

1 **ACTS Ses 5: Chapter 4:1-31: The Church Acts with Boldness (57)**

2 Welcome back to our study the Acts of the Apostles. Today we're going to be studying chapter four of the
3 Acts of the Apostles. Chapter Four is actually a continuation of chapter three. We started off in chapter three
4 with the healing of the paralytic at the *Gate Beautiful* with Peter and John, at three o'clock in the afternoon,
5 finding a man who was begging for alms (ACTS 3:1-7). And Peter looks at him and says, *Look at us!* And the
6 man looked at him. And he said, *Silver and gold I do not have but what I do have, I give to you. In the NAME of*
7 *Jesus Christ of Nazareth, stand up and walk* and the man stood up and walked at that point. And then Peter
8 begins to give an explanation in chapter three, starting in verse 12. Peter saw and he addressed the people
9 and told them what was happening. And today we move into chapter four which continues with this same
10 event, but the current leadership of the Sanhedrin come into the picture, and they're going to start
11 questioning the apostles. Let us pray:

12 *In the NAME of the Father and the Son and the Holy Spirit. Lord Jesus, we now open up our hearts and minds to*
13 *you and ask you to teach us and transform us into your image. We thank you for giving us boldness and*
14 *courage as apostles. And to not see this book as separate from our own life and mission, but as a great source of*
15 *encouragement and great examples for us to live our life today. In Jesus NAME, we commit this study to you,*
16 *Amen, In the NAME of the Father, Son of the Holy Spirit.*

17 So, we continue on with this incredible first miracle, this extraordinary display of God's grace and healing,
18 this man at the Gate Beautiful. We start to see the Church walking on her own. We start to see the Church
19 doing the works of Jesus just as Jesus had planned. And I love the beginning of the book of Acts because it
20 has this emerging Church that is doing the work of Christ. **Jesus three years earlier selected 12 apostles, and**
21 **He chose those 12 apostles, and trained them for three years, and then told them to wait in Jerusalem for the**
22 **promise of the Father, which was promised in Luke 24:49, wait for the Spirit of God.** They're there, they
23 received the Holy Spirit, they have their marching orders, they go out and they begin to do the works of
24 Jesus.

25 Now, if they begin to do the works of Jesus, that means that they're also going to get the same response that
26 Jesus got, particularly from the (Jewish) leadership. And many of you who studied in our previous study of
27 Matthew, know that Jesus had a direct confrontation with the reigning leadership, the current leadership in
28 Jerusalem, and that was no small confrontation. But it was quite a confrontation, and it ended up that they
29 wanted him dead. And we're starting to see now the confrontation between the existing rulers and the body
30 of Christ that's continuing the work of Jesus. And one of the things I really appreciate about this also is that
31 when you look at Peter and John as it says, later on in today's reading in chapter four, that these men were
32 uneducated and common. And the word that's used there is, **IDIOTES** (with an E at the end in Greek and is
33 where we get our word *idiot* from), and it's not used in the same way that we would use idiot today, but it is
34 the same word. And I like to think that **God uses idiots**. He uses common people; He uses un-educated
35 people to do His work. And most of us here would probably say, if we were to put ourselves in the common
36 *educated column*, most of us would say, we're in the *common non-educated*. We're not brilliant in any way.
37 We're not extra, extra gifted in any way. We're just people that want to serve the Lord and want to walk with
38 Jesus, and He uses people like us.

39 It reminds me of this movie that was out a few years ago, **Miracle on Ice**. It was a story of Herb Brooks, a
40 local Minnesota guy, who was out scouting for guys for the new (US) Olympic team, because he coached the
41 one that back in the day the Miracle on Ice¹ won against the Russians. Well, breaking from that for a
42 moment, it was the second year of the Minnesota Wilds we're playing. I went to a lot of games with some of
43 the guys here at the Church and I love hockey. I really like hockey. It's my favorite. I had a habit of if the
44 Wilds were winning, I would stand up at the top with about two minutes left so I could beat the crowd out to
45 the car. So, I'm standing back there about two minutes left and The Wilds are winning three to one, against
46 Vancouver. And I looked over and I saw this guy and I thought, I know you from somewhere, where do I
47 know this guy from? So, I walked over, and I said, *Excuse me? You look awfully familiar. What's your name?*
48 He said, *What's your name?* I said, *My name is Jeff Cavins*. He said, *My name is Herb Brooks*. Ah, DUMMY! I'm
49 standing in a while Wilds game and there's Mr. Hockey, the coach of the *Miracle on Ice* team and I'm asking,
50 *You look awfully familiar*. Yeah. Well, the thing I liked about that movie was that it kind of sets the tone for

