

**Sermon File # 1207**

**Scripture Text: Acts 1:1-5**

**Sermon Title: *Continuing What Jesus Began***

**Manuscript written by Roger Roberts and sermon preached**

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## ***Continuing What Jesus Began***

### **Introduction:**

Open your Bibles with me to Acts 1:1-5, which are the verses that set the stage for Jesus' ascension back to heaven (Verse 9). I'm taking a hiatus from our series in Exodus during this month in order for us to be reminded of the significance of Jesus' ascension and also the Day of Pentecost, two events that are celebrated at this season of the year. As the Lord continues to lead, we'll return to Exodus the first Sunday in July.

Luke, the beloved physician, wrote nearly one fourth of the New Testament (more in volume even than the Apostle Paul) in his two-volume book called Luke-Acts. The salutation of both volumes is to Theophilus, who was probably a wealthy Roman convert who subsidized the distribution of Luke's writings. It's possible that Theophilus was a government official, since Luke in his gospel, volume one, addresses him as "most excellent Theophilus."

Luke's gospel, volume one, which is in some ways of the four canonical gospels written in the most biographical, historical style, concludes with Jesus' ascension back into heaven (24:51). Jesus' ascension is the watershed, and the connecting event of the two volumes; with Luke's gospel ending with the ascension and with Acts beginning with the ascension. In Acts we have the story of the formation of the church and the growth of the worldwide mission enterprise. From these opening verses of Acts, I want us to consider today's message, "Continuing What Jesus Began."

Follow as I read **Acts 1:1-5**.

In 1822, Romantic composer Franz Schubert gave to the Graz Music Society and thus to the music world of Austria, Europe, and eventually the entire music world, his Symphony No. 8, which has been known ever since as *The Unfinished Symphony*. This famous work has only two movements, instead of the customary four, and ever since Schubert submitted it in its incomplete form, valiant efforts have been made to prove that it was complete within itself. But also efforts have been made by musicians to compose an appropriate ending to make it a complete symphonic work. (See details in the Online Wikipedia research service, under “The Unfinished Symphony”).

The Gospel According to Luke is the account of Jesus’ ministry on earth, ending with his ascension. Luke’s second volume, called Acts, is the account of Jesus’ ministry from heaven, beginning with his ascension. Acts is called The Acts of the Apostles; John Piper offers that it should be named “The Acts of Jesus,” who continues his work through his “sent ones” in the church today (See Piper’s sermon online, [www.soundofgrace.com/piper90/09-16-90.htm](http://www.soundofgrace.com/piper90/09-16-90.htm)).

Luke tells us in his first sentence in his second volume that Jesus handed to his disciples an unfinished work, like an unfinished symphony. And those first disciples immediately got down to the work of finishing what Jesus began. And the fact is, his “symphony” is still unfinished, and Jesus has left in our hands this remaining great work yet to be completed. In the first two verses of our text we read, “In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day that he was taken up to heaven....”

The important implication in Luke’s prologue to Acts is that we, as followers of Jesus, are to continue what he began by, first of all...

### **Understanding his life and work**

Luke writes in his prologue (verse 1) that he had written in his volume one (the gospel) “all that Jesus began to do and to teach.” Of course he wrote all that was handed down to him through oral tradition, but as John admits in the closing words of his gospel, “the whole world would not have room for the books that would be written” should everything that Jesus did be written and expounded (John 21:25). But we do have within the gospel accounts, all that we need to know and understand about Jesus’ life and work, which were the fulfillment of the promises of the Old Testament, as the risen Christ explained (Luke 24:27, 44-47).

For us to be able to continue what Jesus began and to complete his unfinished symphony we must understand...

#### *The life and ministry of Jesus*

As the living Word of God, the eternal Son was incarnated that we might see what God is like. As Jesus said, “Anyone who has seen me has seen the Father” (John 14:9). In his gospel account, John uses the word “signs” for Jesus’ miracles, emphasizing that all of Jesus’ supernatural acts and miracles were not only to

alleviate human suffering (although he was moved with compassion when he saw human need and suffering) or to impress with his power to calm the sea or raise the dead. Jesus was demonstrating his love for all people and his power to save eternally.

