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Well, welcome back. This is our Sunday morning Bible study time. We're studying the book of Acts along with the book of Ephesians on Thursday night.

We're into the second chapter of the book of Acts and we're going to be here a while because we need to make sure we really understand the starting of the church. And that happens in chapter two. So we're going to look at chapter two.

We've looked at it one way last time. We're going to look at it a different way this time. And we're going to look at it different ways over the next four weeks and then we'll get out of chapter two and go into chapter three.

So today we're going to look at chapter two from the perspective of Peter's sermon. All right. So let's build some history here.

And Luke acts as a continuation of the book of Luke. And Luke ended when Christ was ascending to heaven and told the disciples to go back to Jerusalem and wait to the Holy Spirit, which would give them power to go fulfill what Christ had commanded them to do about going and teaching and preaching throughout the nations. So we find in chapter one that Judas had betrayed Christ and they needed to have 12 because that was a condition of the apostleship in the first place.

So the 11 disciples in chapter one went through a process of lots, which was the way to select things back then, and they selected Matthias and basically he became the 12th member of the apostle team. At that point in time, the apostle team was ready to move to the next position, which then was the Holy Spirit coming. So what we find in chapter two is we find something called the Day of Pentecost, which is when the Holy Spirit came.

Now, you recall from our previous look at this, that Christ had already breathed the Holy Spirit on the 12th, on the 11th, not the 12th, on the 11th before. They did not know that. So what is happening in chapter two is the Holy Spirit is coming to the rest of the Jewish believers that were in the house awaiting this activity.

So you have Matthias and 120 other people minimum in this that basically received the Holy Spirit at the Day of Pentecost. We also know from looking at the Scripture that the Holy Spirit came as a rush of wind, a sound as a rush of wind, much like the sound of a hurricane, and drew a lot of people to this house. But the activity of that noise only was confined to those members that were in the house, not any members outside of the house.

So the apostles, when they received this, they immediately were filled with the Spirit, and they went outside, and they began to preach the gospel to everyone that had came to the house. And these people were from all types of nations, but they were all Jews, but they were born into the Gentile nations, and they spoke Gentile language. And therefore, what the Holy Spirit provided to the apostles was the ability to speak in the native language of those Jewish individuals from other nations, so that they could hear the gospel in their native tongue.

Now, we learned that the languages were specific. They weren't generic. Matter of fact, the Scriptures identify what the languages were.

And we understand that basically the Holy Spirit tongues over the people's heads and the ability to speak in native languages were based upon the Holy Spirit's presence inside of those men. And we also have learned that those activities were because of signs and wonders. Why? Because the Jewish people had to have a sign and wonder to understand something had changed.

Okay, they were the nation of Christ. They had rejected Christ, but Christ had given them sacrificial processes for staying underneath His protection, the animal sacrifice system. And so, therefore, something had to change, because they had lived this way for almost 4,000 years.

So, something had to change in their system, in their culture, for them to understand what the apostles were preaching to them. They could visibly see it. Well, we understand from Scripture that Peter, teaching Carneas, the Spirit came upon Carneas prior to Peter finishing his teaching.

And we also know that Paul, in his minister to the Gentiles, also had this same Pentecostal experience. Because the Jews that were around those Gentiles that received Christ and the Holy Spirit had to visually see that the Gentiles were receiving the same blessings as the Jews. Why? Because we have learned that basically the Jews and the Gentiles were one church.

And they were warring against each other. So, God made this process of receiving the Holy Spirit visible so that they would cut out the noise of complaining that the Gentiles couldn't receive the Holy Spirit. And the Gentiles saying, you know, the Jews can't receive.

This was a warring faction. We've talked about this. So, now we get to the point of Peter's sermon that he went out and focused on the Jewish community right after Pentecost.

Popperoy, what you got? Are you using the word Jewish to represent the entire house of Israel? I'm talking about Jews. Just the tribe of Judah? No, Jews. Jews.

They were all tribes. They were all Jews. Okay.

So, that's all 12 tribes. Right. Okay.

Thank you. Yeah. Okay.

So, we're now getting to the point where Peter's walking out of the house into the public arena and does the very first sermon to the Jewish community. Okay. That's what we're going to go into detail today on.

So, we come back to Acts chapter 2 in this continuing study to the sermon preached by Peter on the day of Pentecost. Now, we've been seeing much about this all the way through the book of Acts as God has set the stage for the preaching of the sermon. Although the sermon doesn't start until chapter 2, verse 14, everything leading up to that is really just preliminary to this preaching of the powerful sermon that Peter gives.

Now, remember, Peter was very timid. Matter of fact, he was always hoof and mouth. And he comes out and the people seeing a very different perspective of this guy.

All right. He's now coming out with boldness. He's coming out with authority.

He's coming out with Old Testament scripture. He's coming out with all kinds of things that these people understood. So, they're seeing a different Peter on this occasion.

So, the occasion of Pentecost has really no parallel in history. The sermon has no parallel prior to it. It is a very unusual occasion.

The Spirit of God has descended. The Spirit of God has melted together by baptism all the believers into one body, the body of Christ. Now, this is not water baptism.

This is spiritual baptism. Okay. This is moving dispensations from the Jewish.

Remember, Jews had to be baptized. Water baptism. This is moving from that, transitioning through that process to Paul's gospel teaching, which is the dispensation of where we're at today, the age of the church, which water baptism is not required for salvation.

Spiritual baptism is automatic. When you get saved, water baptism is just an outward focus of your profession of faith, if you so choose to want to do that. Okay.

It's not a requirement of salvation. It is something that you can use after salvation and spiritual baptism to outwardly show to your community that something has changed about you, much like what happened at Pentecost. Remember, the fires above the head was for people, nonbelievers, to understand what was going on.

There was a sign. This is a sign. Okay.

If you want to have the water baptism, then you need to do it correctly according to Scripture. And it's an outward sign, not required for your salvation. All right.

So did the Spirit of God fill each of those believers and sent them out with a new kind of boldness in speaking languages that they did not know and speaking to the people the wonderful works of God? And all of that was simply a buildup to this fantastic sermon that climaxes the day of Pentecost. Can you imagine that basically you're sitting there in the morning in a room? Gosh, I hope they wore deodorant or had perfume. I can't imagine what it smelled like.

I only imagine a locker room. It's terrible. Okay.

So anyway, they're sitting there. And throughout the day, they're eating and they're doing their stuff about praying and testifying to each one and so forth. And then all of a sudden, there's this wind that comes in there, hurricane wind, and they have no idea what it is because they didn't know how it was going to come.

So can you imagine sitting in Florida, guys, and you're sitting on your veranda, and all of a sudden, you hear this hurricane sound coming at you? I would have bet the first thing you do is you jump up, you look around for it. When you can't see it, you go somewhere because you know what's coming. All right.

I can imagine what these guys felt like at the time that that happened because it was all of a sudden, okay, startling sudden that this sound of the wind came up. And basically, they must have felt the change individually because when the Holy Spirit comes inside of you, you get convicted. All of the stuff that's gone, you immediately get convicted upon salvation.