51 this study in that here's Herb Brooks and he's looking at all the greatest talent in United States. There are
52 hot dogs out there skating around. And I mean, they are looking at real talent out there. And he watches
53 them just for a short period of time. And he said you, you, you, you, you, but you're bypassing some of the
54 big names and he was criticized greatly. And they said, *How can you put together a team to beat the Russians*
55 *and you didn't even take the best players.* And he said, *I'm not here to pick the best players. I'm here to pick the*
56 *best team.* And you know, he was right, he picked the best team. And that's what Jesus is building. **He's not**
57 **building a kingdom of superstars. He's not building a kingdom of super gifted people who know how to do**
58 **what only He can do. He is building the best team, the best family, and he takes the unlikely.** And that's you
59 and me, people like us. And I just I love that. This is one of the few places where we can feel like we can do
60 anything. **In Jesus kingdom, we can do anything.** So, he picks people like Peter and John, and they did this
61 incredible thing. And now in chapter four, the leadership is going to come down on them as they came down
62 on Jesus, what do you expect? Jesus told us, *this is going to happen to you, they did this to me, they'll do it to*
63 *you. And you're going to go before leaders, you're going to go before kings and people who have great power to*
64 *open your mouth and I'll be there; I'll speak through you.* CHAPTER FOUR starts off and says,

65 *And as they were speaking to the people, the priests in the captain of the Temple, and the*
66 *Sadducees came upon them. And they were annoyed, because they were teaching the people and*
67 *proclaiming in Jesus, the resurrection from the dead. And they arrested them and put them in custody*
68 *until the morrow, for it was already evening. But many of those who heard the word believed, and the number*
69 *of the men came to about 5000.*

70 Just a little bit of background information. As we move in here, we've heard this addressed before. We've
71 heard the Pharisees before, the scribes and the elders; we have all these different sects within first century
72 Judaism, mainly the Pharisees, the teachers in the synagogue; the Sadducees, the ones who are really over
73 the Temple area. They're kind of the aristocratic section of society and they're in cahoots with Rome. And
74 that's why a lot of Jews don't particularly care for the Sadducees. The Sadducees also adhere to a doctrine
75 that only believes in the Torah, the five books of Moses, and they do not believe really in the angels or the
76 resurrection of the dead. And so, this is bothering them, all of this talk about the resurrection of the dead,
77 they come in. Now, Jesus was some writers have said, and I think fairly accurately that Jesus pretty near a
78 car carrying Pharisee. I mean, he had a lot in common with the Pharisees. He believed, like the Pharisees, he
79 could talk to them as brothers, and he can really get on them to about their hypocrisy. But unfortunately,
80 today **Phariseeism** is synonymous with hypocrisy. And that's too bad because it's really not because there
81 was a lot of great Pharisees, and then the Sadducees, Jesus had nothing in common with In fact, at one point
82 where He comes face to face with them, He says, *We don't have anything in common. You don't even believe*
83 *the scriptures. There's nothing to talk about.* And so, it's the Sadducees that came upon Him, the captain of
84 the Temple. They were really because they were teaching about the resurrection, and they arrested them.
85 And then they were going to keep them overnight because it was so late. And it says in verse four, that the
86 number had increased to 5000. Remember on the day of Pentecost 2000, now it's increased to 5000 people.
87 So, the Spirit of God is moving in a powerful way. And through the witness and the preaching of the early
88 Church, people are coming to Christ in a wonderful way.

89 Then we go to the next day, verse five, on the morrow. Their rulers, elders and scribes were gathered
90 together in Jerusalem. This basically speaks of a formal assembly called the Sanhedrin. **The Sanhedrin was**
91 **like the Supreme Court. It was the highest ruling body; it was a group of men who came together.** And
92 what they said was law. And that's how they led the community. Well, they came together in Jerusalem with
93 Annas, the high priest, and Caiaphas, and John and Alexander, and all who are of a high priestly family. And
94 when they had set them in the midst, they inquired. So, when they say that they set them in the midst, the
95 Sanhedrin typically met in a kind of a half round, a half circle, rounded Cove, and then the people that they
96 were discussing would stand in the middle, so that Sanhedrin is kind of looking at each other with this
97 person in the middle. And then here's a question and they're inquiring Peter and John, *my what power? Or by*
98 *what NAME? Did you do this?* And then Peter, filled with the Holy Spirit and said to them; now this is **Peter's**
99 **third talk**; Peter is stepping forward again and look what Pentecost did to him. Look at the filling of the Holy

100 Spirit of his confirmation. Look what it did for him. It gave him boldness, and it gave him courage, and he
101 isn't hesitant on speaking with boldness for Jesus. So, Peter, filled with the Holy Spirit said to them,

102 *Rulers of the people and elders, if we are being examined today concerning a good deed done*
103 *to a cripple, by what means this man has been healed, be it known to you all, and to all*
104 *the people of Israel, that by the NAME of Jesus Christ of Nazareth whom you crucified, whom God*
105 *raised from the dead, by him this man is standing before you.*

