

The power and relevance of first-century faith: Dr. Jim Denison discusses *Bold Faith* and the Book of Acts

TRANSCRIPT

Released Monday, Oct. 9, 2023

Featuring Dr. Jim Denison and Dr. Mark Turman



NOTE: This transcript was AI-generated and has not been fully edited.

[00:00:00] **Mark Turman:** Welcome to the Denison Forum Podcast. I'm your host, Dr. Mark Turman, Executive Director of Denison Forum. And we're excited to have you with us for our next conversation.

We are all living in a lot of chaotic times with a lot of big issues that we're trying to understand from a biblical perspective. And so we're sitting down again with our CEO and founder, Dr. Jim Denison, who is also our cultural apologist. Many of you know him through his consistent writing of the Daily Article. And we're going to talk to him today about a recently released book that he's put together called *Bold Faith*, looking at our current culture through the lens of early Christianity in the Book of Acts.

How did those believers live out their faith for Christ in such a compelling way that the Book of Acts tells us that in just a matter of a few years, they turned the world upside down? We want God to use us in similar ways. We want him to equip us to be culture-changing Christians who use our influence, our testimony, our example in every good way to help people to know him and to be experiencing his grace and forgiveness and to live redeemed a new lives through Christ and we think you'll enjoy this conversation as an overview of the book and something that you would want to look into further. Thanks for joining us. Jim, welcome back to the podcast. We're glad you're here.

[00:01:31] **Jim Denison:** Glad to be with you today, Dr. Turman. Always a privilege to have the conversation with you.

[00:01:35] **Mark Turman:** I like, I'm still not used to that term, Dr. Turman. I'm still trying.

[00:01:40] **Jim Denison:** Are you getting better gas mileage since the degree was conferred?

[00:01:43] **Mark Turman:** Not really. No. And I'm sorry. I do seem to have to move faster. When I hear Dr. Turman, I think about my great uncle who was a veterinarian in my hometown. And that's the only Dr. Turman I ever remember hearing about. Yeah.

[00:01:57] **Jim Denison:** Now You're one of those and you're not a veterinarian to my knowledge anyway.

[00:01:59] **Mark Turman:** Yeah. But as my granddaughter says oh, he's the kind of doctor that doesn't help anybody. So we have to work with that as well.

[00:02:11] **Jim Denison:** When my oldest son, Ryan was about four years old when I got my doctorate, he came up at the graduation and said, dad, are you really a doctor? And I said I think so. He said my finger really hurts.

And when I couldn't help him, he was not impressed. Yeah. What you mean the doctor who preaches and the doctor who practices as they say.

[00:02:28] **Mark Turman:** Yeah. **We want to talk today about a recent work that you've released based on the book of acts called *Bold Faith. First Century Lessons for 21st Century Christians.***

Looking forward to having that conversation. I know that the book of acts is one of your favorite parts of the Bible. One of mine too probably for many Christians. I got to preach recently from

the Book of Acts and was reminded again that there's at least two or three different titles to the Book of Acts, right?

It can sometimes be described as the Acts of the Early Church or the Acts of the Apostles. In the early days of the church is sometimes probably best referred to as the Acts of the Holy Spirit. **Do you have a preferred way of talking about the Book of Acts?**

[00:03:15] **Jim Denison:** That would be mine would be the third as mark most of the people we think of as the Apostles the original Disciples the original twelve I should say really drop out of the story pretty early on. And so it's not really the acts of the Apostles It's the acts of one or two Apostles if you want to look at it that way But or three or four at most but really I think all through Acts 1:8 is the theme of the entire book, you'll receive power when the Holy Spirit comes on you and you'll be my witnesses in Jerusalem, Judea, Samaria, to the ends of the earth. It's the Holy Spirit extending the earthly ministry of Jesus now through the body of Christ, which is the church and the Holy Spirit's the hero. It's not about us. It's really about the Lord.

[00:03:49] **Mark Turman:** Yeah, and about learning. We'll get into that in a moment. Learning more about how the Spirit works, how he moves and how he might be wanting to do that. In additional ways, similar ways today, which kind of brings me to one of those principles you and I talk about from time to time when we're trying to apply biblical truth into our lives and into our current culture, which is really what we're all about at Denison Forum is this idea of looking at the Bible and understanding it when you're reading through a passage **the difference between prescriptive and descriptive truth** that sometimes the Bible describes things that it's not asking us to do or to emulate. But it is telling us a story.

Other times you get what are called **imperatives from the Bible**. These things that you and I would call the must, they're usually very clear. Do this, don't do that. Many of us would think of the 10 commandments or things that Jesus said in the Sermon on the Mount. These are very clear. They're applicable to all Christians. This is what you should do. This is what you must stay away from. Those things are usually fairly easy to identify.

But **when it comes to the descriptive parts what are the purposes of those parts of the Bible** where it's, there's no clear implicit command. There's no must statement in many of these passages and you'll find many of these in the Book of Acts. They are describing something, but not necessarily telling us to do something explicitly. What are those passages, what are the purposes that come through those passages for us?

[00:05:28] **Jim Denison:** That's a great question, Mark, because it applies to a whole lot of the Bible, not just the book of Acts, as you're thinking now about the narrative parts of Scripture.

You're thinking about the historical books of the Old Testament, for instance, as well as Acts in the New Testament.

And you see these stories all throughout without an imperative at any point located within. You're thinking, for instance, about Acts chapter 12, where Peter is locked up and the early church is praying for him and the angel comes and releases him. No place does Luke pull aside and say, and by the way. Do this. Do this like the early church did, or trust God like Peter did. There's a story there that nonetheless was preserved for us for all time.

I believe every word of the Bible is intended not just for their day, but for our day. That's why we have it. We have Paul's referencing a letter to the Laodiceans, for instance, which in the book to the Colossians, which we don't have, so clearly he wrote a letter that the Holy Spirit didn't preserve because it didn't have abiding relevance for all time.

So the narrative sections do have that. The question is, how do we discern that abiding truth within the narrative story? So to me, there are really two principles very quickly that we think about in the context of biblical hermeneutics or interpretation. The first thing you want to ask is, what is the author intending to say by this story within the larger purpose of his book?

What is Matthew trying to do with the Gospel of Matthew? And then how does this story of Jesus walking on the water fit into that purpose? Those stories are selected for a larger reason. As John says at the end of his gospel, if everything Jesus did was written down, the world couldn't contain all the books.

