

51a ACTS

We have gathered this evening, the 1st of October, to conclude our long and interesting study of the Book of Acts. We will pick up tonight in chapter 28 at verse 16, but we'll pause at the outset to take a moment to orient ourselves to the ministry of God's Holy Spirit. Make sure that the time we spend is well spent, shall we pray? Father, we are grateful, as always, for another opportunity to study your Word together.

We ask that God the Holy Spirit would minister it to our hearts. We hope to be transformed. We hope to be thoroughly equipped.

We hope to be better examples of the character and the integrity and the witness that you would have us be in this life as you prepare us for the next one. We pray that you would give us insight and understanding. We ask it in Jesus' name.

Amen. Well, as I said, tonight we are in Acts chapter 28. We sort of cheated a little bit and also did Acts on Tuesday this week because I am anxious to wrap up our study and draw the conclusions from our 28 chapter sojourn here.

So let's pick up in about verse 11. We covered a little bit of this last time. At the end of three months we set sail on an Alexandrian ship which had wintered at the island, this is Malta, and which had the twin brothers for its figurehead.

I said something last time about this being the twins related to the founding of Rome, but my daughter is up on mythology more than I am and this is actually Castor and Pollux. All four of them, whether it's Romulus and Remus or Castor and Pollux, they're all sons of Zeus, but I got the two twisted in my mind. But these are the Gemini twins.

These are the ones that are up in the constellation. By the way, have you ever seen this guy on Spanish TV? I guess it's a guy. He looks like a lady.

He has blonde hair, kind of short, and he wears sort of like a magician robe and a lot of jewelry and big rings and he has lipstick on. He speaks only Spanish, but he is a soothsayer. He is a prognosticator, probably a prevaricator.

I can't catch enough of his Spanish because he talks really fast, but basically I saw him sometime here in the last couple of days and he was doing the horoscope. And so I could catch him talking about the various astrological signs. And so he did Panini, which is Gemini.

He did Capricornio and all these others in Spanish and then he would jabber on and wave his hands. He is a big noise in the Spanish-speaking world. He is on two or three different channels at two or three different times of the day.

He is a guest. He is a celebrity. He is like the, of course, some of you all don't even know

who Jean Dixon was, but back in the 60s and early 70s, Jean Dixon was a lady who foretold the future and made predictions.

She supposedly predicted the Kennedy assassination and she was a Catholic. And yet she made these predictions, but she died a long time ago and completely stopped making predictions. But this guy was talking about the Zodiac signs, the signs of the Zodiac.

And of course, from ancient times, the constellations have had the names that they have today. The Pleiades were known as the Pleiades clear back in Job's day. The Orion and all of that have been long associated with the same symbols and with the twelve houses since ancient, ancient times.

It goes way back. So the fact that this ship would have Castor and Pollux or the Gemini twins for its figurehead is not surprising. But as I mentioned on Tuesday, what it does suggest, the reason Luke includes it, is that the Apostle Paul is on an Egyptian ship that has a Roman figurehead or a Greek mythology figurehead heading away from his land, away from his people and into the capital of the Gentile world of the day.

And that's right where he is supposed to be. God blesses each stage of the journey. He puts in Syracuse, stays there three days, sails around and arrives at Regium, a day later, south wind springs up.

On the second day he came to Puteoli. There we found some brethren and were invited to stay with them for seven days and thus to Rome we came, is the way it is in Greek here. Rome is in the emphatic position.

And so Luke says, *kai hutos eis tein Romain eilfamin* and thus to Rome, unto Rome we came. This has been the goal for the last couple of chapters, hasn't it? This has been the destination. This really was the destiny as well as the destination that God had in mind for Paul from way back.

But he took this long detour. But we're going to see that Paul has not lost his love for his people or his heart for his people. These brethren that he meets in Puteoli are Christians.

