

CCLEB SERMON NOTES

SUNDAY MAY 5, 2024
THE BOOK OF JOHN

PASTOR THOM KELLER

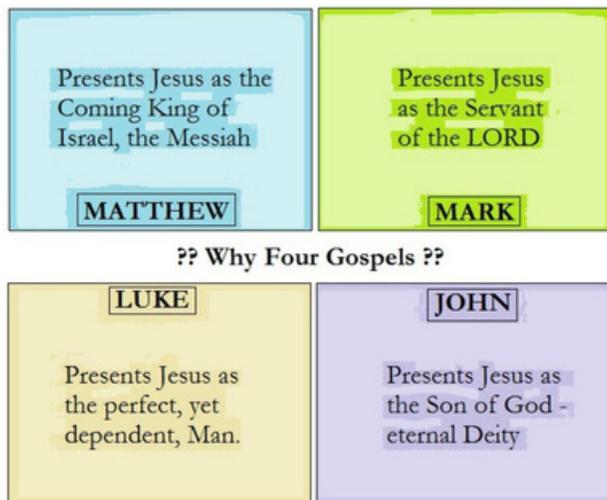
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REVIEW OF THE BOOK OF JOHN

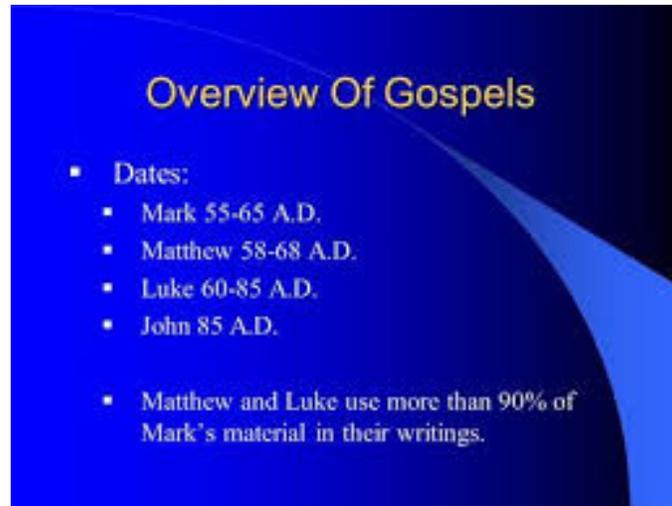
As you know, Sue, Ted, and I spent time in Florida over our sabbatical, and we saw at one time a huge alligator sitting along a bank, only about a hundred feet away—big! And when we discuss—and then, while we were there—we then discovered that there are specialized detectives who are assigned to check out alligators in residential areas. Did you know that? Yes, they're called **investigators**.



This morning, we'll be doing a review of the book of John. As a recap, before gospel writers each maintain a theme that they carry throughout each of their four accounts: Matthew presents Christ as Messiah, being the king of the Jews; Mark presents Christ as the suffering servant; Luke presents Christ as the savior of the world, the whole world; and John presents Christ as being equal to God.

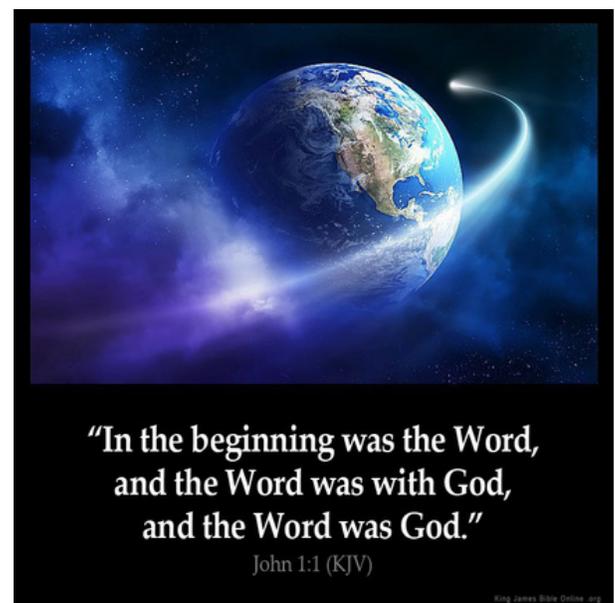
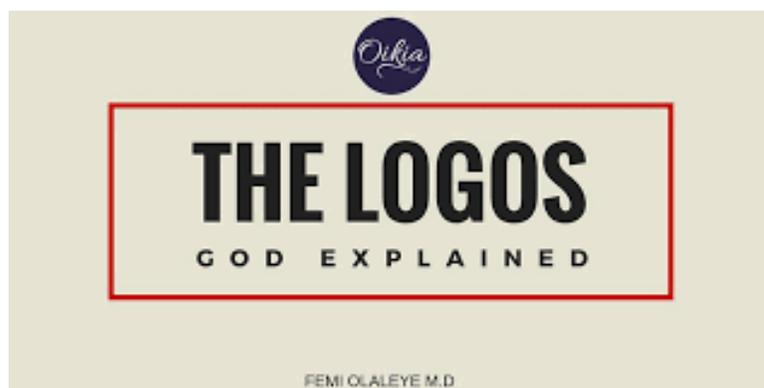


And the dating of these— I have always found this interesting— is the earliest dates given: Mark wrote first, 55 AD; about Matthew, about 58 AD; Luke, about 68. So those three gospels, within about five years of each other. And then in 85 AD, many, many years later, John supposedly wrote the Book of John.