Why? Because that's the reason why salvation happens. And so you can see, you can just try to visually see this. And then you see this little fiery thing that comes above somebody's head.

And you say, what's going on? So all of this stuff was new to these people. And I'm quite sure that in Scripture say they were somewhat of afraid. But in that process, what they were afraid of is what God was doing.

They feared the Lord, which is exactly where fear should be. So that's the type of thing. So at the end of this, and it says at the end of day.

So it must be later afternoon or early evening when they had calmed down to the point of actually taking hold of, you know, back their emotions and all this stuff. Peter gets up and walks out of the house to the people outside because people outside didn't know what's going on either. All they heard was noise.

So everything leading up to that the Lord had done up to this time was to set the stage so Peter could stand up and preach the gospel of Jesus Christ. That was the whole thing that was set up. Now, just to review a moment, you'll remember that in Chapter 1, Jesus gave the disciples all the equipment they needed to fulfill the commission that he gave them, which was to go into the world and preach the gospel.

They had all the equipment to do that. They were only missing one thing, which was the power. The convincing power, the protection, the ability to persuade.

Remember, we looked at last week, compared to what was going on like our speech class in college. God was preparing them this way, saying, okay, you got to do this. You got to do this.

So he was giving them a speech class, as we learned last week. So they had all the equipment, but they didn't have the power of the Holy Spirit. And he said to them, this is Christ saying to them, not many days hence you will receive the power of the Holy Spirit.

In Chapter 2, it came. Beginning in Chapter 2, the Spirit of God descended. They were blended into the body.

They were filled with the power of the Holy Spirit, and they began to do the job. And then God, in a marvelous miracle, allowed the Spirit of God to be made obvious to some extent by the sound of a mighty rushing wind, and the crowd began together. Then the disciples began to speak in languages, and because of that, the people were confused, and they couldn't understand how a lot of ignorant Galileans could possibly be such linguists.

Remember, Galileans were basically, oh guys, don't take this wrong, you're Mississippi back hills, you're Tennessee back hills, you're Kentucky back hills type people. They didn't have an education. They were pretty ignorant of everything other than the ways of how to survive.

So you have these types of people that come out, and understanding Peter's background, these people knew that he was always hoof and mouth, that basically, how could these guys now be such powerful people in speaking languages that they never spoke before? And then to hear them speak the wonderful works of God even confused them more, because they had believed that these were the Jews, that these men were of the devil. They had concluded much earlier that what Jesus did, he did by the power of whom? Satan. We find that in Matthew chapter 12.

So the Jews believed that these 12 men had been demonically possessed. That's what they thought. And they believed that this was a whole satanic movement, excuse me, against the true God.

And now all of a sudden, they were speaking the wonderful works of Jehovah's Guide, which made it a little bit hard for them to understand. There were two supernatural sources for miracles, Satan and God. They knew Satan's miracles.

They worshipped idols. They knew what he could do. And you can be sure that Satan wouldn't be going around glorifying God.

So you had this good and evil back then. Think about it, guys. We're writing our 21st century book in Acts, and we see the same thing today.

There's no difference. Therefore, they recognized that they were speaking concerning God, and yet they believed in their hearts them to be blasphemers because they had assigned themselves to Jesus Christ. They thought Christ was from Lucifer, who was the greatest blasphemer because he claimed to be the Messiah.

So they thought that Christ, not the Messiah, but a child of Lucifer. And so they were very confused. So that's the stage of which we come into this powerful, powerful sermon.

And at the same time, they were confused. They were gathered together. So it made it even worse.

Okay. Think about it. You come up to a situation.

You have fire trucks and ambulances and helicopters overhead and all this other stuff into a point. And you get out and start gathering with people in the street. What do you talk about? You talk about what you think is going on, what you think is going on without any perspective of any fact.

Okay. That's exactly what these people were doing. They were jaw-dropping.

Okay. They were gossiping. They were wanderers of their mind.

They were thinking all kinds of stuff historically. It was a key time because it was the Feast of Harvest, 50 days after Pentecost. Hence, it's called Pentecost.

And so they were gathered together in a perfect fullness of time filled with the picture of this harvest. Now, they are drawn in their minds and in their bodies into one confused conglomerate. And they are ready to hear the gospel of Jesus Christ.

That's what Jesus prepared them for. And remember, blessings come by preparing two things. One is you and one is the blessing.

So Christ had prepared the blessing. Now he's preparing the people to receive the blessing. And so they're one confused conglomerate.

And they are ready to hear the gospel of Jesus Christ. The strategy is fantastic. Think about this.

This is God's plan. This is how he instructed it to be. It is a key time because Jerusalem has been invaded by all the Jews from everywhere.

And every one of them is going to get infected with the gospel. Now, they may not all catch the disease of salvation. Okay? If you can call it, that is an analogy.

But they're going to be carriers at least of what's gone on here when they go back to their own country. So it's a critical time to get the message out. And so gathering all of them together, confounding them by the miracles of languages and the preachers of the gospel to them, sets them back to their own homes with a lot going on in their minds and an awful lot to tell everyone.

Okay, you've been just odd. Now, how are you going to explain that? Okay, you're going to go back to your community, still confused by the way. All right? You might have been saved or you might not have been saved.

But you're still going to be confused. What just happened to me? Along the journey back home, you're outside of the revelation of this blessing. And you begin to wonder again, just like we do today.

Okay? You get high in the spirit. And then the next day you get low because you forget everything that went on the previous day. Or you forget what actually happened.

You were so caught up in the moment that you don't realize what was happening. Therefore, you can't put two and two together. I mean, think about it.

That's exactly what was going on back then. And thus they became willing or unwilling carriers of the message of Jesus Christ back to all of their own people. So in response to this sovereign thing, the Holy Spirit came.

And the strategy was fantastic. God had set the stage perfectly. Now, it's interesting to me just to draw a couple of tangent points here.

It's interesting to me that everything up to verse 14 was preparation. Both the blessing and the people. That's what happens to us.

Okay? And immediately when the preparation was done, they did the job. And the preparation was all spiritual. Nothing happens in the physical world if it doesn't happen in the spiritual world first.

There was no structural preparation. So as we were talking about this men's mentorship, discipleship, someone asked, what was my view of church organization? And I began to draw from this particular passage, at least from a basic view, that is the first thing the church is to do is not to get organized. When you organize, okay, you change things.

Okay? So we need to realize that the book of Acts, the basic structure of the church, never even begins to appear until the sixth chapter. For the first part of the book of Acts, up to chapter 6, they're just moving with the Spirit. They're going with the flow.

And then all of a sudden in Acts 6, they realize that it's time to set some structure so that they can really operate like the spirits want. So in other words, the first responsibility is to do the job and worry about getting organized later. Those of us who try to organize everything in your life without even moving the first muscle, you're missing the point.

Part of the blessing in the journey is just to move, and the organization will take place as you move. You can organize yourself out of doing it. So not to create a structure seemingly is in which everything has to function.

