

Job Opening. Acts 1:12-26

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Book of Acts | September 8, 2026 | Acts 1:12-26

Prepared from the spoken message and lightly edited for readability. Scripture quotations and spoken phrasing are preserved as delivered.

Go ahead and turn with me to Acts chapter 1. We're going to go from verse 12 through verse 26. That's the end of the chapter. If you don't have a Bible with you, the text will be on the screen. And if we can help you get a Bible, we would love to do that.

Tonight, what we're talking about - in fact, the title of our message tonight - is "Job Opening." Job opening, okay?

I don't know about you, but I've been in a job hunt before. Anybody in a job hunt right now, maybe? Maybe you don't need one, but you're in one that you don't like, and you're looking for a job, right? It can feel like going on a first date almost. When you're in the job interview stage, there are a lot of questions. There are a lot of unknowns. You need to ask a lot of questions because, if this is going to be the right fit, you don't want it to be a surprise on the first day of work, right?

So you have to ask a lot of questions, and you ask more questions when things are more important.

I've had a few jobs in my life. Most of them, at this point, have been working for a church. But my very first job in Beaumont, Texas, when I was in high school, was at Colorado Canyon Family Fun Center, okay? And it was awesome.

I remember sitting in the job interview, or waiting for it, and I'm standing right next to the ticket booth where you can get Airheads for ten tickets or whatever. I'm sitting there, nervous about this job interview. I remember it vividly because I was so nervous, but I remember more than anything that I didn't ask many questions. I didn't go, "What's the work culture like? What's the work-life balance?" I didn't ask any of those things.

They only asked me three questions. Travis Odom was my supervisor, and Travis asked me, one, "Can you cook a pizza?"

I said, "No, but I can figure it out."

He said, two, "Can you pick up all the golf balls off the putt-putt course that people have hit everywhere?"

I said, "I can definitely do that."

He said, three, "Can you clean out all the kid throw-up out of the ball pit?"

I said, "I don't want to, but I will."

And I got the job, okay? Right after I got the job, I realized I probably should have asked more questions than I

did.

If you're wondering, "Emory, what does this have to do with our text tonight?" Thanks for asking.

Our text is looking at filling a spot, a job opening that was created when Judas left the disciples, betrayed Jesus, and went and killed himself. There were 12 disciples. There were 12 apostles, and now we have 11. So it's a heavy start to our text.

But let me tell you this: In our context of a job opening, as the importance of the job increases, so does the importance of answering some questions that we must ask.

In line with that, there are three questions that you have to consider when you're looking for a job, whether you're looking to take the job or you're the employer looking to fill the job. Write these down as we go along because they will be great for your personal life, but I think this will prove to be a good structure for our text.

The first question is about the culture. You have to ask, "What is it like to work there?" I did not ask any such thing about Colorado Canyon, okay? But what is the culture like? Many of you have only worked in a job post-COVID, and people talk about the work culture somewhere, right? It's not a fun time, and they do a pizza party once every six months, right? The culture is important. What is it like to work there? That's going to be verses 12, 13, and 14.

The context is also very important. You have to ask, "Why is the job open?" Before I step into this, can you tell me who the last person was? If you've had 12 people in this role in the last year, and I'm just the next one up, that's important. That's verses 15 through 20.

Then the last thing that you must consider is character, chemistry, and competency. All that is to say, are you the right fit for the team? Just because you can do it doesn't mean you're the best person to do the job. That will take us from verse 21 through the end of the chapter in verse 26.

Last week, if you were here, you remember that we talked about the ascension of Jesus. From a broader spectrum, we talked about the Trinity. Really easy topic, right? All of us could probably answer any question about the Trinity someone would ask us, right?

It's God the Father, God the Son, and God the Holy Spirit. We see that in the text, verses 1 through 11 that we read last week. Jesus, God in the flesh, the Son of God, came to this earth, lived a perfect life, died a death for me and you, was buried in a tomb, rose three days later, and then He what? Ascended to where? The right hand of God the Father.

As He is leaving this earth, to come again one day, He says that you are going to have a Helper whom we call the Holy Spirit. You see that Trinity there in the opening verses of this passage: God the Father, God the Son, and God the Holy Spirit, co-equal, co-eternal, all three in one.