And the dating of these— I have always found this interesting— is the earliest dates given: Mark wrote first, 55 AD; about Matthew, about 58 AD; Luke, about 68. So those three gospels, within about five years of each other. And then in 85 AD, many, many years later, John supposedly wrote the Book of John.

And in keeping with John's theme of Jesus being equal to God, right out of the gate, Chapter 1, Verse 1, John clearly, unashamedly, and without reservation presents Jesus as God. Listen to John 1:1: "In the beginning, the word already existed. The word was with God, and the Word was God," the logos. And in First John, Chapter 1, Verse 1, again, right out of the gate, John says the same thing: "We proclaim to you the one who existed from the beginning, whom we have heard and seen. We saw him with our own eyes and touched him with our own hands. He is the word of God, the logos of God."

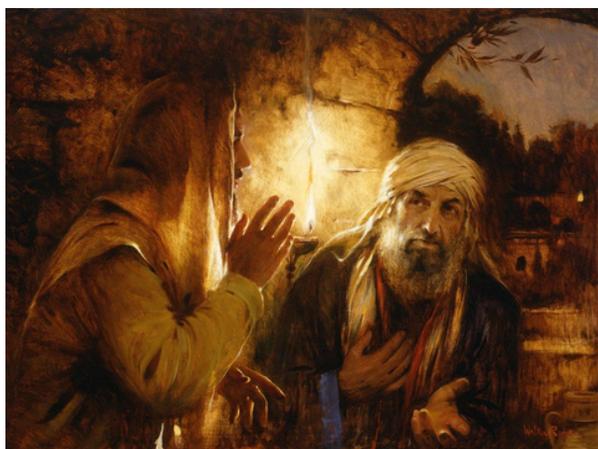


In John, Chapter 1, John the Baptist makes his appearance on the scene, and in John, Chapter 1, John the Baptist makes his appearance on the scene. From the penalty of their sin, John, Chapter 1, Verse 29, it says: "The next day John the Baptist saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world.'"

And then in John, Chapter 2, remember, Jesus attends a wedding feast where they run out of wine. And do you remember the dilemma that Jesus was placed in? His mom says, 'Son, do a miracle, help us out here. You can do something about this.' But Jesus replies, 'But it is not yet my time for public miracles.' Now again, who told Jesus that it wasn't yet his time for public miracles? It was his Heavenly Father. But what did he do? He listened to his God-ordained authority. And just the fact that God wanted that story in the Bible is very profound and impactful to us and has strong overtones from Romans, Chapter 13.



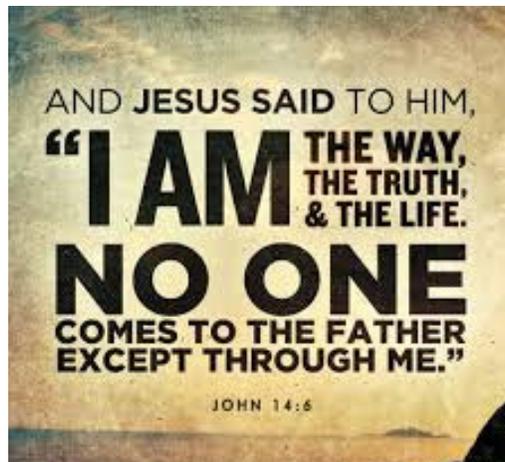
And then in John, Chapter 3, we find the famous account of a high-ranking Jewish religious leader named Nicodemus coming to interview Jesus by night. And in the introduction to this interview, we find a crucial key to understanding the true motives of the Jewish leaders throughout all the gospel accounts. John 3:1-2: "There was a man named Nicodemus, a religious leader who was a Pharisee. After dark one evening, he came to speak with Jesus. 'Rabbi,' he said, 'Amazing!' He called him Rabbi. 'We all know, listen, we all know, we all know that God has sent you to teach us. Your miraculous signs are evidence that God is with you. We all know the God I sent you.'"



So for your own personal edification, when you read all four gospel accounts on your own and you encounter the many, many accounts of the religious leaders trying to trap and then even kill Jesus, know this: their reason for wanting to kill Jesus wasn't primarily due to differences in ideology, although they tried to use these to trap Jesus. No, they wanted to kill Jesus because they so loved and craved and desired the power they held over the Jewish people that they would do anything, anything, even kill the one that they knew God had sent, rather than lose that power, rather than let Jesus horn in on that popularity.



In John, Chapter 3, we find the most famous verse in the Gospel of John, perhaps probably: "He gave his one and only Son, that everyone who believes in him will not perish but have eternal life. God sent his Son into the world not to judge the world, but to save the world through him."



And I remember years ago, probably 30 years ago soon program and we traveled with a pastor at times, and he said this. I remember this. I remember when he said it. He said, 'When you witness to people, when you talk to people about Jesus, when you talk to unbelievers about Jesus, everyone loves us who healed the sick, who fed the hungry, who held and blessed babies in his arms. Everyone loves us.' He said, 'But when you start quoting Jesus and statements as to his exclusivity, as Jesus being the only way to heaven, the world comes unglued. They react violently to that.'

