

Episode 02. "The Sign Of The Fish."

Tuesday, January 5, 2021. 44 Minutes Long.

A comparison of the original Christian lifestyle with how Christians live today. Reveals the strange name Christians were originally called (it wasn't "Christians"). Tells why the first Christians used the "fish" symbol, and why all Christians can – and should – live with more peace, healing, and hope in today's confusing world.

John (00:00):

John Shields opens the episode by saying:

John (00:14):

Well, hello friends! And welcome to Episode 02 of the new "Saving Christianity" podcast, brought to you by the Christian Family Online in America. I'm your host, John Shields. And in this episode, we're going to go deeper into the book, *Saving Christianity*, the book that tells us how to have more peace, healing, and hope, in our lives. It's also the book that gave this podcast its name. And so for today, the title of this episode – our second episode – is "The Sign Of The Fish." (Repeats.) And in this episode, you're going to hear some more of the hidden facts about Christianity that have been buried for nineteen centuries. And also, like the previous episode, you're going to be encouraged and inspired by what you're going to hear. So *why* will you be encouraged? You'll be encouraged because you and I can't have the same peace, healing, and hope, that the early Christians had until we understand who they were, and why they had the supernatural – the wonderful supernatural – behavior (that they had). So the purpose of this podcast is to tell you *who* they were, and *why* they had this kind of behavior, and *how* you and I – this is the important part as well – *how* we can have that kind of behavior, too. But, before we start, let me introduce to you again, my best friend, and the co-host of the "Saving Christianity" podcast: Owen Allen. Owen, welcome my friend, to the second episode!

Owen (02:11):

Thank you, John. It's a pleasure to be here for the second episode of "Saving Christianity." And ... you know what, John? I really enjoyed our first episode together. But, I think this episode is going to be even more interesting than the previous one. Why? Well, because it's the story of the Early Christian use of the little "fish" symbol. And it's a very interesting story.

John (02:39):

Yes, it is, Owen. And I'm anxious to get started. So why don't we start the story of why the Early Christians used a fish – a fish! – to identify themselves. That was an odd identity, wasn't it!

Owen (02:57):

Well, it was! And you know, John, as a matter of fact the "fish" symbol *is* an odd symbol. And by the way, just before we leave that point, if some of our friends missed the previous episode, they can hear it and read a script of it on the Internet at www.CFOPODS.com. C-F-O-P-O-D-S.com. And on that page, they can click in the index, or they can scroll down, obviously right at the top of the sheet there, to Episode 01, which was (the previous episode) last time.

John (03:33):

Right! And I hope all of you – all of our friends listening – will visit, if you haven't (already) the previous episode, so you can keep up to date with us, as we go through these stories.

Owen (03:46):

I hope that too, John. So anyway, here we go now with this episode, because last time we talked about the first Christians who lived in the first three centuries of Early Christian history. And we talked about how they had such Spiritual lives that non-Christians wanted the *same* lives – and thousands and thousands of non-Christians joined the movement and became Christians. And that's how, actually, Christianity spread worldwide in only 70 years.

John (04:22):

Wow, that's true! And today you know, we refer to the spread of Christianity as "evangelism." Except that today, we only *talk* to non-Christians about it. We don't *show* them very much ... as we discussed in detail in our first episode ... we don't show them through our *Spiritual behavior*.

Owen (04:46):

Right. We *talk*, instead of *show*, right? Well anyway the point, then, in the previous episode, was what we talked about: The daily lifestyle of the Early Christians. And we actually call that the "Early Christian Lifestyle." You don't hear that term very often around today. But (it's called) the *Early Christian Lifestyle*. And we said that lifestyle lasted for 300 years, or the first eight generations of Christians. But then, it mysteriously ended at the dawn of the Fourth Century.

John (05:26):

Yes. It ended at the open of the Fourth Century. Also, didn't we define the word "lifestyle" in the previous episode?

Owen (05:35):

Well, we did, didn't we! We said that what scientists say is that: A "lifestyle" is a type of behavior – a way of living – a style of conduct. And we said that "lifestyles" are very important for this reason: If you see a person's lifestyle, you're seeing that person's *Spiritual* level.

