

Acts 2:12-21

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Preacher: Clay Naylor

[0 : 00] We've been talking about what happened on the day of Pentecost in chapter 2, but up until then, just so you know, the disciples have witnessed the resurrected, the risen Christ, and that he's been interacting with his followers.

And it's just a good way to start. Like, what does knowing that Christ is alive and he's here right now with us, like what does that do to your soul?

Like he's here. He's not just like an ancient past figure, like he's present with us and especially among his people. He's in this very place. He's not just inside of this book or just, again, something that we read about in ancient history, but he is ever living and present with us.

And that should make you either tremble or rejoice, and maybe even a little bit of both. And so, Christ, he lived among them for 40 days and he promised the Holy Spirit would come, the helper, and he commissioned them.

In chapter 1, you'll be my witnesses in Jerusalem, Judea, and Samaria, and to the end of the earth. And so, as we're aware of, most of the apostles did not even make it out of Judea.

[1 : 22] But yet, they're commanded here to go to the ends of the earth. And so, the obvious implication is that that's meant for those that they would teach, those that they would disciple, to carry on that good work.

Just an interesting little side note. Where he says, you'll be my witnesses. The word used for witness there is pretty strong. It's martyrs.

It means, you'll be my martyrs. It's not just like, you'll stand up and talk about me one day, but you will do this to the point where they put you to death. He told them that. So, how would you like to hear that?

You will be my martyrs one day. So, all but John, as we know, died, martyred deaths. And they even tried to kill John, and he survived somehow and was put on pat moss.

So, the disciples are watching. They're on the scene of the risen Son of God. And they see Him ascending into the sky. And He says that He will be with them always, even to the end of the world.

[2 : 22] So, then they go back to the city and they wait for Jesus, as He promised, to send the Holy Spirit. And that's what we've been talking about, just how the Spirit came at Pentecost. And people were filled with speaking the languages of the people around them.

I was telling my colleagues this a while back, but over the years, the Bible translations are translations in English. I think a lot of them still, even the modern translations still use the phrase tongue.

It's probably because it's just become such a dear word to so many different groups of people. But really, it's just old English. Like today, I would say, hey, what language do you speak? But back then, you would say, what tongue do you speak in?

So, it's not like a special theological word. It just is really implying language. Language. And so, they were empowered by the Spirit. And they went and spoke the mighty works of God to the people.

The people were astonished and amazed. And this gathers a crowd. This supernatural event gathers a crowd. And so, people come together. And so, Peter stands up and he gives this really famous sermon.

[3 : 31] This one sermon that is the first in a series of sermons that you see in the book of Acts. And just so you know, like the word sermon just really means like a serious speech or discourse on a moral or spiritual subject.

And it calls people to respond to it. It's not just a churchy word per se. It's, it's, but it's used in that context. So, that's what Peter is doing here. And so, I'm calling this series within the book of Acts,

the next three weeks today included, just lifting up Jesus the Messiah.

Like, that's what this is going to be about the next today and the next two weeks. So, it's important just to ask ourselves, like, what, what is Peter doing? Like, what activity is he engaging in?

So, that's the first question. I have a series of questions, just three questions today to kind of walk through this text with you. So, but before we do it, we're going to just start, I thought about reading the whole sermon just for time's sake.

I'm not, but we'll pick up in chapter 2, verse 12. After all this happened, and the people were reacting and saying, what does this mean?

[4 : 45] So, verse 12. And all were amazed and perplexed, saying to one another, what does this mean? But others, mocking, said, they are filled with new wine.

But Peter, standing with the eleven, lifted up his voice and addressed them, Men of Judah and all who dwell in Jerusalem, let this be known to you and give ear to my words, for these people are not drunk as you suppose, since it is only the third hour of the day, about nine o'clock.

But this is what was uttered through the prophet Joel. And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh. And your sons and your daughters shall prophesy.

Your young men shall see visions, and your old men shall dream dreams. Even on my male servants and my female servants in those days I will pour out my Spirit, and they shall prophesy.

And I will show wonders in the heavens, above and signs in the earth below, blood, fire, and vapor of smoke. The sun shall be turned to darkness, and the moon to blood, before the day of the Lord comes, the great and magnificent day.

