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Act 18 versus 1 through 18. These are God's words. After these things pulled apart from Athens, and went to Corinth. And he found a certain Jew named Aquila born in Pontus. Who'd recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome.

And he came to them. So, because he was of the same trade, he stayed with them and worked. For my occupation, they were tent makers. Any reasoned in the synagogue, every sabbath and persuaded both Jews and Greeks. When Silas and Timothy had come from Macedonia. Paul was compelled by the spirit and testified to the Jews.

That Jesus is the Christ. But when they opposed him, and blasphemed. He shook his garments and said to them. Your blood be upon your own heads? I am clean. From now on, I will go to the Gentiles. And he departed from there and entered the house of a certain man named Titus Justus.

One. Who worshiped God. Whose house was next door to the synagogue. Then Christmas the ruler of the synagogue believed on the Lord. With all his household. And many of the Corinthians hearing, believed, and were baptized. Now, the Lord spoke to Paul in the night by a vision. Do not be afraid.

But speak. And do not keep silent. For, I am with you. And no one will attack you to hurt you. For, I have many people in this city. And he continued there a year and six months. Teaching the word of God among them. When Gallio was pro-consul of Achaia, the Jews would win a cornrow up against Paul and brought him to the judgment seat saying this fellow persuades men to worship.

God, contrary to the law. And when Paul was about to open his mouth Gallio sent to the Jews, if it were a matter of wrongdoing or wicked, crimes of Jews. There would be reason why I should bear with you. But if it's a question of words and names and your own law, look to it yourselves.

Friday, not want to be a judge of such matters. And he drove them from the judgment seat. Then all the Greeks to Exosthenes, the ruler of the synagogue. And beat him before the judgment seat. But Gallio took no notice of these things. So Paul still remained a good while.

Amen. The sends this read of God's. Inspired an inherent word. We rejoice to know that he blesses especially the preaching of it. Please be seated.

Well, this would have been a good passage for a new year's sermon. It is a passage. About God's taking his servant. Who. Was in sort of a waiting mode. And stirring him back up. To zeal and then sustaining him. In and enduring persevering ministry. But as even in. Last week's pastoral letter.

We Uh, we wrote or read. Uh, And as we all feel, We are in need of much better. Than new year's resolutions in our merciful, God gives us new morning. Uh resolutions. Uh, his mercies are new

every morning and he calls us to worship. Morning and evening. He had that instituted even before the first sabbath day.

And then he gives us new weeks resolutions. But I suspect that you and I particularly. Uh, we who are in Christ. Are continuously grieving over the coldness of our hearts and the dullness and the sluggishness of our Uh, service unto him. And, Desiring that. We would be stirred up to zeal.

And so, this is an example of how the Lord not only stirred his servant up to zeal Uh, but sustained him. In a persevering and enduring ministry. For quite some time. In this passage gives at least three ways. In which he did. So for Paul Really gives about.

At least 15 ways. But if you're a preacher, you can cheat by putting 11 of them under one ed And we have summarized it, and we'll think about it in this way. First. How God roused. His servants spirit. How he stirred up his spirit. Uh, second how he reinforced his servants doctrine.

This, of course, is how Christians operate. They're not feeling based people. Uh, they are transformed by the renewing of their mind. They're offering their bodies to God as living sacrifices comes by the view of God's mercies. And the apostle who is carried to say that by the Holy Spirit had just finished an 11 chapter tour to force of theology.

Uh, not feelingsism. And so in the second place, He does not just rouse his servant spirit, but he reinforces His servant's doctrine. And in the third place, one of the things. That he had reinforced in his servants doctrine. And then he makes his servants to experience. Is God restrained?

His servants enemies. Uh, so rousing his spirit reinforcing his doctrine restraining. His enemies Paul is in waiting mode. He was actually in waiting mode before he got to court. He was in waiting mode in Athens. And this isn't the first time that the Lord has stirred up his spirit.

