



Sermon – 07/09/2023

Sam Langenbahn

Verses Covered

Acts 18:24 - 28

Well, good morning, Central family. How are we doing? I love it. I love it. That's the energy I like. Hey, if you have your Bible, I'd invite you to open up with me to the book of Acts in chapter 18. If we haven't had the chance to meet yet, my name is Sam Langenbahn. I serve here on staff alongside Peyton Johnson as the men's college associate; and it's an honor to be here. I truly do not take this lightly and it is a joy to be with you guys this morning. I'm getting to spend my time in Dallas this summer starting at Dallas Theological Seminary and then I'll be back in the Fall to do my senior year at Texas A&M. But when I'm not in College Station, when I'm not in Dallas, I'm back home in a little town called Boerne. Is anyone familiar with where Boerne is, right? Come on. I love it. Uh and in Boerne, a Bible study group started about four years ago called Bible and the Boys. And it started off as just a seventh and an eighth grade guys that I began walking with. But over the span of a year, this group grew to about 30 people. And when a group gets to about 30 people, you're like, "We need a name for the group, and we need merch for the group, and we need to do things as a group." So, we coined the term Bible and the Boys. We thought it was really masculine. It's kind of cheesy looking back on it. But every single year, we would go on an annual trip. And we, just a couple weeks ago, got back from our fourth annual trip. But on this first trip, with myself, my young life leader, and about 30 of these young guys, we went on a barbecue tour trip all around the state of Texas. And so for 3 days, amen's right, we looked at the Texas Monthly Magazine and we picked six of the best barbecue joints in the state of Texas. We hopped in a van that had no A.C. And we made a couple rules to this trip. Uh, the first was that you weren't allowed to use napkins. And so we got these white shirts. I actually brought mine. My mom drove up from Boerne today. Get you a mom like that. And so she brought this for me and it says, B A T B which is Bible and the Boys. And then it says barbecue trip. And then on the back it has a nickname but I'm not going to show that because it's irrelevant for today. Um but these shirts were white and you could tell on mine that it's had some sauce on it. Because for six meals, we would tell the waiter or waitresses to not bring us a napkin. And so, our only option was to either lick our fingers or to go right down the middle on the chest. It wasn't good. And so, we had this perception going into the trip that it would be an amazing experience. We thought, we loved barbecue, cream corn is our favorite, you know, brisket is my role model. So, we thought it was going to be great. But our perception of the Bible the Boys barbecue tour around Texas was much different than the reality of it. We have some pictures up on the screen.

This first one, things are great. Um they're starting off and we look friendly, right? This was meal two of six, okay? So, the smiles are going to slowly decline. Uh the next picture was in a different location. This was in the car. I'm starting to frown. Um no AC, no napkins, and we're in a moving vehicle. And then this last picture I'm in the back with my mask on thinking I may throw up into it, right? This is the COVID era. So, our perception is different than the reality and I'll prove that by showing this last video and it's going to take you guys doing some, some mental focus but just see the setting and see the direction in which we're heading in this video. Right there. Tada. So, what we thought would be this awesome trip where we were just going to be saying yahoo all the time, it's going to be a great experience, we're going to love it. Turned into an awful experience. Uh little did you know, we found out the hard way, that you can overdose on barbecue sauce, right? When sodium, fructose, and vinegar mix, I call it ingredient immorality, and it leads us to a nasty combination. Our shirts got so crusty from sauce that they were defying gravity. Like you could hold them out almost flat like Minecraft and it would not go down. And on our last drive, headed home from the Airbnb, we stopped three times and it was a three-hour drive. So, I'll let you all do the math on the frequency of stops. And so the lesson I learned through that was that our perception is different than the reality.

