



**A FIVE PART  
SERMON SERIES**



# A MISSIONAL HEALTH SERMON SERIES

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## Series Introduction

It probably won't come as news to many of you that the Government of Newfoundland and Labrador has designated 2022, "Come Home Year." What was of great interest to us was their slogan: "No matter where you find yourself, no matter how long you've been away, come home." It almost sounds like an altar call, doesn't it?

As thousands of family members prepare to "come home" to Newfoundland and Labrador this year, the opportunity for mission is knocking on our doorsteps. This sermon series is developed as a resource for Pastors to adapt or adopt as we move as a Fellowship into the Missional Health phase of Formission.

The missional health phase of Formission is focused on cultivating healthy approaches to discipleship and evangelism. In doing so, we hope to honour Jesus' commands to "make disciples of all nations" (Matthew 28:19) and "to be [his] witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). As such, you can use these outlines

to encourage, exhort and challenge your congregations to ponder these questions:

- Do we **understand our Pentecostal Identity** as people who are filled with the Spirit for the purpose of joining God in His Mission in the Last Days?
- Can we **identify where the Spirit is already working**, and do we know how to join Him in His work in “prepared hearts”?
- How do we **create a culture of invitation and hospitality** that will be welcoming to ALL?
- How will **joining God in His mission** change those who receive the good news?
- How will it **change us**?

## Series **Scriptures**

The section of scriptures for this series comes out of Acts 8-10, focusing on five pairs of individuals or groups who were being prepared by the Spirit to “Come Home:”

1. **The Apostles & the Samaritans** (8:1-25)
2. **Philip & The Ethiopian Eunuch** (8:26-40)
3. **Saul & Ananias** (9:1-19)
4. **Aeneas & Dorcas** (9:32-43)
5. **Cornelius & Peter** (10:1-48)

## Series **Outline**

Each sermon outline will provide you with the theme, the main point, some key hermeneutical considerations, and a suggested framework for presenting the material. Obviously, how it is presented, the illustrative material, and some applications will vary context to context.

## Series **Purpose**

We hope that this sermon series helps you to begin the year with a fresh emphasis on the “why.” We feel that the Holy Spirit handed us a gift in the NL Government’s theme, and we want to be obedient to the Spirit in making the most of every opportunity to share the good news.



## LEAVING THE COMFORTS OF HOME

### TEXT

Acts **8:4-25**

### THEME

The Purpose of **Spirit Baptism**

### MAIN POINT

The Holy Spirit is **poured out to send out.**

### Suggested **Introduction**

Share a story of a call to follow God out of your comfort zone in obedience to the mission. Focus on the conflict (internal and/or external), not the resolution. You could also share Alice Garrigus' amazing calling to Newfoundland story.

### Transition to **Text**

Relate the story to the season we are in now. Point out that we are longing for the Holy Spirit to move in our midst, to move us out of the problem. Is it possible that the Holy Spirit is poured out for a different purpose, that He is poured out to send us out?

# 1

## The Great Commission and the Great Persecution

*Are We Too Comfortable? (8:1-4)*

- A. Despite Jesus' explicit instructions in Acts 1:8, it ultimately takes a wave of persecution to actually move the church to action (8:1-4).
- B. Just prior to this, the church had its first recorded conflict as Hellenistic and Hebraic widows were reportedly being treated inequitably (6:1). Was this related to the lack of mission obedience? Do we tend to turn inward when we are not focused on the lost?
- C. Is there an opportunity in this season for the church to move outside of our comfort zones for the sake of the mission? Is it possible that the Spirit is working in the COVID-19 disruption to move us into our communities and beyond?

*“As the old Israel had its dispersion among the Gentiles, so must the new people of God be dispersed.”*

*– F.F. Bruce*

# 2

## Samaritans & Jews

*Where / Who is Our Samaria? (8:4-8, 14-17, 25)*

- A. Samaritans were separated politically, geographically, and religiously from Judah (Jerusalem, Israel) since the time of Rehoboam and Jeroboam (1 Kings 12:19-20, 28).
- B. A temple was eventually built on Mount Gerazim to rival the Jerusalem temple. This temple was destroyed around 107 B.C. Stephen's speech, which catalyzed the persecution, set the stage for a people of God whose temple was not made by human hands (7:44-50). How does this inform our own view of the church and its mission? Despite Jesus' explicit instructions in Acts 1:8, it ultimately takes a wave of persecution to actually move the church to action (8:1-4).