You remember that when he was in Athens and he was just going to be waiting for Silas. And, and Timothy. He was provoked in his spirit. When he saw the idolatry, Of the place. And idolatry that he had experienced even when he was going to synagogue. And, And idolatry.

And that's what the Judaistic God is. Uh, God who is just one, but not three. God. Who is claimed? To, to be father. Without the knowledge of the sun as Jesus had interaction. With those who were denying him even in his own life. But he was provoked by the idolatry in this synagogue and outside of the synagogue, And so he reasoned.

In the synagogue in Athens. And then when synagogue let out he went to the marketplace and evangelized there and eventually he got taken to the Ariopagus. And he preached Christ there and then he was left off the stage when he got to the part about the resurrection. And that brings us.

Into. Verse 1 after these things Paul departed from Athens and went to Corinth. And he's still in in son to some extent in waiting mode. There is a progression. In from verse 4 to verse 5 that is demonstrated in the language and he reasoned in the synagogue and the word.

There is, as we said last week, in the similar context and Athens the word from which we get the word for dialoguing. And it wasn't going badly. He was actually persuading both Jews. And Greeks in the synagogue, every Every sabbath this is probably how he got to know Eustis.

The The god fearer, who lived next door? Uh, to the synagogue. But he goes from this reasoning or dialoging in verse 4 to this solemn testimony. Of the word that is translated, testified in verse 5 is one. That is much more urgent, much more earnest. Um, There is. Oh, it's about 150 years.

Old now, but those of you young men, Who are interested in the pastoral ministry may want to read a book called an earnest ministry. The great want of our times Um, But, It is great want. Of our times and here. Paul goes from the The reasoning, the dialoguing. That he was doing when there were gathered, those who had the Old Testament scriptures there.

Uh, the end of each week. Dialoguing with them and the synagogue, he goes from that. To this solemn, testimony to the Jews. That Jesus. Is. The Christ. But up until that point, he had been in what we might call a normal believer. Routine. He? Arrived in Corinth, he found.

Aquila and Priscilla. Who together were tent makers. Husband and wife team and apparently he did more than his ordinary. Amount of tent making because his stay in Corinth is described at that point in verse 3, as being of the same trade, staying with them and working. For by occupation.

They were tent makers. And I say more than the ordinary amount. Because in second Thessalonians, 3:8, he reminds the Thessalonians that he had worked hard with his hands, at least enough to pay for his own bread. Uh, so he had done that with. The Thessalonians. First Corinthians 4, he refers to what we assume is his ongoing.

Uh, Habit here in Corinth even after the church is planted and and going first Corinthians 4 verse 12 that he does the same and Even when he moves on to Ephesus in his third missionary attorney, apparently, he's going to do the same because When he takes his leave from the Ephesian elders.

In Acts 20, in verse 34, he reminds them that he had worked hard In order to pay for his inbred, he Uh, he says in several places. That a preacher has a right to get his living from his preaching. But Paul had not claimed or taken that, right? And yet what's happening in verse 3?

Seems to be more than that seems to be the equivalent of in John 21. When Peter wasn't waiting mode, not just because between the resurrection and the ascension, you can only gather with Christ. When Christ happened to appear to you, Uh, but even then The Lord Jesus when he was about to ascend told them that they had to wait in Jerusalem and Peter and waiting mode just goes back to his old trade.

You remember that? At the beginning of John 21? He says, I'm going fishing. And the other guys who are also in waiting mode, Bunch of them had been fishermen too so they went fishing with him. Um, And so, there's There there's something here of his going into a normal believer routine.

And certainly, it changes what Aquila and Priscilla? What their life is like, they probably go into a normal believer routine as well for them. It was a step up in zeal. And and service to the Lord for Paul. It was a step back. But the the sense seems to be that.

Yeah, six days a week, they were Applying their tent making trade one day a week. They went to synagogue. Um, And, And Paul. Who has not yet planted the the church in Corinth. At this point, is having a profound effect on them, which we know that he has Because he's going to leave them in Ephesus.

