

05b ACTS

Let's resume our study in the Book of Acts, where we are seeing the eruption, which is the word they like to use in theology classes in seminary, i-r-r-u-p-t-i-o-n. They say God erupts into history. I think erupt, it kind of comes up out of the ground like a volcano and erupt, it comes down from heaven and rends through the sky and makes an impact.

But God has sent his spirit in a very dramatic and a very symbolic and illustrative way. Every aspect of this Pentecostal manifestation has meaning, and it's easy to overlook. People say, oh yeah, tongues of fire, talking in tongues.

And as we were talking about on the break, really, this particular miracle might be better labeled hearing in tongues. It says in verse 4, they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. This was a prediction that Jesus had given his disciples, that when they were to proclaim, they would not have to worry and fret over what they would say, that when the time came, God would give them utterance.

And he literally does here, not only the content, but also the form. It says, they began to speak with other tongues. But there's kind of a question of, is it the speaking that's in other tongues, or is it the hearing that's in other tongues? Because when you count all of these different Parthians, Medes, Elamites, Judeans, Mesopotamians, Cappadocians, et cetera, did we have this many individual apostles and disciples speaking all at once? Because if you count these, you have more than 12, certainly.

So you run out of apostles, even if you use them all to each speak a different language. And it would be confusion. God is not a God of confusion.

God is a God of order. When you go later to the 14, he says, if someone is going to speak in tongues, one speaks at a time, and only if there is someone there to interpret. Now this is later on, when there will be many people there who do not understand the language of the speaker.

He's speaking in some unknown language that is a language, but is not known to the hearers. And so someone else stands up and translates. Well, why would you bother? Why not just stand up and speak the native language and be done with it? This was a sign that the information was from God and to be listened to.

Why would God do that back then? No New Testament. Gospels have not yet been written. Book of Acts has not yet been written.

Pauline epistles, Johannine epistles, Petrine epistles, Book of Revelation, Jude, the rest of them have not yet been written. James is one of the earliest of the books to be written, and it has not yet been written. So what do you use for information to function and to

teach and to meditate on now that you're in a new age and you don't have any exemplars, you don't have any examples of how to extrapolate from Old Testament truth to New Testament truth.

God supernaturally filled that gap with the temporary gifts of prophecy, with the temporary gift of tongues and interpretation, which was a pair of gifts that let two individuals minister to a congregation, and so on. There was supernatural insight, there was supernatural communication in the transitional period to tide the church over until the first generation of pastors could be trained and could be steeped in the application of the Old Testament to the New, and in the revelation of New Testament truth, which was even then beginning to unfold. But in the interim, what do you do? God had a plan.

God had provision, and this was His provision. It would be pretty silly for us in the modern day to go back and grab a hold of temporary interim measures and try to say that should be happening now, any more than the Israelites in David's day should be looking around trying to find manna to sustain them. Manna was for a temporary condition of wandering in the wilderness.

Once you get to the land of milk and honey, you don't need manna anymore. Once you have arrived at your destination, you don't need the pillar of cloud and pillar of fire anymore. These are provisions for specific transitional times, and people try to argue from Greek and argue from 1 Corinthians 13, whether there be tongues they will cease.

Most of us can just use our spiritual common sense and realize that God does supernatural things, supernatural manifestations, signs for a purpose. It signals the beginning of something new. It confirms and validates, authenticates a message as coming from Him.

When in the history of the world did an uneducated man suddenly stand up and speak perfectly a language other than his own, and the content of that is the wondrous works of God? Only here. Satan wouldn't send something that did nothing but extol the grace and the glory of God. Demons would not infiltrate a man's mind and soul and stand him up and have him glorify God before a group.

It clearly, unmistakably identifies this message and this group of men as being commissioned by God to speak and to herald the arrival of a new age, a new economy. That's its purpose. And notice how the gospel is going to spread.

It is going to spread to Egypt and Pamphylia and Africa, Rome, Crete, even the Arabs hear it in their own language. The question came up on the break, was there any early evangelistic or apostolic activity to the Arabs? And if there was, I'm not aware of it. And I think the reason for that is that the early spread of Christianity tended to follow the path of the diaspora, of the dispersion of the Jews who left Israel proper, even before, during and after the time of Christ, because of outside oppression, because of the loss of

opportunity, because of economics, because of opportunities abroad.