And these aren't random stories. These stories serve a larger narrative purpose within the book where we find them. So you come along and in the book of Acts, you understand that what we have here is the extension of the gospel from Jerusalem to the ends of the earth. That's the point out of Acts 1:8. That's the theme. That's the narrative. So how do these various stories fit within that? How does this advance that? Is one question you want to ask when you come to the narrative.

Then the second question you want to ask is, What is the principle within this narrative that seems to have abiding value?

Now I want to elevate the principle, for instance, back to Acts 12, that the church praying together experiences God's power in a way they couldn't pray alone. That's a principle I'm going to suggest is illustrated by that narrative.

But then once I elevate that principle mark, I have to do one other thing. And that is tested by the imperatives of scripture. I want to take the principles that I think are in the story, and I want to measure them against the imperatives that are without question the word of God in and the will of God for us, Jesus says for two or three of you are gathered in my name there am I.

So I find a clear statement that praying together is imperative in Acts in John 17. I find Jesus praying that we would be one. So the world believes the father sent the son. We see clear teachings about the power of unity. And so I can measure my principle over here in Acts chapter 12. When the church prays together, they experience greater power than when they pray alone.

I can measure that. Mhm. Against clear teachings of scripture. And that's when I know I'm on solid footing. So how does it fit into the larger book? And then how does it measure against the word of God?

[00:08:34] **Mark Turman:** Yeah. So that starts sounding like the the imperatives the clear commands are like the structure of the skeleton that the principles then could. Be attached to or find their boundary, their proper boundary and limit in if you were to say it that way so that we don't go off

[00:08:51] **Jim Denison:** look through, it could be sunglasses. Through. It's the thing through which you interpret is the idea. That way you make sure the principle you're elevating is in fact a biblical principle. Otherwise, we get into difficulty and we've seen that happen all across Christian history.

[00:09:05] **Mark Turman:** Tell us a little bit of who you wrote this book for. It's not intended to be a technical commentary on every single verse within the book of Acts or every single chapter. **Tell us a little bit about the structure of the book and who you were targeting when you were putting this work together.**

[00:09:26] **Jim Denison:** It's really on two levels. The first level is something that I believe for a long time and that a lot of people have been saying for a long time. That is the 21st century will look more like the first century than any in between.

In the first century you didn't have clergy. Now clergy are certainly not affirmed and valued as we once were. First century didn't have buildings. Now our buildings are seen as irrelevant. In the first century, you didn't have denominations. Now denominations seem to be going by the wayside, at least many of them. What you have is enormous parallels between the 1st and the 21st. So what worked in the 1st century is imperative that we understand for the 21st century.

Now that's been true all across scripture. It's not like the book of Acts is all of a sudden relevant in a way it wasn't before. But I think there are some particular lessons we can learn from first century Christians and some practices that we can emulate as 21st century Christians. So that was my first purpose, was to show us ways that God worked then because I'm convinced those ways are especially urgent today.

And then the other purpose behind the book was to give small groups and individual believers a way that they could study the book of Acts in a manner that wouldn't take several years, but nonetheless could walk them through the book with a kind of a systematic sort of a fashion to it. So it's intended to be a useful resource for Sunday school classes, Bible study groups, for small group fellowships, as well as for individuals looking for something that they could use for their own personal Bible study, a resource toward a kind of a curricular approach to the book of Acts.

[00:10:49] **Mark Turman:** And Does a really good job of tying that overall theme together in a reasonably timely manner. It's very accessible as all of your writings are very user friendly in that way and also has some thought provoking questions at the end of every chapter that can help people to ponder and reflect and think through and apply. What they're going to see for their own lives and for their own group. One of the things you talk about

[00:11:16] **Jim Denison:** One lesson Ryan wrote. I need to say that quickly. I wrote the commentary. Ryan wrote the questions at the end. And already we're hearing from people that they like the questions better than the commentary. I'm not surprised to hear that.

[00:11:28] **Mark Turman:** It is a good tag team that you have going on with Ryan for sure. And people have hopefully encountered some of his work by writing the Friday daily articles and other articles that he has on our website. Lots of things that Ryan brings to the table. And we're glad to have that partnership in front of us and as a part of our ministry.

I wanted to talk a little bit about about this word kingdom. You referenced that early on in this book. How Jesus announced that we get glimpses of Jesus is teaching sometimes in large measure like the Sermon on the Mount, sometimes a single line where Mark tells us early on in his gospel that Jesus came preaching the kingdom of God and telling people to repent.

Jesus taught us to pray God, your kingdom come, your will be done. And in some sense, I guess we would say that God is a kingdom builder and that all of us are kingdom builders in one way or another, we may be building our own kingdoms or somebody else's kingdom, but we ought to be trying to work in cooperation with God for the building of his kingdom to unpack that terminology of kingdom for us a little bit. **And how does the kingdom of God become present in our lives and in our world?**

[00:12:41] **Jim Denison:** I'm glad you asked me that. I really do believe the kingdom of God is the central theme of Jesus life and teaching. That's nothing unique to me. James Stewart years ago, the marvelous Scottish theologian, had a book on the kingdom, *Jesus and the Kingdom*. George L. Ladd had some wonderful work on the kingdom of God and the preaching and the ministry of Jesus. I think that was his central affirmation, his declaration.

In the first century, people were very familiar with kingdoms. Caesar was essentially a king. The Roman Empire was under the rule of an emperor that Augustus had begun. So there's this sense, almost a Henry VIII sense of a king that is the monarch of the kingdom. You're sitting in his chairs, you're wearing his clothes, you're living in his house. He's the king on Monday, not just Sunday. He's the king of every dimension of life. So here comes this Galilean carpenter announcing that the kingdom of God is at hand, not the kingdom of Caesar, but the kingdom of God is coming with the inauguration of his ministry.

In other words, the kingdom in which God is the ruler. God is Lord. God is king of kings and Lord of Lord is coming. And the way you know you're in the kingdom is by Jesus model where thy kingdom come, thy will be done on earth as it is in heaven. That's parallelism. Hebrew poetry was typically not rhyming. It was parallelism. And the second line emphasizes or repeats the first. So God's kingdom comes wherever his will is done. You make him your king to the degree that you obey his will, whether you want to or not. Otherwise, he's just your advisor or your friend, but you can reject the advice of your friend.

He's your king when you do something you didn't want to do or don't do something you wanted to do because he said so. That's when you enter the kingdom. That's when you advance the kingdom. And that's the purpose of our lives.