106 WOW, that's bold, isn't it? He's saying there's only one reason this man is standing here, it's the NAME of
107 Jesus. Remember, last week, we spent almost the whole session last time talking about **the power of the**
108 **NAME of Jesus**, and know when the NAME of Jesus is spoken, He is present, we have access to His presence
109 and power and we can go out in His NAME, which means that He goes out through us, and He continues His
110 work. You see, **all Jesus is looking for today is availability. He's not looking for ability**, but he's looking for
111 availability. And so, he does extraordinary things through ordinary people.
112 For example, last week, I told you a little bit about stopping in the middle of a blizzard and starting a car in
113 the NAME of Jesus. We talked about that a little bit. Well, in verse 11, *this is the stone which was rejected by*
114 *you builders. Who is the stone? JESUS. God raised Him from the dead. By Him, this man is standing before you.*
115 Well, *this is the stone which was rejected by you builders.* Now, that's going to be really important here in just
116 a second. We talked about *you builders*, but which has become the head of the corner, the cornerstone. And
117 there is salvation in no one else. And **there is no other NAME under heaven given among men, by which**
118 **we must be saved.** That is such a powerful statement. What's happening here? *This is the stone was which*
119 *was rejected by you builders...* (ACTS 4:11). For those who studied Matthew, you know that we've been here
120 before. We've talked about this before about *the stone that was rejected.* The quote is coming here from
121 Psalm 118:22. In verse 22 it says, *The stone which the builders rejected has become the head of the corner.*
122 The apostles learned earlier from Jesus in Mark's Gospel 12:10-12 that Psalm 118 speaks about something
123 in particular. It speaks about the rejection of the Messiah. Jesus taught his disciples this back in Mark 12:1-
124 12, *Have you not read this scripture? He says that the very stone which the builders rejected has become the*
125 *head of the corner, this was the Lord's doing and is marvelous in our eyes.* Well, he quotes Psalm 118 in Mark
126 12:10 - 12. He quotes it, Jesus does, on the heels of the **parable of the tenants**. And the parable of the
127 tenants is the story of the vineyard owner putting tenants in charge of the vineyard, then later sending a
128 messenger to the tenants and the tenants kill the messenger. So finally, he sends his son, and the tenants kill
129 the son of the vineyard owner. And so, it's on the heels of that parable that Jesus quotes Psalm 118, *the very*
130 *stone which the builders rejected has become the head of the corner.* So, this in the apostles' minds, already
131 reminds them that the Messiah is being rejected, someone's being rejected here. And it was the Messiah that
132 was being rejected when Jesus quoted out of Mark 12. And now it's the Messiah's body, which shouldn't
133 surprise us. He was rejected, we're going to be rejected, he was beaten, we may be beaten, we're going to go
134 through what he goes through. Now this tragedy is described as the builders of Jerusalem discarding a stone.
135 Okay, that's how it is described in Psalm 118 as *the builders are discarding a stone that God would make the*
136 *cornerstone of a new and living Temple*, because the cornerstone is not a cornerstone. **Jesus is not the**
137 **cornerstone of a physical new building but the new cornerstone of the new Temple, which is the**
138 **body of Christ.**

139 Paul talks about this over any Ephesians 2:19 says,

140 *So then you are no longer strangers and sojourners, but you are fellow citizens with the saints, and*
141 *members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus*
142 *himself being the cornerstone, in whom the whole structure is joined together and grows into a body,*
143 *a holy Temple in the Lord, in whom you also are built into it, for a dwelling place of God in the spirit.*

144 And so, once again, the cornerstone, the stone that is rejected by the builders, is the cornerstone. And that
145 Cornerstone, as it says in Ephesians, is that *a new house is built upon the foundation and the apostles and the*
146 *prophets.* And so, there's going to be an attempt to discard also the apostles, and the early Christians to put
147 them away as they put Christ away.

148 Now, the psalmist **depiction of the leaders of Israel as builders is important**. Why is it important? Because of
149 the setting, the Sadducees and the priestly leaders of the Sanhedrin were the ones who were supervising the
150 rebuilding and renovation of the current Temple, the **Herodian Temple²**, the one that is remodeled by
151 Herod. And Herod started that back in 19 BC and went to AD 63. And who's supervising all of the
152 remodeling? Leadership. **The builders, the ones who should be building the body of God, the ones that**
153 **should be building the body of Christ, have been overseeing the rebuilding, refurbishing of the physical**
154 **Temple. They're the builders, and Jesus is the stone that the builders rejected.** Isn't that ironic that the
155 builders rejected the corner stone of the new work of God. I find this fascinating. I can stay there all day.
156 That **Temple is finished in AD 63**. How many more years do we have left before it's torn down? Seven,
157 seven more years, seven more years and that thing comes down. So even the work that they're involved in,
158 is coming to an end. And there's a **change of the guard here**. We talked about that last year with Matthew,
159 there's the change of the guard, a **new Israel is being reconstituted around Jesus' 12 new tribes, a new**
160 **Moses, a new law, and so forth**. And so, there's this change of the guard. And then we move on from verse 12,
161 and there's salvation in no one else, **for there is no other NAME under heaven given among men, by**
162 **which we must be saved.**