The Culture

Look at verse 12 with me. This is where we'll start:

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

And when they had entered, they went up to the upper room, where they were staying: Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

— Acts 1:12-14

The first thing we've got to talk about is what? It's the culture. What do we see the early church, the bride of Christ, the believers in Jesus, doing? There is a culture here. What's it like?

As we start into this text, it's important to know the context of what's going on in the book of Acts. J. Vernon McGee writes this: "Matthew concludes with the resurrection, Mark with the ascension, Luke with the promise of the Holy Spirit, and John with the promise of the second coming. Acts 1 brings all four records together and mentions each of them. The four Gospels funnel into Acts, and Acts is the bridge between the Gospels and the Epistles."

We're seeing here that the Holy Spirit is coming in a way that's different from what's been seen in the past. The Holy Spirit has always been, but we're starting to see Him in a new way. Next week, this is what we're going to talk about: the falling of the Holy Spirit at Pentecost.

But you're seeing the very first moments, the very first days, of the early church. You're seeing the first glimpses of people living in and under a new covenant, the New Testament. When you see the early church coming together, what do you see them do? They're praying.

This defines the culture of the church.

Now notice what you don't see in here. You don't see a priest. This might be new for some of these people who grew up Jewish, where they had to go before a priest, and a priest would be their intercessor before God the Father. But because of the work of Jesus, who has just ascended, they can go before the Father freely, like you and I can today.

There's no priest. In addition to the coming of the Holy Spirit in a new way, those who walked with Jesus when He was here on earth are praying to the God of heaven because they've been given access to Him through the work on the cross.

It's a new day. Things look different from what they looked like in Israel under the old covenant. There was - write this down - a culture of prayer. A culture of prayer.

Sometimes people will tell you today that things the modern church does can be wrong because that's not how the early church did it. It doesn't mean that we all have to fit into somebody's house. Does anybody want to volunteer their house for all of us to meet next week? No, probably not, right?

But there are a lot of things they did, and reasons why they did them, that we need to hold on to today. A

culture of prayer is certainly at the top of the list.

I don't know if you reread things that we talk about here. Has anybody read the last few verses from last week since last week? No? Maybe some of you, like four of you? Yeah, four of you.

Here's the deal. There was, in verse 4, one single word that you may have missed. As Jesus is ascending, He tells them to do something. He says to wait for the promise of the Father.

Now, who likes waiting? Not me. Does anybody? Didn't think so.

He says to wait on the promise of the Father, but then, when we pass this and go to the next few verses, we see that they're all together and they're praying. Why are they doing this?

If you're like me, when somebody tells me to wait, I'm going to be like, "I'll do it, but I'm not going to be happy about it," okay?

What do we see them doing? To wait is to pray. For the early church, to wait is to pray. They didn't waste their waiting like, honestly, you and I do all the time.

I go, "God, I really need You to move in my life, but I'm going to wait on You." Then what do I do with my time? I'm frustrated. I'm impatient. I'm talking to everybody else about it but God, right?

But what does the early church do? They gather together, and they go before the throne of God. They say, "Jesus, You haven't come back yet. We haven't seen the Holy Spirit descend yet, but what are we going to do? We are going to go before You in prayer."

When Jesus waits, you see it in Matthew, Mark, Luke, and John. When He's waiting on something, He's going and spending time before the Father. They're just doing what they've seen modeled by Jesus, and they do this as a group.

They hold fast in prayer until the Lord shows up, and next week the Lord shows up. That's what we're going to talk about. Pentecost happens.

The culture of the church today has to replicate the church then, where they come together in prayer, and they're defined by that and by their unity because of it. They're unified because they're waiting together in prayer.

Culture is a great thing. You'll see it at some point, if you haven't already. Culture can make or break your job, right? You can love the assignment. You can love a couple of people you work with. But if the culture is terrible, you won't want to stay long.

For you and me, for whatever this is worth, it's our responsibility as the church, the bride of Christ, to set a culture that is devoted to prayer. It's one of the things I love about The Grove. That's one of the things I love about our church as a whole. We want to be a people, not who are perfect because of our own works, but who are united in prayer to see God move.

That's the culture.

The Context

Look with me at verse 15:

In those days Peter stood up among the brothers - the company of persons was in all about 120 - and said, "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

For he was numbered among us and was allotted his share in this ministry."

Now this man acquired a field with the reward of his wickedness, and falling headlong, he burst open in the middle and all his bowels gushed out.

And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.

"For it is written in the Book of Psalms,

'May his camp become desolate,

and let there be no one to dwell in it';

and

'Let another take his office.'"

