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Acts 25 verse 1. These are God's words. Now, investors had come to the province after three days. He went up from caesarea to jerusalem. Then the high priest and the chief men of the jews, informed him against all, and they petitioned him asking a favor against him that he would summon him to jerusalem.

While they lay an ambush along the road to kill him. But festus answered that. Paul should be kept at caesarea. And that he himself was going there shortly. Therefore, he said. What those you have authority? Among you go down with me and accuse this man. To see if there is any fault in him.

And when he had remained among them more than 10 days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought. When he had come, the jews had come down from jerusalem, stood about and laid. Many serious complaints against paul.

Which they could not prove. While he answered for himself, neither against the law of the jews, nor against the temple, nor against caesar, Have i offended in anything at all. But festus wanting to do the Jews of favor. Answered paul and said, Are you willing to go up to jerusalem and there be judged before me concerning these things?

So, paul said, i stand at caesar's judgment seat, where ought to be judged. To the Jews, i have done no wrong as you very well know, For if i am an offender or have committed, anything deserving of death, i do not object dying. But if there is nothing in these things in which these many keys me, no one can deliver me to them.

I appeal to cesar. Then fastest, when he had conferred with the council answered. You have appealed to Caesar. To Caesar, you shall go. And after some days, can you gripa and Bernice came to caesarea to greet festus? And they had been there many days festus laid poles case before the king saying, There is a certain man left to prisoner by felix.

About whom the chief priest and elders of the Jews. Informed me when i was in jerusalem, asking me for a judgment against him. To them. I answered, it is not the custom of the Romans to deliver any man to destruction before the accused meets the accuser's face to face, and has opportunity to answer for himself concerning the charge against him.

Therefore, when they had come together without any delay, the next day, i sat on the judgment seat and commanded the man to be brought in. When the accusers stood up, they brought no accusation against him of such things as i suppose. But had some questions against him about their own religion.

And a certain jesus. Who had died. Whom paula firm to be alive. And because i was uncertain of such questions, i asked whether he was willing to go to jerusalem and there be judged concerning these matters. But when paul appealed to be reserved for the decision of augustus, I commanded him to be kept till i could send him to Caesar.

Then a griffith said to Festus. I also would like to hear the man myself. Tomorrow, he said you shall hear him. So the next day, when a grip and bernice had come with great pomp and had entered the auditorium with the commanders and the prominent men of the city.

At Festus command Paul was brought in. And fester said, king agrippa and all the men who are here present with us. You see this man about whom the whole assembly of the Jews. Petitioned me, both said, Jerusalem and here crying out that he was not fit to live any longer.

But when i found that he had committed nothing deserving of death, And that he himself had appealed to augustus, i decided to send him I have nothing certain to write to my lord concerning him. Therefore, i have brought him out before you and especially before you can go grippa.

So that after the examination has taken place, i may have something to write. For it seems to me unreasonable. To send a prisoner and not to specify the charges against him. Then a grip has said to Paul. Your permitted to speak for yourself. So paul stretched out his hand and answered for himself.

I think myself happy king of grippa because today i shall answer for myself, before you concerning all the things of which i am accused by the Jews especially because you are an expert in all customs and questions which have to do with the jews. Therefore, i beg you to hear me patiently.

My manner of life from my youth, which was spent from the beginning among my own nation of jerusalem. All the jews know Then you me from the first. If they were willing to testify that, according to the strictest sect of our religion, i lived a pharisee And now i stand and am judged for the hope of the promise made by god to our fathers.

To this promise, our 12 tribes earnestly serving god, night and day, hope to attain. For this hope's sake. King your grippa. I am accused by the jews. Why should it be thought incredible by you? That god raises the dead. Indeed, i myself thought i must do many things. Contrary to the name of jesus of nazareth, This, i also did in jerusalem and many of the saints.

I shut up in prison. Having received authority from the chief priests. And when they were put to death, i cast my vote against them. And i punished them often. And every synagogue, And compelled them to blaspheme. And being exceedingly enraged against them, i persecuted them even to foreign cities.