163 **Catholics have a tendency to see salvation as in the future, that it's going to be at the very end**, that
164 I'm going to work hard, and I'm going to believe and trust to have faith in God to the end, and I will be saved.
165 **Evangelicals, on the other hand, have a tendency to look back at salvation, to a point in time where**
166 **they bowed their head at a crusade or a meeting and asked Jesus to come into their heart and be**
167 **their Lord, and their Savior.** And that's the prayer that they would pray. Maybe when they were 14, maybe
168 when they're 17 30 or 50 years old, *Lord Jesus, come into my heart and I make you my personal Lord and*
169 *Savior.* Just a side note on that. You know that the language that *I have accepted Christ into my heart and*
170 *made him my personal Lord and Savior* is a new concept in the last 2000 years, I don't know how many of
171 you realize that that's a new concept. That hasn't been around very long at all, but it's always been an
172 understanding of not that I invited him into my heart and made him my personal Lord and Savior, but that
173 He is the Lord and Savior and has His body and I'm a member of His body, a member of his Church and His
174 family. And I have this filial relationship with Him as my father. But on this ultra-personal level, that is kind
175 of a new thing. Not that we shouldn't have a **personal relationship with Jesus**, we certainly should. But we
176 **also have a community relationship, as a family with Jesus**. So, evangelicals tend to conceive of salvation
177 as a past event, something that that happens to the believer at the very beginning of his life as a Christian.
178 I want to give you just a few scriptures, you can write down that talk about salvation in the **past tense**, the
179 **present tense**, the **future tense**, because we as Catholics believe that we were saved at baptism, right?
180 Someone comes up to us and says, *Are you saved?* Well, the correct answer is, **Yes, I was saved at baptism. At**
181 **baptism, my sins were washed away, I was saved, and I am being saved and working out my salvation today,**
182 **with the hopes of being saved in the future, that I will continue and endure until the end.** And so, salvation to
183 a Catholic is much more of a process than a one-time statement, where I'm saved and once saved, always
184 saved. And it's the **NAME of Jesus that saved me as a baby**, as an infant being baptized. And it's Jesus that
185 **continues to save me today**. And it's Jesus that **will save me to the end**. And it is only through that mean
186 that I am saved. So, I'll take a look at:

187 **Ephesians 2:5** – (But God...) *Even when we were dead in trespasses, God made us alive together with Christ, by*
188 **grace, you have been saved.** The **Bible never says by faith alone** are you saved, never says it ever, even
189 though that is **one of the major pillars of the reformation, faith alone**. We're not saved by faith alone.
190 There's only one place in the Bible that says faith alone. It's in the book of James and it says, I quote, **You are**
191 **not saved by faith alone**. Luther wanted James taken out. We're saved by grace alone. There's nothing we
192 can do. It's all God's grace. He even gives us the grace to us to respond to Him in what theologians call
193 **prevenient grace** or *the wooing grace of God*. God is wooing us all the time, like a lover, and we respond, and
194 that's all grace. And so, if he listens to (Verse) five in the past tense, another aspect of salvation is indicated;
195 it is an ongoing aspect of salvation. And **1Peter 1:8-9** speaks of this.

196 *Though you do not now see Him you believe in Him and rejoice with unutterable and exalted joy.*
197 *As the outcome of your faith, you obtain the salvation of your souls.*

198 As you are currently receiving the salvation of your souls. In Philippians 2:12, Paul writes along these lines,
199 he says,

200 *Therefore, my beloved, as you have always obeyed, not as in my presence only,*
201 *but now much more in my absence, work out your own salvation, with fear and trembling (both to will and to*
202 *work for His good pleasure.)*

203 So, it's an ongoing thing; work out your salvation with fear and trembling.

204 And then a future reality. You three scriptures there really quick, Romans 13:11. Paul says,

205
206 *And do this knowing the time that now is high time to awake out of sleep.*
207 *For now, our salvation is nearer than when we first believed.*

208 So, we first believed there was salvation, but now our salvation is even nearer than when we first believed;
209 that salvation that we have down the road, we will be with Christ forever and ever and ever. And then
210 1Corinthians 3:15.

211 *If anyone's work, (this is talking about judgment, where all of our works are going to be judged). And it says, If*
212 *anyone's work is burned, he will suffer loss, but he himself will be saved, but only as through fire.*

213 And then one more 1Corinthians 5, (Paul is talking about a guy that was in great sin),

214 *Deliver such a one to Satan for the destruction of flesh.*

215 In other words, they've been praying about this one guy (and Paul) said,

216 *Deliver him over for the destruction of his flesh, so that his spirit may be saved in the day of the Lord.*

217 So, I could give you many more examples of past, present, and future tense, when we use the word
218 **salvation. In Scripture, salvation is a process, which begins when a person first becomes a Christian,**
219 **which continues through the rest of his life, and concludes on the last day.** Over and over and over, the
220 apostles are telling us we must continue until the end, and some have lost their faith, some have fallen away.

221 **And so once saved, always saved is not a biblical doctrine.** We could go on and on about that. But we
222 need to move on in ACTS 4: 13.

