

# “It Is Not Right”: How to Discern God’s Will for You and Walk in It (A 9-Step Workflow)

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## Introduction

### The Text

<sup>1</sup> Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. <sup>2</sup> And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. <sup>3</sup> Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. <sup>4</sup> But we will devote ourselves to prayer and to the ministry of the word.” <sup>5</sup> And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup> These they set before the apostles, and they prayed and laid their hands on them.

<sup>7</sup> And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith. (Acts 6:1–7)

### Two Weeks + Two Lessons

- A. The book of Acts, you recall is about the explosive beginning and expansion of the Christian church.
  - 1. Jesus has died, risen, ascended, and now he’s poured out his Spirit upon his people, kickstarting this new movement, this new humanity, this new community we call the church.
- B. This morning, I don’t have a lengthy introduction for us. In fact, I just want to dive right in . . .
  - 1. I’m going to organize my thoughts under three headings: (1) The Problem; (2) The Solution; and (3) The Lesson . . . for us.
- C. I should at least say this up front here though: I plan on actually drawing out two lessons from this text for us.
  - 1. This week we’ll focus on the first.
  - 2. Next week, Lord willing, we’ll tackle the second.
  - 3. This morning’s lesson is going to deal more with us as individuals on a personal level.
  - 4. Next week’s lesson will deal more with how we ought to function as a church on a corporate level.
  - 5. Next week, we’ll look more at how leaders and members, elders and deacons, and all this are intended to work together in the church for the glory of Jesus and the advance of the gospel.

6. This week, in particular, we're going to learn from these apostles here how we can discern God's will for us in a personal sense and begin to walk in it.
- D. Haven't you ever struggled with that?
1. You have all these options, all these people clamoring for you to do this or that, opinions coming at you from all sides, there's a fork in the road, or maybe it's not even so clear as a fork in the road, it's more like a labyrinth in the road, a maze of options . . .
  2. . . . and you have to try to discern: God what would you have me do? Which road should I take? What do I say "yes" to? What do I say "no" to? How do I make decisions biblically?
    - a. These apostles seem to have a good sense of it. I want us to as well.
- E. So I'll try to go somewhat quickly through the first two points, and then we'll really camp out on the lesson for today and see how far we can get.

## (1) The Problem

### A Growing Church and a Growing Complaint

- A. The church is growing. And, while that's a wonderful thing, with this new growth also comes new challenges, new problems.
1. So some in their number, Luke tells us, are complaining. But what is the nature of this complaint? What exactly is the problem?
- B. Well, for this, look at [v. 1](#) again: "Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution."
1. I have to be brief on this, but let me try to explain . . .
- C. We know that "widows" were in a precarious place in the ancient world especially. They needed extra care and support.
1. And the early church, understandably, was trying to do that for them. So they had what Luke calls here this "daily distribution"—where, presumably, they were given certain resources to help meet their needs.
    - a. You remember, this sort of thing was already mentioned back in [Acts 4:34-35](#) where Luke tells us: "<sup>34</sup>There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold<sup>35</sup> and laid it at the apostles' feet, and it was distributed to each as any had need."
    - b. And so here we have, then, a particular example of this early church practice. These Christian widows "had need" and so some of these funds were distributed to them.

- i. Or were they? You see, here's where things go awry . . .
- D. To understand the nub of the issue, we need to be clear on the difference between these so-called "Hellenists" and "Hebrews". It sounds complicated. It's really quite simple.
  - 1. "Hellenists", in context here, were those Jews who had once lived outside of Palestine as a result of what was called the Dispersion (which really began all the way back when the people of Israel were exiled from the land).
    - a. Quite naturally, they had to learn to live elsewhere. And, as such, they picked up differences—differences in culture, in custom, and, most significantly it would seem, in language.
      - i. These Diaspora Jews are called "Hellenists" because they'd been significantly influenced by Greek culture. And Greek would have been their primary language.
  - 2. But then, contrastingly, this group called the "Hebrews" are simply those who have been in and around Palestine for some time now and for them.
    - a. They had traditional Jewish sensibilities. And while they likely knew some Greek to get around, their primary language was most likely Aramaic.
  - 3. All this to say, culturally, linguistically, these two groups of Jews were very different. And yet they both had come to faith in the Messiah, Jesus, and were a part of this burgeoning early church.
- E. It's not all that surprising to learn, therefore, that, because of these differences, there were also disconnects.
  - 1. In particular, so far as our text here is concerned, these Hellenist widows were somehow, in some way, being "neglected" or "overlooked" in this daily distribution. They weren't getting the same help that the Hebrew widows were.
    - a. And so the Hellenist community was upset. And, in some ways, understandably so.
      - i. Now, there is no indication of foul play here, as if the apostles and early Christians were somehow favoring those Palestinian Jews over the others.
      - ii. It seems an honest oversight, likely because of the language divide. There was a miscommunication, a misunderstanding.

