

“After three months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers, which had wintered at the island. <sup>12</sup> And landing at Syracuse, we stayed three days. <sup>13</sup> From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli, <sup>14</sup> where we found brethren, and were invited to stay with them seven days. And so we went toward Rome. <sup>15</sup> And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

<sup>16</sup> Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

<sup>17</sup> And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: “Men and brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans, <sup>18</sup> who, when they had examined me, wanted to let me go, because there was no cause for putting me to death. <sup>19</sup> But when the Jews spoke against it, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. <sup>20</sup> For this reason therefore I have called for you, to see you and speak with you, because for the hope of Israel I am bound with this chain.”

<sup>21</sup> Then they said to him, “We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. <sup>22</sup> But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere.” <sup>23</sup> So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. <sup>24</sup> And some were persuaded by the things which were spoken, and some disbelieved. <sup>25</sup> So when they did not agree among themselves, they departed after Paul had said one word: “The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, <sup>26</sup> saying,

*‘Go to this people and say:*

*“Hearing you will hear, and shall not understand; and seeing you will see, and not perceive;*

<sup>27</sup> *For the hearts of this people have grown dull.*

*Their ears are hard of hearing, and their eyes they have closed,*

*Lest they should see with their eyes and hear with their ears,*

*Lest they should understand with their hearts and turn, so that I should heal them.” ’*

<sup>28</sup> “Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!” <sup>29</sup> And when he had said these words, the Jews departed and had a great dispute among themselves. <sup>30</sup> Then Paul dwelt two whole years in his own rented house, and received all who came to him, <sup>31</sup> preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

**Main idea:** Jesus is applying His redemption to all for whom He accomplished it.

**Introduction:** This passage as a conclusion to Luke-Acts: Jesus has indeed continued doing and teaching for the same purpose and with the same power as in His ministry from earth. And He wants all God-lovers to have their confidence in Him.

1. **Brethren everywhere**

1. Better to be sons of God in Jesus than “sons of Zeus” (v11, cf. 27:6, 28:6)
2. Brotherly love and fellowship (worship!) in Puteoli (v13)
3. Brotherly zeal at Appii Forum and Three Inns (v15a)
4. Thanks to God and encouragement (v15b). Something for you wherever you find them, but especially in the congregation and continually around your table.

2. **First for the Jews and then for the Gentiles**

1. Even at Rome, Paul continues (v17–19) the Lord’s own pattern from the O.T. and from 1:8
2. The hope of Israel is the hope of all the world (v20–28)! Jesus is God the King.

3. **All authority in heaven and earth**

1. Spirit power is Christ’s power from heaven for His servants on earth (cf. 1:4–8)
2. Salvation is not by ethnicity but by the work of the Spirit (v25–28)
3. It comes even in “captivity.” The gospel is never captive. (v16, 30–31)
4. Jesus promised to build His church by raiding Hell. He takes whomever He wishes, whenever He wishes. He is doing it! (cf. Mt 16:16–20 vs 28:18–20)

**Conclusion:** The kingdom of God has come. God, YHWH, the Lord has come. He has come as Jesus. He is the Christ, the Messiah, the Anointed, the King! He offers you to be His. And if you are His, you may have all confidence in Him. His gospel will go unhindered.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Act 28 verse 11 through 31. Let us hear. In a way of offering hearing as worship. For these are the words of god. After three months, we sailed in an alexandrian ship, who's figurehead was the twin brothers Which had wintered at the island. And landing at Syracuse. We stayed there three days.

From there, we circled around and reached regime. And after one day, the with the south wind blew in the next day, we came to putioli. Where we found brethren. And we're invited to stay with them seven days. And so we went toward room. And from there, when the brethren heard about us, they came to meet us as far as api forum and three ends.

When paul saw them, he thanked god and took courage. Now, when we came to Rome, The centurion delivered, the prisoners to the captain of the guard. But paul was permitted to dwell by himself. With the soldier who guarded him. Then it came to pass after three days that paul called the leaders of the jews together.

So when they had come together, he said to them. Men and brethren. So i've done nothing against our people, or the customs of our fathers. Yet, i was delivered as a prisoner from

jerusalem into the hands of the Romans. Who when they had examined me. Wanted to let me go.

Because there was no cause for putting me to death. But when the Jews spoke against it, i was compelled to appeal to Caesar Not that i had anything of which to accuse my nation. For this reason, therefore i have called for you. To see you and speak with you.

Because for the hope of israel. I am bound with this chain. Then they said to him. We neither received letters from judea concerning you. Nor have any of the brethren who came reported or spoken any evil of you. But we desire to hear from you. What you think? For concerning this sect, we know that it is spoken against everywhere.

