

What Does the Church Do?

Matthew 28:16-20

Pastor Jeremy Cagle, February 19, 2017

This morning we are continuing a series called “Foundations of the Church,” where we are looking at foundational or fundamental issues in the church. If you are new to us, I just want to encourage you that you are not alone. I am new too. My name is Jeremy Cagle, and I am the new teaching pastor here. I have only been here for about a month now, so if you’re feeling embarrassed because this is your first Sunday, don’t be. Many of us are new to Grace Fellowship Church too. The older members have told me that they see a lot of new faces among the crowd, and that’s a good thing. They like that so don’t be shy. This is a very friendly church – except for the people sitting up in the balcony. They are kind of grouchy this early in the morning; that’s why they sit up there. Someone asked me the other day why I look up during the sermons. It’s because there are people up there. I’m not looking up to Heaven, although you can think that if you want. But with that said, for those who are new and old, what I wanted to do at the beginning of our time together is to add to the foundation of our church.

Like I told you last time, you guys already have a good foundation here. I can’t tell you how many times I have been encouraged by watching you minister to and love one another and serve one another in Christ. We had a funeral yesterday for a new attendee of the church. They just started coming and had only been with us a few months, and one of the family members died of cancer. I watched as this church counselled the family and met the needs of the family. They came alongside them and hugged them and wept with them. Members of Grace Fellowship sang at the funeral and prayed at the funeral and gave testimony at the funeral. You do a great job of that sort of thing because you have a great foundation as a church. You really understand what the church is all about. So I just want to come alongside and build on that. I’m not building a new foundation here; I’m just adding to the foundation that you already have.

With that said, so far in this series we have talked about what the church is, and why the church is necessary. For the last two weeks, I have answered the questions “What is the church?” and “Is the church even needed? Does it have to be here? Do we even need to go to church?” And if you want to hear more about that, you can go online and listen in at gracefellowshipchilliwack.com. All the sermons are on there. But today I want to answer another question for you: “What does the church do?”

What is the church of Jesus Christ supposed to be doing? What activities should it be engaged in? What concerns should it be addressing? I think if you took a random sampling of churches in Chilliwack you might find a lot of different answers to those questions. Just walk in the average church and there’s no telling what you might find. Some churches focus all their time on “causes.” We talked about that a little bit last week. They spend all of their time trying to fight some noble or worthy cause in our society. They like to fix problems. They give clothing to the poor and diapers to single moms. They feed the homeless and teach troubled teens how to read. They help people get off drugs and they adopt orphans from third world countries, which are

good things to do, but the problem is that's all that they do. They don't really do anything else, to the point that every time you go in, there's always another food drive or fundraiser going on. There's always another cause. It wears you out, because that's what they think the church is supposed to do – it is supposed to be fighting for noble and worthwhile causes. That's why it exists. That's why it's here.

And that's not the only answer you might get if you walked into a random church in Chilliwack. If you walked into another church and asked the question, "What is the church supposed to be doing?" another church might say that it is supposed to be worshipping. That's what it is all about. The church is supposed to be singing and making music in its heart to God, to the point that when you come in on a Sunday, they really rock it out for Jesus. They let it rip. They have the lights and the smoke machines; they have the drums and the electric guitars. They have a huge choir with hundreds of people and hundreds of instruments, and their Christmas concerts draw in thousands and the Easter concert is standing room only. The sermon is ten minutes long and the music is 45 minutes long, because that's what it's all about. It's all about the music. The church is supposed to be singing and making a joyful noise to the Lord.

And still that's not the only answer you would get if you asked the question, "What is the church supposed to be doing?" Some would say that they church creates programs. That's what it is here to do. The church is supposed to create programs or age-specific ministries for the people. So they have the children's programs and the teen programs and the college programs. They have the evangelism program and the counseling program and the fellowship program. They have multiple services, each one age-appropriate, and they have multiple buildings to put them in, each one with a different emphasis on ministry. When you pull up in the parking lot, you might as well say goodbye to everyone in the car because you are never going to see them again, because everyone goes to their own program.