As Peter preached to Cornelius and his household, “God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him” (Acts 10:38, ESV). Jesus’ ministry was one of compassion and deliverance from the power of evil. He announced the availability of the kingdom of God (Mark 1:15) and demonstrated how human life and society could be transformed and brought under the reign of God’s kingdom (Luke 4:16-19; Matthew 5-7).

Jesus spent the bulk of his time during his three years of public ministry making followers. He taught the multitudes who were on the margins of discipleship. He also taught, equipped and sent on mission the 72 disciples (Luke 10); but his main time investment was with the 12, and within the twelve he gave particular experiences to the leadership core of Peter, James and John. What an amazing work he did in but three short years of his public ministry!

There is, of course, the sense in which Jesus absolutely finished his earthly ministry, accomplishing all that the Father willed for him to do. Jesus told his disciples, after his ministry to the woman at the well, “My food is to do the will of him who sent me and to finish his work” (John 4:34).

Jesus knew that his greatest work lay ahead in the cross that loomed before him, and so we consider...

- *His finished work on the cross*

His central work was his suffering and death, which atoned for the sins of the world. Jesus dreaded the horrible suffering he would face with his crucifixion as sin-bearer, but he knew that was the main work he had come to do (John 12:27). In his High Priestly prayer Jesus said in a proleptic way that he had completed the work that the Father had given him to do (John 17:4). He cried in triumph from the cross, “It is finished (John 19:30)!” By that he announced victoriously that his work of providing for the salvation of all who would believe was accomplished. The Father’s work was to raise Jesus from the dead by the power of the Holy Spirit. Through his death and resurrection Jesus had won the decisive victory over Satan and his forces.

That finished work, however, has continuing results. God has provided for salvation, but he continues to proffer that salvation to those who have been chosen in Christ to receive his grace. Upon the cross and resurrection of Jesus we are called to participate in...

### *The unfinished business of the kingdom*

And now, to work with Jesus means we are part of joining him in completing the unfinished business of the kingdom. We who belong to Jesus are members of, to use John Stott’s title for his commentary on the Book of Ephesians, *God’s New*

*Society.* As such, we are followers of Jesus and are part of his salt to flavor, permeate and transform a sick and suffering society and light to bring darkness into a world of sinful rebellion and unbelief (Matthew 5:13-16).

There seems to be a growing perception in the secular world of evangelical Christians as hypocrites, preaching one thing and practicing something completely different, and as a moral police force, known more for what we are against than what we are for. Unfortunately our reputation is well deserved because in recent decades we have not done what we should do to address social ills such as poverty, human rights and peace, while at the same time speaking out against a few selected immoral practices.

If we were on Jesus' agenda of bringing people and society under the influence of God's kingdom, we would join him in demonstrating and incarnating his compassion for the poor and suffering. Of course we realize that the kingdom is not about bringing change through political or social coercion. God works through the weakness of his obedient disciples, who simply follow the way of the cross, living transformed lives and seeking to bring others under the rule of Jesus. The unfinished business of the kingdom is to live in a way that reflects the person and incarnates the presence and rule of Jesus on earth. Jesus' work is to live his life in us, which means that he lives his life as us, incarnating himself again through his Spirit in us. Christ, indwelling his people through the Holy Spirit, continues his work of transforming lives, making disciples and bringing more of his rule to earth.

Jesus' greatest yet unfinished work is the work of the gospel of the cross, and after understanding Jesus' life and work we must join him in...

### **Undertaking his work**

The work of the cross and the resurrection of Jesus make up the finished foundation, but to live out his life and to make known the message comprises the ongoing work of Jesus on earth. To continue the Kingdom ministry is to build the "house" of the church upon the foundation of the cross. We are called upon to be a part of Jesus' final "symphonic" movements in history.

Luke refers to his gospel as his account of all Jesus began to do and teach. The implication is clear—Acts tells us what Jesus continues to do and teach after his ascension and now as the Holy Spirit works...

#### *Through the church*

John R W Stott says this is what sets Christianity apart from all other world religions. We gather here, not to remember the past life of our leader, but to meet with and worship the One who is alive and with us, and wanting us to join him in his work (See John RW Stott, *Acts: The Spirit, the Church and the World*). Jesus himself taught us this pattern when he said,

“My Father is always at his work to this very day, and I, too, am working’...’I tell you the truth, the Son can do nothing by himself; he can do only what he sees the Father doing, because whatever the Father does the Son also does” (John 5:17 & 19).