[6 : 00] And it shall come to pass that everyone who calls upon the name of the Lord will be saved. So that's our... We're going to unpack this in three different ways, but this is the first chunk of it.

It's namely almost like the introduction to Peter's sermon. So with three questions, we're going to just walk through this. Number one, what activity is Peter engaged in?

What activity is Peter engaged in? And namely, he's preaching a sermon. He is preaching a sermon. The Spirit of God leads Peter to preach the Word of God to this gathered crowd.

So the main focus was not just the languages coming, it was to gather people to actually hear the Word of God. And so he preaches at Pentecost, the first in a whole series of sermons that go throughout Acts.

So it's important for us just to examine, like, what is true, godly, Christ-centered, biblical preaching? And I just kind of want to clear up a lot of misunderstandings, hopefully, for you.

[7 : 09] But the art of preaching is not an invention by modern-day preaching personalities. It's not something that was invented by the Puritans. It's not something that was invented by the Reformers. It's something that has existed since this started, from the beginning.

And it is founded, defined, and demonstrated in the pages of Scripture. So Peter's sermon has three parts to it. If you look at just the whole thing, starting in verse 14, and going down towards verse 36.

But at first, there's an introduction. This is what we're doing today, 12 through 21. This is where Peter is explaining Pentecost. What just happened?

This is what just happened. So this is an introduction, 12 through 21. The theme of this sermon is seen in verses 22 through 36.

And namely, like, he's lifting up and he's exalting Jesus Christ. That's like the goal of all of this. That's the main theme, is to present Jesus as the true Messiah.

[8 : 14] That goes from 22 to 36. And then lastly, there's like an appeal at the end of it. That's in verses 37 through 40. He calls people to turn to Christ and be saved.

So that's namely what he's doing. I'll get more into this in just a minute. But I also want you to know that, like, as believers, we are all to be preachers of the gospel.

Okay? Now, especially what we do here on Sunday morning, what I'm doing now, and Nathan does, and others that come up here, that is preaching. And there are men who are gifted at this.

But that doesn't negate the fact that preaching is also used in a broad sense of what all believers are supposed to be doing. And so we're going to unpack that. But I want you not just to turn me out and say, or tune me out and say, this is for pastors, this is for, you know, the elite in the church to hear.

This is for all of you to hear. Okay? So, I'll just briefly address what preaching is not. But sadly, in our culture, many have used preaching as like a negative secular term for someone annoying,

telling you something you don't want to hear.

[9 : 24] Stop preaching at me. Stop saying this. And it's not, but it's not loud, annoying people cramming things down your throat. It's not really what it is.

And so, unfortunately, though, in our evangelism, in our sharing the gospel with people, we don't really do what the Bible calls us to do.

Much of what you see in the church today is what you can sum up as like emotional manipulation.

They try to trick people with theatrics and fancy speech just to believe in Jesus.

But it's not empowered by the Word of God or the Spirit of God. It's manipulation. And so, the truth is that many people, many churches produce false converts as a result of this.

The people that never really heard the gospel. They were just emotionally manipulated into praying a prayer or something. So, it's not what it is. So, others consider it outdated and they replace it just with music, with drama, with theatrics or liturgy.

[10 : 30] But you should know that preaching will stand forever because it's God's method. It's God's method to reach people. And that's in the pages of Scripture.

And I've seen it even played out in just real life. It's not just something we read. It's something that's real. So, what is preaching? I can unpack that just for a minute.

But in the church, a lot of people make preaching synonymous with teaching. And so, let me just explain the difference between those two things.

They are related. They're not totally separated. But teaching is instructing, clarifying, explaining the Word of God to people.

All right? So, God uses that for building up the church, for maturing the body. He uses that. So, certainly, like an important part of preaching is teaching and explaining.

[11 : 25] But preaching also carries another element that goes a little beyond just teaching.

Preaching carries the element of calling people to respond in accordance to what they just heard in the Word of God.

And it's to herald something, like as if you were representing a king. It carries a suggestion of formality and gravity and authority.

Like, you have to listen to this and you have to respond to this. So, rather than just, again, emotionally manipulating people, the Scripture says we are to persuade people to follow Christ.

Throughout Acts, we see men preaching and people were persuaded to come to Christ, persuaded to believe. So, preaching is for the sake of persuasion, to convince someone, to change someone's thinking, to change someone's disposition of where they were, not to walk away different than when they first came.