## (2) The Solution

## Not What, But How?

- A. But now we come to the Solution proposed by these apostles. What are they going to say and do in response to all this? How are they going to “fix” it, make it better, turn it for good? Or are they even able to do so?
- B. I must tell you again, as I mentioned at the beginning, today, my focus is not going to be so much on what this solution is that they propose (that will be more next week). Today, I want to look at how they came to a decision at all on the matter.
  - 1. Somehow, in the mix of all this upheaval, in the face of all this conflict, they’re able to discern: What is God calling us to do? Which direction should we go in? What decision should we make? What’s God’s will here so we can walk in it?
    - a. And I just want to know: How did they do this? And how we can learn from it?
- C. So check it out. Here’s what these apostles say in response to the rising complaints among the Hellenist Christians, look at vv. 2-5 again: “<sup>2</sup> And the twelve summoned the full number of the disciples and said, ‘It is not right that we should give up preaching the word of God to serve tables.’<sup>3</sup> Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty.<sup>4</sup> But we will devote ourselves to prayer and to the ministry of the word.”
- D. The thing that particularly fascinated me about this little scene is their opening words there (that’s why I put them in the title of this sermon): “It is not right . . .” (v. 2).
  - 1. Isn’t that crazy? How did they get such a strong sense of conviction on the matter? They seem to know God’s will for them in this.
    - a. Imagine the pressure they would have felt to say otherwise.
      - i. All these people are pressing in with opinions and desires—here’s what they want you to do; here’s what they need; here’s how you’ve failed them; here’s what would mend your relationship and make them happy.
        - (1) But they don’t buckle: “It is not right . . . that we should give up preaching the word of God to serve tables.”
    - b. But then, even after they do have the guts to say this, imagine the pushback.
      - i. “That statement seems a little uncaring, a little unchristian, doesn’t it? I thought this Jesus that you preach came not to be served but to serve and to give his life as a ransom for many. And here you say it’s not right for you to serve tables? Where do you get off? Do you even care? Are you even a Christ-follower after all?”
- E. Wouldn’t it be hard to be clearheaded on this? Wouldn’t you be tempted just to cave and do what they’re asking, because you just start feeling guilty?

1. But they don't cave. They stand firm.
2. And, at the end of our text, as we saw, the gospel advances, the church grows, and disciples are multiplied because of it (v. 7).
  - a. So how did they do this? How do we do it? How do we discern God's will for us and walk in it?

### (3) The Lesson

- A. Here we come, then, to the Lesson I mentioned at the start. And to answer these questions, I'm going to move a bit beyond the scope of our text here, although I'll bring in the example of these apostles whenever I can.
  1. I hope to give you something, not just biblical, but practical. I want to lay out a workflow, if you will—a 9-step workflow you can use when you're facing similar situations and you're trying to discern God's guidance in it all.
    - a. In an effort to make it even easier for you to grab ahold of, I actually put these nine steps in diagrammatical form, so you can picture it.
      - i. It's a pyramid of sorts, where, as you might imagine, we are a bit broad and fuzzy at the bottom and then we slowly gain more clarity and zero in on our decision and the way in which we think God is calling us to go.
  2. Admittedly, I don't have time to deal with each of these nine steps as I'd like (maybe someday I'll wrap back around and do a whole sermon series on it), but I'll at least try to give enough to get you started.
- B. So let's imagine, there you are, you have some important decision to make.
  1. Should I marry this person? Should I take that job? Should I volunteer to meet this need? Should I try to buy a house or just rent? Should I homeschool my kids or put them in public school? And so on.
    - a. What do you do? How do even make a start at discerning God's guidance of you in this?