There wasn't near as much autonomy, tribal identity, clan identity, family identity in the land as there had been in Old Testament days. The results of the captivities and the return to the land and after the rise and fall of the Maccabean leadership in Israel, a lot of people just were sort of like Ruth and her husband and sons when they said, you know, there's just kind of a famine in the land. Let's go to Moab.

Let's go seek our fortune someplace other than here. We still love God. We still want to worship, but we've just got to get out of town.

We've got to find a place where we can operate, and it isn't here. And so they had begun to disperse. Peter will address his epistle to the Jews of the dispersion of the diaspora.

And Christianity, because it is conceived in the cradle of Judaism, and because its first generation are almost completely Jewish, then its spread is going to naturally follow the Jews who have departed the land. And then they are going to spread the good news of God to the Gentiles in their periphery as it begins to become clear that God has included them in this new, marvelous economy that he has set up through Christ. So that's why you have the Parthians and the Medes and the Elamites.

I always ask myself, why does the Bible bother to list these people? Why can't it just say people from all over? But it details them. And we know of churches that start in Asia, don't we? John's going to write to the seven churches which are in Asia. We know that there are churches in Cappadocia and Pontus and Mesopotamia, Phrygia.

Paul, the apostle, is going to eventually minister in these areas to Gentiles as well as Jews. And there are going to be mixed congregations in these areas. And it is foreshadowed on this very first day of the church age.

People were all amazed and perplexed, saying to one another, whatever could this mean? Others, mocking, said they are full of new wine. Why? Well, each one is hearing in his own language. And again, one of the things we were kind of analyzing on the break as well was this actual speaking of different languages or was it hearing in different languages? And my suggestion to you, feel free to take it either way.

The Bible says both. It says they spoke in other tongues and it also says each heard in his own language. My impression, my belief from looking at this, is that it follows the pattern, follows the model you find in other places.

What happened on the road to Damascus when Jesus spoke to the apostle Paul? Paul heard him clearly speaking in Aramaic, I'm sure, saying, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And they had this conversation. But others who were accompanying Paul in the caravan on this journey thought that it had thundered.

They heard noise, but they did not decipher the language of it. Paul heard it in his own language. Paul, despite his persecution of the church, was a believer and was receptive to the things of God.

He was misled. He was deceived. He was going down a wrong road.

He had mistakenly laid hold of Pharisaism and had mistakenly persecuted the church. Jesus straightened him out on the road and he got it. There were other people in that same caravan who had followed a similar road and adopted similar beliefs and they didn't get it.

And when Jesus spoke, it just sounded like thunder to them. Same thing on the occasion of the baptism of the Lord Jesus when the Spirit descended. The Father spoke out of heaven.

Some people hear the voice. Other people just say it thundered. It is in the hearing.

The Holy Spirit has come on each one and enabled them to hear. And that's what the Holy Spirit does for us. These are not drunk, Peter says.

He stands up with the eleven, raised his voice and said to them, notice there are eleven of them standing up, but you count those languages up above. Let's count them. What have we got? You have Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome.

That's already fourteen, fifteen languages. So that's more than the eleven apostles. So either there were some associated people who stood up and spoke or each one heard it in their own language.

Why is that important? Because people confuse what happens on the day of Pentecost and the application to the supposed modern day practices of speaking in tongues and the later statements of Paul, for example, in 1 Corinthians 12 and 14 about how the gift of tongues should function. And here, there is no need for a gift of interpretation, is there? Everyone hears in his own language. Nobody needs an interpreter.

You get to 1 Corinthians 14, Paul says, and it sounds like everyone is speaking at once here. I suspect there was a single speaker because God does things decently and in good order. He is not a God of confusion.

He is not the author of confusion. It's not a babble. It's not a bubbling sea of confusion and everybody talking at once.

I think Peter, Andrew, James, John, Philip, Bartholomew, different ones would stand up as the Holy Spirit motivated them and would speak of a mighty work of God. Something that struck them from the Old Testament. Something that struck them about the life of

Christ.

Brethren, let me tell you, my name is James. My brother John and my friend Peter, we went to an upper room and we saw the Lord raise a dead girl. When He spoke the words, Talitha came and took her by the hand and she arose.

Mighty works of God. And they tell these stories and everyone hears it in their own language. And it impresses them.