And, you know, go up to Jerusalem and while Paul is gone. Uh, they are going to run into a palace and before this chapter is over Aquila and Priscilla, the tent makers are going to be instructing a palace in the faith. And so, there is. Perhaps an incidental challenge for us even thus far.

In, in the passage. We were talking about being Paul being stirred up to greater zeal and being sustained. In, in a ministry. But even when he's in waiting mode, his normal believer routine is probably one that puts many of ours to shame. What are? Uh, what do we do with whatever discretionary time we have?

Uh, how what use do we make with the conversations that we have? And then, when we, then when we have, opportunity. Are we? Are we taking that opportunity to dialogue with others? About the Lord Jesus. Uh, certainly this lodging of and joining together in the same trade with him.

Radically changed Priscilla or Aquila and Priscilla's life. But Paul is in waiting mode until verse 5, and then there's this change. That takes place in verse 5 when Silas and Timothy had come from Macedonia. Paul was compelled. By the spirit. And so, there's there's the question, how did? God moved Paul from the mode of life that he was in in verse 4.

Uh to this solemn testimony in verse 5. And then this persistent ministry that is going to take place in Corinth for a year and a half. And the great cause is God. The Holy Spirit. God, the Holy Spirit is the one who who applied pressure, squeezed. Is. Is the idea of the verb constrained?

Uh, Paul to solemnly testify to the Jews. That Jesus is the Christ. So, that's the great cause. And if you and I are looking to be stirred up. In our spirit, stirred up to greater zeal. I'm afraid. Many of us don't do so in a believing way. We do acknowledge before God that we need greater zeal.

But there is that fleshly tendency to think that it will come by the force of our resolve. I will do better. Now, God, I promise. Uh, when it comes by the almighty power, of His Holy Spirit after all you, and I Uh, cannot make our spirits desire, anything more.

Than they do. Uh, we are able. And have a duty to meditate upon and foster, what the what the Lord gives us, and even that comes independence upon His grace. But it is, God the Holy Spirit who stirs him up. And it is helpful to notice the arrival. That was at least the context or the occasion, for the Holy Spirit doing so and probably instrumental.

When Silas and Timothy had come from Macedonia. Here. Well, here were his brother ministers, the ones who had been run out of Thessalonica with him and Philippi with him and Berea with him. And they had continued the ministry in Macedonia. And their arrival would be used by God to remind him of what they?

Uh, we're all to be about the commissioning that they had received from their sending church in Antioch, the purpose of the journey that they were on and even more than that the call that they had from God. The Holy Spirit. In a couple of chapters time at the end.

Of his third missionary journey, when Paul seeks to be used of God. The. The arousing of the spirits of the Ephesian, elders to the ministry that they must now continue without him in Ephesus. He reminds them to, to take heed to themselves and to the flock of God among whom the Holy Spirit has made them overseers and whom God has purchased with His own blood.

Act 20 and verse 28. And this is something that he would be reminded of when Silas and Timothy arrived from Macedonia. This is something that you and I remind one, another of When

we don't forsake the assembling of ourselves together, On the lord's day. Teabers chapter 10, verses 19 through 25 because the only way that you and i are able to gather on earth with an assembly that joins the assembly of the firstborn in heaven.

Is through that new and living way that is the flesh of jesus christ. The only reason, the only way that you and i can come boldly. To the holy of holies. Is because the the pure water or the water that has been set aside for that purpose to to wash us, clean has not so much had an effect upon our bodies.

As it reminds us, that our consciences are cleansed by the blood of jesus christ. And so we gather together not forsaking the assembling of ourselves with one another and we come to the living god through jesus christ. Knowing that he who sits in heaven as our anchor and our forerunner has poured out from there his holy spirit who applies him to us.

