

Acts Chapter 10a

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- [0 : 00] Father, it is a privilege to be able to gather together with a group of men of like precious faith and turn our hearts and minds toward things that are eternal and things that really matter most, even though oftentimes they do not seem to in connection with the hustle and bustle and responsibilities of each day.
- Yet you have equipped us with the information that is designed to equip us for eternity, and we are grateful. So thank you for each one here today that has given the proper emphasis to what really counts in life.
- We pray this morning for Carolyn Pencil. We are grateful for the technology and the treatment that's available to her, and we pray that as she undergoes the treatment for cancer that you will allow her body to respond to it in the best possible way.
- Thank you for all that's made available to her. Thank you for the long-time relationship that she and Jean have enjoyed together, and we pray that through this time of difficulty it will be deepened and strengthened and even a sweeter bond than before.
- We ask your blessing upon our study, upon the meal that we'll enjoy later, and the day that lies ahead. In Christ's name, amen. Well, I have to share this with you.
- [1 : 18] Tim decided to tie the knot with his long-time girlfriend. One evening after the honeymoon, he was assembling some reload ammunition for an upcoming hunt.
- His wife was standing there at the bench watching him. After a long period of silence, she finally speaks. Honey, I've been thinking.
- Now that we are married, I think it's time you quit hunting, shooting, hand-loading, golfing, and fishing. Maybe you should sell your guns, golf clubs, and boat.
- Tim gets this horrified look on his face. She says, Darling, what's wrong? Tim said, There for a minute, you were sounding like my ex-wife.
- Ex-wife, she screams. I didn't know you were married before. I wasn't. Talk about a man knowing his values, huh?
- [2 : 38] I don't know how to show that. No, no. What is spoken here stays here. Okay? Yeah. And speaking of things of value, you'll appreciate this.
- May 31st, 1927, the last Ford Model T rolled off the assembly line. It was the first affordable automobile due in part to the assembly line process developed by Henry Ford.
- It had a 2.9 liter, 20 horsepower engine and could travel at speeds up to 45 miles an hour. It had a 10-gallon fuel tank and could run on kerosene, petrol, or ethanol.
- But it couldn't drive uphill if the tank was low because there was no fuel pump. People got around this design flaw by driving up hills in reverse.
- Good thing there weren't too many of them, man. Driving up hills in reverse. Ford believed that the man who will use his skill and constructive imagination to see how much he can give for a dollar instead of how little he can give for a dollar is bound to succeed.
- [3 : 56] The Model T cost \$850 in 1909. Now keep that in mind. \$850 in 1909. And as efficiency and production increased, the price dropped.

By 1927, you could get a Model T for \$290. I will build a car for the great multitude, said Ford.

It will be large enough for the family, but small enough for the individual to run and care for. It will be constructed of the best materials by the best men to be hired after the simplest designs that modern engineering can devise.

But it will be low in price, so low that no man making a good salary will be unable to own one and enjoy with his family the blessing of hours of pleasure in God's great open spaces.

How about that? Hats off to Henry Ford, huh? Well, we are in Acts chapter 10. We are dealing with this pivotal character. Fellas, I cannot emphasize enough how strategically important this content regarding Cornelius is, and I'm convinced that's exactly why the Holy Spirit incorporated that event into the text.

[5 : 17] In the book of Acts, we have different items that are of real significance that ought to be known and appreciated by all of us.

The first has to do with the day of Pentecost and what actually happened on that day, and that is we do not take the position that it is the birthday of the church, as is a typical position, and I know 99% of Christendom believes that.

But if you look at the context, and if you study the scriptures, and particularly if you look at the prophecy of Joel, you'll see that the significance of the day of Pentecost was what Peter said it was.

This is that which was spoken of by Joel the prophet. He tells us what it's about, and there isn't a hint that it is the birthday of the church. What it is, is the fulfillment of a promise that God gave hundreds of years earlier to the prophet Joel.

