



REACH

One Generation Away | 8.16.26

Libin Abraham

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Libin Abraham 0:00

We've been talking the last few weeks about what it looks like as a church body to cross this threshold, this milestone year, together, and a few few things we've been highlighting in this series called "One Generation Away" that we are called first to remember. So we looked in week one of the series about Joshua and Israelites crossing the Jordan River, and God commanded them to take 12 stones from the river, so that when their future generation asked them, "What do these stones mean? they would tell of the stories of God and the faithfulness of God. We need to be a people who remember. But second of all, we said remembrance is not the destination. Remembrance leads us to renew, to renew our commitment to the Lord, to renew our love and affection and devotion to Jesus. So next weekend is not just a monument to celebrate our past; it is an altar of renewal for the future, to renew our hearts for what God wants to do in and through our church, and in and through us the next 50 years. But today we don't just go through the process of renewal for ourselves. Renewal leads us to reach. In fact, God renews His church, His people, so that through His body, through His church, He can reach a hurting world. What God wants to do is within us does not terminate in us, but it is meant to lead us to reaching the world with the Great Commission, because there are still people and nations and families and neighborhoods who need to experience the love and truth of who Jesus is. So renewal leads to revival. It leads to the Great Commission being accomplished in our lifetime. In fact, here's what I want to challenge us with today, a renewed church becomes a reaching church. We would become a reaching church, reaching our neighborhoods and cities and our world with a message-the unchanging, timeless message of the gospel of Jesus Christ. Ever since we began this series, there's been a phrase found in Acts 13 that has been on my heart. What's happening in Acts 13 is Paul is preaching the story of Jesus through the story of Israel. Predominantly, he's speaking to Jewish people, but he proclaims the story, the gospel of Jesus through their own history. So he goes line by line, people by people, prophet by prophet, and how Jesus is the one they've all been pointing to, and then he gets to the story of David, King David, and here's how Paul preaches Jesus through King David. Acts 13 verse 36 says, "For David, after serving God's purpose in his own generation, fell asleep, was buried with his fathers and decayed, but the one God raised up did not decay. Amen. So Paul said, "Look, we love David. David was awesome. He was a great king, but he died and was placed six feet under, and his body decayed. He didn't come up out of the grave, his body decayed, but this Jesus that David points to, he was laid in the grave. But three days later, God raised him up, and the body of Jesus never decayed. And that was actually a direct fulfillment of a messianic prophecy that God had given to David. So here, hear me. Paul's not preaching about David. He is using David to preach about Jesus. But I want you to capture this phrase that is a one-sentence summary of David's life after David serving God's purpose in his own generation. David served God's purpose in his own generation isn't that a well amazing description of a life? I hope Stacy will put that on my tombstone. Liban served God's purpose in his own generation. I hope that will be true of me, and I hope that will be true of you. David didn't get to choose the generation he was born into, he didn't get to choose the struggles or the challenges his generation would face. The only thing David could choose was in my generation, will I serve my purpose or will I serve God's purpose? And that's the question before you and I today, we don't get to choose the generation we're born into, the city perhaps we are born into or live in. We don't get to choose the questions that our community at large or the culture at large is asking, or the challenges that our world is facing.

Libin Abraham 4:35

The question we have to ask and answer is the same as David: Will we serve God's purposes in our generation? When it comes to our generation in our lifetime, will we serve God's purpose in our generation? There was a generation that launched this church 50 years ago, and beside a few handful of families that are still here. That generation, this is our

