

Christian Weirdo's Follow Jesus

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Date: 23 October 2016

Preacher: Jim Masters

[0:00] Thank you.

Thank you.

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[2:30] Thank you.

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[9:59] Thank you.

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[12:29] Thank you.

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[14:59] Thank you.

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[17:29] Thank you.

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[19:59] Thank you.

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[22 : 29] Thank you.
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[24 : 59] Thank you.
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[27 : 29] Thank you.
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Thank you.
Thank you.
Thank you.
[29 : 59] I live.
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[32 : 29] Thank you.
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Thank you.
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[34 : 59] Thank you.
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[37 : 29] Thank you.
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[39 : 59] Thank you.
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[42 : 29] Thank you.
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[44 : 59] Thank you.
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[47 : 29] Thank you.

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[49 : 59] Thank you.
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[52 : 29] Thank you.
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[54 : 59] Thank you.
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[57 : 29] Thank you.
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[59 : 59] Thank you.
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Thank you.
Thank you.
[62 : 29] Thank you.
Thank you.
Thank you.
Thank you.
Thank you.
[64 : 59] Thank you.
Thank you.
Thank you.
Father, you.
Thank you.
[67 : 29] Thank you.
Thank you.
Thank you.
Thank you.
Thank you.
[69 : 59] Thank you.
I have you.
Thank you.
Thank you.
Thank you.
[72 : 29] Thank you.
Thank you.
Thank you.
Thank you.

Thank you.
[74 : 59] Thank you.
Thank you.
Thank you.
Thank you.
All right.
[77 : 29] Thank you.
Thank you.
Thank you.
God bless you.
Thank you.
[79 : 59] Thank you.
Thank you.
Thank you.
Thank you.
Thank you.
[82 : 29] Thank you.
Thank you.
Thank you.
Thank you.
Thank you.
[84 : 59] Thank you.
Thank you.
Thank you.
Sovereign.
Let's pray.
[87 : 29] Thank you.
Thank you.
And we ask you.
He was.
Thank you.
[89 : 59] Thank you.
Thank you.
Thank you.
Thank you.
Thank you.
[92 : 29] Thank you.
Thank you.
We'll sing.
Thank you.
I want to say, Thank you.
[95 : 29] Thank you.
Thank you.
Thank you.
Thank you.
And we're, God moves in the Lord.
[98 : 29] And we're, The clouds, And we're,
Let's stand together.
And we're, Thank you.
Thank you.
And we're, And we're, I turn to,
[103 : 28] And we're, And we're, Yes,
And we're, And we're, And we're,

And we're, May, We're,
And we're, And we're, And we're,
And we're, And we're, And we're, And we're, And we're, But we're, And we're, And we're, and we're,
And we're, Give us grace to follow you.

[110:20] Thank you that you are sufficiently satisfying. And we pray in your name. Amen. Please be seated.

So let's take our Bibles or devices and turn to 1 Peter. 1 Peter chapter 2.

1 Peter chapter 2. If you're visiting with us or need a Bible, you pull that Bible out in the chair in front of you.

The Black Bible. Go to the back and find page 181. 181. In 1 Peter chapter 2, we're going to start reading verse 21 through 25.

As you're turning there, I also want to say a word. You know, it's my family who's really been faithful giving me such encouragement these past 10 years.

[111:50] So also, hats off to my wife and to Michael and Chloe and Andrew, wherever he is, and Gabriel.

So they were instrumental as well. 1 Peter 2. 1 Peter 2. 1 Peter 2. 21 through 25.

This is just a moving passage, friends. for you. 2 Peter 3. 2 Peter 3. 2 Peter 3. 2 Peter 3. For you've been called to this since Christ also suffered for you, leaving you an example for you to follow in his footsteps.

2 Peter 3. 2 Peter 3. 2 Peter 3. 2 Peter 3. 2 Peter 4. 2 Peter 4. 3. 2 Peter 5. 3 Peter 5.

For you were continually strained like sheep, but now you have turned to the shepherd and overseer of your souls. Jesus will be your best friend, it's said.