John (05:58):

And we said that is extremely important, too!

Owen (06:02):

Yeah, because being aware of people's *Spiritual levels* is the whole point of Christianity. The whole point of Christianity is to let non-Christians see our *Spiritual level*. But John, that's actually the problem. Because since the Early Christian Lifestyle that we're talking about died for most Christians years and years ago, today – not all, but most – Christians don't have that power anymore. And that gives us a comparison – we could call it a comparison (because) history gives us this: *Two different Christian lifestyles*. Think about that. History shows, you could even say, "two types of Christians." Let's call them lifestyle "A." And lifestyle "B."

Owen: (06:54)

Lifestyle "A" was the *Early Christians*. They were the most Spiritual people on earth in their day. And they were so Spiritual, that they spread Christianity to every city and country of the world in only 70 years. But now, the bad news. Lifestyle "B" is like this: Because Christian Spirituality ended in the Four Century, *today the average Christian is no more Spiritual than a non-Christian*. And because of that, today's average Christian lifestyle bears little, or no, resemblance to the lifestyle of the *original* Christians when Christianity was founded.

John (07:50):

Yeah. And that lack of Spirituality is the root of many of today's Christian problems, such as the declining attendance in Christian congregations.

Owen (08:03):

Exactly. So – (it's) sad to admit John – but that's exactly why we're producing the "Saving Christianity" podcast. Frankly, our purpose is to help Christians today return to the amazing Spirituality of the original Christians!

John (08:23):

Yeah, that's right. And, oh, how we need that! And since we've mentioned the problems in today's Christian congregations, this is probably a good time to tell our friends about the big principle you're going to reveal – (the one) that's actually in the Introduction to the book, *Saving Christianity*.

Owen (08:45):

Well, that's right. And I think John, what you're talking about is: You could call it the "big takeaway" from the Introduction to that book. And so, why don't we just read that – a few sentences – to our friends who are listening right now. Here's what those sentences say. And I quote:

Owen (09:03):

"Here's the principle to remember from this Introduction: The services, rituals, and programs of today's Christian congregations, when compared to the lifestyle of the early Christians, are two very different things. Many people think that those services, rituals, and programs *are* Christianity. But they're *not*. So we're going to talk about how, and why, today's services, rituals, and programs, are *different* from the vibrant behavior of the Early Christians. And we're going to talk about how, and why, today's congregations don't *teach* Spiritual behavior. We're also going to use a series of simple diagrams to show how you and I can live the *Early Christian Lifestyle* in today's world."

Owen (10:05):

So when you think about it, we've got a lot to talk about!

John (10:09):

We do! And that's an incredibly important principle. And it's one that also grows on you. Because, our friends, we realize that what we *see* in a typical Christian congregation, on a typical Sunday morning, is *not* what the early Christians saw. Now on the surface, that may be a little bit shocking. But it's *not* what the early Christians had.

Owen (10:45):

That's a disaster, John. But it's very true. And I might just say this, John. I think our friends who are listening in their cars, or kitchens, or offices ... wherever they happen to be ... need to realize that this podcast that you and I are producing is probably one of the few places, if not the *only* place, where they can hear these little-known facts about Christianity.

John (11:15):

Yeah, and that's a key point. We've worked hard for a long time to get this podcast online, because we think that it's desperately needed.

Owen (11:26):

Indeed, indeed. So against that background now – against that that tapestry of the Early Christian Lifestyle – let's turn to our subject: "The Sign Of The Fish." And here's the story in a nutshell. Most people would recognize the "fish" symbol because they see it on people's trunks and bumpers of their cars. And they know that the symbol indicates that *Christians* are driving that car. *Christians* are in that car somewhere. And you know, John, you and I even used the "fish" symbol in the logo of this podcast. We think people recognize it. But here's the trick: Most people don't know what the "fish" sign ... what it *originally* meant! They don't realize that its original meaning was the exact opposite of what it means on people's cars today.