While thus occupied as i journey to Damascus with authority and commission from the chief priests At midday o king along the road. I saw a light from heaven brighter than the sun. Shining around me and those who journeyed with me. And when we all had fallen to the ground, i heard a voice speaking to me and saying in the Hebrew language saul saul, why are you persecuting me?

It is hard for you to kick against the goats. So, i said, Who are you? Lord. And he said, i am jesus. Whom you are persecuting. But rise and stand on your feet. For, i have appeared to you for this purpose. To make you a minister and a witness.

Both of the things which you have seen and of the things, which i will yet reveal to you. I will deliver you from the jewish people as well as from the gentiles. To whom i now send you. To open their eyes. In order to turn them from darkness to light.

And from the power of satan to god, That they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me. Therefore king of grip. I was not

disobedient to the heavenly vision. But declared first to those in Damascus and in Jerusalem and throughout all the region of Judea and then to the Gentiles that they should repent, turn to God.

And do works befitting repentance. For these reasons, the Jews seized me in the temple and tried to kill me. Therefore having obtained help from God, to this day I stand. Witnessing both the small and great saying, no other things than those, which the prophets and Moses said, would come.

That the Christ would suffer. That he would be the first to rise from the dead. And would proclaim light to the Jewish people. And to the Gentiles. Now, as he thus made his defense Festus said with a loud voice, Paul, you are beside yourself. Much learning is driving you mad.

But he said, I am not mad most noble Festus. I speak the words of truth. And reason. For the king before whom I also speak freely knows these things. Foreign convinced that none of these things, escapes his attention. Since this thing was not done in a corner. King Agrippa, Do you believe the prophets?

I know that you do believe. Then Agrippa said to Paul. You almost persuade me. To become a Christian. And Paul said I would to God, that not only you but also all who hear me today might become both almost and all together. Such as I am. Except for these chains.

When he had said these things, the king stood up as well as the governor. And Bernice. Those who sat with them. And when they had gone aside, they talked among themselves saying This man is doing nothing. Deserving of death or chains. Then Agrippa said to Festus. This man might have been set free.

If he had not appealed to Caesar, Agrippa sends this reading of God's inspired in an errant word. We rejoice that Jesus himself. Proclaims light to the nations in the preaching of his word. Please be seated.

It's a pretty large portion of the book of Acts to. Take as one. Preaching chunk one preaching portion. But part of the reason for that is it begins and ends with these? The bookends of Festus seeking to find, if there is any fault in the apostle, Paul the Holy Spirit, and the way that he has given us, The book uses.

Uses that to tie these two chapters together. With versus one through five and The. The visit to Jerusalem. And the, the high priest and the chief men of the Jews Uh, obviously the guys who swore that They wouldn't eat or drink until they had killed Paul two years ago, have either eaten or drunk or they perished in their In their vow.

Uh, but First, they're trying again. They don't intend for him to get to Jerusalem but that's the question that Festus has. He says? Therefore those who have authority among you go down with me, And accuse this man to see if there is any fault in him. And then eventually Agrippa comes to Caesarea.

And, Uh, Festus finds another way to do the Jews, a favor. Uh, you remember the Jews who are particularly unruly and it was not a good assignment to get assigned to, Uh, to Judea. And to the, the province. Of the region because the Jews were hard to, to keep an order.

And you remember, Felix had gotten in trouble. That's how he he was put out of his position and he was trying to do the Jews. A favor was as he went back to Rome. And so, he left Paul in prison. Now Festus wants to do the Jews a favor.

He doesn't get to do the Jews, a favor by Um, By bringing paul up to jerusalem, but he does defer to a grippa and, and basically, give the the judgment of the case. Over to a grippa's hand. And again, at the end, Everybody who's Involved. Or at least the The king and bernice and festus.

