

The Good Shepherd - August 9, 2026

Kevin Diggs Give God a hand. Come on. How are you tonight? Blessed, right? Man, it's so good to be in the presence of the Lord and. There's no place like it. You know, I was telling two friends of mine that I think it's time that we begin to really focus on slowing down as people. The enemies kind of really busied us up. Right. My wife were talking about church tonight, and we were talking about how tomorrow is the first day of school and everybody's going to be bananas, right? We gotta get all our kids to school. And I'll tell you this, my wife and I have been through this a little bit. We got some older ones. We still got one in school, but we got two that are out, one that's actually graduated college. And when I look back, you know what I think about really? Why did I rush? Why did I press so hard? There are so many things that are going to happen and they're going to take place. And you can you can go through that aspect of life. You can deal with that part in perfect peace if you allow yourself to have that peace. Amen. And so I want to encourage you, this is not the word tonight, but I want to say this to all the parents that will be starting school. Don't forget, God is still on the throne. Nothing needs to rush you. Everything is going to get done. I've figured out something about children. If you feed them, give them a place to sleep. They keep growing and they eventually figure it out. You might need to steer them back in line every now and then. But I'm telling you, they figure it out. The word says bring them up in the ways and they'll never depart. If I can impress one thing upon you, never miss this. Be intentional about one thing. Get them into the presence of the Almighty God. You see, if you teach them who to run to the moment they need to run to him, they will. They won't run to the things of this world. They'll figure out very quickly that it's Jesus that I need to run to. Amen. Amen. So be at peace. Families. And Lord God, protect our kiddos in a new year. Tonight we're going to open up in the book of acts chapter five, the book of acts chapter five. We have a very short passage to start with. We're going to read verses twelve through sixteen. Acts chapter five, verses twelve through sixteen. I'm going to be reading the New Living Translation. The apostles were performing many miraculous signs and wonders among the people, and all the believers were meeting regularly at the temple in the area known as Solomon's Colonnade, but no one else dared join them. Even though all the people had high regard for them, yet more and more people believed and were brought to the Lord crowds of both men and women as a result of the apostles work. Sick people were brought out into the streets on beds and mats, so that Peter's shadow might fall across some of them as he went by. Crowds came from the villages around Jerusalem, bringing the sick and the possessed by evil spirits, and they were all healed. We are still in the series, the Book of Acts church returned to power and presence. The title of my message tonight The good Shepherd. The good Shepherd. Lord God, I thank you for your word, Lord. I thank you, Lord God, that you have prepared our hearts and our minds through worship. I thank you for the presence, Lord God, that is here today. Heavenly father, just have us have open hearts and open minds ready to receive. Lord God, what you have for us. Lord God, I am just a willing vessel. This is your word. These are your people, Heavenly father, and I pray that each and every word that is said tonight, Lord, is the word that you would have us learn, study, and dwell in our hearts. And it's in Jesus mighty name we pray and everyone said, Amen and amen. You know, as I was thinking about the word this week and I was thinking about where we've been. Really contemplating on Ezekiel chapter forty seven with the temple and the in the living waters