[113:26] Jesus will help you with your problems, they say. not that these phrases are untrue, that's not truly the gospel.

I remember preaching that when I was 18, 19 years old to a bunch of junior high students, 70, 75, 80 junior high students.

Yes, you probably wonder how I can still be alive today. But then I started to read books, good books, finding out that that was part of the prosperity gospel that you hear today.

Turn on TBN and there you go. They call people to come to Jesus and all your problems will go away.

You can have your best life now. He'll make you rich. He'll make you healthy.

[114:31] He'll make you wise. Oh, but they never say, which is the first few words of our passage this morning, to this you were called.

That is a life of suffering unjustly. What? No way! Suffer to be a Christian? Well, they don't tell you that part.

They don't want to hear that and yet that's what Peter's talking about here. By God's grace, we should be wise, winsome weirdos in this wicked world.

You know what Christian weirdos do? Christian weirdos follow Jesus. Our substitute, our example, our shepherd, our overseer.

That's Jesus. We follow Him. So Christian weirdos follow Jesus.

[115:42] He's our substitute. He's our example. He's our shepherd. He's our overseer. Statement for you.

Jesus is our substitute. He died in our behalf. Jesus is our example. It's meant for us to suffer unjustly, patiently trusting God like He did.

He's our shepherd. We follow in His footsteps. He's our overseer. He is sovereign over everything in our lives, especially that time of suffering in your life right now, those trials, those difficulties, those tribulations.

He's sovereign over that too. So when we look to Jesus Christ, our substitute, our example, shepherd, overseer, we experience a renewed attitude and disposition that helps us to trust God by His Spirit, helps us to trust God in the midst of unjust suffering.

and contextually, remember we looked at last week, Peter started to talk to the slaves or servants and then he transitions to where he's not just talking about talking to slaves and servants, now he kind of widens it to all Christians.

[117:21] So Peter gives to us, to all Christians, a deeper motive for submission. We patiently endure unjust suffering because our Lord Himself acted in this way.

So we should imitate Him. We imitate His humility, His grace, patience, trust, integrity, devotion. and Peter's going to list out the type of person Jesus was.

We can't be perfect exactly like He was. We're not able to do that. But we emulate humility, grace, patience, trusting God.

So to trust God and obey Him in the midst of unjust suffering is not easy. If it wasn't easy for Jesus, it won't be easy for us.

But God will give us His grace to continue to do what is right and live how He wants us to live in this wicked world. I mean, He did that for His Son.

[118:30] Don't you think He'll do that for you? And it's so vital for us to understand that Jesus and the Gospel, that's the basis for the way that we live.

Jesus and the Gospel is the basis of our ethical way of living. Because without the Gospel, these ethical standards are meaningless.

It's simple moralism. And without this Jesus base, ethics become relative, provisional, according to how you feel.

If you feel this way, you feel like that's good, then go do that. If you feel like this is okay to do, then you go do that. No. Jesus and the Gospel is the basis for how we live our lives.

You cannot separate them. on the contrary, because of the Gospel of grace, and because we belong to a country filled with grace, we live lives drastically different from the culture.

[119:47] Grace-filled, God-fearing, mercy-focused, Bible-driven, Jesus-centered kind of lives. That type of life. Because of God's gracious Gospel.

That's why Peter makes that connection. Jesus is our substitute, thus he's our example, thus he's going to be our shepherd, our overseer, so we follow in his steps, and he oversees, he's sovereign over everything in our lives.

He's intertwining all these together for us. This type of life. A life that's winsome. It's attractive.

But it can be threatening. As you will see in our culture, our culture is starting to push back. You are a threat to them and how you live.

But Jesus is the one that drives this. The Gospel of Grace is what drives this type of living. So let's dive in.

[120:56] First point, pretty easy. Jesus is our substitute and example. Verses 21 through 24. He begins for, which goes back to what he said from verse 18, 19, 20.

He's talking about suffering, unjust suffering. For you've been called to this, or unto this you've been called.