And those who sat with him confer and they say, this man is doing nothing deserving death or chains. And a grippa gets to give the final word. As a bone that festus throws to the jews. A grippa says, this man might have been set free. If he had not appealed to Caesar, And so that's what is tying the narrative together that there is no fault in paul but here the jews, or as it's more correctly said although the word jewish is added in both places in 26 verse 17.

And then again 26 verse 23. The jews and the gentiles. Our conspiring together now, not against christ, which is how the book of Acts really opened. Didn't it recognizing that pilot and Herod had conspired against christ to do that? All that god had planned to do the redemption that the lord gave us to the lord jesus christ.

And here is we're coming now to the close of the book of Acts. There is that, that providence of god, and its mirror, isn't it instead of piloting? And that Herod we now have festus. And agripa. And they collaborate together and they are unjust. Towards paul. They testify there is no fault in him and yet they are keeping him in the chains yet.

They are sending him. To Caesar. And paul's appealing to Caesar. Ends up being. The technicality upon which agripa also because he is. The puppet king in jerusalem and he doesn't want the Jews unruly anymore than Festus does. And he finds a technicality. Upon which to keep paul bound. And so we have The jews and the nations.

A conspired together against paul, but we have the word of jesus. We have the word of the resurrected jesus, that we've already seen a couple chapters ago. When When he comes to paul, he appears to paul. He says, just as you have testified for me in jerusalem, so also you must testify for me in Rome.

But paul ties. What? Jesus had told him all the way back at his conversion in 26:17. I will deliver you from the jewish people as well as from the Gentiles to what he is doing to this day. 26 verse 22. Therefore having obtained help from god to this day.

I stand witnessing and then says verse 23. That the christ would suffer. That who would be the first to rise from the dead and that he would proclaim light. To the jewish people. And to the gentiles. And so, The the narrative as a whole, if we're writing a secular history, We would write the we would talk about how the two powers are coming together and they are treating paul unjustly, but that is not the narrative that paul sees.

Well, paul sees is jesus christ, ruling and overruling. He's going to deliver him from the, from the people and from the gentiles. But even more than that, he has sent him to proclaim to be his mouth. It's jesus, who is doing the proclaiming in verse 23. This is as it were, then festus and a grippa and Bernice and those who were with them, this is their damascus road moment.

The jesus who appeared in the sky brighter than the sun on the road to Damascus. Has now set his servant before them. Even by their own injustice. Unfairness unrighteousness in how they're handling the man's case. He has now set his servant before them. And through his servant he is, proclaiming light to them.

And so, that's the That's the whole of Acts 25 and 26 in a nutshell and basically what we have then is paul as a model. How is paul? The freest man in these two chapters is a theme that

we've seen the last several chapters, isn't it? Paul was the one in chains but he is the freest man.

In the situation even though he's bound, even though he's under accusation, even though he's on trial, even though what's threatened is capital, punishment is death. He's the freest, man. Well, he is the freest man, because he sees and knows that the resurrected lord. Jesus christ is the ultimate reality.

Not only in his life. But in the lives of all those in front of him, He sees with true light. Brighter. Even as he says in recounting. His experience on the road to Damascus. He sees with the true light that is brighter than the sun at noonday. And it is those who are before him who are in darkness.

And you too dear congregation. If you by the spirit applying Christ's word to you and your heart, you will see with true light and you will live with true light. And she will be free. And you will belong to christ. And you will serve him. With courage. And with gladness, And so we have paul first as model in the passage and Uh, we'll see how these things work in, what is happening to him, and how he is responding to his circumstances in this passage.

And then we will hear paul as messenger. As he concludes towards the end of chapter 26 and he gives his message. That what he has experienced in christ. All those who hear him are being invited, not just by paul. But by christ, To experience justice. Paul has So, paul's model And paul as messenger.

First paul, as model. It is a reality. That he is being unjustly. Held unjustly bound. That there's nothing that he has done. That there's nothing that is even proved against him. It's a reality that we hear over and over again, verse 5 of chapter, 25 to see if there is any fault in him.

