

## Joe Megacz - He is Risen

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As Brother Chris mentioned in his introduction, today is Easter Sunday on the Christian calendar only. Christmas is more widely celebrated and that, regrettably, with a large measure of commercialism. Easter, thankfully, is a more religious holiday when people worship and come together as families and look forward to the season of springtime renewal that accompanies the annual occurrence of the day on which our Lord arose from the grave. Today we'll consider the familiar accounts of Jesus resurrection, his post resurrection appearances, and the events surrounding His Ascension and the baptism of the Holy Spirit upon His disciples on the day of Pentecost, and as we review them, we'll draw seven lessons from them that might stimulate us to more closely walk in the footsteps of him who conquered sin and death. I'll number the lessons as we present them and I'll recap them at the end.

We won't present anything new or unusual, but we will read quite a bit from four consecutive chapters of the Bible, the last two chapters of the Gospel of John and the first two chapters of the Book of Acts as a basis for our discussion. I will have illustrations on the screen, but not always have the Scriptures superimposed on the images so you may want to follow along with your Bibles and I've been told by our audio visual crew that the transitions may be a little bit slow on the PowerPoint the first day of the week cometh Mary Magdalene early, when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord from out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came unto the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre, and stooping down and looking in the linen clothes lying yet went he not in Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in that other disciple, which came first to the sepulchre, and he saw and believed for as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without the sepulchre weeping, and as she wept she stooped down and looked into the sepulchre and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain, and they say unto her, woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, mary, she turned herself and saith unto him, Rabboni, which is to say, master, Jesus saith unto her, touch me not, for I have not yet ascended to my Father.

But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God, and to your God. Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things unto her.

There are several details in this account that I think are worthy of note. First is that this Mary, called Mary Magdalene, is not the Mary who was the mother of Jesus, nor is she the Mary who was the

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sister of Lazarus who anointed the feet of Jesus. This third Mary was called Mary Magdalene, most probably because she was from the town of Magdala on the coast of the Sea of Galilee mentioned in Matthew 15:39. Jesus had cast seven devils or spirits out of Mary Magdalene and cleansed her of that evil, as recorded in Mark 16:9. So this Mary had a special appreciation of what the Lord had done for her.

A second detail worthy of note is that verse one tells us that she arose early, perhaps unable to restfully sleep for thinking about the death of her beloved master, and arrived at the tomb before dawn ahead of several other of the women who also came to the tomb later that morning.

What is the lesson for us in these details of this account? Perhaps it is that we, too, have been cleansed of our seven devils, our Adamic condemnation of sin by our Lord, through the merit of his ransom sacrifice provided by his death, and so we come to him early, while it is yet dark, while the present evil world is still under the control of Satan, and before the dawning of the millennial age is fully upon the world. Because we cannot find rest in our undone condition, we are the first to arrive, and we find that he is risen, and that he welcomes us to be his followers and prospective body members.

I think another interesting detail in the account is that Jesus revealed himself first to a woman and not to any of the men who were more involved and more visible with him in the spreading of the message of the kingdom. Mary was unaware that it was Jesus with whom she spoke until he said her name in the same endearing way he had many times before, and then she recognized him immediately. How her heart must have leapt for joy. Her beloved Jesus, he who was dead, was alive.

She called him by the respectful title of Master and held him in a close embrace, most likely at his feet in a posture of humility.

What is a lesson for us in this detail of the account? Perhaps there is a practical reason Jesus first revealed himself to Mary Magdalene. Women in general are more sensitive to the people around them and have a keener ear for the sound of a familiar voice. They are more willing to believe what they feel with their hearts. As a humorous aside, and I may be a traitor to my gender here, but I imagine that if Jesus had waited to reveal himself until Peter and John came to investigate the empty sepulcher when Jesus spoke their names, being typical men, they might have replied to the stranger in a somewhat preoccupied way.

Kind of busy here. We're trying to figure out where Jesus is and besides, who are you and how do you know our names?

So this is the first of the seven lessons. Hear and recognize the voice of the Lord calling you and guiding you. Recall that Jesus disguised his physical appearance so that his identity could not be discerned by our sense of sight. But he allowed his voice and his vocal mannerisms, such as when he prayed in a familiar way with the two on the way to Emmaus, to reveal himself. What might be the lesson in this detail of our Lord's post resurrection appearances?

Perhaps it has to do with our sense of sight and our sense of hearing and an important difference between them.