So, one text. I only have two places for you to turn to, but hold your hand in Acts. But look at Acts 17. Just go over a few chapters. Acts 17. I just want to show you this.

[12 : 41] Acts 17. This is when Paul is in Thessalonica. And just go to verse 4. Or, excuse me, verse 1. We'll read through verse 4. It says, Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

And Paul went in, and as was his custom, and on three Sabbath days, he reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, This Jesus whom I proclaim to you is the Christ.

And listen to this. And some of them were persuaded and joined Paul and Silas, as did a great many of devout Greeks, and not few of the leading women. So, look at these words.

Reasoned. Explained. Proved. Persuaded. Okay? Those are words that are all there for us to get a glimpse of.

This is what we are to be doing. So, that's what preaching is. It's urging someone to believe in something. It's calling them to respond to what they just heard.

[13 : 58] It's not manipulation. You can't spiritually trick someone into actually believing in Jesus. It's impossible. It won't happen. It's not real anyway. But, going on, it's to inform and to call forth an appropriate response to God's Word.

Okay? So, it carries that element of emotion. Like, you must listen to this. It's pleading with people. Right? It's even calling them out. It's challenging them.

And it's also, it takes time to learn. And I think that this is not a problem in our churches and ministries today, is we're just so programmed in our culture to learn methods. Everything is by the book, step by step.

Do this, then do this, then do this. So, we learn a way to share the gospel with somebody, and we try to apply it to every single person we meet. And that's just not what we see in the Scripture. Have you ever noticed that Jesus never talked to one person the same way? You ever notice that? He never, like, applies the same method to people. He preaches the gospel, and he points to himself, but he doesn't use the same method.

[15:07] Which means that learning to talk about the gospel, have a discourse about the gospel, it's an art that you learn, like fishing or cooking.

Like, you can't just read a book, and then you're good at it. You have to practice it. You have to learn the art of Christian persuasion. And so, this is God's method. It's not just one of many means. It's the means that God has chosen to build up His church and to reach the lost. And we see that starting right here in Acts chapter 2. But Paul wrote again, in regard to unbelievers hearing the gospel, he wrote in Romans 10, very familiar.

He says, And how are they to believe in Him who they never have heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?

So, faith comes by hearing and hearing in the Word of Christ. So, we have to tell people the Word of God. So, the Spirit of God then uses that to work in their hearts. So, getting back to what I said a minute ago.

[16:15] Forgive me, I'm a little tight this morning. My respiratory is a little closed down as I'm trying to push through it. So, bear with me if I seem a little winded. But preaching, again, is not just meant for a few elect men.

Again, there are men. The Scripture specifies are gifted at pastoring, at teaching. The gifts are real, but at the same time, this word is used in a broad sense of the church.

It's not just used for a few, few men. All believers are to preach the Gospel. Every person that belongs to Christ and is dwelt by the Spirit of God is a bearer of the good news.

So, I kind of hope, just to say some things that might change your thinking on this, but in Acts 8, verse 2, it says that when the believers are persecuted, they scattered, and they all went about preaching the Word, preaching the good news.

All right? So, just to kind of throw some ideas out there to you that you might not be familiar with, but I hope to show you in a little while that even Paul was not that great of a preacher, meaning that he was not that eloquent.

[17:26] We just have Paul as this ultimate Christian guy, and it's like he was a man just like me, and he was used of God in a powerful way, but there's a lot of things in the Scripture that indicate that he was not this massive public speaker.

Okay? So, we'll get to that in just a second. But, all of us are ambassadors for Christ. All of us are, we are a kingdom of priests to our God.

All right? So, it doesn't matter. Like, I've known people that were very shy, very timid, very scared, not that eloquent. They just trusted the Lord, shared the Word, and someone was literally born again from it.

It's not about how awesome and powerful and how much you know. It's not. All right? So, people kind of covering this idea of it.

A lot of people think, if I just live out the Gospel, you know, like the implications of the Gospel, someone might be saved because of that. It kind of echoes what an old saint said in the old church in ancient days.

[18:32] It's, preach the Gospel, remember the rest part? And use words if necessary. I know what he's trying to say, but that's not true.