Now it was being fulfilled there in Acts chapter 2. Very, very important chapter. Followed by a repetition of Peter's message, at least in some form, in Acts chapter 3.

[6 : 24] Then when you come to Acts chapter 9, we have the monumental event of the conversion of Saul of Tarsus. It is safe to say, I think, that this is a Wiseman opinion, but I believe that next to the crucifixion, the death, burial, and resurrection of Jesus Christ, the most important historical event that ever happened, besides that, is the conversion and the ministry of Saul of Tarsus.

Because it was he who took the message of what happened on that cross throughout the all-known world at that time. Very, very important content.

And then when we come to Acts chapter 10, which is where we are now, we are going to see how the plan and program of God is moving away from an exclusively, and I really want to emphasize that, moving away from an exclusively Jewish situation into a non-Jewish territory, that is, the Gentile.

So, Cornelius represents a kind of stepping stone from pure Judaism into Gentilism. And by Gentile, we mean that even though Jesus Christ came to the nation of Israel exclusively, we are told that in John chapter 1, that he came unto his own, and his own received him not.

His own was his own nation, his own people, and they rejected him. So, that's the emphasis placed upon the Jew, because Christ came exclusively to the Jewish nation, but he came for the whole world.

[8 : 20] And that includes all of the Gentiles. And with Cornelius here in Acts chapter 10, God is beginning to move away from a disobedient and rejecting Israel into an area of Gentiles or non-Jews.

And the thing that is so striking about this is that it is going to produce a chemistry that was heretofore utterly unthought of.

And that is Jew and Gentile together in one body, no distinction between them anymore, the two becoming one new man.

And this is the burden of Ephesians. If you want the real scoop on it, read Ephesians chapter 3. It explains what's happening with the Jew and the Gentile being blended together and making one new body.

And that new body is called the church, which is his body. That's the body of Christ. It didn't exist before, because the thing that really makes the body of Christ the body of Christ is Jew and Gentile, anybody and everybody, no matter their background, no matter their language, no matter their color of their skin, if you have placed your faith and trust in Jesus Christ, you are a member of the body of Christ.

[9 : 40] And that's how you become that, by faith in his finished work. Now, Cornelius is going to represent the first one. He's going to be the first one.

Saul of Tarsus was a Jew. And up to this time, guys, and this too is so important, up to this time, this is all Jewish. Does anybody here have a problem understanding the Jewishness of the Old Testament?

All of the prophets, the Psalms, do you see the utterly exclusive Jewish nature of the Old Testament, including the fact that it was all written in Hebrew, or Hebrew and Aramaic?

I mean, we don't have a problem with that, do we? It's all Jewish. Yeah. Yes? I've always had a problem with, if Paul was born in Rome, how did he get to be a Jew?

He wasn't circumcised in so many days. He couldn't have made it. Oh, yeah. Yeah, he was. And in the first place, he wasn't born in Rome.

[10 : 48] He died in Rome. Oh, well then. But he was born in Tarsus, the city of Cilicia. And he was born, we don't know how he got his Roman citizenship, but it was probably because his father was a Roman citizen.

And it was unusual for a Jew to be a Roman citizen. But there were those who were, and he wasn't the only one. He was born in Tarsus. And if you want his pedigree, look at Philippians chapter 3.

He says, if anyone has any occasion or reason to boast in the flesh, I'm more. He's circumcised the eighth day of the tribe of Benjamin, a Hebrew of the Hebrews. And he goes on and lists his background.

So, he was a Jew in every sense of the word. In fact, he was such a militant Jew, and so committed to the law of Moses, that when he saw these other Jews, saying that Jesus of Nazareth was the Messiah, he became outraged.

And he saw them as false teachers. He saw them as people who had been duped. He was convinced that Jesus was not the Messiah, that he was an imposter.

[12 : 09] And these people of his own ilk, his own kin, who believed Jesus was the Messiah, they need to recant, reverse their position, or pay the price for it.