So when they hit a pointed him a day, many came to him at his lodging. To whom he explained and solemnly testified. Of the kingdom of god. Persuading them concerning jesus. From both the law of Moses and the prophets from morning till evening. And some more persuaded by the things, which were spoken.

And some disbelieved. So when they did not agree among themselves, they departed after paul had said one word, The holy spirit spoke rightly through isaiah the prophet to our fathers saying. Go to this people and say. Hearing you will hear. And shall not understand. Seeing you will see. And not perceive.

For the hearts of this, people have grown dull. Their ears are hard of hearing. Their eyes, they have closed. Lest they should see you with their eyes. And here with their ears. Plus they should understand with their hearts and turn. So that i should heal them. Therefore let it be known to you.

That the salvation of god has been sent to the gentiles. And they will hear it. And when he had said these words, the jews departed. And had a great dispute among themselves. Then paul, dwelt two whole years. In his own rented house. And received all, who came to him.

Preaching the kingdom of god. And teaching the things, which concern the lord jesus. Christ. With all confidence. No one. Forbidding him. Amend that sends this reading. Of god's inspired and inherent word. We rejoice to know that he adds his blessing. To the preaching of it. Please be seated.

Well, those of you who are reading out of an actual copy of the bible and not just to worship booklet, Have the advantage of seeing that. This was the end. Of the book of Acts. It's uh, as 28 chapters don't believe anyone. When they say acts 29 It's Gimmicky, salesmanship.

And Maybe a tacit admission of being extra biblical. But this is the conclusion of, not just the book of acts, but what's really a two volume work addressed to theophilus. Maybe there was a man whose name was lover of god or perhaps his christian nickname was lover of god.

I wonderful. Would that be for you? Dear children. If you so loved god for so long and it became so much a part of your life that when they gave you a nickname, they just god lover. That's that's, uh, He is the god lover. Or perhaps. And maybe even probably.

Not sure that works. Uh, generally addressed To all who have come to know God in the lord jesus christ. And have come to love god and the lord jesus christ. Luke by the spirit, tells us at the beginning of the first volume. Why this was written. That the lover of god would be more sure.

Of that in which he had been and most English. Uh, translation say instructed but Some of you children. Will be delighted to know that it's actually the word catechized. That by hearing. Uh, the truth about What Jesus did in his earthly life and ministry. And now in the second volume, Uh, What Jesus has continued to do on earth in his heavenly life and ministry.

That. By hearing about those things, they might be more sure, and that's the note on which it ended, isn't it? The reading of God's word that we have just heard. With all confidence, unhindered. Uh, I know it says no one forbidding him but it's really just one word. Unhindered.

With all confidence. How many of you you're believers? Uh, would love for the Lord to work in. You That you would be sure. Of those things in which you have been catechized. That you would know and serve the Lord Jesus for the rest of your life, with all confidence.

Unintert. This is not just a great desire of the Christian. The reason it's a desire of the Christian is because it's the desire of God for The Christian. The Lord tells you in a particular part of his word, the purpose of that part of his word, like You know, the gospel of John.

Towards the end second to last chapter chapter 20. These are written that you might believe. In Jesus, the son of God. So you read the gospel of John, you say Oh Lord, grant that your spirit. Would convince me? That Jesus is God, the son, use this part of your word.

You yourself have said that the purpose, this part of your where you read first John. And he says, so that these have written that, you may know that you believe. Oh God, grant that your spirit would take what he has written here in first, John about what Christians, how Christians think and how Christians love and how Christians live and produce that in me.

And convince me that I believe make me no, my own personal interest, my own personal participation. And what you're describing. About those who have faith in Jesus Christ. Well, then we come to Lucats and we say Oh, God make me sure. Of the things that I have been catechized in.

About the Lord Jesus Christ, that I may live with all confidence that I may serve with all confidence. On. Hindert. And the great reason that we may do so is because Jesus is short. But he has done. Is sure. What he is doing. Is sure. You remember at the beginning of the second volume and it was originally, two volumes we know that because the second volume introduces with reference to the previous one, in my former book of the office.

He said, I wrote you of all that Jesus began to do and to teach And that's an amazing thing. Because what do you mean began to do into teach? Didn't he live a perfectly righteous life? From a babyhood to adulthood and offer the obedience that I have been unable to offer, but need counted for me, that that if I believe in him.

His righteousness is obedience is counted for me every bit, as much as if I had done it even more than that, it is counted for me as if I were Jesus, having done it. Because I get not just the righteousness of a man, but I get the righteousness of God.