generation now. This is the city He has planted us in. This is a culture around us that we have been placed into. There are certain questions that our generation is asking, and wounds that they're carrying, and curiosity that's in them. And it's up to us to say, God, in our generation, will we serve Your Purpose, and I pray that as we step over this threshold, that together our answers, God, here we are today in this generation to serve not our purpose but Your purpose in our generation. Amen. What I love about Acts 13 that it's not just the story of David who served God's purpose in His generation? But Acts 13 is a story of a local church who chose to serve God's purpose in their generation. In Acts 13, we read the story of the church in Antioch, and this is probably my favorite, one of my favorite churches, the Church of Antioch, because I think this is perhaps the most influential church in the New Testament. It is in the Church of Antioch that non-believers use the word Christian to describe them. They were literally, literally living like little Christ. It's the Church of Antioch that began the mission movement in the New Testament. They commissioned the Apostle Paul, have you heard of that guy? It's Antioch that sent Paul to the nations. It's Antioch because they were consisting, they were comprised of the nation. They would raise funds to meet needs when a famine struck Jerusalem or Judea. They would become this missionary sending powerhouse in the early church. They chose as a church, we will in our generation serve the purposes of God. But the story of Antioch doesn't begin in Acts 13. The story of Antioch begins in Acts 11. What's happening in Acts 11 is that there's persecution that breaks out, and the Church of Jesus is having to scatter. Literally, they're leaving homes and their hometowns and stuff, and even family members, and they're scattering across the ancient world. But what do they do? Well, they get to a city called Antioch, and here's what Acts 11 records about their journey as a scattered, persecuted church. Acts 11:20 says, "But there were some of them, men from Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, proclaiming the good news about the Lord Jesus, the Lord's hand was with them, and a large number who believed turned to the Lord. So here we are, people who are being scattered because of persecution. They're fleeing because of persecution. They get to Antioch and they recognize, man, there's people who don't know Jesus here. What are we going to do about that? Are we going to keep safe? Are we going to hide and retreat because we just got persecuted for declaring the name of Jesus, or are we going to bring them the gospel? I love that it says just some men, some people. We don't know their names. We know they're not apostles. Most likely, they didn't have some significant title in the early church. They were just ordinary people, everyday people. But they came to Antioch and they said, "Man, we've got good news for these people. They must hear. And so they began to share the gospel. They said, "In our generation, in this city. If there's people who haven't heard of Jesus, we're going to tell them. And it says the hand of the Lord was upon them. So before Antioch became this missionary sending center of the early church, they were a mission field. They didn't know about Jesus, but these individuals scattered. They decided to sow gospel seeds in Antioch, and within two chapters, this mission field becomes a mission-sending church. They're sending disciples, and here's why. It's actually pretty simple. Reached people, reached people. I know it's not rocket science, isn't it? Reached people, reached people. Can you say that with me? Reached people, reached people. Say it one more time. Reached people, reached people.

Libin Abraham 9:14

This is how the story of Jesus has continued for the last 2000 years. This is how the church has grown and spread on every continent. It's because people who receive the gospel didn't keep it to themselves; they share the gospel. Or, as we said at Ben Tree, we who experience the love of Jesus must share the love of Jesus. These mission fields became mission sending missionaries, reached people, reached people. You are here today because someone shared the gospel with you. You are here today because somebody opened up the Romans Road or the three circles or asked you the question, man: If you're going to die tonight, where are you going to spend eternity? And you had never thought of that question. You are here today because someone shared the gospel with you and reached your family. You were here today. Maybe some-it was a Sunday school teacher or somebody in Kiss ministry who shared the gospel with you or helped disciple your children, and that's why they're in the faith today. Maybe for some of you, somebody traveled to your country and brought Jesus, brought the gospel, and they crossed over geographical and racial and ethnic lines, lines, and they brought the message of Jesus to you, and now you are here as a part of the body of Christ. 50 years ago, a few families recognized, man, North Dallas is a mission field. We need to plant a gospel-centered, Bible-believing church in North Dallas, and Bentry came into existence. And here we are today. Isn't it our turn to reach people, to reach our cities, to reach our neighborhoods? Why, reach people, reach people. One of our amazing leaders within our church is a young lady by the name of Alexa. Alexa would describe herself in her 20s as a militant atheist. So as a militant atheist, somebody gave her a copy of the Bible, and this specific Bible was a Jean Getz Study Bible. She had no idea who Jean Getz was, so she got this Bible, and she liked the Bible because it's got QR codes where you can scan the QR code and hear different teachings and hear the gospel and all throughout the Scripture. So, she began to read this Bible, and her heart began to be curious and open to Jesus. And one day, she decides to go to Houston to visit her family, and her family attended my former church. And her family said, "Hey, there's this pastor,