C. Samaritans viewed themselves as Israelites, focused on the Pentateuch, and looked forward to a prophet like Moses (Deut 18:15-19), the Taheb, who would deliver them. In Stephen's speech, he actually quoted Deuteronomy 18:15. What longings in our own culture are fulfilled in the good news about Jesus the Messiah?

*“You can safely assume you've created God in your own image when it turns out that God hates all the same people you do.” – Anne Lamott*

### 3

#### Philip and Simon

*What is True Spirituality? (8:9-13, 18-24)*

- A. Character:** Philip was one of the “table-waiters” selected to help distribute food to the Hellenistic widows in Acts 6. Simon boasted that he was someone great (8:9). What character is produced in those who are baptized with the Holy Spirit?
- B. Fruit:** Philip brought attention to the Messiah with the miracles he performed (8:5). Simon amazed people with his sorcery, bringing attention to himself (8:10). What fruit can we expect when we are obedient to the mission?
- C. Motive:** Philip did everything to bring “joy” to others (8:8). Simon wanted to buy the gift of the Spirit with money (probably with the intention of making more money) (8:20). What is our motive for our community? Do they know that we are “for” them, and that we share the gospel because we know it will bring “great joy to our city?” (v.8).
- D. Missing Power:** The Spirit leads Peter and John to Samaria so that the new believers can be filled with the Spirit. Fresh empowerment of the church happens when there is fresh vision to reach lost people. There seems to be a fresh refilling of Peter and John as well, after doing ministry among the Samaritans, leading to more vision for mission (v.25).

*“I have not been baptized in the Holy Ghost that I may delight myself in a Pentecostal picnic...I have been called to the hungry multitudes.” – Donald Gee*

## C

### **Conclusion**

#### *Driving the Point Home*

- A. Conclude the story you began with in the introduction.
- B. Challenge the church to leave the comforts of home so that others can come home.
- C. Remind them that the Holy Spirit is poured out to send out.



## NEVER FAR FROM HOME

### TEXT

Acts 8:26-40

### THEME

The Holy Spirit **in the World**

### MAIN POINT

The Holy Spirit is **poured** out to **send** out.

### Suggested Introduction

Share a story of a time in your life when God orchestrated a divine appointment, or if it is relevant to you, a story of a crucial appointment that you missed.

### Transition to Text

Challenge the congregation to consider whether we still believe in Kairos moments (divine appointments), or if our lives feel like Chronos (time) is just moving us along with the rest of the world. Ask them to consider whether God might be setting up appointments that we are simply not keeping, then ask them to turn again to Acts 8.



# 1

## To the Ends of the Earth

*Our Commission (8:27)*

- A. In the Great Commission, and subsequently in Acts 1:8, Jesus commands us to go “to the ends of the earth.” Does this always imply “going?” or does God also bring the mission field to our doorsteps, as in this case? (Think of 9/11, or the recent influx of Syrian and Afghan refugees to Newfoundland and Labrador).
- B. In verse 27, Philip is directed by God into traditionally Philistine territory, and encounters an Ethiopian. According to Homer and Herodotus, Ethiopia is the actual end of the world. This Ethiopian, however, is already a God-fearer. We are never far from home.
- C. To make matters even more interesting, the Ethiopian is a Eunuch. In Deuteronomy 23:1, it states that eunuchs are forbidden from the “assembly.” Isaiah, however, looked forward to a time when this ban would lift permanently (56:3-5). Imagine both the faith it took or Philip to have this conversation, and also the stigma this pilgrim must have regularly experienced in his journey towards God. Is it possible that we need to enlarge our view of what is possible with God?

*“Man goes far away or near but God never goes far-off; he is always standing close at hand, and even if he cannot stay within he goes no further than the door.”*  
– Meister Eckhart

# 2

## A Spirit-Led Life

*Our Spirituality (8:26, 29, 39)*

- A. In the last message, we talked about our identity as Pentecostals: We are a people who are empowered by the Spirit to be witnesses in the Last Days. This passage practically walks out what that empowerment does and how the Spirit leads us.

- B. Three times the Holy Spirit is directly mentioned as being involved in directing Philip, but it is implied that the Spirit is working in every detail of the episode. What does it mean for us to walk in the Spirit? Provide some insight into how to discern His leading.
- C. It is obvious that the Spirit has been orchestrating the behind the scenes details to set up this meeting. It is no mistake that the Ethiopian is travelling at midday (the hottest time of the day), or reading Isaiah 53 (the suffering servant passage). It should be freeing for us to realize that God is already at work in the people we are trying to reach, that he has “prepared good works in advance for us to do” (Ephesians 2:10).