The Gospel is words. It's a message that is communicated to people. We have to learn how to communicate that message. It's a verbal message. Words contain ideas and thoughts, and at no point is that it.

The way you live out the Gospel can draw attention to Christ, and it adorns the Gospel of Christ, but it is not the Gospel message. It is a verbal message that we proclaim.

And we see Peter doing it right here in chapter 2. And so, wherever you go, you're to share Christ. The goal is to persuade people to believe, whether in a pulpit, or a coffee shop, or a restaurant, at a park, at a bar, I don't care.

Like on the Appalachian Trail, city streets, wherever you go, that's what you do. You preach Christ. We're all partners together in this great endeavor. So this is a broad thing over what Peter's doing,

but here's two other elements that you see Peter doing that are so important to understanding what it means to preach the Gospel.

[19 : 50] One is, all true preaching leans on the authority of Scripture. Okay, so even the apostles didn't just create stuff out of thin air. They leaned on the Old Testament Scriptures for their authority.

And they explained, like, all this stuff that's going on, this is a fulfillment of this. So, Paul says in 2 Timothy 4, that all men aspiring to be elders should preach the Word.

So not a word, or a good word, like the Word, like the Word of God. And unfortunately, like not clever wit, and antidotes, and funny stories, those things don't win people to Christ.

I just sometimes want to slap preachers when they're just telling just goofy stories for 30 minutes and then talking about Christ for 10 minutes. Like, what are you doing? Are you trying to make people laugh at you and think you're cool?

Like, what's the point of this? We have to lift up Christ, the Word of God. So, back in Acts 17, you see clearly that what did he do?

[20 : 53] He reasoned with them from the Scriptures, from the Word of God. So the true preacher is a herald bringing a message from the king. As if King David or Caesar said, Hey, go and tell these people this.

And back then, if you misrepresented the king, you'd be killed anyway. Like, you needed to give the exact words that the king said to the hearer. And the response of the hearer wasn't up to you.

You were just there to communicate the message. To be faithful to the message is how you would be judged. So it's important for preachers of the Word to understand that their authority only extends as far as the Word of God.

And if they get outside that, they have no more authority. They're just talking. If you venture outside, your authority vanishes. So the apostles understood this.

Peter here, he gives you an exposition on Old Testament passages. He uses Joel 2 and Psalm 16 to show how Christ was the fulfillment of those things.

[21 : 58] And later on, you see Stephen in Acts 7 before the Sanhedrin walking through the Old Testament from Abraham and the prophets all the way to Christ. So when someone would stand and say, thus says the Lord, you better know what the Lord says.

You can't just make stuff up. You're representing the king. It's his message and not yours. So, our Lord expounded the Old Testament as well.

I don't get the idea that it was just the apostles. But, it is, if you don't, if a pastor stands up in front of you and teaches you something other than the Word of God, cool stories or whatever, inspirational stories even, he is in fact saying, I have something better to tell you than God does.

He may not see it that way, but that's what he's doing. Like, you need to hear this, not what I tell you. We all need to hear the Word of God. So, all true preaching is founded in Scripture.

And it's also Spirit-empowered. Okay? So, preaching is to plead, to convince, to persuade people to come to Christ using the Word of God.

[23 : 10] But there's another detail. All of this is done totally by the power of the Holy Spirit. is founded in the Word of God and empowered by the Spirit of God who applies the Word of God to our hearts, applies the work of Christ to us.

Ultimately, well, I guess, it is the Holy Spirit that saves and regenerates an unbeliever's heart, but He uses us as the instruments to do so.

Us weak and humble, our broken people, right? To speak His Word to people. So, the goal is to preach, to persuade, not in our own power and wisdom, okay?

Like, it's not about how much you know. I can't. The other day, I stumbled through the most sloppy gospel presentation with a group of unbelievers, and I thought, man, this was terrible. This was the most terrible presentation the gospel ever heard.

And one of my friends was with me. He said, it wasn't that bad, but I was like, I'm glad God is sovereign over this, because if there's salvation hung in the balance, like, it was up to me, like, it's over. Like, they didn't get it. Like, get it totally by the power and the Spirit of God.

[24 : 18] God is sovereign over this, but He works through us, through His people, as instruments in His hand, as vessels, as channels of His grace, right?