What are we called to? We are called to endure unjust suffering or persevere while suffering for doing what is good according to God's ways, valuing what God values.

values. We patiently suffer unjustly because Jesus suffered that way for us as his people. That's why we do that.

Paul says in Philippians chapter 1, verse 29, for to you has been granted for Christ's sake, not only to believe in him, it's been granted.

[122:11] God has been gracious so you would believe in Christ, but also has been granted to suffer for his sake. The televangelists don't tell you that part.

God's been so gracious to you, you can believe in Jesus and then suffer for him. I like the believe part, but what's this thing about the suffer part?

Uh-uh. That's what he says. And Peter says, to this, you were called to suffer unjustly. And notice what he says.

Since Christ also suffered for you. So first, what he brings up, Jesus Christ suffered on behalf of sinners. Jesus is our substitute.

He did this on our behalf. This points to his vicarious atonement. He did this on behalf of you.

[123:12] Christ received the crown of glory after he got the crown of thorns. Which means, you will not receive your crown of glory until you first have received your crown of thorns.

sins. He is our substitute. And then he says, leaving you an example for you to follow in his footsteps.

So not only our substitute, he also left behind for us a model or an example to follow when we suffer unjustly. the word example literally means tracing letters to be copied by children who are learning the alphabet.

So here's a child learning the letters and he would copy that. Here's this place down and copy this.
A. B. The twins are doing that and mercy is doing that right now.

C. So we follow in his footsteps. We trace our lives the way he lived. follow in his footsteps.

[124:23] Jesus modeled patiently suffering injustice for our benefit. Not only the benefit of the fact that we get saved but also the benefit of how do we deal with this when we're suffering unjustly?

Follow your savior. Follow your substitute. We will share in the destiny of our master. Friends, as Christians, we will suffer unjustly.

And he endured through it. So we're called to endure through it too. Now, this doesn't mean that we don't defend the weak or the helpless.

He's not bringing that up. In some cases we can. In other cases we can't. He's talking about personally being attacked, suffering injustice, suffering something you're trying to do what's right and good and you suffer for it.

And he says, leaving an example, leaving an example for you in order that you may follow in his footsteps.

[125:34] The purpose was that we may imitate him following in his footsteps like a child placing their feet into the snow prints of their father. And not that we suffer for sin like he did.

That's not what he's saying. Or we have to be perfect like he did. That's not what he's saying. It's a pattern for life. We should expect to suffer and suffer unjustly without ever having to earn it and we joyfully embrace it with the right perspective.

What exactly do we imitate? His response to unjust suffering. He's the standard to follow. How exactly did he do this? Peter gives us insight.

22 through actually 24. He gives six descriptions of Jesus' life. Quoting almost verbatim from Isaiah 53. Again, not necessarily do we imitate these specific ways but he's showing unjust suffering to the max and it's a direction for us.

how do we display righteous living in the midst of this? Look at how Jesus did. Starting in verse 22, the first one, number one, who committed no sin.

[126:59] Jesus never sinned. Perfect truth. Two, he spoke no deceit. None of that sort in his mouth. There's no reaction from him of deceitfulness.

Number three, in verse 24, while being reviled, he did not revile in return. He did not insult or abuse. Number four, while suffering, he uttered no threats.

He had excellent conduct. So there's a first four, bam, bam, bam, bam, right after the other. So Jesus refused to retaliate after being provoked repeatedly.

While he's even dying on the cross, they're ridiculing him. Totally perfect in every way as he suffered. So when we suffer unjustly, we are truly identifying with our Savior and Lord, aren't we? When we suffer injustice, we are identifying with Christ, aren't we? But there's something else here too. It's a reminder. It's a reminder that we're tempted to protest our innocence, right?

[128:16] But Jesus was totally perfect. How can we rightly object to our unjust suffering when we look at the example of our Lord in His suffering? He knew he had to go to the cross.

He knew that was how the Father was going to glorify Himself, was Him dying as a substitute for sinners. And yet, He could have just went, done, everybody drops dead.