John (12:26):

Yeah, and unfortunately that's typical of a lot of Christian history, isn't it? A lot of what we see today is the *opposite* of what it was in the First Century. So let's tell our friends what the "fish" symbol originally meant.

Owen (12:45):

Well ... you're totally right, John, about Christian history. Much of it *is* the opposite. But so ... let's talk about the "fish" symbol for a minute. And here's something people probably have not thought about. The "fish" symbol, or *sign*, we could call it – because it (literally) was a *sign* originally – is one of the oldest symbols, or signs, in world history. It was not originally a Christian symbol. People used it for centuries before there were Christians. For many centuries, the little "fish" symbol simply meant that it was fishermen, or fish merchants, (who were) using it to identify their wares. And by the way, this is interesting: The original design in the early centuries *was the complete fish!* They actually carved, on a board, or a rock, or a wall, a complete fish with eyes, fins, scales ... the whole deal. And the design that we see today – that's made of two curved lines – that comes from the Middle Ages. That was *not* the original "fish" symbol.

John (13:56):

Okay, so when did Christians adopt the "fish" symbol"? And who decided they would adopt it? And what did it originally mean?

Owen (14:11):

Those are great questions ... great questions! And the funny part of it is that all of the Early Christians – the disciples – would have seen (the "fish" symbol). They probably were *using* it. And here's why ... let's talk about it. It was actually *Jesus* who decided that Christians would adopt the "fish" symbol. And He's the Person who gave it a *Christian* meaning. And here's how that happened, John. A lot of people don't know this: The first five disciples ... now, most people know that Jesus had 12 disciples ... and that one was a tax collector, and they had different occupations. But the first five – and you could argue (that they were) five of the most important disciples that Jesus recruited – were Peter, Andrew, James, John, and Philip. And all five of them were professional *fishermen* on Lake Galilee in Israel. In fact, when Jesus recruited them, He recruited them on the shore of the lake where they working near the town of Capernaum. Now, we said that the "fish" sign was not *originally* a Christian symbol. But we can be sure that the symbol was on all the docks, there at Capernaum. And in the bazaars. And they had fish auctions, where Peter and the others would auction their fish off in town. You can be sure that the "fish" symbol was carved on the wall there, where that was happening. So they all saw it ... knew it ... and used it. But it didn't have a *Christian* meaning.

John (15:56):

It was very familiar. But when did Jesus change the meaning of the symbol?

Owen (16:04):

Well, He did it standing on the shore of Lake Galilee. I've stood there where this happened. And He knew the symbol, of course, Himself. He had seen it all of His life. But here's what He said. As He went to each of these first five disciples, He said something very odd (He may have been looking at the "fish" sign on the shore, or on one of the boats). He said, "Follow Me. Follow Me. And I will make you "fishers" of men and women." (Repeats.)

John (16:36):

That's actually one of the best-known – and also one of the most important – commands in Christianity!

Owen (16:44):

Absolutely. And so, what did the five fishermen do? They *did* follow Him. And He *did* make them "fishers" of men and women. In fact, they "fished" – in quotes – so well that they changed world history. But Jesus's command, standing there on the shore of Lake Galilee, did *two* things for that ancient "fish" symbol that people had used forever. First, His command made the "fish" a *Christian* symbol because Christians (have) used it ever since. And second, His command gave the sign of the "fish" a new *meaning*. Catch this now: It no longer meant a real fish. It (now) meant *non-Christians* who needed to be "caught" – in quotes – and made (into) Christians. In other words, let's say that again: The "fish" symbol now meant *non-Christians*. And the disciples were supposed to "fish" for them and "catch" them. It didn't mean an actual *fish* in the lake.

John (17:57):

And that's the opposite of what it means on people's cars today! Today, it means that the people in the car are *Christians*. That's what's trying to be communicated ... but at Lake Galilee, it referred to *non-Christians* who needed to be (made into) Christians.

Owen (18:16):

Exactly, and it gets better than that. Because Jesus had an even more subtle reason for giving the "fish" symbol to the disciples. And I'm not sure, John, (that) many people have thought about this: He (Jesus) wanted the disciples to put their focus on *non-Christians* – not on *themselves*. And so by adopting the "fish" as their symbol, they were telling the world that their mission was this: *To convince non-Christians to become Christians*.