Mark, the reason that's such an urgent imperative for me is that our culture has completely divorced itself from any sense of God as the holistic king of every dimension of our lives.

We don't like kingdoms. We got rid of the king, George III, way back in the day. We want to be our own king. We think it's all about us. We're consumers. We're taught to think of the world as a means to our end. So we go to church on Sunday, so God will bless us on Monday. We read the Bible, so God will guide us. We pray, so God will give us what we want. We make God a means to our end. That's not biblical Christianity.

The life God blesses, the faith God blesses, is the faith where He's the king, not me. So I'll say it this way. There's only room for one person on your throne. If you're a fallen person like me, the default position every morning when you get up is somehow overnight, you crawl back up on the throne. I don't know how I did that, but I did that. And this morning, the first thing I had to do was dethrone myself. Had to get along with the Lord and say, Lord, I ask your Holy Spirit to fill

me. That's Ephesians 5:18 to empower me to be the Lord of me to be in charge of me. I had to get off the throne. Let him be on the throne. It's a daily discipline. That is how we advance the kingdom. Someone said, if you want to get along with God, stay off his throne. And to me, that's pretty good advice.

[00:15:37] **Mark Turman:** Yeah. And I've heard you talk about this recently in a couple of different ways. That there's so much in our culture where what we want is we want God to be our hobby rather than to be the authority in our life.

And I heard you tell the story recently about a friend who was talking about Jesus. And that walking on the water story and that kind of got summed up in this statement that Jesus wants to be the captain of your ship and not cargo on your ship.

And talk a little bit just for a moment before we move into some of the specifics about the book about we, we talk sometimes about how people who don't know Christ don't know that they're lost. And when they hear you and hear us talking about Jesus and his kingdom, Jesus as king and authority. That might, in some ways, sound oppressive to them. **Talk about the beauty and just the joy, the sense of freedom and deliverance that comes when you decide not to be the king of your own life and you decide to let Jesus be the rightful king of your life.** Flesh that out a little bit more.

[00:16:52] **Jim Denison:** Yeah, it's a very perceptive question, Mark. And you're exactly right. In a culture that teaches us from the time we're born, that it's all about you. Look out for number one. Pull your own strings, then we come along and say, No, you're not the king. We don't want to hear that, because everybody else tells us we are a king.

We want to be king. We like being king. And really, the way to see that is just what you've said. And that is to understand the privilege of letting an omniscient, omnipotent, omnibenevolent God of the universe lead your steps, empower your days, forgive your sins, and make more of your life than you can make of your life.

So one way I guess I could illustrate that would be to say, certainly never met Warren Buffett, would love to someday, but if I got some communication from his office that said, Mr. Buffett would like to take over your investment strategies. I would say yes.

[00:17:34] **Mark Turman:** Yes.

[00:17:37] **Jim Denison:** I wouldn't resent that. I wouldn't say no, wait a minute. I want to be in charge of my investments. I want to be the king of my portfolio. If Warren Buffett is willing to

manage my investments, I'm going to take that as a win. I'm going to say that's a good thing. Yes. If Tiger Woods came along and said, I'm tired of caddying for my son. I want to be your golf coach. Even though I don't play golf anymore, I'd start trying again.

If you could have Rafael Nadal be your, or Novak Djokovic be your tennis coach. If you could have Warren Buffett be your investments counselor, why wouldn't you want to do that? So it's the privilege is the way to see that of letting the God of the universe. Lead you, direct you, empower you, forgive you, redeem you, make your life so much more than you, you can make it yourself.

The enemy doesn't want you to hear that. He wants you to think he's trying to steal from you. When what he's trying to do is bless you. What he's trying to do is give you. More than you could other otherwise know. Warren, I think it was Robin Williams that said the greatest sin in life is, the greatest gift is life and the greatest sin is returning it unopened.

The greatest sin is life, the greatest gift is life. The greatest sin is to return it unopened if you're returning back to God the gift of abundant life unopened, what a tragedy He wants to make of us so much more than we can make of ourselves.

[00:18:52] **Mark Turman:** Yeah such a great way of talking about that and it is the world and the devil that tells us that God is wanting to be a killjoy in our life. He's wanting to be oppressive in some way and that he's some kind of a, on some kind of a maniacal ego trip. And really the most important clarity of our lives in some ways is when we come to the realization we're really lousy at being king. Even being king over our own little world, we're just really pretty lousy at that. And we need his help. We need his guidance and his authority in our lives to have the kind of life that we really desire. A life full of joy and abundance. Yeah.

[00:19:34] **Jim Denison:** Yeah. Dr. Phil would say, how's that working for you? Yeah. How's being your own king working? You look around and you ask yourself, surely. Surely the God of the universe could do this better than we can.

[00:19:44] **Mark Turman:** I wanted to ask you about something. I don't know we've ever talked about this and it's something that happens in the book of Acts as you describe it as you work through this work that you've presented and that is how God moves, **how the story that we read in the bible moves back and forth between a macro and a micro experience** that God is sometimes working and talking to a group to a large mass of people. And then sometimes he's very personal very focused on an individual. And that all throughout the Bible. You see it through the gospels.

You see it in the book of Acts where You're seeing a big story like acts 2 and we'll talk about that in a moment, the day of Pentecost and thousands of people involved. And then you see this really zeroed-in stories on individuals. Talk about why that's important and what that reveals to us about the nature of our king.

[00:20:39] **Jim Denison:** Yeah, thank you. Because we typically see them in one or the other, right? We think of God as this cosmic king, almost a deistic sense who created the world, but really has nothing to do with their individual lives. Created the world and sets it up on the mantle and watches it run down. That's one way to look as God of God, as a King, like a district ruler that you're never going to meet a King Charles, so to speak.

And the chances that you'll ever shake his hand are pretty small all the way to the other side. He's a God who is so infinitely interested in individuals that he can't really know much about what's happening in the larger world. Like an individual one on one sort of counselor because he's omniscient.

He can be both. Because he's omnipotent, he can be both. We think of God as having an inability to answer all our prayers at one time because we couldn't do that. God's not bound by time like we are. C. S. Lewis says, if you think of time as a line on the page, God's the page. He has all of eternity to listen to my next prayer.

He's not lining us up in order so he can get to us one by one. He's that omniscient. The cool part to me about those two pieces is how they go together. And you get this macro story, for instance, in Acts chapter 2 in Pentecost that gets driven in Acts chapter 3 now that Peter and John are filled with the Spirit.

