

What A Relationship with Jesus Does

“And they realized that they had been with Jesus.”

2 Corinthians 3:8 “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being _____ into the same _____ from glory to glory, just as by the Spirit of the Lord.” Or we could paraphrase this by saying that the _____ of God takes the _____ of God and stamps the image of the _____ of God on the _____ of God, and we are changed to be like Him in _____ tense salvation or sanctification.

Well, today in our Scripture, we will meet _____ men changed by Jesus Christ. Two of them had been _____ Him for three years. One man had been _____ by Him the day before. But Jesus changed _____ these men to be like Him.

Our Outline

- I. A Relationship with Jesus should transform our deepest _____.
- II. A Relationship with Jesus should transform our inner _____.
- III. A Relationship with Jesus should transform our other _____.

I. A Relationship with Jesus should transform our deepest motivations. v.13a Just _____ before, when the Jewish Sanhedrin had arrested the Lord Jesus Christ, these _____ men were in the room. John was known to the high priest (John 18:15-16) and Peter and John were admitted to the trial of the Lord. Peter had distinguished himself upon that occasion by _____ that he even knew the Lord. _____ had been more faithful, but we are not told that he did or said anything on behalf of his Lord and Master. But _____ these two men seemed very different. Both Peter and John are noted by the Sanhedrin for their extreme _____ in the face of overwhelming intimidation. What gave them this new boldness? _____ related factors transformed the motivations of these men, as they ought to transform our lives as believers.

A. They were transformed from fear to faith. When we read the _____, we are struck with just how _____ the disciples were throughout the earthly ministry of the Lord Jesus Christ. They were in the physical _____ of God Himself in the person of Christ and yet they were _____ frightened. It is a reoccurring theme in the Bible.

- Peter’s reaction of fear to the miraculous catch of fish Luke 5:11
- Fear on the _____ of Galilee Mathew 8:23-27; 14:22-33
- Fear in the Storm and on the _____ Mathew 8:23-27; 17:1-8; Luke 9:28-36
- Fearing _____ and Denying Matthew 26:56, 69-75; John 18:15-18
- Fear over Dread and _____ John 20:19-20; Luke 24:36-37; John 20:24-29

However, there is a marked _____ of these men after the Lord Jesus Christ ascended back to heaven. They became men of genuine _____ and inner strength. This is the _____ time that Peter has _____ declared that the Jewish leaders were guilty of the death of the Lord Jesus Christ, and he is doing it right to their _____ this time!

Key Words: Relationships, Image, Motivations, Character, Fear, Faith, Thinking, Christ-like

Key Verses: Acts 4:13-14; 2 Corinthians 3:8; John 18:15-16; Acts 4:29; 20:24; 28:25-28

The word "_____" is parrēsia (παρρησία) — it means open, unreserved speech; _____; the freedom to say what needs to be said without fear of consequences. It is not arrogance. It is not recklessness. It is the kind of speech that comes from absolute _____ that what you are saying is true and that the One who sent you is greater than the ones who are threatening you. Remember this is the same man who _____ Christ three times before a servant girl — now he stands before the highest court in Israel and speaks with unflinching _____. The difference is not Peter's character. The difference is the Holy _____. These disciples had a real relationship with a real Savior whom they knew had been raised from the dead.

B. They were transformed from love of _____ to love of the Savior. Underlying the Holy Spirit boldness of Peter and John in this situation is the great mark of genuine Christianity: _____. The first of the fruit of the Spirit is love. But what kind of love? What Peter had done on the night of the betrayal was to put his love for _____ over his love for the Lord Jesus Christ. He was looking out for number _____ because Peter was number one in Peter's heart. Like so many people in the world today, Peter thought only of himself and while he loved Christ, he loved himself _____. However, look now at the great _____ that has come over Peter and John. They are so much in _____ with the Lord Jesus Christ that they have forgotten about themselves. They are now consumed with the _____ of presenting Christ to all men everywhere. In just a few short years, every one of the _____ would know the lash of persecution and most of them would come to violent and bloody _____, and yet they went with determination and _____. They all echoed the words of the great apostle Paul: "But _____ of these things move me; nor do I count my _____ dear to myself, so that I may finish my race with _____, and the ministry which I received from the Lord Jesus, to _____ to the gospel of the grace of God." (Acts 20:24, NKJV)

II. A Relationship with Jesus should transform our inner character. v.v.13b-14a _____ is what we truly are on the inside. It is the real person and not simply our reputation. Many people have had inflated reputations that simply do not match up to the _____ of their lives. Our character is completely _____ when we are born again. We become _____ creatures, and new conduct is now _____. This was certainly true of the Apostles as they came under the scrutiny of the Sanhedrin.

Notice the words of our text: "Now when they _____ the boldness of Peter and John, and perceived that they were uneducated and untrained men, they _____. And they _____ that they had been with Jesus. And seeing the man who had been healed standing with them, they could say nothing against it." (Acts 4:13–14, NKJV)

- The Sanhedrin members "saw" Peter and John's boldness (θεωρέω theoreo – to notice with _____)—this is direct observation of their _____ demeanor and confidence in speech.
- Their perception moved beyond surface appearance to _____ inference: they "perceived" the Apostles were uneducated and untrained (καταλαμβάνω katalambano – to lay hold on, to make a studied judgment), _____ the absence of formal scribal training that would normally accompany such authoritative speech.