#### Step #1: Prayer

- A. We know for sure that the apostles were given over to prayer.
  1. We've already seen them in the upper room, waiting on Jesus for the Holy Spirit, "devoting themselves to prayer" (Acts 1:14).
  2. And, even after the outpouring of the Spirit, we realize nothing's changed on this. What do they say in Acts 6:4: "[W]e will devote ourselves to prayer . . ."

- a. “It’s critical. We can’t let it go. Because, among other things, it’s how we discern what God’s will is for us, what he wants us to be doing in the first place.”
- B. This should go without being said, but I really don’t think you can expect to receive any clear sense of God’s guidance on matters in your life if you’re not willing to first open yourself up to him in prayer.
  - 1. And, of course, I’m not talking about prayer where you come and demand God do this or that for you.
  - 2. I’m talking about prayer where you could and lay yourself and your life before God and you just surrender it all, where it’s not: “God, conform to my will.” It’s: “God, conform me to your will.”
    - a. Isn’t that how the Lord teaches us to pray in the Sermon on the Mount: “<sup>9</sup> Pray then like this: ‘Our Father in heaven, hallowed be your name. <sup>10</sup> Your kingdom come, your will be done, on earth as it is in heaven’” (Matt. 6:9–10). We submit to him before we ever ask anything of him.
      - i. If you’re not submitted to him, willing to do whatever say whatever go wherever he leads, you won’t be able to hear his voice when he speaks. You’ll hear what you want to hear.
      - ii. You won’t be able to get a true sense of his will for you until you’re on your face with open hands. “You’re God. You’re good. You lead me. I’ll follow.”
- C. And, as you can see from the diagram, it’s my sense that prayer shouldn’t just be merely the first step. It should influence and permeate and run through all the steps. We’re to “pray without ceasing” (1 Thess. 5:17). More on that later . . .

## Step #2: Promise

- A. The next thing I’d encourage you to consider is this idea of God’s Promise.
  - 1. When it comes to discerning God’s will for us, I think we can be tempted to feel like we’re on our own, like it’s on us to figure it out.
  - 2. And we may even worry that our decisions can make or break things—almost like life is this choose-your-own-adventure book and if you make the wrong choice, you end up off the cliff. So sorry, game over!
- B. But I want you to remember at the start of all this that God has not left you alone. He’s not hiding his face and unwilling to reveal himself to you until you crack the code or whatever.
  - 1. He’s got you. He’s happy to lead you. He’s able to shape and form and guide you in accordance with his will.
- C. One of the sweetest texts for me on this is Heb. 13:20-21: “<sup>20</sup> Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, <sup>21</sup> equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.”

1. Jesus didn't die on that cross for your sin and rise up from the grave three days later to then leave you on your own when it comes to discerning God's will for you and walking in it. No!
2. He died and rose so he could every day, even now, shepherd you into that will, and work in you that which is pleasing in his sight.

a. It's a wonderfully freeing thing! And I want you to feel that from the outset.

D. I think this is the sort of thing he promised to his apostles before he left: “<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. And behold, I am with you always, to the end of the age” (Matt. 28:18–20).

1. There's a lot of stuff for them to figure out in the middle there: we're going to be discipling, we're going to be baptizing, we're going to be teaching.
2. But the whole thing is enveloped by this promise: I have “all authority” (v. 18) and I'm right here “with you always” (v. 20). You're not on your own to figure this out. I've got you.

### Step #3: Precept

A. Do you know what I mean by “Precept”? A precept is a rule or command. I'm thinking here of God's clear instruction to us in his Word, in the Bible.

1. We've surrendered ourselves up to him in prayer.
2. We've rehearsed in our hearts the comforting realities of the gospel and his promise.
3. Now we open our Bibles and search for clear instruction on the matter we are dealing with.