He gets off the cross, bam, the angels come. I mean, He could have done that, and He didn't. Talk about someone who faced suffering of such magnitude, so unjust.

trust. But instead, what did He do? What can we really imitate? Right at the end of verse 23, but kept entrusting to the one who judges justly.

Himself is added, it's not in the Greek. So not just Himself, it's everything. Him, the circumstances, everything. He just entrusted to the one who judges justly.

[129:34] In other words, He gave or committed Himself to the one who judges justly, the Father. He placed His destiny and future into the Father's hands.

Friends, instead of us taking up our cause, we commit our cause, our very lives to the Father. And yet, it's so hard when you know you're right, huh?

So hard. Look, our only real hope for vindication and the exposing of evil is found in our just Father who judges justly, not in the next person who's president.

Seriously. It's not in Him or her or anybody else for that matter. it's in Him who judges justly. Does He not see?

Does He not see the injustice taking place in your life? Though Jesus was confident of His righteousness, He left His vindication to the Father because He knew God judges justly, so He obeyed His purpose.

[130 : 44] So, Father, help us to know and trust You knowing that You judge justly, so let us obey Your purpose. Help us to obey Your purpose.

And this can be our response when we suffer unjustly. We deeply trust God believing He is in control. So, God, what did you sing? We trust in You.

When tears are great, comforts are few, we hope in mercies ever new. we trust in You. That's the attitude we need to have.

Instead of venting our anger, or holding it in, or working to change our conditions, no, we must commit our situation into God's hands. But what this person did was wrong.

Totally wrong. Yes, absolutely. and we trust that God will vindicate us. Friend, the wrongdoer will be paid back. He will.

[131 : 55] I mean, Jesus knew His suffering was God ordained. So is ours. So is yours. Notice what He does in verse 24.

Here's the fifth one. And He Himself bore our sins in His body on the tree. Number five, He bore our sins. Notice again the sacrificial substitutionary language.

In His body upon the tree, He bore our sins. So the burden of sin was laid upon Jesus on our behalf.

the weight of sin. The fact that you should be condemned. The condemnation that should come to us because of sin. It was placed upon Christ.

He took it upon Himself as He hung on the cross. He did this with His own physical body and His crucifixion, bearing the weight of sin.

[133 : 08] at the cross, on our behalf, He placed upon Himself the curse.

The Father punished Jesus with His perfect anger against sin, which separates us from God. He died the death we deserve. He suffered the penalty due us for our sins by His vicarious death.

His suffering, His death was vicarious, was in the place of substitutionary. He was our representative enduring the penalty our sins merited.

Your gossip, your anger, your hatred, your malice, your slander, every evil thought, every evil deed, as we sing, all of it for us.

This, the power of the cross. And look at the purpose that Peter gives us here. He gives us the fifth aspect of Jesus' life, but he gives a purpose to this substitution.

[134 : 22] A purpose for Him bearing our sins. Notice, in order that we may, dying to sin, we may live to righteousness.

Our sin had to be vicariously atoned for or put to death so we can embrace a life of righteousness. A life in connection to righteousness.

A life in reference to righteousness. righteousness. Lives that are righteous. Lives that are wise. Lives that are winsome.

Lives that are drastically different from this wicked world. Lives that are so different from the culture that we're a part of. So that they think you're weird.

salvation in Jesus is not simply being freed from the penalty of sin, but a freedom from a life of sin.

[135 : 35] To live as God intended us to live. Freed from sin's bondage.

Are you struggling with drugs? You can be freed from that. The drug addict. The drunkard or alcoholic. The robber. The murderer.

The sex offender. The slanderer. The reviler. The homosexual. Who is gay or lesbian. The bisexual. The coveter. The idolater. The adulterer. All of them freed. Freedom. freedom. Now we are freed from sin to live a life of righteousness or holiness.

Do you need to be freed from sin today? Are you in bondage to sin and you need a savior? He can be your substitute. He can become a curse for you. Jesus can save you.

[136 : 40] Come to him. Repent. Turn from your sin and put all your trust in Jesus Christ. He will save you. He'll change you. He'll transform you.

That's the gospel. So he lifts off all these first five with Jesus and all these aspects and notice he ends here in the end of verse 24.