When I was in Los Angeles, I visited one of these churches and saw a bunch of white domes on the campus – big white buildings. I asked someone at the church, "What are those domes for?" and they said, "Each dome has its own program or emphasis on ministry. So if you like Southern Gospel, there is the Southern Gospel dome. Everything in there has a Southern Gospel flavour to it, Southern Gospel staff, and Southern Gospel Ministries. If you like Hawaiian, there is the Hawaiian Dome over there, complete with Hawaiian people and Hawaiian clothes. If you like contemporary, we have the Contemporary Dome, and if you like classical, we have the Classical Dome, and if you like Hip-Hop, we have the Hip-Hip Dome."

Now let me just say that there is nothing wrong with focusing on some of those things as a church. There is nothing wrong with getting involved in noble causes like feeding the poor and helping the homeless. We are called to that as Christians. We are called to be compassionate and to take care of the orphan and the widow. There is nothing wrong with focusing on music. Ephesians 5:19 says, "Speak to one another in psalms, hymns, and spiritual songs, singing and making melody with you heart to the Lord," and we should do that as a church. We should make melody in our heart to the Lord. And there is nothing wrong with starting programs, although you can take it a little too far. That's not why I am bringing it up. I am bringing it up to say that it's not easy to answer the question, "What is the church supposed to be doing?" That can be a

challenging riddle nowadays. Walk into a random church on a random Sunday and there's no telling what you might find. It's confusing, but we still need to answer it. What is the church supposed to be doing? What kind of activities should it be involved in?

Turn in your Bibles to Matthew 28. In Matthew 28 Jesus answers our question and he says this in verses 16-20:

But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him, they worshiped Him; but some were doubtful. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

If you have studied it before, the last few verses of Matthew are known as "The Great Commission." This is the Great Commission that Jesus gave us before He left the earth – the "last hurrah" or the "final speech." To commission someone was to give them authority to act on your behalf. Jesus does that here with His disciples. That's why it is called the Great Commission. In the States we have City Commissioners who speak on behalf of the city. They make decisions in the name of the town. In a similar way, in His last message, Jesus gives His disciples the authority to make decisions in His name and He does it in an interesting way. At this point in Matthew, Jesus has been crucified and resurrected for about a month by now. If you think about what that means, that means that these men have seen their leader die. They have seen Him arrested and beaten. They have seen Him humiliated before the nation and betrayed by one of His followers. They have seen all their hopes dashed and thrown to the ground and then Jesus come back to life. Jesus took the grave clothes off, Jesus rolled the stone away, and He walked out of the tomb. That is the starting point of this speech. That's quite the event. If you were there then, you would probably be wondering what's next. What in the world is He going to do now? Verses 16-17 say, "But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him, they worshiped Him; but some were doubtful."

That phrase, "Some were doubtful" could mean that some doubted the resurrection, although it probably doesn't. Verse 9 says that most of these men had already seen Jesus in His resurrected body, so it probably doesn't mean that. It means they were standing at a distance and they couldn't see Him, so they doubted whether it was Him or not. In verse 18 we read, "And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth." This is quite a statement to make, because to have all authority in Heaven and Earth is to have all authority. Does that make sense to you? Do you get that? Can you think of anything that doesn't fall within the realms of Heaven and Earth? Earth is the realm of created things – the place where people live and breathe and go about their business. Heaven is the place of uncreated things, or the place of holy things – that might be a better way to say it. It is the realm of the angels and the streets are gold. In this verse Jesus says that He has authority over all of it. All of it is His domain. To put that in perspective is the fact that Jesus has authority over the sun.

Scientists have estimated that the sun is 854,000 miles across, which means that 1.3 million earths could fit inside of it. If the sun were a beach ball, then the earth would be the size of a pea. Do you feel small yet? That's how big the sun is. It is so big that it accounts for 99% of the mass in our solar system. The Sun is nine times larger than all of the planets in its orbit and the space

in between them. Every second it burns off 5 million tons of material and every day it puts out 6,000 times the amount of energy needed to power the Earth. If all the coal, oil, gas, and wood on the Earth – all the natural resources – were burnt up, it would only keep the sun shining for three days. And here is the thing: Jesus owns that. That's what this verse means. That's His personal property. "All authority has been given to me in Heaven and Earth." All means all.

