

A Church's Priorities, Part 4: Prayer for Power to Witness

Please turn in God's Word to the book of Acts. Today we continue and conclude a 4-part series on the foundational priorities of a NT church, that Acts 2:42 captures in a summary statement that says the early Christians "*were continually devoting themselves to the apostle's teaching, and to fellowship, to the breaking of bread, and to prayer.*" Today the last one: *prayer*. Next Sunday is anniversary of the Palm Sunday "triumphal entry" of Jesus into Jerusalem in 30 or 33 A.D., riding on a donkey as Israelites waved palm branches hailing Jesus as Messiah and King, at the beginning of the week of the Jewish Passover feast. We'll celebrate that next week as part of the sermon and after it in our own feast, or fellowship meal (potluck aka 'providential meal,' since we don't believe in 'luck' but Baptists do believe in pots and food). *Teaching* followed by *fellowship* was a priority of the early church, the first two priorities in Acts 2:42.

The next one, *breaking of bread*, or communion, we looked at last time, and we'll celebrate that on Friday of that week, at our Good Friday service, looking at how the Good Shepherd laid down His life for His sheep on that date, dying on Friday of what we call the Passion Week, or Passover week (as the Jews knew it as part of the Feast of Unleavened Bread). It will be a special service with a time of communion and a time of special prayer to the Lord, combining the last 2 priorities of the NT church in Acts 2:42, continuing in the *breaking of bread* in communion, and *in prayer*. And then 2 days later on Easter Sunday, better called "Resurrection Sunday," we'll celebrate the greatest event of all, the resurrection of Jesus as King.

As King, Jesus inaugurated His kingdom as He rose and ascended. As Priest, Jesus inaugurated His New Covenant at the Last Supper. As Prophet Jesus inaugurated His church He prophesied He'd build in Matthew 16:18, fulfilling that promise in Acts chapter 2, as the Holy Spirit inaugurated Christianity in a new Spirit-indwelt church

The NT church is founded by Jesus, its Prophet, Priest, and King. Fanny Crosby, the blind hymn-writer, saw this clearly as she wrote:

Praise Him, Jesus, our blessed **Redeemer!** [i.e., His redemption Good Friday]
 Heav'nly portals loud with **hosannas ring!** [His entry on Palm Sunday]
 Jesus, Savior, **reigneth** forever and ever. [His ascension as King to heaven]
 Crown Him! Crown Him! **Prophet, and Priest, and King!**
 Christ is coming! over the world victorious,
Power and glory unto the Lord belong.¹

One way the Lord shares the power of His resurrection is through prayer as His Spirit fills His people to witness till He comes again. The Son ascends to the Father, the Spirit descends from the Father, who sends Him to the church, who is sent by Him to be witnesses. But first they needed the Spirit to come to empower this great task.

Look back at Acts 1:8 where Jesus says before He rises to heaven: *“but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”*⁹ *And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.*

This is part of the Great Commission of the King, to be witnesses, to make disciples, teaching them to obey all the King commanded, and knowing the King will be with them always, even to the end of the age. How? Through the Spirit. Turn back a few pages to John 14, where Jesus promised how He would be with them. He begins John 14 by saying He would go to the Father to prepare a place for them. In v. 13-14 He tells them though they could ask in prayer in His name, which is what they would do in Acts after Jesus had left.

14:16 *“I will ask the Father, and He will give you another Helper, [the idea is another of the same kind as Jesus] **that He may be with you forever;**¹⁷ **that is the Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.¹⁸ **“I will not leave you as orphans; I will come to you ...**²⁰ **“In that day you will know that I am in My Father, and you in Me, and I in you.***

How would Christ come and be in them so they weren't left alone as orphans? Through His Spirit. Romans 8 calls Him *“the Spirit of Christ ... a spirit of adoption by which we cry out ‘Abba! Father!’ ... [he adds] the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us ... If God is for us, who is against us?”* (Romans 8:9, 15, 26, 31)

This is the confidence of those who have the Spirit of Christ, every believer has this confidence through the Spirit to the Father. In that same chapter Jesus told them in the future they would pray or ask in His name and He would do it (14:13), and in the book of Acts, I believe we see all of those things beginning in the early NT church.