But it's not just in this barbecue trip, I also did a survey and asked some friends some examples of perception not being reality and here are some examples. Uh the first and by far, the majority said social media. Another guy said, McDonald's. I mean, there's gotta be a deeper story there. Another person said WWE wrestling. Uh someone here that we may know said that Bluebell is superior to Creamy Creations. I'll let that sit there. There was one husband that said, when you ask your wife what's wrong and she says, nothing. Really appreciate his vulnerability. And so, we could sit here all service. You guys could come up and we could talk about our perceptions not being reality. But I start with that because that's the direction we're going to go this morning. We oftentimes have this perception about a word called discipleship that's different than the reality that God's word portrays. And so some of us have come into perceptions and have this perception of discipleship as if it's optional. And we think that a fraction of the church should and that it's this invitation that Jesus offers me only if I have enough time to do it or only if I have the desire to carry it out. Some of us see discipleship as a suggestion. We think it's this Godly value but we say, I've got a lot on my plate and it's just not for me. I'm a Jesus guy but I'm not a discipleship guy. And then some of us think it's a commission and it's a mandate and that it's a loving command from a loving Father. And that is where we want to be this morning.

And so the purpose of this morning is to put off the perceptions about discipleship that aren't true as we put on the reality of how God's word describes and defines what discipleship actually is. So, that's the direction we're going this morning but we first have to define discipleship. And so discipleship can be defined in a lot of different ways. There is not one right definition for it. So, this is just one that's going to make sense this morning. Discipleship is the lifelong journey towards abiding in Christ with a younger or newer believer. It's a lifelong journey towards abiding in Christ with a younger or newer believer. And when I say lifelong journey, what I mean by that is like, we don't graduate from discipleship. There's no PHD offered by Jesus through His Spirit where we just get a plaque and never have to obey it. But it's also lifelong which means that we'll go through seasons that are great and that are poor. And where we're joyful and when we're hurting and where it's difficult to understand. But we look back on that later and say, "Man, that was a unique time." But it's not just a life-long journey. It happens as we abide in Christ. Like the purpose, God's will for our life, is that we make our homes in Him, that we remain in Him, that

He is who we come to. Regardless of the circumstance where fruit is expressed and the Holy Spirit works within us and around us. And this happens, this journey towards abiding in Christ, happens with younger or newer believers. In Genesis 2, God created man and woman, male and female. He created us in the context of community both to be with Him horizontally, vertically rather, but also to be in relationship horizontally with one another. And when I say younger or newer believer, I'm talking less about physical age and more spiritual age. Where there's a lack of maturity or where you have known God longer or you've been following Him slightly more than the person you're investing in. And so, that's what discipleship is. If you're taking notes or if you want to walk away with one sentence as a theme for this morning. It's this right here. That discipleship is a gift from Jesus for every Christian. Discipleship's a gift from Jesus and His loving kindness. He has entrusted to us the responsibility to walk alongside each other in this thing called life. But it's not just a gift from Him. It's also for every single one of us today. If we've placed our faith in Jesus, discipleship is a necessity, not a suggestion. And my encouragement and my purpose in this morning is for us to all leave feeling empowered and equipped to move forward in discipleship.

So, I'm going to read God's word in Acts chapter 18 and we're going to begin. God's word says in verse 24 of chapter 18.

²⁴Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. ²⁵He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. ²⁶He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. ²⁷And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, ²⁸for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

Let's pray.

Father God, we love You and we're thankful for this time. We pray that You meet us here. I ask in Jesus name that You open the eyes of our heart to see Your Scriptures. And that we leave with a deepened sense of affections and offer you, and with heart that is set on discipleship. Where every generation reaches the next. And it's in Your Son's name we pray. Amen.