one of our pastors. He just moved to North Dallas, and so if you're curious about this Jesus thing and this Christianity thing, you should go visit Bentry. You might be close to where you live, so she looked it up, and it was right around her neighborhood. She came to church here, and then she heard about Alpha. Alpha is an amazing program we have that invites curious people and non-believers and atheists and other religions to explore Jesus. And in fact, we're about to start Alpha next month, and you need to be inviting people who are open and curious and want to know more to Alpha, so she heard about Alpha, went through the program, gave her life to Jesus, and was baptized here at Bentry a few years ago, Amen. Isn't this amazing? Then she realized this Bible that I've been reading by this guy named Gene Getz, he planted bent tree 50 something years ago. I told Gene that story, and he was just blown away. And Gene's going to be here, by the way, next week. And now we're not going to dunk him. He's a little, little frail. Don't want to dunk Gene. But here's what's amazing about Alexa. Now she's one of our key leaders in Alpha, and she's inviting atheists and non-believers and people who don't know Jesus to explore Jesus. Why? Because reached people they reach people. That's what Antioch did. There's four movements we see about this church in Acts 13, about what it means to be a reaching church, and here's the first thing we see about this church in Antioch: a reaching church worships. They worship the living God. Notice Acts 13 verse 1 to 2. Here's how Acts 13 opens up. Now in the church in Antioch there were prophets and teachers. So here's the leadership makeup of this early first century church.

Libin Abraham 13:22

Notice these names: Barnabas, Simeon, who was called Niger, Lucius of Cyrene, Manian, a close friend of Herod the Tetrarch, and Saul. And you know Saul; he's the persecutor of the church. As they were worshiping the Lord and fasting, the Holy Spirit said, "Jump into the next verse. Set apart from me Barnabas and Saul for the work to which I have called them. Now I know sometimes we read those introductory names and we just kind of pass them by. But notice who's here. You read about Barnabas. Barnabas is a Jewish man from Cyprus. Then we read about Simeon. Go back to that last slide. Here are the names. You got Barnabas, who's a Jew from Cyprus. Simeon, who was called Niger. Niger is a Latin word that means black. So this actually speaks of his dark complexion, skin complexion. Then you got Lucius of Cyrene. Cyrene's up there in northern Africa. Then you got Manian, who grew up with Herod, so he grew up in the house of Herod, was a close friend of Herod. Then you got Saul from Tarsus, so the leadership group of this early church was Jewish people, Greeks, Herod's friends, persecutors from Tarsus, dark complexion-skinned guys, people from Northern Africa. It's people from different hometowns and stories and race and ethnicities and religious background, but here they are in this early church because they have found one Savior in Jesus. They're part of one mission. They have one vision. They believe in the same gospel. They've been baptized in the same baptism. This is the one church of Jesus, and isn't that what Jesus is doing here at Bentry, bringing people from different parts of the world and different faith stories and different church stories and different demographics? And He's making us one. This is the story, the evidence of the gospel. Our unity in our differences becomes the greatest apologetic to the testimony of the gospel. But notice what this church is doing. They're in that early time in Acts 13. They're not having a strategy meeting. They're not studying market trend analysis. They're not thinking about man. How do we become the most powerful and influential people in Antioch? What are they doing? Let me tell you what they're doing. They're worshiping the Lord and fasting. That's what they're doing. Nothing innovative. They're praying. They're fasting. They're worshiping. They're seeking God because they know that what God has invited them into to reach their city is beyond what they're capable of doing. It's beyond their resource and strategy and human acumen. So they find themselves before they are sent out to the world bowing before Jesus. Before they speak to the world, they're listening to the Holy Spirit in a prayer meeting before they lay hands on anybody to be sent as missionaries. They're lifting their hands in worship, singing, fasting, praying, desperate before God. This has always been the heartbeat of the church. Prayer. This word for worship here, it speaks of attention being given only to Jesus. It speaks of devotion and attention given to Jesus. And what's happening here? Go to the next slide. As their attention is being given to Jesus, as they turn their attention to God in worship, God turned their hearts to the world for missions. They're worshiping the Lord, and the first thing that they hear from the Holy Spirit is set apart Paul and Barnabas, or Saul and Barnabas, for the gospel, for my work. Why? Because the closer we get to the heart of God, the more urgent we feel about missions and people who have yet to be reached with the gospel. So here is a church found to be fasting and praying. So as I think about the next 50 years, we don't want to just be a church that's busy for God. No, no, no. We want to be a church who is attentive to the presence of God, who's ministering to the Lord in worship, in fasting, in deep times of prayer, God say we are here for you. Would you draw our affection to you? Would you draw our heart to you? That's why before we can reach, we must renew, because we cannot share a faith that we have lost wonder in. We cannot invite a dying and hurting world to the presence of Jesus if we don't cherish and prioritize and love His presence.