John (18:51):

Yes, and that's actually what we call "The Great Commission." So the fish is actually a symbol of The Great Commission.

Owen (19:02):

Exactly, and you think about (it). Most of the people who put that little "fish" on their car bumpers have no idea that's what it really means. That they're ... it means that they're out on the street *to convince non-Christians to become Christians*. But instead, they stick it on their car to

say, "I'm a Christian." You see how that focus *flipped*. It's reversed. And John, just let me say: When you study Early Christian paintings, for example. You'll see many paintings of Christians in boats with nets, pulling in loads of fish. And you'll see that frequently in the catacombs, for example, under Rome, (in) First Century paintings! They weren't talking about they like to catch fish and have a barbecue! They were showing that they were "catching" and "pulling in" *non-Christians* into the boat! The boat represented Christianity. And a lot of those (paintings) have Paul and Peter in the boat, supervising the "catching" of the "fish." It's just wonderful.

John (20:19):

So let's explain that a little more to our friends.

Owen (20:28):

Well ... I think that something a lot of people don't think about, is that Jesus *started* His mission on earth and *ended* His mission on earth with the very same command. Think about it this way: He *started* His mission on earth at Lake Galilee commanding His disciples to be "fishers" of men and women – to focus on non-Christians (and to) bring them into the boat! But think about it, John. He *ended* His mission the very same way. Three years later, back in the Province of Galilee again, one of the last things He ever said to His disciples was the same command, except He said it in more detail. He said, "Go and make disciples of all nations, baptizing them in the Name of the Father, and the Son, and the Holy Spirit, and teaching them to do everything I've commanded of you."

John (21:37):

And that's, Owen, as you know, The Great Commission that Christians obey today. So what did the disciples do?

Owen (21:46):

(Chuckles.) They *obeyed!* History shows that after Jesus returned to heaven and left them, they proclaimed "Christianity" – in quotes – in all places. All places! Everywhere in the world. And Jesus knew they were going to do that. He predicted it. He prophesied it. He said that His disciples would proclaim "Christianity" to the ends of the earth.

John (22:15):

The point being, we Christians are supposed to *still* be doing that *same* thing today, aren't we?

Owen (22:22):

But ... and let's slow down a moment! Because we're about to miss a really, really big principle. *How* did they do it? *How* did they change the whole world in 70 years? *How* did they convince thousands and thousands of non-Christians to join the movement? Because ... think about it ... they didn't have radio, TV, and social media. So *how* did they do it?

John (22:54):

Actually – the way Christianity *spread worldwide in only 70 years* is one of the biggest miracles in history, isn't it?

Owen (23:04):

It really is! And so that's why the *key* to that miracle, the key to that 70-year explosion (is this): We're right back again! We've come full circle. The key is the *Early Christian Lifestyle*, that special behavior, that special conduct. And I'm sure that our listeners remember that from the previous episode.

John (23:33):

I'm sure they do!

Owen (23:35):

Because we said that "lifestyles" are important! Let's repeat it again. Because when you see a person's "lifestyle," you're seeing that person's *Spiritual level*. The person looks in the mirror, and sees (his or her) *behavior*. (People are) looking at how Spiritual they are!

John (23:55):

Yeah, our friends remember that, too.

Owen (23:58):

Yeah. So! Here's the "secret of success" in the First Century. Think about this: When I was young, John, there were always books, and recordings, and radio programs, about the *Secret of success*. Okay, here's the "secret of success" in Christianity: The Early Christians turned the world upside down Spiritually simply by *letting people see their lifestyle*. (Repeats.) Non-Christian saw the supernatural power that they had ... the peace, the healing, the hope, in their lives each day ... and the non-Christians wanted it! So they became Christians to get it. And that's how the movement spread worldwide in 70 years.

John (25:00):

The whole key is the kind of *behavior* you see in other people, isn't it?