And at first we say, well now how did we wind up with Christians all the way over in Rome when it seems like it started in Jerusalem and spread to Judea and on around into Asia Minor and then Paul plants some churches and things in the Asia Minor region up there at Iconium and Lystra and Derby and all of that. How are these people all the way over in Rome? Well, don't forget, all the way back 20 years before this, there were so many Christians in Rome that the emperor had to banish them and drive them hence. And that's how you end up with the couple that teaches Barnabas.

Who is that that taught Barnabas? That was the lady first and then the man. Remember their names? Priscilla and Aquila. They had been in Rome and driven out in that

persecution way back in the 40s A.D. And there were a lot of Christians in this area.

So it should not surprise us. Some scholars have said, oh there couldn't have been any Christians here. They must have come from way far away because they knew that Paul was coming.

Not at all. He's going to find Christians even in this rather small town. So they are invited to stay with them for seven days.

And you get the idea that the Roman guard is being very lenient and that God may be coordinating the weather so that they are able to stay for this seven day period, this complete period of time where he gets to visit and fellowship with these believers. Then in verse 15, the brethren, when they heard about us, came from there as far as the market of Appius and the three taverns or the three inns to meet us. And when Paul saw them, he thanked God and took courage.

Now this market of Appius is 40 some odd miles south of Rome. So how did these people in Rome know that he was coming and be able to traverse probably on foot this 40 mile distance? Well, they spent a week in Puteoli. And it would appear that somebody from there went on up to Rome and said, hey, the Apostle Paul is here.

And that gave time for somebody to make it from Puteoli to Rome and for the Roman Christians to head back down the road, this 40 something miles, to this market of Appius. This is a flea market type of thing. It was a whey station on the Appian Way.

The first time I ever heard of the Appian Way was in my mother's oven drawer where you keep the pizza pans. She had a round metal pan with a pebbled surface. Right in the middle it said Appian Way.

And I thought, well, this is just like Alcoa or somebody that makes cookware or something. And then I asked one day, what is this Appian Way? Well, she told me it's a famous Roman road. And if you go and look, the Appian Way, like many of the great building projects of the Romans, still exists today.

There are miles of the thing still in existence. It's a cobblestone road. It was one of the major thoroughfares of the Roman Empire.

And the thing has lasted 2,000 years. You can still see it today. Well, you can imagine a 40 mile journey away from Rome, you're going to need places for caravans, for traveling groups to stop and refresh themselves.

You can't go on foot or on any kind of animal conveyance much more than that, if that. Possibly a two-day journey or even a three-day journey. And so this was a convenient place.

It was on the outskirts of the outskirts of the outskirts of Rome. And so a lot of people would stop there. And so not only did a hotel, motel business grow up there, but also a marketplace and taverns.

Places to refresh themselves and kind of get all geared up to go on and make the final push into Rome from the southerly direction. So, these Christians come all the way from Rome down to see Paul. And it encourages him.

Look at the end of that verse. On seeing them, Paul gave thanks to God and took courage. He was encouraged just by people showing up, just by people paying attention.

He has had a long, difficult journey. He's been anticipating going to Rome ever since Jesus told him he was going to go to Rome back in Jerusalem. And it's been the better part of a year getting here.

And you can imagine his anticipation. He had no correspondence. He didn't have a long-distance telephone where he could say, well, prepare for my arrival.

How big of a group can you get? Let's take some reservations. Let's rent the civic center. Let's have a rally.

Let's have a crusade. Paul has no idea if there's going to be anybody that's going to pay any attention at all when he gets there. He's just been going on faith.

Jesus said, you're going to represent me before Caesar in Rome. And he said, okay, fine. But he had no concept of what would happen on the journey.

And every place he has gone along this journey has been a confirmation that he's on the right road. He has had impact. It has made a difference.

And when he gets here and finds that believers have come, have traveled this distance from Rome, it greatly encourages him. He realizes he's going to have an opportunity to sow the seeds of the gospel in the hearts of believers so that they can bear that fruit of righteousness that is the subject of one of the greatest epistles Paul ever wrote, the epistle to the Romans, which he has already written by this time. Because there were believers in Rome, the thing has been written.