"I have risen from the grave," Jesus says. "I have defeated death and sin and Satan. I have been crucified and come back to life, and now I am here to tell you that all authority has been given to me. I own the sun. I own that giant ball of fire. I own everything. It's all mine." And if that doesn't blow your mind, this will: with that same authority He tells us what the church is supposed to be doing. That should really blow your mind. Of all the things to talk about with an introduction like that, Jesus talks about the church, because that's how much it means to Him. That's how important the church is to God.

Here is what the Lord says: the church is supposed to be making disciples. That's the answer to our question this morning, "What's the church supposed to be doing?" The church is supposed to be making disciples. A true church; a gospel preaching church; a Bible-teaching church; a God-exalting, self-abasing, and Christ-worshipping church will make disciples. It will make followers of Jesus Christ. The word "disciple" in Greek means "learner" or "someone who is learning." A church makes learners of Jesus. It teaches others what it means to follow Him and believe in Him and love Him.

The way Jesus says this is helpful. In the original language, there is only one command in verses 18-20: "Make disciples," and all the other verbs modify this one command. In other words, verse 19-20 could translate, "Make disciples of all the nations, going or having gone baptizing them in the name of the Father, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." The command is to make disciples. The focus is to make disciples. The challenge is to make disciples. Everything else just modifies that, and that is how we are going to approach it this morning.

If you are taking notes this morning, I want to give you three ways that the church makes disciples. What does the church do? It makes disciples. How does it do that? Here are three ways in this passage. The first is to "go." That's simple enough, isn't it? "Go." You can't make disciples if you don't go where the disciples are you. You can't make followers of Jesus if you don't go where the followers are. You can't do it if you stay in your room and don't ever go anywhere. With that in mind, verses 18-19 say, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations." If you remember, Jesus was speaking to people in Israel as He said this. He was speaking to men on a mountain in Galilee, and He says that if these men were going to reach the nations, they would have to leave Galilee. They would have to come down off the mountain. As Jesus is Lord of all the nations, so His

disciples would come from all the nations, and in order to find them these men would have to go. They couldn't stay where they were. The word "go" in Greek could be translated "having gone." The Lord commands the eleven to "having gone, making disciples." The idea is that, having gone about your business, whatever business that may be – banker, lawyer, doctor, carpenter, fisherman, or housewife – having gone about your business in the nations, go and make disciples.

This doesn't mean that you have to leave Israel. The Disciples didn't interpret it that way. Some stayed in Israel and spread the gospel there. This simply means you have to go. I make a point of this because there is a big misunderstanding floating around churches today that talking about going is the same thing as going. What I mean is that some think it is enough to merely talk about what it would be like to make disciples, but they never do it. They just dream about it, and that's not enough. I remember having lunch with a young man who was about to graduate from a Christian college in the Midwest who thought this way. I asked him what he wanted to do after graduation, and he said he wanted to minister in an "urban context." During our lunch together he kept using the phrase "urban context." I guess he picked it up in school because normal people don't talk like that. You have to learn that in university. But he kept using the phrase "urban context, urban context." I knew a little bit about this guy. He was attending a school that cost \$30,000 a year. It had a beautiful campus with all the latest comforts and technologies. It was in a nice, safe, clean, suburban neighbourhood. So I asked him, "Have you ever actually lived in an urban context? Have you ever spent time in one? And I don't mean just popping in for a mission trip, but I mean renting an apartment for a summer and getting to know the people in an urban context. Have you ever done that?" And he said, "No, I've never done that." So I told him, "You might want to start there."

You see my friends, talk is cheap. Even funny talk is cheap. "Urban context" – that's cheap. It is not enough merely to talk about going. You have to go. It's not enough to think about making disciples. You have to actually make them. All of the participles, by the way: "go," "baptize," and "teach" in this passage. All of them modify the command verb "make disciples," which meant that they are all commands in their own right. So "go" is a command. It is not optional. It is not a matter of choice. You have to actually go do this.

H.A. Ironside, the pastor of Moody Church in Chicago in 1930s had a good thought on this when he said,

There were no missionary societies in the early church because the entire body of believers was supposed to be engaged in the great work of evangelizing the world. It was after the church lost this vision that societies were formed to arouse interest in missionary activity... An ocean voyage never made a missionary out of anyone. No one is fit to be a missionary abroad who is not a missionary at home.