Owen (25:04):

Yeah. It's the *behavior*. That behavior was Christianity's original success. And I would even say, it's the key to understanding human life. The principle is so important it can't be overemphasized. So let me emphasize it again: The best way to attract *non-Christians* to Christianity is to let them see Christians living a *supernatural* lifestyle of hope, power, peace,

patience, healing ... and supernatural love, for a matter! (John says "Wow!") Yeah, wow is right, John! But now let's use that, that history, to prove the principle's true. When Christianity was founded, it was *not* an organized religion. It didn't even have a *name*. (Repeats.) It was based on the supernatural *lifestyle* the Early Christians were living. And the proof of that is (this): Whenever Early Christians talked among themselves – socially – they talked about supernatural behavior. They didn't talk about the size of their congregation. Or the cost of their building. Or the size of their missionary budget. Or the size of their youth program, the way we do today. They talked about *supernatural behavior*. And you know, there's a good true story that proves that!

John (26:44):

Yeah, I bet you're going to tell us the story of Paul and Felix, aren't you!

Owen (26:46):

(Chuckles.) Paul and Felix! I am! And that story, John, is a Chapter 1 of the book, *Saving Christianity*. It's the true story of the apostle Paul – when he was put on trial in the capital city of Israel. Now of course, our listeners will recognize the name, "Paul." He was one of the most famous and gifted Christian apostles of all time. But in this story, he was framed up. He was falsely accused by his enemies. And it ended up with him standing in the governor's palace, on trial before the governor, whose name was Marcus Felix – he was a Roman from Rome. And so, Felix asked Paul to defend himself, to explain why he was there. And Paul said something very strange. He stood up tall before the governor, although he was wearing chains, and he said, "The only thing I admit is that I worship the God of our fathers as a '*Follower of The Way*'."

Owen (27:58):

The only thing I admit is that I worship the God of our fathers as a "*Follower of The Way*." So Paul didn't talk about buildings, buses, and budgets, the way a minister on trial might today. He didn't talk about sermons, choirs, and scout troops. He talked about *behavior*. And to understand that, we need to remember that the record of Paul's trial, which still exists, was written in *Greek*. Greek was the official language of Israel at that time. And so, in the original Greek, Paul's words "The Way" can be translated to mean: a special lifestyle; a special conduct; a special behavior. Does that sound familiar? So he said – Paul – as a defense (that) his only "crime" was that he had a special way of thinking and acting that *non-Christians* didn't have, and they arrested him for it.

John (29:09):

And that was a strange line of defense. Wasn't it?

Owen (29:13):

Yeah, I would say! But – he had this supernatural behavior (and) his enemies didn't like it. Imagine that! They arrested him for having supernatural behavior! I wonder if that's ever happened in our time? Well, John, let's summarize then: The early Christians claimed to be

people *with* supernatural behavior that non-Christians *didn't* have. They didn't claim to have a religion. They didn't claim to have a temple. They didn't even claim to be "Christians." All they claimed was that they *had* supernatural behavior that other people *didn't* have.

John (30:04):

That is a mind-blowing principle, Owen. (Laughs.) And by the way, the reason Paul didn't use the word "Christian" in his defense ... is that the word "Christian" didn't *exist* at the time!

Owen (30:20):

Right on! Think about that a minute. That's exactly right. A lot of people don't know that. The word "Christian" didn't *exist* among the original Christians. Listen: Jesus didn't use it ... the 12 disciples didn't use it ... the first full generation of Christians didn't use it. In fact, it's not even a "Christian" word. They were called the *Followers of The Way*. And they didn't invent the word "Christian." We'll talk about where the word came from just a moment. But let's be clear about this *behavior* – we keep pounding that nail! – about this *behavior* that the Followers of The Way had.

John (31:05):

Which means, it's time to talk about "motivation." Because Christian motivation is *unique*.

Owen (31:13):

Absolutely, totally. You know, scientists say that "all behavior is motivated." (Repeats.) That means that all of our outer *behavior* that we see: eating, dressing, everything we do, is coming from inner forces within us. And those inner forces have nothing to do with how we look, with our careers, or even with our personal circumstances.