The Great Commission, our great calling from our Great King, is only possible with prayer and with the Spirit's help, the Helper who Jesus promised the Father would give them after He went to make a dwelling place for them in heaven. In the meanwhile, God's Spirit came from heaven to make His dwelling with us, within each of us.

At the end of Matthew's gospel, Jesus said He had all power: "*All authority in heaven and earth...Go therefore and make disciples of all the nations ... lo, I am with you always, to the end of the age.*" Go to Acts 1:8 to see how, by the power of the resurrected King about to go to heaven, a power transferred to them on earth by His Spirit who would be with them always to the end of the age. Acts 1:8 "*but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.*"

"I have all *power* in heaven and earth," Jesus says before He goes to heaven, then He says "you will receive *power* to be witnesses to the ends of the earth by the Holy Spirit until I return from heaven." So the disciples wait and pray for that power: ¹⁴ *These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.*

His brothers, including Jude and James, got saved (later wrote NT books). It's been pointed out "Mary, the mother of Jesus, was there, but ... they were not praying to Mary, nor ... burning candles to her; they were not addressing themselves to her, nor asking her for any blessing; but Mary, the mother of Jesus, was kneeling with the eleven and the women, and all together they prayed to the Father."²

Men and women didn't always pray together in Judaism, but male and female were all one in Christ Jesus (Gal. 3:28). One writer says 'We are told [in v. 15] that the number of the disciples was about 120. That is one of the most uplifting things in the New Testament. There were only 120 ... and it is very unlikely that any of them had ever been outside the narrow confines of Palestine in his life ... these 120 simple folk were told to go out and evangelise the whole world. If ever anything began from small beginnings the Christian Church did. We may well be the only Christians in our shop, our factory, our office, in our circle. These [few]...gallantly faced their task and so must we; and it may be that we too will be the small beginning from which the kingdom in our sphere will spread.'³

James 5:16 says the fervent prayer of a righteous man avails much, or is powerful and effective. There is power when *many righteous* unite in prayer, and that's what we read is about to happen in Acts.

'The Fulton Street prayer meeting that sparked a revival in America in 1858 began with six people. Within six months there were ten thousand businessmen gathering daily for prayer in New York City, and within two years one million converts were added to the American church ... A. T. Pierson said, "There has never been a revival in any country that has not begun in united prayer, and no revival has ever continued beyond the duration of those prayer meetings" ... We must prepare for any fresh outpouring of the Spirit by united, persistent prayer.'⁴ We see that in Acts 1:14: *all with one mind were continually devoting themselves to prayer*

Same language as the verse this study is based on in Acts 2:42, where after the Holy Spirit comes down in power at Pentecost, it says the 3,000 souls who were saved and added to the church, they were also, Acts 2:42: "*continually devoting themselves to...prayer*" (same Greek phrase along with teaching, fellowship, communion). This was not just a unique devotion of a few at a unique time, this was the steadfast continual devotion of the church, and Rom 12:12 commands all Christians; be '*devoted to prayer*' (same Grk phrase)

Not just as individuals, but corporately, 'interpreters see the phrase "devoted themselves to prayer" ... as a technical term for attending formal worship ... based on synagogue inscriptions that...they must continue to attend [corporate] worship, using this exact phrase ...'⁵

Prayer, whether formal or informal (v. 46) marked this 1st church. Prayer in Acts 2:42 is last, but not least. It may be listed last in v. 42 because of what follows that it flowed naturally into and with as the power of what we read in v. 43-47. Prayer permeates the rest of the text and the rest of the book of Acts, the power in v. 43 behind the mighty works of the apostles, the power in v. 44-45 for unity of the Spirit that flowed from their prayers into care for each others. I know in my own life that when I'm in prayer for someone, my care for them grows, and the more I care for someone, the more I'm in prayer for them. God's Spirit works His power through our prayers.

⁴⁶ *Day by day continuing with one mind in the temple ...*
 ... ⁴⁷ *praising God and having favor with all the people.*

And the Lord was adding to their number day by day those who were being saved [as the prayed and praised, Christ's gospel saved]

What I want to do today isn't a topical sermon on prayer but more of a textual sermon in the context of Acts, highlighting one aspect of prayer that we see again and again, its connection to evangelism. These 2 areas I need to grow in personally and I want our church to grow in, and I believe there's a connection. It may be one reason we don't evangelize the lost more or have a heart for the lost more is we don't pray for the lost more and for the Spirit's help and power?