So, if you're taking notes, we're going to see three quick points this morning. If discipleship is a gift from Jesus for every Christian, what we're going to see today is the need for discipleship, the process with discipleship, and the product of discipleship. And so this first point, the need for discipleship, we find that in the first two verses. But before we do that, we have to see some context of what's happening. And so if you look back at the beginning of Acts chapter 18, Paul has just left Athens and he's heading towards Corinth where he meets this couple named Priscilla and Aquila. And what we need to know them is they're two of our three main characters for this morning. But they're the dynamic duo. Like they're a power couple. Um Halloween is 114 days away. I know some people as believers like are against that and I understand that. But if you want to make it Godly, dress up as Priscilla and Aquila, right? You could maybe Google what they looked like. So, Aquila is the husband. He's the male and it says that he's a Jew. And contextually, this is important because at the time, he had to flee from Rome because Claudius at the time has

expelled all the Jews from Rome. And since he was married to Priscilla. Obviously, she went with him and they left from Rome and headed to Corinth. And when Paul was on his missionary journey, he meets them through the occupation, the vocation of tent making. So, they share this occupation. They become close friends through this. And when Paul continues on his missionary journey, they come with him and they go to Ephesus together. Paul's kind of the third wheel here. And so one by one, from church to church, Paul is going to every church he's planted and he's encouraging the believers. Acts 18 is a profound chapter of how Paul doesn't just care about the salvation of these believers but also the sanctification and the discipleship and the equipping of them. And so, we see them mentioned. But then when we get to verse 24, Luke then turns the attention to Apollos. He says,

²⁴Now a Jew named Apollos, a native of Alexandria, came to Ephesus. It says, he was an eloquent man, competent in the Scriptures. ²⁵And he had been instructed in the way of the Lord. He was fervent in spirit, and he taught accurately the things concerning Jesus though he knew only the baptism of John.

And so when we think about Apollos, we need to make a couple of distinctions. This is not Apollo 13. Uh the spaceship in 1969 with JFK that orbited the moon. Um this isn't the Greek God, Apollo. If you were to go back to Greek mythology and see that this was Zeus' son, the God of the sun and the music and much more. Uh and lastly, my first thought when I read this was like, is it talking about Adonis Creed? Um this is not a sermon on three tips a boxing well, right? I did think and I probably shouldn't mention this but as I was writing this, I'm like, man, who would win in a boxing match between Phillip and Daniel? Okay, we're not going to do a show of hands but maybe that's a different sermon, right? We'll talk about that later. So, his name is Apollos and Luke kind of gives us his like LinkedIn profile. I haven't set one up yet because I don't want to grow up yet and I feel like that's a big step in adulting. So, I'm stepping back from that. But he gives us this profile of who Apollos is by showing us four things. Number one, he shows us his heritage. We see that he's a Jew. He has some sort of religious background. He has an awareness of the Old Testament law and so he has some messianic expectations of this deliverer that had been talked about for hundreds and hundreds of years in the Old Testament. But we don't just see his heritage, we also see his hometown. He's from a city called Alexandria. Now, this is an important city to understand. It was the capital of the Roman province of Egypt founded by Alexander the Great. There was roughly 1 million Jews taking up location here and it was an intellectual in philosophical haven, just like College Station. It was the epicenter of learning. There was a vibrant Jewish community. There was a man by the name of Josephus who was a first century military leader who wrote in one article that there were over 500,000 scrolls in just one of Alexandria's libraries. So, this is a big city and this is where Apollos is from. And it says that he had been instructed in the way of the Lord probably in the city and he was fervent in spirit. And when you track fervent in spirits throughout the New Testament that gives this idea of bubbling up, overflowing with passion, for who God was and what God was doing. He knew how to speak. He knew how to lead. We see that he was eloquent and competent. Eloquent means that he could speak well but competent means that he could write well. So, Apollos is this is the strong leader. And Luke, who's a very detailed writer who authored both his Gospel and the book of Acts, is taking time to get us introduced to who this guy actually is. And so he's telling us all these things and he's bold and he's fervent and he's eloquent and he's competent. And so if you're a college girl, you're like, "Man, is Apollo single?" And if you're a guy, "You're like, man, I want him on my fantasy football team." And so, we see these details about him. And then the last thing Luke shows us is what he