Well, did it have an effect? He spent 16 chapters in our Bible talking about righteousness by faith. He said it in the blue. Never been there.

Knew very few people there. You find them listed at the end of chapter 16, people that he knew that had gone to Rome. But this has been years before.

So, whatever happened? Well, he finds them coming to meet him. And it's a great encouragement. When he entered Rome, Paul was allowed to live by himself with the soldier who was guarding him.

Now, some Bibles insert here an additional line or two that talks about that the Roman guards turned the prisoners over or the prisoners were turned over to the Roman guards, but Paul was allowed to live by himself. But the earliest and better manuscripts don't have that. It seems to be kind of a smoothing out.

We're going to see quite a bit of that toward the end of this chapter. But Paul gets there and arranges for a room. And you have a little bit of the Jewish storytelling here because it says that Paul was allowed to live by himself with the soldier who was guarding him.

That looks like a long period of time. But now we're going to step back in verse 17. Three days later, he called together.

Now, Paul hasn't moved in and rented a house and gotten the guard and everything all in the first three days. You just have to kind of get used to the way the Semitic mind works in telling a story. Even Luke does it this way where he says, so Paul is going to take up residence in Rome and live in this house and have this soldier.

But now he's back to his story. Three days later, once again, we have that period of three days. And this is the timing of God.

When you find these three-day periods, God sets these times. Why was Jonah in the belly of the great fish three days and three nights? God decided how long that would be. Why was the Lord Jesus in the heart of the earth three days and three nights? God decided how long that would be.

These three-day periods, he stays with the governor in Malta for three days. He comes to Rome, and three days later, he called together the leaders of the Jews. This is a time of God's choosing.

You get the idea that Paul is in intimate fellowship with God. And here's the first principle for tonight. If your mind's starting to wander, grab it by the neck, steer it back around, point it in this direction.

Here's our first point. When we walk in the will of God, God will set the timing in our lives. We often wonder, well, how long should I stay? How long should I try? How long is enough? I'm at a fork in the road.

Which way should I go? Or should I just stand still? We often, day by day, week by week, month by month, we have decision points, don't we? And we say, well, it has to do with timing. Is this the right time to make a move? Is this the right time to apply? Is this the right time to move in this direction or to speak to this person? I've known somebody a while. Should I speak to them? Should I approach them? Should I ask my boss for a raise? Should I ask for an extension of time? There's many, many things that we deal with, decision-wise, that have to do with time.

You can have something weighing on your mind, and you think you need to talk to someone about it. And we wonder and we pray and we say, should I wait? Should I see if it changes? How long until it's time? Well, if we back up a step and say, let me just stop worrying about whether the time is right for a moment, let me just set that aside, and concentrate on, am I in the will of God? Instead of looking at the timing and looking at the decision, let me just look and see if I'm in the will of God. What does God ask of me? There are a lot of unknowns in life, and it's just like math.

A lot of you here are taking math or using math. I got interviewed not long ago asking me how I use math in my life, and I still use math all the time. One of the principles of math is, if you have an unknown or a variable, and you want to find out what it is, what do you do? You work from what you know.

You concentrate on the things you do know. You put your equation out there, and you solve for x, right? If you have two unknowns, you can get simultaneous equations. You can solve for x and solve for y. But you have to work with what you know.

Many times we are uncertain. Many times we question the timing. Start with what we know.

I don't know what I'm supposed to do with that. I don't know if this is the right time or not. What do I know? For me, I know that God has called me to study and teach the Word of God.

I know that I am a husband. I know that I am a father. I know that I am a son.

I know that I am an employee. Each of those identities, each of those assignments, has specific things attached to it that can be done in a way that glorifies God. I have real specific guidance in the Word of God about what kind of husband to be, what kind of father to be, what kind of son to my parents to be, what kind of employee to be, what kind of American citizen to be, what kind of walk I should have before God.