And he was committed to making them pay the price for it. And that's what he was going to do. And then, when God saved him, and Christ appeared to him on the road to Damascus, he was absolutely overwhelmed.

Now, however, now that he has come to faith in Jesus Christ, the thing that is most dramatic that can be said of him, is that the one who once sought to destroy this belief, is now the primary preacher of it.

And you cannot find a more dramatic turnaround than Saul of Tarsus, who becomes Paul the Apostle. And he goes, first thing he does, after his conversion, first thing he does, he's still there in Damascus.

That's where he went to arrest these people. And after this conversion experience, he goes to the synagogue, to the Jewish synagogue, there in Damascus. And he stands up and says, guess what, guys?

[13 : 21] I was all wrong. Jesus of Nazareth is the Messiah. And he appeared to me. And I am here to tell you about him.

And the people were, what? They were stunned. They were absolutely dumbfounded, about as much as he was. So, he is going to continue his ministry in the Jewish synagogues, teaching the Jews, because, and this is a big reason too, a very important reason, because he knows, when he goes to the Jewish synagogues, everybody in his audience has a point of reference.

Because they are Jews, they are all thoroughly familiar with what? The Old Testament. And Paul was able to take them to their own scriptures and show them, here he is.

This is the Messiah. Micah 5.2. You never understood that before, did you? Thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me as to be ruler in Israel, whose goings forth have been of old from everlasting to everlasting.

This is Jesus the Messiah. Isaiah, and Micah said he was going to be born in Bethlehem 500 years before he was born. And not only that, but I want you to look at the Psalms.

[14 : 42] And he would point out Christ in the Psalms. And he would point out Christ in Isaiah. And these people were looking at these. He was wounded for our transgressions. He was bruised for our iniquities.

The chastisement of our peace was upon him. Who is this? Who is Isaiah talking? Isaiah is talking about Jesus of Nazareth, our Messiah. Wow. So now this message is going out almost exclusively, almost exclusively to Jews.

And then God raises up, well, he didn't actually raise him up. He's already been on the scene. It's Peter. Peter is a key individual, very strategic, very important, already well-established, well-credentialed, well-known as one of the original twelve apostles.

So far as we can determine, it looks like Peter was the chiefest of the three apostles. You find Peter, James, and John, usually in that order. Peter is the spokesperson.

Peter had the credentials. He had the clout. He had the connections. He had the respect. And God is going to use Peter to reach out to the first Gentile.

[15 : 58] And that first Gentile is going to be a Roman army officer who is already committed to the idea of there being but one God.

The God of the Hebrews is the true God. And we read in Acts chapter 10, we've already spent some time with this so I'll just skip over some of these verses.

We're at the top of page 494 in Acts chapter 10 there was a certain man in Caesarea called Cornelius. He was an army officer, a centurion of the band called the Italian band. That simply means he had a hundred men under his control.

He was a centurion. He was a devout man and one that feared God with all his house. That was really unusual because the Romans were polytheistic. The Romans had many idols, many gods, all kinds of connections with several deities.

But this Roman, this Roman by the name of Cornelius had come to the conviction that the true God was the God of Israel and that he was the only God there was.

[17 : 04] That's called a God fear. And he feared God with all his house. This means his immediate family and probably servants had come to his position.

He had apparently convinced them that Jehovah was the only true God. So we've got a man and his family and his household and he gave much alms to the people.

That simply means he made regular contributions to the temple. And this was one of the ways that the Jewish welfare system was established by money that was given to the temple for the poor and is also for the upkeep and maintenance of the temple.

And we are told that he prayed to God always. And that is, he saw in a vision evidently about the ninth hour of the day an angel of God coming into him and saying unto him, Cornelius. And when he looked on him he was afraid and said, What is it, Lord?

And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And I can only conclude that the thing that Cornelius was praying for was truth, light, information.