B. My father-in-law and I were putting in a new bathroom exhaust fan in one of our bathrooms this past week.

1. I'm scared of electrical and all this. I don't know how to do these things. But he does, so we were good.
2. But, imagine if it was just me trying to discern the next steps for installation. Where should I put these screws? What should I do with these wires? It would be crazy for me to just try to intuit this stuff, figure it out on my own.

- a. What should I do instead? I should read the manual. Look at the instructions. It tells you what to do.
- b. But a lot of times we neglect that and then we wonder why wires get crossed and things blow up.

C. And decisions in life are like this. Don't just intuit or guess or go with your gut. Open the manual. Open the Bible, God's Word to you. He made you. He designed you. He knows what works and what doesn't. He knows which wires to connect and which to watch out for.

D. Now, I'm not saying his Word speaks explicitly to every particular decision you have to make, but it will certainly give general principles and parameters.

1. So when you're wondering should I marry this person, you know it's not a good idea if they're not even following Jesus. As Paul says: "[W]hat fellowship has light with darkness?" Don't be unequally yoked at such a fundamental level (2 Cor. 6:14).
  2. Or if you're wondering how to treat this person who deeply offended you and you just want to cut them out of your life. You know Jesus says: "Love your enemies and pray for [them]" (Matt. 5:44). So that'll offer you some clarity.
    - a. Maybe it wouldn't be right to key their car and egg their house after all. Maybe you should drop off dinner instead.
- E. This is what these apostles had. They knew God's Word to them so they could stand against the pressure of these complaining Hellenists.
1. Jesus told them explicitly what they should be doing in Acts 1:8: "[Y]ou will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." "You will testify of me and the gospel to all the world."
  2. This is why they feel so strongly in Acts 6:2 that "[i]t is not right" for them to give up preaching the word of God to serve tables. They understood God's call, God's will, God's word to them.

#### Step #4: Priority

- A. This step flows out from the last one really. I get my priorities, again, not from my own intuition or agenda, but from God's Word.
1. But I gave this its own space for consideration because I've found it to be particularly helpful when assessing the various options and requests before me.
- B. One of the things we can be prone to forget, when it comes to making decisions is that every "yes" we say to one thing is a "no" to something else. We all have 24 hours. No one gets a 25<sup>th</sup>. We all have to live within our human limitations.
1. And what that means is: by the sheer nature of things, we have to prioritize. If we say "yes" to this, we won't be able to do that.
- C. That's clearly what these apostles understood here when they were weighing whether they should serve tables.
1. Did you notice the language they use: "It is not right that we should give up preaching the word of God to serve tables" (v. 2). You see, they know they can't do both.
    - a. Is it a good thing for them to serve these widows? Absolutely. And such an activity even accords with Precept, with God's instructions in the Scriptures. God is always encouraging his people to care for the orphan and the widow. So it's a good thing.



- b. But, in view of their priorities given to them by God, is it the best thing? Because to say “yes” to this is to say “no” to something else, and that something else in this case is the preaching the word of God—and they say: “We can’t do that. That has to get our ‘yes’. That is, as apostles especially, our commission, our priority. We can’t let the good thing distract us from the best thing. We can’t just respond to what’s urgent here and neglect what’s most important.”
- D. Christian Author, Randy Alcorn, illustrates this very same point for us. When he was interviewed and asked about how he seeks to make decisions and effectively use his time for the Lord, he said this:
 

“In Charles Hummel’s booklet *Tyranny of the Urgent*, which I read as a young Christian 35 years ago, he said that what is urgent is often not important, and what is important is typically not urgent. It’s not urgent to spend time with God, talk with your wife, or read to your kids, but it is extremely important. It may be urgent to return someone’s call, go speak at some event, or turn in a manuscript next Thursday, but not important. (The manuscript, for instance, will likely sit in your editor’s inbox three weeks before he has time to open it.)