And John, Chapter 3, contains one of those exclusive claims. John 3:36: "Anyone who believes in God's Son has eternal life. This is pretty exclusive. Anyone who doesn't obey the Son will never experience eternal life but remains under God's judgment." Jesus makes it so simple, doesn't he? He says, 'Just believe.'



So why does the world reject this simple, loving offer to save them, why was so clearly given to us in John 3:19 and 20? And the judgment is based on this fact: the judgment of the lost is based on this fact, that God's light came into the world, but people loved the darkness more than the light, for their actions were evil. All who do evil hate the light. This is why they don't come, all who do evil hate life and refuse to go near it for fear that their sins will be exposed. That's why.

And then in John, Chapter 4, Jesus encounters a Samaritan woman who becomes the first evangelist recorded by John. I love that picture. I think that's so up to date. And John 4, Verse 28: "The woman left her water jar beside the well." You remember the story, and ran back to the village, telling everyone, 'Come and see a man who told me everything I ever did. Could he possibly be the Messiah?'



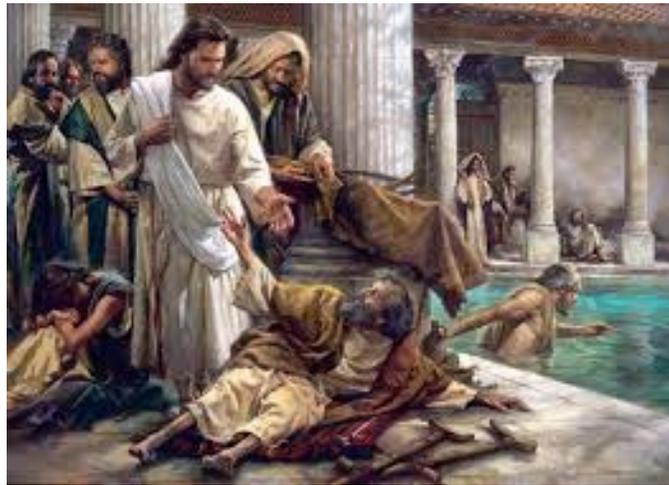
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So the people came streaming from the village to see him. I'm sure there were a whole bunch of men that came because if she was telling stories about her life and they wanted to be there to hear it. And you know, our witnessing efforts should include the same excitement in her voice: 'Come and meet a man who told me all I ever did.'



My wife told me one time that when she prays for the salvation of summer for friends, she sometimes prays picturing them before Jesus. And in her prayer, she says, 'Jesus, this is my friend Julie. Julie, this is my friend Jesus.' But that's a pretty good way to be excited about your friends meeting Jesus. And just by this woman sharing her excitement at meeting Jesus, people respond. John 4:39: "Many Samaritans from the village believed." How are you saved? By believing. Many Samaritans from the village believed in Jesus because of the woman's testimony. He told me everything I ever did.



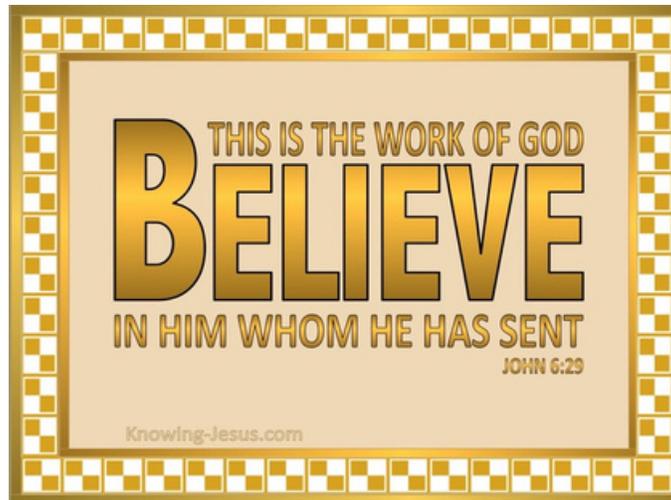
And then in John, Chapter 5, Jesus heals the man who had been paralyzed and bedridden for 38 years. 38 years! But Jesus performed this miracle on a Sabbath, and that was a huge no-no. John 5:16: "So the Jewish leaders began harassing Jesus for breaking the Sabbath rules." The gospels record seven miracles that Jesus did on the Sabbath. There were hundreds more that he did on the Sabbath, which absolutely infuriated the religious leaders because Jesus ignored their man-made rules saying what you could do on the Sabbath or not do.