He's given us that privilege to do that. Turn to 1 Corinthians 2. I just want to show you something. back to what I was telling you about Paul.

So, he went to Athens, and he spoke to all the wise philosophers, and he tried to, like, get on their level and speak their lingo. It didn't go real well. Athens wasn't that successful.

But then he went on south to Corinth, and I think he went there a little broken, a little humbled. And so when he got there, he understood that the Corinthians treasured, like, eloquence and oratory. Here, they treasured, like, really big public speakers. And he was like, I'm not going to do it. Like, I'm not going to play their game. I can't. I can't measure up to their eloquence or their ability to persuade and lure people by their own speech.

[25 : 28] So, 1 Corinthians chapter 2, look at verse 1. He says, And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom.

For I decided to know nothing among you except Jesus Christ and Him crucified. And I was with you in weakness and in fear and much trembling. And my speech and my message, listen to this, were not with plausible words, with wisdom, but in a demonstration of the Spirit and of power, so that your faith might not rest in the wisdom of men but in the power of God.

Man, isn't that crazy? He was like, at the end of the day, I want you to be able to say that I was converted not by how cool and eloquent this guy was, but it was a demonstration of the Spirit of God. So they have no other choice.

It had to be that that saved. And earlier on in chapter 1 of 1 Corinthians, he says, Paul says, For Christ did not send me to baptize, but to preach the gospel.

Listen to this, he says, And not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. He understood that it was the power of God using the Word of God to work in the hearts of men.

[26 : 51] Not how clever and eloquent he was. He says, I was fear, I trembled, I came to you, and the only thing I was going to do was just talk about Jesus. That's all. Just lift up Jesus and let God do the work.

So we are all to be preachers and bearers of the good news. All of us. So that is Spirit-empowered preaching.

Okay, we are vessels of this. On your bulletin, if you have one, I put a quote out by Martin Lloyd-Jones. We all read a book together in the apprenticeship called Preaching and Preachers that he wrote.

But it says this, What is preaching? Logic on fire. Eloquent reason. What is the chief end of preaching? I like to think it is this.

It is to give men and women a sense of God in His presence. As long as the preacher gives me a sense of God, if he gives me something for my soul, though he is inadequate himself, he is handling something which is very great and very glorious.

[28 : 02] If he gives me a dim glimpse of the majesty and the glory of God, the love of Christ my Savior, and the magnificence of the gospel, if he does that, I am his debtor, and I am profoundly grateful to him.

That's the goal is to give people a sense of the presence of God, to lift up Christ. That's the goal. So, this brings us to the second question.

Okay, that was the first question. That was the introduction to what Peter is doing. He's expounding the Word of God. He's trying to persuade and he's relying on the power of the Spirit to do so.

So, back to Acts 2. We'll stay in here now. The second thing is, how does Peter begin the sermon? Like, what does he do? How does he begin it? Well, first, he begins a refutation and then, secondly, an explanation.

So, 12 through 15, he's simply just telling them that they're wrong. Like, this isn't, these guys just aren't crazy. He addresses what actually is going on. He came to them, it says there, and he showed them just how foolish their remarks were.

[29 : 12] He's like, look, not even the drunkards are drunk right now. This isn't what's going on. Just to kind of show them. He said, men of Judah and all who dwell in Jerusalem, let this be known to you and give ear to my words.

These people are not drunk as you suppose. It's only the third hour of the day. So, very quickly, he just kind of said, that's not what's going on. This is what's going on. Then he moves to explaining what actually is happening.

So, he gives you an explanation. 16 through 21, he just quotes and cites the prophet Joel. Like, this prophecy that Joel gave long ago, this is the fulfillment of it.

This is what is happening. The Spirit of God has come. The people are speaking of the mighty works of God in various languages at Pentecost. And he's trying to tell them this is a glimpse, a taste of what is to come when the fullness of the kingdom comes one day.

But if you look in verse 17, he uses the term the last days. So, just to unpack that just briefly, like the last days is an error of time and redemptive history or the divine time clock, however you want to say it, that is inaugurated by the coming of Christ, the coming of the Spirit, and it's the season we live in right now.

[30 : 35] These are the last days. It will end when Christ comes back, when He returns for His people and to bring judgment on those who have rejected Him. It is right now.