John (31:45):

Might you give out ... give us an example, Owen?

Owen (31:50):

Well ... it's difficult to give a quick, simple one. But let's try this: Is it true that a person can have ragged clothes and drive a rusty car, and yet have *kind* behavior? (John answers, "Yes.") All right. Isn't it also true that a person can have expensive clothes and drive an expensive car, and yet have *rude* behavior? (John answers, "Yes.") Okay! Doesn't that prove that people's outer *behavior* is what makes them Spiritual or unspiritual? Not their circumstances – not their clothes. Not their car. Their *behavior*! Are they *kind*? Or are they *rude*? And so it's people's inner *motivation* that creates (their) outer *behavior*. Everything boils down to this principle, John. It's people's inner motivation that makes them *Spiritual*. Let's repeat that. It's people's inner motivation that makes them *Spiritual*. Not their appearance, career, or circumstances.

John (33:07):

That's true. It's like the old saying that a Ditch Digger can be Spiritual, and a King can be unspiritual. The problem is, we tend to judge people by their *circumstances*. Not by their inner *motivation*.

Owen (33:24):

That's right. And that's why we keep saying, "If you look at a person's *lifestyle*, you're looking at their *Spiritual level*." That's the only thing that proves the degree to which a person is Spiritually motivated.

John (33:42):

In other words, a person's *behavior* is the only real test of how *Spiritual* he or she is.

Owen (33:52):

Well, that's right! I often tell people, John: "If you accidentally slam a desk drawer on your finger – what do you do? Do you curse? Or do you chuckle and praise God?" *That's* the *difference*. And that brings us now to our final historical fact. The historical fact that's the true story of how these *Followers of The Way* lost their name.

John (34:19):

And that's an important story that many Christians have never heard.

Owen (34:25):

That's right! The dirty deed happened in the city of Antioch in Turkey. And it happened 31 years – almost a lifetime (almost one lifespan in those days) – after this "movement" that Jesus founded, the one that was called the "Followers of The Way." So these Followers had been focused on this individual *Spiritual behavior* for almost, almost a lifetime. And then something interesting happened. Some of the Followers lived in Antioch, and they had a habit of constantly talking about "Christ" in the streets. Now, we all know that *Christ* means "the anointed one," and (that) it's just another name for *Jesus*. So they were constantly talking about *Jesus* – calling Him "Christ." In fact, you know John, sometimes Followers of The Way are called "Christ-Followers." But then ... the plot thickened. This constant talking about "Christ" in the streets and in the shops irritated the *non-Christians* in Antioch. And the funny thing is, history records that they had a habit – the citizens of Antioch had – a weird habit: They liked to give *nicknames* to everybody.

John (35:52):

Uh-oh. I see where this is headed. The non-Christians gave the Christ-Followers a *nickname*, didn't they?

Owen (36:01):

Yep. They did. And here's the nickname they gave them. They began to jeer, and taunt, the Christ-Followers in the streets and in the shops. Now remember, the citizens of Antioch spoke *Latin* at the time. So they began calling out to the Christ-Followers when they saw them: "*Christiani! Christiani!*" And in Latin, that meant, "Little Christ! Little Christ!" See ... it was an insult! They thought they were *insulting* the Followers by insulting the beautiful name of Christ. But you know what? The nickname stuck. And camel caravans passing through the city spread the term worldwide. And in a few years, the *Followers of The Way* lost their name. They were never known again as "Followers." They were now known as "Christians" – and they're *still* known, John, by that nickname today! Think about it. The people that we call "Christians" today are actually the people who were once called *Followers of The Way*.

John (37:22):

So Owen, as I'm processing this, do you think that's a *bad* thing?

Owen (37:29):

I do! And I'll tell you why, John. Because the nickname "Christian" flies in the face of what Jesus told ("Followers") to do: *Focus on others*. So it takes the focus off the supernatural *behavior* that the Followers were known for. Remember, that's what *Followers of The Way* meant: "The people with the special supernatural behavior." And it puts the title on ... it puts the focus on ... a natural, a neutral, type of religious title: "Christian." And you know what happened? The Christ-Followers today tend to have forgotten that they were supposed to be known for *Spirituality*. Not a religious title! And that's one reason – maybe not the only reason, but one reason – why the Christ-Followers today are *no more Spiritual than non-Christians*. They've forgotten that they're supposed to have supernatural behavior!