And then verse seven and eight the jews come and they stand about him. And they lay many serious complaints against paul, which they cannot prove. You know, of course, this happened, In our lord's trial, the night that he was betrayed. This happened in his apostles trial here do not be surprised.

Dear christian, If you experience what your master experience, That people make all sorts of accusations about you. That cannot be proven. Now we can see that there are at least three categories that they were really going after. Because in verse 8, paul answers for himself, neither against the law of the Jews they had made lots of claims against him regarding the law but they're really up against it now.

Because they have. The top Pharisee scholar in israel who now not only knows everything that the jews knew, but knows it all truly, because he has met the lord of the Old Testament and his name is jesus. And so paul is able to answer the way, Stephen was able to answer you remember, back in the synagogue in the Friedman.

You know, some 20 chapters ago. Where well, not quite 20 where Steven is Is answering and here, even paul who we know is there, because he was holding the coats when they executed him. They were not able to withstand the wisdom with which Stephen spoke from the bible even with all of their bible knowledge.

Even with all their old testament knowledge, Because stephen knew what we have been seeing in Genesis and Exodus and, and now Leviticus and Isaiah and throughout all of our Rich old testament study together. These these several years now. That christ is the point of all of that taxed. And so they're not able to prove anything against paul.

According to the law, he knows the law better than they do. They're not able to prove that he did anything against the temple. You're not desecrate anything. They're not able to prove that he's done anything against caesar. The, the point of the passage, is there any fault in him verse 5?

No, there is no fault in him verse 9 which he is able. He has made his defense, so soundly that he's able to say at the end of verse 10. As you very well know, To the jews. I have done no wrong as you Very well, no. In fact, the whole thing by which he kind of invites a grippa that gives a jew with some authority, the the place, the privilege of making final decision.

The the way he words it in order to do that is i'm supposed to send this guy for a capital trial at Rome, but it seems unreasonable. To send a prisoner and not to specify. The charges against him. He knows. Before a gripa hears anything before there's any examination and of course, that's what they conclude.

It's a real. And uncomfortable reality. That people do not treat us, justly. There are self-interested this happens. Even with believers. Believers are still sinners, they have remaining flesh. They often see things in a way of self-interest. And, They will often listen to the first one who speaks before the other comes and asks some questions.

They They speak before they hear the whole thing. You know, those. Uh, you know, violating and those Very important. Uh, proverbs. If we're, if our hope in life is that we will find the right group of people who will never sin against us. Where we will always be fairly treated and accurately seen.

Or that we will be able to to manage our circumstances and have an environment that is always safe. Always comfortable, always pleasant. We have the wrong, hope in life. It is a reality that people do not treat us, justly and circumstances are difficult. This is a world full of sinners and this is a creation that groans and labors with birth pains until this day.

But it is a secondary reality. Christ. This primary. So there's the real an uncomfortable. Reality of the way people are, and of the way the world is But there's an original and more painful. And more dreadful reality and that is what we are like apart from christ. Before. We come to know him before.

We are given light before we are turned. To him. And this too, paul describes. He describes. Himself. His Uh, entire background, he summarizes very briefly. And he says that he was According to the strictest sect of Their religion. A pharisee in 26, versus four and five. But then he describes in great detail how much he resisted the knowledge of the lord jesus christ.

He describes himself as a man. Who until one end day on the road to Damascus? Walked in darkness even when the sun shun in its full strength. That's the way that he's framing. That's the way that he's describing his life up until that point and his conversion. And that's related to.

When he goes on to say that, that jesus is proclaiming light. And those whom he send specifically. Jesus is proclaiming light verse 23 as he sends paul verse 17 and 18, To declare to the To the people, and to the nation's. And so, what did darkness look like for paul?

Darkness looked Like, Believing that he must do many things. Contrary to the name of jesus of nazareth, Looked like shutting up many saints in prison. Receiving authority from the chief priests. Casting, his vote against those who are dying. Do you hear what he's saying? For the The high priest.