Years ago I developed a response to the 99% of things I have to decline: I have to say ‘no’ to many good things, and even some great ones, in order to be able to say ‘yes’ to those very few things God has called me to do. I live by this, saying ‘no’ unless there’s a compelling reason to say ‘yes.’ My life is very full, but that way I am free to do some things I couldn’t otherwise do (including coaching teenagers, playing with my grandkids, and hanging out with my wife).”
- E. For me, it’s so easy to let something like ministry work crowd out stuff with my family and the Lord.
  - 1. I know, as a biblical priority, I’m supposed to spend time with my kids and instruct them in the ways of the Lord.
  - 2. I know I’m supposed to nourish and cherish my wife.
  - 3. I know I’m supposed to find time to get alone with Jesus and really abide in him and his Word for apart from him I can do nothing, at least nothing fruitful.
    - a. But how easy it is to get distracted away from this with the demands and the pressures and the desires for stuff in ministry!

## Step #5: Providence

- A. I don’t have much time for this one, but let me give it a quick go. Providence is just God’s upholding and ordering of the world around you for your good.
  - 1. And when it comes to discerning God’s will for you, one author calls providence “the left hand of God’s guidance” (Petty). Meaning . . .
    - a. God more directly leads you with his right hand through Scripture and these other things.
    - b. But he also guides you, albeit a bit more indirectly, through providence.
- B. This is where, in the Bible we read about doors opening and closing to do certain things (cf. [Acts 14:27](#); [1 Cor. 16:9](#); [Col. 4:3](#)). God opens doors and he closes them. And that’s part of his guidance.

1. On the one hand, if the other steps are pointing you towards this and a door is opening to do it, that's extra encouragement that God very well may be leading you in this.
2. But, on the other hand, if you really want to do something, it may be biblical and feel like priority for you, but if he's shutting the door, you don't just barrel through it anyway. You pause and consider whether this is a potential indicator of his will for you right now.
  - a. It's just one of nine steps, but it still matters.

## Step #6: People

- A. Here's the idea of letting in wise counsel.
- B. Many of us know, the book of Proverbs is full of both warnings that we not neglect wise counsel and exhortations that we go out of our way to seek it.
  1. So, for example, [Prov. 15:22](#): "Without counsel plans fail, but with many advisers they succeed." If you are making big decisions behind closed doors, you are inviting disaster.
    - a. We don't just pray, read our Bibles, prioritize, and go on our way.
    - b. We let people in on these things—people who know God and his Word and know us as well. We seek wise counsel.
- C. This is clearly in play with these apostles in [Acts 6](#).
  1. When Luke refers to them as "[the twelve](#)" there in [v. 2](#), we're invited to see this is not just one guy deciding things. There's a community of apostles, twelve of them, holding each other accountable, encouraging one another into God's will.
    - a. So when the Hellenists are complaining, maybe there were a few that said: "We should really change course and take care of this."
    - b. But then the others could quickly speak up and say: "Brother, we were all there when Jesus gave us our marching orders. We run the risk of deviating from that if we take on this task as well. We can't do it all ourselves." You see, it's wise counsel.
- D. So you let people in. You ask for their prayer and their insight.

## Step #7: Prophecy

- A. Related to People in some ways is this idea of Prophecy. Here I'm thinking of what Paul talks about in [1 Cor. 12-14](#), where, when the church comes together, God can through the Spirit reveal something of his will to his people—where he wants them to go, what he wants them to do.
  1. So, for example, in [Acts 13](#), we read of the church there in Antioch that "[2 \[w\]hile they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'](#)<sup>3</sup> Then after fasting and praying they laid their hands on them and sent them off" ([vv. 2-3](#)).

- a. So sometimes, it would seem, God can reveal to us something of his will for us, not by way of explicit Scripture text, but by way of his Spirit—whether through an impression, a vision, a dream, etc.
    - i. Of course, you have to be careful with such things. You have test it all against the authoritative words of Scripture and hold it with an open hand (that’s why I put it here near the end of our little pyramid) . . . but it matters.
- B. The guy who planted Mercy Hill, Steve Fuller, left this church some eight years ago to go plant another church in Abu Dhabi, as I understand it, in large part because of a dream he was given from God.
- 1. And others in the church confirmed this sense.
  - 2. And they could see how it lines up with Scripture and God’s heart to reach the nations.
  - 3. And, providentially, doors did open up for him to go.
    - a. So you don’t move on a whim or a fancy. You test. And you’re careful. But you’re open to it.
- C. I think I’ve told some of you, but when I was applying for this position at Mercy Hill, when I was still on the other side of the country, at seminary in Philadelphia, I was the very last one to apply among over a hundred applicants. I had no resume, I just shot over whatever I could as quick as I could.
- 1. And both of the guys I had write references for me came and said to me on separate occasions that as they were writing their reference they felt God saying to them that I’m going to get it.
    - a. Now, would that have really thrown me if I didn’t get it? I would have been bummed, but it’s not that big of a deal. Because it’s not Bible truth. It’s two godly guys trying to listen for the Spirit of God. They could be wrong.
    - b. But they weren’t. And it gave me great encouragement—that God was in this, that he was opening the door and leading me here.

