

In coming to verses 30-31 we come to the final sermon of our study of this book (a study begun at the end 2021). And thus, my purpose this morning is twofold: to explain vv30-31 somewhat briefly (which I will do under three points), and suggest some closing observations about Paul in particular and the book of Acts in general.

- I. Where He Taught (v30)
- II. What He Taught (v30a)
- III. How He Taught (v30b)
- IV. Closing Observations

I. Where He Taught (v30)

1. V30—"Then Paul dwelt two whole years in his own rented house, and received all who came to him."
2. As we've seen, Paul remained on house arrest while in Rome even though Luke says he lived in his own rented house.
3. This means, it was his (likely along with Luke and others), although he was supervised by a Roman soldier.
4. He received all who came to him, either Jew or Gentile, in order to instruct them in the truths of the gospel.
5. We learn that Paul basically ended his ministry as he began it—teaching and preaching the gospel of God.
6. As Paul told Timothy, 2Tim.2:9—"I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained."
7. Second Timothy is widely recognized as Paul's last letter written from Rome to young Timothy in Ephesus.
8. It's evident he wrote it while he was still under house arrest, and yet, while he was in chains the word of God was free.
9. This simply means, while under house arrest he was able to preach and teach the truth to those who came to him.
10. This took place for two years, which likely refers to the time it took for Paul to case to come before Caesar.
11. Phil.1:19-20—"For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death."
12. The "deliverance" Paul refers to wasn't a deliverance from prison but a deliverance from fear and shame (thus, the KJV has it 'salvation').
13. This deliverance or salvation would come in response to their prayers and the supply of the Spirit of Jesus Christ.
14. We must keep in mind, these two years in Rome actually constitute his fourth and five year in prison.
15. If you remember, he spent two years in Caesarea, nearly a year at sea, and then now two years in Rome.

16. And so God had Paul remain under house arrest for the remaining years of his life (**Phil.1:12-14; 4:21-22**).

## II. What He Taught (v30a)

1. V30a—"preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ."
2. Let me begin by pointing out the terms "preaching" and "teaching" words which relate and yet are different.
3. By "preaching" is meant exhortative instruction wherein hearers are encouraged and warned with the word.
4. By "teaching" is meant didactic instruction wherein the doctrines of Scripture are systematically taught.
5. Thus, these two, teaching and preaching, obviously overlap with each other and complement each other.
6. It's not that Paul separated them—as if he taught in the morning and preached in the evening (or taught one day and preached the next).
7. No, he taught and preached at the same times, albeit, sometimes his instruction was more didactic and at other times it was more exhortative.
8. Thus, teaching is largely the communication of Biblical truth, whereas preaching is largely its application.
9. Thus, all preaching of necessity has some teaching in it, whereas not all teaching has preaching in it.
10. Both are important and serve their specific purpose, thus, Paul not only practiced both but commanded both.
11. 1Tim.4:13—"Till I come, give attention to the public reading of Scripture, to exhortation and to doctrine."
12. Here Paul exhorts Timothy to give attention to three things: reading Scripture (in worship), exhortation (preaching) and doctrine (teaching).
13. The Greek word rendered "exhortation" can mean "to encourage" or "to warn"—both refer to exhortation.
14. Now keep in mind, the Scripture Paul was preaching and teaching from was the OT (the Law of Moses and the Prophets, v23).
15. It was from these 39 books, Genesis to Malachi, that Paul preached and taught about Christ and His kingdom.
16. (1) Pastors are to teach and preach the Scripture—that is, God's people need both teaching and preaching.
17. They need to be taught the truth of the Bible—they need to be instructed in the basic doctrines of the faith.
18. But they also need preaching and exhortation—they need to have the truth brought to bear upon them.
19. All preaching without teaching becomes moralistic and empty, whereas all teaching without preaching becomes heady.
20. It's been rightly said that "preaching is teaching applied"—teaching aimed at the hearts of the hearers.