— Acts 1:15-20

"In those days Peter stood up among the brothers," and you might already get nervous when Peter stands up to start to talk, right?

This is where it gets pretty heavy. If you're taking notes, context is important. Context. Why is the job open?

If you're walking into a job opportunity and you hear something like this, you probably just immediately walk out. The previous guy did what?

I also want to take a moment to thank Cal. When he lined up the whole sermon series, he gave me this one. He's getting to do all these fun ones on the Holy Spirit, and I get to handle this passage, right?

Judas agrees to betray Jesus, the Son of God, in Mark chapter 14. You can go back on our podcast and listen to that sermon. I would recommend it. That's what it's there for. It's a resource for you. We've gone through every verse of the book of Mark, and it's there. This is found in Mark 14.

Why is the job open? If you want a short answer, the office was vacated because of sin. The job was open because Judas chose what he thought was good instead of trusting what God knew to be good.

But what is beautiful about our God, and sometimes crazy to us as people, is that the Lord redeems even this scenario - a scenario where someone betrays the Son of God and then, filled with remorse, takes his own life. Jesus uses it in a way that redeems even you and me here today.

Judas sold out Jesus for how many pieces of silver? Thirty.

Do you know what else was the going rate for 30 pieces of silver? It was the cost that someone was to be paid if their servant was killed.

Jesus, what did He come to do? To be served? No, to serve others. Jesus, the Servant, was given over to be killed for 30 pieces of silver. The people who wanted Him killed were the same priests who made sacrifices to atone for the sins of the people.

They missed it.

Jesus redeemed it, and He goes for 30 pieces of silver to a cross to die for me and to die for you, to be the ultimate atoning sacrifice for all the sins of humanity for all time.

The Lord is capable of redeeming every situation. Most people would look at something like this and go, "Man, how can this be God redeeming something? Judas shouldn't have done that." He shouldn't have. God can take any scenario and use it to redeem us and to bring glory to His name.

But, man, I have to say this: What a waste on Judas's end.

Think about this. You have an opportunity to be one of 12 people in all of human history to follow Jesus. On hard days when you walk with the Lord, do you not just wish that you could see Him? As you get older in your faith, do you not long for the day that your faith will become sight and you will walk alongside Him?

These 12 got it.

Judas is even numbered among them. He's given ministry responsibilities among them, but he never believed. Again, even in his death, he was full of remorse, but not repentance. There was no mark in his life of believing in Jesus as his Savior.

In Matthew 26, there are some things that are underlined. I would encourage you to write them down in your own Bible. This is the story of Judas in a nutshell:

When it was evening, he reclined at table with the twelve.

And as they were eating, he said, "Truly, I say to you, one of you will betray me."

And they were very sorrowful and began to say to him one after another, "Is it I, Lord?"

He answered, "He who has dipped his hand in the dish with me will betray me."

Judas, who would betray him, answered, "Is it I, Rabbi?"

He said to him, "You have said so."

— Matthew 26:20-23, 25

Look at that. It says, "Is it I, Lord?" That's 11 of the 12. They call Him Lord, and they fall under submission to His lordship. They follow Him. They believe in Him. They surrender their lives to Him.

But one of them asks the question, "Is it I, Rabbi?" Teacher. No submission. No desire to follow. "Let me just glean some helpful things from You, but I don't want to sit under Your authority."

Let me tell you: Motive matters.

Judas's reason for following Christ was selfish. Judas thought that Jesus would bring the Jews out from Roman oppression. He thought Jesus would be a military, political leader. When he finds out that's not what Jesus was about, Judas reveals that he was never truly a follower of Jesus to begin with.

He calls Jesus Rabbi, while the others call Him Lord.

If we took a moment to ask you, if those were your only two options to select from, Lord or just a good teacher, what would your life - not your words - reflect?

Would your life reflect that Jesus is the Lord of your life and everything about you falls under submission to Him? Or would you say, "Man, He says some good stuff. I like most of it. I kind of pick and choose some things so that I can say, 'Man, I like that Jesus says this about this'"? Or do we give Him everything?

A true Christian is someone who's marked by a desire to follow Jesus regardless of the circumstances. That means submitting to His will, knowing and abiding by the Word of God, hearing and following the Spirit of God, and having a central desire to love and obey Jesus.

Time will reveal, and it does reveal, that this was never the case for Judas. His heart's desire was always for his own gain.