The Sabbath Rules		
1. DO NOT DO THIS	21. DO THIS	41. DO THIS
2. DO NOT DO THAT	22. DO THAT	42. DO NOT DO THIS
3. DO NOT DO THIS	23. DO THAT	43. DO THAT
4. DO NOT DO THAT	24. DO THIS	44. DO NOT DO THIS
5. DO THIS	25. DO NOT DO THIS	45. DO THIS
6. DO THAT	26. DO NOT DO THAT	46. DO NOT DO THAT
7. DO THIS	27. DO NOT DO THIS	47. DO THAT
8. DO THAT	28. DO NOT DO THAT	48. DO NOT DO THIS
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10. DO THAT	30. DO THIS	50. DO NOT DO THAT
11. DO THIS	31. DO THAT	51. DO THAT
12. DO THAT	32. DO THIS	52. DO NOT DO THIS
13. DO THIS	33. DO THAT	53. DO THIS
14. DO THAT	34. DO NOT DO THIS	54. DO NOT DO THAT
15. DO NOT DO THIS	35. DO NOT DO THAT	55. DO NOT DO THAT
16. DO NOT DO THAT	36. DO NOT DO THAT	56. DO THIS
17. DO NOT DO THIS	37. DO NOT DO THIS	57. DO NOT DO THAT
18. DO NOT DO THAT	38. DO NOT DO THIS	58. DO THAT
19. DO NOT DO THIS	39. DO NOT DO THAT	59. DO NOT DO THAT
20. DO NOT DO THAT	40. DO NOT DO THAT	60. DO NOT DO THIS
This day is for GOD, not for YOU so you better do everything RIGHT.		

And then John, Chapter 6, Jesus feeds 5,000 men, plus the women and children, probably 20,000 plus. And as a result, they want to make their newfound food provider, their grocery store owner, to be their king to get food. Jesus sees through their motive, and in John 6:26, he said, 'I tell you the truth, you want to be with me because I fed you, not because you understood the miraculous signs.' And then two verses later, this crowd with full bellies asks Jesus a very profound question, in Verse 28: 'They asked this question: We want to perform God's works, too. What should we do? What should we do to be saved? What should we do?' To which Jesus replies in Verse 29: 'Jesus told them, 'This is the only work God wants you to do: believe in the one he has sent.'



If you ever get caught up, wrapped up, messed up with works being necessary for your salvation, remember the most pointed question: believe. 'Believe,' you say, 'But mustn't I do something?' Yes, you sure do. You have to believe. Does God add anything more here? If he wanted to, he could have. But he doesn't. To lose the impact of just believing, should works follow belief? Absolutely, but works are not required to be saved. Just believe.



This, just a few verses later, in Verse 63, Jesus said this: 'The Spirit alone gives eternal life; human effort accomplishes nothing. The very words I have spoken to you are spirit and life.'

Going on to John, Chapter 8, we find the woman caught in the very act of adultery. The religious leaders try to trap Jesus here, and to either stone her or disobey the law and let her go free. In John, Chapter 8, Verse 7 to 11: 'They kept demanding an answer, so he stood up again and said, 'All right, but let the one who has never sinned throw the first stone!'



Then he stooped down again and wrote in the dust. When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman. Then Jesus stood up again and said to the woman, 'Where are your accusers? Didn't even one of them condemn you?' 'No, Lord,' she said. And Jesus said, 'Neither do I. Go and sin no more.' Now it's interesting, they leave in exact order. Jesus didn't call them out by name, and there would have been a large crowd. They left exactly in the order of their birth. No one told them to leave; they just left in the exact order of their birth. Now why would that be? I heard a teaching that said in the Greek here, when Jesus says, 'You who are without sin, cast the first stone,' what it really means is, 'You who are without the same sin, go and sin no more.' So what did Jesus write in the dust? We don't know. He wrote the name Martha, scratched it out. The oldest guy had something going on with Martha; he walked away. He wrote, you know, Bethany; the next oldest guy had a relationship with Bethany; he walked away. How else can you explain the exact order that they walked away? I'm not saying that's the case, but how could they have got-- they didn't even know the exact order of their births. Very interesting.



And then in John, Chapter 9, the entire chapter is devoted to Jesus healing a man who had been born blind from birth. My favorite verse in this whole chapter is Verse 27: 'The man replied, 'I don't know whether he is a sinner,' the man replied. 'But I know this: I was blind, and now I can see!' The religious leaders interviewed him repeatedly, trying to trap him, trying to get Jesus on something. And he says, 'Look, the man replied, 'I was blind, and now I can see. I told you once, didn't you listen? Why do you want to hear it again? Do you want to become his disciples too?' I just love that. I picture the men grinding their teeth; you know, this guy was so excited.

And then John, Chapter 10, Jesus describes himself as the Good Shepherd, and us, we as his sheep. John 10:11: 'I am the Good Shepherd. The Good Shepherd sacrifices his life for the sheep.'



And here in Chapter 10, we find some very strong assurances concerning the finality and permanency of our salvation. John 10:9: 'Yes, I am the gate. Those who come in through me will be saved. They will come and go freely and will find good pastures.' Chapter 10, Verse 27 says this: 'My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they will never perish. No one can snatch them away from me, for my Father has given them to me, and he is more powerful than anyone else. No one can snatch them from the Father's hand.' And then in the very next verse, in just six words, John records Jesus' claim to being God, the primary theme of John: John 10:30: 'The Father and I are one.'