flowing from the temple, and how these living waters brought life to everything. And how Ezekiel is seeing a vision of a man that as he goes further and further in his journey, as he surrenders more and more, those waters get deeper and deeper. And as the waters get deeper and deeper, it begins to manifest more and more on the land. He starts to see trees growing, and there's fruit and the tree. And the fruit is good for eating, and the leaves on the trees are good for healing. And then I know that the Lord was saying that this place will be a place of healing. Not just physical healing, but mental healing and spiritual healing. People will come here for emotional healing. They're going to come to this place, experience the presence of God, and they are going to be healed. And then the Lord brought me somewhere extremely strange Monday. And I'll be honest, I tried to avoid it. He brought me to this passage. And over and over again, I continue to reread it. But I believe tonight God is inviting us to something. I think he wants us to unlearn some things. Many of us have grown up in church all of our lives and we know church. We know how to do church. We know how to do the systems and programs. We know where to get the coffee, we know where to sign in. We're good at those things. But when it comes to presence, when it comes to explaining to someone, how do you get delivered? Well, then we point them to someone else and I believe the Lord is changing things. The Lord is calling his people back. Yes, I wrote something. I'm going to read it because I think it sets up the night. This was on Monday when I received this word and I struggled with it, so I just wrote this. Throughout the day, I wrestle with tremendous amounts of uncertainty about the word I felt the Lord was preparing. I kept reading and rereading this passage, never fully understanding why I felt so drawn to it, yet I couldn't escape it. In Acts five, verses twelve through sixteen, we see the apostles performing miraculous signs and wonders among the people. The sick are being healed. The oppressed are being delivered, and the Lord is continually adding to the number of those who believe. Yet when we slow down and read the text carefully, we discover something profound that I still believe exists today. Luke tells us that while the people held the apostles in high regard, there were many who still did not dare join them. Think about it. They witnessed the mighty works of God with their own eyes. They saw lives transformed, bodies healed, and demons cast out. They admired what God was doing, yet admiration was, as far as they were willing to go. As I sat with the passage throughout the week, one question continued to surface in my heart: what held them back? What kept them from moving beyond admiration to surrender? How could they witness such an unbelievable evidence of God's power and still remain at a distance? The more I reflected on this passage, the more I realized the same two groups still exist today. There are those who encounter the work of Christ and respond with wholehearted surrender. They step into life, a life of following Jesus, not because they believe it will be easy, but because they have found something worth giving everything for. Like every believer, they face struggles, failures, and seasons of testing. Yet they continue pressing forward, continually surrendering their lives to Christ and pursuing all he has for them. But there's another group. These are those who admire the work of Jesus from a distance. They enjoy being around his presence. They appreciate his teachings. They celebrate what he does for others. They hold him in high regard, yet they never fully surrender their lives to him. They remain spectators rather than disciples. I can't help but wonder if this is one of the reasons why so many people in the church today never experience the fullness of what Christ desires to do in their lives. They have admiration for without surrender, respect, without obedience and appreciation, without abiding.

They are close enough to observe his work, but not close enough to entrust themselves completely to him. In this passage, when I studied it, Peter and the apostles are doing exactly what Jesus commissioned them to do. After his resurrection. Jesus told Peter, if you love me, feed my sheep. And that is precisely what we see happening in acts five. The apostles are feeding, healing, gathering, and the shepherd and shepherding the flock and the power of the Holy Spirit. Yet, as in every generation, whenever the shepherd calls his sheep, there are always two responses. Some hear the voice and follow him, and others hear the voice, witness the same work, and yet remain at a distance. The question is why? Tonight, I believe the Lord is inviting us to see with spiritual eyes and hear. Hear the voice of the true Shepherd, to unlearn the subtle deceptions that have kept our focus on everything but him. As we surrender to the Holy Spirit, he removes the veil, teaches us to see beyond the vessel, recognize the shepherd's voice, and follow the one orchestrating it all. It is there in complete surrender to Christ that we discover the fullness of healing, freedom and transformation presence. My prayer is that by the end of this message, every one of us will hear the shepherd's voice, see him with spiritual eyes, respond to his call, and join the many who have been brought to the Lord. That's what I wrote on Monday. You guys know me. I don't typically stop like that. I've been doing it lately, but reading what I've felt, I've been writing it down. But there's something that really stood out to me. I want you to put the first. Can you put verse fourteen and fifteen up there? This is what caught me. I'm sorry. Thirteen and fourteen. But no one else dared to join them, even though all the people had high regard for them. That's verse thirteen. Now watch fourteen yet more and more people believed and were brought to the Lord. Crowds of both men and women. How can we have the same occurrence taking place? And there are people who hold them in high regard but won't join them, and those who see the same thing and cannot wait to sign up. They're all in Solomon's Colonnade. They're all witnessing the miracles. But there are two responses. And I ask myself all week, why? And Lord, why are you giving me this text? We just had an entire message on healing. The floors were filled, people were getting healed. Why am I coming here? And the Lord told me I am a good shepherd. And so in order to understand what's happening in this text, you have to understand what's happening with the people of Israel. You see, Peter and the apostles were facing persecution. They had already been arrested. They've already been threatened. They've already been told they cannot preach, commanded not to preach about Jesus Christ. So if you were to align with them, that meant you were accepting something. And so people couldn't take up or couldn't count the cost. There was a cost to joining with the disciples. And although people saw miraculous miracles, the cost was just too much. When you combine that, this story is positioned very uniquely. It's right after the story of Ananias and Sapphira. If you remember that story, they sold some land and they gained some profit from that land. And when they brought their profits, they only gave a percentage to the body of Christ. But they lied and said it was all. And because they had lied to the Holy Spirit, they both died. I'm paraphrasing. So now you can imagine you have the disciples doing miracles and healing people. And there are two things on the minds of people. The Pharisees are after the disciples, and they got this, this miracle would it be but people being struck down. So there's fear amongst certain people saying, I don't know if I can count the cost to join in you. So immediately I began to think about how we live today when God's moving. There's always two voices, right? When we see God moving, it just feels like there's always a voice that says, jump in. And there's always this voice