Libin Abraham 18:11

We cannot give away a message that we believe in if that message has ceased to grip our own hearts. And so often as the case, it is in worship and in prayer and in fasting, God reorders our priorities and affections, and He makes our ears and our hearts attentive to the voice of God. So we don't want to just be busy for the next 50 years. What we want to do is ask this question, Holy Spirit: What are you saying to your church? What are you doing in us? What are you doing through us? We are available, and friends, that's what we're gathering this Friday night on the weekend of our anniversary. We're gathering to worship. Some of us are going to fast, and I'm inviting you to pray and fast with us. We're going to seek God. We're going to consecrate our hearts to Him. We're going to pray over teachers and educators and students. We're going to lay hands and send them into the mission mission field. Why? Because we want to hear from the Spirit of God, and we want to be a people found in His presence, experiencing His joy and hearing His voice. Last Thursday was the 299th year anniversary of the Moravian revival. Some people call it the Moravian Pentecost, and what happened is that there were a group of Moravian refugees who were forced to flee their homes because of religious persecution. Literally, they were doing what happened in Acts 11. They were kicked out of their homes, and now they're refugees, and they settled in Saxony, Germany. There was this incredibly young, hospitable pastor Zinzendorf who said, "Hey, just stay here. We'll take care of you. Marked by radical hospitality, they settled in Saxony. But as often as the case with Christians, they began to fight among themselves, and that's what happened. They began to bicker and argue and fight. And this young pastor called the entire church, these refugees who were fleeing their homes, to a prayer, and in that prayer meeting, repentance broke out, and people began to stand up and confess their sins against one another, their envy and jealousy and hatred towards one another. They began to pray in repentance, and as they repented of their sins to one another, the Holy Spirit of God fell upon them, an overwhelming presence of God, an awareness of His presence, His love, His grace, His power filled that prayer meeting, and people begin to weep and lay on their faces under the power of God. It's recorded about that night that there were some from their congregation who were working 20 miles away from them, but at the exact same time, the Spirit was doing that work of revival in that prayer meeting. People 20 miles away fell under the power of the Holy Spirit at work. They fell on their faces and began to confess their sins and were filled by a fresh zeal for God at the exact same time, and history records that that prayer meeting that started that night would last for 100 years, and they would pray 24/7 every day, every hour of the day for the next 100 years. And that prayer meeting, historians say it was the birth of modern-day missions. Why? Because as they turned their heart to God in prayer, God turned their heart to the world in missions. So they began to send people to the mission field. They would reach the ends of the earth on mission. It said about them that when they packed up their stuff and left to the mission field. They didn't take suitcases. They put their clothes in a coffin, and took the coffin with them because they knew they would not return back home. The missions movement in our modern day history that changed the world came from what the Antioch Church was doing: praying and fasting and seeking the Lord, and repentance, and reconciliation, in unity, and that has always been the way that God changed the world-not through the wisdom of the world, but through bended knees, bended knees, in His presence. So, a reaching church worships. Here's the second thing we see about this church, a reaching church releases. They release their best to the mission field.