When I contemplate something, I can ask myself a real simple question. Is this something God can bless? If I engage in this conversation, if I pursue this course of action, is this something God can bless? Can God look down on this and say, Well done. I'm going to empower that.

I'm going to enable it. I'm going to make it fruitful and multiply. Or does He look at it and just wince and say, How many times have I told you? How many different ways have I given you information? What are you doing that for? Is that how God will look at it? If we concentrate on those things, God will set the timing.

God has orchestrated every stage of this journey of the Apostle Paul, hasn't He? From the time he inserted himself into the mix there in Jerusalem, God took over the timing. God figured out how long he would be in Jerusalem. God decided how long he would be

in Caesarea.

God decided how long the journey would take going up to Sidon and across Cyprus and over until he got to Fair Havens, until he was on Crete and was trying to go around to Phoenix. God orchestrated the weather. God blew him across the sea.

God put him in Malta for the winter. God has put him in each of these places and has determined the timing. And it's perfect.

Every place Paul goes, something good happens. Every place Paul goes, something that's a part of inspired Scripture and something that helps us, takes place. Why? Because Paul is not setting the agenda.

Remember on his way to Jerusalem? He decided where the ship would put in. He decided who would come and see him. Remember, he sent to Ephesus and had the elders come down to Miletus.

Here, he didn't send anybody. People are coming to him because God is arranging it. God is orchestrating it.

You think about this in evangelism. A lot of Christianity today says you've got to go out and make an effort. You've got to create an occasion.

You've got to cultivate relationships. And in your motivation, in your heart of hearts, the reason you're engaging in dialogue and the reason you're cultivating your neighbor or your associate or your schoolmate or your fellow employee or your friend from hither and yon is you've got an agenda. You want to convert them.

You want to win them to the Lord. That's wrong. Now, it sounds shocking to say it's wrong to try to win somebody to the Lord.

But if you do it that way, it's wrong. Let me ask you this. How would you like it if a Moslem moved in next door? Or a Moslem went to work in your company? Or a Moslem came to your school and started being chummy with you and started creating occasions to talk and have recreation together and do different things.

And all the time, he's angling because he wants to turn you into a Moslem. Well, that's just deceitful, isn't it? That's subversive. It's dishonest.

God does not call us to subversion and dishonesty. If we are supposed to give someone the good news of Jesus Christ and the wonderful life that God has for us and information about it, He will bring them to us. Just like God brings these Roman believers and these Puteolian believers to the Apostle Paul.

He puts them in the same place at the same time. God picks the timing. God picks the occasion.

If the Apostle Paul had gotten here six months earlier, some of these people wouldn't have been there. Some of them wouldn't have gotten the message. And Paul might have stood up on a street corner somewhere and given a big long harangue and nobody would have gotten any benefit.

So, that's our main principle from this section. Let God figure it out. He's a lot smarter than we are.

All we have to do is focus on what we do know from the scripture. Do the things we're supposed to do. What are we supposed to do? How can we be on that narrow road that goes through the straight gate? Well, how are we judged? How are we evaluated? If you ask yourself, you're in a class.

I took a class on bookbinding. And so, they're going to teach you how to put covers on books, how to construct a book, how to repair a book that has been damaged, learn about different kinds of papers and things. Well, how do you know if you're doing the bookbinding right? There are two ways that you know.

One way is when you get all finished, what does it look like? I have seen some horrendous repairs done to books. There was an elderly gentleman that had a library of old law books. And he's a law professor down at SMU.

And the bookbinding professor was just horrified and aghast because this guy was coming in and just cutting pieces of cardboard and gluing them on and writing on it with a Sharpie. And to a purist who's used to using conservational glue and rice paper and all these other things, this guy was, it's kind of like doing surgery with an axe and a chainsaw. And it got so bad that the man left the class because the bookbinding instructor would just rant and cry and plead and wave his arms.