God made him who, you know, sin to be sin at the cross. Of course, to be sin. So that we might in him, we might become the righteousness of God. Didn't Jesus, finish living that obedient life and dying that fully atoning death. So completely wiping out guilt and wiping out the wrath of God against all of the sins that I've ever committed and desired.

And and all of the ones that I ever will, that nothing ever has to be added to what he did. And those few hours outside the city of Jerusalem. He absolutely did. He completed that. Didn't he rise again with power? Destroy break. The power of death. Yes. He did.

But when Jesus pours out his Holy Spirit, He has exercising power from heaven that he uses to work on earth. Acts is volume two of the gospel. This is what Jesus has continued to do. And to teach. And even in this conclusion to the book, Even in this conclusion to the book, The.

Um, Luke by the Holy Spirit. Rights in a way to, to demonstrate that what he began saying. At the beginning of the book and what the Lord Jesus actually. Sad. As Luke got some. At the beginning of the book, this has come about, this has been completed. You remember?

The Lord Jesus assembles them. Together. When Luke having presented the former book as what Jesus began to do and to teach and implying that this is the book of what Jesus has continued to do. And to teach, But then it's Jesus himself leading up to his ascension. Verse 4 being assembled together with them.

He commanded them not to depart Jerusalem from Jerusalem, but to wait for the promise. Of the Father. The promise of the Father which is, of course. The. The hope. Of Israel. The that, which was promised. By the one whom they now know as the Father in Jesus to their fathers.

Wait, for the promise of the Father, which he said, you have heard from me for John truly baptized with water. But you. Shall be baptized with the Holy Spirit. Not many days from now. Why not many days from them? Why not right then? Because Jesus ascends to heaven and he takes his seat at the right hand of God and it's from there.

That he baptizes. With the Holy Spirit, it's from there. That he pours. The Holy Spirit. Upon them. Therefore, when they had come together, they asked him saying, Lord, will you at this time restore the kingdom to Israel? He said to them, it is not for you to know times or seasons which the Father has put in his own authority, but you shall receive power when the Holy Spirit has come upon you.

And you shall be witnesses to me. In Jerusalem. And an old Judea and Samaria. And to the end. Of the earth. You know, Jesus is a promise maker. And Jesus is a promise keeper. And here in Acts 28 verse 11 through 31, we see That Jesus. Has kept. His promise.

He's kept his promise. To pour out his Spirit whom we know, is Spirit of adoption. Spirit of convinces us that in Jesus Christ. When your united to Jesus Christ, that God is your Father. Apologize. I haven't taken the time to link the sermon from this past midweek meeting. But the rejoicing that the Spirit convinces us that God is our Father and so much so that we don't just call him Father in English and the Romans didn't just call him Father in Greek, they called him, Father an Aramaian.

2,000 years of Christians saying, Abba, Why? Not so you can. Name a band. Aba. But because we take on our lips. The very words that Jesus took on his lips. Because we have been brought into a sunship. That has not just from Jesus Christ and through Jesus Christ, but is in Jesus Christ.

And the God who is making us to look like Jesus. Begins by making us to sound. Like Jesus. And so we call him Father and therefore we call one another brethren. Which is one of the reasons I don't say, Bro. Like they used to say, And as if that was too exhausting, this line is now Truncated to.

Bro, I can't even do a whole. Oh pathetic. We've become But calling one another Brethren. Calling one another brethren. But that brotherhood that we have with the only begotten son, This precious. It is evidence. That the only begotten has taken his seat. And he is poured at the Spirit of adoption.

And we are now adopted children. In him. And therefore brethren. To one another. So i don't like to call. Unbelievers brother. Or bro, or Anything more truncated. Is better to be sons of god and jesus. Than sons of zeus. This is. This is there in verse 11. It was actually already kind of brought to our tension in verse 6.

When And we made this point. We saw this in the passage last week when the Maltese saw that. That paul didn't swell up and die. Swell up or fall over your member children, they were watching him to see because he had shaken that snake off into the fire and they knew it was venomous.

And, They concluded that he was a god. But we concluded as much better. To be united to the only begotten son of god. Than it is to live in this world. The way that the unbeliever thinks of gods And here that it's even highlighted more the The Alexandrian ship.

With its figurehead at At. Uh, front. With the twin brothers. Supposedly. Twin sons of Zeus. Uh, Act, i won't. Perpetuate. The the wicked mythology. But supposedly twin sons of Zeus. And brothers in this ship, the Alexandrian ship was as it were a brotherhood or you probably say a sister ship.

Sibling ship. To the one that they originally got on, it had previously been and out, Alexander and ship in 27, verse 6, and possibly, Uh, there was some kind of share. Because of the one and the other that this is Um, this is the one that they choose and Brotherhood is useful.