And so yes, there's this glorious, vertical dimension. In the public worship of god but then there's that horizontal dimension, isn't there? That the not forsaking of ourselves, not forsaking of the assembling of ourselves together in, in verse 25 of Hebrews, 10 is combined with as a means, by which we stir one another up to love and good works.

You see, christians continue. To need stirring up and sustaining we need zeal. And we need endurance. And yes, it comes from god. But one of the instruments by which it comes from god. Is through what he does and our brothers. How he uses them in our lives, how he uses us in their lives.

And so, there's Probably something more than a timestamp. At the beginning of verse 5, When silos and Timothy had come from Macedonia. Paul was squeezed by the holy spirit, Pressured. And solemnly, testified to the jews. That jesus is the christ.

When you think about and prepare. For the assembly on the lord's day. Are you seeking not only that god would affect you through the means of grace? That he would also affect you through. Your brothers and that he would affect them through you. Because this is how he has ordained to do it.

You see the holy spirit does Is pleased to operate by use of the word because that's what he has appointed to do. It does no good to, to say, oh i want to be in the spirit and think that somehow by some, you know, Frenzy of feelings. That. Provoking or the pressuring of the holy spirit comes, Is the spirit of christ, he's applying jesus to you.

And he doesn't. Yes, by word in sacrament and prayer. But especially word, sacrament and prayer and the fellowship of the saints.

And so, we seek to stir others up. By our holy conduct. In the assembling. And in the means that he's given us. For that assembling. On the lord's day. And then yes, also, Whatever tint making we do. The other six days. Would we not? Seek from gods to. To have on one another.

Similar effect. As paul had on Aquila and Priscilla. Our time is limited. We are not God. Who have decreed everything that will happen in all of history? And who is not slow as some call slowness, but patiently perfectly executing his plan day by day. You and i we have a limited number of days and we don't even know what the number is.

And the amount of time spent and things. That will not will not be worthwhile in the last day is enough. Want to spend the days that we have left. Stirring one another up and especially, The lord's days that we have left. Stirring one another up, and being stirred up and seeking that god, the spirit.

Would be the one who squeezes our spirits, who pressures. Us. From the inside. Well, he does this, especially by reinforcing his doctrine reinforcing his theology. You notice what the spirit, compels him to do to testify to the jews that jesus is the christ. He He was invited at the ariopagus to give an account for what he believes.

Uh you remember the people there at the ariopagus in Athens, you did nothing. But tell and hear something new all day every day. And they say, all right, lay it on us, add your religion to our repertoire. Uh, But here. It's not the, the people inviting him to give an account for what he believes, he is now to give his solemn witness.

And his solemn witnesses. That jesus is the christ, and he's not just giving the name. Of a man from nazareth who was done, justly executed? He's identifying jehovah for them. Because this was his experience. No one knew more about what the old testament said about yahweh. Then saw the Pharisee.

It's almost certain that he had the entire old testament memorized. As many Pharisees did at the time and he was the greatest of them all, he was the the brightest shining star among them? And so, the study of the lord, The the one who? Yes, is the four letters of his name?

A holy name and we often will say because it's his memorial name, when when we're reading that trends, the, the one, the word that is lord in all caps in our old testaments, i don't like that. The, the New King James does. It also in the new testament Because in the new testament's translated curioskip translated, lord, When jesus, when paul says the lord jesus christ, he is saying yahweh jesus christ.

And when he testifies to them, the that jesus is the christ. He is saying, i thought i knew yahai better than anyone. And then one day i was on to my the way to Damascus serving, the lord of the Old Testament, who my thought are new. And he finally gave me that great experience in which a light shone from heaven and i was knocked to the ground.

Something that that only a few men had ever had. And certainly the one who had made a life of studying the old testament knew who this was, who was doing this? For there had been some theophonies. In the scriptures that he had studied. And his great question was. Who are you lord And the answer of the living god, Who had said to Moses at the bush.