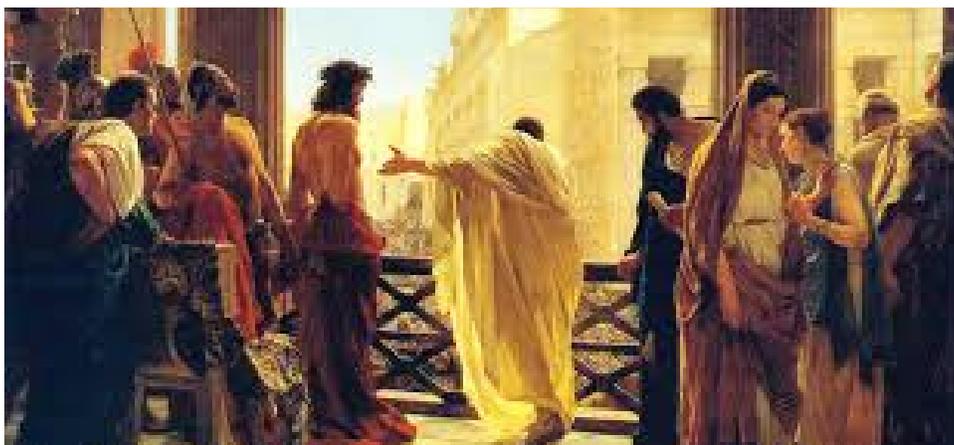
John, Chapter 11, is a story of Mary anointing Jesus with costly perfume, a quantity of perfume costing a year's wages. I looked this up; in the United States, the average yearly wages are \$64,000. \$64,000 worth of perfume.



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Now, do you think the people in Mary's home that day were a bit overwhelmed by the strength of \$64,000 worth of perfume? That's strong, pungent, sweet perfume. So if I can encourage you, I've said this before, but I really encourage you, in your mind's eye, add this fifth sense to your imagery as you read the account of Jesus' last days. It's not written anywhere, but it's implied between the lines of everything that happened: the strong, sweet aroma in the upper room, in the garden, being captured, at the trial before Caiaphas, as Jesus converses with Pilate, the strong, overwhelming smell in the background in the garden, being captured, being mocked by the soldiers, being beaten by the soldiers, being nailed to the cross by the soldiers, as Joseph and Nicodemus take down his body. Add to all of those scenes this overwhelming, strong, sweet, ironic, out-of-place, beautiful smell. It almost blindsides you, because it shouldn't be there, but it is.



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And for the 12 disciples, and Pilate, and the guards who beat him, and Joseph, I picture them one year later, five years later, 20 years later, out of nowhere, catching a whiff of that perfume and being transported back to that event instantly, instantly, just by that strong, strong pungence, being carried back to the scene of that last week.

And John, Chapter 12, Jesus makes his triumphal entry into Jerusalem on what we now call Palm Sunday.

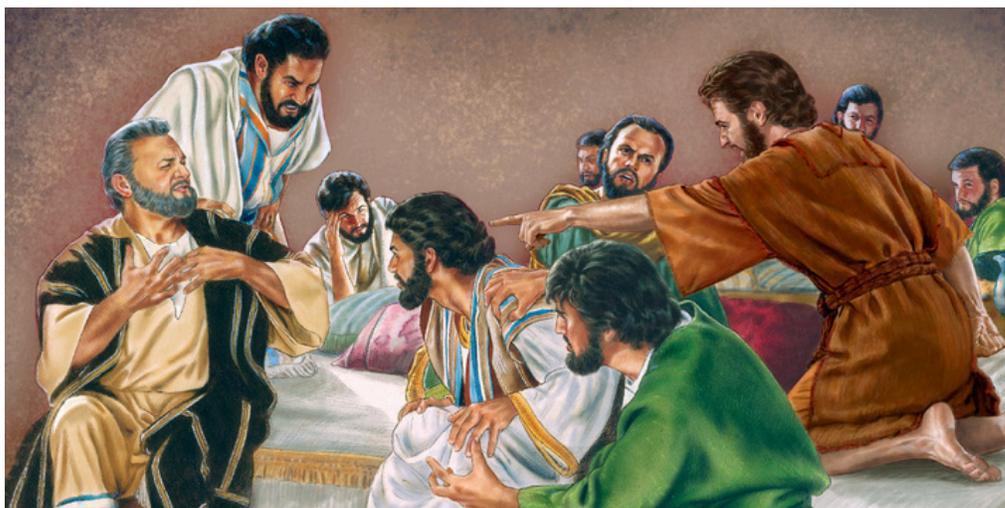


Up until this time, Jesus had constantly told people not to tell anyone when they proclaimed him king; he refused that title. But today, Palm Sunday, that changed. Today, he received the accolades of people; today, he received the title of king. John, Chapter 12, Verse 12: 'The next day, the news that Jesus was on the way to Jerusalem swept through the city. A large crowd of Passover visitors took palm branches and went down the road to meet him. They shouted, 'Praise God! Blessings on the one who comes in the name of the Lord! Hail to the King of Israel!' And he received that and accepted that. And again, in John 12:45, we see Jesus pointing again, John again pointing Jesus to being equal to God. 'For when you see me, you are seeing the one who sent me.'