[18 : 20] He wanted to know more. And fellas, I can tell you this, any believer who comes to God with a prayer for truth, for information, for light, he will not let you go lacking.

God delights in showing his truth to those who are open to it. However, make sure that you come to the Lord in a prayer for truth with a heart that is abandoned to him so that you are willing and prepared to do the truth when once he shows it to you.

God will not give you light and information to satisfy your curiosity. But he will give you light and information if you are determined to be obedient to it and walk in it.

He will not let your plea for light go unheeded. And I am convinced that's what happened with Cornelius. Now, verse 5, send men to Joppa and call for one Simon whose surname is Peter.

He lodges with one Simon a tanner. He's staying with Simon a tanner and his house is by the seaside. We've talked a little bit about that now so we'll not delay that. And when the angel which spoke unto Cornelius was departed, he called, Cornelius called two of his household servants and a devout soldier of them that waited on him continually.

[19 : 59] I suspect this soldier was maybe a sergeant. Someone that Cornelius really trusted. And when he had declared all these things unto them and I think that Cornelius got this favorite sergeant probably a non-commissioned officer one of his right-hand men and a couple of servants and he set them down at the table and he says now listen guys I've got something to tell you.

I know this is incredible. I know this is going to be hard for you to believe but trust me this really happened. This really happened.

This angel appeared to me and told me that God was going to answer my prayer and that I was supposed to send to Joppa and find a certain man by the name of Simon Peter and ask him to come here and when he comes he's going to tell me what I need to know because I've been asking God for information and light and he's going to use this person to give it to me.

And I can just see these guys looking at each other is he for real? What is this? What? An angel? What did it look like? So anyway they got their act together and Cornelius says now you go to Joppa and when you get there you ask where he is where Simon the tanner is you'll find him by the seaside that's where all the tanneries were and you tell him what I told you about this angel and what he told me.

So we read that he sent them to Joppa and on the morrow as they went on their journey they probably left the first thing in the morning next day they drew nigh under the city got close to the town and while they are just outside the city of Joppa Peter meanwhile who is residing in the house of this Simon the tanner doesn't have a clue about these three guys or anything that's going on.

[22 : 00] He doesn't know anything about this. He goes up on the rooftop on the housetop which had a flat level roof on it and he goes up there at the hour of prayer and he's going to pray. So we read that this is about the sixth hour the Roman calendar is probably about twelve noon and Peter became very hungry.

Who knows maybe he skipped breakfast that day. He's really hungry and he would have eaten but while they made ready they are downstairs preparing the lunch for Peter and for others and while they are preparing this food Peter fell into a trance now understand he's not asleep this isn't a vision but it is a supernatural trance that Peter is experiencing and he saw heaven opened and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth so this sheet is just like this vision if you will a huge piece of canvas or sheet with four corners on it and the four corners are suspended so that there's a sag in the thing and in this great sheet is all kinds of animals and the text goes on to say in verse twelve wherein were all manner of four footed beasts of the earth and wild beasts and creeping things and fowls of the air other translations render it very similar new English

Bible says in it he saw creatures of every kind whatever walks or crawls or flies and they're all there in this sheet together just a big conglomeration like a zoo miniature zoo in this great sheet and there came a voice to him rise Peter kill and eat kill something and eat it but Peter said not so Lord no sir on no account never by no means for I have never eaten anything that is common or unclean hey I'm a Jew remember and Jews have to have kosher food they don't eat what the Gentile dogs eat we have a special diet I've never eaten anything defiled or impure and the voice spake unto him again the second time and here's what the voice said what God has cleansed that call not thou common this was done thrice three times now while