And they could not even exist in the same room because they had such a different view. Well, if your bookbinding instructor just loses control of himself when he looks at your work, there's probably something not quite right. If you're taking a course and it has a curriculum, there will be a standard of evaluation.

And it says, at the conclusion of this class, the student will be able to do the following. I used to write curriculum. And you say, for example, you have to draw a circle.

So at the conclusion of this class, the student, given a compass and a piece of paper and a known diameter, will construct a circle of a given diameter within one minute. You have criteria. Given these materials in this amount of time, you will do the following task to a specific standard.

The instructor should be able to come and say that looks like a circle. I measure it. It's got the right diameter.

You did it in less than a minute. Good job. You pass.

Right? Well, it's no different in the spiritual realm. We think that it's all nebulous and unknown and who can tell. It's very clear.

How do we know if we're doing a good job as a Christian? What is the criteria? What is the standard? Well, whatever is not of faith is sin. The Bible tells us that. So when we do things, are we looking to God? Are we trusting God? Are we committing it to God and saying, Lord, I'm going to do this? I ask that you bless it.

I ask that it have a value and a merit and a fruitfulness that goes beyond the task itself. And it doesn't matter if you're sweeping the kitchen floor or if you're performing a task for a client or if you're completing a homework assignment or if you're engaging in conversation or if you're out doing something recreational. You're throwing darts or bowling or bicycling or whatever you may be doing.

You can commit that thing to God and ask Him to bless it and make it more fruitful than just the task itself. That's faith. That's living in the light of God's Word.

God's Word is declared to be a judge of the thoughts and intents of the heart. Why do we do what we do? Are we doing what we do because we're trying to stick it in somebody's ear? Are we doing what we do because we're trying to outshine someone? Because we're competing with someone? We're trying to put somebody down? Are we doing something because we're fearful and we're worried? And we think, well, if I don't do this, it'll never get done and I've got to pull myself up by my own bootstraps? This is what the Word of God shows us in our soul. It shows us whether we are living for God or we're living for ourselves.

Whether we're living in God's power or operating in our own power. So, back to our passage here. What power do you think Paul is operating in here? He is being carried along by the grace of God, isn't he? He doesn't have a lot of control over his circumstance.

A lot of times we feel like we don't have much control. But look at the way God is blessing. Every place he stops, people get blessed.

Every place he stops, people come to faith in Christ. Every place he stops, every place he goes, everyone he comes in contact with, something good happens. And that is the nature of God's power.

It is transcendent. You can't contain it. You can't bottle it.

You can't keep it from flashing forth God's glory. It will out itself. It will make itself apparent.

And that ought to be the nature of our lives. Our lives ought to be a reflection of God's glory. I ran across the words that I spoke at a memorial service for someone that died.

And anytime I think about that subject, I think if I got knocked over by a bus out here and somebody had to stand up and memorialize me, what would they say? What would they remember about me? What is the major impression that is left? One of the most impatient people I've ever met in my life. They don't stand up and talk about your flaws. Those tend to recede in the background when you're laying under a nice spray of roses.

But people still think it. And as somebody's talking, they say, well, that's the positive side you're presenting up there, but I remember a lot of other things as well. What will our memorial be? Not so much in human eyes, but in God's eyes.

When the last line of our life is written in the book and it's closed, what will God's evaluation be? You see here an example of someone who even though he has very little control, even though he is a prisoner and is being taken in chains to Rome, God is blessing and God is working. He is happy and he's having a great time. And God is timing the events of his life.

So three days later, verse 17, he called together the leaders of the Jews. Now, I ask you this question, not because I am intent upon picking on the apostle. I'm sure when we all get to glory, he'll be able to pick on me a whole lot more than I can pick on him.

But you notice the things that God has done with believers and with response to Paul's message. And brothers have come to Paul from Rome. Christians have come all the way from Rome to meet him.