The sixth aspect of Jesus he says for by his wounds you were healed. Almost verbatim from Isaiah 53 verse 4. Physical healing in Isaiah was used as a metaphor for the removal of sin.

And contextually that's exactly what Jesus did. His wounds removed our sins so that now we're dead to them. So we now no longer live that way.

See this is the heart of the gospel. Transforming grace. The wounds which our sins have inflicted have been restored by him being wounded upon the curse laden cross of wood.

[137:56] Right? Right? So when we obey and as we submit to God and to his will we're able to do that we are demonstrating Christ likeness.

Jesus is our substitute. Jesus is our example. Notice what he does here. He intertwines and mixes everything in with the fact that Jesus is our substitute and Jesus is our example.

He mixes these things all together. And then next point Jesus is our shepherd and overseer. Look at verse 25.

For you were continually strained like sheep but now you have turned to the shepherd and overseer of your souls.

It's almost like a summary statement of verses 21 to 25. So how did Jesus show himself to be an example? He entrusted himself into the care of his father and trusted in a sovereign plan regardless of his suffering.

[139:06] So Peter uses two different terms to describe this. Shepherd and overseer. You were like sheep straying.

But now you've turned. Sheep that kind of stray that kind of go do their own thing. You've seen that right? Sheep that kind of do their own thing and then the shepherd calls.

They know his call. They hear his call and they come. We were going in one direction which was the path of destruction and then turned to God through the Lord Jesus Christ.

This is repentance. He's talking about repentance. You were straying like sheep which is what he mentions in Isaiah 53. Isaiah right? Straying like sheep. Now you've turned to him.

You've turned. The call was given and you heard. My sheep hear my voice. There's an about face. Notice how a shepherd will feed his flock.

[140:13] He'll care for his flock. He'll protect his flock. So Jesus, the good shepherd of our souls, truly cares for us even if our present circumstances are unpleasant and we suffer unjustly.

whatever the difficulties, we have a trustworthy shepherd. Amen. In the midst of your difficult circumstances, in the midst of your unpleasant pains, he's trustworthy.

Jesus also truly cared for us by being our substitute. Shepherds sacrifice themselves on behalf of the sheep. Shepherds sacrifice themselves.

What the shepherds would do, they would have the place, the fold for the sheep, and he would lay right there where their door was. He was the door. So the wolf or any of the wolves could not come, if they had to come, they would come through him.

So he's the substitute. He sacrifices himself on behalf of the sheep. So whatever the sin we have done, we have a shepherd who sacrificed himself for us.

[141:31] Notice what, he's almost like he's summarizing everything he said in verses 21 through 24 by saying Jesus is our shepherd. We wandered like sheep, but now we have turned to the shepherd and an overseer of our souls.

Overseer, he's in control, he's sovereignly over our lives. So we follow in the footsteps of our savior like sheep.

We trust him as our overseer. Jesus Christ is our shepherd and guardian. Jesus followed the father's plan and entrusted himself into his sovereign just hand.

So in the same way, we must follow Jesus, our shepherd, and entrust ourselves into his overseen just hand in the midst of our suffering.

Our substitute, our example, our shepherd, our overseer. Listen to what John Newton says.

[142:44] Jesus, my shepherd, guardian, friend, my prophet, priest, and king, my lord, my life, my way, my end, accept the praise I bring.

let's pray. Father, thank you. Thank you that we have a shepherd.

We have a substitute. We have an overseer. God, man, God, man, thank you for the example that Jesus set for us.

When we suffer unjustly, it's not easy, Father. But thank you that we have the God-man.

who bore the weight of our sin, and the God-man who showed us how to live in the midst of that.

[144:03] In the midst of that, he showed us how to live. Thank you. God, we'll do our time of silence in just a moment, but I want you to just listen to this song.

Just listen. Tyler, would you please? Good of my soul, come dwell within me. Take all I am and mold your likeness in me.

Before the cross of Christ, this is my sacrifice. A life laid down and ready to follow.