This pattern of joining Jesus in the Father’s Kingdom work is given to every child of God and not only the 1<sup>st</sup> Century apostles. The era of Jesus’ disciples who became the apostles was over at the end of the first century; now all of the followers of Christ are heirs of his ongoing work in the world.

Not that the calling of the church and the work of Christ demands “super” disciples, with a high level of spiritual leadership credentials. Jesus’ workers are...

### Ordinary people

There is the sense in which the apostles in the Book of Acts and during the first century church were unique and had an irreplaceable role and authority. Yet, the same truths and principles that applied to them are now relevant and applicable to us. God works through his entire church. The New Testament is our apostolic authority, but we are now in the apostolic succession as his chosen ones.

Eugene Peterson says God’s choice of David is an example of the way he uses the common, as he chose the ordinary, unspectacular son of Jesse (*Leap over a Wall*). David was like the ordinary Corinthians, whom Paul said were chosen out of their ordinariness to demonstrate his power in making something significant out of nothing (1 Corinthians 1:26-31). David had brothers who were head of the class, the most likely to succeed, and best dressed and best personality, but God knew David had a heart to know him, and would learn to trust him fully.

Whenever I hear a good, professional symphonic orchestra, I’m always impressed by the musicianship of the performers and realize How out of place I would be if someone thrust me and my trombone into the mix! Should I dare to make a sound I would be impertinent, intrusive and disruptive to the well-trained, well-rehearsed and well-preformed work of professional musicians. Yet Jesus allows, even chooses us to play in his kingdom symphony that he is finishing.

Verse two talks about his chosen apostles, and we too were chosen by his grace, not for our own sakes, but for the sake of his kingdom. And we are to be...

### Obedient people

Luke 12:50 tells of Jesus’ yearning to finish his work of the cross, so that he would no longer be restrained, hampered or distressed by his earthly limitations (NEB, “hampered”). After his ascension, at Pentecost and ever after, he sends his Spirit into every believer upon conversion, and thereby multiplies his presence in the world. We are his ambassadors, emissaries, representatives, and conveyers of his presence. We are the perpetrators of his message and work, which Jesus said would now be a greater work (in scope) than the work he did (John 14:12). Now he works in convicting, resurrection power that was not operative till he was “unhampered,” and set free through his finished work and multiplication of his power through his church (Luke 12:49-50).

This is what he meant when he said, “Where I am, there my servant will be also” John 12:26).

He said, “I am the Light of the World” (John 8:12), but also, “You are the light of the world” (Matthew 5:14).

We are chosen to be now his hands of love and caring ministry and his feet of obedience and his tongues to convey his word in our unique spheres of influence. We are chosen to represent him, to be in a sense, his incarnate presence. I am stirred to think of the implications of this for IBC Brussels. God has brought together a truly global congregation that is representative of the geo-political world. And here in central Belgium, we live, work and learn in a wide variety of venues, in places where Christ has appointed us to bear fruit in his kingdom (John 15:16).

Sometimes he calls us to move away, to be in a church-related vocation in another city or country. But in most cases, he tells us to go home to our friends and associates, as he did the healed demoniac (Mark 5:19). He calls us to represent his presence and be his extension in our sphere of influence. He calls us to be useful to him, not just in the church, but in the workplace, the office or football (soccer) field, the neighborhood, or the classroom.

We are the surrogate presence of Jesus, who said, “Whoever serves me must follow me; and where I am. My servant also will be. My Father will honor the one who serves me” (John 12:26).

This piece of anonymous doggerel says it well:

*The parish priest of austerity  
Climbed up in a high church steeple,  
To be near God, so he might hand  
His word down to the people.  
And in sermon script he daily wrote  
What he thought was sent from heaven;  
And he dropped it down on the people's heads  
Two times one day in seven.  
In his age God said, “Come down and die,”  
And he cried out from the steeple:  
“Where art Thou, Lord?” and the Lord replied,  
“Down here among my people.”*

(See G. Campbell Morgan, page 229, volume VII, *The Westminster Pulpit*)

Eugene Peterson (in chapter one of *Leap Over a Wall: Earthy Spirituality for Everyday Christians*) says it is more difficult for us to think about the humanity than it is the deity of Jesus Christ. Yet the Incarnation meant that God was willing to accept humanity as his cloak, and he still honors our humanity by graciously saving and redeeming us, and calling us to be his representatives on earth. What an honor, that the story of our lives can intersect with his story, and we become conveyers of his

presence through the Holy Spirit that indwells us, as he indwelt Jesus! As N T Wright says so well, as Christians we are called to stand at the intersection of heaven and earth, God's kingdom of the heavens and this fallen and yet-to-be-redeemed earth (N T Wright, *Simply Christian*).