Libin Abraham 22:26

Acts 13 verse two to three reads like this: And as they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul, for the work to which I have called them. Then, after they had fasted, prayed, and laid hands on them, they sent them off. Saul, who later be known as Paul, and Barnabas, like they were not like the fringe, disengaged people that you could afford to lose. Okay, everyone matters, but these guys were like key to the church. They were key elders and leaders. They were vital to the health of that church. And if this church was all concerned only about their church attendance and programs, they would have fought hard to keep Paul and Barnabas. But in worship, when they heard the Spirit say, "Release your best, they said, "Okay, we're going to lay hands on them, and we're going to release them. The Holy Spirit sent them, but the church released them, and here's why that matters. You cannot reach if you're unwilling to release. You cannot reach if you're unwilling to release. This invitation as a church to to reach our neighborhoods and to reach our city and to reach the world will invite us to release some things. Maybe it is to release comfort. Maybe it is to release resources or energy. Sometimes it will even to mean to release the best of our people, and that's actually been the thread of missions at Bentry. The roof saying, "God, here's our whole body. Who do you want to send to the nations? Maybe it's nations across the world, or maybe it's nations right here, and I'm praying that over the next 50 years we will see a whole new generations of missionaries being sent to the world, and that all of us will see ourselves as missionaries sent here, wherever you work, wherever you live. That we will see ourselves on mission, that we will see ourselves as released and sent by the Holy Spirit. Maybe it's by vocational. Maybe it's full-time missions. Maybe it's students who are graduating from college and saying, "Man, I got to work somewhere. I'm going to go move across the world or move to a different state

where we have a missions partner and God is doing something. I'm going to invest the next two years of my life on mission somewhere, and that would actually set a tone for whole life on mission. We're praying about what would ascending pipeline look like to send our best, to send our congregation, because a reaching church will release. This is what they did. Paul and Barnabas released on mission. Here's the third thing we see about this church: a reaching church crosses barriers. All of Acts 13 is a barrier-crossing movement. You're going to see Saul and Barnabas go from Antioch. They go to Cyprus. They go to Salamis. They're going to go and witness Jewish synagogues and bring the gospel to them. Then we see them sharing the gospel with a Roman jailer. Jailor. Then there's a sorcerer who wants to kick them out. But then he hears the gospel. They're traveling mainland and they're traveling inland. But what you see them doing is cross literally in one chapter geographical, racial, ethnic, religious boundaries-they're doing what Jesus said would happen in Acts one eight when the Holy Spirit came to empower the church. They would go from Jerusalem, Judea, Samaria to the ends of the earth. Why? Because we possess good news for all people, not just for some. We possess, as Dr. Bach often says, a non-tribal message in an increasingly tribal world, this gospel we hold it transcends political tribes, it transcends tax brackets and racial and ethnic lines and even geographical lines. This gospel must be a gospel that compels us, where love compels us to cross any barrier that exists, and here Paul and Barnabas reach across barriers because they know that this gospel is good news for all people. What's amazing is as Paul and Barnabas are sharing the gospel across all these different barriers, the gospel never changes, and here's the gospel that they keep preaching to different groups of people. Acts 13 verse 32, and we ourselves proclaim to you the good news of the promise that was made to our ancestors. God has filled this. God has fulfilled this for us, their children, by raising up Jesus.