223 *Now when they saw the boldness of Peter and John, and perceived that they were idiotes,*
224 *uneducated and common men, they wondered. And they recognized that they had been with Jesus.*

225 So here we have uneducated common men, they were fishermen, and they were kind of wondering how
226 such uneducated men do, which by the way, *idote* means literally that they weren't taught formally under a
227 rabbi. Most people would follow a rabbi if they were getting to be educated, theological people who follow a
228 certain rabbi, Hillel, shamai, whoever it might be, but they recognize these guys are not educated. You know,
229 they didn't go to seminary. How do they talk to them like that? These guys have been with Jesus, they could
230 tell by the way that they talk that they had been with Jesus. And I wonder about our own lives as one of the
231 many challenges of this lesson for our own personal lives. **Can people say that we've been with Jesus, by**

232 **the way we talk? Do they know that we're disciples by the way we treat each other?** I like to play
233 games with people a little bit when they come up and they'll say, *you know, you remind me of...* and I'll say,
234 *Jesus?* and they'll say, *no, no, no, it's ummm...* That bothers me when they say that, but wouldn't it be nice for
235 someone to come and say, *You know, you remind me of Jesus? Yes. That's who you remind me of Jesus.* Oh,
236 wouldn't that be payday right there? for somebody to say you remind me of Jesus, you've been with Him;
237 you talk like him, you treat people the way Jesus treated people (WWJD). And we're really on the chopping
238 block out there in public; one wrong move, one wrong statement, one misplaced curse word and you know
239 what people gonna say? **I thought you were a Christian. They're judging us.** Anyway, they're going look at
240 us and they're going to listen very carefully. Once they see **that crucifix around your neck, once they see you**
241 **with the rosary, they're going to be looking and watching carefully on how we conduct ourselves.** Well, we
242 move on from there, and it says,

243 *But seeing the man that had been healed standing beside them, they had nothing to say in opposition.*

244 *But when they had commanded them to go aside out of the council, they conferred with one another.*

245 You can just hear them saying, *What are we going to do with these guys? I mean, look at the crowd out there.*

246 *The crowd is rejoicing. You see the guy, over 40 years old and now he's completely healed. A couple of guys were*
247 *telling me that every day on the way to work, they see this guy out there begging. I mean, what are we supposed*

248 *to do? How did he do it? I know, we got to stop this. You know why we got to stop this? Because if Rome hears*
249 *about this, and this starts a great big movement, and people start worshipping some other King, this whole*
250 *Jesus thing all over again, we got to stop it.*

251 So, you see, they're facing the same political problems that the leaders were facing when Jesus was around.
252 *We got to stop this. This is like a cancer. They're thinking, what do we do? What should we do with these men,*
253 *for that inaudible sign has been performed through men is manifest to all the inhabitants of Jerusalem, we can't*
254 *deny it? But in order that it may spread no further among the people, let us warn them to speak no more to*
255 *anyone in this NAME.*

256 *So, they call them together, okay, everybody come together, and Sanhedrin we charge you not to speak in this*
257 *NAME of Jesus anymore. And then, of course, verse 19, Peter, and John answered them, and I love it.*

258 *But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God,*
259 *you must judge; for we cannot but speak of what we have seen and heard.*

260 What a powerful witness, *we cannot help but speak, what we have seen, and what we have heard, and we will*
261 *continue to speak. It reminds me a lot of a 1John 1:1-4,*

262 *That which was from the beginning, which we have heard, which we have seen with our eyes, which we*
263 *have looked upon and touched with our hands concerning the Word of Life, the Life was made manifest,*
264 *and we saw it and testify to it, and proclaim to you the eternal life, which was with the father and*
265 *was made manifest to us.*

266 You know, *what we've seen what we've heard, what we've touched, we make we make clear to you, that's our*
267 *testimony. And some of us are placed in that situation to today in some countries, they're placed in a*
268 *situation where the government, for example, in China makes laws that you can only have so many children.*
269 *What if the government came down on us and said, the new law in the United States is you can only have one*
270 *child for the next 20 years? And we are making it mandatory by law you must use contraception. Then what*
271 *would we do? We know that it is against the **moral law**, we know that's against the very nature of our being.*
272 *We know that's against the teachings of Jesus through the Church. So, what do we do? Do we say, Well, you*
273 *know, God understands or do we stand up and say, No, we can't obey this. We can't obey it. Well, the*
274 *catechism speaks about this in Article 2242, which is interesting because **Article 2242 is in the third pillar***
275 ***of the Catechism**², which is *Life in Christ*. So, you have in the Catechism, you have all things Catholic divided*
276 *up into*

277 *First Pillar: The Creed. That's the story, salvation history.*

278 *Second Pillar: The sacraments and liturgy. That's how you get into the story.*

279 *Third Pillar: Life in Christ. Our personal script; how we live in this story, we live the life of Christ.*

280 So, this whole issue of civil authority and disobeying civil authority is in the section of living the Life of
281 Christ. We must obey God rather than men. And so, it gives a little bit of advice here. I'm going to read this to
282 you. We have to distinguish between a bad attitude that people have. a rebellious attitude, *I'm going to do*
283 *what I'm going to do not what God wants me to do.* And it's more like an attitude of rebellion. And which is
284 wrong to say, *Well, I know I've got an attitude, and this is my opportunity to just give a thumbs up or whatever*
285 *to the government. Versus I'm really sorry, I can't do that. My passion is with Christ. I want to obey Christ,*
286 *rather than anger towards the establishment. And it says so well in Article 2242,*