In Acts chapter 6, finally the apostles who have had to serve dinner and everything else, it looks ridiculous. Guys, we've got to give ourselves to the most important things in this whole ministry. We'll give ourselves continually to the study of the Word and to prayer, and that's really what the ministry is all about.

You guys, everybody else, wait on tables. Choose out from among you men full of the Holy Spirit to do the job. And they were called what? They were called deacons, elders.

And that's the basic structure of the church. It never, ever gets any more involved than that. Some churches have organization death.

They can't even do anything because they're too organized. They don't allow people to get creative. That's it.

The leaders called, of course, in the early church, the beginning church, the first century church, that apostolic church. They were the apostles and the prophets. Later on, they were called bishops and pastors and teachers or elders, all the same idea.

And that is the leader. That's the pastor, teacher, and under them, the deacons, and that's it. That's all there is in the involvement of an organized church.

It stayed just that flexible because the Spirit of God moves the way he wants to move, and it's always different. We hinder the Spirit. We box in the Spirit.

We control the Spirit. So we found here that the Spirit of God has led us to certain directions in this group that we have together. All of a sudden, the old organization of church that we were fond with in our history are obsolete.

We've learned that the church structure is obsolete, and we keep running into old organizations. We keep doing that in our discussions. We keep doing that in our Q&As and all this stuff about the ties that we have mentally to the old organizational structure.

Well, that has nothing to do with church. In other words, the church is to be organized only as it accommodates the moving of the Spirit of God. As we build this ministry, I think the first structural component that we're going to have is this mentorship-discipleship program, because we've got to have a bit of organization to it, or it's just going to go poof.

So I think that is the first thing in all of these years, in all of the ministry-type programs that we have, that there's really going to have to be some organization. But it has to be flexible enough so that the Spirit can move another direction without throwing everything into chaos. Okay, that is critical to this.

Lakosh said on one occasion, Christians, when they get organized, become very un-Christian, and that's very often true. It's very often true in business. If you've got an assembly line and you've got a process there, that that process is taking you twice as long to do it because you're so bolden to not allow somebody to make a change, and all of a sudden when you make a change, your bottom line increases, the productions go up, and people get vilified because basically you now trust them.

That's the same thing with any organization. That's the same thing with the church. When the structure restricts the work of the Holy Spirit, then the structure isn't right.

And so these people weren't too concerned about the organization. They didn't start a committee immediately after all the preparation. They just got at it and preached.

I worked at Motorola. Oh my gosh. I went in as a controller over $600 million in the business and had a very, very large staff.

I spent 10 hours a day in meetings. Okay, every freaking day, 10 hours a day in meetings. And they scheduled them, okay? And then they said, what do you think about this? And I said, I haven't had time to do anything about analyzation or evaluation or anything like that.

What do you mean, what do I think about it? Get me out of these meetings and I'll have time to tell you. They were over-organized, big time, committee on committee. Oh my gosh, if you wanted to do an engineering improvement, it had to go through four levels of evaluation before it ever got to the point of being submitted to management for doing.

This was like crazy. And then later on, they let the structure catch up and accommodate the work of the Spirit. And so they were completely unconcerned about organization, the old church.

They were a living organism, which is what we're trying to do, okay? And everything about this ministry that we're attached to, this is a living organism. This is something living and breathing in you. Not, you know, confined to a committee structure.

Now, you don't have to sit down and plan your body, guys. Do you even do that? Plan your activities for your hand for the day. Do you do that? Do you plan the activities for your feet that day? Do you do that? To me, that is like being crazy.

You're insane if you try to do all of those things. Your body is one complete unit orchestrated at the center of a controller, being Christ or Satan. And you just go.

You just go. Now, we want to get to a subcommittee to make sure that the thigh goes along, okay? That's what we're saying. Okay, your knee, you're going to say, okay, knees, you got to walk.

Feet, you got to walk. Knees, you got to bend. And thighs, you got to go do this.

This is how businesses and churches work, okay? They got to get to the right subcommittee for somebody to make a decision in that area, okay? Guys, never do that. When you have an organism, you don't need to have an organization. And so the structures are always minimal in the New Testament because they were a living, breathing body of Christ.

That's how we should live. We're really doing it the way God intended them to do it, and the only kind of structure they had was to accommodate the ministry that the Spirit was directing. The most obvious characteristic that we see of them is that they get caught up right at the job.

So many times we excuse ourselves to work on something when we could go right at it and just do it. We overthink things. We got to think things.

Yeah, six sigma can cripple. I taught that, okay? But so, yeah, I mean, the whole thing about this is if you allow the Holy Spirit to control your life, you're free. You're free.

Now, this was a new age of them. We saw that. A new age had begun the day of Pentecost.

The church was being born. A new mindful philosophy was happening. The condition of freedom.

Some people were understanding, at least they were all confused, okay, because things were changing. The age of law had ceased. Remember, Christ ceased the law, death of the cross.

The age of grace had been born. The age of the church had been born, and this was a whole new ballgame. In every dimension, the new age had dawned.

A few days before this, the disciples were huddling in secret in their little upper room, and they were kind of afraid. They were waiting on the Holy Spirit. They were hesitant.

They were powerless. They were humbled by questions and fears and doubts and weren't too sure, really, what was all going on. All of a sudden, the Pentecost came.

The Holy Spirit of God came. The Spirit of God filled them. No more secret knocks.

No more little secret passwords. They were all out on the streets, and they were announcing Jesus Christ all over the place like a mortar barrage. They were unhesitating.

That's what the Holy Spirit does. Think about this. You could be sitting nice, neatly comfortable in your home, and the Holy Spirit comes over you and says, poof.

All of a sudden, you jump up and run out of the house to the neighbor. Why? Because that's what you're supposed to do, and you're saying, I look like a fool over here. No, you don't.

You're just doing what the Holy Spirit wants you to do. The transformation proved the Spirit had come. The transformation proved a new age had been born, and under the energy that was there is because of the birth of a new age, because of the birth of the church, and because of the birth of baptism of the Spirit and the filling of the Holy Spirit of God.

They moved out to preach Jesus Christ with power and boldness, and they began in Peter's sermon. Peter was the first sermon of the Bible. He got the first shot at it, and he announced a blockbuster announcement to the Jews.

Remember, we looked at that at our speech lesson last week. He announced to them, I'm telling you, the Masonic age has arrived. Now, this is a fantastic announcement.

Every Jew since the first one has been waiting for that, so he just gives it to them up front. Here it is, boom, in your face. Hey, guys, it's here, but you're dumb because you just killed the guy who's bringing it to you.

Since the Abrahamic covenant, which God promised to bless all nations through the seed of Abraham, every Jew since then has been waiting for the Masonic times, for the Messiah to come, for the wrap-up on history. For the time when the kingdom would come, when the wrongs would be made right, and the injustices just, and Israel would be recovered, placed in the land, and rule in the land. That's what the Jews were thinking about.

That's what the apostles were thinking about when they asked Christ. When they were terrified that Christ says, I'm going to go away, they said, you're going to come right back, right? You're going to set this kingdom up. You're going to rule.