**Fun Fact:** There are numerous allusions here to the stories about Elijah and Elisha (the most notable being the story of Naaman in 2 Kings 5). Feel free to dig them out and bring them to light to illustrate how the Spirit working here is a fulfillment of the Older Testament.

## 3

### A Simple Evangelism

*What is True Spirituality? (8:9-13, 18-24)*

- A. Remind people that Philip wasn't an apostle or pastor. He was actually originally intended to wait on tables and serve widows (6:2-6). The work of sharing good news is the commission of every believer, not just paid, professional clergy. It is noteworthy that the Eunuch had spent considerable time in Jerusalem, but not heard the gospel from the apostles there (instead we have a Hellenistic Jew following him down the road!)
- B. We don't have to have all the answers to share the good news, or do it in a sermon format. This conversation looks much more like a Bible study, with participation from both parties. And what did Philip share? “The good news about Jesus.” There is an opportunity here to articulate a succinct, clear definition of the gospel. Take it.

C. There is a childlike curiosity and excitement about the sacrament of baptism here. The question, “what can stand in the way of me being baptized” demonstrates that the Spirit has broken down the barriers to salvation. There is no baptism or new converts course required (though those are good in their place). Baptism is for all who would come. Note that verse 37 was probably added at a later date precisely because the institutionalized church could not imagine taking baptism so lightly!

*“God uses men (and women) who are weak and feeble enough to lean on him.*

*-Hudson Taylor*

## C

### Conclusion

#### *Driving the Point Home*

- A. Conclude the story you began with in the introduction.
- B. Challenge the church to join the Holy Spirit in the work He is already doing in the community.
- C. You may end with a reflective exercise to ask the congregation members to think of 2-3 places the Spirit is already working and inviting us.
- D. This is also a fantastic opportunity to invite people to begin following Jesus and to consider baptism.



# HOME IS HOPE FOR THE HOPELESS

## TEXT

Acts **9:1-31**

## THEME

Missional **Obedience**

## MAIN POINT

No One is **Unreachable**

### Suggested **Introduction**

If applicable, share the beginning of your testimony, with emphasis on the barriers to you following Jesus.

### Story **Opportunity**

Consider the story of Sadhu Sundar Singh <sup>11</sup> as a great example of someone who was zealously opposed to Christianity (even burning a copy of a gospel publicly), and had a dramatic conversion, not unlike that of Paul.

## Transition to **Text**

Challenge your congregation to think about what “far from God” looks like.

How do we measure the distance, and what actual barriers do we practically treat as uncrossable? What if the problem were not that a person was irreligious, but rather, so entrenched in religion that they couldn’t see their own lostness? Possibly share Philippians 3:4b-6 to set up the text – how could someone who is “faultless” be far from God?

# 1

## Saul

### *Religious but Far from Christ (9:1-9)*

- A. Pharisees were a legalistic sect within Judaism, and had grown influential by the time of Christ, particularly in Jerusalem. They were scrupulous in their observance of the law, and saw themselves as protectors of moral purity. Their name is derived from the Aramaic for “separated.” It is within this framework that we understand Paul’s claim of faultlessness. He observed the law as a Pharisee. They also believed in the existence of spirits and angels, the resurrection, and the Messiah to come.
- B. Challenge the congregation to consider parts of Paul’s upbringing that would make him both resistant and receptive to the Gospel. While Jesus frequently came into conflict with the Pharisees, there were also notable Pharisees who believed in him. Jesus also ate at the homes of Pharisees. The key beliefs of the Pharisees also provided a basis for belief in Christ. This comes up frequently in Acts in the stories of Paul’s trials (23:6; 24:14-15; 26:6). Remind people that **no one is unreachable**, even the religious wanderer.

C. Saul’s story is actually not a conversion story in the sense of changing from one religion to another. Paul continued to see himself as a Jew after his experience on Damascus road. He saw his Jewish faith as finding its natural fulfillment in Jesus, and continued to practice Jewish customs and traditions like the taking of vows (Acts 18:18). Still, “Paul’s new view of Christ must have demanded a radical rethinking of his approach to the law, eschatology, and everything else.”

15 The invitation to come to Christ is not an invitation to abandon our native culture, but to allow Jesus to challenge and shape our cultural practices by the values of the kingdom.” Jesus’ kingdom becomes our home.