did. He says, he comes to Ephesus. And we gotta remember here. Who's in Ephesus? Priscilla and Aquila. You're following along great. So, they show up. He shows up. And he's teaching accurately the things concerning Jesus. But it says, although he knew only the baptism of John. And so that takes some context to understand here. But what we need to know is that John the Baptist, as many of us know, was was a huge and prominent figure in the New Testament. He was this crazy guy that ate locusts and honey, it seems worse than the Keto diet, and he was spreading this message all around the Mediterranean to repent because the kingdom of God was coming. And so this was likely the message that Apollos was preaching. He was sharing these messianic expectations. He preached repentance to the Messiah. He may have even knew that Jesus was the Messiah. But he wasn't preaching a complete Gospel message He didn't know the full magnitude of Jesus' death and resurrection yet. There were missing pieces to the mystery of the Gospel. He was partially correct but he wasn't complete. And he had what we'll call this morning Gospel gaps. He had these Gospel gaps. And so to zoom out and apply this to our own lives, if the first main point is that there's a need for discipleship, how in College Station, Texas, do we apply this specifically to the adults? Well, I'll say this, there are thousands of Apollos' right out these doors at Blinn and Texas A&M University. And as a college student, and if you're a college student in the room, all of us can relate to Apollos in three main areas. The first is that we have a certain geography, which means there's a location in which God has placed us for a specific reason. For Apollos, he was placed in Ephesus, and that's where God had him doing ministry. But for us, He has us here in College Station. For a unique season of time, God in His sovereignty has placed us here and he's placed you guys here. But we don't just have a certain geography, the second thing that we relate to with Apollos is that we have unique giftings. We have unique giftings. Apollos was that he was eloquent, that he was competent, that he was fervent, he had a specific wiring and gifting to the way he communicated into the way he lived. And in the same way, if we've placed our faith in Jesus, we've been blessed with every spiritual blessing and God in a miraculous way has come into our life and He has given us unique gifts that set us apart from everyone else. And Paul goes on to later say that we have many different gifts but it's the same spirit working among us. And so we're in a certain geography with unique giftings. But the third and most important thing that we can relate to with Apollos is this, we have guaranteed gaps. We have guaranteed gaps. For Apollos, he only knew the baptism of John and he needed some things clarified in his own life. And so for us, let's examine in our own lives like what are the Gospel gaps we have? For some of us, it may be sanctification. Like how does Christ actually do that through His Spirit? For some of it, it's salvation and doubting like is God who He says He is and is this thing called life really what it's made out to be. Maybe it's around dogma like why do we believe this. Or doctrine, why do we practice this? Or even a denomination, like, why do we adhere to this? But my point is that all of us have Gospel gaps. And if you don't think you have one, that's a Gospel gap. So, we just we zoom out and we think, okay, I can relate to Apollos because of these three things. And so the next generation of believers to an extent are blinded to these three categories. And we're going to see in a little bit how Aquila and Priscilla help him. But for something to be a blind spot, literally implies that you can't see it in and of yourself and it takes someone lovingly stepping into your life and saying, "Let me help you out." And so as we're developing and maturing as young adults between the ages of 18 and 28, we need you guys to help us as we follow Jesus. And so, if Christ commissioned us to disciple and if Apollos had a need for discipleship, can we all agree that there's a need for it, right? Yes. Okay. So, that's our first point but it doesn't just stop there. Like, it does no good to leave these doors and say, "Okay, there's a need for discipleship." We now want to see the process with discipleship. And so we get to verse 26 and the text continues. It says,