I am that i am said to paul on the road, i am Jesus. And so he gives his solemn testimony, he gives his witness And he's an expert witness. Because he knows the bible better than any of them. And he's an eyewitness. Because he has met the god of that bible.

On the road to Damascus.

And so, It is. Especially. This doctrine. The first part of the theology that has reinforced, when he When the lord is stirring him up and has already applied to this pressure to his his spirit and he starts to give testimony, is that jesus is the christ. And they oppose him.

That jesus is the christ. So they are saying the christ does not come the son of david, the anointed has not come the great high priest. According to the order of Melchizedek that they sang and prayed about in Psalm 110 had not come the prophet like most had not.

They opposed that the christ had come But they do more than a than opposed don't. They But when they opposed him and blasphemed you see, this is how the the jews, this is the hardest part for them. About the gospel of jesus christ. Is because to them. God. Becoming a man sounds like blasphemy.

But when they say Jesus is not God. They are guilty of blasphemy. And so God. The Spirit reinforces for Paul first. That. Um, That Jesus is the Christ, the son of David. He reinforces. For Paul second, that Jesus has not just the son of David but he's the son of God as the Holy Spirit declared with power, when he raised Jesus from the dead.

The Romans chapter 1 combines these two things and this is Paul's great testimony. And when they start blaspheming God, by saying that Jesus is not. They're blaspheming Jesus. If you say bad things about me, you're not blaspheming

Maybe a little be blessed beaming because I made in the image of God. But if you say Jesus is not God, you are blaspheming. And it is specifically the divinity of Christ. That makes them opposed us. We've seen this before, you remember, in the first missionary journey, When he comes to Antioch in Pisidia in chapter 13, They too, opposed and blasphemed.

This is the great truth. That the church is to believe and to teach to be the pillar of and the buttress of for Timothy, 3, versus 14 and 15. And what is the first part of that truth, first Timothy 3 verse 16, God himself this manifested in the flesh?

Revealed. And flesh. That's why the name Jesus. Jesus was not named Jesus because Yahweh was going to save through him. Jesus was named Jesus because he is Yahweh who saves. That's the point that Matthew makes and Matthew 1 verses 21 through 23. When the angel tells, Joseph, that he has to be named Jesus.

They quotes. From Isaiah and he says, this is to fulfill. The prophecy about him that his name is Emmanuel God with us. It wasn't a description of what he would do. It was an identity of who he is. And how provoked is he now? This apostle who has already compelled by the Spirit to give his testimony and the people to whom he has testifying blaspheme Jesus, the Christ, By saying that he is less than the living God.

God himself in the flesh. First Timothy, 3:16, God himself with us. Matthew 1:21-23, God himself, who gave himself humanity, added to himself humanity. So that he could purchase the church with his blood Acts 20. Verse 28 and the church purchased by the blood of God. God himself, who raised himself from the dead?

Remember, a couple weeks ago and The midweek meeting sermon at the end of Romans 4, And we have believed on him who raised him from the dead, and who is the hymn? Well and chapter 10, it would be God. Probably implying the Father in chapter one. Had been the Holy Spirit in John chapter 10, verse 17 through 18.

Jesus says that it's he himself. Which isn't? Who raised Jesus from the dead was at the Father or the Son, or the Spirit. And the mathematical answer is yes, and the theological answer is God, who his Father and Son. And Spirit. He has God himself. Who is in the flesh?

God himself with us. God. Who purchased the church with his blood? God who raised himself from the dead? John 10? God. Who is the only appearance of God that you can ever see? So that if you have seen Jesus, you have so completely seen God, That there can be no more appearance of the Father to view.

And when Philip asks for it, he rebukes him. There's nothing more of God to see. Than there is in Jesus Christ.

God himself. To the point that If you do not know him as God, Than whatever else you are calling. God is not Jesus in John seven, 19 through 59. And that massive persistent argument

against the Pharisees who thought they knew god. But when jesus claims to be god, want to stone him for blasphemy.

No, they were committing the blasphemy.