OUTLINE:

- I. The Priority and Power of Prayer in Acts
- II. Some Practical Applications in Action

First, the Priority and Power of Prayer in Acts

In the flow of this context, I want us to see the power of prayer as a Spirit-empowered means of grace to advance the gospel, to be the witnesses of Christ in our neighborhood, community, and the ends of the earth. Acts 1-2 gives a picture of a church devoted to prayer, in public gatherings and in private, at the house of God and in their houses (v. 46), we might say, in family worship and in corporate worship with the family of God. They gathered for Bible teaching and fellowship and worship, but then they scattered to evangelize.

It says in v. 47 they were praising God (which is part of prayer) and it also says they were having a positive impact on the people who it says God was saving from and adding to their church daily through the power of their witness. It wasn't just Peter's public preaching to crowds that God used in v. 14-41, it was the witness of the church who prayed and lived it, v. 42-47. In Acts 1 they waited and prayed for the power Jesus promised they would receive when the Spirit came. And after He came in chapter 2 they continued steadfastly in prayer, and the Spirit continued to give them power to be witnesses through the gospel that "*is the power of God to all who believe ...*"

Like Paul in Romans 1, they were not ashamed of the gospel, even Peter who had been ashamed of Christ weeks earlier, denying Jesus 3x, cowering in fear before a servant girl, acting like the chicken he was about to hear crow. But the Spirit came upon Peter in Acts 2, and he received power and boldness to preach to thousands, telling them they had killed their Messiah, and all must repent to be saved.

That's the power of prayer by the Spirit, to transform a coward (like us, like I've been at times) to be courageous witnesses for the King. That should encourage us who have chickened out at times, every time we hear a male chicken rooster in the morning "cocka-doodle-do," think of what God could do with Peter and us who have failed

Jesus had asked Peter to "*watch and pray*" the night Judas betrayed Jesus in the garden, and 3x Peter was found sleeping with the other 2. But Peter became a Spirit-filled man of prayer, who Christ used as a pillar of His church, and Peter would later write to the church "*be serious and watchful in your prayers*" (1 Peter 4:7 NKJV). The Lord can use us too, if we watch and pray for opportunities to give the gospel, which should be encouraging to us who like Peter also say stupid things from time to time, Christ helps us pray and obey.

The disciples devoted to earnest prayer to the Lord of the harvest in Acts 1:14 and went out in Acts 2ff into the harvest as laborers. The early church prayed and then they obeyed. And as others became saved, like Acts 2:41 says, v. 42 says they kept devoting to prayer. And as we keep reading through the book of Acts there was power.

Acts 4:31 *And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness ...* ³³ *And with great power the apostles were giving testimony to the resurrection of the Lord Jesus ...*

May God shake us up to pray in such a way that shakes this house, and moves us to speak God's word with boldness, by the power of the Holy Spirit who fills us, as we testify to our resurrected Lord!

Look at Acts 6:4, same words as Acts 2:42. They say in 6:4: "*But we will devote ourselves to prayer and to the ministry of the word.*"

In the context of chapter 6, this was so the benevolence ministry to widows would not be neglected (as v. 1 explains some widows felt neglected as the church helped feed the poor among them). This is the biblical basis of a deacon ministry (deacon just means 'servant,' the idea is a recognized servant-leader who leads and facilitates the service to the needs of a church). This extra level of servant-leaders was needed to help care for the needs of the body, so the shepherds don't neglect their top priority: prayer and the ministry of the Word.