You know, two people from Alexandria, two ship captains from Alexandria, even in even in the mythology of the greeks, there's a there's a strengthening and there's a fellowship and there's a recognition there's helping one another But it's nothing like Having brothers in the lord jesus christ. Brothers. Was to adopted children of god.

And jesus is not just bringing this apostle. He's not just bringing this apostle to stand before. Seas are like he said, he would, he's not just bringing him to testify in Rome as he had testified in jerusalem as he said he would. Jesus is giving paul. To see that he has been storming.

The gates of hell, all of this time. That christ to yes. He uses peter and he uses a polis and he uses paul and what are they? But servants, one plants, another waters. Other reaps but it's the lord who gives the increase and that's what paul is seeing. As the lord in his providence is bringing him to Rome just like he promised the lord chose paul.

That he has been bringing people to himself through faith just as he promised And so, luke is very detailed way. He tells us about landing in putioli. What do they find in putioli? Verse 14, where we found brethren? How refreshing? You know, paul is accustomed to going places where no one has labored yet, so that you might not build upon another men's work.

Just like he wrote to this church in Rome, which he didn't plan. He's under obligation to them. Like we've already heard and In the midweek preaching is under obligation to give them the same gospel as you never ever outgrow the the gospel but he's eager to be sent by them elsewhere so that he may work where there's been no work.

So, it's been his experience to go. Where christ is not known where he is not believed in where there are not churches planted and gathered and worshipping. And they're not elders already to discipling and He comes to putioli. There's already brethren there. And they recognize him. And luke and the rest who are with them as brethren.

Where we found brethren and we were invited to stay with them seven days. So, not only do they have brotherly love and brotherly, fellowship and brotherly hospitality. Why do you think it might be seven days. Kids. What's something that you do? At least, once every seven days. I'll give you a hint.

You're doing it now, aren't you? You worship you gather with the lord's people on the lord's day. And you give the lord, the worship that comes to the lord through the lord independence upon the lord. This is the great christian fellowship. To know that god himself has redeemed us by means of himself for himself and we share that together.

Never are we enjoying our brotherhood so much. As we enjoy it now. And this assembly on this day. And so they wanted and, you know, Paul may be in a hurry, we don't know if he's in a hurry. It doesn't say that they're hurrying. The way he was hurrying to remember when he got to trois.

And yet, he made sure to stay there for a lord's day. And as soon as it ended, he was gone. But they desired that best fellowship. The fellowship of knowing god in his worship. His means on earth applied to us. By the priest and the prophet who is in heaven.

The one through whom we come. The one who addresses us with his own word using his servant, the one who addresses us now, And his resurrected power, and his redeeming love. And he gives us the word by which he is preserving us for the unshakable kingdom. Because that's what he has been.

Focused on. Ever since he created the world. Through his own words. So not just brotherly. Love and fellowship worship. Put, you always about 120 miles, southwest Of rum. Uh, When he gets to app before him, he's Still 40 miles away. Uh, that's At least a two-day journey, unless you're really moving.

Uh, and so there were believers who during his weak in puccioli. Heard that he was there and probably had started towards him. Already. And so he is coming to Rome and the believers, the brethren are coming to him. From there. Right. We and so we went towards Rome and from there when the brethren heard about us, they came to meet us as far as happy forum.

We are so spoiled. With our cars. In fact, when most people had horses, they were pretty spoiled with their horses. We just have no idea how spoiled we are now. Uh, you know, you didn't have to get up and walk three hours. To get to church this morning. Here are men.

Maybe even families. Who walked for two days, just to see the apostle earlier. He was coming to Rome. And yet, how encouraging? Brotherly zeal at perform. Three ends is another mile further. You could probably do. Um, 30. In a day, it'll be a long day. It'd be a quick day.

But, it says, when paul saw them, he thanked god and took courage, and which ones? Was he did he see the ones at that before him 40 miles away and say, Well. I don't feel very grateful or encouraged yet, but Yeah, some more show up in about 10 miles, then we'll be thankful to encourage.

No. It's applying all the way through he keeps seeing brethren. He keeps thinking god, why? Because god is the one who makes brethren. He keeps me being encouraged. Why? Because the god who makes these brethren, is the one whose called him to his ministry. Is the one, who is saving the jew.

And then the Gentile who has an entire world in which there will be an innumerable multitude whom God has loved from before time began for whom christ has died in due time. And now

christ on the throne of heaven, poured out to spirit. And as gathering to himself, And Paul's ministry is participating in that.

Every time he sees a brother, he thanks god. He takes courage. Many of us have had this experience. Traveling or maybe not even traveling, you're just out in the community. And you meet someone you don't know them yet. Maybe there's some sort of manner. Some sort of some sort of interaction.