That's what they were doing. They were of the same Jewish mindset that all of the Jews were, even though they'd walked with him for three and a half years. It would all be well, and the curse would be reversed, and the lion would lie down, and the lamb in the desert would blossom with a rose, and all like a rose.

All of these things would happen, just not happen right then. Every Jew was waiting for that day. All of a sudden, Peter stands up and says, you know what you've all seen? You've seen the beginning of the Masonic times.

Now, this is a blockbuster announcement, and that's how Peter begins his sermon. They thought that the disciples were drunk. Remember that? We talked about that.

That's how spiritually perceptive they were. Peter says they weren't drunk, verse 15, but this is that which was spoken of by the prophet Joel. It shall come to pass in the last days.

So Peter brought up the prophecy of Joel because it was Old Testament, and all the Jews knew the Old Testament. The New Testament hadn't been written yet. So he brought up the fact that Joel prophesied this, and this was the fulfillment of that prophecy.

You've seen the beginning of the last days. We're in the last days. This church age is the last days.

We're not going to have another age out of this. When the switch is turned off that says Christ has got all of those that were chosen before the foundation of the world, this age goes away and the tribulations take place. The last days in Jewish terminology has been going on now for over 2,000 years.

The last days to the Jews meant the time of Messiah. Messiah has come and he'll be back to set up the kingdom. All of that is the last days, the Jewish last days.

So when you read in scriptures about Jewish last days or the day of the Lord or whatever, they're talking about our time period. Most of us probably is going to have this experience of seeing Jesus come back for the rapture. So Peter makes this fantastic announcement that the Spirit has come, as Joel said he would, and you have seen the beginning of the last days.

That's how he begins his sermon. That's his introduction. Now we studied his introduction last week.

We did that. And we saw that his introduction explains Pentecost. We did that as well.

We talked about that. So we're going to study his theme today. Let's talk about the speech class.

You set your introduction, which is what we just summarized and we took in detail last week. Now we're going to talk about the theme, the theme of his sermon, the second part of your speech presentation. And his theme was to exalt Christ.

Like any good preacher, he starts with an introduction, then has a theme, then he makes an appeal at the end, and then he examines the results. That's your speech class. And to begin with, we saw the introduction last time as he explained Pentecost.

He said, and you know what it is, it's the birth of the Masonic Age. Now let's face it. If the Masonic Age has been born at that time, Messiah must be around.

You can't have a Masonic Age start if the person to start it is not there. Now that's the point Peter wants to make. He says in verse 21, and we saw this last week, it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

It's time, folks, to get saved. It's Masonic times, it's the last days. And he shows how that some of the last days will involve the signs that are indicated in verses 18, 19, and 20.

And these are the signs, of course, of the second coming of Christ. But nevertheless, this whole period is the last days. The Church Age is considered the last age.

Joel's prophecy has already been fulfilled. It will be fulfilled at the second coming of Christ, as we studied last week. But he says, you need to get saved.

Now, if he's saying to them, it's Masonic times, it is the last days, you need to get saved, then the implication is obvious. There must be a Messiah around here somewhere. Jesus had to be there.

That's exactly what Peter wants them to think, because he's about to tell them who it is. He's leading them up. He's reeling them in.

Fishing lines out. They've taken the bait. So he informs them in his theme in verses 22 to 36, that the Messiah is none other than Jesus of Nazareth.

Jesus of Nazareth is what the Jews put on the headstone of Jesus while he was on the cross. So what is Peter doing? He's putting it back in their face. He's saying, this guy that you killed, that you named Jesus of Nazareth, is the Messiah.

This is very, very powerful. If we could only reconstruct the whole Jewish attitude and the whole scene here, you would see that this was a dynamic event. Can you imagine the shock and awe when Peter said that to the Jews, the look on their face when he confronted them, point blank, without any hesitation? To announce that the Masonic times had come would be one thing.

But to announce it in view of the miracles that they had just seen and the wonders of those languages made it monumentary. And then for Peter to say, what you saw was the beginning of the end. It's the Masonic times.

Now let me tell you who the Messiah is, by the way. And then when he opened his mouth, he said, it is Jesus of Nazareth. Now, again, can you imagine, can you even begin to imagine the reaction? The same one that 50 days earlier had been crucified as they all screamed for his blood.

Peter says, you killed the Messiah of God. The one you've been waiting for centuries and centuries and centuries came and you killed him. That's Peter's announcement to his thing.

Oh, my gosh. You're talking about boldness. Now, to the Gentile reader of Scripture, it may seem like a small thing that Jesus is the Messiah because we don't understand what Messiah is.

We weren't brought up in that Jewish faith to understand who the Messiah was to them or was supposed to be to them. The Messiah is the ultimate ruler. Messiah is the one of whom it was said, the scepter shall not depart from Judah.

The Messiah is the one promised to David in 2 Samuel chapter 7 when he said, there will come a king who will be an everlasting king who will rule in peace and righteousness over Israel. The Messiah was the great anointed king who would come and set everything right and give Israel its kingdom and reign in Israel and restore everything that had been lost. This is the mindset of the Jewish community.

When this Messiah comes, things are going to change, guys. Rome, you're not going to be in leadership anymore. We're not going to be suppressed.

We're going to be the rulers over you. Ha ha ha ha ha type thing. OK, that's what they thought.

The Messiah was the greatest figure in the Jewish hard mind. And for Peter to announce that Jesus of Nazareth was the Messiah to the Jews was the absolute height of blasphemy. The Jews thought the Messiah was from Satan.

So now Peter comes out and says this. Oh, they were ready to throw stones. They crucified Jesus because he was a blasphemer, they said.

And here's Peter continuing the blasphemy. There was a there was a. I don't know if it's an article or a book. I can't remember.

I tried to remember all day yesterday where this would come from. But there was a Jewish rabbi that lived in Hollywood and had the largest temple there. And and basically the article talks about a minister who wanted to visit him.

To just talk about Jesus Christ. Now, this is a Jewish rabbi. His name was Bowman.

And the minister, just when he had got the appointment with him and walked into the office, they sat down after greetings and what the minister just said, I want to ask you what you think of Jesus Christ. Now, this is today's world. OK, this is why I bring it up.

And the rabbi looked at his fist that the article says or what the book. And he hit the desk as hard as he could. And things just went up and right down again.

And he pointed his finger at the minister and said, don't you ever mention that name in my presence. And then he says, you don't know anything about Judaism. He said, you can't even read the Talmud.

And the minister said, let me see a copy. Minister was going to prove him wrong. He could read the Talmud.

Just give me the Talmud. He wasn't aware that I had had enough or the minister had enough Hebrew to barely get by. So he didn't show he didn't show the minister a copy, but the minister spent time talking to him about everything but Jesus.

He refused to mention the name Jesus Christ. Today, in Jewish faith. So and so for Jesus to be exalted as the Messiah of Israel in that time, think about that.