John (38:46):

Wow, these are life-changing principles, aren't they! They show us Christianity in a whole new light.

Owen (38:55):

Well ... I think so! And John, that's why we're going to the trouble to produce this podcast. We're trying to show today's "Christ-Followers" – today's *Christ-Followers!* – how to return to the wonderful supernatural peace, healing, and hope, that the *original* Followers of The Way had!

Owen (39:22):

Well, there we go again, John. I'm looking at the big clock on the wall, and I hate to say it, but it's time to close Episode 02. And so, let's summarize it quickly. And to do that, I'd like to read a few sentences from Chapter 1 of the book, *Saving Christianity*.

John (39:44):

Okay. What part of Chapter 1 are you going to read?

Owen (39:48):

Let's read the last paragraph in the summary of that chapter – where I'm talking about what *happened* to the Followers of The Way. And let's read that quickly. And I quote:

Owen (40:02):

"As we close Chapter 1, several important questions remain to be answered. What *happened* to the Followers of The Way? Did they *continue* their wonderful Spiritual lifestyle? And when did Christian denominations, as we know them today, appear in history? How did those denominations affect the Followers of The Way? Finally, *how* are the Followers of The Way fairing in America today? The answers to all of those questions lie just ahead."

Owen (40:46):

So John, we have a lot to talk about again in our next episode, and in all of the episodes following it! Now, I'd like to remind our friends again: This *may* be ... I could be wrong ... but this *may* be one of the few places on the Internet where they can hear these little-known, rare facts about Christianity.

John (41:12):

Yeah, so Owen, I'm actually proud of that. We've worked for months – actually, we've worked for years – if you think about it, preparing these episodes, preparing *for* these episodes. And you've worked for years *discovering* these "hidden facts."

Owen (41:30):

Yeah, and you know John, in the light of all we revealed in this episode, I think our friends listening now, wherever they are ... in a car, in an office, in the kitchen, anywhere ... should be asking themselves this question: "To what extent am I a *Christ-Follower*?" (Repeats.) To what extent does my lifestyle match the lifestyle of the *Followers of The Way*? How much supernatural peace, healing, and hope, do I have each day?" And the Good News is, we're going to "dig up" the answers to those questions in Episode 03.

John (42:22):

That's why we're going to ask our friends to please subscribe to Episode 03.

Owen (42:28):

Yeah ... because we've only scratched the surface! So my friends, as we close, remember this is Episode 02 in our podcast, (and) a script and recording of it are on the Christian family Online

website. And to access that, simply go to www.CFOPODS.com (C-F-O-P-O-D-S) .com on the Internet, and click in the index, or scroll down (the page).

John (43:01):

And yes, please *subscribe* to this podcast so we can get you the notifications for Episode 03, and the rest of the upcoming episodes.

Owen (43:12):

Right, and if you don't have one, please grab a copy of the book *Saving Christianity* so you can follow along with the points that we're making.

John (43:23):

And I would just say, that there's much more meat in the *book* than we can cover in our limited time here on our podcast. And I really want to encourage you to get the book, *Saving Christianity*.

Owen (43:40):

Yeah – and John – our friends need to know that Episode 03 is really interesting. Because we're going to talk about what happened to the *Followers of The Way* later in history. Do any of them still exist today? Do any of them live in America? And if any of them do exist ... and do live in America ... do they *still* have that supernatural lifestyle that they used to have? So Episode 03 is going to "dig up" more facts from our "time capsule"!

Owen (44:16):

But for now, this is Owen Allen ...

John (44:17):

... and this is John Shields, along with our producer, Shannon Wolf ...

Owen (44:25):

... and we're saying: May the God of our fathers bless you, and keep you, and guide you, and protect you, until we meet again.

John and Owen (44:32):

Owen and John end the episode.