Something, they do something they say. And you think i might have, i might have discovered another brother. You start to have a conversation. And they turn out to be. Sometimes the brotherhood is very close. You remember, i Forget where the first place. I read the illustration was, but during a time when Um, When biblical faith was It was at a low end.

And man, just passes another man just as demeanor. The way he looks the way he walks. And, Uh, struck him and they'd already passed each other. And then he suddenly turns around, he's just yells. What is the chief end of man? And the children know at the answer was Man's defend us to glorify god and to enjoy him forever.

And the first guy says, ah, I knew you looked like a shorter, catechism, man. You see knowing christ being confident in christ. Because you're sure of the truth about christ, it changes everything. And when you meet brethren to whom christ has done the same. You thank god. You know what a good job you did believing.

I don't know you. Thank god. And you take courage. Because you didn't do a good job believing either. Was god, who did you? Good. By giving you to believe, Because it was god, did you good? By obeying in your place and dying in your place and rising again with power.

Thanks to god and encouragement. So everywhere we find them. Everywhere, i find brethren. We have to be thankful. And we ought to be encouraged. Indeed, have you not found? Several dozen of them just now. Are you not in the midst of a congregation? Of those who came into the world.

Children of disobedience, born under wrought. And yet. God has made you brethren. God has made us. Brethren. Indeed, we See that? Not just week by week in the assembly, but in the christian home, round the table. Oh, how dreadful? If we are not walking with the lord together, if we're not killing sin together, Than what does the household become have comes the household where we feel most free to express our remaining flesh rather than our Are joined together and battling our remaining fleshliness.

With the family ought to be the place where we look around. Let me say god is saving. Just like he said, he would. We're all who have professed, faith are pleading. With the little ones. Oh, don't you want to profess? That jesus. Is your savior? We're continually calling one another to repentance and faith.

That's yes. There's repentance into life and they're saving faith. And there's a moment in which God gives that to you. But then there's an entire lifetime in which you're still looking to god, to give it to you. As you continue, repenting and continued believing. They look at one another and say, let's not be missing anyone.

When we go to glory. And if you have that kind of household then, What do you what do you see when you look around? You see brethren. And you. Thank god. Would you take courage? Oh, don't don't let don't let this be something that only happens to you. When you have kind of the apple forum experience or the three ends experience, and you find surprising believers.



The ones, you know are just as encouraging, aren't they? Or ought to be. Brethren everywhere. Jesus is keeping his promises. Now, there's something that he has done. Even in the scope of redemptive history, Um, And you begin matthew and you, you think about that phrase, the book of the generations of that is intentionally repeating.

The the line of adam from genesis chapter 5 and you hear the son of David, the son of abraham. You remember that god intends to save the nation's. But that because the nations in their union are in rebellion, he scatters them at babble and then he chooses one. It chooses, one family through whom he will bless all of the families on the earth.

And ever since then, the the whole scope of of god's Saving because this is god's plan from before the world began. He didn't say. Oh, they did it again at babble. What am i gonna do? Oh, i'll pick one family. No, this is god's plan. From from before the world began, is to save the jew first.

And then the gentile That's one of the reasons why paul and in his great exposition of the gospel that he preaches, as he's giving the Romans a sample of it. Use. Uses that phrase. A couple of times. But it's also found, isn't it in the great commission? As he was going to send them into all the world.

What does he say? He says stay in jerusalem. Why? Because that's where jesus is going to start. We jesus is saving according to his plan. Not according to man's plan. I mean, so he says that you will receive power you stay in. Stay in jerusalem, you'll receive power. When the holy spirit has come upon you, you should be witnesses to me and jerusalem and all judea and Samaria.

What is that? That's the jew, first. That's the Jew. First not just in jerusalem and judea. But even in Samaria, Even those northern kingdom juice. Who got intermixed? During the, the Assyrian empire and it continued. And The Babylonian and the Persian, the greek and other Roman. That the jews in judea said, despise and even the Jews in galilee.

Despise and they wouldn't even go through Samaria. God. God remembers his promises god doesn't despise them. He hasn't forgotten them. Why? Because the whole reason there is an earth. The whole reason they're continues to be in earth is because god has been determined to redeem for himself creatures. Whom he would save from their sins by himself.

And those were Jews. They weren't called Jews on earth, but god remembers his promises. And so for the Jew first jerusalem, judy, and Samaria. And then for the gentile, The rest of the families. Of the earth. And so, even at rome, paul continues. You know, we like things easy.