Libin Abraham 26:58

The gospel is about Jesus. A few verses down, they say this. Therefore, let it be known to you, brothers and sisters, that through this man forgiveness of sins is being proclaimed to you. Everyone who believes is justified, and through him, from everything that you could not be justified from, through the law of Moses. As they're standing in front of another group, they're speaking of Jesus, and here's what Paul says about Jesus: "I have made you a light for the Gentiles to bring salvation to the ends of the earth. Jesus is a light to the Gentiles; He's a light of all people, so that the nations, the ends of the earth, could come to know and experience Jesus. So Paul's message, no matter where he's standing in front of him, the blazing center of that gospel message is the same. He lived Jesus. He died. He rose from the grave. He is the promised King, and because of Jesus, anyone can be forgiven because of Jesus. You could be made right with God because of what Jesus has done. You could be freed from what the law could not free you from. So here's what I want to tell you: as we cross barriers and bring Jesus to people, whoever they are, we do not change the gospel to reach people. The gospel changes us so that we are willing to reach people. We don't change the gospel, but oh, the gospel changes us. The gospel empowers us. The gospel expands our love for people. The gospel moves us, compels us to cross any barrier that seemingly may exist, even if there's a price to pay, even if it's uncomfortable, even as people who don't look like us or or talk like us, no, no, the gospel changes us, so that we bring this good news of God's grace and forgiveness. So just preach what Paul preached, and it's not complicated. Jesus lived, he died, he rose, so that you could be forgiven, so that we could be justified. He is the one who sets us truly free. A reaching church will ask: Are there people who aren't yet a part of God's kingdom? Are there people who may not naturally come to an environment like this that I'm actually called to go to other people who may feel like they're excluded from the love of the Father, other people who may not be religious at all, have no context of this, no no no framework of this that I'm supposed to love and gain trust and enter into relationship, so that God could use my life and His work in my life and my story to impact them with the good news. This this gospel causes us to cross barriers and boundaries because this is good news and non tribal message in an increasingly tribal world. It's the fourth thing we read about this this early church movement, and this actually happens. A few chapters after Acts 13, but we recognize about this church on mission that the people we are called to reach may actually be within our reach. The people we are called to reach may be within our reach. So in Acts 13, Paul's in Antioch, and by the time you get to Acts 17, Paul's in Athens, and he's surrounded by idols and philosophers and secular people and religious people of all kinds. And he brings the gospel like he always did about Jesus who died, rose from the grave, forgiveness of sins is available, all of that. But here's a part of his message that he gave to them in Acts 17, in verse 26. Here's what Paul says: From one man, he has made every nationality to live over the whole earth, and has determined their appointed times and boundaries of where they live. And here's why God did that. He did this so that they might seek God, and perhaps they might reach out and find him, though he is not far from each one of us. Over the last few weeks and months, there's been increased conversation and rhetoric, and I think a genuine concern about different religions and ideologies that are filling our cities. Haven't you heard that? I have, and I share some of those concerns because I believe a biblical Christian worldview is best for our city and best for our nation and best for the world. I do.