in the church that says, be careful. You might be in error. And I began to see the religious spirit in all of this. And I started thinking about the people at that time and the pressure they must have felt to actually see miracles in front of their face, but not be able to join with the disciples to have that kind of fear that the cost was just too much. This immediately brought me to Ezekiel thirty four. We're going to do some reading here. But I think it'll structure where the Lord is bringing us. We're going to read verses one through ten. Then this message came from me to the Lord. This is Ezekiel getting a vision from the Lord. Son of man, prophesy against the shepherds, the leaders of Israel. Give them this message from the sovereign Lord. What sorrow awaits you, shepherds who feed yourselves instead of your flocks. Shouldn't shepherds feed their sheep? You drink the milk and butcher the best animals, but you let your flock starve. You have not taken care of the weak. You have not tended the sick or bound up the injured. You have not gone looking for those who have wandered away and are lost. Instead, you have ruled them with Harshness and cruelty. So my sheep have been scattered without a shepherd. And they are easy prey for any wild animal. They have wandered through all the mountains and all the hills across the face of the earth. Yet no one has gone to search for them. Therefore, you shepherds, hear the word of the Lord as surely as I live, says the sovereign Lord. You abandon my flock and left them to be attacked by every wild animal. And though you were my shepherds, you didn't search for my sheep when they were lost. You took care of yourselves and left the sheep to starve. Therefore, you shepherds, hear the word of the Lord. This is what the sovereign Lord says. I now consider these shepherds my enemies, and I will hold them responsible for what happens to my flock. I will take away their right to feed the flock, and I will stop them from feeding themselves. I will rescue my flock from their mouths. The sheep will no longer be their prey. When I study this and I return to acts five, I began to see that Paul was. I mean, Peter was commissioned to feed the sheep, and yet there were people scared of what was taking place with the miracles. Why? Because the shepherds of that time were trying to kill the disciples. Do you see it? Do you see how the shepherds of that time, the shepherds that Christ was talking about way back when the vision came to Ezekiel that the shepherds were getting in the way? For generations there have been shepherds shepherded by religious leaders. I want you to picture this. These people have been shepherded by religious leaders. They've had fear, spiritual blindness, and the influence of false shepherds that shaped what they thought and what they heard. Conditioning. Conditioning. Many to remain at a distance, even as the good Shepherd was calling his sheep through the ministry of the apostles. I want you to see this. Here they have signs and wonders and miracles taking place, and yet people could not count the cost because the religious leaders of that time were telling them, that's not really God. Watch out for the error. God doesn't move that way. And yet I see it in the church today. Have you noticed it? Every time God moves And it doesn't meet the expectation of the religious spirit. They will tell you you're an error. Be careful. As if we serve a condemning God. Right. The Bible says, or at least my Bible says, therefore there is no condemnation. If you are in Christ, then why are we always pointing out error for condemnation? See, these people had been indoctrinated, indoctrinated to the point where they're seeing blind men, see, they're seeing the lame walk, and the Pharisees are literally saying they did it by the power of demons. Now, how blind do you have to be to make that accusation? How much of the religious spirit has consumed you? The programs, the systems, the traditions to see God moving and say, that's not God. And yet we