In Acts 3, you see the individual person who's lame from birth and how God uses Peter to speak God's word to him and then the man is healed, his individual life is transformed. In Acts 9, you have this micro story of Saul of Tarsus, which becomes a macro story. As it becomes apostle to the Gentiles, it's always this back and forth of God, speaking to the masses to reach the individual for the sake of masses, for the sake of the individual.

If I'll serve the kingdom, that's to my good. If I'll do what God wants me to do, that's to your good. They go together. I don't know how that works because I'm not God, but the good news is that in God's plan, the macro and the micro all accomplished the larger kingdom.

[00:22:23] **Mark Turman:** Yeah. And it just, to me, so comforting that, that God really cares intimately about the details of my life and my family and my situation. He can know everything about me. He can know everything about the person that's in the cancer ward at this very

moment. At the same time, he knows all the big movements of things like what's going on between Ukraine and Russia, what's going on in all the world economies.

It's just When you just start thinking about how he can move and does move in all those places simultaneously. And that he's aware at work and desiring good outcomes in all of those environments. It's just, it's really just astounding. It just causes you to step back and stand in awe. And that happening all throughout scripture.

[00:23:11] **Jim Denison:** I'm convinced that when we get to heaven, we're going to, unfortunately, there may be, maybe God will be too gracious to do this, but he could. He could, when we get to heaven, show us all the things we would have had if we just had a bigger God. All the prayers he would have answered if we'd prayed them, but you have not because you asked not.

All the gifts he would have given us if we'd had enough faith to receive them. Donald Gray Barnhouse went back to his seminary to preach after he had graduated, and one of his long time professors came up to him afterwards and said, I am so glad to hear that you're a big Godder. That you're someone who believes in a big God.

We all should be that way, shouldn't we? We have not because we ask not. Jesus did not do many miracles among them because of their unbelief. I don't know that we have too much of a problem with believing too much in God. Believing God is greater than God is, expecting God to do more than God does. It's really the other way around.

We limit God to what we experience of God. We have that Ernst Troesch kind of historicity that if I haven't experienced it, it didn't happen. Or at least it doesn't happen. I might believe miracles happened back then, but if I haven't experienced them, I don't pray for them. Instead of if I haven't experienced them, that's all the more reason to pray for them.

We ought to be turning that around and asking God to be as big in our lives as he was in their lives. Our Cuban friends know that our Chinese underground Christian friends know that our friends in the Muslim world know that they need a big God and they experience a big God.

[00:24:30] **Mark Turman:** Yeah, what a great point. Moving a little bit further into the specifics of the book, you talk about this and I totally agree with you that this book is about. The Holy Spirit being the hero and you could even take that on all the rest of the New Testament into the letters of Paul and Peter and John, all of that is really not about them being the hero.

It is about the Holy Spirit being the hero and about God continuing his work through the Holy Spirit into his people. And into this mission of extending the good news, the story of Jesus all around the world. Part of what you say in this book, I've heard you talk about it a few times as well, is that **every Christian needs an Acts 1:8 strategy. What do you mean by that? How is that an expression of what the Book of Acts is trying to compel us toward?**

[00:25:22] **Jim Denison:** They say if you take from one source it's plagiarism, two sources it's research. That statement is plagiarism pure and simple. I was years ago, I was pastor of Park Cities and became friends with Mack Brunson, pastor of First Baptist at that time in downtown Dallas.

And then the Dallas Baptist Association wanted to do their annual meeting down at First Baptist and ask Mack and me to be the two speakers, which was a great privilege for me. And so I heard Mack say that. In his sermon that night to the Dallas Baptist Association, that every church, every ministry, every individual needs their own Acts 1:8 strategy.

And when I think he means by that, what I certainly mean by it is God has a strategy for your Jerusalem. He said that to them in Jerusalem, he has a strategy for you where you live as you live. He has a strategy for your community where you have your most direct church influence. And then Judea and Samaria would be the larger region where you don't live, but where you still have influence.

That could be, as you and I have in this conversation, that might be Texas, or it might be North Texas or something. And then the ends of the earth, in that context, that was all the way to Rome. That's why the book of Acts accomplishes its purpose when Paul is preaching freely in Rome. I'd like to know more than that, but Acts tells us all that needs to know because it accomplishes what it said it would do in Acts 1:8. We're at the ends of the earth.

So how are you reaching the ends of the earth? That can be obviously through your giving, that can be through your praying, that can be through your own missional activities and engagements, short term or even long term mission projects. But every Christian ought to be able to tell the Lord, here's what I'm doing to advance your kingdom in my community, here's how I'm serving my larger state, and here's what I'm doing to reach the world.

Imagine the difference if every Christian, every church, every ministry had that Acts 1:8 strategy. Think how God could be using us to turn the world upside down.

[00:27:01] **Mark Turman:** Yeah. And it's just a great way to think about it. In, in, like I said, very personal ways. I know my church that I pastored many other churches would try to dial that in by saying, okay, who are the two or three or four people or families that you know that God

might want to put on your heart in front of you, you pray for them consistently, you serve them joyfully and lovingly, sacrificially.

And when God opens doors of verbal communication that you step into that and you trust that God will give you the right thing to say in the right way at the right time but that, that it really becomes personal on your own street and in your own life, those places that you go regularly, and then there become opportunities within your church and within larger groups that you can actually have an impact. One thing that I felt like God led me to do several years ago was to just pray for what he's doing on each continent, a different continent each day of the week.

Today was about Africa and, I've never been to Africa. Don't know if I ever will go to Africa, but I've just tried to acquaint myself. Many people are map people. I like looking at maps and just imagining those places. And I don't know what all God might be doing in Africa today, but I'm for it, whatever it is, I want to be for it.

And I want to contribute my prayers to that. And that just keeps me globally aware. I think it was William Carey who had a map of the whole world in front of him in his shoe shop where he made shoes. And it just was a way of him reminding himself, Hey, God is working here, but God's not just concerned about here. He's concerned about everywhere and every person.

[00:28:46] **Jim Denison:** I've actually seen that map. I've actually been to his church in Moulton. There were a pastor and I've seen the place there. And while they say that, I think it's probably a facsimile. I don't know that it's the original map, but it is a facsimile of it.