He's right, isn't he? He is absolutely right. "An ocean voyage never made a missionary out of anyone," and "no one is fit to be a missionary abroad who is not a missionary at home." Young

people, if you want to go overseas and be a missionary and serve the Lord in France or China or Russia, go do it. Praise the Lord. God be with you. We will be with you. As your church family, we would love to get behind you in that. But let's be realistic about this. Don't think you are going to do over there what you are not already doing over here. Don't think you are going to witness and teach Bible studies and minister to the poor in Cambodia if you are not doing all of that here in Canada and in Chilliwack. You are not going to do in someone else's backyard what you are not already doing in your own backyard. Talk is cheap. It's just wishful thinking.

It's the same way with the church. Grace Fellowship, don't think it is enough for you to simply pay missionaries to "go" on your behalf. We don't have any paid missionaries yet, but one day we will, and when we do, don't think it is enough for you to simply pay them to go on your behalf. You have to go too. Writing a check doesn't absolve you from this. Paying other evangelists doesn't get you off the hook. You have to be an evangelist yourself. Jesus doesn't tell the disciples that some of them are the goers and some of them are the givers. He says, "All of you are goers and all of you are givers. All of you are to witness in My name." That is the Great Commission. So if you are working at a desk job, go to those who work at desk jobs. Make disciples at your desk. Do double duty. Work for Christ and work for your company. If you are a stay at home mom, go to other stay at home moms. Work hard serving your family – changing diapers, mixing formula, rocking babies to sleep at three in the morning, and go to those who are doing the same. Go to your children – they need Christ. If you are going to college, then go to college students. If you are going to high school then go to high schoolers. If you are a farmer then go to the farmers. If you are a retiree then go to the retirees. But go! Whoever you are, whatever you are doing – go!

I have heard it said that everybody in this room is better than me at something, and everybody in this room has people that they can reach that I can't. That's how the Lord builds His kingdom. So go to them. God has put you in places that the rest of us can't get into. So use that for His glory. "Therefore, having gone, make disciples of all the nations." That leads to a second way that the church makes disciples. The church is to make disciples by "going" and it is also to make disciples by "baptizing."

Read on in verse 19. The word "baptize" in Greek is *baptize*, and it means "to immerse or to dip in water." When someone is baptized, they are immersed or dipped in water. There were only two outward signs that the Lord gave to His churches. One was the Lord's Supper, which we celebrated last week. The other was baptism. The Lord's Supper symbolizes our salvation with food, and baptism symbolizes our death to the old life and our birth to the new. As we go down into the water, we show how we died to our former life of sin, and as we come up out of the water, we show that we have been born again to a new life in Christ. It's a symbol of the grave and rising out of the grave.

Notice that Jesus says here that the disciples are to baptize in the name or literally "into" the name of the Father and the Son and the Holy Spirit. This is the only time in the New Testament that believers are commanded to baptize into the name of the trinity. The rest of the time we are commanded to baptize into the name of Jesus, but here we are commanded to baptize into the name of the Father and the Son and the Holy Spirit. Again, Jesus wants you to remember the authority you have as you do this. You have the authority of God. You have the authority of

every member of the trinity. Some churches actually baptize three times because of this – once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. But no matter how you do it, the point is that you are being commissioned to baptize in the name of God.

This should sober us up a little bit. Not only does the church make disciples by going to the nations, but it also makes disciples by commanding the nations to make a public profession of faith. If you are saved, you are going to have to stand up and speak for Christ. You can't do it in hiding. You can't do it in secret. My wife and I were at a funeral service several years ago where the minister said that the deceased had a "quiet faith." He said that she didn't talk much about Christ, but we all know she was a Christian because she had a "quiet faith." Can I tell you this morning that there is no such thing as a "quiet faith" in Jesus Christ? It doesn't work. There is no such thing as a "silent testimony." A testimony is meant to be heard. A testimony is meant to be said out loud. Jesus says it starts here with baptism. This is how you get loud with your faith. You do it with baptism.