People in Puteoli have followed him and are staying with him at the Appian Tavern place. And so he finally gets to Rome. The mission is to talk about Christ to the Gentiles.

He just spent a year in chains, traveling away from Jerusalem, where he nearly got torn apart. And the Jews hounded him all the way out of the country for over two years. It was because of them that he had to appeal to Caesar.

So he gets to Rome. And you think, well, he's going to say, guard, let's go down to the Great Forum. Let's go down to the Circus Maximus.

Let's go down someplace where there's lots of Gentile people so I can talk to them. No. No.

Paul calls the Jews. And you get the idea that God maybe just sort of took a deep breath. But you have to credit Paul with a great love for his people.

He can't understand why. This is like politics. You have a political position that you believe in, that you understand, that makes sense to you, that you've held for a long

time.

You see a debate. You hear a dialogue. You hear a discussion.

You see things on the news. And you think, how can people think that way? This was the President's problem last night in the debate. You know, he's supposed to be the great stone face.

He's supposed to look like he's taking notes when the other guy's talking. And the President just got disgusted listening to his opponent. And it showed in his face.

And the cameras showed it. And he's not very apologetic about it. Why? Because he just can't figure out how somebody can think and talk that way in the modern world.

And there's a lot of people who feel the same way. And of course, there's many that feel the other way as well. But Paul, I think, could not wrap his mind until very late in his life around the fact that with all of their knowledge of the Old Testament, with all of their history with Yahweh, the God of Israel, how could any thinking Israelite not come to see that Jesus is the Christ? He sort of conveniently forgets about his own history prior to the Damascus Road.

And he thinks, I got a revelation that made all of my Old Testament knowledge fit. That built on that foundation. And now I've got the best of both worlds.

I'm intensely schooled in Judaism. And I've got the light of the gospel of Christ. I've got the stewardship of the mysteries.

It's great. Let's get all the Jews to think this way. If I can do it, they can do it.

I think it must have been his thinking. So here he is. This great declaration by Luke.

And thus, unto Rome we came. And you'd think this would have been a good place for a chapter break. That's where I would have put it.

Because the brothers from there heard about us, came as far as the Forum, the three taverns. On seeing them, Paul gave thanks to God and took courage. But now that he's given thanks and taken courage, he says, let's talk to the Jews.

So he goes and puts his sea bag down on a bunk somewhere. And three days later calls together the leaders of the Jews. When they had gathered, he said to them, My brothers, although I had done nothing against our people or our ancestral customs, I was handed over to the Romans as a prisoner from Jerusalem.

After trying my case, the Romans wanted to release me because they found nothing against me deserving the death penalty. Now, I had a correspondence long years ago with the elder of my younger brothers. And we were talking about what's happening with

me, what's happening with him.

I don't remember where I was. It was one of our earliest emails before the Internet. And I remember he wrote in a paragraph and he said, In reviewing what I've just written, I see a preponderance of the first person singular pronoun.

And that stuck in my... He said, I'm afraid I'm talking about myself too much. But that stuck in my mind. That was like 20, 25 years ago.

But, look at this paragraph. Start in verse 17 in the middle. My brothers, although I had done nothing against our people or our ancestral customs, I was handed over to the Romans as a prisoner from Jerusalem.

After trying my case, the Romans wanted to release me because they found nothing against me deserving the death penalty. That's eight personal references in the space of about a verse or verse and a half. Keep going.

But when the Jews objected, I was obliged to appeal to Caesar even though I had no accusation to make against my own nation. This is the reason, then, that I have requested to see you and to speak with you for it is on account of the hope of Israel that I wear these chains. No mention of the Lord Jesus.

No mention of the gospel. No mention of the God of Israel. No mention of anything other than I've got a real hard case going.

And this is what happens, if you've ever noticed, you can come out of a bad situation. You can come out of a bad environment. Think about somebody, let's take something relatively innocuous.