And the chiefs of the Jews. And those who are accusing him. He's saying, I know. I know why you want me dead. I know why you hate this name. It's because you're in darkness. Your eyes are blinded to see that there is a reality. That is more fundamental to all of creation, more fundamental to your own life.

Than even the sun that shines in the sky. No one argues against the existence of the sun. And if they did, you would say, well, you must be blind. Well, if you're pushing down on the knowledge of the lord Jesus Christ, that he's your creator. But here's the god who made you.

That he is not just the creator of heaven and earth but the ruler of heaven and earth. And that you're living. By your own wits. By your own works for your own purpose. To achieve your own pleasure, apart from him, all of that is darkness. All of that is like living as if the sun didn't exist.

But even worse because the one whom you ignore the one in ignorance of whom you live. Shines, brighter than the sun.

And this the the lord Jesus himself had described to Paul as kicking against the gods. You see if Jesus is our creator. If Jesus is God. And we try to to push down on the knowledge of Of that truth. And we try to live as if we can have a life of our own apart from him.

And as if he hasn't put an, put us in the time and place that we are and assigned to us the role that we have and given us his commandments by which to live and given us our purpose that we would both image him displaying himself, displaying what he is like to others and especially to know him and glorify if we try to live in any other way, then we're like a horse.

Who is? Strapped into the yoke of a chariot. And we've got the those spikes, those gods that are coming out from the chariot and aimed. Aimed at our our behind and we're we think that we can live a chariot less life. And trying to to live as someone who sets our own purpose for our own pleasure according to our own principles.

Let's just kicking against the gods, what does the horse that that kicks that tries to get away and kick it off? We'll just stab itself over and over again. On the gods of the chariot. Paul knew that. That's why he was full of rage. He says. I punish them off, and it compels them to blaspheme.

Another one of the Innumerable proofs. That Jesus is God. Tried to get them to say that Jesus is not God to compel them to blaspheme and being exceedingly enraged. Why is she so mad? Because he knows. He knows that the God who made heaven and earth, is. This one who has come.

And he's resisting him. And so, When? Um, When he hears the voice. From heaven. Soul soul. Why are you persecuting me? Jesus asks, Jesus says, It is hard. For you to kick against the goats. You know, it's not just unbelievers who kick against the goats isn't. We can become a custom to knowing the truth about Jesus Christ.

But there's all that remaining sin. There's all that. Living forgetful of him. Not doing our work with holy hands, because that, you know, on. The non-work times and the worship times, we're going to be lifting those. Holy hands in prayer. Like we're hearing about and the the sabbath school this morning.

And believers too kick against the gods. We try to have. A purpose, apart from God, Jesus or live for a pleasure. That is. Apart from God Jesus. We sow to the flesh instead of to the spirit. And yet that sort of living is a recipe for death. As well here.

Midweek meeting in Romans 8. And so, there's that. Real and uncomfortable reality. The way other people are and The. The way our circumstances are, and there's that Uh, original. More fundamental reality, knowing ourselves, knowing ourselves as god's creatures. We need to be delivered from pushing down on the truth and unrighteousness.

Trying to hide from our view the reality of a, a Both powerful and holy and just god before whom we live and to whom we will answer But there's a greater reality even than who you are before. God? That reality is. Whom god. Proclaims himself to be to you.

You see there is a revelation of Jesus Christ coming. In which the kings of the earth. Will cry out. For the mountains to hide them. Fall upon them. And they will cry out that they are undone destroyed. Because the day of the wrath of the Lamb, Has come. But you don't have to see the Lord Jesus Christ for the first time on that day.

Because between now and then he is sending those to whom he has already revealed himself as he revealed himself to Paul. With the preaching, with the words. By which he makes you to know him. The one who is light applies. His redemption to sinners. By way of his word.

So Paul. Paul comes to know. That Jesus is. More real than the sun, if we can put it that way. And there's no negotiation. There in verse 16, and in this account of Of his conversion. He's receiving commands. As a redeemed. Redeemed servant already in in chapter 26 and verse 16.