That's what the early church shepherd/teachers said in v. 2 to the church, in the ESV they say "*It is not right that we should give up preaching the word of God to serve tables*" (that's the verb form of the *diakon* root in Greek we get "deacon" from). The ministers of the Word weren't to serve as deacons. The shepherd/teachers serve (same root *diakonia*) in v. 4 ministering the Word. But service to widows, needs of the body are important, so in v. 3 the leaders ask 'choose men...full of the Spirit and wisdom' (it's a spiritual ministry requiring wise spiritual men). The shepherds then confirm, affirm as servant-leaders, not for an unimportant ministry, an important ministry that serves the needs of the body and frees up the shepherd /teachers (later called pastors or elders, the other servant-leaders) to serve and lead with their gifts to minister the Word to the body, too

This is the pattern we try and follow here. My fellow shepherds ask me to be the primary preaching shepherd pastor/teacher, but each of my fellow pastors/shepherds (Cliff, Mark, and John) are servant-leaders involved in the ministry of the Word in various ways, and sharing the oversight of this flock and its ministries (that's what the shepherds aka pastors are called to do in the NT). Another title for them in 1 Timothy 3 is the office of overseer/elder, same office as a pastor. I've said many times, I'm not "*the* pastor," I'm "*a* pastor at GCBC." My fellow pastor/elders free me to preach more but I don't even prefer the title "*Senior* pastor," because I'm more a "*freshman* pastor," and I don't have any superior rank or role over the other 3. We are committed to a plurality and equality of pastor/elders here, and our biblical priority in v. 4 *prayer and the ministry of the Word*

1 Timothy 3 also highlights the other office of deacon and what the Word requires for those servant-leaders whose character standards are the same as pastor/elders, but for deacons, teaching gifts aren't required. Some deacons may teach on some level, all elders serve on some level, but the deacons focus using their gifts for needs of the body, so the elders can focus using their gifts in the ministry of the Word to it (not just preaching; counseling, discipling, studying, preparing for more effective declaring, equipping the saints to do the work of ministry, overseeing various ministries of the Word). But even before those things in v. 4, notice prayer is listed first. In devotion to the ministry of the Word, we must not neglect prayer!

The Holy Spirit inspired the writer of Acts to highlight prayer first in this verse, and he also highlighted the result of this right priority.

⁶ *And these they brought before the apostles; and **after praying**, they laid their hands on them. [i.e., leaders appointing men from v. 5 to service]* ⁷ *The word of God kept on spreading; and the number of the disciples continued to **increase greatly** in Jerusalem, and a **great many of the priests were becoming obedient to the faith.***

As they devoted to prayer and the word of God, and appointed men to serve in practical ways so the shepherds could pour themselves into serving in teaching ways, the church increases and flourishes as the Word nourishes, and many Jewish priests become converted! Again we see the priority and power of prayer for gospel witness. Go to chapter 13 where we see this pattern with prayer and fasting. The church of Antioch sends out Saul and Barnabas for missions:

13:3 *Then, when they had **fasted and prayed** and laid their hands on them [again public affirmation], they sent them away ... ⁵ When they reached Salamis, they began to **proclaim the word of God** ...*

This is the basis of churches supporting and sending missionaries to proclaim the gospel in other places, which we also try to make our pattern here (I preached on this passage when we laid hands on Seth and sent him out). But what I want you to notice here is that before all that, they fasted and prayed (fasting often had to do with fervent focused food-sacrificing prayer), then the gospel went forth

Look at Acts 16, when missionaries Paul and Silas are persecuted:

16:22 *The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order them to be beaten with rods. ²³ When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; ²⁴ and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks. ²⁵ But about midnight **Paul and Silas were praying and singing hymns of praise to God**, and the prisoners were listening*

...

This is the basis of, or 1st 'prison ministry.' God began to rock the jailhouse in v. 26 (not the basis of the 50's song "jailhouse rock"). But I want you to notice first they were *praying* and the place was shaken literally, and the doors were literally opened for the gospel, and the jailer in v. 30 asks them 'what must I do to be saved?' And in v. 31 they say "*Believe in the Lord Jesus, and you will be saved, you and your household.*" ³² *And they spoke the word of the Lord...*

Prayer in Acts is often the key that opens the door for the gospel. Turn to Colossians. Let's turn from prayer's priority and power in Acts to roman numeral **II. Some Practical Applications in Action**

Col 4:2 *Devote yourselves to prayer*[same Grk phrase in Acts 2:42]

A. Pray for gospel advancement (Col. 4:3-6)

1. For open doors (v. 3)

³ *praying at the same time for us as well, that God will open up to us a door for the word ...*