Anyway. I remember my pastor Carlos friend and a cesspit is who has a map of the world on the back of their sanctuary and a prayer rail. In front of it and the people come and pray for the nations. I think the larger you have a map of the world on your soul The more likely it is that you're going to fulfill acts 1:8 as a result So I love that idea Seven continents praying one day for each of them and learning more about them and praying and as you said Whatever god's for i'm for and we want to be that ought to be the motto of our lives

[00:29:24] **[AD]:** Can God still do today what he did in the first century church? If we know that he can, then why aren't most of us experiencing his power in our churches and in our personal lives? In the latest book release from Denison Forum titled Bold Faith, First Century Lessons for 21st Century Christians. Dr. Jim Denison answers that question through a cultural commentary of the book of Acts. We encourage you to request your copy of Bold Faith Today at dfpodcast.org.

I always make Antarctica on Saturday because there's not a whole lot of people there.

[00:30:04] **Jim Denison:** So you do that rather quickly. I would think.

[00:30:05] **Mark Turman:** Yes. Yes. One of the things we see in this book, I said, the Holy Spirit being the hero. Of the book of acts and of the new testament after the gospels. In many ways, depending upon what Christian tradition, a person might've come out of there might've been a whole lot of emphasis on the Holy spirit. There might've been very little and then something in the middle.

But one of the things that gets highlighted in the book of acts and in your book about the book of acts is just how important and how much we need to learn about this third person of the Trinity.

I would say you and I share a similar root of faith. I would say that I've fairly been taught about the Holy Spirit and been encouraged about his activity in the life of faith and our lives of faith.

What do you think that we maybe get right when it comes to the Holy Spirit? What do you think the book of Acts could remind us and bring us back to a fuller awareness, appreciation? Where are we getting it wrong when it comes to the Holy Spirit? Where might we get better because of what you've written?

[00:31:17] **Jim Denison:** thank you. I think we're getting it right in a way that wasn't the case. I think so much back when I was younger getting a little older by the day here. I am a child in some ways of the seventies and it was back in the seventies that the so called charismatic movement started really gaining attention around the Christian world, at least in Houston, Texas, where I was growing up and a lot of Baptists became very concerned about that, very worried about it, splitting churches and drawing members off and didn't know quite what to do about speaking in tongues and sign gifts and all that sort of thing.

And in those days, still to some degree today, but back then there were a lot of folks that were cessationists who believed that the sign gifts expired with the first century, that they weren't legitimate gifts. My pastor believed that he would go so far as to say that someone speaking in tongues was actually being used by a demon was actually his belief.

And so back in the day, we were pretty scared of the Holy Spirit because when we thought about what the Holy Spirit did, that's what we thought about. The people that seemed to think the most about the Holy Spirit were people that were on the charismatic side of all of that. We weren't on that, so we went to the, if that's an extreme, we went to the other extreme.

I'm seeing that really breaking down in recent years and decades. Not nearly as where cessationism as used to be the case, but certainly don't think we're as scared of all of that movement. The simple fact is, Mark, that the growing edge of the church around the world today is Pentecostal. If you're looking at what God is most doing in Sub Saharan Africa, what he's

doing most in Central and Latin America, what he's doing most in the underground church in China, what he's doing in the Muslim world, it looks more Pentecostal than it does anything else.

And so I think a lot of us have given up our fear of the Holy Spirit and some of the excesses that we at least thought were going on in the day. And I hope we're getting away from some of the divisiveness that were around that I think the enemy was using to keep us from being as empowered by the Holy Spirit as we could be.

So I'm hoping for some progress there and hope this book helps to some degree with us understanding that the early Christians knew they absolutely were a thousand percent dependent on the Holy Spirit to do the thing they were called to do.

They were 120 people in the upper room up against Roman empire, 25 million or more. They knew they couldn't do this themselves. We sometimes think we can. We've got churches on every street corner. We've got these big buildings. We've got all these institutions We need to remember what they knew and that is that we can't save souls. We can't change lives we can't transition culture Only the holy spirit can do that and if we'll be as dependent on the spirit as they were We'll be as usable as they were and i'm convinced we'll see the power of the spirit on the same level that they saw the power of the holy spirit. So hopefully we're learning some of that moving in a direction that god can use more fully.

[00:33:46] **Mark Turman:** It just makes me think about how significant that was as these early believers went from day to day for some of them anyway, at least day to day interaction with Jesus as a person and how they came over three years time, at least this inner circle to became, they became very dependent and very just so deeply tied to him and then to see that transition from his physical presence to his spiritual presence in the form of the Holy Spirit and how the book of Acts was teaching them and teaching us really what it means to become dependent upon him in a way that was similar to and reflects the dependency that they came, the interactive dependency that they had when he was here physically. Now they had to understand it in a completely different way, in a way that we have to understand it. And just how the Book of Acts is telling us that story, how they got there. And how we have to follow in their footsteps.

Let me get you to react to what you said. Some people may be surprised to hear that the fastest growing expressions of Christianity around the world right now are Pentecostal. I read a book, this book was mostly focused on worship practices but it has application in a wider context. This is the title of the book and maybe it helps to illustrate and explain more of what you're talking about relative to the Holy Spirit. It's, the book is titled, Evangelical, Pentecostal, Sacramental. Why can't we be all three? How those are the, those are three really big faith traditions. You and I come out of the evangelical. I have roots in my testimony all the way back to the sacramental being raised in a Roman Catholic family. What are those, how do those three terms weave

together? And even how do we see them in the book of Acts being. Pentecostal, evangelical, and sacramental in some way.

[00:35:49] **Jim Denison:** Yeah, and that's a great question.

On the sacramental side, the early Christians came out of Judaism, as we know, and they kept the Jewish traditions as long as they were allowed to do that's why in Acts chapter 3, Peter and John going back to the temple at the third time to pray of the day, 3 in the afternoon. That was the Jewish rhythm of praying.

By that point in time, Josephus said they prayed at 9, noon, and 3. And if they were near the temple, they would go to the temple to pray. And there was a sacramentalism to the kind of Jewish spirituality. That they grew up in and that Jesus did not reject and they didn't reject. It's really when they were kicked out of Judaism as it were that you see some of those things changing and as Gentile Christianity starts to grow as it did, but there was that kind of sacramentalism and certainly all the way through early Christianity, you go back to the dedicate, which is probably a second century document of Christian theology and you send some of the rhythms and the routines there, you get back to the early parts of the patristic era, not to mention the medieval era, and sacramentalism as a way that God evidences his presence in our lives. So the Holy Spirit can use sacramentalism is what we're saying, not in the sense that these signs save you, that'd be a wrong use of sacramentalism, but in the sense that routines and traditions.