Good shepherd. Good shepherd of my soul, come dwell within me. Take all I am and mold your likeness in me.

Before the cross of Christ, this is my sacrifice. I life laid down and ready to follow.

[145 : 32] The troubled find their peace in true surrender. The prisoners they're released from chains of anger.

In springs of living grace, I find a resting place to rise refreshed, determined to follow.

I'll walk this narrow road with Christ before me where thorns and thistles grow and cords ensnare me.

Though doubted and denied, He never leaves my sight, but lifts my head and calls me to fall alone.

And when my days are gone, my strength is failing, you carry me along through death's unveiling.

[146 : 52] Earth's struggles overcome, hence journey just begun to search Christ's depths and ever to follow.

to search Christ's depths and ever to follow. Amen.

Amen. Amen. Take some time and reflect upon what we've seen in these earth-shattering, joy-filling passages, verses.

Think and ponder. Take a few moments and then after a few moments we'll do our continue to worship in our giving, worship in singing, worship in our closing prayer and then we'll worship by going out and living out the gospel.

Let's ponder and think. worship baptism and moment to worship Thank you.

[149 : 01] Thank you.

Thank you.

Thank you.

Good shepherd of my soul. Good shepherd of my soul, come dwell within me.

Take all I am and mourn your likeness in me. Before the cross of Christ, this is my sacrifice.

[151 : 01] A life laid down and ready to follow. The troubled find their peace in true surrender.

The prisoners there release from chains of anger. In springs of living grace, I find a resting place.

To rise, refresh, determined to follow. I'll walk this narrow road with Christ before me.

Where thorns and thistles grow and cords ensnare me. Though doubted and denied, He never leaves my son.

But lifts my head and calls me to follow. When my days are gone, my strength is failing.

[152 : 19] He'll carry me along through death's unveiling. Earth's struggles overcome.

And then, I'll walk this way. I'll walk this way. I'll walk this way. Search Christ's lesson.

Search Christ's depths and ever to follow. Search Christ's depths and ever to follow. Be thou my vision, O Lord of my heart.

Thank you.

Thank you.

[154 : 06] Thank you.

Thank you.

Thank you. Thank you.

Thank you. Amen. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

[156 : 21] Thank you. I know. I'm like, what am I doing? I'm like, I'm missing something. Okay.

Sorry about that, everyone. So here is a special members meeting.

Oh, wow, it's not even 12 o'clock yet. Cool. That's pretty neat. So what Tyler did is he did a bunch of research, talking to Michael Matthews and just getting some other people's thoughts over at the Alpha Pi College.

Tyler takes care of some of their media stuff there. And he talked to some of the guys over there, what we would need, things that we would want to do to upgrade our present system.

So here's the stuff we'll be upgrading in the new media update for the church facility and their associated costs. So we're looking at a projector, which we don't need to get this, but we looked at getting a laser projector.

[157:56] Am I right on that? So in other words, it's not a bulb. It's a continuous laser light. Am I right in communicating that? No, LED. So they're more costly, but you get up to 10,000 to 20,000 hours on that.

And then you don't have to do any maintenance on it at all. And he priced out a mounting bracket. Unless this one will actually work, we would have to see.

A HDMI receiver that we would have to get. A certain type of cable, Ethernet cable termination kit. Looked at different connectors we would have to do as well.

And then the conduit tubing. He said Michael Massage will be able to take care of this. It's only about 70 bucks.

Random cables. Estimated costs. So rounded up to about \$2,500. And then the other thing that we would have to do is, if you get a new projector, this is not going to be compatible to our older computer because this computer, I don't remember, like seven years old when Vista came out?

[159:11] Seven or eight? Kind of flipping the coin on that. I'm not sure. But we would have to upgrade our computer, right? Yeah. Well, yeah, and the computer's slowing down as it is right now.

So I thought putting it up, maybe probably about \$1,000, if we update, upgrade our computer, and we'd just get a desktop, we wouldn't get a laptop or anything like that.

Like we have out here, back here right now. We just have a tower. So about, I'd say about \$3,500.