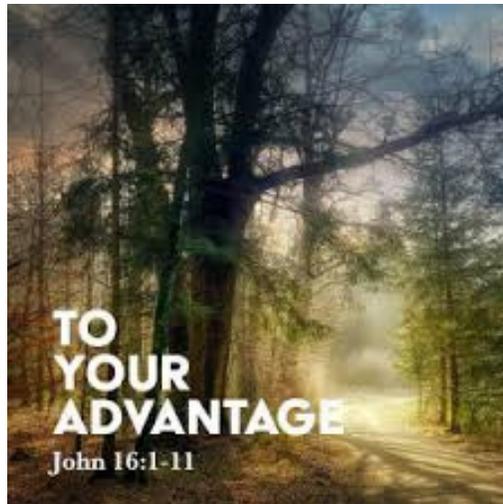
And then, in John, Chapter 13, we find the account of Jesus washing the disciples' feet in the upper room during the Last Supper. And here, we find a compelling and convincing proof of man's complete inability to change their lower nature apart from salvation, apart from the Holy Spirit enabling them to do so. Because for three years, almost 24/7, these disciples heard his teachings, watched his example, saw his miracles, and yet Luke indicates that in the upper room, the very last week, that upper room scene almost ends with a brawl between the disciples, with them arguing with one another, each one claiming that they were greater than the others.



John 13:22-24: 'The disciples looked at each other, wondering whom he could mean. The disciple Jesus loved was sitting next to Jesus at the table. Simon Peter motioned to him to ask, 'Who's he talking about?' So that's the kind of thing that was going on in the upper room, the disciples almost coming to blows. Can you imagine, after hearing the teaching for three years, seeing the miracles, hearing the parables, seeing the raising of Lazarus, and then you're arguing about who's going to be the greatest? Because they did not have the Holy Spirit; so everything they said, everything they did, was in the flesh, as we would be if we did not have the Holy Spirit.



"Then, over the next four chapters, Jesus gives his concluding message to the disciples, both them and us now. There are many, many keepers here. Listen to these: John 14:1-3: 'Don't let your hearts be troubled. This is for you. Trust in God and trust also in me. There is more than enough room in my Father's home. If this were not so, I would have told you. Thank you so that you will always be with me where I am.' John 14:6: Jesus told them, 'I am the way, the truth, and the life.' Here's another exclusive claim: 'No one can come to the Father except through me.' 'No one' means no one. John 14:9: Philip replied, 'Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen me has seen the Father. So why are you asking to show him to you again?' Being equal to God and then some. Beautiful golden nuggets: John 14:13: 'You can ask for anything in my name, and I will do it, so that the Son can bring glory to the Father.' Verse 18: 'No, I will not abandon you as orphans. I will come to you.' John 14:20: 'And because they love me, my Father will love them, and I will love them and reveal myself to each of them.' Verse 27: 'I'm leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don't be troubled or afraid.' Verse of John 15:5: 'Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me, you can do nothing.' Not little, nothing. It's flesh apart from him. John 15:9: 'I have loved you even as the Father has loved me. Remain in my love.' Wow, think about that. 'I have loved you even as the Father has loved me.' That's how Jesus loves you, even as God loves Jesus, loves you. And then, John chapter 16: Jesus speaks of the great advantage. He says, 'Nevertheless, I tell you the truth: It is to your advantage that I go away.' The disciples are lamenting the fact that Jesus is going to be taken from them. 'It is to your advantage that I go away. For if I do not go away, the Helper or the Holy Spirit will not come to you. But if I go, I will send him to you.' Jesus said to the disciples, 'It is actually to your advantage that I leave, because only if I leave will the Holy Spirit be sent to you.' Look at that a bit closer as we close today."



And then, in John chapter 17, we find the most powerful—to me, the most powerful, jaw-dropping, mind-exploding, eye-watering statement in the entire Bible.



If I could take just one verse in the entire Bible that has had the greatest impact on me, convincing me of God's love for me and the finality of my salvation, the permanency of my salvation, here it is. Because sometimes, some of you feel like this when you think about being saved: Does God really love me? I'm way out here. Does God really love me?



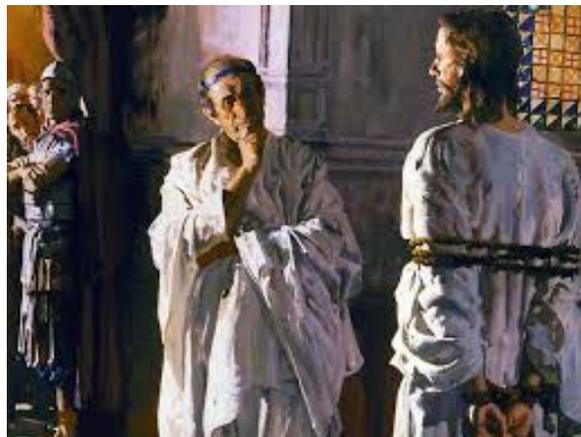
Well, here's what Jesus said in John 17:22-23. He said, 'I have given them the glory you gave me.' And I remember the context: He said, 'I'm not just praying for these disciples alone, but for all those that will come to me because of the witnesses.' Jesus said, 'I've given them the glory you gave me so they may be one as we are. I am in them, and you are in me. May they experience a perfect unity, that the world will know that you sent me.' Listen, listen, here it is: 'And that you love them as much as you love me.' God loves you as much as he loves Jesus. Do you think God loves Jesus? Think about that. God loves you as much as he loves Jesus. On your best day, he loves you to the max. On your worst day, he loves you to the max. His love does not ebb and flow. It does not rise and fall. It is constant, full. Do you think his love has evidence? Think there's some days he isn't quite as pleased with Jesus as others? Of course not. He loves you the same. If you ever get sideways, try to remember that verse: He loves you as much as he loves his son, Jesus.