²⁶He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

And so, he begins to speak in the synagogue which was the Jewish place of prayer and worship and communal gathering. And during his teaching, in the middle of the message just like this, Luke tells us something important. He says, that Priscilla and Aquila hear him. And we see them mentioned again. Remember, Paul left but he kept them in Ephesus. And they're in the same place, at the same time, listening to the message that Apollos is saying. And Luke says the most three important words here. He says, four. They took him aside. They took him aside. You see, I'm imagining them hearing Apollos preach and they give each other that that couples look in church, okay? And you may think, "Well, I don't give you that couples look." I've seen you guys. I'm not married but I've seen you guys. It usually is like this. You know, the husband leans over and he's like, "Did you leave the curling on?" Or the wife is like, "Honey, did you not feed the dog?" And we make these like eye contacts across the row at church and so I'm assuming this one is Apollos. He's preaching and Aquila looks over and he goes, "This guy is great. He loves God but he's got some Gospel gaps." And so they make this eye contact and they say, "Hey, we need to take him aside and explain to him more accurately who Jesus is and the complete Gospel." And so they do it. And so, Apollos finished his teaching and they take him aside. They didn't make a huge scene. They didn't raise their hand in the middle of a sermon and say, hey, you're wrong or you're not complete. They waited till he finished. And most scholars and commentators say that when it says they took him aside, they took him back to their home. Just imagine that. This sharp, young guy that can bring the word of God has some Gospel gaps. This loving, kind, normal couple realizes it and they say, "Hey, let's go home together because we want to show you the full Gospel." And they're tent makers. They didn't probably have a mansion. They didn't probably have three acres and a cute puppy and had sonic ice in their drink machine. Like they were normal people. And they took him in and they told him the full Gospel. They filled in his Gospel gaps. They told him, "Hey, the Messiah, you're talking about? He actually came and He made the perfect payment for sins and He rose from the grave and He's offered us eternal life. And the man that you said would one day come, He has come. And they told him about it. And just imagine Apollo's hearing this. He's sitting there listening to them saying, "He did what? For me? And now what?" Like, top five moments, if I could be at any passage in Scripture, this would probably be four. Imagine the neighbors, they're like, "Oh, here at Priscilla and Aquila again, filling in some Gospel gaps." They're telling him the way of the Gospel in its entirety. And so, if the second main point is the product of, is the is the process with discipleship, let's see three main things. Number one, discipleship begins in the church. If you remember back, just a couple minutes ago, where were Priscilla and Aquila? In the synagogue. They were a couple prioritizing worship. They weren't at home watching on TV. They didn't buy season tickets and just stay home. They were involved in the united body of Christ gathering together. And that's important for us to know that at Central Church, the primary way in which God desires for discipleship to happen is within the context of the local church; which is amazing. And what's even cooler than that is that if you ask any college student that is involved in the 180 ministry, one of the top three reasons we come to Central is because this is a multi-generational church. And so we may not do the best job of showing you guys that, but we love getting to escape College Station and see adults and grandparents and aunts and uncles and people from all different age groups. And whether you know it or not, we are watching you guys way more than you think. So, don't be scared by that or creeped out. Be encouraged. We love y'all and we look up to y'all because we're only around people our age and

that gets really old really fast. And so, discipleship happens in the church because it's the epicenter for biblical foundation. It exists, equipped the saints for the work of the ministry we learned in the training program, which by the way, if you're signed up, I'm excited for you because it changed my life. The church is the embassy of God's kingdom on Earth. And the authority of the kingdom comes through the declaration of the church to the congregation. And so discipleship doesn't just happen in the church.

Our second point is that it continues in the home. And this is important to understand. The church is the launching point but not the landing strip for discipleship to happen. Does that make sense? In other words, they move, Aquila and Priscilla move from their place of worship to their place of living. And they took what happened in God's community back to the home that God had for them. Showing us as tent makers who didn't have a ton of money that the number one qualification for hospitality is not wealth, it's willingness. The number one way to show hospitality is not by having a lot of money but by having a lot of willingness. In God's word, it does not say, you need to make this much money to be a good disciple or this much money to open up the doors of your home. It says, you need a heart that has affections that are stirred regularly for the Lord. That invite people in to the home that isn't even yours but belongs to God. And this is the vision of 180 Groups. Like we take what has happened on Sunday morning at church and we continue the conversation into the homes of you guys as adult families on a weekly basis. We want to take the momentum of Sunday morning, carry it throughout the week so church no longer just becomes this pep talk once a week but a way of living beyond just the walls every single day of the week. So, it starts in the church but it continues in the home.