Peter doubted in himself what this vision which he had seen should mean behold the men which were sent from Cornelius had made inquiry for Simon's house and stood before the gate and called called out and asked whether Simon which was surnamed Peter were lodged there hey anybody here by the name of Simon Peter and people's ears perk up and they say well yeah yeah he's here where'd Peter go anybody know where Peter yeah he's up on the housetop oh well yeah he's here and while Peter thought on the vision the spirit said unto him behold three men seek thee arise therefore and get thee down that is go down from the housetop down to the lower level of the house get thee down and go with them doubting nothing for I have sent them now Peter is absolutely befuddled by all of this you talk about mass confusion what in the world is this all about and this voice saying rise Peter kill and eat well these things understand fellas this is an analogy this is a picture this is not to be taken literal these are not literal animals they are not literally to be slain and eaten because he is in a trance and what he is seeing in this vision is designed to communicate and teach

Peter something not to satisfy his appetite but the rise kill and eat thing really pulls him into it in a way that would not be possible otherwise now it doesn't mean that he even could have risen up killed something and eaten it because as I said these were not real these are a picture this is an image this is a teaching tool that he is getting and what is being taught is this there is commonality here before Peter always thought in terms of distinctions and differences separation where you separate these animals from these animals clean animals from unclean animals what are all of these animals a picture of they are a picture people of people what does this mean they are a picture of Jews who are clean and Gentiles who are unclean in the same setting wow now that isn't all that apparent but that's what it has to be because that's what it leads to with

[27 : 54] Cornelius and he is using these animals with which Peter was very very familiar in other words I suppose he could have put a bunch of Gentile people in with a bunch of Jewish people but then he couldn't say rise kill and eat could he couldn't make that distinction but he uses animals and they are depicting a very very important lesson and what he is saying is in the statement when Peter says no no I couldn't do that I couldn't do that my lips have never eaten wait what God has cleansed that call thou not unclean what that voice is saying to Peter is listen the cleansing of God makes a Gentile just as acceptable to God as a

Jew that was like a thunderclap what how can that be but it is through a new dynamic that was never appreciated nor understood before and what it has to do with fellas is this this is so key and so important what it has to do with this as in Adam all die even so in Christ shall all be made alive what does that mean just what it says in Adam in Adam's transgression everything everybody died in Adam the seeds of death were sown in Adam death was in Adam's loins when you and I were born we began to die that's a result of the sin factor injected into the whole human race and the only way that

Jesus Christ escaped it is the fact that he was born of a virgin he didn't come through the same avenue that we do and that's why the virgin birth is so strategic and so important but that's another subject so in the death of Christ he redeemed the entire human race he redeemed everybody and the distinction I want to make here is because Christ died for everybody and because Christ made everybody a reverse of what Adam imposed upon them everybody is savable but please understand the distinction we are not saying everyone is saved we are saying everyone is savable and the reason everyone is savable is because Jesus Christ died for everyone there was no one there was no one for whom Christ did not die he is the propitiation for our sins and not ours only but also for the sins of the whole world that is the corporate redemption that we have in

Christ when Jesus said and I if I be lifted up from the earth talking about the cross I will draw all men unto me all men all men are beneficiaries of the death of Christ and the way we personalize the death of Christ to our account is we put our personal faith and trust in him as our savior that's why we refer to salvation as a personal thing it is not organizational it is not institutional and it is not sacramental it is by grace through faith it is simply by believing on the Lord Jesus Christ everyone is savable so you can take all of humanity whether they are Jews or Gentiles and say Christ died for them God so loved the world that's people that he gave his only begotten son to whosoever anybody who personalizes that anybody who accepts it that's why we proclaim the gospel we tell them that

Christ died for your sins what are you going to do about that well what do you mean what am I going to do what can I do you can put your confidence your trust your faith in Jesus Christ for dying for your sins that's what you can do about it or you can reject it and those who reject it have no salvation those who accept it do now this gospel this is this picture of these animals let down here where they're all together is nothing more than a vivid analogy or description of the whole of humanity Jews Gentiles black white whatever language whatever ethnic background makes no difference they are all in the same body if they are in Christ questions about that yes yeah yeah yeah yeah you're right you're right that's true that's absolutely true good observation anything else yes that's okay go ahead go ahead yeah they are all Jews they are all Jews and Cornelius is a