But rise and stand on your feet. For, I have appeared to you for this purpose, to make you a minister and a witness Both of the things which you have seen and of the things, which I will yet reveal to you. And what the Jews haven't been able to take away and what Felix hadn't been able to take away, what Festus hadn't been able to take away.

Is that Paul is still doing. What Jesus has called him to do. And you too dear Christian. The Lord Jesus has your life in his hands. He has your circumstances in his hands. He has how other people talk about you and treat you in his hands. He has whether the authorities that are over you and the home or in the church or in the state in his hands.

And there is nothing that any of those things or those people can do. That will take from you. What he has assigned. That you would know him. That you would serve him. And that in your service, he would make himself known. You may not be called to be an apostle.

Or even a preacher. Like Paul. But you will live with hope. That demands an answer.

Paul, as model. For serving perceiving, Jesus as his ultimate reality. But then there's Paul is a messenger. He's not just appearing in this text as an example of what it looks like when one is freed by knowing Christ and belonging to Christ. He's also preaching. The Christ whom he knows.

And preaching that this Jesus is giving himself. To others as well. So Paul is model perceiving Jesus as his ultimate reality and then Paul as messenger preaching Jesus as our Ultimate reality Jesus says I will deliver you from the Jewish people as well as from the Gentiles to whom I will now send you to whom.

I now send you. To open their eyes. In order to turn them from darkness to light. And from the power of Satan to God, That they may receive forgiveness of sins and an inheritance among those who are sanctified. By. The faith that is into me. Um, And we're translating a little bit

more, literally there at the end of verse 18, but by faith in me, And so this, this faith that is into the lord.

Jesus this union with the lord Jesus Christ that you get by believing in him that the Holy Spirit gives you and he gives you faith in Christ and it is in union with the lord Jesus, then that the believer receives all of those other things in verse 18. And that's why Having announced this before, the people who now are represented in a grippa and the Gentiles who are now represented in Festus as Paul finishes up his presentation, he said he puts it to King of grippa.

King of grippa. Do you believe the prophets? In other words, do you believe what verse 22 says? Is verse 23 says, is the message of those prophets from verse 22. Do you believe in Christ? As the one who came and suffered. Do you believe in Christ that as the one who has risen again and do you believe in Christ as the one who has proclaimed light to you?

This was the directive. That he received at his conversion and his commissioning their in verses 16 through 18. And this of course, then became his desire. Not just, That a gripper would be almost persuaded. Like grippa said to Paul, you almost persuade me To become a Christian. Paul said, I pray to God.

That not only you but also all who hear me today? Might be. Not just almost. But altogether. As I am. Almost. Almost a Christian is a great tragedy. Knowing to say, Lord Lord. But not being known by the Lord is a great tragedy. Having a theology that says, Jesus is very powerful.

He gives to be able to do signs and wonders and cast out demons. But not having a Jesus whose power is demonstrated in transforming lives. Into a life of service and obedience and holiness. That's the way to end up hearing those dreadful words. I never knew you. Depart from me.

Paul's desire. Is that those who hear him? Would not just be be not just almost but altogether. Be like him.

And so, it's wonderful that you don't have to have. And experience of Christ like the Damascus road. Because what Paul is saying here. To Agrippa and to Festus, but really aiming at a grippa, isn't he? Is that? Jesus does for people by the preaching of Paul. What Jesus did for Paul from the sky.

On the road to Damascus. And he says, doesn't still today. This is why. We still have the preaching. This is why Timothy in that transition from the apostolic age of Paul to the post-apostolic age. And Paul has is saying that he's dying. He's about to depart. And he gives Timothy that final charge and he says preach.

The word. Do you know Jesus? Not just as A figure from a story. And then the story he dies and in the story. He rises again. And it's a nice story. And we tell it to, to feel better about the bad things we've done. That's not knowing Jesus. And not just a figure from history.