This was at that we've had maybe another 24,000 years to try to get over this, this place of understanding that the Jewish leaders had at the time of Christ. So to be exalted as a Messiah of Israel right in the front of the face of all these Jews gathered in Jerusalem was absolutely the most powerful, dynamic, open and forceful issue that could ever have been brought to their attention. And I was told this week that Christ and the apostles were not.

What was the word they used? Was. Abrupt. Abrupt.

They weren't abrupt. Look and see what the apostles did right after receiving the Holy Spirit and see this conversation went that that. That the political correctness of understanding everything and speaking to everybody and being.

Full of empathy. Okay, that's a word we can talk about that. That would be wrong.

And I'm saying no, no, no. You're to be bold and powerful and dynamic. And you're supposed to confront evil.

How do you do that in being passive? I just don't understand that. This was a serious situation and Peter shows boldness and courage like he has never shown before. And so Peter stands up.

And he doesn't say. Just said he proves it. He proves that Jesus was the Messiah and the evidence is overwhelming.

And there were many things that Peter, he didn't use all of his thunder in one sermon. You just keep reading through the book of Acts. The first part when Peter's preaching up through chapter 12 and there's just thunder after thunder after thunder.

And he starts some of it up. Doesn't say it all at once. He spreads it out over time.

So you read through this chapter. And you know what? I keep thinking to myself, boy, why didn't he use the Old Testament passage? He could have really just blasted them with things that they knew, but he didn't choose to do that. Peter, if you just use that one and then later on you say, oh, yeah, he did use it over here.

See, but Peter is going to prove that Jesus is a Messiah. That's what his whole intention is. Guys, you screwed up.

Now, let me put it in your face and let me tell you how you did. And he's saying, now I just want to show you. Okay, so there are four things that he uses to prove it.

This is the basis of his sermon that we're going to look at. And we'll cover a couple of them today. And some of them I'm going to spill over to next week.

And then we'll conclude it in the following weeks. But the four things that he uses to prove that Jesus is a Messiah is the life of Jesus itself. The death of Jesus, the resurrection of Jesus, the exaltation.

Life, death, resurrection, and exaltation. He just goes chronological on right through it. In verse 22, the life of Christ.

Verse 23, the death of Christ. Verse 24 down to verse 32, the resurrection. And in verse 33 to 35, the exaltation.

He just nails it. Now, it just says everything about him. His life, his resurrection, his ascension into heaven all proves he's the Messiah.

And the sermon is so absolutely passionate and so overwhelming that when it's done with, they're stunned and they're shocked and they stand there in stupor and say, what shall we do? We have screwed up, guys. Now what do we do? And then Peter tells them, you've got to repent. So if you begin with how Peter presents his life, the first thing that accredits Jesus as the Messiah is in verse 22.

Ye men of Israel, hear these words. And I like that positive approach. Why? Because he's doing his face.

I like the boldness. I don't like the pussyfooting around. Ye men of Israel, hear these words.

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourself also know. They knew he did this. They didn't accept it.

They didn't want to accept it. Did you catch two things here? Number one, God did it. God did it.

Number two, you saw it. You saw it. There's absolutely no condition that you can't believe this.

Number one, you saw it. And you saw that God did it. So you can't reverse that.

You can't reverse what you've already seen. The same time that he accredits Jesus by God, he indicts them because they can't claim ignorance. Ever catch a child in the act of lying to you, and you know that they're lying to you, and you see the smirk on their face and all this other stuff, and you say, Don't lie to me.

I know you're lying to me. No, no, no, no, no. Yeah, you are.

And you go through that process for maybe, I don't know, like some parents go through an hour or so. Okay, every time they see, Don't lie to me. I hear my grandmother say that all the time.

Don't lie to me. Why? And then you tell them that you know that they know. You give them a fact that they can't dispute.

And then all of a sudden, big tears start rolling down this little child's face because they know they're in trouble. That's exactly the Jews here. They were confronted.

They were given the evidence. And they said, Oh, crap. We've made a big mistake.

What do we do? So Peter begins with a confident demand for their attention. Listen to me. I'm going to talk to you about Jesus of Nazareth.

He's the man of Israel. He speaks first to the men of Israel. Christ came in the beginning.

You remember to Israel. Israel was always to be God's vehicle. It wasn't that God didn't want to reach the Gentiles.

It was that God had designed to reach the Gentile through the Jew. But finally, when the Jews rejected Christ, he just completely bypassed them and went directly to the Gentiles and called his church out of the Gentiles and the remnant of believing Jews. And so here he announces again the message to Israel.

In the beginning, Christ came to Israel and the disciples were told specifically to go to the outer part of the earth. But the Bible still indicated that it would begin in Jerusalem. It gives you the roadmap.

So it's going to begin in Jerusalem. It's going to go to Judea, Samaria, outermost parts of the earth. It tells you the plan.

Jesus said, you'll be witnesses to me in Jerusalem. That's where it all starts. And that's grace.

That's just grace. The message of grace is given to the ones who crucified Christ. I'll think about that.

Somebody just killed your dog and you're going to try to, you know, all about it. Next moment, give them forgiveness. Oh, no, that ain't happening.

That's what Christ did. And so the age of grace begins with the greatest illustration of grace in the Bible. Grace to the crucifier.

Grace to the unbelieving. There were times in the Old Testament that were spoken that way. Do you remember that God wrote Ichabod over the Jews? That means the glory hath departed.

It just walked away. But here they have committed the greatest crime that could ever be committed in the execution of their own Messiah, and yet he turns to them in love. That's the age of grace.

In the Old Testament, they would have seen the word Ichabod, and God would have walked away in the age of grace. Grace is extended. Now, notice that Peter uses the name Jesus of Nazareth.

This is, of course, not the theological name of Jesus, but it is his common name. It's the name by which the Jews called him in mockery because they all believed that nothing could come out of Nazareth. Nazareth is one of those backwoods cities.

Nothing good ever came out of there. It was always just not good. So Nazareth was really nothing.

I mean, just a little town. And for the Messiah to come out of Nazareth, they just didn't believe that. In John's Gospel, they said, Messiah? No prophet comes out of Galilee.

Nothing good. John 1 can come out of Nazareth. That was not where Messiah would come, not through that kind of a pattern or route.

This is what the Jews believed. The Messiah can't come out of that low-life stuff. He's got to come out of the elite.

That's what we're taught today. And so their mockery called him Jesus of Nazareth. When he died on the cross, that's the inscription they put over his head, Jesus of Nazareth, King of the Jews.

Why? Because it was so ingracious for anybody from Nazareth to be king of anything. They thought that was a laughing kind of matter. And so Peter picks their own word, Jesus of Nazareth, in a very sarcastic way.

Jesus of Nazareth, the one that you have despised. And he uses that same name for Jesus in chapter 3, verse 6, chapter 4, verse 10, chapter 10, verse 38, in all of his sermons. He never did not put it in front of his face.

Whenever he talks about Jesus, he calls him Jesus of Nazareth. Over the next times that he uses it, he puts the word Messiah in there, though. Jesus Messiah from Nazareth, or you can imagine the reaction.