*“Saul of Tarsus, head full of scripture, heart full of zeal, raises his eyes slowly upward once more. He is seeing now, eyes wide open, conscious of being wide awake but conscious also that there seems to be a rift in reality, a fissure in the fabric of the cosmos, and that his waking eyes are seeing things so dangerous that if he were not so prepared, so purified, so carefully devout, he would never have dared to come this far. Upward again, from the chest to the face. He raises his eyes to see the one he has worshipped and served all his life . . . And he comes face-to-face with Jesus of Nazareth.”*

– N.T. Wright

## 2

### A Simple Evangelism

*What is True Spirituality? (8:9-13, 18-24)*

A. We discover in verses 11-12 that this is a double vision story. Both Ananias and Saul receive visions that connect their stories. We are invited through this literary mechanism to compare and contrast their character and response to Jesus:

Saul	Ananias
“He heard a voice say to him” (v.4).	“The Lord called to him” (v.10).
“‘Who are you, Lord,’ Saul asked” (v.5).	“‘Yes, Lord,’ he answered” (v.10).
“Go...” (v.6)	“Go...” (vv.11, 16).
“You will be told what you must do” (v.6)	“I will show him what he must suffer” (v.16)



B. There are also definite echoes of the Great Commission in the language of this text. We are invited to consider our response to the Lord's invitation to the mission through both stories. Through Saul's we see the power and person of Jesus that compels us to accept the invitation, not only to salvation, but also to the mission. Through Ananias, we see the necessity of overcoming fear (the command to "go" is repeated); in this case, a fear of Saul that is well founded. What obstacles do we need to overcome in order to join God in His mission, whether we are seekers or believers?

*"The Great Commission will not be fulfilled with our spare time or spare money."*

*- David Kim*

### 3

#### **Barnabas**

*Cultivating a Community of Welcome (8:25-29)*

A. The story of Paul's "welcome" in Jerusalem provides an instructive end to the narrative of his conversion. Despite Saul's miraculous conversion experience, the disciples' fears prevent them from receiving him as a brother (v.26). Imagine a world where Barnabas didn't show up and come to his defense! (v.27). This is so in line with Barnabas' character in the rest of the book, and challenges us to up our game in terms of invitation and hospitality, even loving our "enemies."

*"Hospitality is the lost gift of the church that could legitimately change the world."*

*- Danielle Strickland*

# C

## Conclusion

### *Driving the Point Home*

- A. Conclude the story you began with in the introduction.
- B. Challenge to the congregation to be like Ananias and Barnabas, to refuse to label anyone as a lost cause, even religious people, or others we would categorize as “far from God.”
- C. No one is unreachable.
- D. Consider concluding by asking the congregation to again imagine what someone far from God looks like, then slowly read Timothy 1:12-17.
- E. Give an invitation for people to stop trusting in religion (like Saul pre-conversion), and to come to genuine faith in Jesus.



## HOME IS A TASTE OF THE KINGDOM

### TEXT

Acts **9:32-43**

### THEME

Salvation and **Healing**

### MAIN POINT

The Gospel is **Good News for the Whole Person**

### Suggested **Introduction**

Share a story of a miracle you have personally witnessed, or that has credible source backing.

### Transition to **Text**

Encourage the congregation to lean in, that you're going to tell them some good news: "God is actually real, and he still saves people today." Ask them if they knew that salvation and healing are intricately tied together in scripture, especially in Luke's accounts, and that salvation, healing and deliverance usually accompanied each other. In fact, Jesus began his ministry with these words (Read Luke 4:18-19). He also said that we would do "even greater things" (John 14:12). Why don't we see more of them?

# 1

## Aeneas

### *Good News for the Sick (9:32-35)*

- A. Both of the stories in this chapter follow the literary pattern of accounts of the miracles of Jesus. The language and structure is designed to bring up memories of the miracles of Christ, especially in Luke 5:17-26, and 8:41-56. Depending on how deep you want to go, you could point out parallels in the passages:

<b>Gospel of Luke</b>	<b>Acts of the Apostles</b>
“They had come from every village” (5:17)	“Peter traveled about the country” (9:32).
“Take up your mat” (5:24).	“Roll up your mat” (9:34).
“Immediately he stood up” (5:25).	“Immediately Aeneas got up” (9:34).
“Pleaded with him to come” (8:41).	“Urged him, please come at once” (9:38).
“people were wailing and mourning” (8:52).	“Widows stood around..crying” (9:39).
“My child, get up!” (8:54)	“Tabitha, get up!” (9:40)
“Took her by the hand” (8:54).	“Took her by the hand” (9:41).

