What are we to be doing? Witnessing. “[Y]ou will be my witnesses . . .” Jesus says.
1. Obviously, we know he’s talking specifically and uniquely to the apostles at this point.
  2. But, by extension and in a subordinate way, you and I are called to be witnesses as well.
- B. But what does it mean to be a witness for Jesus? Well, there are at least three elements to it I think . . .

Element #1: Knowledge

A. We have to know something of the facts of the gospel:

1. That we were created by God,
2. but all men have sinned and fallen short of his glory,
3. and God who, though he could have judged us justly for our sin, because he is rich in love and mercy, he sent forth his own Son to carry our sin and bear our judgment in our place on that cross. And Jesus did it—he died for our condemnation and then he rose for our justification,
4. and when we repent of our sin and place our faith in him and his work on our behalf, we are forgiven and freed and made right with God.

B. You've got to know that.

Element #2: Experience

A. But, if you're going to truly be a witness, it has to be more than just knowledge to you. It's got to be something you've personally experienced.

1. A witness doesn't just know the facts of something. They've seen it with their own eyes. They can testify to the validity of such a thing because of the way it's worked out in their own life.
  - a. You're not just reading the menu and looking at the pictures, so to speak.
  - b. You've tasted and seen that the Lord is good.

B. So to be a witness certainly means you share the gospel with people in your life, but you do it in a way that's deeply personal, where you share your own story, and how God has saved a sinner like you.

1. In the book of Acts, we'll see how Paul uses his own story time and again as he bears witness to the gospel in the various cities he visits.

Element #3: Love

A. Here I'm thinking of how we witness, not just in love for God, but also in love for others.

1. This idea is packaged up in the Greek behind the English word "witness" here. It's the word *martus* or *marturos*.
  - a. It refers to someone who gives witness or testifies, yes.
  - b. But you see it, don't you? It's where we get our word martyr from. Because it can also refer to someone who witnesses at cost of his own life.
    - i. This means to truly witness the way Jesus is calling us to here involves not just sharing words, but sharing our hearts with people. We're laying down our lives in love for them. We don't just talk about the cross. We show it to them in the way we serve and care, in the way we live and die.

B. You know, it's quite the twist, isn't it?

1. These disciples, it would seem, wanted the kingdom to come by military force, by might, by putting the Romans to death, we could imagine.
2. But here Jesus is saying: "That's not how it's going to work. We're not going to bring in the kingdom by putting our enemies to death. We're going to bring in the kingdom by giving ourselves up to it . . . in love."

a. As the early church father Tertullian famously put it: "the blood of the martyrs is seed [for the church]."

- i. They wanted to bend things in to serve themselves. He's thrusting them out to serve others.

C. And that leads to the next . . .

Where?

A. Where are we to witness—with knowledge, experience, and love? In a word: everywhere.

1. That's the simplistic summary of latter part of v. 8: "[Y]ou will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

a. This means, wherever we are, whatever we're doing, we're to be his witnesses. We're to carry this message to everyone everywhere.

When?

A. All the time. I get this from the little conversation that happens next between these angels and the disciples in vv. 9-11. They clearly connect our call to witness to everyone everywhere to the space that spans between the first and second coming of Jesus: "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" (v. 11).

1. The idea when connected logically to the flow of thought here is this: how long are you to witness? Until he returns. You bring the gospel to the end of the earth until the end of time.

B. This is what is spelled out explicitly for us in the Great Commission of Matt. 28: "18 All authority in heaven and on earth has been given to me.19 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,20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (vv. 18–20).

1. The implication is clear: how long are we to go and make disciples? To the end of the age. Until Jesus descends on the clouds in the same way that he first ascended.

How?

- A. So what are we doing? Witnessing. Where are we doing it? Everywhere. When are we doing it? All the time. But now how? How are we do it? By the power of the Holy Spirit.
  - 1. That's the language of Acts 1: "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses . . ." (v. 8).
    - a. The language of Matt. 28, as we just read is similar: "And behold, I am with you always . . ." (v. 20).
      - i. He's not leaving us to ourselves. He's empowering us. He's with us.
- B. But again, it's like the disciples when they didn't want to hear about the cross, sometimes we don't seek him for this power, we don't ask him for it, because we don't want it. We don't want to go. It's hard. We don't want to lay our lives down.
  - 1. We think we're losing our lives in this, that he's taking from us. But we're not losing our lives, we're finding them. We come alive! He's giving us so much more than we can imagine. Let's ask him for the power of the Spirit.
    - a. Let's go and be his witnesses to everyone everywhere . . . to the end of the earth until the end of time!