When in the history of the earth has anyone been able to raise someone from the dead? This man hears an eyewitness. Here are others who will vouch for him. In the mouths of two or three witnesses, a thing is established.

And so there is order, there is speaking. And finally, Peter stands up with the 11, raised his voice and said to them, men of Judea and all who dwell in Jerusalem, let this be known to you. And we talked about this word dwell.

That means all those who are currently residing in Jerusalem, whether temporarily for the feast or for a longer period. Let this be known to you and heed my words. I want to make it known to you and I want you to respond.

I want you to take some action on the basis of what you're about to hear. These are not drunk, as you suppose. He doesn't say we are not drunk, as you suppose.

The bystanders, the crowd that had gathered, assumed that the hearers who were astonished and perplexed and saying, did you hear that? He's speaking Libyan. And the man says, no, no, no, he's not speaking Libyan, he's speaking Parthian. No, no, no, he's speaking the language of Crete.

I'm from Crete. I just heard what he says. And they're all saying, look, I'm hearing him in my own language.

And the man says, no, I'm hearing. So there's all of this talk and these outsiders come in. And what do they hear? They probably just hear James, John, Andrew speaking Galilean flavored Aramaic.

And they say, what's the big deal? What's the excitement? The man stands up and you act like he's a reincarnation of some famous Greek orator. He's just a Galilean fisherman and he sounds like a Galilean fisherman. You guys are drunk.

You're high. What are you smoking to think that this is some big deal? And they mock them and say, you've got to be drunk to think that there's anything they don't hear. It's like the people who heard thunder.

They're not receptive spiritually and therefore they can't hear. The Holy Spirit is not ministering it to their ears. And so they don't hear anything special.

He that hath an ear to hear, let him hear what the Spirit says to the churches. How many times do we see that in Revelation chapter two and three? He that hath an ear to hear, let him hear what the Spirit says. And yet who's actually talking? The Lord Jesus Christ speaks to John.

John writes it down. Yet the scripture says, if you have an ear to hear, listen to what the Spirit says. Spirit communicates in both directions.

He makes the Word of God perspicacious to us. He takes our prayers and communicates them to the Lord God in groanings which cannot be uttered. This is what was spoken.

He says, these are not drunk as you suppose, since it is only the third hour of the day. What time is that? Study the crucifixion of the Lord. It was dark for three hours.

What was that period of time? From the sixth hour to the ninth hour? Noon to three. So what is the third hour of the day? Nine a.m. The clock starts ticking at six a.m. Third hour is nine a.m. Sixth hour. Remember, darkness came on the land about the sixth hour when Jesus was on the cross and lasted until the ninth hour.

That's noon to three p.m. Between the evenings was when the Passover lamb was slain. And after the darkness begins to subside, Jesus lifts up his voice and says, it is finished. Mid to late afternoon, exactly the time that they slew the Paschal lamb.

Anyway, this is the third hour. He says, look, how can men be drunk at nine a.m.? Hadn't been enough time to slosh down enough wine for this. This is what was spoken by the prophet Joel.

In our English Bible, it's Joel 228 through 32. In the Hebrew Bible, it's Joel chapter three, verse one and following. It shall come to pass in the last days, says God, that I will pour out my spirit on all flesh.

Your sons and your daughters shall prophesy. Your young men shall see visions. Your old men shall dream dreams.

And on my men's servants and on my maid's servants, I will pour out my spirit in those days and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood before the coming of the great and awesome day of the Lord.

And it shall come to pass that whoever calls on the name of the Lord shall be saved. Now, immediately, I asked myself this question. What does Peter mean when he says this is what was spoken by the prophet Joel? Is this the fulfillment of the prophecy of Joel? Because when I go back and read Joel, it sounds to me like it's millennial kingdom talk.

Turn with me back quickly to Joel chapter two. And let's look at the context at the beginning of that chapter. Blow the trumpet in Zion, sound an alarm in my holy mountain.

It's going to be a day of darkness and gloominess, clouds and thick darkness, so on. And people come great and strong, the like of which has never been. Fire devours before them, behind them a flame burns.

The land is like the garden of Eden before them. This is destruction. These are invading armies coming in, in judgment and in discipline.

And before them, verse six, the people writhe in pain, faces are drained of color, and so on. This is judgment on the people of God. The strong is the one who executes his word, verse 11.