Libin Abraham 31:31

I want my kids to grow up where that's normal for them, right? Because it's good and needed, and I and I pray for that. But but I want you to recognize this, though. Yes, there are all kinds of people coming into our neighborhoods and cities. But what is Paul saying here? God on purpose drew their boundaries. God chose where they would live and when they would live, so that when they come to a point of man, my religion isn't working out, and they're seeking for God, they would find Him through us. When they come to a place of emptiness and desperation, they come to the end of themselves, and they're seeking God. That through the Church of Jesus they would find Him. Like this week, Jim, why did not we went across the street to Kalam, right on the other side of this parkway, this a parking lot. Kalam is actually the largest Muslim seminary in the country, sending imams and religiously trained people across the world. And we wanted to hear for ourselves: What is your heart? What's your vision? We want to know. We want to be yes, good neighbors, but we also want to understand your heart. And it was an amazing two to three hours of productive conversation involving theology and civic life and all the above. And I'm going to tell you all about that next month. So come back. I'm going to do a whole sermon and Q&A on that. All right. But here's my theme: As our city grows with different world religions and ideologies, here's what I believe is the heart of the gospel: the religious diversity around us is not a reason to fear; it is an opportunity for mission. It's an opportunity for the gospel. It's an opportunity for the mission. The diversity of people and religions around us is not, hear me, an interruption to our mission. It is our mission because how else are they going to know if we, the church, don't step up and bring the gospel to them? And I think what's happening is God is waking up the church because we can't afford to be spiritually apathetic or indifferent or neutral. Our city has never been spiritually neutral. Our earth has never been spiritually neutral. It's always been the kingdom of darkness versus the kingdom of light, the kingdom of God versus the kingdom of Satan. But we believe that in the face of of all kinds of pluralism, that the kingdom of God is here to advance, and the church of Jesus will stand, and the Gospel of Christ will be preached and proclaimed through the people of God. So don't you fear. Step into the mission of God. What an opportunity to see people in the image of God, knowing that God so loved them that God will pick a family up and put them in your neighborhood, put them in the street you live on, and in the school you go to, kids, and in the workplace, so that when they come to the end of themselves, that they realize, man, this is empty. This ain't working. Is there a God? You are right there to tell them the good news of hope through a risen and crucified Savior. It's not a reason to fear. It's a mission to engage, because the people God wants to reach are within our reach. Here's what you also see when you go back to Acts 13: A reaching church will experience resistance. Our step into the mission of God won't be easy. It won't be without resistance because what happens in Acts 13 is some turn to Jesus with great joy, and others are stirring up persecution to the church. Revivals and riots will always go hand in hand, but riots and resistance is not an evidence that God's not with us? No, no, no. It's actually the opposite. There will be resistance as God opens doors. This enemy, Satan's going to bring up opposing voices. But in the midst of the cost, in the midst of resistance, in the midst of persecution, or whatever it may be for us, we contend for the faith. We contend for the gospel because it's worth it. Same gospel Paul preached that the church has been standing last 2000 years, especially in places where we didn't have cultural social power. We've come with good news that Jesus died. He rose.

Libin Abraham 35:58

You can be forgiven. May right with God. He is the promised Savior, and as a result of a church enduring through resistance, here's what we read about Acts 13 and how this ends: the word of the Lord, verse 49, the word of the Lord spread throughout the whole region. Oh, over the next 50 years, through Benturi and through you and I, in every neighborhood, from Carrollton to Plano to Frisco to McKinney, Richardson, Wiley, Fort Worth, wherever you're from, and whatever suburb within our reach, may the word of the Lord spread throughout the entire region. Not one coworker goes without experiencing the grace of God through you and I. Not one neighbor goes without experiencing the love and the hope of Jesus through us. Why? Because the word of the Lord spreads. So here's my last question before we respond to the Lord: Who has God placed within your reach? Who has He placed? You may have to cross over some barriers. It may not look like you, or maybe they belong to a religion you don't quite understand. But if they're within your reach, there's an invitation. What's their names? Place it before the Lord. Can you have a heart that's growing and deep? Gospel love, compassion, and urgency in seeing your life in this generation, and every day when you wake up, answering that question: Will I serve my purposes, or will I serve His purposes in my generation? What's my yes look like? If I've been reached, how do I step in and reach those around me? When people carry wounds that no one has ever known, or maybe they've never shared, but they find a safe friend with you when they are plagued by questions that they cannot find answers to in their own holy books or in their traditions. What does it look like to wake up every morning and say, "God, we will reach those within our reach. That's the invitation for Bentry, a generation who remembers is renewed, and those who will reach. Would you stand with

me? We want to sing this next song as just a prophetic declaration that Jesus would sit enthroned on the praises of 1000 generations. And yes, we know the 1000s of generations before us has worship Jesus, but we're also going to pray and prophetically lean into that 1000s of generations from now will exalt and worship Jesus. That our kids' generation, that their kids' generation, that for generations to come, that in our city, in our world, in our region, that people will exalt Jesus, and He will be lifted up on the worship of 1000 generations to come. So let's pray this. Let's sing this. That the message of a crucified and risen Savior. This gospel will be preached with boldness and conviction, and worship will arise. As it's been said, mission exists where worship doesn't. So God, we just prophesy and we declare into the atmosphere that our city belongs to you, that our neighborhoods belong to you, Jesus. And for 1000 generations, may Jesus be exalted in the praise of the people.