That he genuinely historically died, and he genuinely historically rose again. But do you know him? As a figure from your story. As the great figure in your story. That the one who died on that cross and that the one who rose again from the dead. Is the one who even now, as he sits in heaven, sends men, whom he has made to know him with his word, through which the word through which you may come to know him.

That Jesus proclaims light to you. That there is a resurrected man, flesh. And blood. Who is also God who has poured out his spirit. And that he is the one who addresses you through his servant even now. And he announces to you. That he will open your eyes and he will turn you

from darkness to light and he will turn you from the power of satan to god, that you may receive forgiveness of sins that you may receive an inheritance.

That you may be one of those. Who is sanctified by the faith? That is into. Jesus christ. This is what jesus announces to you in his word, this morning. That you may have. Your eye. Opened. To be turned from darkness into light. Because a jesus's, jesus blessed life. Or a life in which jesus is compartmentalized.

Which he is not lord over everything all day every day everywhere for everyone, whether they knew it or not, To know him as anything less than that is to live in darkness. But he comes by his word and he announces himself to you. That you will see that he is the great reality greater even than the sun that shines so strongly.

Even now. He proclaims himself to you as light, not just to turn you from darkness to light, to open your eyes, to turn you from darkness to light, but also to turn you from the power of satan to god. You see, it's satan who comes and he tells the original great lie.

You can be like, god. And God's providence to us where we are in isaiah. We will hear about the fall of satan next. Lord's day in our Isaiah reading, In which he said to himself, i will be like god. And then he has come and he's told the same lie to you.

So, all your children and all those children's books out there, some of them even claim to be christian. And they're all about finding yourself and listening to your heart and all of that rubbish. That makes yourself your ultimate reality. But that's the power of satan. That's listening to satan to become like satan so that you will suffer the same penalty as satan.

That's what humanity was gathered battle to do. To be as close to the devil as possible. And finding our purpose in ourself or finding our pleasure, in created things, in a way that is a part from delighting in the creator who made them and who gives them to us.

That's to live under the power of satan. It's not the american dream. Well, it might But it shouldn't be yours. But you can be turned from the power of satan to god. Sweden is here and told the original lie, but god is the original truth. Not only that all things are from him and through him and to him, but that he made you for himself.

And that he has given himself to redeem you for himself. That you might know him that you might delight in him that you might praise him, that you might display what he is like not just created in his image but renewed into his image. That every thing you do you do as a picture not only of god as creator but as jesus, now the perfect man to who you have been united as redeemer so that he is the image of god.

But you are renewed into the image of god, as you're made to be like jesus. And that humanity or creatureliness. Was not something that jesus considered to be beneath him. He didn't consider a quality with god, something to be grasped. Buddy, humbled himself. Added. They need to himself. That was empty.

Of all of that deity. It was took the form of a slave. So, you may be turned From a jesus, less darkness to a jesus enveloped light. You may be turned from the power of satan unto god, you may receive the forgiveness of sins. You already know the righteous requirement of god, and that, those who do things against, as law deserve death, every single person in the is ever been on the earth knows that and you're a sinner.

And so what gift can be greater to you than the forgiveness of sins? The knowledge that the right, the wrath of god that you justly deserve Has been poured out on another in your place

and there's no wrath left. There's no condemnation against you Even as you continue to send even as there is flesh that remains in you, but you are in christ.

And therefore, there is no condemnation against you. But you receive not just forgiveness, but an inheritance. You know, we have Such silly creaturely appetites. That are. Left over from our originally flesh, original fleshliness. Where we could be totally satisfied. Was something that tests good or looks good or smells good or feels good.

We could be totally satisfied if we had no fault of god whatsoever. Now, dreadful it is. That we could be so satisfied with the creaturely things, apart from the creator. But when he Gives us that light to know him and turns us from the power of satan to god.

He gives us forgiveness of sins. He also gives us an inheritance. You know, imagine Yeah, it's it's like someone who works so hard. And he saves his money. And he he tries to be frugal and and he he builds up this little nest egg. And then someone Doesn't ancestry search on him.