## Step #8: Passion

- A. One of the last steps now in this discernment process is what I’d call Passion. Here I’m actually just referring to your desires, to what you’re passionate about. Because that too matters.
- B. The Holy Spirit rewires the heart. The prophets of old talk about how in the new covenant ushered in by Jesus and the cross will entail the writing of God’s law by God’s Spirit on our hearts. Where once we were stone cold to the will and ways of God, now we are warming up to it, now we feel and desire differently.
- 1. What this means is that your passions, your desires should be taken into account when you come to try to discern God’s guidance for your life.
    - a. One of the ways he guides you is by putting things on your heart, shaping your affections towards the things to which he’s calling you.

- C. It's interesting, that word translate “right” in v. 2 of our text—“It is not right that we should give up preaching the word of God to serve tables”—it’s Greek word *arestos* which literally means: “pleasing” or “desirable”. In other words: “It is not pleasing/desirable that we should” do such a thing.
1. Now it could be that they are talking about what is pleasing to God.
  2. But it could also be that they are talking about what is pleasing to them.
  3. Or maybe both.
    - a. “God has put this on our heart. It’s a fire that we can’t snuff out to go serve tables. We have to preach. We care about the widows, absolutely. And, because we care, we have to stay focused on the gospel, because if we lose the gospel we lose everything.”
    - b. It’s on my heart. It’s a passion. It’s something to consider when you are trying to discern God’s guidance of you: what do I actually want to do?
- D. Now, of course, we must be careful with such an idea. That is why, after all, I have placed this at the tail-end of our workflow here.
1. For us, usually we don’t need to be reminded to consider what we want.
  2. Because we’re already thinking about it. We’re already pushing for it. We’re already ready to twist all these other steps to get it.
    - a. So we’re tempted to twist the Scriptures to make them say what we want.
    - b. And we cherry-pick the people we look to for counsel to make sure they tell us what we want.
    - c. And, of course, when it comes to prophecy, it’s amazing how often the “Spirit of God” is saying just what I want him to say. “Oh really? What’s that Holy Spirit? You want me to marry that beautiful blonde girl over there? I guess I will. After all, I don’t want to be disobedient to the divine will.”
- E. So we have to be especially careful with this step. Our desires certainly aren’t a foolproof means of discerning God’s will. In fact, when hijacked by the flesh, they can often be deceptive.
1. But they still do matter. They come at the end of my list, but they still make the list. They can still be indicators of where God may be leading us.

## Step #9: Proceed!

- A. After all of this, as you now hopefully have a greater sense of what God is calling you to do, you Proceed—you move out, you make the decision, you do it.
- B. But, if I could just say: even still, you do it with and an open hand, with a surrendered heart, with prayer.
1. Again, that’s why in the diagram there I have prayer wrapping around and permeating this whole process.

2. All of life, in one sense, is supposed to be this ongoing “prayer walk”—where you’re dialoguing with God and listening as you go.
  - a. You don’t pray once at the outset, assume you got it all, and run off headstrong.
  - b. You step out in faith, but you know he may have to course-correct or shift some things. And that’s okay. He’ll lead you. So you’re still looking and listening and praying . . . even as you go.
  
- C. So I don’t know what you may be facing these days, what forks in the road may be ahead, what decisions you have to make . . . but I hope this workflow serves you well.
  1. I hope you find you’re able to be like these apostles and make decisions for God that ultimately lead to the advance of his kingdom both in your life and in this world!