He is the one. Who created the cosmos and this is the gospel. The one who made. The heavens and the earth and everything in them. The one in whom we live and move and have our being, the one who gives life and breath to all. And to all things, He became flesh so that he could be the christ.

He gave himself blood so that he could spill it. To purchase, sinners. He laid down his life and he took it up again and he did not do it for the good. He did it for the wicked. So that the faithful saying would be that jesus christ saves sinners of whom.

I am the chief And this was the testimony of all. That even those who are blaspheming in front of him, were doing no worse than he had done until that day on the road to Damascus. So that there isn't one of you in the hearing of this sermon. Who cannot be saved, who will not be saved?

If you believe that the god who made all of this and more importantly, the god who made you and your soul. Who is the father of you, because you have an immortal soul for which there's no answer in the creation but only in the creator. That precisely. Because you were denying it.

And because his wrath is being revealed. Against all the ungodliness and unrighteousness of men who suppress that truth in unrighteousness. Precisely because of your sin. He took on flesh. He took on blood, he was damned on the cross. And for the first, and only time ever Damnation died. There is no, it is finished in hell.

There was on the cross. This was the solemn testimony. And this is the gospel. How wonderful paul knew how dreadful their blasphemy was. That brings us to the next part of His doctrine that was being reinforced, not just that. Jesus is the christ, not just that. Jesus is god.

But the eternal and ultimate stakes that are involved, And you hear that and has response. When they opposed him and blasphemed he shook his garments and said to them your blood to be upon your own heads. People are perishing. For the lack of the knowledge of the living god.

And since god has revealed himself, As jesus christ. They are perishing, especially For the lack of knowledge of and faith in jesus christ. This is what is at stake. Who can be friendly and casual. Rather than friendly and urgent. And persuading and solemn and pleading.

When your child is, Choosing the color purple to. Yeah, color in the circle when it says at the top of the page color in the circles orange, You're not urgent and pleading, although Depending on how many times you've reprinted, the page. It gets more urgent. Doesn't take mom. But when you're talking to your child about having an eternal soul that came from the living god and that this god has become a man to live righteously and die a toningly.

And rise again with power. You are urgent and pleading Or at least, you know, before his word as it has preached that you ought to me.

So he continues your blood to be upon your own heads. For those of us who are parents with our children or elders in the church, As the apostle is going to say to the Ephesian elders in a similar vein and in chapter 20, when he's taking his leave and he says, i am innocent of the blood of all of you.

There is blood and it's not blood. Meaning they're going to die and leave this world one day. He's talking about the second death. He's talking about the eternal death. He's talking about the parishing of a soul. When the restraint of god's fury and the restraint, even of their sin is removed.

And so at one, in the same time, they come into the full expression of the rejection of him that his hand had restrained for so long while they lived in this world. And in the moment that they come into the full expression of the rejection of him, they come into the full experience of the glory of him.

This is hell. Hell is not the absence of god. It's the full presence of my resistance to him with the full presence of his glory against that resistance. So, first Thessalonian says, jesus is going to appear And those who do not know god, Or obey the gospel. So whether they have merely suppressed the truth and unrighteousness from general revelation, or they have heard that jesus is god, who died for sinners, and they have rejected him.

Those will suffer eternal destruction from his presence and from his glory and don't let any one mistranslate. The word away into that verse for you. Your blood. He says. Be upon your own heads. I am clean. This is how god stirs up his servant. Gives him zeal. Jesus is the christ, jesus is the god.

There are eternal souls at stake. These are the stakes for you. If you don't believe in him, these are the stakes for your neighbors who are perishing without christ. And so we rack our brains and we say have i done all that i can do to get them under the preaching of christ for that hearing that that faith that comes by hearing and hearing the word of christ for which the lord has especially sent preachers.

In my prayers for them. Am i not just pleading? For their surgery, that's coming up. But for their soul that is Let's, And then that binding obligation of his ministerial call. Your blood be upon your own heads. I am clean. Like you would like you said in the serial reading to Timothy in first Timothy 4, not too long ago in this room, do not neglect.