And he discovers. He's air. To this incalculable, fortune. And it's his Just because That's the family. He's from If you get joined to jesus christ, You are in the family of god. Your united to the firstborn. Over all the creation. All those things that you've been so easily satisfied with before.

They don't hold a candle. To the sun. Of what is yours? Not for Not as something you merited by anything that you do. That is a free gift. As a right of relationship. That's an inheritance.

And inheritance among those who are sanctified. To know that you're not common. It's your consecrated unto God. To know that you will not be left. Impure. But you will be cleansed. Until there is no spot. No, wrinkle. Already such thing. Because the lord intends to present you to himself, And he will fit you for that glory.

And that all of this, you receive By faith in me or as we said, Through the faith that is into. Me, the faith that is into Christ. This is what jesus. Proclaims to us. When he proclaims himself as light. Now, have you believed into jesus christ? Do you receive what the prophet said and what the creation displays and what God himself?

Has made you to know in the core of your being of hard, you resistant. That jesus, who made all things suffered and rose, and that he is the one who proclaims this light to you. That your whole life. Can be a union with him, a belonging to him, and enjoying with him, a freedom in him, that no mistreatment, and no difficult circumstance can ever take away a purpose in him to know him, and to make him known to others to be a little copy of him in, how you do everything in this world unto the glory of god.

That he who died and rose announces himself to you.

How will you respond? We respond like a grippa. Boy, that sounds so good. I'm I'm almost there. Respond like festus. This is psycho. A lot of religions out there and they've got their ideas and The that's fine. But, you know, Festus is kind of like Obama. Or hillary. We'll give you freedom of worship.

Just don't let it actually infect anything in your life.

Paul says. Jesus is life.

I'm afraid Frost your congregation.

How many times have we prayed? We're just speaking words into the air, if we even get towards Particularly, when you're being led in prayer. We just tune out. Right there before the face of, Jesus gathered to him in the covenant assembly. Hebrews 12 says, were joined with the service in.

Zion, how many times have we heard preaching? And doodled or been distracted or tuned out? Christ himself is, proclaiming light to us by his servant. How many times have we sung? Things like, Some 96 verse 7 through 13 or psalm 34 like we saying earlier. I'm not making a comment on how you sang earlier.

The Lord. Helped me in how he helped you earlier. But how often have we sung? And we have not rejoiced over the kingship of Christ and all creation exalting in him and the fact that the kings of the nations will bow and there'll be among them hordes of redeemed kings, who praise the king of kings and this is reality.

I hope you have a healthy dose of skepticism by anything that you you read from. You know, we say mainstream media. Well, alternative media isn't full of less liars.

Psalms 96 is is history. You can trust and history that you've been given to sing.

How often have we come near Christ? But not engaged him. As the great reality of everything. And the great reality of each. Of our lives. Well, how What can we do? We can look to him. Who says here? That he gives it to us by the preaching of his word.

By his servant through whom, he proclaims that light. We can look to his spirit. To give us that knowledge and experience of him. He suffered. It's a historical fact. He rose from the dead. It's another historical fact. And he proclaims light to the nations. That too is a historic effect.

Do you believe in him? Who proclaims light to you. And do you know him as the great reality of your life?

Oh Lord. We are Keenly aware. That there is no. Preaching trick, or hearing trick. That will give us what we seek by this word. But that we need you to remove the veil from our hearts. We need you to open our blind eyes. We need you. To give us light.

We thank you and praise you that even from the creation. You said, let there be light and that you who caused light to shine. In the darkness or the one who by the plane. Preaching of the truth. Make the light of the knowledge of your glory to shine in hearts.

In the face of Jesus Christ. So we pray Lord Jesus that you would Even as it is written, that you came to do destroy the works of the devil. And that you would give sight to those whom he has blinded. That we might see your glory. And that we might live by that glory.

Grant your spirit to do this work. We ask in your name. Amen.