Our sight is the most important and valuable of our five senses because the large majority of the information we receive minute by minute is in what we see.

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But sight is a directional sense. We only see things in the direction we are facing and cannot behold what is behind or outside of our peripheral vision. Our sense of hearing, by contrast, is what's called omnidirectional. We hear sounds on all sides and behind us as well. So we must train our hearing to filter out the useless or meaningless noise while registering the important or even dangerous sounds.

Again, as a tribute to women, particularly mothers, who have much advantage over men in this regard, it is well known that a mother can hear the wailing of a dozen children, but only the cry of her own baby causes her to spring into action, and then the eyes are directed by the hearing to focus on the child in a spiritual sense. Our spiritual hearing must be trained to filter out the useless and meaningless noise of the world today, and there is so much noise in the world today, today, and we must hear only the voice of the Master calling us to follow him.

Don't go that way, don't do those things. He gently calls, often from behind us, as the Scripture says in Isaiah 30:21 and thine ears shall hear a word behind thee, saying, this is the way. Walk ye in it when ye turn to the right hand, and when ye turn to the left, and in the familiar parable of the shepherd and the sheep in John 10:27, my sheep hear my voice, and I know them, and they follow me. One of my favorite hymns, number 306A, begins with the words, Jesus calls us over the tumult of life's restless sea.

Day by day his sweet voice sounded, saying, Christian, follow me now. I said before that Jesus disguised his appearance in his post resurrection appearances so that his identity could not be discerned by the sense of sight. But there is one well known exception found in the chapters of John we're examining and it supports the point we have been making of the value of hearing and believing even without visual evidence. Let's read John 20:24-29. But Thomas, one of the 12 called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side. I will not believe, and after eight days, again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you.

Then saith he to Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing, and Thomas answered and said unto him, my Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed.

Now we should not be too hard on Thomas. He was and still is one of the 12 foundations of the temple of God. Brother Russell has this excellent explanation of our Lord's words to Thomas and The Lessons for the Church throughout the gospel age in reprint 5237. After saying that Thomas had come very near to being deceived by his own lack of faith, Brother Russell adds, we cannot doubt that in this incident the Lord has given to all of his followers a very helpful lesson. There are some people who are naturally very cautious.

St. Thomas seems to have been one of these. We cannot think that the Lord is displeased with such characters from our standpoint. Indeed, the person who is inclined to be somewhat critical is rather to be approved. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded.

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We are even to think highly of those who are of the mental attitude of St. Thomas. We are glad that there was one such hard thinker as this apostle. There were above 500 brethren amongst the disciples at the time of our Lord's crucifixion. The apostle says that he was seen of these at one time, but afterwards the brethren were obliged to believe without seeing, merely on the testimony of others.

We are in this category ourselves. Whether we believe on slight evidence or on greater evidence is dependent upon the structure of the brain. God seems to have made provision that all those called of him may have a sufficiency of evidence, and he gives us the additional evidence from the days of the apostles to help to sustain our faith. We have the benefit of the doubts of St. Thomas and of our Lord's demonstration of his change of nature.

So this is the second of our seven lessons today. Be not faithless, but believing nonetheless. Believe only on the sound scriptural evidence.

Now let's move on to our Lord's post resurrection appearances recorded in John chapter 21, verses 1 to 22. I'll paraphrase most of it and then read just a few verses. Recall how after Jesus crucifixion, Peter, John, and a few of the other disciples decided to return to the fishing business they had left behind to follow him. They labored all night without success until a stranger on the shore told them to cast their net on the other side of the boat and they hauled in a great catch. They recognized the stranger as the resurrected Jesus and joined him for a breakfast he had prepared.

Then follows this familiar exchange between Jesus and Peter in John 21, verses 15 to 17. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonah, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, feed my lambs. He saith unto him.

The second time, simon, son of Jonah, lovest thou me? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him. The third time, simon, son of Jonah, lovest thou me.

Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, lord, thou knowest all things. Thou knowest that I love thee. Jesus saith unto him, feed my sheep.

There are many lessons for us in these few verses. The first, as we know from our studies, is in the words agape and philio, which are both translated love in this passage. Without understanding the Greek words in this passage, the passage makes no sense. There could be no reason for Peter to be grieved. The third time, Jesus asked, do you love me?

Because it seems Jesus asked this exact same question twice before, and Peter was not grieved. The first two times, Jesus asked, now we know that agape is the highest form of love, a godlike love, a disinterested love that loves even if the loved ones do not return. Love. Philio, by contrast, is a lesser love, like that between natural brothers. Jesus first asks Peter, do you agape me?