The gift that is upon you. By prophecy. And by the laying on of hands, what was prophecy a word that comes not from, man, but from god, There is a sense in which this is prophecy. And so far as the man, before you sticks to the text of scripture, You ignore it.

Not at the peril of ignoring the words of a man, but the barrel of ignoring the word of god, And he told timothy look, you don't get to choose whether or not you fulfill your ministry, god called you to that ministry. But prophecy god called you to that ministry by the laying on of hands.

This is true for you who are parents. You have a binding obligation to your ministerial call. You are not to give them the discipline and instruction. Of your home. You are to give them the discipline and instruction of the lord. It belongs to the lord. It's not yours to withhold.

And if you don't, And they die in their sins. You will be held accountable like the watchman ezeziel. Son of man prophesied. If you fail to warn them and they perish, i will require their blood at your hands. But if you warn them and they don't repent, they will die for their lack of repentance.

But your hands will be clean. That's what he's thinking about, isn't it? When he says, i am clean.

The binding. Obligation. That's what he wrote to the Romans. He said i'm under a debt. You can't not receive me because i can't not come to you because i much preached must preach the gospel to you.

The covenantal progression and expansion. Of the gospel age. Your blood be upon your own heads. I am clean from now on. I will go to the gentiles. This is something that happens generally speaking. In the history of god's dealing with man. The, the Salvation of the gentiles. Wasn't plan b.

It was the next step in plan A He even in his summary of the gospel when he says, i'm not ashamed of the gospel, for it is the power of god for salvation. How does that verse finish? First for the Jew. Than for the Greek. This was what god was intending to, he told Abraham.

In the very cult abraham. That this was the point of calling abraham. Was that in him? All the families of the earth would be blessed. And so he's he's not he's not pressured by discouragement. He's prompted to the next step. First for the jew, he's told the Jew, the jewel rejected.

What does he do? Now he goes to the greek. And when he goes on to Ephesus, he's going to do the same thing. He's going to go to the Jew first. Why? Because that's what God does. This is something that god has called him to. God's salvation is not a theoretical concept.

It's an historical act.

Paul was smack dab in the middle of that history. And you and i are smack dab in the middle of that history, too. We look around at our church, we see an ongoing fulfillment of a plan that goes back into eternity in the decree of god, he has those who are his those whom.

He's going to save. Those who is going to save in a particular way. He's told us about it in his word. We follow the book. That's what paul was doing. This was not an apostolic temper. Tantrum. This apostle is the same one who continues to say, i wish that i could be a cursed for their sake.

This is one, this was paul who says because he believes that god is going to gather jews back in by provoking them to jealousy with gentiles. He magnified his ministry to the gentiles. Because what God had said, was, he would use that to bring Jews to christ? It's all theological, isn't it?

But when we say theological, we don't mean abstract theology. Is the most concrete thing there is Because all existence comes from god, who has existence in himself, the rest of us just have a a second rate derivator derivative form of existence.

And so this covenantal progression and expansion of the gospel age desiring to participate in the work that god is doing, which we've already said in this sermon, Is one of the reasons we're assembled here today? Because part of the work that god is doing, is the sanctifying of believers, is the producing, in them, the holiness without which i won't see the lord.

You see it's not just the discipline of god as a good father in hebrews, 12 that he uses to produce the peaceful fruit of righteousness and the holiness without which we, we won't see the lord hadn't. He just said about a chapter and a half earlier in the book of Hebrews that we stir one another up to love and good works.

Aren't we right now? In the hearing of his word, preached together, participating, in something that god planned from eternity in order to bring many sons to glory.

Our theology should drive us to worship and admonish one another, with the scriptures and song, and call upon god together from the scriptures and prayer and listen to god's word. Preached, as we make our vows and have our hearts exposed flayed, open by the living, active word of god, and our sanctified by his truth as word is truth.