2. For clear explanation (v. 4)

...⁴ *that I may make it clear in the way I ought to speak.*

3. For maximizing opportunities (v. 5)

⁵ *Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.*

4. For gracious expression (v. 6)

⁶ *Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person. [not a canned or careless speech, but seasoned so others taste and see that the Lord is good and gracious]*

This passage tells us to be wise and to strategize how this applies to each person and to maximize the best use of time to evangelize. Paul reminds me of what Jesus said to the disciples as he sent them out as witnesses, Jesus said: "*be wise as serpents and harmless as doves,*" and that was right after Jesus said "*pray to the Lord of the harvest ...*" (Mt 9:38, 10:16 NKJV). We need to pray to the Lord of the harvest and pray for His help to be wise and gracious harvesters

There is an evangelism seminar called "Harvesters" at a local sister church in 2 weeks that Cliff is going to, and if you're interested, let him know. I believe its goal is to equip laborers who can then help equip other laborers. Not everyone is called to the same field, but all are to pray and evangelize in some way in one's particular field. Jesus said "*The fields are ripe unto harvest...pray...*" He didn't say "*pay* for a staff member to be the laborer so you don't have to." He said in Luke 10:2 *The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Go ...* [ESV, then Jesus sends them out].

At Shepherd's Conference week before last I was convicted by and challenged most by 2 messages that Friday: Tom Pennington on prayer and Steve Lawson on evangelism. Last Lord's Day I was preaching at GCC in Minden, NV (where Brian Borgman, speaker of our men's conference last year, asked if I would return the favor)

Brian is out of the country, speaking in Asia. For security reasons, he couldn't even bring his Bible or notes, but had to put everything on a flash drive. I was very blessed to hear of his church's impact on the nations where the gospel is not as available as here, but I was also blessed to learn about their local prison outreach ministry, in fact some in their church have been saved and baptized from it.

Their church isn't bigger than ours, their community isn't radically different from ours, but I was blessed by the bigger outreach vision in their community that I learned, some Hispanic outreach, Aurora Pines services, involvement with a community pregnancy center, and a related ministry called City of Refuge, a safe place for unwed pregnant mothers who choose life for their children. I was able to see and even meet some little ones adopted by church families in conjunction with some of those ministries. Those aren't ministries run by a pastor or paid staff, just ways volunteers are reaching out, but I have no doubt each started with prayer and a care for the lost.

You say, "so pastor, why don't we do such-and-such a ministry?" I hope you do ask and I hope you're willing to volunteer to reach out or research, and pray and pursue. There is some outreach by some I know of in our church, a Bible study at a public school, I know of 3 who have done convalescent ministry, and on an individual level or family level, I know some evangelism takes place. But I also know there is much more that could be done, and I pray God moves us to much more outreach, and maybe this message can be a start of that.

Maybe we can get basketball hoops up in the other building and do a basketball outreach; play some hoops, study the gospel of Luke. I don't have a lot of other skills, but some of you have skills or heart for certain areas: new senior center opportunity or juvenile hall, or I led an evangelistic Bible study for years when I worked a secular job during lunch hour, some of you may not be natural teachers but there are great materials and resources you can use, maybe some of you might do a summer missions outreach (see Pastor Mark F.), or start locally; one-on-one (a neighbor, co-worker, family member)?

There are some resources that can help you evangelize (WOTM, EE, GTY/9Marks tracts, Roman's Road, FOF), but our witness in Scripture isn't dependent on or driven by a program, it's by prayer.

A. Pray for Gospel Advancement (Col. 4:3-6)

B. Pray for Gospel Affections (Col. 3:16; 1:3-7, 1:23)

If we have no appreciation of or affection for the gospel, if I don't love to tell the story of Jesus and His love, I won't have a powerful witness. If the Word of Christ doesn't excite us as good news we're not going to be excited to share it to others and they won't see it as good news. Pray to God to stir up gospel affections so you preach its riches to yourself so you're then eager preach its riches to others