[34 : 13] God fear he's not a proselyte he's not a full fledged Jew a Gentile a Gentile of course is not a Jew if a Gentile wants to become a Jew even today if a Gentile wants to become a Jew he has to be circumcised and then he has to offer the sacrifice and he is accepted into Israel as a member of the covenant now today of course it's not exactly the same because they don't offer sacrifice you know but you could be a God fear a God fear was a Gentile who embraced the God of Israel and believed him you turned your back on the idols and all the foreign gods and all the false deities and you would say I believe that the God of Israel is the only God there is that makes you a the next step up if you wanted to be a

Jew was to be circumcised and then to offer the animal sacrifice in the temple etc to the priest and go through that then that would make you a proselyte and you would be a full fledged Jew you would be considered a member of the covenant and of the promises and you would be in good standing in synagogue as a full fledged Jew yes no I doubt seriously that he did I think that he was just convinced that the true God of Israel was the true God but Peter is going to bring him up to speed that's what he needs Roger did you have a comment or question well some might see a connection with Peter denying the Lord three times but personally what I think it was and I could be wrong this is just a wise man opinion this sheet is let down it says rise

Peter kill and eat no way I would do that I would not even consider that Peter found that concept so distasteful that he couldn't believe that God or someone in authority could be asking this of him he just denied it so the sheet was let down again the second time and he said what this can't be no no this can't be and he rejected the concept again and then when it is let down the third time Peter is saying what is what is what is what is going on I just he's having a real problem processing this guys we don't have any idea how foreign this was to Peter you talk about upsetting the apple cart I mean this man is just totally confused he just cannot imagine that what seems to be taking place is actually taking place in a way in a way it's almost the same kind of trauma that Saul of Tarsus experienced on the

Damascus road when he said I am Jesus whom you persecuting what that can't be that's impossible but it was and finally it sunk in and now this sheet is let down three times and and Peter is beginning to get it and we read that he is told to go downstairs and he says there are three men who are seeking you you go with them doubting nothing for I have sent them then Peter went down to the men which were sent unto him from Cornelius and said behold I am he whom you seek I am Peter I'm the man you're looking for what is the cause wherefore you come why have you come here and they said

Cornelius the centurion a just man and one that fears God now they're giving Peter a clue as to something about Cornelius and they're saying in effect Cornelius is not just your ordinary Gentile Roman army officer the man we serve under is a just man and he is a devout man and he is one who fears God in other words he's saying Cornelius Peter is on your side he's not an enemy and by the way most of the Roman soldiers in Israel were considered enemies because first of all they were polytheists secondly they were invading troops that were there in the homeland of Israel and they resented them for being there and they are telling Peter that

[39 : 39] Cornelius is not your average Roman army officer this guy is on your side he's already in your camp he believes that Israel's God is the true God and he is of good report among all the nation of the Jews this man is well respected by your fellow Jewish countrymen and Cornelius is called Cornelius and he this Cornelius was warned from God by an holy angel to send for you into his house and to hear words of thee and Peter is just saying to himself well I'll be a Roman army officer a God fear and I'm supposed to go to this guy and tell him what he needs to know and it says

Peter called he them in and lodged them probably it was near evening and he says well you you fellas need a place to stay tonight and Simon the tanner unsure says yeah yeah we got room we can we can put you guys up for the night so they are going to spend the night there and we read then and certain brethren verse I'm sorry I got ahead of myself and on the morrow first thing next morning Peter went away with them and certain brethren from Joppa accompanied him these are also Jews doesn't say that they were but I think we can safely assume that they were because Simon the tanner no doubt was a Jew Peter was a Jew I mean these Jews were very very clannish and very cliquish they did not ordinarily hang out hang out with