still see it today. Yes, these same warnings remain today. We must guard against the religious spirit that values tradition over the shepherd's voice and condemns what God is doing simply because it falls out of their expectations. If we are not careful, religion can teach us to fear what God is doing instead of following where he is leading. The question is not whether God is speaking, but whether we have learned to recognize his voice above every other voice. I want you to hear it. The word says, the sheep know my voice. And yet there are competing voices here. These people are witnessing miracles. Those who see the miracles for what they are are accepting Christ. But then there are those that say, and the cost is just too much, because the competing voice of the religious spirit of that time is overwhelming. The voice that is calling them. And I'm here to tell you that the religious spirit is still alive and well. And why am I telling you this? Because I told you when you came to this place, we were going to equip you. I want you to see with spiritual eyes what you were up against. No, I do not hate people, and I am not upset with people. And I'm not upset with the leaders of churches, but I am upset with the religious spirit that it snuck its way inside the building and told us that this is good enough when it never was good enough. The only thing that's good enough is what Christ says is good enough. So then something happened to me this week. I knew where I was, and my buddy Robbie called me. Text me. Actually, I called him, had me so excited. I'm like, the Lord is speaking. Because I was uncertain, I was still uncertain. I'm like, Lord, this is hard. I don't want to go here. And the Lord's like, I want you to go here. Because if we're going to experience true healing, they have to hear my voice over the other voices. And so I get a text. Robbie sends me a scripture and I'm like, man, you have no idea what you just did. Go to Exodus chapter two, verse sixteen through seventeen, Exodus chapter two, verse sixteen through seventeen. I want you to see this now the priest of Midian had seven daughters who came as usual to draw water and fill the water, uh, fill the water troughs for their father's flocks. But some other shepherds came and chased them away. So Moses jumped up and rescued the girls from the shepherds. Then he drew water for their flock. Do you see it? Since the beginning of time, the religious spirit has been trying to stop the flock from drinking the living waters. Yes. Yeah. Shepherds are blocking the well. Yep. Today there are leaders blocking the living waters. You want to know why we don't see healing and deliverance? You want to know why we don't see true salvation? Why we have a hybrid of everything? Because shepherds are blocking the living waters. They've relied on their systems and programs instead of allowing people to drink from the river that will heal them. See, what's happening in this story is that the people, the the, the seven daughters are bringing the flock, the sheep, they are willing vessels here to bring the sheep so they can drink. And when they get there, there are there there's these shepherds here. Now think about shepherds. Shepherds are supposed to care. Maybe it's not their flock, but their livelihood is being a shepherd. They protect sheep. They should have some compassion for the sheep that need some water, but there's zero compassion. What they do is they block and it shows you that they're not true shepherds. Yeah. But then Moses comes. Is God foreshadowing? See, he sends a Savior. But I believe he's saying I'm going to eventually send a Savior. See the Lord. Now. The Lord is always looking for a remnant. Yes. There's a remnant. What do we know about Moses? We know that Moses spent a lot of time in the tent of meeting. We know that Moses had the heart that said, Lord, what's the point of going to the Promised Land if you don't go with us? Moses was the one that says, take me up to the mountain. He wasn't crying about going to the promised land. He's like, no,