We like things comfortable. We like meeting the The people that we expect are going to love us. Paul gets to, to Rome. And after three days, whom does he call? Now paul's under a house arrest, he can't go and gather with the church. He calls the juice. Why? Well, the same reason we saw him, didn't we in city?

After city, he goes to a city, where does he go first? It goes to the synagogue. And he preaches the gospel there and he keeps preaching the gospel there. Until you know, they kick him out or try to kill him or And then he turns to the Gentiles. He's still doing the same thing.

Why? Because this is god's plan of redemption. There's a jew recently who Who met a christian that knew the hebrew bible and And he was marvel at him. Why do you know hebrew? Why can you read my bible? You're not even a Jew. The christian says, Because i am a subject of the son of david.

And this is his bible. It's not yours. You need to come. Know him. Belong to him.

To the Jew first. Thankfully and gently and god's mercy. It doesn't turn out to be as paul has feared. He starts laying out his case, doesn't he? They come together. And he says to them, men and brethren. You remember that from chapter 2 and the address? And The the first great christian sermon at pentecost though i have done nothing against our people, or the customs of our fathers.

Yet, i was delivered as a prisoner from jerusalem into the hands of the Romans who, when they had examined me, wanted to let me go because there was no cause for putting me to death, but when the Jews spoke against it, i was compelled to appeal to Caesar, not that i had anything of which accused my nation for this reason.

Therefore, i've called for you to see you and to speak with you because for the hope of israel, i am banned with this chain Now, he's hoping that just under smoothing things over between him and the jews, whom he expects to be hostile. That he will have an opportunity to evangelize them.

This is something that we've seen god give his servants to do, throughout the book of acts, especially he's given poll to, to be able to do this. A couple of times recently in his trials, And then there's this amazing answer. We need to received letters from judea concerning, you nor have any of the brethren who came reported or spoken any evil of you.

But we desire to hear. What you think? Oh, you ever need a a door of more wide, open than that. We desire to hear. What you think? And so here. God is giving this apostle who on several of several occasions we've noted, he loves them so much. He wishes.

He wishes that he could be a curse for the sake of his countrymen according to the flesh. That he could give up his salvation. For the jews who've been rejecting the gospel and trying to murder him. To be converted instead. Oh, that god would give us to love like jesus.

Father, forgive them, they know not what they do to love. Like Steven who prayed the same for paul while paul was holding the coats. Of those who executed Stephen and God listened to Steven, didn't he? And we saved paul and he gave paul that heart. Here paul comes. Expecting the The resistance, but he doesn't get it.

Instead they want to know what he thinks they say for concerning this sect. We know that it is spoken. Against. Everywhere. And so then he tells them about the hope of israel. So when they had appointed him a day, many came to him at his lodging, to him, he explained.

And solemnly testified of the kingdom of god. Persuading them concerning jesus. Now it's going to be more explicit and in the conclusion and he says, preaching the kingdom of god and teaching the things, which concern the lord jesus christ. That god is the king. That yahweh has become a man named jesus in order to be the anointed, the son of david.

The king that has promised the anointed prophet that mostes had talked about in Deuteronomy 18 that when he came. You would stop listening. To the ceremonies that moses has given. Because there's a profit coming and he's going to say things and when he comes, you listen to him. One greater than moses.

The the christ that they were looking for. And it's the lord who has become the christ. So then in the kingdom of god, now this is going to sound obvious to you. God is the king. And his name. Is jesus. And what did he use? To teach them this.

Persuading them concerning Jesus from both the law of Moses and the prophets from morning till evening. You see what the Holy Spirit is doing here, towards the end of this volume. It's the same as he did towards the end of the first of all volumes, isn't it? You remember in Luke 24 in the road to Emmaus and the two disciples who are downcast because they thought that Jesus was in the grave.

Not standing next to them on the road, and Jesus isn't downcast and He asked them, why? They're so troubled. He cares so much. How can you be? The only one. And you must be the only one in Jerusalem. Who doesn't know what's taking place the last few days. He's a no, no, no.

Begins to describe to them. From the whole Old Testament, right? Beginning with Moses. He showed them from all of the scriptures. The truths about himself. You see it was they who didn't know what God had been doing for thousands of years. And what he had told them that he intended to do and now has accomplished in this glorious climax in the previous three days, they were the one ones who didn't have a clue.

That's what Paul is doing here again. Now, it's now it's not Jesus with the two on the way to Emmaus. It's Paul in a house with a big group of Jews. And he's spending the whole day. Recently met another pastor and actually it was a pastor and another Christian guy.

He's a little bit familiar with hope well. And, the other guy mentioned the evening service in the past. Oh, you have an evening service. Technically, we don't yet. But, um, I said, well, actually we worship from morning until evening. His lies biggest saucers. But, from morning until evening.