Then, in chapters 18 and 20, we encounter Jesus' betrayal, the mock trial, the beating, discouragement, and the crucifixion. Because I'm pretty sure that most of you have a pretty clear photograph in your mind of that Garden scene, the trial, the scourging, the crucifixion, I'm going to highlight only a few points that I find especially interesting.

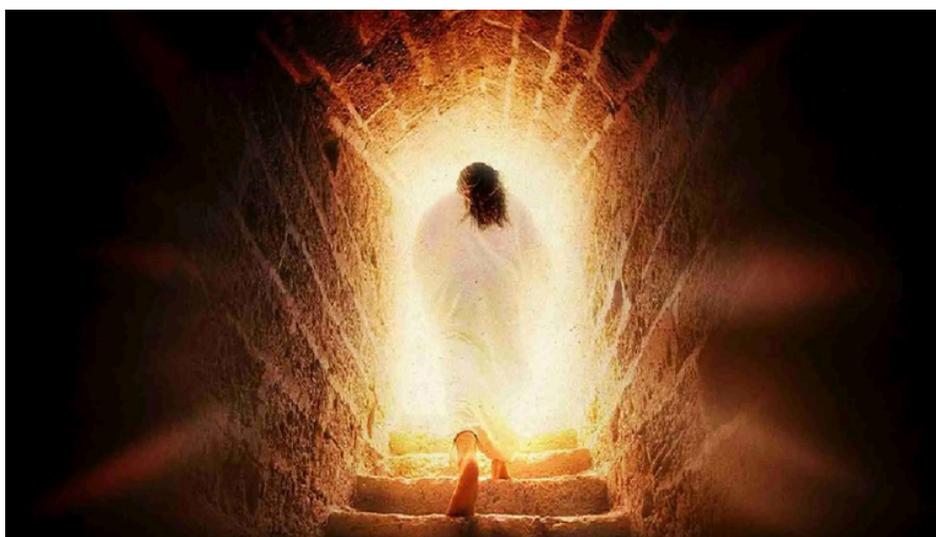


The first relates to Pilate's note that Jesus responds to Pilate's question (John 18:33), and Pilate went back into his headquarters and called for Jesus to be brought to him. Eventually, but note that Jesus does not respond to Herod's questions. Herod was delighted at the opportunity to see Jesus because he had heard about him and had been hoping for a long time to see him perform a miracle. He asks Jesus question after question, but Jesus refused to answer. Why did he answer Pilate? Because Jesus knew that Pilate was a seeker open to the truth, and he knew that Herod was a mocker not open to the truth. Jesus responded the only way he could according to scripture.

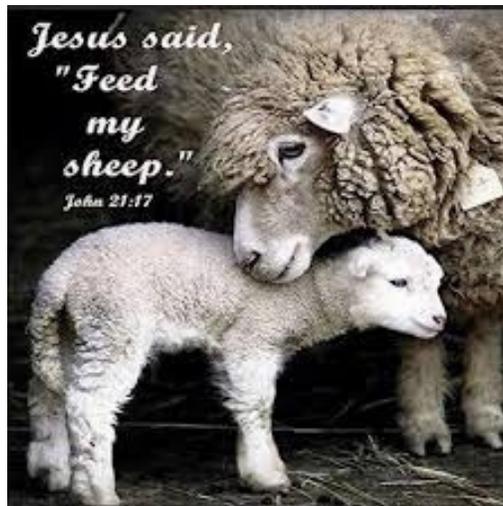


In Matthew 7:6, it says this: 'Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they will trample them under their feet and turn and tear you to pieces.' Proverbs 23:9 says this: 'Don't waste your breath on fools; they will despise the wisest advice.' And then Matthew 12:31, I suspect this had something to do with it. Jesus said, 'I tell you, every kind of sin and slander will be forgiven, but blasphemy against the Spirit will not be forgiven.' And I suspect this is deeper teaching to go with us, but that Jesus knew that Herod had blasphemed the Holy Spirit and could not be saved because of his own choices.

The resurrection - just one highlight with the resurrection, never, never forget this folks. This is important. If you're a Sunday school teacher, Bible study leader, don't ever forget this. You witness, don't ever forget this. There is tremendous power in presenting, in a witnessing situation, the Resurrection, the power of the Resurrection. As you study the book of Acts, and I encourage you to do this, every time the gospel is presented to a person or a crowd, look at the percentage of time that presenter spends in explaining the resurrection of Jesus in that witnessing opportunity. And where the resurrection begins, and you'll find it almost all of those presentations, half, close to half of the presentation, spent on the resurrection. And we don't do that as much they did. Why? Because the gospel presentation, Book of Acts, was inspired, given by the Holy Spirit to those men to give to others, and the Holy Spirit knows there is power in the resurrection of Jesus.



In chapter 21, the final chapter, Jesus gives his mandate to every pastor, every Bible teacher, every small group leader, every Sunday school teacher, plus every mother and father: 'Feed my sheep, feed my sheep, feed my sheep.' In all of those settings, that's your responsibility.