Peter replies, lord, you know I philio you. The second time, Jesus asks, do you agape me? Peter replies, again, lord, you know I filio you. The third time Jesus asks, do you filial me? And now Peter is understandably grieved because the Master questioned even Peter's filial love for him.

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No doubt Peter still remembered, vividly and painfully his denial of our Lord and subsequent weeping. Peter was humbled by that memory and hesitant to declare that he had the highest form of love for Jesus. The first two times that Jesus asked, lest Jesus respond by asking, well, if you agape me, then why did you deny that you even knew me? So Peter feels that he can only declare a lesser filial love for Jesus, and now the Master questions whether Peter even has this lesser love for the Master.

But the important fact for us to recognize in this lesson is that Jesus restored his confidence in Peter and commissioned Peter to feed his lambs and his sheep. The young in the Lord and the more mature Christians as well. Jesus comforts Peter with this expression of confidence that Peter is the Master's choice to assist his followers in growth into a Christlike character. Feed them, help them grow. Help them grow.

And so it is with us when we have on occasion denied our Lord and repented and even wept, he restores us to his confidence in us and reminds us of our commission to feed his sheep and feed his lambs. Remember that commission to you personally. When you feel discouraged by your failures, think instead of the spiritual needs of others around you and feed them. It takes your mind off of your own besetments, and I'll bet that if you look around this room right now and consider your brethren's spiritual needs, you could identify at least one to whom you, each of you, could render this important service.

Another important lesson in this same post resurrection appearance is found in the next few verses. John 21:18 21 Jesus speaking says to Peter, verily, verily I say unto thee, when thou wast young, thou girdest thyself, and walked wherever thou wouldest but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God, and when he had spoken this, he saith unto him, follow me, and Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper and said, lord, which is he that betrayeth thee?

Peter, seeing him, saith to Jesus, lord, and what shall this man do? Peter is referring to John here. Jesus saith unto him, peter, if I will that John tarry until I come, what is that to thee? Follow thou me.

In these verses Jesus foretells Peter's death, and it is a somber prophecy. He would be taken prisoner, bound, and executed. The implication of verse 19 is that Jesus was telling Peter that after his work of feeding the Lord's lambs and sheep to help them grow was complete, then Peter himself would be crucified. That Peter would indeed follow me. Follow Jesus not only in his life's work, but even in the manner of his death, by which he would glorify God.

Well, dear Peter, ever impetuous to blurt out what was on his mind, points to John and asks Jesus, so what about him? What death will he die? You've laid some pretty heavy stuff on me here. Give John some bad news too. Jesus mildly scolds Peter and says, suppose I decide that John should live until my second coming and not even die at all.

What is that to you? Follow thou me, follow the course that I have laid out for you, and don't look at the cross your brethren are carrying, judging which of you has the heavier burden. That will only distract you and discourage you. Follow thou me, and Peter did.

Tradition suggests that Peter was indeed crucified, but at his own request was hung upside down on the cross, humbly thinking himself unworthy even to die in the same posture as his Lord.

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So this is the third of our seven lessons today. If your faith does waver, know that Jesus forgives you and restores you, so follow him.

And so the record of the Gospel of John closes for the remainder of our time. Let's consider the account in Acts chapters one and two, and the events surrounding our Lord's ascension and the day of Pentecost. Ten days later we read in Acts 1:1:3 the former treatise have I made, O Theophilus, of all that Jesus began both to do and teach until the day in which he was taken up. After that he through the Holy Spirit had given commandments unto the apostles whom he had chosen, to whom also he showed himself alive after his passion by many infallible proofs being seen of them 40 days and speaking of the things pertaining to the kingdom of God, we deduce that Luke was the author of Acts. From the reference in Acts 11 to a former treatise, a former writing an earlier book, and the mention in both Acts 1:1 and Luke:13 of a Theophilus to whom both letters were addressed, there is some scholarly debate as to whether there was a real person named Theophilus to whom these letters are addressed, or whether Luke used the name which means lover of God to address the book of Acts to all who would be lovers of God not only in his time, but throughout the Gospel age.

But whichever is correct, we can conclude that the author of Acts was Luke.

What are some of the lessons for us in these verses? Well, first notice how Luke records that Jesus desired to confirm the faith of his beloved disciples by his post resurrection appearances described as infallible proofs in verse three. Also in verse three, Luke notes that during those faith strengthening post resurrection appearances, Jesus spoke of things pertaining to the kingdom.