What we see in this passage is Peter standing up and saying, "Let us find one to take his place." Who are they looking for? They're looking for a twelfth who calls Him Lord, not Rabbi.

You have to ask yourself that this evening. Maybe you came here because Jesus is a good teacher, and you wanted to hear a little bit more about that, but He's never become your Lord.

I'll tell you right now, as soon as I get done talking, before we continue in worship, we're going to have a team of people who would love nothing more in the world than to talk to you about how you can make Jesus the Lord of your life, the King of your life, the One whom you listen to in every scenario.

Peter says, "Let another take his office." One who calls Jesus Lord, not Rabbi.

Let me tell you this: It's hard when people fall out of ministry. Has that happened to you yet? It's happened to me.

Maybe you look up to somebody you know, and they have a falling out of ministry. People claim to be followers of Christ, they're in a position of influence and authority, and then they abuse their position or they just walk away from their faith. Have you known somebody like that?

It can be hard on us. At times, I'll be honest, when that's happened in my life, it can throw me off.

What I've realized is that we have to be careful. This is not the point of the text, but it's a healthy reminder that our faith must be solely focused on the work of Jesus on the cross for us, not on any one other human in the world. The Lord of all eternity, a sovereign God, is the One to whom our allegiance belongs. That's whom we follow.

Job openings in ministry, just like this, usually open up because of two things. This is what I've seen in my own life.

There's an opening in a ministry position because, hopefully, someone was faithful and finished well. How many of us have known somebody like that? Some of the people I look up to the most in my life are the people who have been in ministry for 20, 30, 40, or 50 years. They go, "You know what? It's time for somebody else to carry the mantle. It's time for somebody else to come in."

They train up someone else, and they retire still serving the Lord, still loving the Lord, and still walking with Him. That's how they open up a position for someone else to step into it.

If you've known someone like that, shoot them a text tonight and say, "Thank you for how you have served and lived your life in gospel ministry," because I promise you it'll mean something to them.

But unfortunately, in the fallen world we live in, sometimes there's a second way a job opens up: A phony is found out. Someone just like Judas wasn't truly following the Lord or yielding his life to the sovereignty of Christ, but he was acting like it.

Guess what? Time will tell, right?

If you're looking for a phony, if you're trying to smell a phony out, you can do two things, okay? Know the truth and give it time. That's how you spot a phony.

I don't know if y'all have picked up on this story. It was all over. I kind of live under a rock. I'm not on social media, so I learn things on YouTube. It probably was three months ago. I don't know.

But there's this story floating around that a guy was impersonating an NFL wide receiver. Did y'all see this? Yes? Okay, I told ten people today, and nobody knew this story.

Someone online called him a "wide deceiver" instead of a wide receiver. I thought that was really funny, right?

This guy's walking around acting like he's a wide receiver for the 49ers. It's funny because word gets out. He's walking into Starbucks with his 49ers helmet, and you're like, "Nobody does this, dude," right?

It gets out, surprise, surprise, after he has taken over a million dollars from 15 or 20 different women. He's telling them the story, "Hey, I'm about to get paid, but I just need a small gift of \$100,000. If you can just send it my way, I'll pay you back."

He takes over a million dollars from these people, and he thinks he's going to get away with it.

I don't know if you saw the videos, but there were videos of him running a route and catching a football. You know what I'm talking about? I can go run outside in the sandpit for you, and it looks just like that, okay? No one would think that I am an NFL wide receiver.

But this guy's going around impersonating something that he's not. How do you find a phony? You have to know the truth. You have to know what the real thing is, and you give it time.

The context that the apostles are in, the context of the early church, is that there is a job opening because someone was a phony, because someone was not walking faithfully with the Lord, and they were acting like it.

But guess what? They were found out.

Character, Chemistry, and Competency

Now, how are they going to fill that position? Look at verse 21 with me, and then we'll get to the end of our text:

"So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us,

beginning from the baptism of John until the day when he was taken up from us - one of these men must become with us a witness to his resurrection."

And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias.

And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen

to take the place in this ministry and apostleship from which Judas turned aside to go to his own place."

And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

— Acts 1:21-26

Honestly, I think they went with Matthias maybe because the other guy had three names, okay?

Look at verse 24: "And they prayed." This is why. They prayed. The early church comes together. This is the culture.