1. Dwell on the gospel till it dwells in you

3:16 *Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another ...*

Before we get to teaching *the word of Christ* (another name for the gospel) we need the word of Christ to be deeply richly in our heart. The word dwell is another word for live with, here it's living within or living with the gospel, so it lives within you, so you love all the riches of the gospel, and from those riches you teach one another. The end of v. 16 mentions thankfulness to God and Col. 4:2 also says that as you devote yourself to prayer you are to give thanks. Go back to chapter 1 where we see Paul gives thanks for the gospel

1:3 *We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, ⁴ since we heard of your faith in Christ... [now notice at the end of v. 5, Paul mentions] ... the word of truth, the gospel ⁶ which has come to you, just as in all the world also it [the "it" is the gospel] is constantly bearing fruit and increasing, even as it [again the gospel] has been doing in you also since the day you heard of it and understood the grace of God in truth ...*

Paul says the gospel is bearing fruit in you and increasing in you. One translation says the gospel is "*growing, just as it has been doing among you...*" Since these Colossians understood the grace of God in the gospel, it's been producing fruit, growing in their life. This moves him to thankfulness, and he tells them never move on in v. 23: *if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel ...*

How do we keep from moving on from the gospel? Prayer is a part:

2. Pray the Gospel (see bottom of your note sheet)

- Father, because of Jesus, there is nothing I can do that would make You love me more, and nothing I have done that makes You love me less. [application of Pastor Rucker's message last week]
- Father, your presence and approval are all that I need for the kind of joy that lasts forever.
- Father, as you have been to me, so I will be to others
- Father, as I live my life, I will measure your compassion by the cross and your power by the resurrection

That's adapted from J.D. Grear, *Gospel: Recovering the Power* (on our sermonaudio page Dr. Hardinger's men's breakfast is on that). Today's sermon notes also online if you don't have time or a pen to write down but want to apply later, www.sermonaudio.com/gcbc

C. Pray for Gospel Applications

1. For our church (Romans 1:15-16)

- Christ to be exalted and gospel power experienced in all the prayer requests (email list, bulletin prayer sheet sample)
- For the worship services that the gospel would be applied
8:30 am, 5:50 pm in back office, join for prayer
Pray for your own heart before hearing the Word

2. For our families (Colossians 3:16-21)

- See bulletin insert on gospel-centered prayers for our kids
- pray for families making disciples of nations by adopting (Worth family from Ukraine, Ben and Ashley from Ghana)
- if you want to help Cains or others financially through our church adoption fund, there's info in bulletin, or see Cliff

3. For our community (Acts 1:8a "in Jerusalem")

- That we would apply the gospel after and outside church
- For us to love the lost more so we share the gospel more:
1 Thess 2:8 says "*We loved you so much that we were delighted to share with you ... the gospel of God ...*" (NIV).

4. For our nation (Acts 1:8b "Judea and Samaria")

- pray for Christians in all walks of life to spread the gospel
- pray for salvation of our unsaved leaders (1 Tim 2:1-4)
- see handout in bulletin 'How to Pray for Political Leaders'
- insert also emails of leaders to pray for www.pray1tim.org

5. For all nations (Acts 1:8c "to the ends of the earth")

- monthly missionary prayer requests (latest in bulletin with info on how to receive monthly by email, or come to 2819)
- pray for unreached people groups(www.joshuaproject.net)
- missionary prayer cards at missions table in foyer, others?

Psalm 67 is a prayer for God's blessing ² *That Your way may be known on the earth, **Your salvation among all nations.*** ³ *Let the peoples praise You, O God; **Let all the peoples praise You.*** ⁴ ***Let the nations be glad and sing for joy ...*** ⁵ *Let the peoples praise You, O God; **Let all the peoples praise You.*** ⁶ *... God, our God, blesses us.* ⁷ ***God blesses us, That all the ends of the earth may fear Him.***

¹ Fanny Crosby, "Praise Him, Praise Him," 1869.

² Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Ac 1:14.

³ *The Acts of the Apostles*, ed. William Barclay, The Daily Study Bible Series (Philadelphia, PA: The Westminster John Knox Press, 1976), 15-16.

⁴ William J. Larkin, Jr., vol. 5, *Acts*, The IVP New Testament Commentary Series (Downers, IL: InterVarsity Press, 1995).

⁵ John B. Polhill, vol. 26, *Acts*, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 90.