Here's the apostle showing them through all the law through all the prophets. The kingdom of God. And this, particularly that Jesus is God, the King who is coming. Yeah, they ask those silly questions, they're like conversation starters. Yeah, if you could go anywhere in history where would you want to go?

Pretty high up on the list. The conversation on the road to Emmaus. And, this morning and evening. In Rome. Just to hear everything about Jesus from the whole Bible. Whole Bible. First for the Jew. Then for the gentiles, the hope of Israel. Is the hope of the whole world.

The reason. Abraham is called the reason Israel existed. Is because the humanity that was united against God at Babel. Was one from which he had already determined to save an innumerable multitude. By his own blood. That's why you're here this morning, isn't it? Because you're from that humanity. It's not been millions of years.

It's just been a few thousand. And we're just, we don't even just have common ancestor anatomy. Each one of us has a common ancestor and Noah

And God and his mercy, although we were united against him. Decided to take one family. By which he would enter humanity. In order to be a new atom. In order to redeem by his blood children for God. That they might become brothers. First from the Jew. And then, from the gentile, this is what everything is about.

And this of course, is what Jesus is doing then. Because he has all authority. In heaven. And on earth. You see the power that would come upon them on the earth was a power that had been poured out upon them from heaven. You will receive power when the Holy Spirit comes upon you.

This is what Jesus is saying. At the end of the gospel of Matthew. One of the reasons we are. Um, tying into Matthew is Um, That's the, uh, Only part of the The gospels and acts that we haven't gone through yet together. Lord willingly. Will begin. Remember Jesus. Well, we'll back up.

The love and disciples went away into Galilee to the mountain, which Jesus had appointed for them when they saw him. They worshiped him but some doubt it. How does Jesus respond to their doubting? Jesus came and spoke to them. Saying all authority has been given to me in heaven and on earth.

You see what we have in the first? The first part of Acts chapter 1 and he's saying I'm going to pour out from heaven, my spirit by whose power, you will be my instruments on earth. This is still happening now. You see the great power that Jesus pours out is not the the power to handle snakes and get bent and not die.

It's not the power to to pray and lay hands on people and have them be healed of all of their diseases. It's not the power. To speak a word and command a demon out of someone else. The great power that Jesus exercises from heaven, is the power to make disciples.

It's the power to give them to understand what he says in his word and to keep what he says in his word. The fact that we are here and we have believed in the son of David, the son of Abraham and we are joined to him and we call God father.

And we call one another brother and we know that we are righteous before the living God. And that all our sin is wiped away. This is the result. This is the work of the power of an ascended. Seated Lord Jesus that he has been exercising not just in heaven where he has all authority but on earth where he has all authority.

For 2000 years. Who's been doing this?

And see, salvation is not. By ethnicity, this is one thing that he shows throughout the scripture. There's this one thing particularly And in Isaiah chapter 6. And pulpit finishes doing this. This. Test solemn, testifying and persuading from the law of Moses and the prophets from morning and until evening.

And, Some disbelief verse 24. They didn't agree and so he says the Holy Spirit spoke rightly through Isaiah, the prophet to our fathers. You understand how Paul sees the Bible? He sees the Bible the same way that that many who call themselves charismatics, Uh, see Whatever the the babbling was but he sees the scriptures.

He sees Isaiah chapter 6, the same way as the spirit inspired speech of an apostle at the time or a prophet at the time or someone speaking in tongues with another interpreting at the time. Is the Holy Spirit. Who wrote Isaiah? He says As the Holy Spirit, who sent, Go to this people and say, hearing you will hear, shall not understand seeing you will see and not perceive.

And it's interesting the way he translates it her, paraphrases it. The hearts of the people have grown dull that their ears are hard of hearing their eyes. They have closed. Lessed, they should You see the natural heart, the heart that we have inherited from our parents, the heart that our children inherit from us.

There's a heart that does this. To whatever Jesus shows us and does this. To whatever Jesus tells us. The heart that you can't see the heart, but does this? To all of the truth. About God and his redemption. It is only the Jesus who died. Who by his spirit whom he pours, whom he gives

It is only the Jesus who died that can give the eye that is open and the ear that hears and the heart that believes.

And whether it's choosing Isaac over Ishmael or Jacob over Esau, Or multitudes of gentiles. Over Jews who are hardening their hearts. All of it is to show that it is not those who are descended from Israel, who are Israel. It is those who are the Israel of the promise.