21. (2) Pastors are to teach and preach the OT Scripture—that is, the OT Scripture was written for our learning.
22. 2Tim.3:16—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
23. Rom.15:4—"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope."
24. Obviously, I'm not saying we should never preach the NT (but I'm simply saying, we should never neglect the OT (it's three-fourths of our Bible)).
25. (3) Pastors are to teach and preach about Christ's kingdom—that is, because it's the substance of all Scripture.
26. Thus, by "the kingdom of God" is meant the Messianic Kingdom given to Christ in reward to His obedience (**Acts 1:3**).
27. (a) It's present—by this is meant, the kingdom of Christ is present and not something for the distant future.
28. While Christ was born a king (and thus worshipped), He was formally enthroned as king at His exaltation.
29. Ps.2:6—"Yet I have set My King on My holy hill of Zion"—these are the words of the Father concerning Christ.
30. It refers to His resurrection and ascension—having been opposed by evil men He was exalted by God.
31. Notice where Christ has been enthroned—"on My holy hill of Zion"—this refers to His kingdom on earth.
32. David reigned from the literal mountain of Zion (which was a mountain upon which Jerusalem rested).
33. David reigned from Zion over Jerusalem, and Christ reigns from Mount Zion over His New Jerusalem.
34. Heb.12:22—"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem...the church of the firstborn."
35. Oh dear brethren, Christ is presently enthroned upon Mount Zion and He rules over His beloved Jerusalem.
36. (b) It's limited—by this I mean, it's a specific kingdom that concerns His beloved people or New Jerusalem.
37. Now, this doesn't deny that all authority on heaven and earth has been given to Christ in His exaltation.
38. But the kingdom reference by Paul is a select and limited rule of Christ over the hearts of His believing people.
39. Rom.14:17—"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."
40. Paul is contrasting the kingdom under the Old and New Testaments—under the OT it did concern eating and drinking (as the OT had strict dietary restrictions).
41. In contrast to this, the kingdom under the NC is limited to those who have righteousness, peace, and joy in the Holy Spirit.
42. (c) It's advancing—Christ Himself is advancing His kingdom, through His church, one sinner at a time.

43. Thus, our Savior told many parables describing His kingdom as having a humble start but a glorious end.
44. Matt.13:31-32—"The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."
45. Stop and think about the book of Acts—the book starts with the kingdom comprised of a mere handful of people.
46. And then, on the Day of Pentecost, about 3,000 people were translated from the kingdom of darkness to light.
47. And then everywhere the apostles went the kingdom of God advanced as sinners were saved from sin (at first mostly Jews and then many Gentiles).

### III. How He Taught (v30b)

1. V30b—"with all confidence, no one forbidding him"—the Greek word rendered "confidence" is a pregnant word.
2. The word carries with it the idea of "openness" (NASB), "boldness" (ESV), and "confidence" (KJV, NKJV).
3. The point being, Paul taught the truth openly, publicly, and boldly because he was confident of that truth.
4. (1) He was confident it was God's truth—that is, that it came backed with divine authority and dignity.
5. Paul wasn't merely giving his own opinions—he wasn't merely teaching things he had learned from men.
6. He was teaching them God's holy and authoritative word as found in the Law of Moses and the Prophets.
7. Nothing can give a man confidence like knowing he's been commissioned by God to speak His word.
8. (2) He was confident it was powerful truth—ultimately speaking, his hope was not in his own cleverness.
9. He knew that it was the truth as found within the holy Scriptures, that it was the power of God unto salvation.
10. Rom.1:16—"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek."
11. (3) He was confident it was defensible truth—and this is why he sought to persuade people of the truth.
12. Dear brethren, the truth of God is not unreasonable—it doesn't contradict itself—it's in harmony with itself.
13. Thus the truth of Scripture isn't afraid of scrutiny—it can stand any honest scrutiny and examination.
14. Paul was confident because he knew the entire OT was defensible and perfectly harmonized with historical facts.
15. And here, I'm especially thinking about the birth, ministry, death, resurrection, and ascension of Christ.