show me your face. Show me your presence. This was what Moses was all about. This was the person that the Lord had sent to break through the false shepherds to lead the flock to water. And the Lord is saying today that just like Moses, I have put my spirit inside of you. I have called a remnant to do the same thing. See, he wants people that are going to spend time in the presence of the Lord. And when they spent time in the presence of the Lord, they're going to hear his voice, because they're going to know his voice, because they spend so much time with him. And what's going to happen is when they see people, they're going to see him for who they truly are. Identity of sons and daughters. And they're going to say, hey, don't come to me. Come and drink. Come and drink. But wait a minute. Wait. They said this might be an error. This might be a false religion. They're praying. They're laying on hands and speaking in different spiritual languages. I'm told that this is wrong. Come and drink. Come and drink. Ignore all of this. Come and drink. Come and drink. I've been with the presence of the father. I've been there. I've seen it since. We are surrounded by such a cloud of witnesses that testify to what is good. We are testifying to what is good. And the Lord is saying, come, come and drink. Come and drink. God is always looking for a remnant. John ten verses one through five. Now the Lord is fulfilling what he foreshadowed in Moses, and he is fulfilling what he said in Ezekiel thirty four. I tell you the truth, anyone who sneaks over the wall of the sheep of the sheepfold, rather than going through the gate, must surely be a thief and a robber. But the one who enters through the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep recognize his voice and come to him. He calls his own sheep by name and leads them out. After he has gathered his own flock, he walks ahead of them and they follow him because they know his voice. They won't follow a stranger. They will run because they don't know. They don't know his voice. I want to say this. And I need to get this out. I need to articulate this, right? I really believe the Lord is looking for a people. There's something that's bothering me. Let me be honest. There's something that's bothering me. I'm tired of the people all too ready to condemn the movement of God. To say we're all in error simply because they fear the movement of God simply because they don't understand it. But I said it earlier, and I was telling a friend this week, true peace in God. It's the peace that surpasses all understanding, which means you have to give up your understanding to have peace. And so I believe the Lord is looking for some people, a remnant that can push past the false shepherds and lead people to water. You see, this is what I believe. We're so concerned of always being in error that we might do something to the Lord, that we're painting a different picture of who God is and who therefore we are. And so because we paint that picture of God being a condemning God, not the one that's so loved the world, right? But a condemning God. We have lost who we are to him, and we are no longer sons and daughters. And because we are no longer sons and daughters, we don't walk in the inheritance of everything we're supposed to have. Like healing, like deliverance, like salvation, like victory over everything. You see what happens? The enemy comes in and says, let me put some fear in there. If I put some fear in there, they'll have a false view of what their God is. If they have a false view of what their God is, there'll be a veil between them and God, and they can't see clearly. And if they can't see clearly, their identity is going to be messed up. And if their identity is messed up, they can't walk in the inheritance that's supposed to have. But I believe the Lord is looking for something. He's looking for people who are true sons and daughters willing to seek his face to get in his presence, where you allow the miracle working God to happen again. Now, how do I think it