I can be used by the Holy Spirit as rhythms by which we can know him better with the evangelical obviously the emphasis on the necessity of personal conversion a Salvation experience is something the Holy Spirit has used through history and still does and then the Pentecostal expression where there's a freedom in the spirit Where there's a manifestation of the Spirit and in our lives sometimes through sign gifts is something I believe the Holy Spirit uses as

Can God do all three of those? Absolutely he can if he's the author of all three of those. A great example is the Anglican Church in Sub Saharan Africa. We're seeing that be the fastest growing edge of Christianity in Africa. Some people say 28,000 a day coming to Christ through that movement. Some say the numbers are much larger than that.

When I lead people to Israel, study groups to Israel, almost inevitably we'll run into Nigerian and other Anglican Christian groups that are touring in the Holy Land. And I remember last time I was in Capernaum, they took over the synagogue there. Remember that 4th century synagogue built on 1st century foundation that we believed to have been the synagogue of Jesus?

It's a large structure. It's the largest ancient synagogue yet found. In Israel, this group of Nigerian believers came into that and spent an hour worshipping God. In a way that you would have

believed was a Pentecostal assembly of God group, but there were Anglican believers convinced that they were worshipping Jesus with their heart, soul, mind and strength.

And I believe they were as well. So you see God doing all three of those and aspects of all three of those in my own life. I use the Book of Common Prayer every day in my own personal devotional life. I am certainly more dependent on the Spirit than I was at an earlier age and yet I am still very much an evangelical in my commitment to the necessity of salvation.

And so I think the Holy Spirit does use all of those as tools. In the toolbox toward the sanctifying work that he intends in our lives.

[00:38:40] **Mark Turman:** It's such a great way of looking at it, especially as a ministry that is non denominational in nature. We want everybody to feel like they're respected and honored in their faith when they are engaging with us at Denison Ministries.

But you also say, as you were talking, I was just thinking if I go to church at the same time every Sunday or every week at the same time if I have a daily time with God, where I try to intentionally spend some time in, in reading his word, reading a devotional, praying, to the degree that I've set those up as a routine, I'm being sacramental.

To the degree that I have a Bible in my own hand, and I'm trying to read the Bible and grow as a disciple. In some ways, I'm being evangelical at the very essence of what evangelical is all about as people of the word. And then as I might. Stop and have a conversation with somebody about faith as I might stop in the middle of the day to listen to a worship song and to just, stand in awe of God, be grateful.

I came in last night and my wife told me a story about what had gone in our family. And I just stood in awe and joy of God giving me the family that I have. That's. This spontaneous response to something going on that the Holy Spirit is doing in that moment and in this day those become the weaving together of Sacramental and evangelical and pentecostal kinds of moments, right?

They do. Yeah Holy spirit at work Exactly. And and how the Holy Spirit just is so incredibly active in our lives that we just need to become more aware of. One of the ways we see that revealed in your work and in the book of Acts is how God takes something that was as the songwriter said, meant for evil, but turns it for good.

How in the words of Joseph out of the Old Testament, speaking to his brothers, you meant this for harm, but God meant it for good for the saving of many lives. Some of us have a deep connection to Romans 8:28 that God uses everything for good to those who are called according

to his purpose. One of the chapters that illustrates that in the book of Acts and in your book is the Acts chapter eight in the aftermath the impact of what happens because Of the persecution of believers that comes right after the death of the first martyr Stephen.

Even as he's talking to them about the gospel, about the story of Jesus that his enemies are pummeling him with rocks until his life expires. And then we read this word in the opening verses of chapter eight, where it says that this guy named Saul, who we will come to know later as the Apostle Paul, he is ravaging the church.

Now, I got to look into this passage a few weeks ago when I was getting ready to teach on this passage. That word ravaging means like a wild animal, like a wild lion who is... Just ferocious in his attack. It's an extreme word but then in the very next sentence it says and the believers were scattered talk a little bit about how the book of acts reveals this Really just great thing that god does where he takes what the devil is trying to do and turns it on its head Brings good out of it.

How does the Book of Acts, how does chapter eight of the Book of Acts really illustrate this idea and how no matter what your circumstances are, you can bloom where you're planted?

[00:42:16] **Jim Denison:** In some ways it's been said that Acts 8:1 fulfills Acts 1:8. So in Acts 1:8 were to be as witnesses in Jerusalem, Judea, Samaria, the ends of the earth. In the Jewish context, Judea, I get Samaria, I don't, Samaria is filled with Samaritans. And Jews don't like Samaritans. Remember that story back to John chapter 4. The Jews and Samaritans had no dealings with each other. And so by Acts chapter 8, the church is still in Jerusalem. They're not into Judea, and they're sure not into Samaria.

And now comes this persecution after the death of Stephen, and it says that all but the disciples, the original apostles, were scattered out into Judea and Samaria. And next thing you know, we sign, we find Philip with the Samaritans, and we see the gospel movement that's outside of Judea, out of Jerusalem, out into Judea and Samaria, and then ultimately Saul himself being the apostle all the way to the ends of the earth.

So God using this thing, it's like pouring water on a grease fire. It just spreads it. And that's how God uses persecution. Tertullian said, The blood of the martyrs is the seed of the church. God redeeming what the enemy does.

A quick example of that comes to mind is the last podcast you and I had together. And that was with my dear friend, Pastor Carlos, in Cuba. As he's here in the States, and we had that opportunity to talk with him. And I loved... He was describing the way that because of the Cuban revolution in 1959, no church could own buildings that they didn't own before that. To this day, you can't own property in Cuba if you didn't own it prior to the revolution.

And then what he didn't add is the government makes it exceedingly difficult to rebuild that that territory, that that possession. When we helped Carlos rebuild their sanctuary, it took years to get permission from the government, all sorts of horrible kind of restrictions they placed around all of that, they made it really tough.

But what the government thought they were doing, this atheistic communist government, by limiting churches where they couldn't own buildings, because they're thinking of it in a Roman Catholic, building centric sort of thing, what they forced the church to do was to be house centric, was to do churches in houses, and in garages, and in living rooms, and in backyards under tarps.

And now the church has spread all across Cuba in ways you never could if you had to have buildings to have churches, even if the revolution that never happened, even if you're still in Bautista, even if it's still some kind of a capitalistic system, the church would never have grown as it did because it was forced to grow through houses rather than buildings.