They said, "You, Lord, who know the hearts of all." Isn't that our God? You can fool me. You can fool somebody else in here, but you can't fool Him. He knows our hearts.

Their prayer is that God would be the One who chooses His servant to tell other people about His goodness. "God, use us as Your instruments, but God, You be the One who chooses the person to take the place that somebody else turned aside from. God, call the right person who will live and die, if necessary, for the sake of the gospel."

They cast the lots, and it falls on Matthias.

This is the last big piece of questions that you've got to ask in a job interview: Are you the right fit? Character, chemistry, and competency. All of this is important.

Just because there's a job opening and you've got a pulse doesn't mean you're the right person for the job. Do you have a coworker like that? On day two, you're like, "I know why you're here. They just needed somebody," right?

Don't make eye contact with somebody you work with right now. If you brought a coworker, sorry. I'm sure you're great. Good to see you.

First, there's character.

You're reading all we know about Matthias. This is it. In that mix right there, there are really just two verses about him. There are so many people in the New Testament we know more about. You have to think about the powerhouse guys like Peter, James, John, and Paul. We know so much about them.

We don't know much about Matthias, but we know enough.

What do we know about him? He followed Jesus faithfully. He's a man of character. Over the years of Jesus's public ministry, if he hadn't been faithful, he would have run out, denied Christ, betrayed Christ, or done something. But his character is revealed over time and by the witnesses of the people around him.

He's faithful for a long time and was considered worthy to hold the office.

Matthias had a resume, and his resume contained established integrity. He was known to be faithful.

It contained established relationships. It's like references, right? I've had to do that a couple of times where somebody's like, "I am the single greatest thing in the entire world."

You go, "Bold claim, okay. Do you have a reference?"

They're like, "My mom."

You're like, "Wrong answer. Give me three references."

Then you call them, and they're like, "We all fired him because we didn't want to deal with him anymore," right?

Everyone around Matthias is testifying to the fact that he is qualified to fill this seat and tell the world about Jesus.

His resume also contained established ability. He did what the followers of Jesus did. We don't know this, but it was very likely that he was one of the 72 who went out. He was following Jesus around. He listened to the teaching. He watched Jesus perform miracles, and he showed up day in and day out.

He had the ability. There's character, there's chemistry, and there's competency. He worked well with the team.

This is a valuable thing, for whatever this is worth, for those of you who want to spend a long time somewhere, about an internal hire. Everybody there already knew the guy.

I know this is not a corporate workplace text. I get that. But everybody around him knew him. They boiled it down to two guys and said, "Both of these guys meet these qualifications."

One thing that we can't go without observing is that he was appointed by other people. He didn't get on LinkedIn and go, "Yo, I think me." No. He was appointed by other people, not himself, not his ego, and not his self-dependence.

This is one of the beautiful things about what we do as a church every year when we do ordination. A few years ago, Cal Kilgo got ordained. What does that mean? It means that there were many people in this church

who had seen him serve faithfully and testified to his calling to ministry.

A couple of weeks ago, Aaron Larvik was ordained into gospel ministry. If you know these guys and see them week in and week out, tell them thank you.

One of the reasons they're serving here is that other qualified believers have seen their faithfulness and their love for the Lord, and they've affirmed that in them.

If you see someone, I would just encourage you: Beware of people who appoint themselves. Beware of people who want a position when nobody else says they're good for it, and they're like, "No, I'm great."

Be wary of those people, and listen to the people who come with references and people who speak on their behalf.

Matthias did three things really, really well. He followed Jesus. That's the right source. He was faithful to the cause. That's the correct direction. And he did it all for the right reasons. He had the correct motives.

The correct source, the correct direction, and the correct motives.

Matthias was qualified for the job opening, and he was ready to live for Jesus and tell people about Him.

For you, my question would be: Does that describe you, too? If something opens up, I don't know if it's at a church, but I know your calling as a follower of Jesus is the same for all of us. We have to be ready to live for Jesus and tell people about Him.

I was talking to Cal about this earlier today. When we get a job, most of the time we expect it to come with insurance, right? "Does this come with benefits?"

When we get a job, most of the time we ask for it to come with insurance. When we follow Christ, we expect it to come with assurance.

But we're called to follow a God we've never seen before. We're called to tell about a God on whom we've never personally laid eyes. It doesn't mean that it's easy, but if you've known Him and walked with Him, you know that it's worth it regardless of the cost.