Peterson also tells of his being a guest in a home along with other professors from the theological college where he now teaches. The hostess asked everyone around the dinner table to tell about the person who most influenced his or her life. What impressed Peterson was the fact that none of these very influential people mentioned a pastor or church vocational person. It was a layman God used. Like in my case, it was a young Air Force officer, named Bruce, a former college basketball player, who spent a lot of his weekends and week nights working with us boys in a missions organization. I remember his actually taking time to listen to us and laugh with us, play basketball with us and show us the inside of a fighter jet. All the while, this man was investing in my life, and giving me confidence that lasted a lifetime.

This doesn't mean pastors and full-time church vocational people are unimportant. In fact, when laymen get hold of the idea they are to minister in their spheres of influence, it is evidence that the pastor-teachers are doing their jobs!

In our previous pastorate in the US, one of our church mission teams ministered in the Sertao Region of North Brazil. One of our members on this mission project sent me a prayer request from a young pastor who joined the team on a prayer walk to the city where he plans to start a church—the same town where his father is vice mayor. I sent letters of greeting for the team to take with them, along with letters of greeting from the mayor of our city in Kansas, USA, to the mayors in the Sertao region. The letter I wrote was a personalized form letter, to give greetings and a word of encouragement, to assure this young pastor and his pastor associates that we would pray for them in their efforts to plant new churches in this largely un-reached area. The lady from our church mission team wrote back that this young pastor, named Senor Junior, when he read my letter, jumped up and down, saying, "Look! Look! He believes in me!"

As we read our Scripture text, we should be just as excited to think that Jesus Christ believes in you and me, enough to entrust us with the work of continuing his purposes in the world, and of conveying his presence. We are called to grow in the grace and knowledge of our Lord Jesus Christ, to grow in his Spirit-given virtues (2 Peter 3:18). This means often what J I Packer calls (in his book, *Holiness Rediscovered*) "groaning in grace." We must accept what the apostles accepted—that trials, troubles, suffering, and persecution are God's ways of growing us in this fallen world. We learn that God is more interested in our growing in grace, and in our eternal well being, than that we have soft, easy lives on this earth, unprepared for eternity. Joining Jesus in his continuing work means also what Paul said was the completing of his sufferings (Colossians 1:24). We continue Jesus' work of living the cross life before the world.

In fact, we cannot do his continuing work of any kind apart from his grace, the grace that comes from this living relationship. Whether it be death to self, faithfully enduring suffering, setting a godly example, sharing the Good News, discipling a new believer, or doing ministry of any kind, all is impossible apart from his power that

comes by the promised baptism of the Spirit. Through our ordinary, obedient lives, we are telling a story, our story, which is infused with his story of love and grace.

And we undertake his work by first...

### *Waiting for the Holy Spirit*

In the closing words of his Gospel, Luke relates that the risen Jesus' appeared to his disciples and gave his command for them to "stay for the Spirit" (Luke 24:49). Even though these disciples had been visited by the risen Lord during his forty days of appearances, they were told to not leave Jerusalem, "but wait for the gift my Father promised" (verse four). The risen Lord had transformed them by his presence in the Upper Room, and on the coming day of Pentecost, would fulfill his presence in the fullness of his power (John 20:21; Acts 2:1-4). This full presence of Jesus through the baptism of the Holy Spirit is what transformed Peter from a cowardly denier of Jesus to a bold preacher and a willing martyr.

Although Pentecost is as unrepeatable as Calvary, we must also learn to wait on the Holy Spirit's fullness in our lives. As believers, we have received the converting presence of the Spirit the moment we first believed, and in that sense John 20:21-22 has happened to us. Yet, in order to answer the call of Jesus to discipleship and victorious living and serving, we need the baptism and fullness of the Holy Spirit. And we never get beyond the continual need to wait again for the Spirit to fill us time after time (Ephesians 5:18). Perhaps we should cease some of our activity and focus on the need for Christ to regain the center of our lives; and then re-surrender to his Lordship, that he might once again fill us with himself and the graces we need to know and serve him more completely.

