

Sermon Supplement: Lord's Day, February 17, 2008  
 Kihei Baptist Chapel, Kihei, Maui, Hawaii  
 LIVING ON THE EDGE OF ALMOST WITNESSING WORLDWIDE, Acts 1:8  
 Glenn Armstrong D.D.

---

## **LIVING ON THE EDGE OF ALMOST WITNESSING WORLDWIDE, Acts 1:8**

---

**REVIEW:** This is a fifth study in a series designed to challenge believers to keep maturing, growing and serving the Lord. Leveling off in our faith seems to be acceptable to everyone except our Lord. The series now includes:

1. LIVING ON THE EDGE OF ALMOST BELIEVING
2. LIVING ON THE EDGE OF ALMOST FOLLOWING JESUS
3. LIVING ON THE EDGE OF ALMOST PRAYING WITHOUT CEASING
4. LIVING ON THE EDGE OF ALMOST LOVING THE LORD WITH ALL OUR HEARTS
5. LIVING ON THE EDGE OF ALMOST WITNESSING WORLDWIDE

Spiritual health is obtained by faith in Christ as our Savior and is maintained by faith in Him as our guide for daily details.

---

## **LIVING ON THE EDGE OF ALMOST BEING A WORLDWIDE WITNESS, Acts 1:1-8**

### **I. HISTORICAL SETTING OF THE WITNESS:**

- A. Last message after the resurrection, Mathew 2:16-20; Luke 24:46-48
- B. Last message before the ascension, Acts 1:9
- C. First message from heaven following the ascension, Acts 1:10

### **II. THE PROMISE OF THE WITNESS: Acts 1: 1**

- A. The Gospel of Luke historically documented the birth, life and death of the incarnate God/man, Jesus Christ.
- B. The book of Acts historically documents the continued action of Christ through the Holy Spirit empowered believers. It is a treatise, "*logos*" written message of history. Jesus was the personified "*logos*" message from heaven to earth, John 1:1-14.

C. Luke wrote more material in the New Testament than any other writer. He was commissioned by one, Theophilus, a man of high noble title and rank, "*kratistos*" to historically document all the events connected with the life of Jesus. He was qualified to do this as a man of science as well as one who had personal first-hand experiences with Christ in His early ministry, Luke 1:1-4.

### III. THE PEOPLE OF THE WITNESS: Acts 1:2

- A. Witnessing to the redemptive work of the Gospel is limited to those who have experienced the conversion power in their lives.
- B. Witnessing to the redemptive work of God is based on the ascension of Jesus Christ back into heaven.
- C. Witnessing to the redemptive work of God is expected regardless of the cost in personal safety. Witness is from the Greek word, "*martus*" from which we get our word, martyr. It means, "one who bears witness by his death" and implies that a person will confirm the facts of a situation even if it costs him his life, as it did Christ, the disciples and millions of believers through church history. Never is it expected that a believer would become a "pseudomarturia", false witness, as many are today who deny the substitutionary death and physical bodily resurrection of Jesus Christ. Actually, it is most likely more people are in Christian churches on a given Sunday who do not believe in the sole sufficient payment of Christ on Calvary and His actual physical resurrection than those who do – essential elements for conversion and becoming a Christian by Biblical standards.

### IV. THE PROOF OF THE WITNESS: Acts 1:3

- A. Luke, the writer of the book of Acts, was a physician used by God to verify the virgin birth, the death and the physical resurrection of Jesus. His witness to Theophilus was that Jesus displayed Himself very much alive physically following His death. He did this by many, "infallible proofs." This phrase is one word in the Greek, "*tekmerion*", meaning, "such evidence as to remove all doubt and to be totally convincing." Jesus made eleven post-resurrection appearances to more than 500 different people, walked, talked, ate and taught for forty days between his resurrection and the ascension.
- B. A physician, by definition, would be able to tell when one was dead, buried for three days and alive again.
- C. Luke wrote that Jesus came from heaven and eternity past, to Bethlehem's manger, taught through the valleys and hills of Galilee and Judea, to the Garden of Gethsemane, the judgment hall of

condemnation, was nailed to a Cross on Calvary, buried in a borrowed tomb and rose again to ascend back into heaven. Luke was willing to witness (die if needed) in defense of these details.

## V. THE POWER OF THE WITNESS: Acts 1:4-7

A. The power of God the Son. Jesus Himself gave the command for all believers to become witnesses to His resurrection. This was His final instruction before His ascension. He was assembled with them when He gave them a final commission, 1:4. The word, "*synalizomenos*" can teach either He called them together, that He was with them, or maybe actually stating that while He ate with them.

B. The Power of God the Father. The disciples were told to wait for a promise of power already given by God the Father before they became witnesses. This power would be needed to be effective witnesses. The power they needed was a new experience. They would be "baptized" with the Holy Spirit and they were to wait for this experience.

D. The power of God the Holy Spirit. The baptism of the Holy Spirit had never occurred before in history. It could only take place following the payment of sin on Calvary. In the Old Testament and Gospel period of time the Holy Spirit came upon individuals temporally empowering them for service. Once sin was paid for they could be indwelt. Notice that the Holy Spirit came as a result of waiting. In reality the Spirit came on Pentecost, the fifth day following the resurrection, not one day earlier nor one day later. Pentecost is not the result of praying, or any other religious exercise. It is an historical event never to be repeated. The baptism of the Holy Spirit is the event that places believers into the body of Christ, I Corinthians 12:13. It is a past event that has a continuous action just as Calvary continues to have a saving effect. You should no more pray for another Pentecost than you should pray for another Calvary. In fact, you can't have another Pentecost without another Calvary.

The church, Holy Spirit indwelt believers, replaced the anticipated Kingdom of God. All the Lord told them was the Kingdom of God would come, but only God the Father would determine when the Kingdom would come, 1:6, 7. The Kingdom is literal, earthly and futuristic. It is not the church that is spiritual, universal and now.

Power as used in 1:7 is "*exousia*" a Greek word meaning authority. Power as used in 1:8 is "*dynamis*" a Greek word from which we get our word dynamite and suggests adequate, personal and perpetual power.

## VI. THE PURPOSE OF THE WITNESS: Acts 1:8

A. While the purpose of witnessing is to share the gospel with people who have not yet received the Lord as the personal payment for their sins, the real purpose in witnessing is obedience to the command of God to do so.

B. Witnessing is not for the purpose of filling the world with the Gospel in order to bring in the Kingdom. The Kingdom will come on time, "*chronos*" after time passes and in season, "*kairos*" a fixed appointed time, and is not held back by the efficiency of believers. Obedience rather than results is the motivation for witnessing.

C. The place of witnessing is any place the believer goes. It begins at home, Jerusalem, in the area in which one lives, Judea, surrounding area one may travel in a normal life, Samaria and to the most distant places on earth. Some of the witnessing is to take place all the time in every day life. Some is planned and paid for with the clear purpose of sharing the gospel in other countries. What was once very difficult is quite easy today. God has internationalized our cities and made worldwide communion possible and very inexpensive. Every believer is expected to be involved in witnessing worldwide, not almost doing so.

D. Jesus left word for us to "go into all the world". Actually, He said, "in your going" preach the gospel of repentance, and remission of sins through belief in Christ's death and resurrection as payment for sins, Luke 24:46-47.

E. "Ye are witness of these things", Luke 24:48

Pastor's note: No church I know of has been given a greater privilege to be a worldwide witness of God's gospel of saving grace than Kihei Baptist Chapel has been given. We are in a position to have a global sphere of ministry from a small local church base. We cannot live on the edge of almost being a world wide witness!

GAA/February 17, 2008 (f)