Even if we've never seen Him with our own eyes, we've known the work He's done. We know our testimony: We were dead, and now we're alive. We were blind, and now we see because of the work of Jesus.

That's the assurance that the God who saved you is saving you today, and He's going to save you right into eternity, where your faith is made sight.

The Long Haul

There's a point that I want to wrap up with because, when we finish verse 26 and go to chapter 2, it's a big transition. You're seeing the end of an era: the casting of lots, the coming of the Holy Spirit, and the turning of a page.

What do I mean?

The apostles, the people of the early church, put out all these qualifications for someone they're looking for. But then what does it boil down to? They go, "God, You have to choose this."

This is right before, moments before, the coming of the Holy Spirit at Pentecost. So what do they do? They do the best they can.

David Guzik, a commentator and author, says, "No one can fault all the things that they did before they cast lots. We must believe that all these things put them into the place where God would truly guide their decision. We would not make many wrong decisions in our lives if we did the things the disciples did before making big decisions."

Then he lists all the things. The disciples obeyed. They were in unity and fellowship. They were in prayer. They were in the Scripture. They wanted to do God's will. They used sanctified common sense.

Can I get an amen on that?

The disciples did what Jesus did. The disciples did what they could do to rely on God, and the lot falls on Matthias.

Then, in the very next passage that we go over next week, what happens? The Holy Spirit falls. He comes, and all these people who have been following the Lord, seeking Him out, and praying for Him are now guided in a new and fresh way by the Holy Spirit.

That Holy Spirit guides, leads, and sustains them for the rest of their lives, for the long haul.

The older I get in life, in my walk with the Lord, and in the church, the more I see the value of the long haul.

This is a question that maybe you haven't been asked yet in a job interview: "Where do you see yourself in 30 years?" Or whatever the number is.

I can tell you this: I did not see myself at Colorado Canyon for 30 years, cleaning up puke in the ball pit.

But where do you see yourself in 30 years? If your call is to be faithful as a witness to the good news of Jesus Christ, what does that look like for you in 30 years?

Matthias was faithful. Nothing else is written about him other than what we've gone over tonight. But Christian tradition says that he was martyred. He was killed for his faith.

What does that mean? Matthias has about two sentences written about him, but what we know is that he lived for Christ, he died for Christ, and he was qualified from start to finish.

That's what I want to look up and see in 30 years for this room: There are a bunch of people who weren't concerned about a following, who weren't concerned about anything else other than being faithful to the calling on their lives to be witnesses of what Jesus has done in our lives.

I don't know what that looks like for you specifically. It might be that you're the best, most faithful life group

leader we've ever seen. You get a 50-year run leading the same life group every week. That would be crazy, but it would be crazy awesome.

We live in a world where we want a platform, right? We see these people on a platform, but what about the people who were just faithful and forgotten?

This is Matthias.

The people who have made the greatest impact in my life have names that you would never recognize. This is who we should aspire to be.

We should aspire to be a people, individually and collectively, who are faithful to the calling set before them, faithful to their Savior, qualified for the job at hand, and consistent in our pursuit of Jesus.

The band's going to come back up, and we're going to sing. I hope that you sing like you mean it because you're singing as a testimony, as a witness, just like Matthias, to the goodness of God.

In your life, at 18 or 23 or 32 or 107, you're singing the praises of God and His faithfulness, and that's what you're known for.

When you hang it up one day, go to glory, and your faith is made sight, may you hear, "Well done, good and faithful servant." May everything everybody remembers here be that you pointed every one of us to Jesus. Every one of us to Jesus.

Here's your application if you're still taking notes. It rhymes, so maybe you'll remember it if you don't write it down:

Be faithful for all of your days, in all of your ways, living so that God alone gets all of the praise.

Can you do that?

If you take a mirror and look at yourself dead in the eye, is this true of you? In every way, for all of your days, do you live so that God alone gets the praise?

You're not looking to be memorable for the things you've done, but you point people to Jesus.

The job description for followers of Jesus is clear, and my question for you as we close is this: Will you just say yes to it?

God has called us to be witnesses like Matthias, witnesses like the early church, a people united by a culture of prayer. Regardless of the context we stepped into, we are faithful because we are the right fit, not because of us, but because we are living with the Holy Spirit in us, guiding us, with everything pointing us to point to Christ and His goodness.

Here's your invitation, three words: Be a witness.

That's it. Be a witness. That's the job.

Will you say yes to it?