So the motion that would be is, we would ask to pull that from the building fund up to \$3,500 to upgrade our projector and all the accessories that go with that along with the computer that we have for our media system.

So that's the motion on the floor. And then, I guess, moderator, you want to... I guess a second. Does there need to be a second on that? Yeah.

Yeah. Discussion. We have an option to do it wirelessly.

[161:05] Just because to run an HDMI cable from the projector where it's at to the computer is a really long run for HDMI and could really cause some bad interference issues, which would cause it not to work.

And we will leave... The idea is to leave the existing VGA cable in connection that's there existing. We'll leave that as a backup because we can continue to use that.

It's just... I don't know if you guys noticed it now, but there is some feedback that the projector displays over that connection. You can see lines and stuff in the projector screen sometimes. And if we switched over to a HDMI connection, that would potentially all go away.

So... So if you have a guest speaker, so if you have a guest speaker, so if you come in and want to use it, once it shows up the objectors, would it be able to connect wireless to the two of the objectors? Or would it have to go back to your network and connect their laptop?

I guess it would depend on the device that they're using. If they had... I mean, the easiest way for a... for a guest speaker to do that if they have a presentation is just to put it on a USB drive and then plug it into our computer.

[162:16] However, it wouldn't really be that difficult to unplug the HDMI from back there and plug it into their computer if they wanted to run it off their own laptop. Does that answer your question? Well, I mean, what type of thing would they need to display on the projection other than like a...

like their own slideshow? PowerPoint. Yeah, I mean, if they put their slideshow, their PowerPoint on a USB, we could just plug it into our computer and display it that way. That's the easiest. The projector does have wireless capability, yes.

And if... Okay, sorry. Okay. Sorry. ...

and you can find the device on our system and connect to the light. That probably would not be a function of this projector. No, that would be...

I'd have to look into that further, but I don't think that's something we could do because it needs...

The idea is it has to have an HDMI connection, which we're going to do wirelessly because it has an actual transmitter and receiver pair that we would install for that.

[163:51] So you could take the transmitter and plug it into somebody's laptop and not have this giant cable that runs up into the ceiling with it, but it's a little bit of a hassle.

So that answers your question better. I think I understand what you're trying to say now. I thought that the projector would actually be on a wireless network, wouldn't it?

It will, but it's my understanding that you would not be able to display video over a wireless network like that. That would be... You're able to connect to the projector to control its functions, to control its

inputs, to blank the projector, etc., etc.

But my understanding is you can't display video via that connection. You can't display wireless.

Correct. Oh. That's lame.

What did they make it like that for? Well, why would you need it to display wirelessly? Under what circumstances? So then, like you said, a speaker comes in and just plops his laptop right here.

[164:52] He connects to the screen and then he can just do his sermon right here from his laptop. Or then I can do it from my laptop. I can do it from my touch screen.

What's your... What's your... What's your... What's your... Well, I'm not him, but it's something.

It would better be to be here to annoy you. Do you have another slide? Yes, it's you. Whatever you do, don't move away and get married.

Good luck with that one. Any other discussions? Any other questions? Case, as the motion stands, let's put all in favor of...

Put \$3,500 out of... Up to \$3,500 out of the building fund in order to upgrade the projector and possible other equipment necessary for that.

[166:05] Question. So the \$3,500, correct me if I'm wrong, it includes a computer. Are you not paying attention in that part? Obviously.

Because we have to upgrade... Not have to... Not have to... Necessarily have to upgrade, but it would probably be smart to upgrade the computer. So to upgrade the computer, put in another \$1,000, so then it'd be \$3,500.

Did you get it that time? I'm just giving you a hard time. Any other questions?

Last questions? So we'll shop around on the projector a little bit, look at it a little bit more, but the motion is for allowing up to \$3,500 from the building and grounds fund in order to upgrade projector as well as any other necessary technology along with it.

All in favor? Aye. Opposed? Same sign. All right. Motion passes. And... That's it. All right. And can I get a second to close?

[167:31] Second. All right. Meeting adjourned. Thank you. Fly! Tyler? Thank you.

Thank you.