The day of the Lord is great and very terrible. Who can endure it? Verse 12. Now, therefore, says the Lord, turn to me with all your heart, fasting, weeping and mourning.

Rend your heart and not your garments. Return to the Lord your God, for he is gracious and merciful, slow to anger and of great kindness. He relents from doing harm.

Who knows if he will turn and relent and leave a blessing behind him, a grain and drink offering to the Lord your God. Blow the trumpet, consecrate a fast, call an assembly, gather the people, sanctify the congregation, assemble the elders, gather the children in the nursing bays, let the bridegroom go out from his chamber and the bride from her dressing room, and so on. Why should they say among the peoples, where is their God? Verse 18.

Then the Lord will be zealous for his land and pity his people. The Lord will answer and say to his people, behold, I will send you grain and new wine and oil. What were they accused of being drunk on? New wine.

I will send you grain and new wine and oil, and you will be satisfied by them. I will no longer make you a reproach among the nations. I will remove far from you this northern army that devastates.

The land is like the garden before it and like a scorched, parched wasteland behind it. I will drive him away into a barren and desolate land with his face turned toward the eastern sea and his back toward the western sea. His stench will come up and his foul odor will rise because he has done monstrous things.

Prediction of the resolution of the battle of Armageddon and so on. Fear not, O land. Be glad and rejoice.

The Lord has done marvelous things. Do not be afraid, beast of the field. The open

pastures are springing up.

The tree bears fruit. The fig tree and the vine yield their strength. Be glad, children of Zion.

Rejoice in the Lord your God. He has given you the former rain faithfully, and he will cause the rain to come down for you, the former rain and the latter rain in the first, in the first month. And I wish I had time to go into all that.

It's very interesting. But it is a millennial prophecy. The former and the latter rain in the same month.

How can this happen? Well, it can happen. It happens in Christ. You look at the first and second advent.

Former rain, first advent, latter rain, second advent. I'll run out of time if I go down that road. So I'll restore to you the years that the swarming locust has eaten, the crawling locust, consuming locust, chewing locust, the great army which I send among you.

Go back to the beginning of the chapter. You shall eat in plenty and be satisfied. Praise the name of the Lord your God who has dealt wondrously with you, and my people shall never be put to shame.

Then you shall know that I am in the midst of Israel, Emmanuel, God with us, Christ on the throne of his father David, in the land, millennial kingdom, throne of David. I am the Lord your God and there is no other. My people shall never be put to shame.

And it shall come to pass afterward that I shall pour out my spirit on all flesh. Now, if what Peter sees on the day of Pentecost is the fulfillment of Joel 2.28 and following, then all of this other has to have preceded, right? Because it says afterward. You will notice when Peter quotes this in Acts chapter 2, he doesn't say afterward.

He says, in the latter days it will come to pass. He changes the wording. You don't find in the latter days in the Septuagint or in the Hebrew.

Peter just paraphrases, takes out afterward. Afterward is important. Afterward sets the time of this pouring out of spirit on all flesh.

Your sons and your daughters shall prophesy. Who is you with the sons and the daughters? Israel. These are Jewish people.

These are Israelites. Your sons and your daughters shall prophesy. Your old men shall dream dreams.

Your young men shall see visions. You'll notice also Peter reversed the order there. Peter says your young men shall see visions.

Your old men shall dream dreams. He starts with the young men, moves to the old. We're on the day of a new thing, a new beginning.

It's the young who are going to start out. When by the time you get to the millennial kingdom, the old men are going to be dreaming the dreams because they have arrived having already lived their life, having already matured in the faith. There's a long story.

One of these days we'll do Joel. It will also pour out on my men servants and on my maid servants. This is unheard of.

Since when do the women get the spirit? Where in the previous Old Testament do you ever see women having the spirit come upon them for anything? If you can find it at all, it is exceedingly rare. It's always the men. It's the tabernacle workmen.

It's the judge with the jawbone in his hand. It's the king. It's the man of God doing great and mighty things that the spirit comes upon.

Now, not only women, but servant women, maid servants, the lowest in the land, men servants and maid servants, the ones grinding at the mill and the ones doing the labor, the peer-to-peer slaves and others. I will pour out my spirit in those days. And I will show wonders in the heavens and the earth.