And the third point we see is that it involves explaining and embodying. The text says that after taking him aside, they explained the way of God more accurately. In other, in other words, their discipleship was contextualized. It was specific to the areas of growth that Apollos needed most. And I fully believe that Apollos was so affected by this because they didn't just explain it, they embodied it. And I think usually as believers, we pick one or the other. Like, when we explain it with our lips, but don't embody it with our lives, we're hypocrites. But if you flip that, if we embody it with our lives, but are fearful to share it with our lips, we're hiding and so God is calling us to this difficult but unique place where we don't just love God with our words, with speech, we love God with our lives and conduct. We walk in a manner that is worthy of the calling to which we have been called. A message is partly impactful when it is explained, but when it's embodied it means so much more. And so discipleship starts in the church, it continues in the home, and it involves explaining and embodying.

The last point we see this morning is the product of discipleship. We get to verse 27 and it says,

²⁷And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. And when he arrived, he greatly helped those who through grace had believed, ²⁸for he powerfully refuted the Jews in public, showing by the Scriptures that Christ was Jesus.

And so some period of time goes by with Priscilla and Aquila walking with Apollos. We don't know how long. But Apollos says "I've learned. I'm thankful for you guys. Now I'm going to go travel and share the message you've taught me." And there were these brothers, it was a group of believers around him who encouraged him. And these brothers in Ephesus write to the brothers in

Corinth that this guy, Apollos, is coming with a strong and bold, complete message. This is like a first century letter of recommendation, right? It wasn't DocuSign, it was DiscipleSign. That didn't land, I'm sorry. There's nothing new under the sun. This is a first century letter of recommendation and it says, when he arrived, he helped those who through grace had believed. This is important. Luke explains these people believing no longer through the baptism of John, which was just about repentance, but through grace. Which was about resting in the finished work of the cross. Apollos' message before being discipled was merely to repent. But after being discipled, it was to rest in the grace of God. His greatest Gospel gap turned into his greatest Gospel tool. Why? Because discipleship happened in his life. In verse 28, we see that Apollos powerfully refuted the Jews in public. He was taught in private but he proclaimed this message in public. In other words, his private discipleship led to his public defense. And many commentators say, that if it was not for Priscilla and Aquila's lay ministry, the church would not be where it is today. 2,000 years later, they affected the entire New Testament trajectory through the investment of one life with one person talking about one Gospel. We go on to see in 1 Corinthians 3:6 that Paul says, he planted and Apollos watered but God gave the growth. Like Apollos went on to help Paul, the greatest figure in the New Testament outside of Jesus, in my opinion, do the work of the ministry through Apollos being led by Aquila and Priscilla. And so, to close because I'm running out of time, what are the, what are the products of discipleship? In verses 27 and 28, we're going to breeze through these. Number one is sending. Discipleship has a sending aspect to it. Notice how when Apollos wanted to leave, Aquila and Priscilla weren't selfish over him. They weren't saying, like, no, you need to stay with us another year. They said, okay, it's time to go. And I think that's so fitting in a College Station context because most of the students here are here and then they're gone. You've got the underachievers which take five years. You have the overachievers which take three years. You have the confused achievers which take eight years. Um but we're spending just a few years in the most formative time of our life and we need y'all's help. And as Apollos, we need y'all to be the Priscillas and Aquilas that come alongside us and fill in the Gospel gaps that we have. So, we don't just send. The second is that we multiply. There's a multiplying aspect to discipleship. God in His divine plan has purposed discipleship not just to be added up but to be multiplied. And so, in high school, here's what happened. There was a man named Eric Kate who took me aside and he said, "Hey, I would love to walk with you." And we met in his office at Wednesday at 5 PM. That means the work day was over but he was staying late. And I came in with a big 40-ounce diet coke and a box of lemon peanuts, like he should have rebuked me as he disciple me. I'm like, why are you eating that? But he walked with me and he stirred my affections for the Lord and he taught me what it looked like to follow Jesus and then at the end of our time together, he said, you do the same. And so then, I learned what it meant to be discipled and I found someone else and they got disciple. And then I told them, "Hey, you go find someone else." And over the span of four years, God used that in a mighty way. And then I got to college and I met Phillip and Cami and they took a chance on me and they invited me into their home and they taught me more of what it looks like to follow Jesus. And now, every Sunday, I get to go to Philip's house with a couple other guys and we open up God's word and we learn from him as he fills in our Gospel gaps. But then, I met Patrick and Katherine and they taught me what it looked like be the hands and feet of Jesus and they took a chance on me. They invited me and so many other college students in and said, "Hey, let's help you in this thing called life." And then, Jonathan and Valerie, our 180 Groups leaders say, "Hey, we want to open up our house on a Tuesday night from 6:30 to 8:00 for you to come in and to open God's word." And so, there's these three couples pouring into my life and then, they helped me out when God put a vision on my heart called Rooftop Christmas Service. It's in December, and it's with Samantha Starnes, and God put a vision on our hearts to