We likewise have been given infallible proofs in the Bible of the meaning of our Lord's death and resurrection, the promise of the kingdom, and the hope of the high calling. Just as Jesus during his post resurrection appearances, let his disciples feel his nearness and availability to help them, so too we feel his nearness and ever present help in time of need. Let us not be embarrassed or afraid to ask him for his help when we are perplexed at the events of our lives as they swirl around us. Let's continue reading Acts chapter 1, verse 4 to 7:9 and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of The Father, which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence.

And when they therefore were come together, they asked of him, saying, lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power, and when he had spoken these things, while they beheld, he was taken up, and the cloud received him out of their sight.

In verses 4 and 5, Luke reminds his readers of the words Jesus spoke in and which Luke recorded in Luke 24:49, that they should wait in Jerusalem for power from on high, and when they came together, just before he ascended, they asked again the burning question that was always on their mind. Will you establish your kingdom? Now we too ask that same question. When will the kingdom be established?

We want the kingdom to be fully established. The world needs the kingdom to be fully established. Our Lord's answer to the disciples then and to us today is the same. The kingdom will come in due time, at the right time, according to God's plan.

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You know, I used to enjoy all of the different predictions and calculations brethren would come up with to try to figure out when the church would be complete and then the kingdom fully established and the resurrection of mankind begun. Based on the various types, parallels, periods of time, and so on, many proposed dates have been put forth over the last 50 years. But now I'm content to spend my time more in making myself ready to be called up higher today, because that call might come to me or to any of you tomorrow. Wait patiently for the kingdom to be established, as Habakkuk wrote in Habakkuk 2, 3. For the vision is yet for an appointed time, but at the end it shall speak and not lie.

Though it tarry, that is, seemed to tarry, wait for it, because it will surely come. It will not tarry. It will be on time, God's due time.

Let's skip down to verses 12 to 14. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey, and when they were come in, they went up into an upper room, where abode both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon Z and Judas the brother of James. These all continued with one accord in prayer and supplication with the women and Mary the mother of Jesus, and with his brethren. In verse 15 it tells us that 120 brethren came to an upper room.

It must have been a large upper room by the standards of their day, perhaps almost as big as this room itself, or perhaps a little smaller. There they continued with one accord in prayer and supplication. What a lesson there is for us in their example of dwelling together in unity, especially at a difficult time when they were still trying to understand what had happened in the last few weeks. What a closeness and peace they must have felt being together for that time and in that place. This is the fourth of our seven lessons today.

Dwell together in unity and love with your brethren, especially when times are troubling for you individually or for us as an ecclesia.

We continue in Acts chapter 1, verses 15 to 17:20 and 23:26.

And in those days Peter stood up in the midst of the disciples and said, the number of names together were about 120 men and brethren. The Scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David spake before concerning Judas, which was guide to them that took Jesus for he was numbered with us, and had obtained part of this ministry. Skip down to verse 20, for it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take and now verses 23 to 26.

And they appointed two Joseph, called Barsabbas, who was surnamed Justus, and Matthias, and they prayed and said, thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, and they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the 11 apostles.

You know, Peter presents a complex example to us. He did some things very well, and some things not so well before he was begotten of the Spirit, of course, and he always wanted to be active, to do something. He had a hard time just sitting and waiting patiently and being and so while the 120 brethren were just sitting and being still other than being in an attitude of prayer and supplication, Peter stands up, looks around, and says, there's only 11 of us, and the Scriptures say there should

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be 12. In Acts 1, 20, as I read, Peter quotes Psalm 69:25 and Psalm 109 as bearing on their situation.

I'll read Psalm 109. 5, 8. They have rewarded me evil for good, and hatred for my love set Thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned, and let his prayer become sin. Let his days be few, and let another take his office.

And Peter no doubt recalled the words of Jesus recorded for us in Matthew 19:28, when the Master told them that they would sit on 12 thrones and judge the 12 tribes of Israel. So Peter reasoned, let's do our best to help the Lord decide who should replace Judas, and they took the actions. As we read, what is the lesson for us? Well, first, let us not judge Peter too harshly.

To his credit, he studied the Scriptures, applied them as best he could, and left the final decision as best he thought to the Lord, and remember, he was not yet begotten of the Holy Spirit, because he had not yet waited, as the Lord instructed, for power from on high.