- B. As if this is not explicit enough, Peter actually says plainly to Aeneas, “Jesus Christ heals you” (9:34). Luke is being very intentional to let his audience know that Jesus is, in fact, still alive and working miracles. What would it mean for us to make that kind of shift in our language? To refer to Jesus as if he were still living and active and working on our behalf, because he is.
- C. The net result of the miracle is that “All those who lived in Lydda and Sharon saw him and turned to the Lord.” This is another fulfillment passage of the great commission and Acts 1:8, that the message is going to the furthest ends of Judea. Lydda (or Lod) was the “chief city over one of the eleven districts...into which Judea was divided.” Joppa was “the main port for Jerusalem and all of

Judea.” 18 There is a definite correlation in this section of Acts between signs and wonders, and the gospel breaking new ground and reaching new people. Challenge your congregation: Is it possible that we would see more miracles today if we had a fresh vision for the lost and renewal of the Great Commission? Is it possible that signs really do follow the proclamation of the word?

*“He does miracles when we need them—not for our entertainment or to make us feel “spiritual.”*

*- Craig Keener*

*“All Christian churches in China practice some form of healing...In fact, according to some surveys, 90% of new believers cite healing as a reason for their conversion. This is especially true in the countryside where medical facilities are often inadequate or non-existent.”*

*- Edmond Tang*

## 2

### **Dorcas / Tabitha**

*Good News for the Poor (8:25-29)*

A. You read to the congregation earlier the content of Jesus’ gospel from Luke 4. The Spirit of the Lord is on Him (and the apostles, and us), because He has anointed us to preach good news to the poor. The story of Tabitha/Dorcas reminds us that the kingdom that Jesus inaugurated is already being revealed on earth as it is in heaven. **Salvation and healing are a taste of home.** Luke takes great pains in this story to make this point plain:

- “She was always doing good and helping **the poor**” (v.36)
- “**The widows** stood around him, crying and showing him the robes...”(v.39).
- “He called for the believers, especially **the widows...**” (v.41).

- B. There is much that could be said here, but one obvious application is the necessity of continuing to focus on the salvation of the whole person, not just the soul, or even just praying for physical healing. The reason “many people believed” (v.42) on this occasion was because Dorcas had already been proclaiming the gospel in Joppa in word and deed. She is explicitly referred to as “a disciple,” (v.36) in contrast with Aeneas (“a man”). We should never dichotomize good works and gospel proclamation.
- C. Another, more subtle exegetical point is that verse 43 recounts that Peter is staying in Joppa with a tanner, who would be counted among the poor and perhaps the unclean because he is habitually working with dead animals. 19 Luke also puts a premium on hospitality, almost always naming the host specifically (in this case, Simon).

*“You cannot warm the hearts of people with God’s love if they have empty stomachs and cold feet.”*  
- William Booth

## C

### Conclusion

#### *Driving the Point Home*

- A. Conclude the story you began with in the introduction.
- B. You might conclude by again asking the congregation to lean in, and ask the question, “do we really believe that the gospel is good news for the whole person?”
- C. This is a great opportunity to invite people to come to be anointed with oil for healing, and to join God in his mission. If you are comfortable, you could close with an anointing of the hands, symbolizing the commissioning of your congregation to do the same kind of work.





## Home Missions

### TEXT

Acts **10:1-48**

### THEME

Missional **Living**

### MAIN POINT

Mission is **God's Means for our Maturity**

### Suggested **Introduction**

Share a story of when you endeavoured to do something good, and ended up being transformed in the process (E.g., a short term mission experience).

### Transition to **Text**

Inform the congregation that you will be reframing a story from scripture today. Acts 10 is often told in terms of being the story of the conversion of Cornelius, but it is also (and perhaps more pointedly) the story of the “conversion” of Peter.