287 *The citizen is obliged, in conscience, not to follow the directives of civil authorities, when they are*
288 *contrary to the demands of the moral order, to the fundamental rights of persons or the teachings*
289 *of the gospel. Refusing obedience to civil authorities, when their demands are contrary to those of*
290 *an upright conscience, finds its justification in the distinction between serving God and serving the*
291 *political community. Render therefore to Caesar's the things that are Caesar's and to God the things*
292 *that are God's, we must obey God rather than men.*

293 Now, here's what is interesting. Who are they standing in front of ? You are standing in front of the
294 Sanhedrin, the Supreme Court, if you will, of Israel. But what's happened, there's been a change of guard,
295 there is a new Israel, there's a new Temple, Christ being built. There are 12 new apostles, 12 tribes and there
296 these people that are telling them, *you cannot speak in the NAME of Jesus are no longer the rulers.* They're no

297 longer the rulers of the reconstituted Israel. Who are the rulers? The ones who are speaking in the NAME of
298 Jesus, and they're saying, *we have to obey Him.* **The Apostles are the new rulers.**

299 A couple of scriptures you can look up on your own.

300 Luke 20:9-19 - the apostles are the new rulers

301 Luke 22:29-30 – There will be 12 thrones, I'll be judging on the 12 thrones, that these 12 apostles
302 now are the leaders of the new reconstituted Israel.

303 ACTS 1:15-26 - where Judas' office had to be filled by Matthias, there had to be the 12.

304 Now the **Sanhedrin**,

305 *when they had further threatened them, they let them go finding no way to punish them because the*
306 *people, for all men praised God for what had happened. For the man on whom this sign of healing*
307 *was performed was more than 40 years old. When they were released, they went to their friends and*
308 *reported what the chief priests and elders had said to them. And when they heard it, they lifted their*
309 *voices together to God and said, Sovereign Lord, who just make the heavens in the earth in the sky,*
310 *and everything in them, who by the mouth of our father, David, the servant, Thy servant did say, by the*
311 *Holy Spirit, why did the Gentiles rage? And the peoples imagined vain things the kings of the earth set*
312 *themselves in array, the rulers were gathered together against the Lord, and against his anointed.*

313 You notice that **the Sanhedrin couldn't silence them.** That's an important point. **Here's the people with**
314 **power, people with influence, and they can't silence these uneducated, common people because these**
315 **uneducated common people have a king that they're following, and now they're willing to die for that King.**

316 **You can't stop people who are willing to die.** You just can't stop them. But the Sanhedrin couldn't silence
317 them. And I want to ask this question of you and ask that question of myself. The Sanhedrin couldn't silence
318 them in there. Public witness. But what is silencing you? What can silence you? What is silencing you? It's
319 not the Ham Lake police department or the Minnesota State Patrol. It's not somebody of authority. It's not
320 Governor Pawlenty or anything like that. But what if it is a neighbor who's real popular in the neighborhood
321 and you don't particularly want to get on their bad side because that's the person that can silence you. The
322 need to be popular. Is that something that would silence your witness? What about one of your kids, friends,
323 parents, who have a lot of status in school, and the community? Would they silence you? Fear of a fellow
324 employee, does that silence your witness; your boss silence your witness? You know, when we go to work,
325 we can't go to work with a bunch of tracks and a bunch of Bibles and catechisms and say, Alright, I'm here at
326 work and I'm passing out free Bibles to everybody, and we're going to be having a prayer meeting at 11, and
327 a three o'clock the hour of prayer, we're going to be praying. Your boss and I love this, the Church is so
328 balanced about this. It's a matter of justice, your boss hired you not to evangelize, your boss hired you to sell
329 clothes. Your boss hired you to make semiconductors, your boss hired you to teach, whatever it might be,
330 your boss hired you to do that. And it's a **matter of justice** that you give your boss what is due for those
331 wages. And so, **we were not hired to go out there and witness, but we can be witnesses,** everywhere we're at,
332 in what we don't say, what we do say, what we laugh at and what we don't laugh at and looking at the small
333 little opportunities that people give us to open up their lives to witness. Would you like to go to lunch after
334 work? Let's talk. And we have all those little openings all the time in our life. And I've had the opportunity to
335 walk through that before. I just want to ask that question, because it's a good question. What is silencing
336 you? The Sanhedrin couldn't silence them; what is silencing you? And what can we do about it? How can we
337 walk in charity and boldness and be witnesses? Right after this in (ACTS 4:23-24, I like the response when
338 they were released what they do, they went back to their friends, they went back to the body of Christ where
339 had everything in common. And what did they do? They prayed, and they prayed a prayer of great boldness,
340 a prayer of great boldness, verse 24.