Let's say you're a dart player. You really love to play darts, but you realize you're spending way too much time playing darts. You've got to get away from that whole scene.

So you get away from the people, you get away from the boards, you get away from the darts. You don't do it for a long time. Then all of a sudden, you get back around a bunch of people that are playing darts and throwing darts.

And you think, oh man, I'd sure like to just wing a couple of darts at that board. I haven't done that in a long time. And it just draws you back into an old way of thinking, in an old pattern.

Right? The Apostle Paul has been doing so well on this whole journey. But he gets here, in Rome, and after three days, he calls the Jews, and when he gets with them, he's back to himself and his problems. And he's explaining this.

And look at their response in verse 21. They answered him, we don't know what you're

talking about, man. We didn't get any letters about you.

We don't know any of this. No brothers have arrived with any damaging reports or rumors. What are you talking about? Why are you giving us this big long harangue about all your trials and travails? We don't know anything about it.

We would like to hear you say something about Christianity. We've heard about that. We've heard it's denounced everywhere.

So if you can defend it, tell us something about Christ. Tell us something about this Messiah that you think has come and fulfilled the Old Testament prophecies. And it's a shame that the Jews have to remind Paul of what he's supposed to be talking about.

It's embarrassing. I could imagine that the Apostle might have sort of flushed crimson, like, well, I'm sitting here yammering on about myself, and here's people that are actually asking me to talk about Christ. And I'm busy with my lumbago and all the details of my court case.

So they arranged a day with him. They said, we'll come back and we'll bring some other people, anybody that's interested in hearing about the... It's sort of like you have a seminar where somebody will come and talk to you about the Mormons or talk about the Jehovah's Witnesses or talk about something that people are curious about, talk about Islam, but maybe you don't know all the details about it, so you say, well, you know, Farouk is going to come over and tell us all about Islam on such and such a day. So they arranged a day with him and they came to his lodgings in great numbers.

From early morning until evening, he expounded his position to them, bearing witness to the kingdom of God and trying to convince them about Jesus from the law of Moses and the prophets. Now, this is a good foundation to build. This is a good way to argue.

He's in the scriptures. He's talking about the kingdom of God. He is trying to convince them about Jesus from the law and the prophets, which is quite interesting.

I would love to get a transcript in a language I can understand or be able to understand the language. Did Paul talk to them in Hebrew? Did he talk to them in Greek? Whatever it was, it would be great to hear this because the apostle Paul is going back and mining the wealth of the Old Testament, the law of Moses. He's in Leviticus.

He's in Leviticus chapters 1 through 6 looking at the offerings and showing how the offerings picture the work of Christ. He's over in Isaiah looking at the prophetic passages. He's over in Daniel.

He's in Ezekiel. He's in all of the Old Testament, law and prophets, Joel and Amos, Jonah perhaps, showing how Christ came and fulfilled these scriptures to the very letter from dawn till dusk. It's an all-day marathon session.

Some were convinced by what he had said. Others did not believe. It has ever been thus, hasn't it? There are some who catch on and there are others who don't.

It has been that way from the time of John the Baptist, the Lord Jesus Himself, the eleven who ministered in Jerusalem, Judea and Samaria, the apostle Paul. You're going to have people who believe. You're going to have people who do not.

Some were convinced by what he had said. Others did not believe. Without reaching any agreement among themselves.

The word agreement here is from the word that we get symphony. It's a symphonia. There's no symphony.

There's no harmony. And what that means is it's like a cacophony. Everybody is struck a little bit different way.

Some guy is like one point that he made and not another. They're all over the map. It's like the symphony.

Everybody playing a different set of notes. They're out of harmony in themselves. And they began to leave.

So then Paul makes one final word. One final rhema. We're going to pause and take our break.

When we come back, we're going to look at this final word that Paul delivers to the Jews. And we're going to see that he finally, finally gets it.