create a space for non-believers and believers to hear the message of Christmas on campus before going home for finals. In year one, we had five volunteers and 200 people. But when these couples heard about it, Philip and Cami said, "Hey, you should use Central's sound system and you should use the candles that we've invested in as a church. And then Patrick and Katherine say, "Hey, let's get on the phone with local church leaders and get them at this event so that they can be here present showing the importance of the church." And then Jonathan and Valerie are like, "Wait, we have a giant air generator. Like, you can use this so you don't have to illegally use power inputs." And so we did that. And with their help, with their investment, what was five volunteers and 200 people turned into 50 volunteers and 800 people and God was glorified and people came to faith. Why? Because they prioritized discipleship. And what's cool about that is that that's not just this one off, never going to happen again story. That can be true in every single one of y'all's lives. You have no idea the impact that one investment or one hour with one college student can do over the span of the years to come. And don't let the enemy teach you lies that you're not smart enough or Godly enough or old enough, don't buy into that. If the Son has set you free, if there's a room for you in the Father's house, there is a place for you to be a disciple. Let's just not see it as a noun. I'm a disciple and then reject it when it turns to a verb to disciple. Let's be both because Jesus was. And if we're called to walk with Him and offer our lives like He did as a fragrant sacrifice, we should do it. So, I'm out of time but to close with this, before we talk about the gift of discipleship, there's the gift of adoption. And God says, unless you're born again, you cannot inherit the kingdom of God. And God's word says that the wages of sin is death. Not a physical death but a conscious, unending pain and agony where all we can do is pay for our sins. But God's word also says that the free gift of God is eternal life in Christ Jesus. Showing us that while in hell, all we can do is pay for our sins. The only reason we'll be in heaven is because our sins have been paid for. And so, the question that we have to answer in closing today is, do I want to pay for my sins for all of eternity or do I want to have them paid for by looking at the cross and saying, "Jesus, I'm a sinner. I repent. I'm asking Your Spirit to come into my life and I'm going to commit to following You all of my days." And in that moment, heaven rejoices. You're adopted into the family of God and you're invited into the beauty and the journey of discipleship where we abide in Christ with younger and newer believers. So, I pray that you feel encouraged and motivated but also convicted and that you guys can be the Aquila and Priscillas and that guys like me and girls like me can be the Apollos that come to y'all in boldness and submit to y'all's teaching.

Let's pray.

Father God, we love You and we thank You for what You've taught us. And I pray that as we look at the need for discipleship and the process with discipleship and the product of discipleship, You enable us to do such a thing. And that as a church body, we are one where every generation reaches the next, and that we can start a movement in College Station that is only able to be accredited to Your goodness and to Your grace. God, we thank You for Your Gospel. We thank You that You put on flesh and bone and became one of us. God, we know that on the cross, Your Son was treated as if he had committed every sin ever committed by every person who would ever believe. And so, as we respond in worship and invite Your Spirit into this place. I pray that we're reminded of that. God help us not be like me on my barbecue trip where our perception of something was different than the reality. Help us leave with a honest and real picture of what Your Gospel is and what You're calling us to be. It's in Your name we pray. Amen.