# 1

## Cornelius

### *God Preparing Hearts (10:1-8)*

- A. One of the wonderfully freeing principles of going on mission with God is that God is going before us, preparing hearts. In this passage, we are introduced to a centurion who is described as a “god fearer,” “devout,” and “generous.” While we can be fairly certain that he was not a full-fledged proselyte to Judaism, Cornelius is definitely exhibiting characteristics of someone who is on the journey of faith. We will see this again and again on Paul’s missionary journeys, that God has already been ahead, doing work in hearts and preparing people to become the nucleus of the new church.
- B. Ask your congregation if they have ever heard of the Engel scale, a discipleship tool that demonstrates that there are a number of discipleship steps that people take before making a decision to come to Christ (and a number after!). We can’t presume that everyone is starting at the same point, or that everyone is ready (yet) to take the step of belief. It is obvious, in this case, that Cornelius was more than ready.
- C. The language of “offering” in verse 4 alludes to the Old Testament sacrificial system, and indicates that, though Cornelius was not yet a believer in Christ, God was pleased with him and his way of living in the light he had been given. There is a definite correlation between this, and God’s response of sending someone with the good news to Cornelius and his household. There is high value in us joining with people who are doing good work in our communities, whose hearts God might also be preparing.

*“What is God up to in our neighborhoods and communities?  
How do we join with what God is doing in these places? Church  
questions are a subset of these far more important questions.”*

*- Alan Roxburgh*

# 2

## Peter

### *Preconceptions Standing in the Way of Mission (10:9-23)*

- A. Already there might be some “what ifs” cropping up in your congregation’s thinking. Joining God in his mission in our communities could entail going to places we are not used to going and associating with people whose lifestyles and cultures currently differ significantly from us. Point this out as you feel it is appropriate in your context. For Peter, he is already feeling stretched, staying at the home of a perpetually unclean tanner (as we have said), and fresh off of a mission to Samaria. Cornelius is another huge leap in discomfort. Cornelius is neither circumcised nor probably living Kosher. It would make Peter unclean just to step inside of his house.
- B. It is noteworthy that this story parallels a story in Luke’s gospel (chapter 7), also involving a centurion who was accepted by Jesus. Feel free to point out these parallels as you feel led. This prepares the reader well in advance of reading Acts. This is another great example of the church slowly learning to do what Jesus was already doing in His ministry on earth.

<b>Gospel of Luke</b>	<b>Acts of the Apostles</b>
Centurion with a need (7:6).	Centurion with a need (10:22).
Observes some Jewish law (7:3-5).	Observes some Jewish law (10:2).
Recognition of barrier (7:6-7).	Recognition of barrier (10:28).
Willingness to come with him (7:6).	Willingness to come (10:23).
Praise for the centurion from others (7:3)	Praise for the centurion from others (10:22)
“My child, get up!” (8:54)	“Tabitha, get up!” (9:40)
Miracle results (7:10)	Miracle results (10:44)

C. Like most stories of acceptance in the gospels, this one centers around a meal (10:10; cf. 5:27-31). 25 In this case, Peter has an unsatisfied hunger (contrast this with Jesus in John 4:32), that will only be fulfilled when he invites Gentile messengers into his own meal setting (10:23). The vision story is so compelling, and there is much that could be said in your retelling to the congregation. You could emphasize the repetition (a three, very significant in Hebrew numerology - v.16) and time it takes for Peter to fully understand (v.19), to overcome his trepidation (which has a good motive – v.14). The message, of course is plain. God is pronouncing both food (v.15) and Gentiles (v.28) to be clean.

## 3

### The Spirit

#### *Transforming*

- A. Ask the congregation pointedly who, in their estimation, has been further from the truth of the gospel: Cornelius (who has done everything right except to be born into the culture closest to the gospel), or Peter (who has been given every privilege, even walking with Jesus, but has been so slow to understand the scope of the good news).
- B. Point out the double transformation that happens in verses 44-47. The Gentiles receive the Spirit (with the sign of tongues speaking), and Peter finally understands the gospel. Peter's exclamation that "no one can stand in the way of their being baptized" (v.47) echoes the Ethiopian's in Acts 8:36. In both cases, it is the one receiving the gospel who first understands the full implications.

*“Christians need conversion to missions as much as a sinner needs conversion to Christ.”*  
- A.T. Pierson

# C

## Conclusion

### *Driving the Point Home*

- A. Referencing your own story of transformation from the introduction, ask your congregation if we might need to be collectively converted to missions, to once again realize how good and expansive and transformative the good news actually is.
- B. Ask if it is possible that some of us have made a commitment to Christ only on the grounds that He is going to take away our sins, rather than seeing salvation as an invitation to mission.
- C. Read Luke 24:46-48 to highlight three essential, inseparable ingredients of the Gospel: He forgives our sins, invites us to be witnesses, and fills us with His Spirit.
- D. Invite people to this gospel, and remind them that like Peter, we will mature and grow as we join God in His mission. **Mission is God's means for our maturity.**