Can you just continue? This boldness in your face process that Peter was doing was something completely different than they'd ever seen. No way, they said. It's an open rebuke to the Jews because it was their mocking name for him.

And yet it's also a beautiful way for Peter to show the kind of dissension of Jesus Christ, who was God in human flesh and consented all the way down to being a humble man from the humblest of villages, Jesus of Nazareth. And he says this, a man approved a guide. That is just a rich statement.

Jesus Christ didn't have to give testimony to himself. He said in John 5, I have a greater who gives testimony for me, my father. He's saying that my father gives a greater testimony than I. In John 8, my father in heaven.

In John 5, he made the statement that I don't do these things I do of myself. I do them because the father shows them to me. He says my meat is to do what? The will of him that sent me.

He was approved by God. Now, what does it mean to be approved? It's important because we got to know that we're approved. We're no different.

This is a fantastic word. It has many shades of meaning. So let's give you a couple and pull this thing together.

First of all, the word is used in 1 Corinthians 4, 9 for exhibiting, for putting something on display. Or so we could translate it that way. Jesus of Nazareth, a man put on display by God, his father.

It also means to bring evidence to prove your point. It's used that way in Acts 25, 7. The idea of proof. We could read it this way.

Jesus of Nazareth, a man proven by God, put on display by him. Thirdly, it's used in 2 Thessalonians 2 and 4. Proclaiming someone to a high office. So just in that little word, approved, you have the whole thing.

You have God in human flesh on display. God in human flesh proven to be who he claims to be and proclaimed to be the Messiah. Everything in that word is true of Jesus.

God exhibited him. God proved by infallible evidence that he was who he claimed to be. And then God declared that he had the right to the highest office.

God even said, thou art my beloved son. You say, well, by what did God approve of him? By what did God proclaim and prove and exhibit Jesus Christ to be whom he claimed to be? Well, let's look at it. By miracles and wonders and signs.

In the life of Jesus Christ, there is overwhelming miraculous evidence that he is who he claimed to be. He did miracles. His first miracle was turning water to wine, which he never used around that because it wasn't his time yet.

It actually happened along the route of being water carrying from the well or the stream that they got it back to the wedding. It turned to the most precious wine as they carried it. He was not even around.

He created things. He said to a man 38 years ill, would you like to be well? And the man said, yes. And so he recreated his insides.

He started with his soul and he worked outward. He took the blind people and recreated eyes that did not function. He gave hearing where there was no capacity to hear.

That's creating miracles. He saw people who had no ability to speak and he gave them a voice. He did all of this in front of the Jews.

One day by the Sea of Galilee with 20,000 people sitting at his feet, he made fish, right? And bread and fed what? 25,000 people. And had 12 baskets left over. And you guys remember the story of Lazarus? They wanted to make a point.

So he stayed an extra day. And then he came back and raised him from the dead without any decay smell. Think about that.

Fourth day. Nicodemus, think about that. Jesus came by night and he said, hey, he said, we know, we know, we know.

We don't think so, we know. And he was no believer, Nicodemus. We know that nobody could do what you do except what? Except they be from God.

You do things that people can't do. And he was right. He was approved by God.

You say, well, that's the thing that I can't buy. Miracles. Oh, matter of fact, I heard something on the radio this week that basically there's no more miracles.

And you always get that rationalistic argument. Well, I can't back miracles. I mean, that's the thing that's wrong with religion is miracles.

Listen to me. Miracles are no big thing. You know, the German rationalists went through the Bible on one occasion in about the 18th century.

And they just ripped all of the miracles out. Look at your translations. They wanted to get it back to the rational.

No miracles. No, that is ridiculous in their mind. No miracles assumes no God, right? That is exactly what they're doing to us.

And if there's no God, then what is that got us here? You say it's nothing. Nothing got us here? Come on, guys. You say, well, I believe in evolution.

Oh, yeah, right. What did that come from? You know the premise that evolution is built on? Do you know? They teach it in colleges today. Nobody times nothing equals everything.

That's evolution, guys. That's what you're allowing your children to learn. Now, you say, well, I believe there's something up there, but it's not the God of the Bible.

Well, what is it then? Paul says it's the Holy Other. The Holy Other of what? Or he says it's the ground of being. Oh, I like this one too.

And it's the mother of all nature. Well, I believe there's something up there, right? Whatever it is out there, listen to this. Miracles are no big thing.

There's got to be something that made this stuff. Einstein said, if a man doesn't believe in a cosmic power, he's a fool. But Einstein followed it by saying, but it's such a power that no man could ever know and dare he was wrong.

Your ego won't allow you to admit exactly the truth. Now, let's say there's a power out there. And let's say there's a God out there.

Then a miracle is no big thing. A miracle is simply God sticking his finger in the natural and making ways, really. That's all it is.

And if he's supernatural by definition, and we're natural, right? Well, that's the way it is. It's really no big deal. A miracle then proves the existence of God.

And so when I pick up my Bible and I read about miracles that are verifiable, then I say, God is. And this book is true. Don't give me a Bible with no miracles.

That's not being rational. That's not being idiotic because that's assuming there's nothing times nobody equals everything. And that's the stupidest equation that ever was.

There has to be somebody and there has to be miracles because that somebody can touch this little world and make ways whenever he wants. And when Jesus started making ways, he started telling us who he was. He was approved by God by miracles.

Look at the signs today. And you'll notice there are three words here. Miracles being one of them.

Wonders and signs being the other two. Now, these three words, though they can't be distinctively cut apart in all ways, give us shades of variations that I think are important for us to understand. First of all, the first word miracle.

Has to do with their nature. The power, mighty deeds, supernatural deeds, deeds that just aren't normal. That's their nature.

Miracles were manifestations of the mighty power of the supernatural God. That's the word miracle. That's what it means.

It means mighty deeds, mighty powers, mightier than any human could ever do. Supernatural. Then you'll notice the word wonders.

Wonders is an interesting word as well. It speaks of what is generated by the miracle. It speaks of the wonder of the marveling that goes on in the mind of the individual who sees it.

Think about this. You go to an illusionist show. And what they're doing is doing things superficially that capture your mind as a miracle.

And your mind then says, oh, wow, what did he do? Same thing here. When Christ did miracles, basically it was the wonders of the mind that generated the true outcome of what was going on. Same thing in this world today.

Illusion is the same thing. It's just the law of duality. It's the opposite of Christ's miracle.

And if you listen to the illusionists out there today, none of them are Christ-like. It speaks of wonders of the marveling that goes on in the mind and the individual who sees it. Wonder, something that is hard to explain, startling, grabbing the attention by the marvelous character of it.

So the nature of it is one thing. And the appearance of it is the wonder, what appears to be the mind of the beholder. And the third word is signs.

Simeon. Has to do with its intention. Okay, this gets back to prayer.

Okay? Prayer answering is a miracle. Think about that. You're asking God to send something from heaven to earth to change the outcome of what is going on at earth.

And to do that, you think it's like, here it is. No, it's a miracle. It's a miracle based upon your mind's intention.