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- The council “_____” (θαυμάζω *thaulmazo* to be shocked and astonished)—this emotional response captures their _____ at the paradox before them. Uneducated men shouldn’t possess such eloquence and authority; the contradiction between the Apostles’ social status and their performance created cognitive dissonance that prompted _____.
- The most significant perception came through inference: they “_____” that they had been with Jesus.” (ἐπιγινώσκω *epignosko* – to fully comprehend) This represents the _____ level of understanding—moving from observable _____ (boldness, lack of training) to a causal explanation. The council deduced that only proximity to _____ could account for such transformation.
- Finally, _____ the healed man “standing with them” rendered the council speechless (βλέπω *Blepo* - to see what is right before you)—the living _____ silenced all counterargument.
- The progression of perception _____ from external observation to emotional response to logical deduction to ultimate silence before undeniable _____. Each verb captures a _____ penetration toward _____: seeing leads to perceiving, which prompts marveling, which produces realization, which culminates in acknowledgment through silence.

A. They were transformed from simple toilers to spiritual _____: The Sanhedrin realized the Apostles had a spiritual _____ and understanding for which there was _____ earthly explanation. They were _____ being insulting or bigoted when they made this observation, rather they were simply commenting that these men were _____ professionally trained in theology or public speaking. In fact, they were nothing more than _____ fishermen who worked hard for a living and whose education was simple and _____. Two Greek words describe Peter and John from the council's perspective:

- _____ — (ἀγράμματοι *agrammatoi*): literally, "without letters." This does not mean they were illiterate. It means they had not received formal rabbinic _____ in the recognized scribal schools. They had not studied under the established teachers. They had no _____ the Sanhedrin would recognize.
- _____ — (ἰδιῶται *idiōtai*): from which we get the English word "idiot," though the original meaning is far less insulting. It means a _____ — someone who is not a professional, not an _____, not part of the established institution. In this context, it means Peter and John had no official _____ in the religious hierarchy. They were not ordained by the Sanhedrin. They were not authorized by the temple establishment.

B. They were transformed from common men to _____ men. “...And they realized that they had been with _____.” While these men appeared to be just ordinary fishermen on the surface, it was clear to the members of the Sanhedrin that they were much more than that. By the way they walked and talked and conducted themselves, even the enemies of the Lord Jesus Christ could recognize the _____ of Christ as it was manifested in their _____.

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They did not _____ like the world, and they did not _____ like the world. They acted _____ the Lord Jesus Christ. The highest compliment that this world could give us as believers is to accuse us of _____ like the Lord Jesus Christ. Remember the Scripture we started with: “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same _____ from glory to glory, just as by the Spirit of the Lord.” The _____ of God takes the _____ of God and stamps the image of the _____ of God on the _____ of God, and we are changed to be _____ Him in the second tense of salvation.

III. A Relationship with Jesus should transform our relationships. v.v.13-14 It is very clear that Christianity _____ our relationships. Since Christianity produces _____ creatures, those new creatures clearly have _____ relationships in this world. Verse fourteen is clear on this point as it indicates at least _____ relationships that had changed:

A. A transformation of the relationship toward the world _____ them. v.14 The _____ man standing with Peter and John is more than a supporting character in the narrative. He is the embodiment of the resurrection's _____. The Apostles and this beggar-turned-saint are about to find out about the _____ of men against God. As long as we are quiet about our faith, the world will not bother us. But the moment that we start preaching the _____ of the Lord Jesus Christ and challenging them to _____ Christ, we become the _____ of the world. From this time on, the Apostles will become hunted and harassed men. The council's _____ in verse 14 is not the silence of conviction. It is the silence of _____. They cannot _____ the evidence, but they will not _____ to its implications. Evidence _____ does not produce _____. Faith is a response of the heart to the _____ — and the heart can be _____ even when the evidence is undeniable.

B. A transformation of the relationship toward the world _____ them. But there is a subtler point to be made here. The world became the Apostles' enemy and yet the Apostles became those who were to take the message of the _____ to the world that did not want it. Standing here beside them was one who had been changed by their _____, a beggar whose whole life completely _____ because of these two men and their love for the Lord Jesus Christ. They stopped to meet his real need while they were going to pray. Once he had been won, he stayed right there with them. When he was a poor crippled beggar, the world counted him as just another _____ case or someone to be avoided on the street. But to the Apostles, he was a man in _____ for the Lord Jesus Christ. His heart was _____ at the same time as his legs were. How we need to _____ the needs of the world around us and take them the only thing that can _____ them: the Lord Jesus Christ. We, too, ought to have a _____ to see precious souls _____ and Christians strengthened.

- Application to the believer who feels unqualified
- Application for Grace and Truth Bible Church
- Application for the Lost – Seeing the evidence but not believing