341 *And when they heard it, they lifted their voices together to God and said, Sovereign Lord, who does*
342 *make the heaven in the earth in the sea and everything in them, who by the mouth of our father David,*
343 *they serve it just saved by the Holy Spirit.*

344 Now notice what they're doing here, verses 25 and 26. They're going to quote Psalm 2. They're quoting
345 Psalm 2:1-2,

346 *Why did the Gentiles rage and the peoples imagine vain things? The kings of the earth set themselves*

347 *in array, and the rulers were gathered together against the Lord and against his anointed.*
348 Why are they quoting that? Well, we've been studying for a long time now together *Winnie the Pooh*
349 *theology*. Remember, *think, think think*? Why is he quoting Psalm 2? And what is the context of Psalm 2? The
350 context of **Psalm 2** is the psalmist is speaking of **a conspiracy of the nation's plotting against God, and**
351 **his anointed the Messiah**. And this is why Jesus goes back to this. And, and this is why they're quoting it
352 right now, because they realize that that Psalm, too, is speaking about a plot to overthrow the Anointed One,
353 the Messiah. And the plot in Psalm 2:4-9, is thwarted. The nations have risen up against Yahweh and His
354 anointed, but the plans became nothing. And so here, the leaders have come up against them. God has given
355 them the boldness and they came back together, and I suppose gave each other kind of a **high spiritual high**
356 **five**, YEAH! And then immediately they go Psalm 2 - remember what our master taught us that they'll come
357 against us, but they will not win, we will walk in boldness, we'll walk in love and the prophecy. And Psalm 2
358 envisions the collaboration, initially of the Jewish and Roman authorities, initially against Jesus, but certainly
359 remember what happens to Jesus happens to us. And then in verse 31 it says,

360 *and when they had prayed, the place in which they were gathered together was shaken*
361 This should remind you of Pentecost revisited.

362 *He was shaken, and they were all filled with the Holy Spirit and spoke the word of God with great*
363 *boldness... And now the company of those who believed were of one heart and soul, and no one said*
364 *that any of the things which he possessed was his own, but they had everything in common.*

365 I like to end our lesson with a serious by sort of humorous story about something that happened to me. My
366 wife and I went to a very conservative Bible college after I was saved twice. And we went down to Dallas,
367 Texas and our Bible college was in a rough part of Dallas; Oakcliff - it was rough. First day of school you're
368 not supposed to go in women's dorms at any time. First day of school, we're getting everything loaded all the
369 cars brought over to Mary Martha hall where Emily was going to stay. We were engaged at the time. And all
370 of a sudden, helicopters came over with loudspeakers get in the rooms and lay down on the floor. Whoa. So,
371 first day of school, I'm laying down underneath the bed with all these women in a Bible college and talking
372 to this lovely girl from England. And I thought this was kind of funny that the speakers came out so that you
373 can come out after half an hour you can come out of your rooms. Turns out there was a crazy guy running
374 around the campus with a sawed-off shotgun. This was the kind of Bible school we went to. So, there were
375 curfews at night, and you were not allowed to come in after 10 o'clock at night because of safety. And we
376 were not allowed to go to movies. As one of the rules, you can't go to movies. Well, we ended up getting
377 married, went back and still had these curfews. They still did not want you to go to movies, so we snuck off
378 and saw the premiere of *Grease*. So, what a year that was and then we worked at a place called IHOP pancake
379 shop. I was a cook ;she was the waitress about a mile off of a 35 W in Dallas. And the managers had invited
380 us to go to a movie. He needed us to go to a movie. pretty mature. I mean, we're married. Let's go to a movie.
381 We snuck off to *Grease* and we didn't get caught. We'll do it. So, we went out and we're gonna to go out to
382 this movie. And we knew nothing yet. Here were two young kids that have been praying an hour or two
383 every day, Bible classes, going out and witnessing on the streets, going to Mardi Gras and witnessing in the
384 streets and just our life was so on fire for Jesus, everything was Jesus. I mean a wind would blow a leaf past
385 us; we go that might be a call to Mexico. I mean, everything was God. And we ended up standing in a line to
386 go into this movie. I didn't know what the name of the movie was, and just kind of trusting them and we're
387 standing in line, and I suddenly realized I was the only guy in line along with my boss there and I wasn't
388 wearing fishnet nylons, which I've never worn fishing at night. If I had had I wouldn't tell you, but I never
389 have. So, I'm standing there, and I said, *What kind of movie is this? Awww, you'll love it. It's a big spoof like I'm*
390 *Frankenstein. It's called Rocky Horror Picture Show*. That's when I started to feel uncomfortable. Back in
391 those days, I still bowled with Jesus; I still turned motors on in freezing weather, things like that. You know, I
392 love to go out and just let Jesus shine and witness. I witnessed to people in airports sitting next to me; a
393 witness till the day I die. But back then was sort of a militant boldness you know, it's like young first love
394 with Jesus. Then you become mature and dead. So many people do I love that new on fire for Jesus, the
395 young people have. So we go in the movie, about three quarters of the way back was me and Emily, and this
396 couple. I sit back, and all of a sudden, the movie starts. Everybody starts chanting the movie. And I've never