It's your worship. There are mighty deeds that people might wonder that they might become signs. Now, what's a sign? A sign is something to point you to something else.

And a sign always says, go over here, or this is this, or it identifies something else that you want to know. There's no such thing as a sign in itself. There's no such thing as a sign you should just crawl up on and enjoy.

A sign always refers to something else. And if it says this is the store, you don't go into the sign, you go into the store. In other words, you don't get on a sign and say, oh, this is a wonderful product.

Signs always point to something else. And all of Jesus' signs always pointed to something else. They were mighty deeds to catch the wonder of the people to sign them over to some spiritual reality.

They were always used to point to the spiritual truth. That's what a simian sign is. And so Jesus put it all together.

He did a mighty deed creating the wonder in your minds as a sign pointing them to the spiritual truth. That's what a sign was for. All of the miracles that Jesus did had their features.

If you go back and look at all of Christ's miracles and lay them out, you're going to see all of the features set leading up to the blessing. They were all mighty manifestations of the power of God to get the attention of the people, unbelievers, to point them to spiritual truth, salvation. You remember, for example, in John chapter 6, how Jesus had fed the 5,000? It was actually 25,000.

We recall that. We talked about that when we looked at the synoptic gospels and breaking those down and saying there's nothing synoptic about the gospels. They all have independent views of what happened at certain times.

So what is really called the 5,000 but is likely 20,000 people? And when he got all done, he didn't say, well, you're dismissed. And how did you like it? Did you like that? What I did? No, he didn't ask them that. He says, now sit down and listen to this.

I am the bread that fed you. What? I am the bread that fed you your life based upon the nourishment of what you just ate. You would not have that had it not been for me.

You see, he begins to teach. He uses that to teach. He goes to the resurrection of Lazarus.

And what does he say? Just raised him and what? I am the what? Resurrection and the life. He tells his sister, hey, if you want him resurrected, you got to believe on me. Because that's the only way he's going to get out of that tomb.

And he's not going to smell because you tell me, you try to give me a mortuary, you know, education on time, life, or death. You know, I make all things and I resurrect things. And when I bring them back to life, they're living.

That's what he's telling. Always a sign pointing to the spiritual truth. Sometimes the sign came after he taught the truth as a great illustration.

Sometimes it came before, but always connected to the spiritual truth. You will not see Christ teach anything without a sign. So here comes Jesus and being approved by God and all of these things that he did.

His life is a living testimony that he was who he claimed to be. And then just impact hits. Look at verse 22.

It says God did it among you. God did it by him in the midst of you. And then he adds, as if that wasn't enough, as you yourself also know.

He indicts them. Just plain and simple. In your face, you murdered.

You cannot claim ignorance, guys. You guys know those were miracles that he did. You watched it.

You saw them. Some of you even experienced them. You can never plead you didn't know.

Rejection of Jesus Christ on the part of Israel was not a question of information. It was not a question of revelation. It was a question of hatred and the love of sin.

The Holy Spirit convicts these people then through Peter of sin and rejecting the evidence of Christ's miraculous life. They couldn't plead ignorance. There was no excuse, whatever.

They sinned against the light. They sinned against the conclusive evidence. And that was what was fatal for the nation of Israel.

Now, you got to love the fact that it says he was approved by God and the miracles of God did. Always, Jesus gives the credit to the Father. Always.

He doesn't take credit for himself. He always gives it back to the Father. And clear through the whole message by Peter down to verse 36, he keeps saying God did it.

God did it. God did it. He didn't say Christ did it.

He said God did it. In this case, God is translated into the Lord God being the superior God, the sovereign God, God himself, the Father. God raised him from the dead.

He said it three times. God exalted him. The right hand.

God set him down. God said, stay there until I make your enemies your footstool. God's running the whole program.

And he's trying to tie into the Jewish mind that this Christ is not some stranger, but he is God's approved Messiah. And God's doing it all. And you don't know God, so you don't see it.

In fact, Jesus even said to them in John 845, he said, The reason you don't understand me is I speak the truth. What does it say about about putting a veil or blocking out the truth from those who won't accept him? I'm going to give you over to your own reprobate mind. I'm going to I'm not going to allow you to discern the truth until till the day of the Lord.

So you got to think that he is saying, OK, guys, I'm telling you and I blinded you. I'm telling you and I blinded you. I'm telling you and I blinded you.

Why? Because it was your problem. Oh, by the way, that happens today. That's exactly the same process today.

The reason you don't understand me is I speak the truth. And he said, The reason you don't know what's going on is because I speak from God and your father is the devil. Jesus never claimed that he did what he what he did was his own.

He always claimed that it was from God. And it said he did it in the midst of you and you knew it. They knew he was doing miracles and they knew that Nicodemus knew that everybody else knew that.

And they knew he was the Messiah. They knew it. All right, guys, I'm going to stop here and I want to pick this up next time.

So I'm opening up the. Sermon that Peter was laying out was a condensed version of poetic justice to the Jews of Christ's life in that process, because that was the message that the Holy Spirit told them to preach. They were saved.

And in the process of establishing the church, we have learned that basically we need to have one single message. And that message is Christ. All these churches that are teaching.

Other things, entertainment. And and the philosophies that are completely outside of scripture or false religion. It's of the devil.

Prosperity gospel. Yeah, same. So when we come to Ephesians and we come to the knowledge of who Christ is, we need to make sure that what we're understanding in the life of Christ is.

What went on in the life of Christ, because if we don't, we're going to miss the full meaning of who Christ is. And we're not then going to be able to understand or apply the scripturally scriptures adequately in our sanctification. So with that, anybody have any points of things that we need to speak about or comments or stuff? You know, Jim, as we go through this, it's almost like we have to look at two main words, the words illusion and delusion and what they cause us to do and be.

Because God says he will give us a delusion. Yep. You will close your mind off so you can understand.

Thank you, Suzanne. Well, that that brings up exactly what I was thinking, too. I've had just it's in my face, the experiences with people in town and their thoughts through some of the things they write.

And it's about the exact opposite of what what we believe. You know, they call Trump the commie and all these other names, you know, and everything. And they they say he did nothing for the military and blah, blah, blah.

I mean, it's the exact opposite. And I was starting to wonder, are we in that bifurcated world already? I mean, is it so black and white that that's the other, you know, timeline or something? But what you're saying about, you know, what you just said about about blinding them or, you know, whatever they if they're not a believer, they can't hear or whatever. I mean, maybe that's what that is.

But I mean, it's so it's huge. It just shocks me every time I I get close to it. So I don't know what's really going on there exactly.

But maybe what you were just talking today about my touch on that. Well, I mean, the illusion of Satan is real. I mean, you guys just got to make, you know, make sure.

I mean, again, we've talked about that this world that we have been taught to live in, we we have not been taught that there is fallen angels walking the world, that Lucifer is walking the world, that demons are everywhere, that evil spirits are. We don't do that. We just think, oh, that all happened in the past.

And we're trying to review something in history that we can sort of have a historical reference to. No, guys, this is your life. This is your life.