Those to whom God gives life those to whom Christ by his spirit, gives life gives faith Salvation is not by ethnicity. Here, he's announcing. As he's sending the gospel to the nations. He doesn't just say so the nations will get their chance. What does verse 28 say? Therefore let it be known to you that the salvation of God has been sent to the nations.

That's what *gintos* means has been sent to the nation's and they will hear it. God sends the gospel where it is going because he is saving. Not merely to give a chance for salvation. But because he is saving. And so, this salvation comes, This kingdom comes. Even. In captivity.

Verse 30, Paul dwells two whole years. In his own rented house. He's changed not to the same soldier. You just wonder how many soldiers got converted in two years. Being trained. To this apostle that the Lord was bringing. And that's not just a silly idea because Verse 30 and 31 are tied to verse 28.

Paul sees history, he sees his own history. As one in which the Lord is keeping his promises and so I had to go to the Jews first. But now, whenever the Lord gives him to speak to a gentile, what do you think? Paul, the apostle is thinking for these two years based upon what we see in verses 26 to 31 Everyone who comes in that door.

Paul the apostle assumes. Oh, God! Must be saving this guy. And so what does he do when they come in the door? He received all who came to him preaching the kingdom of God and teaching the things, which concern the Lord Jesus Christ with all confidence. Unhindered. Now. Knowing all that you do about the way God speaks About his people and their children.

Believing. That God is the one who puts your child in your house. He didn't just bring your child through your door one day, although I hope you think this way of everyone who comes through your door. Maybe this one is here because God is saving him. Let us find a way.

To speak for God to speak for the Lord Jesus Christ. He doesn't just bring your children through your door does he bring the child? Well either through adoption I guess. That that is but brings the child through the womb. Of. Of the mother. He puts your child in your house.

For decades. And he gives you to worship morning and evening together, day by day, Lord's, day by Lord's day in the assembly. He doesn't allow you to give them your own instruction and discipline, he says, no you give them the Lord's instruction and the Lord's discipline. He calls them saints in the Bible and teaches you not just to teach them and outward form of obedience, but a form of obedience that comes through faith, in Jesus, Christ independence upon, Jesus Christ, unto the glory of Jesus Christ children obey, your parents of the Lord Should you not at least have the same optimism as the apostle Paul about every visitor to his house?

Should you not have at least the same optimism for your covenant child? Some of you are very discouraged. Sometimes some of us I should say, I'm not immune. About the condition of some of our covenant children's spiritually. But it's not by ethnicity, is it? Is by the one who put them in our house.

And who called them saint. And to instructs us. How to deal with them. But you should be this way, shouldn't you? With everyone whom he brings to you. Jesus promised that he would build

his church and that the gates of hell. Would not prevail against it. This means. That the ascended enthroned king.

Routinely raids. Hell. Whenever he wishes for whom ever. He wishes And there's nothing the devil can do about it. Because he who died to secure that redemption has given his spirit to apply that redemption. And we get the privilege of being those who tell from the law and from the prophets.

And now from the new testament, as well. Now, paul quotes, luke as scripture to Timothy, it's wonderful. We get to be the ones who speak the words from the bible that jesus, by his spirit uses to raid hell. He received all who came to him. And he preached the kingdom of god, and he taught the things of concerned, the lord.

Jesus christ didn't bother him. He's chained. And that he can't leave this house that he's renting. Yeah, he's in captivity. The gospel is not in captivity. The christian believer is free. Everywhere. Because he's being employed by the god who is still saving people. And that's the only reason this world continues to exist.

He is doing what he promised. The kingdom of god has come God, yahweh. The lord. Has come as jesus. Verse 31. And he is the king. He is the crisis. So let those who believe in him and belong to him and live for him and serve him and speak on his behalf and pray through him.

Shall we not do so with all confidence? On hindert. He offers you to be his. And if you are, You may have all confidence in him. Because his gospel will continue. Oh man, let's pray. Thank you, father for acts and for luke. And for all of your word, thank you for giving us your son, our lord jesus.

The word himself through whom you created all things. The one who addresses us. By means of his word. Thank you for giving us your spirit. Because we are sons. Who is unto us the spirit of the sun? Whom you sent into our hearts, grant. That his crying abba father.

Would remind us even? By the word. That we are joined to jesus christ as your beloved children. And make us so lord to rejoice to participate in the work that jesus continues to do. With all confidence knowing that he cannot be stopped. Lord jesus. We pray that you would come.

In this season. And this place. And that you had grant a fresh outpouring of your spirit. That you would raid hell. Taking whom ever you will right now. In these days. We pray that you would apply by the same spirit your word. To the minds and hearts of those who are yours through faith.

But we lack confidence. Oh lord, give us that confidence in you. We pray. For we ask it even in your own name. Lord, jesus. Amen.