Blood, fire, pillars of smoke, sun will be turned to darkness and the moon into blood. Two mentions of blood in two verses there, 30 and 31, which Peter repeats. Why so much blood? What do we know about blood? What are the two things or three things that it immediately suggests? In Israel, blood always talks about death, right? There's blood from warfare.

There's blood from violence. What did God say to Cain? The blood of your brother cries out to me from the ground. There's also a lot of blood associated with sacrifice.

The blood of Jesus Christ's son cleanses us. The blood on the altar, the blood that's sprinkled, the blood that's sanctified. The sun will be turned to darkness, the moon turned into blood.

Because you have the sun turned dark here, what does this suggest as to the type of blood? Is this going to be sacrificial and cleansing and sanctifying? In darkness, this is blood of violence. This is the blood of death and judgment and destruction. Before the coming of the great and awesome day of the Lord, and it shall come to pass that whoever calls on the name of the Lord shall be saved.

So in typical Semitic, typical Hebrew fashion, you go forward and backward in time. You start out with the invading armies and the devastation of the chewing locusts and the Garden of Eden in front. And after they pass, it's a scorched, parched wasteland.

And then you move forward to the time when the Lord Jesus is there and the Spirit is poured out and everything is great. And then you go back. But before the coming of the great and terrible day, there are going to be these warning signs.

And when you see the signs, when you see the beginning of the signs, it's time to call upon the name of the Lord and be delivered, O Israel. That's what the import of this is. So what's our entire context now? In Joel, he is picturing the last days.

He says the last days, God is going to judge his people. There's going to be violence. There's going to be bloodshed.

The northern armies are going to come in. Then there's going to be a turning to the Lord. There's going to be a crying out to him.

God's going to sweep the army away and wedge in between the sea. They're going to die and stink and be a big stench. And then God is going to pour out his Spirit.

Afterward, I will pour out my Spirit. I will heal. I will build up.

I will restore. I will bless. I will reward.

Then he says, but before that, I will show these wonders in the heavens and in the earth, blood and fire and pillars of smoke, darkness and blood and all of this. Whoever calls on the name of the Lord shall be delivered. So we've come back.

This is so typical over and over again. It's something we need to be sensitive to. God will move forward and then go back and then go forward.

You find this throughout the prophets. And in Mount Zion and in Jerusalem, there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls. Don't lose sight of that last part of verse 32, because it shows up a little out of place in our Acts chapter two.

In Mount Zion and in Jerusalem, there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls. A lot of them are going to be judged. A lot of them are going to be wiped out.

But there is a remnant who will be delivered. Why? Because they call on the name of the Lord when they see these great signs that that communicate the fact that the last days are near. Now, if we did not have a church clock and all we had was an Israel clock on the day of Pentecost, how far is Peter from Armageddon? On an Israel clock, how far away are they from Armageddon? Right about seven years, a little less than seven years, right? Is it near from an Israel perspective? And even though this is day one of the church age, they haven't had a chance to adjust.

So they're still thinking in Old Testament terms. So when the Spirit comes and they begin

to see the fulfillment of Joel 2.28 and following, is he legitimate in saying, going on and talking about the sun and the moon and the rest of this prophecy? From that perspective, if you subtract out the intercalation of the church age and you go from week 69 to week 70, this is legitimate, isn't it? Will this generation pass away before all these things are fulfilled? Can you pass away a generation in only seven years? No. Looking at it from a Jewish perspective and an Israel clock, this is perfectly legitimate.

And Peter, as much as the Spirit is doing for them, he can't inject them with a complete knowledge of what it's going to take the Apostle Paul 14 years to figure out in terms of the role of the Gentiles and the significant change that's going to take place and the setting aside of Israel until the fullness of the Gentiles come in and the trotting underfoot of Jerusalem and all the rest of it. This is the first day. Yesterday was still full-blown age of Israel and God is just now reaching up and stopping that clock just minutes before Peter spoke.

So it's legitimate for him to look ahead and say this is the beginning of the end because it is. And I'm not sure that God has a discreet black and white stopping point for Israel and beginning point for the church. I think there's a little bit of a blending because you have people who might have died in northern Israel two weeks after the day of Pentecost who have not yet heard of Jesus Christ and had the opportunity to convert, to upgrade to the Christian plan from the Old Testament Saint plan and who pass away.

Are they going to still be Old Testament saints and heirs of Old Testament promises? Absolutely. So there is a transition period here. There's an overlap.