We are at the moment of trusting in Jesus and repenting of sins, converted by the work of the Holy Spirit, who comes into our lives forever (a point Paul makes clear in Romans 8:9). This reception of the Holy Spirit given to all converts was manifested perhaps when the risen Lord Jesus breathed upon the disciples his Spirit in that Upper Room (John 20:22). But there remains the experience of being fully baptized in the Holy Spirit when we receive an anointing for living and serving in the fullness of joy and power. This being baptized is an ongoing and repeatable experience, a literal translation of Ephesians 5:18, which is the command to "keep on being filled with the Holy Spirit." Tragically many Christians never discover the joy of being filled with and controlled by and surrendered to the Holy Spirit. To continue what Jesus began we must see the need for and seek after persistently the fullness of the Holy Spirit.

I heard the story about an elder in a rural church in my home country, the USA, who understood the need to be continually filled with the Spirit, even though he went about meeting his need in a rather irritating way. Every spring and fall this church, as many mostly rural Baptist churches in America do to this day, held a series of nightly meetings called "revival services." Without exception, sometime during a revival meeting this same elder would go to the front of the sanctuary during the altar call, when the evangelist would invite people to pray for salvation or public rededication of their lives to Christ. Not only would this elder go to the front, but he would pray aloud, in the hearing of the entire congregation, "Lord, fill me! Lord

Jesus, fill me!” This elder’s ritual of tearful repentance and crying out for God’s filling became a semiannual event in the church during every revival meeting. Finally, while the elder was crying out his usually semi-annual prayer, “Lord, fill me!” a fellow church member who had heard enough called out, “Lord, don’t do it. He leaks!”

The truth is, we *all* leak. That is, we lose our awareness of our daily and continuing need to be filled with and controlled by the Holy Spirit. Although we don’t need to make a public spectacle of ourselves as did this rural Baptist in America, we do need to keep on surrendering to the Lordship of Christ and being filled with his Spirit.

Jl Packer says that sometimes the best prayer is simply, “*Help!*” To continue the life and work of Jesus and to know his joy and fulfillment depend on our being filled with the Holy Spirit. We must suspend all else we are doing until we know we are in a position for God to help us fend off Satan’s incessant attacks. We need the spiritual oxygen of God’s gracious presence to live a life that is a story of his best blessings and richest fellowship. The infilling of the Holy Spirit is not only available, but also necessary if you would live a joyful, useful and God-honoring life.

As your pastor and elders, we must faithfully encourage you to seek this continual infilling of God’s Holy Spirit (Ephesians 5:18). As never before I realize that apart from the fullness of the Holy Spirit I cannot face up to the challenges of daily life, much less lead and serve my church family and faithfully preach the Word. Pentecost is an unrepeatable historic event, yet we each one needs a mini-Pentecost, the baptism and fullness of the Holy Spirit. We must learn to wait on the Lord. This means we must seek him, be still before him, and determine to not try to live for and serve him unless we know that he has full control of us. We must know we are going forth in the full measure of his power and blessing.

This waiting may be costly. The waiting for the Spirit is not unlike the waiting we do in the doctor’s examination room, as we wait for her or him to check us out, to run the tests, ask the questions, review the charts. And then we wait to hear her or his diagnosis and prescription. The doctor then may issue orders that we don’t want to hear but that are necessary for our health. In God’s divine and infallible diagnosis we may have to become willing to suffer loss, to let go of an idol, a cherished sin or a preoccupation that has held priority over the Lordship of Christ.

And remember always the difference the Holy Spirit makes. It’s so essential that we be convinced of his presence and fullness in our lives. He fills us, not for our personal gratification, but for our obedience, service and witness for him. That’s why Spirit-filled people love others in the Body of Christ, and learn to find joy and peace in daily life, indeed, turn their daily routine into a prayer, an act of worship. Such people witness freely and naturally, give obediently (never do they argue against the tithe, but give above it!), worship God and love his people, and seek the unity of his church. Spirit-filled and controlled people are simply authentic people. But God also fills us for our enjoyment of him. God is, in the words of Piper, a hedonist, and so are we to be, finding our greatest pleasure and joy in him, learning to worship and love him with all of our hearts.