works? Now I'm going to tell you what I think. How many of you have had children? Good. When your children wander. When they explore. Do you spank them? You may correct their course. You may change. But an innocent child wandering and searching and exploring something. Do you beat him? Nope. Do you over correct them? Then why are we saying God's that way? Think about it. We search the scriptures, we study, and we're always told, don't you step in error. Because if I explore a little bit, if I examine God's love, if I dig a little bit deeper, I'm being told that he's going to correct me. But does that sound like a father to a son and daughter, or does it sound like this when he walks with his. Yeah, go ahead and peek around that corner. Yeah, you can look around there. You can look around that corner. Oh, I got a miracle behind that wall. Yeah. Walk in there. See what you find. Dig a little bit deeper. Son and daughter, there's treasure. No. If you go a little bit deeper, there's more treasure. If you go a little bit deeper, there's more treasure. You see, I can't figure something out. I can't figure out how the. The word is always pointing to some type of journey. I can't I can't figure out how this this a destination I can't quite always get to, but I'm forever seeking and I hunger and thirst after it. But yet I got people telling me guardrails. Stop, stop. Don't move. Stop. Don't move. See, that's starting to sound like something to me. It's starting to sound like a religious spirit that's telling me not to go any further because it's scared of what I'm going to find. Yeah. And this is what's taking place in the body. I won't even say body of Christ in the church. You know what's funny? I have an entire Bible that shows me that the religious leaders of all time never really knew what Christ was doing. They never knew. You know what's consistent. They always messed it up. And the religious spirit is throughout, am I wrong? You could see it throughout the Bible, but because of one misguided interpretation of first Corinthians chapter fourteen, we're all in error. So either the whole Bible or one chapter. Yeah. And they've made that chapter their God. Right. I told you some toast tonight. Because I'm, I'm, I'm, I'm, I'm frustrated. I'm frustrated not with God, not with with people seeing things this way, that God is some type of God who doesn't love us. He wants you to explore and to get to know him. This is what Paul said his life's pursuit was. He said, I considered all my knowledge garbage. I was Pharisee of Pharisee. I knew the scriptures and it was all garbage. But to know him, to know him, to know him like a husband knows a wife, to get to know him in his presence and say, don't worry about that. God's going to take care of it. He had a belief system. He knew knowing him. And I'm here to tell you that the simple print on the page, just the print, is not going to get you to know him. Right? You see, the print on the page tells you who you're trying to know, and when you get to know, he gives you revelation of print on the page. And then you go and read the print of the page and you get to know him more. Then there's more revelation. It's a cycle that goes back and forth. But if you limit that cycle to just knowledge. Right. Yeah.

Speaker 3 That's good. Yes, yes. That's true.

Kevin Diggs How can you possibly walk in power? And yet they tell you there are churches that literally believe that there are no more gifts. And healing was for the apostolic time. Why do I not see Facebook posts problems with those types of churches? It's always the ones that are praying, laying hands. I've never seen that. Well, it doesn't surprise me.

Speaker 3 Yeah.

Kevin Diggs Either we serve the God who says he is, but we don't.

Speaker 3 That's right.

Kevin Diggs So I began to look at these people with pity. I began to look at them with pity. They couldn't count the cost. See the false shepherds, the Pharisees. Their voice was loud and it disrupted the voice of what their eyes were actually seeing. So they did not see at all. But they're a remnant of people, people like you who are ready to say, no, no, no. That voice you heard, that's the one. That's the voice. That's the voice we're supposed to listen to. Yeah, but but but the religious spirit is saying, no, no, no no no, no. That's the voice. Get past it. Matter of fact, let me hold your hand. Let me hold your hand. We're going to get past these false shepherds and we're going to get to that well, and we're going to drink. We're going to hear the voice of God, and we're going to tune out the other voices. Every generation has two voices calling One voice seeks to possess the sheep. The other seeks to present the sheep to Christ. Let me say it again. One voice seeks to possess the sheep. I go to this church. This is my brand. You're part of this tribe. Do you ever notice we separate tribes as if Christ didn't come to bring us all together? But the kingdom person says. Let me point to the one who is calling you. Let me take you to this living water, this living well. Second part of this, this simple passage that stuck out to me. We need to learn to see him and not them. See him and not them. Acts chapter five, verse thirteen and fourteen. Again. But no one else dared to join them, even though all the people had high regard for them. Yet more and more people believed and were brought to the Lord. Crowds of both men and women. I want you to see something. Luke intentionally highlights two very different responses. But no one else dared to join them. Do you see it? Even though all the people had high regard for them because they couldn't hear the voice calling, there was a veil between them and what they actually saw. See, they saw the miracles. But the miracles weren't enough to see Jesus in it. The miracles in their eyes were anointed men carrying out the miracle because it says they saw them and they held them in high regard. Another thing we have to learn is that the religious spirit will always lift up a man over God and see unintentionally. We don't mean it. But we'll run around and we'll go find leaders in podcasts and we'll say, that's the one who has the power of God, and that's the one who has the power of God, as if the power of God is restricted to a few, and it jumps, and you have to drive one hundred thousand miles to go see the power of God. No, that's not true. And we have to unlearn this because the anointing doesn't just fall on a selected few.