If you are saved, then you have died to the old way of life and been born again to a new way. Your old man has been put to death and crucified, as Galatians 2:20 has it, and your new man has been made alive. You proclaim that with baptism. You show people physically what has already happened to you spiritually. We often shrink back from teaching on baptism because there are so many bad ideas connected to it, but the Bible is very clear that if you are a Christian then you need to show it by being baptized.

Let me just say that if you have not done this as a believer, then you haven't done it. You have not been obedient to this command. What I mean is that some of you were baptized as unbelievers, and that is not good enough. That doesn't cut it with God. Some of you were sprinkled as an infant, or like me, you were dunked as an unbelieving child at eight, nine, or ten years old before coming to faith in Christ. If you were not a believer, you didn't get baptized, you just got wet. So you don't need to be baptized again. You need to get baptized period – for the first time, because you've never really done it. Baptism is only for those who are saved, so if you weren't already saved before you were baptized, it didn't count. It didn't symbolize anything. You see, it's a chronological issue. You are saved first and baptized later to represent that. This is what the disciples are commanded to do in Matthew 28 – to go to the nations preaching, witnessing, testifying, and as the people believed, to baptize them. You call them to make a public profession of faith in the waters of baptism. Maybe some of you have never done that.

You have trusted in Christ and believed on Him for salvation, but you were never baptized as a believer. Can I just say that there is no better time to do that than now? We would love to help you follow this command. It is a hard thing to open up your life and tell people you are a sinner and you blew it with God, but that is what you are commanded to do. You must be baptized to be a follower of Jesus – to be an obedient follower of Jesus. You must tell others that He raised you from the dead, and if you would like to do that for the first time, come talk to me or one of the men of our church after the service and we would love to help make that happen.

That leads to a third way the church makes disciples. We are to go and we are to baptize, and the third thing is to make disciples. We are to teach. You go to them, you baptize them, and you teach them. That is what the church is supposed to do. Read on in verses 19-20: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and

the Holy Spirit, teaching them to observe all that I commanded you.”

No one knew more about Jesus’ teaching than the eleven men standing on this mountain in Galilee. While the crowds got to hear Jesus give a parable every now and again, they heard all of it. While the crowds saw a miracle every once in a while, they saw every minute of God’s works. Now Jesus tells them to go and teach all of it to the people. “Don’t leave anything out,” He says. “Throw it all in there.” They were not to teach the latest gimmicks or church growth strategies. They were not to teach their favourite Bible verses – John 3:16 and that’s it. They were to teach all that Jesus commanded and to be expositors of the word. They were to love every square inch of it.

I mentioned earlier that the word “disciple” means “learner” and that is what the disciples were to go and make in the nations – learners of Jesus. They told us in seminary that the one thing we should look for as we were candidating is teachable people. The one thing we should look for as we prepare to go into full-time ministry is disciples – people who want to learn. I am so thankful that this is what we have found here at Grace Fellowship Church. You are disciples. You are learners. You come with open hearts and open Bibles. They told us that if the church has problems and the people are teachable, you can work with that. You can stick it out. If the church has low attendance, but they have ears to hear, you can minister there. If they meet in a shack in the woods, but they are humble, then you can go out in the woods and help them. Let me say it another way. If a man is broke and down on his luck but he is teachable, then my friends, you can help that man. You can teach him the Word of God. If he has a nose ring and a tattoo and holes in his arms from using drugs and a rap sheet a mile long, but he has a soft heart, then you can disciple him. We aren’t looking for angels. We are looking for learners. We are looking for people who want to know the Scriptures.

Charles Spurgeon told a story about a man at his college who didn’t want to learn. In his own words:

One young gentleman with whose presence I was one honored has left upon my mind the photograph of his exquisite self. That same face of his looked like the title-page to a whole volume of conceit and deceit.

He sent word into my vestry one Sunday morning that he must see me at once, his audacity admitted him; and when he was before me he said, “I want to enter your college and should like to be admitted at once.”

“Well, sir,” said I, “I fear we have no room for you at present, but your case shall be considered.”

“But mine is a very remarkable case, sir: you have probably never received such an application as mine before.”