It's an Acts 1:8, Acts 8:1 example of God redeeming what the enemy does. So now we want to bring that forward, that principle and ask ourselves, all right, how does that apply in my life? Where is it that God is redeeming difficulty in my experience? How is God wanting this to grow through me? How am I to grow deeper because of this?

God sometimes removes the thorn in the flesh. Sometimes he redeems the thorn in the flesh. It's always one or the other. So how is God doing that in my life? I'd want someone to be thinking, how's God doing that in our church? How is God doing that in our world?

Back with the COVID pandemic and everything shuts down. Now people are looking for online resources. And ministries like ours that are digitally based were able to grow exponentially during that time because people were looking for what we do on a donor based so it's free platform looking for biblical resources to the issues of the day and God used that in our case anyway to grow us on the level of reach we probably wouldn't have had otherwise.

And so you want to be asking, how was God using acts one eight to fulfill acts one eight in your life today because he still does what he's always done.

[00:45:43] **Mark Turman:** Yeah, and just. Love how that gets played out in that story, particularly in Acts chapter 8, and how Philip becomes a key figure in this chapter and is an example again of this God using him to speak to significant groups into an entire city but then it closes with him talking to one individual and when it says in Acts 8:3 that they went about preaching, that word really means that they just went about sharing. It wasn't that they were standing up in formal settings with a sermon that we typically think about when the pastor comes

to preach on Sunday. There could have been some of that, but it was more about Philip and the others just going and telling what they just simply had to tell it was so consuming and so wonderful in their lives.

They couldn't keep it in. They could not talk. And nobody told them to go to Samaria if anything had happened along that. People would have said, Oh, don't go there. Don't go there. Just keep going. Go somewhere else. But they just went where wherever they were closest to and they couldn't not talk about it.

They were engaged in their relationship with Christ and with each other and with what this gospel story meant, they couldn't stop talking about it, even if they wanted to. It just kept oozing out of them. And we love and work, isn't it? Yeah. And we would pray for that kind of daily joy to, to be coming out of us that same kind of hope to be coming out of us.

But then the story moves and it moves in a very significant way, even from this story in Samaria to the story of Cornelius. And the story of really expanding into gentile experience. The story starts to move in some ways from being a Jerusalem centric story to now it becomes an Antioch centered story.

And it really starts to give a huge emphasis to God's invitation and inclusion to all who will believe. How is that a message for us today? A message that God is really concerned about all of us and he is also concerned about each of us. How is the book of Acts a message for us in that today?

[00:47:51] **Jim Denison:** That's a great question. One way to answer the question is to look at the first Gentile convert. The Samaritans were kind of Gentile converts. You'd have to think about that differently, but in terms of a purely what they would have called pagan convert is thinking about Cornelius.

Cornelius is not just a Gentile, he's a Roman. He's not just a Roman, he's a Roman soldier. It's not just a Roman soldier, he's a Roman centurion. This would be a Nazi Gestapo officer. This would be somebody who is the chief of the oppressors of the Jews. At this point in time, the Romans have been oppressing the Jews on such a level that the Zealot movement, remember Simon the Zealot, one of Jesus' followers was of significance.

And it was actually in Caesarea by the Sea where the rebellion of AD 66 starts. They're against the Romans and leads to the destruction of the temple in 70, all of that work Cornelius was so he's at a hotbed right now. He is. He is the leader of the oppressors of the worst. The Jews actually taught their women not to help Gentile women and childbirth because that would just bring another Gentile into the world.

The Jewish man would pray every day thanking God that God didn't make him into a Gentile, a woman or a slave. That was the antipathy the two had against each other. And so God, in His sovereignty, picks out of everybody He could pick, to start the Gentile movement, picks this fellow Cornelius, and the person He has reach Him is Peter, the leader of the Apostles, the leader of, at that point in time, of the Christian movement on Earth.

It's the two best people to do this. The people that are going to have the greatest credibility in the Gentile world and the greatest credibility back in the Christian world when Peter goes back to Jerusalem in Acts 11 to tell what happens. And so if Cornelius, anybody, if he could come to Christ, anyone can come to Christ is the point here.

And from Cornelius forward, we're all descendants of Cornelius. What happened there is what's happened to every one of us that are believers. When I take people to Caesarea by the Sea, I tell them, look, you've come home. You've come to where it started. If it hadn't happened here, it couldn't have happened here.

Couldn't happen in your heart if it hadn't happened in this place. And on some level, we're all the spiritual descendants of Cornelius, and aren't we grateful that what God did for Cornelius, He can do for us? If that hadn't happened, if the Judaizers had gotten their way, and if Gentiles had to be Jews to be Christians, then, Mark, when you're a pastor, your invitation would run something like this.

If you're not already Jewish, if you're a Gentile, and you'd like to become a Christian and join our church, we would love to have you do that, but we need to talk about this thing called circumcision first. Let's talk about that as a barrier to entry, shall we? Then, by the way, we need to tell you about the 613 laws. We need you to start observing before you can join our church, before you can trust Christ and become a believer here, the kosher dietary laws, here's the 39 categories of Sabbath regulations, not 39 laws, 39 categories of Sabbath regulations you have to be familiar with. That's what would have happened had there been no Cornelius.

Aren't we grateful on many levels for what God did with Cornelius because he's still doing it with us, right?

[00:50:57] **Mark Turman:** And becomes even more sharply and focus in Acts 15 when we have this crisis moment around what's called the Jerusalem Council and how they are really end up tying it all together and buttoning it up, if you will, from what starts here in Acts chapter 10 with Cornelius leads all the way to what happens in that larger conversation of Acts 15.

There's so much we could talk about.

[00:51:21] **Jim Denison:** Yeah, go ahead. I mentioned it quickly, and again, God using somebody that was perfectly suited to do that. The person leading that Jerusalem council is James. The half brother of Jesus. And so you've got the leader of missional outreach to the Gentile world in Peter, Jesus lead apostle.

And now you've got James, the pastor of the church in Jerusalem, Jesus, biological half brother, leading the Jerusalem council to include the Gentiles that Peter reached. When you put it all together, you just see the sovereignty and the providence of God on every hand. It's just really a, it's an amazing story, isn't it?

Aren't you glad we get to be part of it?

[00:51:56] **Mark Turman:** Yeah, and then the rest of the story is that the Apostle Paul becomes instrumental along with others, but he becomes instrumental in actually carrying out. That new understanding, right?