Speaker 3 Right. Amen.

Kevin Diggs But yet that's what they saw. Now think about it. Think about what happened. You got. Once again, I had pity on these people because what took place. And Aeneas Sapphira, they died. So wouldn't you think? Whoa, that's a power. I don't know if I want to mess with. Come on. It's reserved for a selected few. Be careful. You don't have the grace and mercy to walk in that. That belongs to that guy. With that four year degree and the four extra years of Greek and four extra years of this got so many years of stuff. He forgot it was the Bible. Spends more time writing books instead of reading the book.

Speaker 3 Amen.

Kevin Diggs But do you see it? They saw them, not him. And I think about the religious spirit of their time. They walked around with tassels. See me? What did God say? Y'all always position yourself at the most important part of the table, right? You're always more important. Has that change? Guys, don't think of people. Don't. Don't get people out of your mind right now. Don't you see the spirits behind it? It never goes away. It just jumps from one generation to the next generation. You see, what makes the church naive is we believe because of Christ's grace and mercy, we're not susceptible to the things that happen in the Bible. But the truth is we're susceptible to all of it. Because once you're separated from Christ, whether you strap across or across your name or not, it doesn't mean that you're living it out. God's grace and mercy is not for you to abuse. So they were trained to see them. It doesn't shock me that they saw them. This is why it was so important. What do we see? Yet more and more people believed and were brought to the Lord. Crowds of both men and women. More and more believed when they believed. They were brought to the Lord. They saw the Lord. And those are the ones who were saved. The difference between religion and revelation is the Holy Spirit. Let me say it again. The difference between religion and revelation is the Holy Spirit. Religion teaches us to depend on personalities. The Holy Spirit teaches us to know the Shepherd's voice. Religion says, look at them. The spirit says, look at him.

Speaker 3 Yeah.

Kevin Diggs The goal of every true shepherd is not to create followers of themselves, but disciples of Jesus Christ. The greatest miracle in acts five was not that the people held the apostles in high regard. It wasn't the healings. It was that they were brought to the Lord. I'm going to show you. Go back to the first scripture. I want you to put up verse fourteen. And fifteen yet more and more people believed and were brought to the Lord, crowds of both men and women as the result of the apostles work. Comma. See it? It's not meant to go on. Look at it again. Yet more and more people believed and were brought to the Lord. Crowds of both men and women as a result of the apostles work. Comma. Now read it. Sick people were brought out into the streets on bed mats, so that Peter's shadow might fall across some of them as he went by because of their work. They were healed. Don't look at the healing as the work. Don't miss this. It's a comma because of their work. People were being healed. So what is the work? What is creating the result of healing? Now do you see it? It was that they were revealing Christ.

Speaker 3 Yeah.

Kevin Diggs They were showing Christ. You see, we spend so much time focused on the sickness, trying to heal people from the sickness, laying hands on people for the sickness. When I'm seeing the apostles do the work by saying, look at me. See Christ revealing Christ, Christ to the sickness. This was the work that they were doing And this is why those who can hear the voice could see and could hear. I want to show you something. Go to John nine, verses thirty five through forty one. Now, before I read this, it's very. Very interesting that before Jesus Christ tells the Pharisees and tells his disciples that I'm the true Shepherd. The chapter before he actually heals a blind man. Alright, you know this story. There's a blind beggar. Jesus walks past the blind beggar and he spits on the ground. He rubs dirt on his eyes from the