So, you know, and people are going to deceive. He says that people are going to talk about false Christ. They're going to talk about false religion.

They're going to talk about narratives and culture that are not right. They're going to flat out lie to you in your face. And the thing about it is people believe it.

That's what I mean. That's the mind blowing part. People believe it.

Yeah. CJ. Yes.

I have an urgent prayer request from Robin Duncan, who's one of our members. They just got evacuated from the Southern California fire line. And she's just asking for prayer for I think there's about thirty five thousand homes around where she lives that are have been evacuated right now.

This happened last night about 1 a.m. But she just touched base with me and asked if everyone could just please pray for everybody involved in that situation and that the fires can be put out soon. So just passing that along. She said thank everybody and that she loves everybody.

Thank you, Jim. Properly. OK, Jim.

In the beginning of our lesson today, we talked about there was only eleven apostles and then they they chose another one which made twelve. And all throughout Scripture, the only other apostle that was ever chosen was Paul. Is that correct? No, Matthias came about.

So Matthias was the twelfth. He replaced Judas. Right.

OK. And that concluded the Jewish twelve. OK.

Remember, we're dealing with differences in dispensation. So the Jewish focus were twelve apostles. And they had to have twelve to launch that program.

And so that's why because we're in a different dispensation, that's why we don't have twelve apostles today. The reason why we have one. OK.

And that one is Christ. That's one is Paul. That one is Paul.

Yeah. OK. What about John, who decided he wasn't going to die and was going to live on Christ? He was twelve.

He was part of the Jewish twelve. He's part of the Jewish twelve. And they abandoned the organization of the church from apostles, prophets, pastors, teachers, evangelists and so forth into our day where we are the church and we belong to no organization.

That's belong to the organization called Jesus Christ. Well, yes, I understand. We're a body.

We're a body. So we're an organism. We're not an organization.

We're an organism. We're not an organization structured with any structure. We're an organism, living, breathing organism of Christ himself, because we are to become Christ.

We read the scripture. We're put on Christ. That's the whole reason for Ephesians 6, 12.

Put on the armor of Christ. Why? Because if we put on the armor of Christ, we become like Christ. That's the reason for the purpose of that.

OK, so one more. In the New Testament, there are no ordinances that need to be performed in order for us to go to heaven. If we want to, we can be baptized.

But the way to get there is to accept Jesus Christ and become sanctified. OK, Pop Roy, you're getting you're getting it. You're getting it.

OK, I'm proud of you're proud of your mindset right now. What you're absolutely saying is true. OK, but ordinances, we need to make sure that we understand there are no ordinances other than the laws of Christ that we need to be obedient to.

That's ordinances. OK, OK, but there's no rituals. There's no rituals that we have to perform to get to heaven.

So those ordinances are internal. That's between us and Christ. That's in your written in your heart.

It's the moral laws of God. OK, but no outward ordinances are required. No, no.

And so as we become one with Christ, then in essence, we become sanctified. Sanctification is the process to allow Christ to gain more and more control over your life. You can go to heaven by believing in his gospel, but you can't live life eternal on this earth without being sanctified.

So when you say life eternal on this earth, are you talking about our life right now? Before we die? Yes. Yes. OK.

Yes. So life eternal afterwards, we believe in eternal life, life eternal after we die in the resurrection. Are we going to be sent back to this earth to live or are we going to live in heaven? No, no, no.

Let's let's follow what Revelation tells us that are going to happen. Christ is going to come. He's not coming to earth.

He's only coming to the air. He's not going to set foot on earth. He's coming to the air.

He's going to rapture the church. When he raptures the church, we're going to heaven. We're going to live with Christ in heaven for a period of seven years.

Then he's going to return to earth. Battle of Armageddon and setting up his kingdom. And Scripture says that we are going to come with him in people with white linen on horses with him.

That's what Revelation says. And then when he sets up his kingdom, we're going to reign. We are going to reign.

We're not going to live. We're going to reign with him for that thousand years. And as part of what we're going to study is Christ gives us assignments during this period of time.

There's a difference between seven years in Revelation and the seven years plus seventy five days in Daniel. Okay. So that reign means we're going to be working.

We're going to be. We're going to be responsible. We're going to be responsible for territories.

We're going to be responsible for whatever he gives us to do. But it says we're going to reign with him. We're not just we're not going to live.

We're going to reign with him. So he's going to give us certain powers as activities for us to do during that thousand years. So and if we don't become sanctified during this life, how does that affect us when we die and we get to heaven? Oh, you're going to go to heaven.

You're going to get that. But you're going to be cast to the side because you have no blessings. You're not going to like it.

You got your ticket, but you have no popcorn. And we smell the popcorn. Well, you might smell it and you wish you had it, but you're not going to have it.

Okay. Thank you, Jim. You're welcome.

Jennifer. Okay. The Mary.

Okay. Since the Jews saw the miracles. I don't quite understand.

Where did God make them blind so that what was it when they crucified him on the cross when they rejected him coming into Jerusalem when he rode the donkey into Jerusalem? Yeah. Okay. From that point forward.

They had delusional mind. Okay. All right.

I knew that. I forgot it. Okay.

Thank you. Guys. Anything else? Sure.

All right. Let's pray and get out here. Father, thank you again for a morning of worship and the time that we can actually come together and open our hearts, not only to you, but one another.

So that we may be accountable to one another about our walk with you. Father, thank you for so many blessings. We learned so many truths of your scripture today about your life, your complete life from birth to crucifixion, the time period, the miracle signs and wonders you did, the crucifixion.

We're going to get into the resurrection, the glorification more, but Father, it is all coming together now in our hearts so that we can have a complete understanding of who you are as we prepare to complete our study, not only in Acts, but Ephesians, and then get back into Revelations. We need to make sure that we absolutely understand exactly who you are in our lives so that basically we can be assured that there's a place in heaven for us. Now, Father, there's conditions going on all in the world today.

We understand that you're in control of all of them. We give you praise for controlling all of them. We understand that as an outcome of all of these conditions, there's going to be blessings.

Father, we just seek that your blessing be on those that are in the California fire area and the fact that we ask for protection. We ask for assurance and peace. We ask that basically you touch the hearts and lives of those that don't know you and use this time period as the ability to come to know you as the one true God.

We ask that basically you give those that are displaced from their homes the facilities and the other stuff that is needed to carry on their life for sustaining it during this time period. We ask for blessings for those who are providing shelter and food and all those things, many things that basically the people need that you are providing through organizations. We ask that basically you continue to bless that effort.

So, Father, we come to you, lastly, in asking for forgiveness, asking for forgiveness for what we failed to do, for our knowledge base, for our understanding, for our lack of prayer, for our lack of Scripture reading, for our lack of sanctification, all of the stuff that leads us to a life eternal on this earth while we're here. And we ask that basically you continue to reveal all of the necessary elements associated with understanding what that means so that we can actually progress to the point of complete sanctification, which is what you ask us to do about putting on Jesus Christ. So, Father, bless this day.

May we walk in your faith and in your spirit. Bless all these things in my name. That's who it is.