There's a blending of one into the other. And so when Peter stands up, he's talking to an all-Jewish crowd from an Old Testament scripture about the ministry of the Holy Spirit of God on Mount Zion, as it were, in Jerusalem. And this passage absolutely fits.

And it is a harbinger. It is a prediction and a prophecy that applies directly to their situation because this is the beginning of the day of the Lord. From an Israel perspective, that last seven years is the day of the Lord.

And they are just inches away from it at this point. So the answer is yes. And these words, Peter isn't messed up now, by the way.

We threw rocks at him for electing Matthias. But the Holy Spirit is on him and Jesus told him, when the Spirit comes on you, you will receive power. You will know what to say.

And this is 100% inspired, accurate application of Old Testament to the situation. It is what Joel talked about. It is the Spirit coming on each one individually.

And that's the main import because that was an unheard of thing in Joel's day or in any earlier Old Testament day for the Spirit to come universally and individually on servants as well as kings, on maids as well as prophets. And Joel's prediction says, when you see

this happening, know that the day of the Lord is coming and you better be crying out to the Lord for deliverance because dark times are coming for those who don't. And only the remnant will be saved.

The remnant whom the Lord calls. Why is that important? Go back quickly now to Acts chapter 2. Men of Israel, verse 22. Hear these words, Jesus of Nazareth, a man attested by God to you by miracles, wonders and signs which God did through him in your midst, as you yourselves also know, him being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, crucified, put to death.

God raised him up having loosed the pains of death because it was not possible that he should be held by it. Then he quotes David. But I want to move down here.

Verse 29, men and brethren, let me speak freely to you. The patriarch David, he's dead and buried. His tomb is with us to this day.

He predicted this, that the Holy One would not seek corruption and so on. Go down to verse 36. Therefore, let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.

Now, when they heard this, they were cut to the heart and they said to Peter and the rest of the apostles, men and brethren, what shall we do? Men and brethren. Says something about their attitude that they speak to the Galileans. Here are these men who dwell in Jerusalem, these aristocracy, high class.

And they say, men and brethren, this is this is humility. These are people who are receptive to the word. What shall we do? Peter said to them, repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins.

And you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all who are far off, as many as the Lord our God will what? Call. Calvinists love to come to this and say, see, it's only the called.

Where does this phrase come from? Where did Peter get this? As many as the Lord will call. What was the last word in verse 32 of Joel 2? The remnant that God calls. He's quoting Joel.

The call is universal. The response is those who are willing to be a part of the remnant, those who have the humility, those who will see the salvation and seize and lay hold of it. That needs to be our attitude as well.

While the mechanics have changed and the manifestations have changed, the opportunity for us is the same. Day by day, we are the people of God as Christians, but we need to call on the name of the Lord for our deliverance. Cursed is the man who trusts in man, who makes flesh his arm, his strength.

Call on the name of the Lord to be delivered. When we have problems, when we have challenges, when we have issues, when there's something that's up that needs to be resolved, where do we look? Whether it is the 70th week of Daniel or whether it is the fifth day of our work week, we should always look to the same place for our deliverance. Hannah said, it is the Lord that exalts my horn, exalts my strength.

And he will exalt the horn of his king, she says at the end of her song in 1 Samuel. And it's the same for us. There is only one name under heaven by which we are delivered.

Delivered from the lake of fire. Delivered from our lost and hopeless condition. Delivered from sin.

Delivered from corruption. Delivered from ourselves. And it's Jesus Christ.

Individually. We don't have to be a member of a group. We don't have to be a member of the nation of Israel.

We don't have to be under the corporate atonement of the lamb splashed in the holy of holies. Individually. We have a ministry of the Holy Spirit.

We have a ministry of the grace of God. We have access to the throne of grace. Individually in this age.

It's a wonderful gift not to be wasted, not to be missed. We'll have to pause here. We'll come back and fill in a little bit of what we skipped next time.

I just wanted to show you that call because it comes from the passage that he's quoting. Everybody knew these verses and it's not a Calvinist reformed tulip thing at all. It is just fleshing out what was in the Old Testament prediction of this day.

Let's close in a word of prayer. Father, thank you for the privilege of studying your word together. We pray that God the Holy Spirit will minister it to each one of our hearts so that we can live in a way that is pleasing in your sight and glorifying to our Savior.

We pray it in Jesus name. Amen.