[00:52:09] **Jim Denison:** In terms of in the Pharisees, the person who would have been the most rejecting of Gentile Christianity is now the champion of Gentile Christianity.

Someone said that has a great sense of humor.

[00:52:17] **Mark Turman:** Yeah, exactly. And so if you're thinking that there's something that God would never ask you to do or never equip you to do, the book of acts would teach you just the opposite. If you think you're the most unlikely to do this, that, or the other. God might just be saying, no, you're exactly the right person to be doing this. I could imagine that if we rolled the calendar back some 20 years or so, and somebody said to you, Hey you're going to be at the leading edge of helping to do digital ministry in the next 20 years or so, and you're going to be learning things and helping other people to learn things about the gospel and about ministry. And in a large digital environment, you would have said, no, I don't think that's going to be me.

[00:53:01] **Jim Denison:** Yeah, I would have thought that was funny. I really would have. I do try to keep up with technology to the degree that it enables me to do the thing I do as a writer, as a speaker, that sort of thing.

Mark, I've got two Facebook pages I've never seen

[00:53:17] **Mark Turman:** and Good for

[00:53:17] **Jim Denison:** you on Twitter. Yeah, . The way people tell me how much they appreciate my Twitter ministry. I write tweets all through the week. Then I load them into our Google Drive and my dear friend Blake Atwood loads them into Twitter and that's how they go.

I don't know how to do that. I have no idea how, get the world as an example.

[00:53:35] **Mark Turman:** Yeah. And we could spend a good while describing how it took and sometimes takes significant effort on your part just to get them into the Google Drive.

[00:53:45] **Jim Denison:** The Google Drive hates me. It said, it denies me permission three quarters of the time that I try to get in.

It doesn't like my credentials. That's absolutely right. I've never bought a Google ad in my life. I have no idea how Haley is growing our content experiences the way she is, but we're going to exceed 75 million content experiences this year. 75 million times somebody's going to interact with one of our pieces of content.

It's going to be an email or a website or a podcast like this or a video. We have a team of people, half my age, a third my age, who are just brilliant at all of this. And so back to your point, Mark, it wasn't like 20 years ago or really 15 years ago. I had always wanted to be on the edge of some digital thing, or if I wasn't a pastor, I'd be a technologist.

It's really the opposite of all that. And God, in His grace and His sense of humor, decided that I would lead a ministry that's going to use digital technology literally to reach the world with God's Word as it intersects with the issues of our day. I'm amazed. I just write articles and post them to Google Drive when it lets me, and the rest of it just happens.

[00:54:49] **Mark Turman:** And I'm so grateful. And this coming from a guy who earlier said he couldn't get his Google calendar to open today.

[00:54:56] **Jim Denison:** We were late on this podcast because my Google calendar hated me. And I finally had to give up and start over, so yeah. It's astounding that I am the so called leader of this digital ministry when I am not qualified to do what most of our folk do. I'm just grateful for them.

[00:55:10] **Mark Turman:** This book of yours and particularly the book of Acts itself obviously have so much to teach us. Are there... One or two other things that you want to just point out before we go that just are so important relevant to where we are in this moment of history that

the Book of Acts can be instructive to us about any last couple of words that you want to point out.

[00:55:31] **Jim Denison:** Yeah, the first I would say is major on the majors. Stay on the main things. The first century, as all of this is happening in the book of Acts, we get no politics in the book. We don't learn anything about palace intrigue over in Rome. We don't know what Paul thinks about what's going on there. We don't get much about what's going on with the politics in Jerusalem, except when it intersects Paul's ministry there in Jerusalem and so forth.

We don't get the sort of things that could distract us. Here. Now all of that's urgent. All of that's important. I believe God's calling more Christians into public service and are answering the call. I'm convinced Christians need to be engaged in the entirety of our culture. I'm not saying that at all. I love that Jeremiah 29 tells us to pray for the welfare of the city where we are.

Work for that welfare. But the point is that the main thing is the main thing. And what the book of Acts keeps us on track with is, it's preaching the gospel. It's sharing the good news and the power of the Holy Spirit. It's going where you're led and blooming where you're planted and using your influence as a means to the larger purpose.

It's Acts 1. 8 on every page. So keep that on every page. See your job as your mission field. See your school as your kingdom assignment. See your gifts as the endowment of God for you to advance His kingdom to eternal purpose. Keep focused on the main thing. It's one thing I think the book of Acts illustrates very clearly to us.

And the other is, trust God with the results. I can't imagine that when Paul is in that Roman imprisonment at the end of the book of Acts that he had any knowledge that 20 centuries later we'd be talking about him. Can't imagine that when Stephen is being martyred for his faith, that he has any sense that as Saul of Tarsus is holding the cloaks of those that are throwing the stones, that guy standing over there is going to be the leader of the Christian movement around the world.

That guy over there, who's one of his executioners. Is in large part, I think, because of Stephen's witness, because of his faithfulness, that what Stephen does as he dies is going to so impact that young man standing over there in a way that will change his life and change literally human history.

History turns on tiny hinges. That's one of the hinges upon which history turns, and Stephen didn't live to see it. Just trust God and be faithful. Quick story, if I could. Mother Teresa years ago in New York City was opening an orphanage. A press conference broke out, as often

happened, and one of the reporters asked her, Mother Teresa, how will you measure the success of this?

She turned into the glare of the camera and smiled and said, I don't believe our Lord ever spoke of success. He spoke only of obedience in love. Just be obedient in love and know that you cannot measure the eternal significance of present faithfulness. If we'll be faithful to the gospel, we'll be writing acts 29 today and God will be glorified.

[00:58:19] **Mark Turman:** Such a good word. Yeah. Such a good word. And you just never know where God's going to take things. Except that, that he's always taking it in the direction of his kingdom and of his love and of his grace. As it revealed in his son. And so Jim, thank you. Thank you for your time today. I know you're busy always.

Thank you for this book. Again, the book is entitled bold faith, first century lessons for 21st century Christians. You can find it on our website, denisonforum.org. And we hope that it encourages and strengthens your faith that it equips you to be bold in your faith in these days.

And if our conversation today has been helpful to you, please rate, review us on your podcast platform that helps people to find us. Please share this with family and friends as a way of encouraging and equipping them as well. And we thank you for being a part of the conversation today. Jim, thank you again.

Hope you have a great day and rest of your week.

[00:59:19] **Jim Denison:** Thanks so much. Good to be with you again, my friend.