So, how does today's lesson apply to me? Going back to chapter 16, verse 7, Jesus said, 'Nevertheless, I tell you the truth: it is to your advantage that I go away. For if I do not go away, the Helper will not come to you; but if I go, I will send him to you.' You know, if you come to church on a regular basis or listen to sermons regularly but you are not saved, you are just like the disciples during those three years and yet remain powerless, insecure, petty, argumentative, unkind, hiding out of fear after Jesus's crucifixion. But after Jesus's crucifixion and Resurrection, they were now different men, literally different men. Prior to that, they were unable to affect any lasting change in their behavior. Consider the upper room brawl.



But in the book of Acts, just days later, these very same men were transformed—transformed into different men, literally different men, with a whole different attitude, a whole different life trajectory after the Holy Spirit came upon them. Peter preached a sermon.



Acts 2:37, Peter's words. Picture Peter in front of this huge crowd, thousands. 'Each of you must repent for your sins and turn to God and be baptized in the name of Jesus Christ for the forgiveness of your sins. Then you will receive the gift of the Holy Spirit.' And in Acts chapter 3, again reflecting this change of trajectory, Peter and John looked at him intently. The lame man looked at him eagerly, expecting some money. But Peter said, 'I don't have any silver or gold for you, but what I'll give you, I'll give you what I have.' This is days after hiding out in the upper room, days after arguing who's the greatest, in the name of Jesus Christ.



In Acts chapter 4, the religious leaders who, prior to Jesus's resurrection, treated his disciples with contempt and saw them as people of no significance, now said this about Peter and John: 'The members of the council were amazed when they saw the boldness of Peter and John, for they could see that they were ordinary men with no special training.' Yet they also recognized them as men who had been with Jesus, why? Because of the empowerment of the Holy Spirit. And in Acts chapter 4, verse 13, yes, and once freed, Peter and John, being put in prison, prayed with the other believers. And this is what happened in response: after this prayer, the meeting place shook, and they were all filled with the Holy Spirit, and they preached the word of God with boldness.

So, you are unsaved, and on some level, you think the ideal goal, the ideal plan for your life, would be to pray to be saved right before you die and live the way you want to live for the rest of your life, and just get saved at the end. And that would be the best of both worlds.



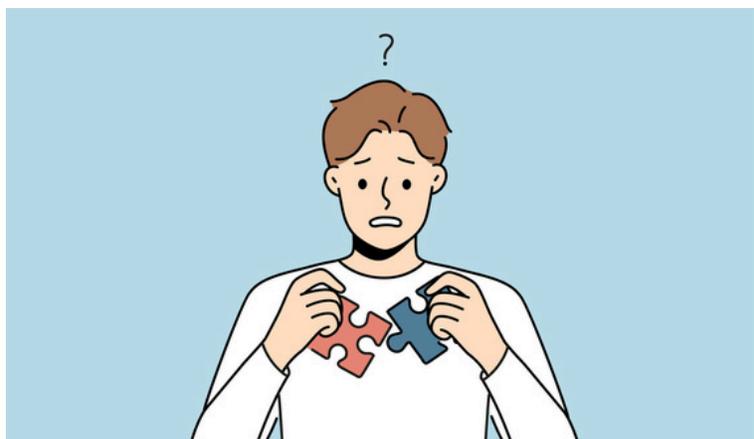
I'd like you to consider this: if you think that way, please listen closely to what I say because here is the truth: You will never become the ultimate person you could be. You will never accomplish all that God has set for you to accomplish, separate from the Holy Spirit's empowerment. Listen: You will never develop the capacity to be the kind, loving, caring, selfless father or mother, husband or wife, son or daughter that God knows you can be, only through the empowerment, the enablement, of his Holy Spirit.



It's like this: picture life being like trying to put together a 10,000-piece puzzle. You have the picture outlined for you and the puzzle box cover, and you chose this puzzle because you really like the picture from the box. It portrays the life of joy, happiness, peace, love, satisfaction, and contentment. You love that cover, and that's what you want, but you are struggling.



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If you're not saved, you are struggling to put that puzzle together. Why? Because Satan has tricked and deceived you. You see, the puzzle pieces in the box that you've been using do not match the picture on the box cover. And tragically, some of you will spend your entire lifetime trying to make that picture come to life using all the wrong puzzle pieces. The pieces you're laying down will never, never paint that picture. You'll never get there.

But when you accept Christ and receive His Holy Spirit, those puzzle pieces do match the picture on the box. They do lead to joy, peace, patience, kindness, goodness—the picture on the box. They do lead to the joy, peace, patience, kindness, goodness of the Holy Spirit. That is the picture He wants to bring. So when we talk about people getting saved, we talk about their eternal destiny, and that's true, and we don't want to minimize that. But I'm telling you, the other part is the different person you can become by the empowerment of the Holy Spirit. You will never become that person apart from Christ. You will never get that picture that you want. You will not—what do people say they want? Love, joy, and peace. Saved people love, joy, and peace. Unsaved people love, joy, and peace. You'll never get that with the puzzle pieces you have in front of you until you come to know Christ.