16. Not only is the OT consistent with itself, but it's also consistent with the NT—Scripture is a unified whole.
17. But in addition to this, both the Old and New Testaments are defensible to all true observable science.
18. Oftentimes, Christians are bullied into believing that science is somehow contrary to the teaching of Scripture.
19. But dear friends, true science and Scripture are friends (not enemies), the one merely verifies the other.
20. For example, if we applied true science to evolution and transgenderism, we would find them both untrue.
21. The Scripture teaches us God created all things in six literal days and He made man male and female.
22. And there's not a single shred of true science that contradicts Scripture but in fact, true science verifies Scripture.
23. True science doesn't contradict literal creation nor does it contradict the fact there's two genders assigned at conception.
24. And thus, the book of Acts ends with Paul in Rome preaching and teaching about Christ and His kingdom.
25. What happened to Paul after these two years? Well, obviously we are not expressly told what happened.
26. However, according to tradition, at the end of the two years (in the year 63 or 64AD), Nero began to persecute the church.
27. And, in addition to thousands of Christians being killed, we are told that Paul too was killed as he gave his neck to the sword (and was beheaded).
28. As he wrote to Timothy toward the end of his life—"I have fought the good fight, I have finished the race, I have kept the faith" (2Tim.4:7).

#### IV. Closing Observations

1. Here I want to not only close this particular sermon, but our entire study of Acts with three broad observations.
2. As we stand back and consider all that we've seen throughout these 28 chapters, what lessons stick out?
3. Well obviously, there's many of them, but I want to suggest three dominant themes found in the book of Acts.
4. (1) God's providence—by this I mean, God is foremostly concerned with the wellbeing of His church.
5. By "providence" is meant God's sustaining and governing of all creation (which includes every rock and tree).
6. And so, while God's providence concerns every aspect of creation, it doesn't concern them in the same way.
7. Every rock and tree, every person who ever lived, every nation that ever ruled, combines to serve one purpose.
8. And that is the glory of God through Christ in the salvation of sinners, gathered together in one church.

9. My dear friends, ultimately speaking, all that God does is done for the glory of His name in the salvation of His people.
10. (2) God's promise—by this I refer to the fact that Christ has promised to build His church regardless of any and all opposition.
11. Beginning with its Founder, the Lord Jesus Christ, the church has always known hatred and opposition.
12. And yet brethren, regardless of all the hatred and opposition of hell itself, the church prevailed and was preserved.
13. Matt.16:18—"I will build My church, and the gates of Hell shall not prevail against it"—it's a sure promise.
14. (3) God's power—here I refer to the power of Christ given to His church by His Spirit and His Word.
15. If the book of Acts teaches us anything, it teaches us God's kingdom is advanced by spiritual weapons.
16. Over and again, we are told the church was filled or empowered by the Spirit to proclaim the word of God.
17. Oh friends, the church grows and the kingdom of God advances, when the word is preached in the power of the Spirit.
18. And so ends the book of Acts, but if you notice, the book is actually left open (as the story is still being written).
19. The church has never been dependent upon one man (even one so influential as the Apostle to the Gentiles).
20. The book ends with Paul preaching and teaching (because his work continues in and through the church).
21. The mission given to the apostles, to go into every nation and preach the gospel, continues in the church.
22. And just as God's providence, promise, and power were with the church for the first 30 years, they will remain with the church until the job is complete.
23. John Stott—"The Acts of the Apostles have long ago finished. But the acts of the followers of Jesus will continue until the end of the world, and their words will spread to the ends of the earth."
24. This is one great lesson we learn from the book of Acts—let us as a church (and individuals) labor to take the gospel to the ends of the earth (keeping in mind God's providence, promise, and power).