It was foretold by the prophets that this would come, a Messiah would come, and He would usher in a new age and the story of salvation to Adam's fallen race. Christ's life and death and His erection has been accomplished.

So right now, you and I are in the last days. It's this season where God is offering grace to sinners. Here's my peace terms. Come to me through my Son.

Come on my terms, not yours. I will be your Father. I will love you. I will forgive you on my terms. But on your terms, we remain enemies.

That's what's going on right now. It's a season where God listens to sinners who come to Him and repent. But that time will end. And when Christ returns. That's what the rest of this kind of goes on to say.

[31 : 34] But at the beginning of the Gospel of Mark, Jesus Himself calls people to this. He says in chapter 1, verse 15, the time is fulfilled. The last days are here.

The kingdom of God is at hand. Repent and believe in the Gospel. That's what He says. Right? So furthermore, in the last days, God promised through the prophets to pour out His Spirit, His Holy Spirit, on people.

It says on all flesh. Not literally in the sense of every single human being that walks the earth, but rather all types of people. Jews, Gentiles.

See the phrases there? Sons, daughters, young men, old men, male and female servants. all are going to possess the Spirit. And all shall prophesy.

They will tell the truth about God. They will speak the Word of God to the ends of the earth. Namely, to preach and to tell the mighty works of God. That's what it is.

[32 : 33] That's what we see happening. And so, then He finishes by including the rest of the prophecy that actually hasn't happened yet, but will. He quotes from Joel and He explains that these days will come to an end.

These last days will end when Christ returns to judge and to make war. And He gives you these scary images of final judgment.

Blood, fire, vapor of smoke, the sun turned to darkness, the moon to blood before the day of the Lord comes. The great and magnificent day.

But, instead of leading them like right there, He goes on. He's like, this is the time where those who call upon the name of the Lord will be saved.

Come to Christ. Be saved. Be delivered. Those who come to Jesus, the Messiah, for salvation, turn away from their sins and follow Him and love Him with all their heart, they will be delivered from this final judgment that He's explaining here.

[33 : 44] So, life is short and life is fleeting. Are you ready to really breathe your laughs? Like, are you ready for that? Are you really ready to meet God? Have you made the most of your life here for yourself or for the glory of God?

Are you ready to meet your God? We all will face this. You can joke about it. You can go home and numb yourself with internet and TV.

You can act like it's not going to happen. We all are going to meet God one day. And those who belong to Christ will be spared His wrath and will be welcomed forever into His love and His kingdom.

Those who reject remain under it. So, this closing, the third question shortly is, what is the goal of Peter's sermon?

Like, what is he trying to do in this? What is the goal? And it really is the goal of all preaching. But jump down to verse 22, 22 in chapter 2.

[34 : 47] He says, Men of Israel, hear these words. Jesus of Nazareth, a man attested to you by God. Then he goes on.

This is what the goal of the sermon is. To hold up Jesus Christ. He's like, Listen to me carefully. Pay close attention, men of Israel.

Jesus of Nazareth, a man attested to you by God. The word attested here is a really cool word. It means putting something on exhibit, putting something on display.

It's also used in another sense of proving something and bringing evidence to prove something. And likewise, it's also used for proclaiming.

And all these are true about Jesus, no matter how you look at that word. Jesus was a man that God put on exhibition, like, look at him. He held Jesus up.

[35 : 46] And he brought plenty of evidence to prove that Jesus was the Messiah, which is what he goes into. And then likewise, he was the one that God proclaimed truth through.

He came to show us who the Father was. He's the only one that's come from the Father, and he's the only one that has gone back to the Father. And he has come to show us the Father.

So all these are true of Jesus. His birth, his life, his death, his resurrection, all of that validated him as the true Messiah. So the result was to Peter's faithfulness to declare Christ and to teach the word of God was 3,000 people were delivered that day.

They were persuaded to throw their whole lives into Jesus, the Messiah. So for the next two weeks, we're going to unpack that. Like Christ's life, his death, his resurrection, all of that, his second coming, is all in the coming verses.

So that's going to be the goal is to lift up Jesus, the Messiah. So Jesus said in John, if I be lifted up, I will draw all men to me.

[36 : 50] So when you're with people, that's the goal. Through your words, especially your words, but also in your life and how you live, to lift up Christ and allow God to use that to bring people to salvation.