saliva. And he says, now you can see. And then the man runs off. Then there are people that see the blind beggar, and they say, isn't that the blind beggar he sees now? And then those people go and grab the Pharisee. Something's wrong here. This guy's not supposed to be able to see. He sees and he comes up and he tells he tells him, he says, who's done this? The Pharisee who's done this, he says, it must be a prophet. His name is Jesus. He healed my eyes. And they start accusing Jesus of all kinds of things. And they said, well, we don't believe you. Bring your parents in. And the parents say he's of age. He can tell you what happened. We have no idea. We just know he was blind. Now he sees and that's exactly what he says. He says, I don't know if he's a prophet. I don't know if he's a false prophet. All I know is once I was blind and now I could see. But here's the cool part. John nine, verse thirty five to forty one. When Jesus heard what had happened, he found the man and asked, do you believe in the Son of Man? The man answered, who is he, sir? I want to believe in him. You have seen him, Jesus said, and he is speaking to you. Yes, Lord, I believe the man said. And he worshiped Jesus. Then Jesus told him, I entered this world to render judgment, to give sight to the blind, and to show those who think they see that they are blind. Wait a minute. Are y'all seeing what I'm seeing? Watch this. Hold on. I never seen this before. My Bible tells me he was healed of his eyesight. And then he went running around seeing. And the Pharisees came and questioned him. So then I began to ask myself, why the second encounter? When Jesus heard what happened. He found the man and asked, do you believe in the Son of Man? The man answered, who is he, sir? I want to believe in him. You have seen him, Jesus said, and he is speaking to you. Yes, Lord, I believe the man said, and he worshiped Jesus. Then Jesus told him, I entered this world to render judgment, to give sight to the blind. Wait a minute. Are you trying to tell me he's healing him again? Yes. He's now revealing his spiritual eyes on who I am. Why is it that the other man that was blind saw trees in reverse? His spiritual eyes were healed first, and then he went back and he was healed with his regular practical eyesight? What is God trying to show us in seeing? Well, he's always setting it up twice. I started to feel more and more for these people who couldn't count the costs because they saw the miracle, but they can only see them. Christ had not been revealed in this way, because the voices of the false shepherds kept telling them, be careful, be careful. That's a false prophet. That's a false way of doing things. That's there an error. Watch out! People are getting healed. I've never seen people get healed. I've never seen. You know what first Corinthians fourteen says? Don't speak in that language. Well, people are getting healed. Well, I don't care. This is what the word says. Amen. It's crazy. Do you see how we still have that running around today?

Speaker 3 Yes, yes.

Kevin Diggs The religious spirit is alive and well and you have to have eyes to see it. Here the man was healed physically, Just like the people were being healed physically at the colonnade. But the true miracle was when Jesus was revealed to the man. The true miracle at the colonnade is when the people came to Christ. All the noise was tuned out. They could hear the voice of the shepherd calling. This blind man could hear. And I want you to think about a blind man. He spends most of his life on the other senses. So when the Lord had already healed them with eyes, he still came. When the Lord said, hey, come here. Those ears weren't failing him. Let me show you still what you need to learn how to see. This is what God is saying to all of us right now. You see, the entire week I thought, Lord, I'm like Moses. I'm like the remnant.

I'd be helping people get to that water. And the Lord reminded me, yeah, that's you. But you're also one of the people that's not ready to completely count the cost. You don't see everything and you don't hear everything. I'm trying to tell you, but I'm here. I'm here to show you what my voice sounds like. I'm here to give you spiritual eyes so you can see. And one of my favorite parts of this passage is silent. You have to read into it. Although many people could not count the cost. It did not join them. It did not stop Peter and the apostles. They kept going. They kept going. See, our job and this is simply reflect Christ. Every person has to make a choice. We're just here to give them the correct direction. Now, why this message? I ask myself why this message tonight, Lord? It seems a little hard. And the Lord said, this will be a place of healing. Remember Ezekiel forty seven. Remember the living waters flowing. But there's going to be a voice that tries to combat what is happening here. The religious spirit is going to try to attack what's really taking place here. And you cannot allow it to overshadow your pursuit of what it is I have for you and the people who have decided to surrender their lives to me.

Kevin Diggs The Lord is saying, all of them that have surrendered to me, I will give them ears to hear, and I will give them eyes to see. And when they reveal me, reveal me not their power. When they reveal me, people are going to be healed. Would you stand?