“Very good, we'll see about it; the secretary will give you one of the application papers, and you can see me on Monday,”

He came on the Monday bringing with him the questions, answered in a most extraordinary manner. As to books, he claimed to have read all ancient and modern literature, and after giving an immense list he added, “This is but a selection, I have read most extensively in all departments.” As to his preaching, he could produce the highest testimonials, but hardly thought they would be needed, as a personal interview would convince me of his ability at once.

His surprise was great when I said, “Sir, I am obliged to tell you that I cannot receive you.”

“Why not, sir?”

“I will tell you plainly. You are so dreadfully clever that I could not insult you by receiving you into our College, where we have on but rather ordinary men: the president, tutors and students are all men of modern attainments, and you would have to condescend too much in coming among us.”

He looked at me very severely and said with dignity, “Do you mean to say, that because I have such an unusual genius, and have produced in myself a gigantic mind such as is rarely seen, I am refused admittance into your college?”

“Yes,” I replied as calmly as I could, considering the overpowering awe which his genius inspired.

“Yes, for that very reason I cannot admit you into our college.”

You can't help a man like that, can you? He already knows everything. He has already got it figured out. I asked the Director of Placement at the Master's Seminary once, “Do you turn a lot of people down?” He said the same thing Spurgeon did, “We turn people down who are unteachable. We turn people down who won't listen to anybody because we can't help them. It's a waste of time.”

My friends, it is the same way with the churches. It is a waste of time for you to come here if you won't listen to anybody. It is a waste of time for you to come here if you won't learn anything. I don't care how much money you have or how beautiful your family is. If you aren't teachable then we can't help you. We can't show you anything. I don't care how successful your business is or how respected you are in the community. I don't care how distinguished you are, or how popular your name is in British Columbia. This church is no good to you if you have it all figured out already. God is the only one who knows everything, and if you won't acknowledge that, don't come here. It won't do you any good.

This leads me to the question, are you teachable? Are you teachable? Do you want to learn? Is that why you are here? Is that why you've come today? Do you want to listen? Do you like to be

told the truth? Shown the truth? Or do you have a gigantic mind such as is rarely seen? Are you so dreadfully clever that can't nobody tell you nothing? Let me ask it this way: is it easy for people to confront you? Is it easy for people to tell you things about yourself that need to change in order to please God? You see my friends, disciples are learners. That is what the word means. We are teachable by nature and by name. If that describes you then be encouraged because you are right on target. But if that doesn't describe you then be warned because Hell is full of unteachable people. Hell is full of people who thought they knew everything. Pray to the Lord for help before it's too late. Ask Him to humble you and to give you a soft and teachable heart.

What is the church supposed to be doing? What should it be focusing its time on? It should focus on making disciples. That is the point of this thing. It should focus on going to the nations and baptizing them and teaching them all that Jesus has commanded. We can fix problems in our society and focus on worshipping. There's a place for that. That's an important thing to do. We can have programs and spend time figuring out how to minister to the different age groups that come to us. But the goal of it all is to make disciples of Jesus Christ. That's what this is all about. This is a tall order, isn't it? It's an impossible task. The job is just too big for us, but the good news is that we are not alone.

If you would read all the verses 18-20 one more time, it says:

But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him, they worshiped Him; but some were doubtful. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Jesus tells the disciples that He will be with them until the end of the age. That means the "Church Age" – the "Age of the Church." The same one who died and rose again is with us as long as we need Him. The "I" is emphatic here. Jesus says, "And lo, I myself am with you. I myself the Son of God, the King of Heaven and Earth, the one who owns the stars, I am with you even until the end of the age." This should be an encouragement to us this morning.

Grace Fellowship Church, Jesus will be with you until the end of the age. He will be with you as long as you need Him. If you say, "But I don't have the strength to do this," don't worry. He does. If you say, "But I'm not smart enough," don't worry. He is. If you say, "But I can't make people do anything," don't worry. He can. He has all the power that you need. If He can make the Sun blind you from 150 million miles away, then He can help you make disciples. You can do it in His power. You can do it in His strength.

Next week we are going to talk about how. We are going to talk about what this looks like in a local church here in Chilliwack. But for now let's close in a word of prayer and thank Jesus for this amazing promise. Let's pray.