Gentiles they kept their involvement with Jews and certain brethren from Joppa accompanied him I don't recall exactly how many it is but later when Peter was called on the carpet I think there might have been as many as four or six other Jews who were going with Peter and I could just see Peter talking to these guys hey fellas this Cornelius guy I don't know him I don't know anything about him I don't know what I'm getting into I would appreciate your moral support will you guys go with me find out what this is all about I'd feel a lot safer if you were traveling with me and I would say sure yeah yeah okay Peter we'll go along it's kind of like a kind of like a protection thing as well as curiosity because he has no idea what he's getting into here other than what this has been revealed to him so we read that on the morrow after they entered into Caesarea and

Cornelius waited for them and had called together his kinsmen and near friends so Cornelius knew how long it would take to get from Joppa to Caesarea and he knew approximately what time in the morning they would be leaving Joppa and therefore he knew about what time they would arrive in Caesarea so he makes arrangements to have his household his servants his family and probably a few other trusted people together to be a kind of welcoming committee for Peter and these men that he has sent after him so that they know approximately when and I can see Cornelius saying they'll probably be here around 2-3 o'clock in the afternoon something like that they'll probably stop someplace for lunch on the way and they'll probably be here around 2-3 o'clock in the afternoon and then as

Cornelius waits for them and had called together his kinsmen and near friends and as Peter was coming in Cornelius met him and you'll have to tune in next week for the next thrilling episode in this ongoing saga of Peter and Cornelius we've reached the end of the page there'll be new sheets next week but are there questions or comments that you might have this is a fascinating passage one of my very favorites in all the scriptures really enjoy this yes what do you suppose is the characteristic about Jesus that the Jews just couldn't buy into well I'll tell you people the average person is very very subject to influence

[44 : 55] I don't care if you're talking about about politics or religion or entertainment or whatever most people are very influence particularly by those who are in charge and it is really significant I think we see a I think we see an undeniable dichotomy between the religious ruling establishment as in the scribes the Pharisees the Sadducees etc these were the shakers and movers in the religious community and you've got to understand that in the nation of Israel and as their government was constituted there was no such thing as church and state per se the church was the state the state was the church and these in some respects it's kind of like it is it's not like it is now in

Israel but it's kind of like it is now in Iran where there is no church and state the mullahs the ayatollahs who are the religious movers and shakers they are also the political policy makers there's no dichotomy there between them even though Akmenegad is the president and represents the political wing he still is subservient to the mullahs and they call the shots and in a way that's kind of like it was in ancient Israel with the chief priests the scribes the Pharisees the Sadducees they constituted the shakers and movers they made all the decisions they were the ones principally who rejected Christ and we are told in the gospels that the common people your average everyday working stiff the average Joe heard him gladly they were impressed with Christ they listened to him they appreciated his teaching and his miracles and they were captivated by him but it was that religious establishment who made it quite clear that

Jesus of Nazareth did not measure up to their estimation of what the Messiah of Israel would be and they saw him as meek and lowly which he was they saw him as an unworthy one to be the Messiah they rejected him remember that verse that parable that our Lord gave that the stone which the builders rejected the same has become the chief cornerstone well Christ was that stone and the builders were the religious establishment and they rejected him so the people the people kind of reluctantly I think fell in line with get this now they fell in line with the opinions and the conclusions of the experts the experts they were the guys with all the smarts they were the guys with all the savvy they were the guys with all the teaching and training and they were influenced by that many of them of course were not but many of them were and those who were in that crowd that cried out crucify him and so on were influenced by them and that's that's the principal reason in my opinion as to why they rejected him well food's here any other questions before we yes roger i'm sorry i forgot my hearing aids this morning what it's entirely possible yeah yeah his the fame of christ went abroad you know traveled like wildfire people were talking about him all over he may have heard he may have heard that's that's entirely possible doesn't say he did doesn't say he didn't but it's not a stretch okay thank you guys enjoy your breakfast