Andrew Murray challenges us to imagine what a difference in our churches there would be if our members decided to wait on God, and thereby to experience his

sealing, infilling, and anointing (pages 140ff, *Waiting on God*). And you can and should imagine the difference in your life that living in Christ's fullness would make. Perhaps the prevailing sin of most of us Christians is that of living "second best" lives, of being mere Christians when we are, in the words of Dallas Willard, called to be disciples, who follow Jesus and allow him to live his life in us and even as us.

Perhaps we should ask ourselves what practical difference would there be in our lives if God were to in fact do the unthinkable and actually take his Holy Spirit away from us? What difference would there be in the way we live, worship, pray and preach? What difference would there be in your life? What difference would there be in the level of your joy, your fruitfulness and usefulness in the Kingdom, if the Holy Spirit were actually removed from your life? Were we living as God created and redeemed us to be and to live, we could not live one minute apart from his Spirit. We could not be a part of the ongoing life of Jesus. Our churches could never continue his work apart from total dependence on his Spirit. So, if we can imagine things going on as usual apart from the Holy Spirit we have cause for alarm. This would indicate that we are not the church and the people Jesus died for us to be.

### **Conclusion:**

Jesus has handed us his "*Unfinished Symphony*." We are called to join him as he writes the final movement. Between the time Schubert handed his unfinished score to the leader of the local music society to the time it was performed there was a hiatus of 43 years. We cannot delay in the living and working Jesus has called us to complete.

As mentioned earlier, most commentators say "The Acts of the Apostles" is not an apt title, since few of the apostles are even mentioned by name in this volume. It's really "The Acts of Jesus Christ," continuing on by the Holy Spirit's working through his church, his people. Now, with a willing, obedient, Spirit-filled church Jesus is the unhampered Christ (Luke 12:50). Jesus is sovereign, and our disobedience cannot frustrate his eternal purposes, but now he will be free to work through you and me.

It is interesting to note that numerous and noble attempts were made to complete Schubert's Unfinished Symphony. In 1928, on the centennial anniversary of Schubert's death, the Columbia Graphophone Company held a world-wide competition to complete the symphony. According to Wikipedia, about 100 completions were submitted, but even the winning submission that was performed was soon forgotten. The problem was, none of these musicians had the mind and genius of Franz Schubert, and thus they couldn't finish what he had begun.

But the wonder before us today is that Jesus, through his Spirit at work in us, allows us to join in his symphony as he writes the final movement through us, through our ordinary but Spirit-led lives and through our serving, obeying church fellowship of worship, witness and service. And Jesus is pleased and glorified with the symphony he hears from us.

It was the God-filled lives of these indomitable yet ordinary disciples that answered Jesus' call to finish his Symphony. And the music is not over because it's still being

written and performed. And, Luke leaves “plenty of manuscript paper” for additional movements that the Holy Spirit can write with our lives. There is blank space for him to write about what the Spirit is doing through your life to make an eternal difference. As someone has said, there is plenty of paper left for God to write with our lives the final movement called “Acts 29.” It’s the call to live a life of greatest significance, as Jesus Christ lives through the Holy Spirit in all the ordinariness of your life, weaving your story into the most moving symphony ever played.

**Questions for personal reflection and/or group discussion:**

1. How would you describe the mission of the church today, and how do you see yourself as involved in that mission task?
2. What do you think is meant by waiting for the baptism of the Holy Spirit (verse 4)?
3. What is the difference, if any, between being born of the Spirit and being baptized in the Holy Spirit?
4. If the Holy Spirit were to be actually removed from your life, what practical difference would it make in your life and daily thinking, acting, speaking?
5. What would you say is the difference between the average, typical Christian life and the life of a Spirit-filled disciple of Jesus Christ?
6. How do you position yourself in the above categories, and what steps would you need to take to become a Spirit-filled disciple of Jesus?
7. Someone has said that we have the Holy Spirit already, if we are children of God (Romans 8:9). What is needed is not to get more of him, but rather, to give him more of ourselves. As we do, then he will fill, control and baptize/immerse us in his presence. Are you willing now to wait, i.e., to seek and pray for the fullness of the Holy Spirit in your life? Read Luke 11:9-13 as you pray.

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