397 had an experience like this in my life. And then I looked around, and there's people kissing each other. Not
398 like, men and women, like, men and men and stuff. I thought, What is this, and all of a sudden something
399 rose up in my belly. And I had not been in an atmosphere like this. For a long time, I had been an atmosphere
400 of praise and worship, and singing all night prayer. And suddenly there I am sitting right behind two guys, in
401 fishnets watching this movie, something rose up inside of me. And I was literally just shaking. I was shaking.
402 I felt like I had been tricked. I'm only 20 minutes into it. And, and we didn't know I was gonna do this. I stood
403 up, and I yelled at the top of my lungs, I review this, and then NAME. And all sudden, just the tape the movie
404 broke. It just broke. And when everybody stood up and started looking at me. And I took off running, going
405 through people like this, and people are starting to come at me, and I ran over for the exit Emily is back
406 behind me this other couples running. And I'm running through the back part of this theater trying to get out
407 because I thought they're gonna kill me. I killed the movie. And I got into the back and security guards
408 grabbed us. And they said, *What's going on? What's going on? What did you do to the movie?* I said, *I didn't do*
409 *anything to what I said, I just cursed it. I rebuke it in the NAME of Jesus because of the content of that film.* And
410 he said, *oh, oh.* And he said, *Well, why did you have to do that.* And I said, *I just I want my money back.* I said,
411 *This is disgusting.* And people are standing in the hall, who is all I do is I stood up and said, **I rebuke this in**
412 **the NAME of Jesus. And it just fell apart.** And the whole place was in complete disarray after that. And poor
413 Emily, she has to follow me during all of this, all of these all of these things. But that's the closest I've ever
414 come to an event where it was the NAME of Jesus brought about a great transformation in an atmosphere.
415 But I think that's the whole story of light and darkness is that **when light and darkness collide, the**
416 **darkness must give way to the light.** And it also taught me another lesson in evangelization. I don't know
417 that I quite do it the same way today. But smarter today probably wouldn't be at the movie in the first place.
418 But it also teaches me something else about evangelization. And that is that this couple that brought us, we
419 went out to eat afterwards and they apologized profusely for bringing us to a movie like that. And it gave us
420 an opportunity the whole night to talk to them about light and darkness and what God has called us to do;
421 what is funny and what is not funny. And it turned into a marvelous evening. And that couple ended up
422 rededicating their lives to Jesus Christ shortly after that, and for that I'm eternally grateful. But the whole
423 place as it says in verse 31, the whole place was shaken. Great. Let's close in prayer. And let's forth from this
424 lesson asking ourselves, **what is it that silencing me? And what can I do about it? And how can I walk in that**
425 **boldness that the early apostles had, as an uneducated common person? How can I? How can I be used by**
426 **God in a powerful way?** It might be quiet, it might be, might be a movie theater, but how can God use me?

427 *In the NAME of the Father and the Son of the Holy Spirit? Lord Jesus, we thank you for using*
428 *us as your body to do your work. And we walk in humility, as we understand the power that the*
429 *rests in us and the great, great gift of your NAME that has been given to us. May we walk in your NAME with*
430 *prudence, wisdom, and courage and charity. In Jesus NAME we pray. Father and Son of the Holy Spirit.*

431 ¹ *Miracle on Ice: The "Miracle on Ice" was an ice hockey game during the 1980 Winter Olympics in Lake Placid, New*
432 *York. It was played between the hosting United States and the Soviet Union on February 22, 1980, during the medal*
433 *round of the men's hockey tournament. Though the Soviet Union was a four-time defending gold medalist and heavily*
434 *favored, the United States upset them and won 4–3 with a comparatively inexperienced team coached by Herb Miller.*

435 https://en.wikipedia.org/wiki/Miracle_on_Ice

436 ² *Herodian Temple: The Second Temple was the Jewish holy temple, which stood on the Temple Mount in Jerusalem,*
437 *between c. 516 BCE and c. 70 CE, defined as the Second Temple period.*

438 *Wikipedia: The Sanhedrin (Hebrew and Aramaic: סנהדרין; Greek: συνέδριον, ¹¹ *synedrion*, 'sitting together,' hence*
439 *'assembly' or 'council') were assemblies of either twenty-three or seventy-one elders (known as "rabbis" after the*
440 *destruction of the Second Temple), who were appointed to sit as a tribunal in every city in the ancient Land of Israel.*

441 *There were two classes of Jewish courts which were called Sanhedrin, the Great Sanhedrin and the Lesser Sanhedrin. A*
442 *lesser Sanhedrin of 23 judges was appointed to sit as a tribunal in each city, but there was only supposed to be one*
443 *Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases which*
444 *were decided by lesser courts. In general usage, the Sanhedrin without qualifier normally refers to the Great Sanhedrin,*
445 *which was presided over by the Nasi, who functioned as its head or representing president, and was a member of the*
446 *court; the Av Beit Din or the chief of the court, who was second to the nasi; and sixty-nine general members (Mufla).*

2000 years and sixty-seven+ generations later...

The FOUR Pillars of the Catholic Church

BELIEFS of the Catholic Faith
Apostles Creed
Nicene Creed

How we **WORSHIP**
Mass/Eucharist:
Source and summit
of our Catholic Faith

How we **PRAY**
Through prayer we
grow in our
relationship with
God, our Father

How we **LIVE**
-Respect life
-Respect human dignity
-Work for justice and
solidarity

**Profession
of Faith:**
The Creed

**Celebration
of the
Christian
Mystery:**
Mass &
Sacraments

**Life in
Christ:**
Christian
Living

**Christian
Prayer**

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