Let us be patient and wait, whether it be the kingdom we are waiting for or a blessing that we seek, or an answer to our prayer, a solution to our problems. Wait for will come in God's due time, not our time, and isn't it hard to just wait? We want to do something. I think we can all feel what Peter was feeling.

So this is the fifth of our seven lessons today. Wait patiently on the Lord, and don't try to run ahead of him.

Let's now consider part of Acts chapter two, beginning with verses one to eight, and when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now, when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language, and they were all amazed and marvelled, saying one to another, behold, are not all these which speak Galileans? And how hear we every man in our own language, wherein we were born?

The day of Pentecost was a feast day ordained in Leviticus, chapter 23, and other passages. Fifty days after, the first fruits of the harvest were gathered and presented as an offering. On this occasion, devout Jews from all over the Roman Empire came to Jerusalem to observe this feast and worship God in the upper room. First a noise was heard difficult to describe. So Luke records it as the sound of a rushing, mighty wind.

But there was no wind. The doors didn't rattle, the curtains didn't move, only a sound, and that sound, directed by the sense of hearing, detected by the sense of hearing, was the first indication that something important was taking place. Next came the visuals described as tongues of fire. Bible illustrators use various images to describe this portion of a most spectacular sound and light show.

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And then the Holy Spirit descended upon them and begat them to a new nature. This was the birthday of the Gospel Age Church, and this is the sixth of our seven lessons. Be ye filled with the Spirit.

We today are begotten of the Holy Spirit in a much less demonstrative but no less powerful way, and as we grow spiritually, we are encouraged to pray for more of the Spirit. Be filled with the Spirit, quench not the Spirit. We don't have the gifts of the Spirit, such as speaking in tongues or healing the sick, but we have the fruit of the Spirit, a Christlike character slowly and carefully cultivated and developed.

Returning to the day of Pentecost, the men began to preach the kingdom in foreign languages. There is some debate as to whether the speakers spoke in a foreign language, or if they spoke in their own language and the hearers heard in their own language. Brother Russell says, in a few places it could have been either way. But whatever the miracle was, in the speaking or in the hearing, the import is clear. God speaks to us plainly and simply, in words we can understand if we will but listen, and that is a comfort to us.

Then Peter stands up and gives the discourse of his life on the first day that he was begotten of the Holy Spirit to be a new creature. We don't have time to read the text of his message in Acts 2:14-36, but here is a synopsis of Acts 2:14-36. Peter tells the devout Jews that what they were witnesses of that day was a fulfillment of Joel's prophecy, where he foretold the pouring out of God's Holy Spirit. Then Peter recounts how Jesus, life and death and resurrection marked him as being sent by God, and the one David spoke of when he said, thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Peter closes with the stirring declaration in Acts 2:32, 36 this Jesus hath God raised up, whereof we are all witnesses.

Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ the crowd is stunned into silence when they recover themselves. The following verse, Acts 2:37 tells their reaction. Now when they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Peter's reply in the next two verses is, what should be the message we give to anyone who has a hearing ear? Acts 2:38-39 Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit, for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.

As a result, 3,000 heard the call, consecrated themselves, and were baptized that same day, the birthday of the Gospel age Church of Christ.

I said before that Peter stood up and gave the discourse of his life, and Peter did literally stand up to be heard. But he also stood up metaphorically and discharged the commission our Lord gave him on the shore that night of the great catch of fish. Do you remember Peter fed the Lord's lamb and followed him Jesus until the day he died.

Our seventh and final lesson for each of us is go forth, feed his lambs and follow him faithfully, whether our time be short or whether our time be long.

Let me conclude in summary the seven lessons from the resurrection of our Lord through the giving of the Holy spirit at Pentecost. 1. From the lesson of Mary Magdalene, Hear and recognize the voice of the Lord calling you and guiding you. 2. From the lesson of Thomas called Didymus be not

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faithless, but believing nonetheless.

Believe only on sound scriptural evidence. 3. From the lesson of Peter on the night of the great catch of fish, if your faith does waver, know that Jesus forgives you and restores you, so follow him. Number four from the hundred and twenty gathered in the upper room, Dwell together in unity, in love with your brethren, especially when times are troubling and uncertain. 5.

From the well intentioned effort of the 11 to complete their number. Wait patiently on the Lord and don't run ahead of him. 6. From the day of Pentecost, the birthday of the church class, be ye filled with the Spirit. 7.

From the example of Peter's excellent discourse, go forth, feed his lambs, feed his sheep, and may the Lord add his blessing.