And we're all participating in this covenantal expansion and progression, which is just a way of saying, we're all participating in god's plan, to say, the way he had decided to from before the world began.

Just like, even our lord knowing that his part. Was to die in the cross. Set his face toward jerusalem. Even if that meant that there were people. Who would no longer accommodate him?

And then there's the fact of god's sovereign providence. Goes right along with it. As delicious. He renounces them in a synagogue, gives us the last part of this testimony that their blood is upon their own heads. He departs from there, he enters the house of a certain man named juices one, who's a god fear.

We've heard in several sermons with that is we won't take the time now whose house is next door to the synagogue. So he goes next door. And what happens? Not just anybody from the synagogue. The ruler of the synagogue. Who has heard the solemn testimony. Who has opposed that jesus is the christ.

Who has blasphemed against jesus being god. He hears. This, your blood is upon your own heads. He hears this from the jews to the gentiles. He sees the apostle go next door to a gentile. And god immediately does. What paul is talking about in romans 11? When when he says i magnify my ministry because god will use it to provoke, he had seen it before, he had seen it in Corinth, he had seen it next door, and the ruler of the synagogue comes to faith in jesus christ.

Isn't a glorious providence. Doesn't this in god's wonderful wisdom. Isn't it much more impactful sometimes the way he times what he does? Yes, it would have been wonderful if the ruler of the synagogue got converted when he first preached, the sermon when he first gave the testimony, But in god's providence, he chooses the timing of going next door to eustis's house.

Be the moment at, which he converts Christmas. Christmas. No longer ruler of the synagogue is a, is he Because it's going to be saucinase. And a few weeks or months or whenever that part of the passage happens.

The fact of god's providence.

I think we'll have to. Stop there because the providence really takes into account. In order to consider god's providence further, we really want to spend some time. On what god says, when he says, no one will attack you to hurt you. That god rules and overrules, what other people do?

Just as Joseph said. Genesis 50 verse 20. Just as Um, If you get a chance, you can read the article that was sent with the letter yesterday. But the presence of the lord, with his servant, The providence of god. Over. The sovereign rule of god and his providence over.

Everything that happens from others, the purpose of god, in that providents, For, i have many people in this city. And then, The experience in. The incident before gallio. All of those things

we will want to. To spend time on when there's more of us left to give to hearing But here are the first two great ways.

That god stirred up his servant to zeal. And would go on to sustain him. We're not there for a year and a half yet, but lord helping us. We'll get there next week. Here are the two great ways. The holy spirit, pressured his spirit, it was personal. And he reinforced his theology, his doctrine It was theological.

Do you look for zealed, you know, you ought to have more Or you perhaps weary in what god has called you to do. But here are two great ways, god gives it to his servants. He stirs up their spirits. And he reinforces their theology. It's personal. And it's theological.

But a seek for it to be. So from him for our for ourselves, let's pray

Oh, we praise you. Lord jesus. Who have been received up into glory. And who having appeared? To those who would first preach your gospel. Caused yourself to be preached on among. The nation's preached in the nations and Believed upon in the world give us. Oh god. Who have heard you preached.

Give us lord jesus. To believe upon you. Who not only died. For our sins and the authority that you had to lay your life down. But who rose again on account of our justification? Grant that by your spirit whom you poured out. That we would know that you have authority in heaven and on earth.

That we would know that you are the one. Who makes us your disciples? Grant to us to keep all that, you have commanded stir zeal up in us. Oh lord. Let each of us be and encouragement. Instrument of the provoking of our brothers. Don't let us be those who slouch back together.

Into normal mode. Let's stir us up to love. And good works. That we might walk in them, which you prepared beforehand. Since you are going to make us new creatures and we are your workmanship in christ jesus. So, glorify yourself and the sun and glorify the sun in his church and glorify this church.

By the deeds in which you make us to walk. We ask in jesus's name Amen.